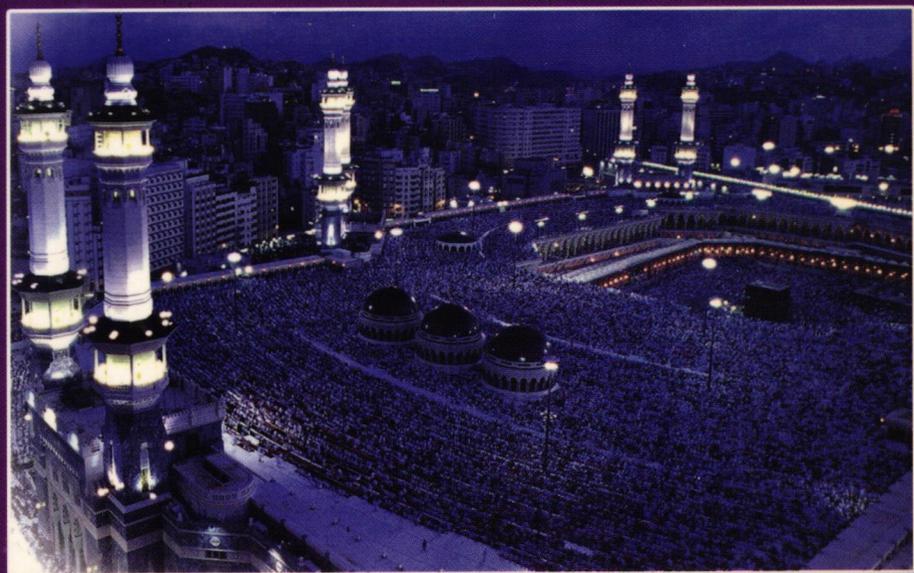


COMPREHENSIVE ARABIC GRAMMAR



Dr. S.K. Bahmani



Comprehensive Arabic Grammar introduces grammatical rules and usages with illustrations and a new approach on a graded system which are useful in developing communication skills in Arabic.

Tables and charts illustrating nominal forms, classification of verbs and their derivatives, the infinitive and its forms and other usages in different contents give a bird's eye view of Arabic expressions supplemented with lists of vocabulary at the end of each lesson.

Anyone with basic knowledge of English can easily master Arabic grammatically with the assistance of **Comprehensive Arabic Grammar**, as it is designed to be 'user friendly'. Therefore students at all levels, general public and those who have a liking for Arabic, will find this book easy to learn this poetic language.

The author, Dr. S.K. Bahmani, who holds a doctorate in Arabic, is highly educated in Urdu, Islam and philosophy. He has years of experience in teaching Arabic to non-Arabs, which technique and knowledge, the author has applied in this book.

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COMPREHENSIVE ARABIC GRAMMAR

Dr. S.K. Bahmani



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KUALA LUMPUR

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FOREWORD

Arabic is one of the most important languages of the world. It is the language of the Glorious Qur'an, the Hadith and all Islamic sciences. Centuries ago it was the language of science and has left its traces in many branches of science. At present it is the language of about twenty Arab countries. People have always been learning Arabic. But now with a revival of interest in Islam all over the world and in view of the importance of the Gulf countries in the economic field, more and more people are getting interested in Arabic.

Arabic grammar has always been felt to be difficult and formidable. But, presented properly it is one of the most logical grammatical systems. This is the task that Dr. Bahmani has undertaken and has accomplished. I am sure his book will greatly help those who wish to master Arabic grammar and through it the language of the Qur'an.

Dr. V. Abdur Rahim,
Director, Translation Centre,
KING FAHD QUR'AN PRINTING COMPLEX
Madina Munawwarah,
Kingdom of Saudi Arabia.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

INTRODUCTION

Arabic language is unique in its status as an international language, besides being the language of the Holy Qur'an. There are a number of books on Arabic Grammar written by Arab and non-Arab scholars for the English speaking people at different levels. But, the difficulty in imparting working knowledge in this language to the non-Arabs still remains a problem, mainly due to the method of teaching employed.

Arabic language is one of the Semetic and living languages of the world and spoken by Muslims and non-Muslims alike. It is one of the languages which are written from the right to the left. Spoken Arabic differs slightly from country to country owing to different dialectical patterns but the written language based on the Arabic grammar remains the same all over the Arab world and the world at large. It is also one of the official languages of the United Nations Organisation and several international agencies.

Arabic language has its own features and has proved its uniqueness in terms of its potential in absorbing the developments and changes from time to time by virtue of its richness in vocabulary, briefness in expression and various other distinguished characteristics. Besides being the language of the Holy Qur'an, it has remained the only scientific language of the Middle Ages. Arabic manuscripts on various sciences, disciplines, arts and philosophy are even today preserved in almost all European capitals, and, in fact, formed the basis for modern researches. Arabs have been acknowledged by European scholars as the pioneers of knowledge.

This book seeks to explain the Arabic grammar in a graded manner using the step by step approach by which the learner will not only understand the grammatical patterns and usages, but will also be able to express himself within the level of his progress and understanding with the help

of the illustrations and vocabulary given at the end of each lesson. Each lesson is supplemented by model sentences and passages for analysis/illustration.

Knowledge of grammatical rules will help in the understanding of usage while fluency in the language can be achieved only through regular practice, reading periodicals, listening to the native Arabs or radio talks and bulletins. Some selected passages and texts given at the end of the lessons with meanings of the new words will be useful for the beginners in gaining familiarity with the Arabic usages and developing communication skills.

This book is the outcome of years of research on the teaching methods and experience in teaching Arabic to ordinary people and in non-academic circles. As such, it will be useful to both the beginners of Arabic language as well as to the University and college students.

I am grateful to Dr. V. Abdur Rahim, Director, Translation Centre, King Fahd Holy Qur'an Printing Complex, Madina al-Munawwarah and former Professor Jamiah Islamiah, Madina al-Munawwarah for reviewing the manuscript and giving valuable suggestions.

Chennai,
Ramadhan 25, 1417H
February 6, 1997

Dr. S.K. Bahmani

LESSON ONE

حُرُوفُ الْهَجَاءِ

THE ARABIC ALPHABET

Arabic is one of the Semetic and living languages of the world, spoken by Muslims and non-Muslims alike, and is spoken by over one hundred million Arabs. this is also the language of the Holy Qur'an.

Arabic is written from the right to the left, but it is not the only language written in this manner. There are other languages which have a similar system.

The Arabic alphabet has 28 characters حروف الهجاء (Huruf al Hija').

These letters are joined together in words by a joining stroke and assume different shortened forms according to their position in a word. Normally, each letter when used in a word assumes three positions, namely, *initial*, *medial* and *final*. These positions and their shortened forms for each letter are given below in their alphabetical order. Out of these letters, six letters ا، د، ذ، ر، ز and و are joined only with the preceding letters and not with the succeeding ones, while the other 22 letters are joined on both sides when appearing in the medial positions. Observe these positions are illustrated in the table given below. The shortened forms of letters are used exactly in the same shapes shown in the table in words.

When these six letters are used in a word in the initial or medial positions, the word itself gets split and the next letter assumes the initial position (shape) within the words.

There are letters which seem to represent the same or similar sound, but are different in pronunciation and articulation. Similarly, there are letters with similar shapes but are differentiated by the number and the position of dots, which must be observed carefully. The defective pronunciation will lead to corruption/change in the meaning as well as defective com-

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munication. Many of the Arabic consonants do not have equivalents in sound in the English alphabet, hence, the equivalents given/used in these lessons are only to guide the readers.

The letters ع and ا, ظ and ض, ذ, ز, ص and س, ط and ث, ت are closer in sound to one another but are different in articulation. By regular practice and training his problem can be overcome. The science of Tajweed (in the recitation of the Holy Qur'an) was evolved and developed by the Arab scholars for this purpose.

A closer observation of the shapes and writing system of the letters of Arabic alphabet will make the reader familiar with Arabic scripts and fluency in reading can be achieved by practice.

The three letters ي, و, and ا are also used as long vowels to prolong the sound of a letter preceding them with a corresponding short vowel, which is explained in the next lesson.

It is essential, to start with, to differentiate between the phonetic value of each consonant in its pronunciation and to identify their position in a word. There are letters which seem to represent a similar sound, but are different. These must be distinctly pronounced. Some letters are similar in shape, but are differentiated by dots, which must be observed carefully.

Reading Arabic scripts, even though Arabic is a foreign language, becomes simple, provided it is properly understood. It requires the knowledge of the shapes of the letters, their shortened forms, the sound system, which must be properly practised with the help of the equivalents in English in Table 1, to begin with and the vowel system which governs the proper articulation of the phonetic expression or the vocalization.

Its unique writing system makes it easy for a beginner to practise reading, supported by its vowel system. The Muslims all over the world practise the recitation of the Holy Qur'an with the help of the vowel marks, even without understanding the meaning of the verses they recite. This advantage is also available to the beginners of Arabic language.

TABLE - 1
حروف الهجاء وأسمائها
LETTERS OF ARABIC ALPHABET
AND THEIR NAMES

Equivalent in English	POSITION			Name	LETTER
	Final	Medial	Initial		
a	ا	ا	ا	Alif	ا
b	ب	ب	ب	Baa	ب
t	ت	ت	ت	Taa	ت
th	ث	ث	ث	Thaa	ث
j	ج	ج	ج	Jeem	ج
H	ح	ح	ح	HAA	ح
kh	خ	خ	خ	Khaa	خ
d	د	د	د	Dal	د
dh	ذ	ذ	ذ	Dhal	ذ
r	ر	ر	ر	Raa	ر
z	ز	ز	ز	Zaay	ز
s	س	س	س	Seen	س
sh	ش	ش	ش	Sheen	ش
S	ص	ص	ص	SAAD	ص
DH	ض	ض	ض	DHAAD	ض

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Equivalent in English	POSITION			Name	LETTER
	Final	Medial	Initial		
T	ط	ط	ط	TAA	ط
Z	ظ	ظ	ظ	ZAA	ظ
'	ع	ع	ع	AYN	ع
gh	غ	غ	غ	Ghain	غ
f	ف	ف	ف	Faa	ف
q	ق	ق	ق	Qaaf	ق
k	ك	ك	ك	Kaaf	ك
l	ل	ل	ل	Laam	ل
m	م	م	م	Meem	م
n	ن	ن	ن	Noon	ن
h	ه	ه	ه	Haa	ه
w	و	و	و	Waaw	و
y	ي	ي	ي	Yaa	ي

The equivalents in English given for each letter represented by an English consonant are only to guide the readers. The equivalents H, S, DH, T and Z indicate the emphatic articulation of the sounds of letters, as letters with similar sounds are also there in the Arabic alphabet. Observe the difference!

The formation of words in Arabic is illustrated below. Observe the positions of letters and the method of joining them by a joining stroke in a word.

JOINING OF LETTERS IN A WORD: (Observe from the left)

Letters are in their respective positions and shapes followed by the word.

letters	word	letters	word	letters	word	letters	word
ا ر ز	ارز	ب ل د	بلد	ت م ر	تمر	ث ل ج	ثلج
ز ه ل	زهل	ل ح م	لحم	ح ج ر	حجر	ح و ض	حوض
د ه ر	دهر	ز م ن	زمن	ن م ل	نمل	ح ر ف	حرف
ق ر ض	قرض	و ج ه	وجه	ل ب ن	لبن	م ه ر	مهر
م ا ء	ماء	ش ي ء	شيء	ص ب ح	صبح	ط ب خ	طبخ
ف ه م	فهم	م ك س	مكس	س م ع	سمع	ف ل ك	فلك
ر م ز	رمز	ب س ر	بسر	س م ن	سمن	ق ل ب	قلب
و ر ق	ورق	س ف ر	سفر	ق ل م	قلم	س ك ن	سكن
د ي ك	ديك	م ط ر	مطر	ع ي ب	عيب	ج ب ل	جبل
ذ ل ك	ذلك	ن ج م	نجم	م ل ف	ملف	ش ه ر	شهر
ي و م	يوم	ق ل ق	قلق	ض غ ط	ضغط	غ ل س	غلس
ن ه ر	نهر	ح ر ب	حرب	ب ج ل	بجل	ف ج ر	فجر
ا ر ض	ارض	ب ا ب	باب	د ا ر	دار	ل ق ب	لقب

The letter alif **ا** has no sound of its own, but used to support the letter **ء** (hamzah). Hence, hamzah and alif are considered identical and it is the hamzah that gives the sound of alif as 'a', when it has a vowel. A vowelless alif is itself a long vowel 'aa'.

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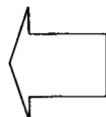
Observe the positions of various letters in the following words; name them each while spelling.

مسجد	كتاب	الرحيم	الرحمن	الله	بسم
حجر	ثلج	تمر	ملك	اصلاح	مدرسة
شكر	طعام	ظلم	غذاء	زميل	نور
يكتب	أولاد	سهل	جديد	أب	أهل
تلميذ	سكن	بنت	صديق	كسب	رسول
استاذ	يريد	ابرار	نعيم	زهر	قلب
درس	قلم	فرض	ذكي	هناك	مطلوب

ILLUSTRATION:

Observe different positions of letters in Arabic words in the following table arranged in alphabetic order. The letters appearing in the final position are written as independent letters if they are preceded by the six letters ا, د, ذ, ر, ز and و. This is illustrated by an additional word in the final position in this table.

TABLE - 2
POSITION OF LETTERS IN WORDS



Final	Final	Medial	Initial	Letter
عَدَا	عَصَا	بَاب	أَصْل	ا
بَاب	سَبَب	صَبْر	بَحْر	ب
ذَات	زَيْت	كَتَف	تَمْر	ت
حَرث	بَحْث	مِثْل	ثَلْج	ث
سَرَج	خَلِج	فَجْر	جَمَل	ج
لَوْح	مَلِج	بَحْر	حَقْب	ح

Final	Final	Medial	Initial	Letter
فِرْحِ	طَبِخِ	فِخْرِ	خَيْرِ	خ
رِمَادِ	بَلَدِ	بَدَلِ	دَهْرِ	د
فَوْلَادِ	لَذِيذِ	بَدَلِ	ذَهْنِ	ذ
حَارِ	قَمَرِ	بَرْدِ	رَجَلِ	ر
فَوْزِ	رَمَزِ	عَزَلِ	زَهْرِ	ز
فِرْسِ	حَيْسِ	جَسْرِ	سِمَكِ	س
عَرَشِ	نَقْشِ	قَشْرِ	شَمْسِ	ش
حَرَصِ	قَفْصِ	بِصْلِ	صَدْرِ	ص
حَوْضِ	فَيْضِ	فَضْلِ	ضَيْقِ	ض
فِرْطِ	خَيْطِ	مِطْرِ	طَلْبِ	ط
لِحَاظِ	غَيْظِ	نِظْمِ	ظَهْرِ	ظ
فِرْعِ	كَبْعِ	شَعْبِ	عِلْمِ	ع
فِرْغِ	صَبْغِ	ضَغْطِ	غَلْطِ	غ
خَوْفِ	سَيْفِ	سِفْرِ	فِتْحِ	ف
فَوْقِ	طَبَقِ	بِقْرِ	قَلَمِ	ق
ذَاكَ	مَلِكِ	فِكْرِ	كَسْبِ	ك
مَالِ	فَضْلِ	حِلْمِ	لَبَنِ	ل
قَدَمِ	سَلَمِ	قَمَرِ	مَلْفِ	م
عَوْنِ	سَكْنِ	صِنْعِ	نَهْرِ	ن
جَاهِ	مِنْهُ	مِهْدِ	هَرَّةِ	ه
أَوْ	قَنَوِ	خَوْفِ	وَعْظِ	و
شَايِ	قَلَمِي	غَيْبِ	يَمْنِ	ي

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The above illustration will be useful in practising and following the writing system in Arabic. More important is the sound system, as the communication in Arabic depends upon the phonetic expression of words in conversations. Defective pronunciation will lead to defective communications.

This problem can be overcome by careful observation of the rules, Arabic conversations, speeches, etc.

Almost all words used in Arabic are based on the roots and are expressed in the specified derived forms and similar derivatives are made from various roots almost uniformly. This system is advantageous for the students of Arabic in understanding different words and expressing them in conversations with confidence.

The following lessons dealing with various aspects of the Arabic grammar will not only illustrate the above fact, but will also give the readers self-confidence and equip them with the necessary skills with which they can comprehend and express their ideas in Arabic.

LESSON TWO

الْحَرَكَاتُ

THE VOWELS

All the twenty-eight letters of the Arabic alphabet are basically consonants. They do not produce any sound unless moved by a vowel. The letters ا, و, and ي are also used as long vowels as explained below.

A vowel in Arabic is called *Harakah* حَرَكَة (movement) and its absence is known as *Sukoon* سُكُون (resting). A letter with a vowel is called *Mutaharrik* مُتَحَرِّك (moved). The actual pronunciation of a consonant in a word is determined by or based on the vowel sign marked over or below it. Hence, a corresponding sound is produced by each letter resulting in the pronunciation of the word as a whole. The sound corresponding to the vowel marked is added to the actual equivalent sound of that letter to get the correct phonetic expression of the letter.

There are three vowel marks in Arabic written directly above or below the consonant. The vowel marks which produce a shorter sound of the vowel are called the Short Vowels. They are: فَتْحَةٌ **FAT-HAH**, ضَمَّةٌ **DHAMMAH** and كَسْرَةٌ **KASRAH**.

The vowel marks used in Arabic are explained below:

A SHORT VOWELS:

- (i) الفتحه **Fat-hah** ا is a diagonal stroke marked over a letter and indicates the pronunciation of the sound of that letter with 'a'.

e.g.	ب	+	=	بَ
	b	+	=	ba
	ذ ر س		=	da - ra - sa
	ص د ق		=	sa - da - qa

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- (ii) الضمة **DHammah** ' is marked over a letter and indicates the pronunciation of the sound of that letter with 'u'.

e.g. ب + ' = بُ
 b + u = bu
 سُدُسُ = su - du - su
 تُمُنُ = thu - mu - nu

- (iii) الكسرة **Kasrah** , is a diagonal stroke marked below a letter indicating the pronunciation of the sound of that letter with 'i'.

e.g. ب + , = بِ
 b + i = bi
 لِيسَ = la - bi - sa
 سَمِعَ = sa - mi - 'a

While pronouncing each letter with different vowel signs as explained above, the sound of the word is produced. Pronouncing each letter with its vowel separately or in a syllable, but closely without a pause produces the total sound of the word.

B TANWEENُ التَّنْوِينُ

A pair of the three short vowels marked in their respective places is called the **تَنْوِينُ Tanween**. It is called 'tanween' or 'nutation' because it produces an additional sound of ن (n) along with the sound of the vowel, although the letter ن is not written. This sign always appears with the last letter of a word and is the indication of an indefinite noun. The tanween is marked in three forms as follows.

(i) FAT-HAH TANWEEN

A pair of fat-hah marked over a letter adds the sound of ‘an’ to the sound of that letter. It always is accompanied by an alif except in the case of ‘ة’ and hamzah ء after an alif, e.g.

وَلَدًا	wa - la - <u>dan</u>	جَمَلًا	ja - ma - <u>lan</u>
قَمَرًا	qa - ma - <u>ran</u>	قَلَمًا	qa - la - <u>man</u>
سَمَكَةً	sa-ma-ka- <u>tan</u>	ثَمَرَةً	tha-ma-ra- <u>tan</u>
دَوَاءً	da-waa- <u>an</u>		

(ii) DHAMMAH TANWEEN

A pair of Dhammah marked over a letter adds the sound of ‘un’ to the sound of that letter. The second Dhammah is normally written inverted as ُ. e.g.

وَلَدٌ	wa - la - <u>dun</u>	جَمَلٌ	ja - ma - <u>lun</u>
قَمَرٌ	qa - ma - <u>run</u>	قَلَمٌ	qa - la - <u>mun</u>
سَمَكَةٌ	sa-ma-ka- <u>tun</u>	ثَمَرَةٌ	tha-ma-ra- <u>tun</u>
دَوَاءٌ	da-waa- <u>un</u>		

(ii) KASRAH TANWEEN

A pair of kasrah marked below a letter adds the sound of ‘in’ to the sound of that letter, e.g.

وَلَدٍ	wa - la - <u>din</u>	جَمَلٍ	ja - ma - <u>lin</u>
قَمَرٍ	qa - ma - <u>rin</u>	قَلَمٍ	qa - la - <u>min</u>
سَمَكَةٍ	sa-ma-ka- <u>tin</u>	ثَمَرَةٍ	tha-ma-ra- <u>tin</u>
دَوَاءٍ	da-waa- <u>in</u>		

All nouns and adjectives ending with tanween are indefinite except the proper nouns like, زَيْدٌ - مُحَمَّدٌ. In daily conversations, it is not observed as a practice; instead, it is expressed without nunation as in the case of waqf or a pausal form, e.g.

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وَلَدٌ	wa-la-dun	can be pronounced as	وَلَدٌ	'walad'
رَجُلٌ	ra-ja-lun	can be pronounced as	رَجُلٌ	'rajul'
زَيْدٌ	zaidun	can be pronounced as	زَيْدٌ	'Zaid'

C SUKOON السُّكُونُ

If a consonant has no vowel or when its sound comes to a close, it is indicated by the sign ˆ and it is known as **Sukoon** (resting). A letter with sukoon is known as **saakin**. In such a case, the sound of a consonant with sukoon is joined with the preceding letter and forms a syllable. A letter with sukoon cannot be the first letter in a word and is always preceded by a letter with a short vowel. e.g.

إِبْنٌ	<u>ib</u> - nun	مِنْهُ	<u>min</u> - hu
أَخْبَرَ	<u>akh</u> - ba - ra	جَعَلْتُ	ja-' <u>al</u> -tu

Vowelless letters appearing between a letter with a vowel (mutaharrik) and a letter with sukoon (saakin) become silent and are not pronounced. This occurs only when a vowelless letter in the previous word is joined with a vowelless letter in the following word. The vowelless letters which become silent are underlined. They are not pronounced, but are written as they form part of the word. e.g.

مِنْ أَيْتٍ	minal - bai - to	فِي الدُّكَّانِ	fid-duk-kaa-ni
عَلَى الْأَرْضِ	'alal-ar-dhi	أُولُوا الْأَبَابِ	ulul-al-baa-bi

D SHADDAH الشَّدَّةُ ّ

Shaddah is the indication of a doubled consonant. When a letter is to be pronounced twice or a consonant comes twice consecutively, it is written only once and a shaddah is marked over it indicated by ˆ the sign along with a short vowel, being the vowel for the second letter. In such a case, the letter is pronounced for the first time with sukoon and then for the second time with the short vowel marked as explained

below. As the first letter of a mushaddah is necessarily a saakin as explained below, a letter with shaddah cannot be the first letter of a word and is preceded by a letter with a short vowel in the same word or in the previous word, e.g.

حَوْ		حِيَّ		آلَهُ		فِي الدَّيْنِ
°	+	°	=	°		°
بْ	+	بْ	=	بْ		بْ

عَلَمٌ	=	عَلِمَ	=	عَلِمَ	'al - la - ma
نَوْرٌ	=	نَوَّرَ	=	نَوَّرَ	naw - wa - ra
تَذَكَّرَ	=	تَذَكَّرَ	=	تَذَكَّرَ	ta-zak-ka-ra
فَهَّمُ	=	فَهَّمُ	=	فَهَّمُ	fah - him

E LONG VOWELS ا - ي - و - ا

The sounds produced by the short vowels are lengthened/prolonged by the long vowels. The letters ا, و and ي are used to prolong the sound of a letter with the short vowels. This is indicated by the signs ' , ' and followed by ا, و and ي respectively. They are also known as *Huroof al madd* (letters of Madd). e.g.

- (i) ا **alif** a vowelless ali ا preceded by a letter with prolonging the sound of that letter as 'aa' is a long vowel. e.g.

سا	+	ا	=	سaa
سافر				saa - fa - ra
جاهد				jaa - ha - da

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- (ii) **waw** و a vowelless **waw** و preceded by a letter with ' prolonging the sound of that letter as 'oo' is a long vowel. e.g.

سُو	و + س	su + u = soo
يَقُولُ		ya - <u>qoo</u> - lu
دُرُوسُ		du - <u>roo</u> - su

- (iii) **yaa** ي a vowelless **yaa** ي preceded by a letter with ' prolonging the sound of that letter as 'ee' is a long vowel. e.g.

سِي	ي + س	si + i = see
فِيهِ		<u>fee</u> - hi
يَبِيْعُ		ya - <u>bee</u> - 'u

F **MADDAH** ~ الْمَدَّةُ:

This sign is used more often in Qur'anic and classical orthography and the sign *Maddah* indicates the lengthening of the sound of a letter with a long vowel beyond the length of an ا, و, or ي, which are also known as huroof al madd. A letter marked with ~ may be prolonged to at least thrice the extent of the sound of a long vowel. But in ordinary orthography such sign is used to prolong the sound of alif itself and not the preceding letter as in the recitation of the Holy Qur'an, etc. e.g.

Modern Orthography:

آلَانِ aal - aa - na مَارِبُ ma-aa-ri-bu

Qur'anic/classical Orthography:

جَاءَ jaaa - 'a الْحَاقَّةُ al - haaaq - qa - tu

There are more rules relating to the madd, which are found in the books of Tajweed or the art of recitation of the Qur'an, which relate more to the Qur'anic orthography.

G AL-ALIF AL-MAQSOORAH/AL-ALIF AL-MAMDOODAH
 الألف الممْدوْدَة / الألف المَقْصُورَة

Al-alif al-maqsoora or a shortened alif is equivalent to a long vowel and has the same effect as that of a long vowel. It is marked over a letter, particularly over ي in the shortened form as a long vowel for the preceding letter at the end of a noun which is مَقْصُور (see next lesson). e.g.

شَكْوَى shak - waa مَوْسَى moo - saa

In such a case, the ي remains silent.

USE OF SHORTENED ALIF AND INVERTED DHAMMAH:

A shortened alif as above is also marked over other letters, particularly in the text of the Holy Qur'an. e.g.

سَمَوَاتٍ sa - maa - waa - tin
 مَيْكَلٍ mee - kaa - la

It is not the al-alif al-maqsoorah explained above, but a long vowel marked as such particularly in the Qur'anic orthography.

It is also marked below a letter in the Qur'anic text indicating a long vowel ي. An inverted Dhammah ة is used as an alternative to the long vowel و in the Qur'anic orthography. e.g.

يُحْيِ yuh - yee دَاوُدَ daa-woo-da
 مَيْكَلٍ mee - kaa - la لَاهٍ la - hoo

Al-alif al-mamdoodah or the prolonged alif is used along with hamzah as ء indicating a madd and also the feminine gender of certain adjectives and names of colours, e.g.

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بَيْضَاءُ	bai-Dhaa-'u	white	(feminine)
حُمْرَاءُ	Ham-raa-'u	red	(feminine)
عَرَجَاءُ	'au-jaa-'u	twisted	(feminine)

In this process, a madd is formed which is used to prolong the sound of the letter to the extent of three to five times the sound of a long vowel.

H DIPHTHONG: الأَلْيُنُ

Three of the consonant ا, و, and ي are used as long vowels. These letters are also described by grammarians as weak letters. They do not admit any vowel sign when used as long vowels as already explained. The letters و and ي preceded by a fat-hah form the *diphthong*. A letter with a short vowel َ followed by a vowelless or saakin و or ي goes soft in pronunciation as 'aw' or 'ay' respectively. This is known as اِيْنُ in Arabic or called *diphthong* in English. e.g.

أَوْ	aw as in 'cow'	أَيَّ	ay as in 'kind'
لَوْ	lau	كَيَّ	kai
يَوْمَيْنِ	yaw-mai-ni	حَيْثُ	hai - thu

I PUNCTUATIONS: العَلَامَاتُ

The following punctuation marks are commonly used in modern Arabic writings.

علامات التنصيص	"	Inverted commas
القوسان	"..."	Quotation marks
علامة الاستفهام	؟	Question mark
الفصلة المنقوطة	؛	Semicolon
النقطتان	:	Colon
علامة التعجب	!	Exclamation mark
الشرطة/الخط	-	Hyphen

In the above two lessons information relating to the reading part of the Arabic language is explained in detail. The reader must be able to read Arabic texts appearing in the subsequent lessons without any difficulty by regular writing drills and reading practice. The use of transliteration will be discontinued after a few lessons in this book. In case of need for a more comprehensive reading practice, the book title 'ALIF BAA BOOK I' by author may be used.

READING PRACTICE: (Also write.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ . أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّيلٍ . طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ . إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ . إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ . أُطَلِبِ الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّحْدِ . وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ .

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ وَوَضَعْنَا عَنكَ وِزْرَكَ . أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ . فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ . الَّذِينَ هُمْ يُرَاءُونَ وَيَمْنَعُونَ الْمَاعُونَ .

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

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

VOCABULARY

ismun <i>name, noun</i>	اسم	bintun, ibnatun <i>daughter</i>	بنت، ابنة
qamarun moon	قمر	rajulun <i>man</i>	رجل
shamsun <i>sun</i>	شمس	imra'atun <i>woman</i>	إمرأة
masjidun <i>mosque</i>	مسجد	'ammun <i>uncle</i>	عم
noorun <i>light</i>	نور	muslimun <i>a muslim</i>	مسلم
insaanun <i>man, human being</i>	إنسان	Ta'aamun <i>food</i>	طعام
qalamun <i>pen</i>	قلم	maa'un <i>water</i>	ماء
kitaabun <i>book</i>	كتاب	hawaa'un <i>air</i>	هواء
aiDHan <i>also</i>	ايضا	baabun <i>door, chapter</i>	باب
jiddan <i>very</i>	جداً	qur'aanun <i>Qur'an</i>	قُرآن
waalidun <i>father</i>	والد	deenun <i>religion</i>	دين
waalidatun <i>mother</i>	والدة	darsun <i>lesson</i>	درس
waladun <i>boy</i>	ولد	'ilmun <i>knowledge</i>	علم
ibnun <i>son</i>	ابن	fawzun <i>success</i>	فوز

yawmun	يوم	miSbaa-Hun	مصباح
<i>day</i>		<i>lamp, light</i>	
waraqun	ورق	khubzun	خبز
<i>paper, leaf</i>		<i>bread</i>	
shajarun	شجر	fallaHun	فلاح
<i>tree</i>		<i>peasant, farmer</i>	
zahrun	زهرة	khaadimatun	خادمة
<i>flower</i>		<i>maid servant</i>	
thamaratun	ثمرة	arDHun	أرض
<i>fruit</i>		<i>earth</i>	
yadun	يد	reeHun	ريح
<i>hand</i>		<i>air, wind</i>	
ra'sun	رأس	baladun	بلد
<i>head</i>		<i>country, town</i>	
rijlun	رجل	kulliyyatun	كلية
<i>leg</i>		<i>college</i>	
'ainun	عين	Hujratun	حجرة
<i>eye</i>		<i>room</i>	
udhunun	أذن	namalun	نمل
<i>ear</i>		<i>ant</i>	
waajibun	واجب	Harbun	حرب
<i>obligatory</i>		<i>war</i>	
waqtun	وقت	ilaahun	اله
<i>time</i>		<i>god</i>	
'adadun	عدد	FaDhlun	فضل
<i>number</i>		<i>grace</i>	
Hisaabun	حساب	faakihatun	فاكهة
<i>account</i>		<i>fruit</i>	
khadimah	خادمة		
<i>maid servant</i>			

LESSON THREE

الاسم

THE NOUN

A word in Arabic may be either a noun or a verb or a particle. The particles used in Arabic like the prepositions, conjunctions etc. are necessary in completing the sense of meaning in a sentence. Hence, the knowledge about these is also essential in understanding Arabic passages. In short, the parts of speech of an Arabic passage are the noun الاسم, the verb الفعل and the particle الحرف. Arabic passages comprising words (parts of speech) can be classified under these categories. Let us take up the study of these in detail. A chart showing the parts of speech is illustrated in Table 3.

THE NOUN الاسم:

The noun is a word denoting the name of a person, place or thing. A noun used in Arabic is either masculine or feminine, singular, dual or plural indefinite or definite. Every noun indicates in itself all the three characteristics. It is necessary to understand and identify the nouns used in Arabic passages with the above characteristics. The nouns and adjectives in their indefinite forms are indicated by التَّنْوِينُ *the tanween* َ ُ ِ, or nunation (see Lesson 2). The term 'noun' الاسم includes the noun, the pronouns, adjectives, adverbs, participles, interjections etc. The verbs الفعل are explained in lesson No. 12. The particle الحرف is that which does not accept any of the characteristics of the noun or the verb and is explained in the following lessons as well as in the form of a summary at the end.

The noun is classified in respect of its origin into three categories, namely, اسم جامد *the primitive*, اسم مصدر *infinitive* or اسم المعنى *verbal noun* and اسم مشتق *the derivative*.

الاسم الجامد, *the primitive* is the name of various things which are not derived from any root or a verb. e.g. رجل *man* فرس *horse* شجر *tree* etc.

اسم مصدر, *the source/infinitive*, is a noun from which finite verbs, participles and nouns are derived. As nouns, they take the form of abstract nouns/infinitive in English like قَتْلٌ *killing*, شَرَافَةٌ *nobility*, نَصْرَةٌ *helping* etc. It is also known as اسم المعنى .

إِسْمُ المشتق, *the derivative* nouns are of six kinds, namely إِسْمُ الصِّفَةِ الْمُنْتَهَةِ الْمَشْتَقَةِ الْمَفْعُولِ, *passive participle*, إِسْمُ الْفَاعِلِ *active participle*, إِسْمُ التَّضْيِيفِ *noun/degrees of comparison*, إِسْمُ الزَّمَانِ *nouns of time and place* (adverbs), and إِسْمُ الْأَلَةِ *nouns of instruments*. These nouns are necessarily closer in meaning with their roots and comprise the radical letters of their respective roots in all their forms. e.g.

ض ر ب the radical letters of this root are الضَّرْبُ

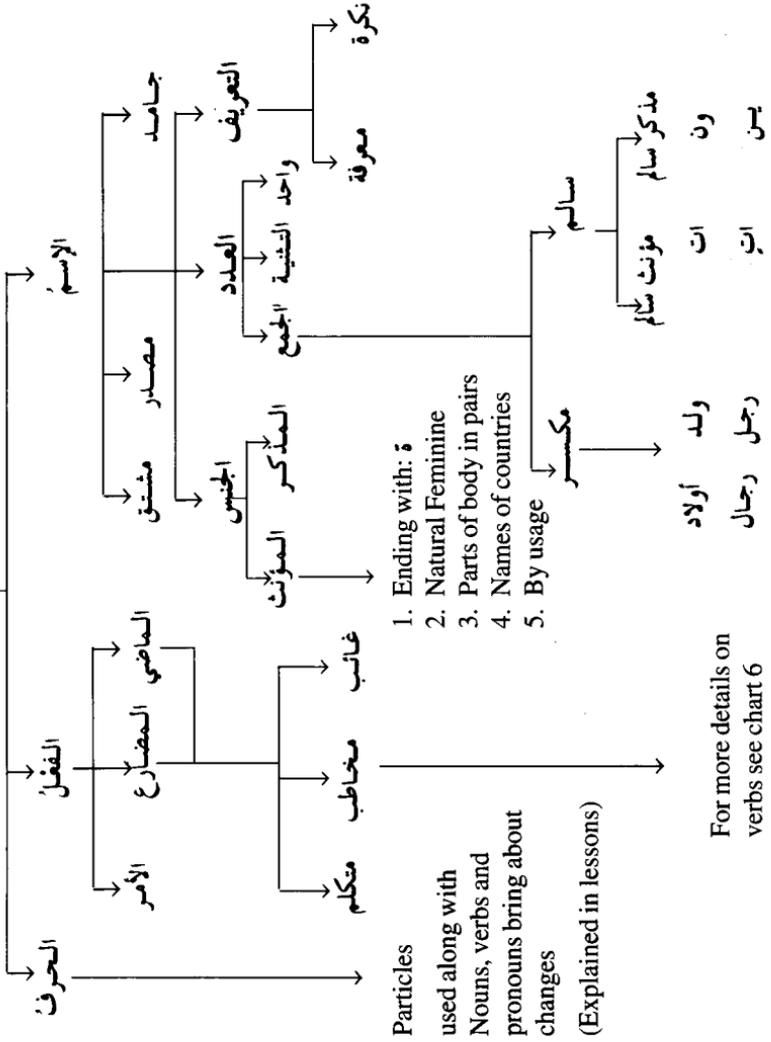
Some of the words derived from this root are:

ضَارِبٌ يَضْرِبُونَ مَضْرُوبٌ مَضْرُوبٌ ضَارِبٌ

The noun in Arabic can also be identified by the following indications or some of the distinguishing characteristics.

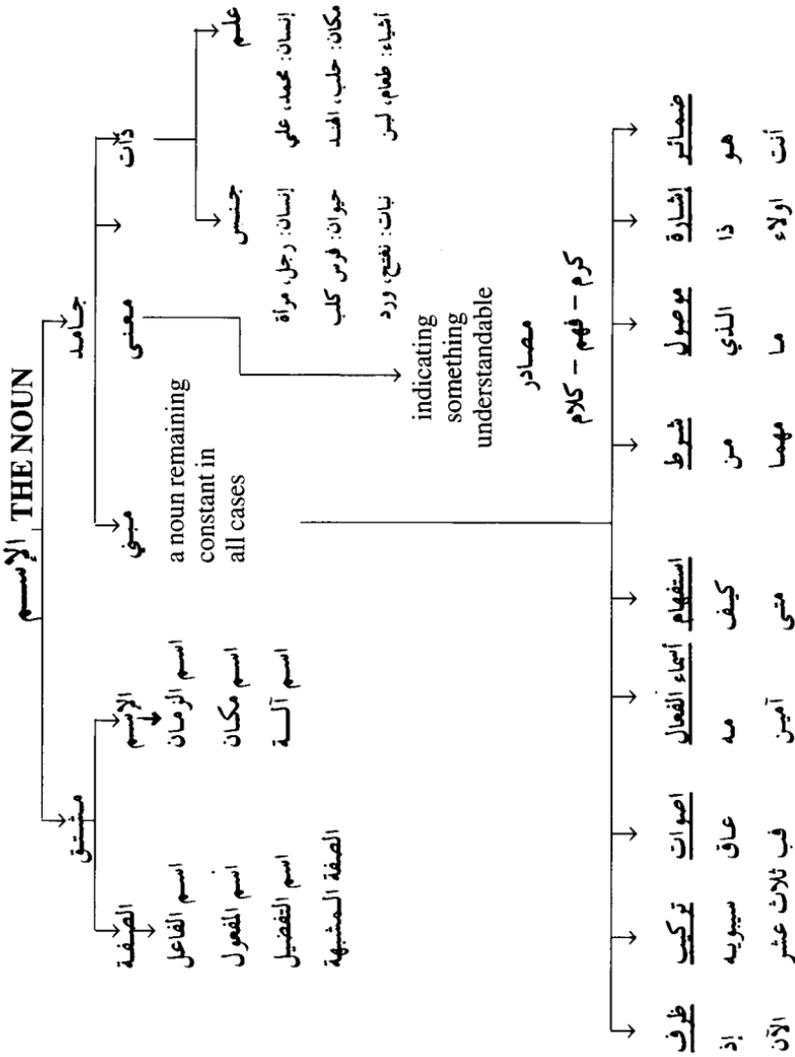
- Ending with the tanween or the nunation ٌ like:
قَلَمًا - مَنزِلٌ - بَيْتًا - مَدْرَسَةٌ - مَسْجِدٌ - كِتَابٌ
- Taking the prefix of the definite article الـ like أَحَقُّ أَنْ يُتَّبَعَ
- Use of interjections before it (see lesson 25), like:
يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ أَقْلِعِي
- Used as subject الْمُسْنَدُ along with a predicate الْمُسْنَدُ as subject in a verbal sentence.
ارْتَقَى الْعِلْمُ - الَّذِينَ يُسْرَرُ - الْقُرْآنُ هِدَايَةٌ
- Governed in the genitive case by a preposition or in a construct phrase (possessive) الإِضَافَةُ .
يَذُوقُ اللَّهُ عَلَى الْجَمَاعَةِ - مِنَ الْبَيْتِ
- Represented by pronouns and suffixes to verbs, like:
هُوَ and the ضَرَبْتُ in ن etc.

TABLE 3
أجزاء الكلام PARTS OF SPEECH



For more details on verbs see chart 6

TABLE 4



THE GENDER:

A noun in Arabic is either masculine or feminine as there is no neuter gender in Arabic. The feminine noun is generally indicate by “ة”, the ‘taa’ of feminine. However, there are certain feminine nouns which do not end with this indication. This indication appears only as a suffix to the noun and is exclusive in nature. When a feminine noun with this ‘ة’ comes to an end in a sentence or a pause is made at this, it is pronounced as ‘ه’ ‘h’. Knowledge of the gender of every noun is essential because all other words used in relation to it in a sentence should be of the same gender as a rule.

In order to identify the gender of a noun which is essential for correct usage and expressions, the following guidelines are given. The nouns of the following nature are feminine in gender.

(1) FEMININE BY NATURE:

Names of female persons:

أُمُّ	ummun	<i>mother</i>
أُخْتٌ	ukhtun	<i>sister</i>
عَجُوزٌ	‘ajoozun	<i>old woman</i>
بِنْتُ	bintun	<i>daughter, girl</i>
إِمْرَأَةٌ	imra’atun	<i>woman</i>

(2) SUFFIX WITH ة:

The suffixة is used to indicate the feminine nouns and adjectives. Hence, nouns and adjectives ending with ة are feminine in gender. e.g.

جَنَّةٌ	jannatun	paradise	
مُعَلِّمَةٌ	mu'allimatun	a teacher	(feminine)
خَادِمَةٌ	khaadimatun	a servant	(feminine)
مَدْرَسَةٌ	madrasatun	a school	
صَدَقَةٌ	Sadaqatun	a charity	
فَاكِهَةٌ	faakihatun	a fruit	
جَدِيدَةٌ	jadeedatun	new	(feminine)

(3) MEMBERS OF A BODY:

Members/parts of a physical body (human, animal or bird) which are in pairs. e.g.

عَيْنٌ	'ainun	an eye	يَدٌ	yadun	hand
جَنَاحٌ	janaaHun	wing	سَاقٌ	saaqun	leg
ذِرَاعٌ	dhiraa'un	arm	أُذُنٌ	udhunun	ear

(4) NAMES OF COUNTRIES:

Names of countries, towns etc. e.g.

دِلْهِى	بُومْبَايى	لَنْدُنْ	الْهِنْدُ	مِصْرُ
Delhi	Bombay	London	India	Egypt
أَمْرِيكَا	الْيَانَا	بَاكِسْتَان	الْكُوَيْتُ	فَرَنْسَا
America	Japan	Pakistan	Kuwait	France

(5) BY USAGE: الْمُمَوَّنَاتُ الْمَجَازِيَّةُ

There are some nouns which are by usage feminine although they do not have any of the above indications. e.g.

أَرْضٌ	arDhun	earth	رِيحٌ	reeHun	air
سَمَاءٌ	samaa'un	sky	نَارٌ	naarun	fire
حَرْبٌ	Harbun	war	نَفْسٌ	nafsun	soul
شَمْسٌ	shamsun	sun	<i>(it is also used as masculine)</i>		

(6) **ENDING IN ي AND ء:**

Nouns and adjectives ending with *maqsoorah* and *mamdoodah* are considered feminine. e.g.

شَكْوَى	shakwaa'	complaint	حَمْرَاءٌ	Hamraa'	red
ذِكْرَى	dhikraa	remembrance	صَحْرَاءٌ	SaHraa'	saHara

(7) **OTHERS:**

All plural nouns and adjectives which do not refer to rational beings (human) are grammatically feminine singular.

Sometimes, certain plural nouns which refer to rational beings also are grammatically feminine, like: *تِلْكَ الرَّسُلُ - قَالَتِ الْأَعْرَابُ*

The nouns which do not fall under the above forms of feminine are considered masculine in gender. However, there are some exceptions. e.g.

خَلِيفَةٌ	khaleefatun	Caliph
عَلَامَةٌ	'allaamatun	a scholar, a saint
طَلْحَةُ	TalHatu	TalHa, name of a person

These nouns are masculine in gender although they take the suffix of ة as they refer to male persons.

The nouns are further classified into *مُعْرَبٌ* and *مُسَبَّبٌ*.

DECLINABLE مُعْرَبٌ:

The nouns which take the three case endings of *الرَّفْعُ nominative*, *النَّصْبُ accusative* and *الْجَرُّ genitive* cases are called *مُعْرَبٌ declinable*. These changes are due to the position of the noun in the sentence and the particles governing them. (see lesson 10).

These case endings relate to the nouns.

DECLINABLE NOUNS مَبْنِي:

The nouns which are مَبْنِي remain indeclinable without accommodating any change irrespective of their position in a sentence. (for declensions see lesson 10).

The nouns which are مَبْنِي are:

- | | |
|---------------------------|--|
| (1) Pronouns | هِيَ - هُوَ - أَنْتَ - أَنَا |
| (2) Demonstratives | هَؤُلَاءِ - ذَلِكَ - هَذِهِ - هَذَا |
| (3) Relative pronouns | الَّذِي - الَّتِي - الَّذِينَ - الَّذِينَ |
| (4) Conditional particles | مَتَى - مَا - مَنْ - أَيْنَ |
| (5) Interrogatives | كَيْفَ - كَمْ - مَتَى - مَا - مَنْ؟ |
| (6) Adverbs | حَيْثُ - الْآنَ - إِذْ |
| (7) Combinations like | صَبَاحَ مَسَاءَ - بَيْنَ بَيْنَ - نَيْلَ نَهَارَ |

There are some more nouns which are مَبْنِي which end with *ويه* etc. and numbers like *عَشْرَ* in the numbers 11 to 19 and so on.

These can be further classified into nouns ending with *sukoon*, *fat-hah*, *Dhammah* and *kasrah*. e.g.

- | | |
|-------------------------|---|
| (1) Ending with sukoon | إِذْ - كَمْ - مَنْ - الَّذِي - هَذَا - أَنَا
مَتَى |
| (2) Ending with fat-hah | صَبَاحَ مَسَاءَ - كَيْفَ - أَيْنَ - أَنْتَ |
| (3) Ending with Dhammah | بَعْدُ - قَبْلُ - نَحْنُ - حَيْثُ |
| (4) Ending with kasrah | أَمْسَ - هَؤُلَاءِ - هَذِهِ - أَنْتَ - نَزَالُ |

These nouns are basically مَبْنِي in their structure and among the verbs, the past tense verbs and the imperative (command) are considered مَبْنِي .

A noun is further classified into *صحيح* sound, *مقصور* shortened and *منقوص* defective.

The صحيح noun is a noun which ends in a consonant like, غمر *umaru*, بنت *bintun*, قلم *qalamun* etc.

Some nouns ending with ء preceded by ا are also classified as صحيح e.g. ابتداء - بناء. They are known as ممدود.

The مَقْصُور noun is a noun which ends in a long 'aa', like an alif ا in pronunciation with ي as its last letter preceded by a letter with fat-hah which is marked in the form of a shortened alif. The nouns of this type always appear in the same form and their case endings are always implied. e.g.

عَيْسَى 'eesaa

غِنَى ghinan

When taking the nominative, accusative and genitive case endings in the indefinite form, the alif is dropped in pronunciation and their case endings are only implied and take the tanween when the long 'aa' is shortened. e.g. غِنَى ghinan. When definite it is expressed as عَيْسَى .

The مَنْقُوص is a declinable noun which ends with ي preceded by a letter with kasrah. If a مَنْقُوص noun ends with tanween, the ي is dropped in writing. The ي is dropped when the مَنْقُوص noun is in the nominative and genitive cases and retained in the accusative case. The case endings of the noun of this type are always implied. e.g.

nominative & genitive

accusative

دَاع	daa'in (daa'ee)	caller	دَاعِي	caller
قَاصِر	qaadin (qaadee)	judge	قَاصِي	judge
رَاع	raa'in (raa'ee)	shepherd	رَاعِي	shepherd

A noun is also either جامد or مشتق. **الاسم الجامد** is a noun which is not derived from any source and is of two kinds, namely: **اسم الذات** which exist on their own, like رجل *man* and بيت *house*, and **اسم المعنى** which are based on or derived from other sources, like شجاعة *courage*. **الاسم المثنو** is a noun which is derived from different sources or roots.

DECLINABLE NOUNS التَّعْرِيفُ :

A noun is expressed either indefinite نَكِيرَةٌ or definite مَعْرُوفَةٌ in a sentence. An indefinite noun is indicated by tanween. There is no indefinite article in Arabic except the use of tanween. It is made definite by prefixing the definite article الَّ to the noun and it loses its nunation تَنْوِينٌ (tanween) and takes a short vowel. e.g.

الذَّرْسُ	=	الذَّرْسُ	+	ذَّرْسٌ	=	ذَّرْسٌ
الْكِتَابُ	=	الْكِتَابُ	+	كِتَابٌ	=	كِتَابٌ
الْوَلَدُ	=	الْوَلَدُ	+	وَلَدٌ	=	وَلَدٌ

An indefinite noun is a common noun denoting an unspecified thing, whereas the definite noun is a specified one particularised by the definite article or otherwise. An indefinite noun also becomes definite when suffixed with a pronoun (pronominal suffix) or related to another noun in a construct phrase (see lesson 6).

An indefinite noun becomes definite in the following cases:

- (a) When it is a proper name like فَاطِمَةٌ - عُمَرُ
- (b) When related to something by a relative pronoun الَّذِي, الَّتِي
- (c) When particularised by the definite article الَّ . e.g.
الْكِتَابُ
- (d) When related to/suffixed with any of the above in a construct phrase, e.g. رِسَالَةٌ مَحْمَدٍ - يَتِيمًا
- (e) When in the vocative with an interjection like يَا رَسُولُ

There are instances where الَّ has nothing to do with definiteness, e.g. الْحَسَنُ - الْعَبَّاسُ

All these are explained in detail in the following lessons.

SUN AND MOON LETTERS *الْحُرُوفُ الشَّمْسِيَّةُ وَالْقَمَرِيَّةُ*

When an indefinite noun is made definite by prefixing the definite article *الـ*, it can be observed that in the case of some of the letters of the Arabic alphabet which happen to be the first letter of the noun to which the definite article is prefixed are pronounced double taking shaddah by assimilation and the *ل* of the article *لِ* becomes silent. e.g.

شَمْسٌ	أَلْ + شَمْسٌ	الشَّمْسُ	ش
shamsun	al + shamsun	ash-shamsu	
نُورٌ	أَلْ + نُورٌ	النُّورُ	ن
noorun	al + noorun	an-nooru	

The consonants *ش* and *ن* with which the above words begin are known as ‘*sun letters*’ *الْحُرُوفُ الشَّمْسِيَّةُ al huroof ash-shamsiyya*. The sun letters are 14 in number, the are:

س ز ر ذ د ث ت
ن ل ظ ط ض ص ش

Similarly, when an indefinite noun is prefixed with the definite article *الـ*, the *ل* of the article is pronounced with sukoon in the case of the remaining 14 letters with which the noun begins, e.g.

وَلَدٌ	أَلْ + وِلْدَانٌ	الْوِلْدَانُ	و
waladun	al+waladun	al-waladu	
قَمَرٌ	أَلْ + قَمَرٌ	القَمَرُ	ق
qamarun	al+qamarun	al-qamaru	

The consonants *و* and *ق* with which the above words begin are known as ‘*moon letters*’ *الْحُرُوفُ الْقَمَرِيَّةُ al huroof al qamariyya*. The moon letters are 14 in number, they are:

غ ع خ ح ج ب ا
ي و ه م ك ق ف

Knowledge of this will guide the reader in correct reading of Arabic words and passages, particularly the nouns when they are definite.

THE NUMBER الْمَفْرَدُ وَالْمُتَنَّى وَالْجَمْعُ

Arabic is one of the few languages which have the system of singular, dual and plural of the noun.

THE SINGULAR الْمَفْرَدُ

The singular nouns are the names of persons, places and things by which they are known irrespective of their gender. e.g.

رَجُلٌ	rajulun	فَاكِهَةٌ	faakihatun
	a man (masculine)		a fruit (feminine)

THE DUAL الْمُتَنَّى

The dual of a noun is formed by suffixing **انِ** or **ينِ** to the singular noun as the case may be. This change in the suffix is due to the case endings of the nouns which are explained in lesson No. 10.

Illustration:

	Singular	Dual Nominative	Dual Accusative & Genitive
<i>book</i>	كِتَابٌ kitaabun	كِتَابَانِ kitaabaani	كِتَابَيْنِ kitaabaini
<i>school</i>	مَدْرَسَةٌ madrasatun	مَدْرَسَتَانِ madrasataani	مَدْرَسَتَيْنِ madrasataini
<i>boy</i>	وَلَدٌ waladun	وَلَدَانِ waladaani	وَلَدَيْنِ waladaini
<i>muslim</i>	مُسْلِمٌ muslimun	مُسْلِمَانِ muslimaani	مُسْلِمَيْنِ muslimaini

Beside this, the dual is expressed differently by the following words used as **مُضَافٌ** taking the pronominal suffix as their genitive. They are

جَاءَ بِي كِلَاهُمَا	<i>both of them came to me</i>
رَأَيْتُ كِلَيْهِمَا	<i>I saw both of them</i>
جَاءَتْ بِي كِلْتَاهُمَا	<i>both of them came to me (f)</i>
رَأَيْتُ كِلْتَيْهِمَا	<i>I saw both of them (f)</i>

If the following genitive is a noun, these words are expressed without any change. e.g.

جاءني كلا أخويك	both of your brothers came to me
رأيت كلا أخويك	I saw both of your brother

In the same manner, the nouns **إثنان** and **اثنتان** are used to indicate the dual.

The nouns which are **مَنْقُوص** when made dual are expressed with the suffix of **ان** in the nominative and **ين** in the accusatives and genitive cases and the **ي** is restored, if dropped in the singular, both in the dual and sound plural forms.

Judge	قاضي	قاضيان	قاضيين
	qaADHin	qaDHiyaani	qaDHiyani

A **مَقْصُورٌ** noun is also made dual as above and the alif is changed into **ي**, if it is the fourth letter or more and if third, it is retained. e.g.

فَتْوَى	فَتَوَيَانِ	<i>two fatwas</i>
عَصَا	عَصَوَانِ	<i>two sticks</i>
رَحَى	رَحَيَانِ	<i>two millstones</i>

Similarly, in the nouns which are **مَمْدُودٌ** when made dual, if the hamzah is part of the word, it is retained, e.g.

مُضَاءٌ	مُضَاءَانِ
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and if it is of the feminine, it is changed into **و** and if it is changed from **و** or **ي** it may be retained or changed into **و** as:

صَحْرَاءٌ	صَحْرَاوَانِ	عَصْرَاوَيْنِ	<i>two deserts</i>
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THE PLURAL **الْجَمْعُ**

In Arabic three or more things are considered as plural. There are two types of plural forms. They are the **Sound Plural** **الْجَمْعُ السَّالِمُ** and the **Broken Plural** **الْجَمْعُ الْمَكْسَرُ**. They are known by these names because of their form and are not different in their nature.

THE SOUND PLURAL الْجَمْعُ السَّالِمُ

In sound plurals, the singular form of the noun remains intact and the noun is made plural by suffixing **وُنْ** or **يُنْ** in the case of masculine nouns and **اتٌ** or **اتٍ** in the case of feminine nouns depending upon the case ending of that noun.

SOUND MASCULINE PLURAL الْجَمْعُ الْمَذَكَّرُ السَّالِمُ

In sound masculine plural is made only with the proper nouns and adjectives which refer to masculine rational nouns. The proper noun must be free from the feminine **ة** and not a name in combination like **سَيِّبَوْتِهِ**. The adjectives must be those qualifying a masculine rational noun (without **ة**) and not in the pattern of **أَفْعَلُ** or **فَعْلَى** or something which is common to masculine and feminine nouns.

The sound masculine plural in the nominative case is indicated by the suffix of **وُنْ** and the accusative and the genitive cases by the suffix of **يُنْ**.

	Singular	Plural Nominative	Plural Accusative & Genitive
<i>teacher</i>	مُعَلِّمٌ mu'allimun	مُعَلِّمُونَ mu'allimoona	مُعَلِّمِينَ mu'allimeena
<i>teacher</i>	مُدَرِّسٌ mudarrisun	مُدَرِّسُونَ mudarrisoona	مُدَرِّسِينَ mudarriseena
<i>engineer</i>	مُهَنْدِسٌ muhandisun	مُهَنْدِسُونَ muhandisoona	مُهَنْدِسِينَ muhandiseena

The following nouns are also expressed as sound masculine plural besides the above mentioned forms.

The nouns which are مَقْصُورٌ when made sound masculine plural, the alif is dropped along with the ي and the letter preceding it is given َ before suffixing ون or ين. e.g.

(أَعْلَى) وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

The nouns which are مَنْقُوصٌ when made sound masculine plural, the ي is dropped and the letter preceding it is given َ in the nominative case before suffixing ون and ِ is given to the letter preceding it before suffixing ين. e.g.

(دَعَا) كُنْ مِنَ الدَّاعِينَ إِلَى الْخَيْرِ - هُمْ الدَّاعُونَ إِلَى الْخَيْرِ

As in the case of dual, the sound masculine plural is also expressed by the following words like أَوْلُو used as مُضَافٌ. e.g.

وَلَا يَأْتِلِ أَوْلُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أَوْلِيَ الْقُرْبَى
إِنْ فِي ذَلِكَ لَذِكْرٌ لِأَوْلِيَ الْأَلْبَابِ

The feminine form of أَوْلُو is أَوْلَاتٌ, e.g.

وَأَوْلَاتِ الْأَحْمَالِ أَجْلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ

Similarly, the words عِشْرُونَ up to تِسْعُونَ etc. are used as sound plural in the same manner with different case endings. e.g.

شَعَلْتَنَا أَمْوَالَنَا وَأَهْلُونَا	nominative
وَمِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ	accusative
إِلَى أَهْلِيهِمْ أَبَدًا	genitive

The following words are also used as sound masculine plural:

وَأَبِلُونَ	<i>abundant rain</i>	أَرْضُونَ	<i>lands</i>
بِنُونَ	<i>years</i>	بَنُونَ	<i>sons</i>
زَيْدُونَ	<i>Zaids</i>	عَلِيُونَ	<i>upper heaven</i>

e.g. كَلَّا إِنَّ كِتَابَ الْأَنْبِرَارِ لَفِي عَلِيَيْنِ وَمَا أَدْرَاكَ مَا عَلِيُونَ

SOUND FEMININE PLURAL جَمْعُ الْمَوْثِ السَّالِمِ

The sound feminine plural is made in the following cases:

- (1) Proper feminine names.
- (2) Nouns ending with ة (except nouns like أَمَةٌ, شَاةٌ, امْرَأَةٌ etc.) and the ة which indicates the feminine singular is dropped and ات is suffixed as already explained above.
- (3) Nouns ending with the al-alif al-maqsoora الْمَقْصُورُ for the feminine (except those in the form of فَعْلَى like عَطَشَى e.g. أَلْهَدِي its plural is أَلْهَدِيَّاتٌ).
- (4) Feminine nouns ending with al-alif al-mamdoodah الْمَمْدُودَةُ (except those in the form of صَخْرَاءٌ).

If the hamzah is original, it is retained and if it is additional for the feminine, it is changed into و like صَخْرَاوَاتٌ - إِنْشَاءَاتٌ.

If the hamzah is changed from و or ي it may be retained or changed into و. e.g. وَقَاءٌ, the plural of which may be either وَقَاءَاتٌ or وَقَاوَاتٌ.

If the third letter is ي its original letter is restored, like رَضَاءٌ the plural of which is رَضَوَاتٌ. If the ي is the fourth letter or more, it is changed into ي like:

الدُّكْرَى	الدُّكْرِيَّاتُ
الْمُسْتَشْفَى	الْمُسْتَشْفِيَّاتُ

- (5) If the noun is مَنْقُوصٌ and had its ي, it is retained and if it is dropped, it is restored in the plural. e.g.

جَارِيَةٌ	جَارِيَّاتُ
رَأْسٌ	رَأْسِيَّاتُ

- (6) Words derived from irrational nouns.
 (7) Adjectives of irrational nouns.
 (8) Nouns with five letters of which there is no broken plural forms.
 (9) The following words are also declined as the feminine sound plural along with the feminine nouns in the above mentioned forms. (الملحقة بجمع المؤنث السالم)
 أولات like أولات الفضل
- (10) Feminine nouns with three letters with the middle letter a sound letter which is saakin and the first letter has fat-hah. In the plural the second letter takes fat-hah. e.g.

نَظْرَةٌ plural نَظْرَاتٌ sights

رَكْعَةٌ plural رَكْعَاتٌ raka'ats

The sound feminine plural in the nominative case is indicated by ة like:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ

and in the acusative and genitive cases it is indicated by ة like:

خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى

خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا

أَنْ يُبَدِّلَهُ خَيْرًا مُنْكَرًا مُسْلِمَاتٍ مُؤْمِنَاتٍ قَنِيَّاتٍ تَيَّابَاتٍ وَأَبْكَارًا

THE SOUND FEMININE PLURAL

	Singular	Nominative	Accusative & Genitive
<i>teacher</i>	مُعَلِّمَةٌ mu'allimatun	مُعَلِّمَاتٌ mu'llimaatun	مُعَلِّمَاتٍ mu'allimaatin
<i>teacher</i>	مُدْرِسَةٌ mudarrisatun	مُدْرِسَاتٌ mudarrisaatun	مُدْرِسَاتٍ mudarrisaatin
<i>engineer</i>	مُهَنْدِسَةٌ muhandisatun	مُهَنْدِسَاتٌ muhandisaatun	مُهَنْدِسَاتٍ muhandisaatin

When pronominal suffixes are added to the dual and sound masculine plural nouns, the ن of the dual and sound masculine plural is dropped. (see lesson 4 for pronouns). e.g.

كِتَابَانِ + هُ	=	كِتَابَاهُ	his two books
kitaabani+hu		kitaabaahu	NOMINATIVE
كِتَابَيْنِ + هُ	=	كِتَابَيْهِ	his two books
kitaabaini+hu		kitaabaihi	ACCUSATIVE
مُعَلِّمُونَ + كَ	=	مُعَلِّمُوكَ	your teachers
mu'allimona+ka		mu'allimooka	NOMINATIVE
وَالِدَيْنِ + كَ	=	وَالِدَيْكَ	your parents
waalidaini+ka		waalidaika	ACCUSATIVE

THE BROKEN PLURAL الْجَمْعُ الْمَكْسَرُ

In broken plurals, as they are called, the singular form of the noun is disturbed and they assume different irregular forms, mostly adjectival patterns. Hence, they are called the broken plural nouns.

The irregular or broken plurals are formed by changing vowels like **أَسَدٌ** asadun (lion), the plural of which is **أُسَدٌ** usadun (lions), or rejecting/dropping of letters like **رَسُولٌ** rasoolun (messenger), plural of which is **رُسُلٌ** rusulun (messengers) or adding letters like **رَجُلٌ** rajulun (a man), the plural of which is **رِجَالٌ** rijaalun (men). There are many patterns of broken plural nouns derived from trilateral roots.

Broken plural nouns are broadly classified under two categories, namely, **جَمْعُ الْقَلْبَةِ** and **جَمْعُ الْكَثْرَةِ**.

جَمْعُ الْقَلْبَةِ is used to express the number between 3 and 10 and is expressed in the patterns of **فِعْلَةٌ**, **أَفْعَلَةٌ**, **أَفْعَالٌ**, **أَفْعَالٌ**.

جمع الكثرة is used to express a plural which is over three to the infinitive. It has many patterns.

Some nouns have more than one plural form. Knowledge of these groups of plural nouns will give an idea about the use of nouns and in understanding them.

Some of the most common forms of broken plural are given below. They form various groups of plural by which the singular and its plural can be identified and understood by their forms and their respective groups. However, any standard Arabic dictionary gives the plural of each noun listed.

Broken Plural Patterns:

PATTERN	SINGULAR	PLURAL	MEANING
افعال	قَلَمٌ	اقلامٌ	pens
	وَلَدٌ	اولادٌ	boys
	زَهْرٌ	ازهارٌ	flowers
	ذِكْرٌ	اذكارٌ	meditation
افئلة	سؤالٌ	اسئلة	questions
	فؤادٌ	افئدة	hearts
	لسانٌ	السننة	languages
	شربابٌ	اشربة	drinks
	غمدةٌ	اعمدة	pillars
افعل	عَيْنٌ	اعينٌ	eyes
	وجهٌ	اوجهٌ	faces, forms
	نهرٌ	انهرٌ	rivers
	شهرٌ	اشهرٌ	months

فَعْلَى	جَرِيحٌ غَرِيقٌ مَرِيضٌ	جَرْحَى غَرَقَى مَرَضَى	injured drowned patients
فَعْلَةٌ	غُلَامٌ فَتَى صَبِيٌّ	غِلْمَةٌ فِتْيَةٌ صَبِيَّةٌ	boys youths children
فَعْلَةٌ	قِرْدٌ فَيْلٌ دَبٌّ تُرْسٌ	قِرْدَةٌ فَيْلَةٌ دَبَّيَّةٌ تِرْسَةٌ	monkeys elephants bears shields
فُعُولٌ	بَيْتٌ عَيْبٌ فَرْعٌ شَيْخٌ	بُيُوتٌ عَيْبُوتٌ فُرُوعٌ شُيُوخٌ	houses defects branches elders
فُعَلَاءٌ	أَمِيرٌ شَرِيكٌ فَقِيرٌ وَزِيرٌ	أُمَرَاءٌ شُرَكَاءٌ فُقَرَاءٌ وُزَرَاءٌ	Commanders partners poor men ministers
فُعَلٌ	حَجْرَةٌ صُورَةٌ عُرْفَةٌ	حُجَرٌ صُورٌ عُرُفٌ	rooms pictures rooms

أَفْعِلَاءَ	صَدِيقٌ قَرِيبٌ ذَكِيٌّ غَنِيٌّ	أَصْدِقَاءُ أَقْرَبَاءُ أَذْكِيَاءُ أَغْنِيَاءُ	friends relatives intelligent rich people
فَعْلَةٌ	طَالِبٌ مَاهِرٌ كَاتِبٌ	طَلَبَةٌ مَهْرَةٌ كَتَبَةٌ	students experts writers
فَعَلٌ	نِعْمَةٌ نِقْمَةٌ مِنْحَةٌ	نِعَمٌ نِقَمٌ مِنَحٌ	gifts afflictions scholarship
فِعَالٌ	جَبَلٌ حَبْلٌ بَحْرٌ كَلْبٌ	جِبَالٌ حِبَالٌ بِحَارٌ كِلَابٌ	mountains ropes seas dogs
فُعَلٌ	سَفِينَةٌ مَدِينَةٌ كِتَابٌ جِمَارٌ	سُفُنٌ مُدُنٌ كُتُبٌ حُمُرٌ	ships cities books donkeys
فُعْلَةٌ	قَاضٍ عَازٍ رَاعٍ رَامٍ	قُضَاةٌ عُرَاةٌ رُعَاةٌ رُمَاةٌ	judges warriors shepherds archers

فَعْلٌ	رَاكِعٌ صَائِمٌ سَاجِدٌ	رَكْعٌ صَوْمٌ سُجْدٌ	bowers fasting people prostrators
فُعَّالٌ	حَارِسٌ حَاجٌّ كَاتِبٌ	حِرَّاسٌ حُجَّاجٌ كُتَّابٌ	watchmen pilgrims writers
فُعْلَانٌ	رَاهِبٌ جِدَارٌ بَلَدٌ فَارِسٌ	رُهَيْبَانٌ جُدْرَانٌ بُلْدَانٌ فُرْسَانٌ	monks walls countries horsemen
فُعْلَانٌ	عُلَامٌ عُرَابٌ تَوْرٌ فَتَى	عِلْمَانٌ عِرْيَانٌ تِيسْرَانٌ فِتْيَانٌ	boys crows oxen youth
فُعَالِلٌ	دَفْتَرٌ أَرَانِبٌ جَدْوَلٌ فُنْدُقٌ	دَفَاتِرٌ أَرَانِبٌ جَدَاوِلٌ فُنَادِقٌ	notebooks rabbits lists hotels
فُعَالِيلٌ	بُسْتَانٌ عَصْفُورٌ مُلْطَانٌ دِينَارٌ	بَسَاتِينٌ عَصَافِيرٌ مُلَاطِينٌ دِنَانِيرٌ	gardens sparrows sultans Dinars

فَوَاعِلُ	جَامِعٌ بَاعِثٌ جَائِزَةٌ	جَوَامِعُ بَوَاعِثُ جَوَائِزُ	Mosques causes rewards
فَعَائِلُ	صَحِيفَةٌ حَدَائِقُ حَقَائِقُ شَرِيعَةٌ	صَحَائِفُ حَدَائِقُ حَقَائِقُ شَرَائِعُ	newspapers gardens facts shariat
مَفَاعِلُ	مَنْزِلٌ مَسْجِدٌ مَنْسَكٌ	مَنْازِلُ مَسَاجِدُ مَنْاسِكُ	houses mosques rites
أَفَاعِلُ	أَكْبَرُ أَفْضَلُ أَرْمَلَةٌ أَنْمَلَةٌ	أَكَابِرُ أَفَاصِلُ أَرَامِلُ أَنَامِلُ	great men eminent men widows finger tips
مَفَاعِلُ	مِنْدِيلٌ مَشْرُوعٌ مِفْتَاحٌ مَضْرُوفٌ	مَنْادِيلُ مَشَارِيعُ مِفْتَاحٌ مَصَارِيفُ	handkerchiefs projects keys expenses
أَفَاعِلُ	أَمْثَلُوبٌ إِقْلِيمٌ أَنْشُودَةٌ أَسْبُوعٌ	أَمْثَلِبُ أَقَالِيمُ أَنْشِيدُ أَسَابِيعُ	styles regions songs weeks

All Arabic plural nouns which refer to irrational beings, masculine or feminine, are grammatically feminine singular except the sound masculine plural nouns. Adjectives, pronouns, demonstrative pronouns, predicates and verbs representing them will be feminine singular. The verbs and particles are explained in detail in lesson 12 and the summary of the particles is given at the end.

ANALYSIS:

Read the passage, observe the nouns and identify their group of plural.

You can identify the nouns with their groups of plural by the characteristics of the plural nouns explained in this lesson, even without understanding their meanings. The nouns are underlined in the passage.

(ألف)

فَجَمَاعَةُ النَّمْلِ تَتَّجِدُ لَهَا مَسْكَنًا فِي سُقُوفِ الْأَرْضِ وَالْحَيْطَانِ وَسُقُوفِ الْمَنَازِلِ وَفَجَوَاتِ الْأَشْجَارِ ثُمَّ تُنظِّمُهُ تَنْظِيمًا مُحْكَمًا فَتَجْعَلُ فِيهِ عِدَّةً مَنَافِدَ لِيَخْرُجَ النَّمْلُ وَدُخُولِهِ، وَحُجُرَاتٍ لِلسَّكَنِ وَأَمَاكِنَ لِيُوضَعَ البَيْضُ وَهِيَ تَصِلُ بَيْنَ هَذِهِ الْأَمْكِنَةِ بِفَتَحَاتٍ حَتَّى تَسْتَطِيعَ الْجَمَاعَةُ أَنْ يَتَعَاضُوا بَعْضُهَا مَعَ بَعْضٍ فِي سَهْوَلَةٍ وَيُسْرٍ.

(ب)

إِنَّ لِلْمُتَّقِينَ مَفَازًا وَحَدَائِقَ وَأَعْنَابًا وَكَوَآئِبَ أَتْرَابًا وَكَأَسًا دِحَاقًا، لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا جَزَاءً مَن رَّبَّنَا عَلَّمَنَا حِسَابًا.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَبِيحِينَ وَالْقَبِيحَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ وَالْمُتَّصِدِّقِينَ وَالْمُتَّصِدِّقَاتِ وَالصَّيْمِينَ وَالصَّيِمَاتِ وَالْحَفِظِينَ وَالْحَفِظَاتِ وَالذَّكِرِينَ وَالذَّكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.

VOCABULARY

qalam	قَلَمٌ جِ أَقْلَامٌ	jadeed	جَدِيدٌ
pen		new	
kitab	كِتَابٌ جِ كُتُبٌ	Sagheer	صَغِيرٌ
book		small	
bait	بَيْتٌ جِ بَيْوتٌ	kabeer	كَبِيرٌ
house		big	
waqt	وَقْتُتٌ جِ أَوْقَاتٌ	katheer	كَثِيرٌ
time		plenty	
Ta'aam	طَعَامٌ جِ أَطْعِمَةٌ	waasi'	وَاسِعٌ
food		spacious	
madrrasah	مَدْرَسَةٌ جِ مَدَارِسٌ	qadeem	قَدِيمٌ
school		old	
tilmeedh	تَلْمِيذٌ جِ تَلَامِيذٌ	jameel	جَمِيلٌ
student		beautiful	
thalj	تَلْجٌ جِ تَلُوجٌ	baarid	بَارِدٌ
ice		cold	
Harf	حَرْفٌ جِ حُرُوفٌ	Haarr	حَارٌّ
letter		hot	
jamal	جَمَلٌ جِ جِمَالٌ	qareeb	قَرِيبٌ
camel		near	
kalb	كَلْبٌ جِ كِلَابٌ	ba'eed	بَعِيدٌ
dog		far	
qiTTatun	قِطَّةٌ	ustaadh	أُسْتَاذٌ
cat		teacher	
dajaaja	دَجَاجَةٌ جِ دَجَاجَاتٌ	dars	دَرْسٌ جِ دُرُوسٌ
hen, chicken		lesson	
ism	إِسْمٌ جِ أَسْمَاءٌ	qiSSah	قِصَّةٌ جِ قِصَصٌ
name		story	
Taalib	طَالِبٌ جِ طَلَبَةٌ	abun	أَبٌ جِ آبَاءٌ
student		father	

ummun	أُمّ ج أمّهات	deen	دِين
mother		religion	
akhun	أَخ ج اخوة	Sadeeq	صَدِيق ج اصْدَقَاء
brother		friends	
ukhtun	أُخْت ج أخوات	Hadeeqah	حَدِيقَة
sister		garden	
imra'ah	إِمْرَأَة ج نساء	faa'iz	فَائِز
woman		winner	
ibn	إِبْن ج أبناء	naZeef	نَظِيف
son		clean	
al aana	الآن	marshghool	مَشْغُول
now		busy	
SaaliH	صَالِح	mash-hoor	مَشْهُور
good, righteous		famous	
lail	لَيْل ج ليال	sahl	سَهْل
night		easy	
nahaar	نَهَار	Sa'b	صَعْب
day		difficult	
'ilm	عِلْم	Hulw	حُلْو
knowledge, science		sweet	
laun	لَوْن ج ألوان	HaamiDH	حَامِض
colour		sour	
makaan	مَكَان	qaSeer	قَصِير
place		short	
midaan	مَيْدَان	sayyarah	سَيَّارَة
ground		car	
nahr	نَهْر	manZar	مَنْظَر
river		scene	
'aalim	عَالِم	aafah	آفَة
scholar		calamity	

LESSON FOUR

الضَّمَائِرُ

THE PRONOUNS

The pronoun is a noun which is used in place of a noun to represent and indicate the person making a statement or doing something.

The pronouns used in Arabic can be classified into **Personal Pronouns** الضَّمَائِرُ الْمُتَفَصِّلُ and **Pronominal Suffixes** الضَّمَائِرُ الْمُتَّصِلُ.

I PERSONAL PRONOUNS الضَّمَائِرُ الْمُتَفَصِّلُ

The pronouns are basically classified into الضَّمَائِرُ الْبَارِزُ **personal pronoun** or the ضَمَائِرُ الرَّفْعِ الْبَارِزُ and الضَّمَائِرُ الْمُسْتَتِرُ **implied pronoun**.

These pronouns are used to represent persons and hence are known as Personal Pronouns and there are three types of persons as follows. The third person pronoun is used to represent both rational and irrational nouns.

PERSON	NUMBER	MASCULINE	FEMININE
III Person	Singular	He/it هُوَ	She/it هِيَ
	Dual	they two هُمَا	they two هُمَا
	Plural	they all هُمْ	they all هُنَّ
II Person	Singular	you أَنْتَ	you أَنْتِ
	Dual	you two أَنْتُمَا	you two أَنْتُمَا
	Plural	you all أَنْتُمْ	you all أَنْتُنَّ
I Person	Singular	I أَنَا	I أَنَا
	Plural	We نَحْنُ	We نَحْنُ

Note: The I person masculine and feminine is the same always.

Similarly, the personal pronouns ضَمِيرُ النَّصْبِ الْمُنْفَصِلِ as given below are used to represent the above three types of persons along with the pronominal suffixes in an emphatic manner. They are also used to represent the direct object and are considered accusative النَّصْبِ.

The personal pronouns الضَّمِيرُ الْبَارِزُ الْمُنْفَصِلُ are brought between the subject and the predicate to strengthen or emphasize the meaning conveyed and they are called ضَمِيرُ الْفَضْلِ . e.g.

Hameed is *the* winner حَمِيدٌ هُوَ الْفَائِزُ
 Certainly, Hameed is *the* winner إِنَّ حَمِيدًا هُوَ الْفَائِزُ
 Certainly, this is *the* true story إِنَّ هَذَا لَهُوَ الْقِصَصُ الْحَقُّ

THE PERSONAL PRONOUNS (EMPHATIC): ضَمِيرُ النَّصْبِ الْبَارِزُ

PERSON	NUMBER	MASCULINE	FEMININE
III Person	Singular	إِيَّاهُ to him	إِيَّاهَا to her
	Dual	إِيَّاهُمَا to them	إِيَّاهُمَا to them
	Plural	إِيَّاهُمْ to them	إِيَّاهُنَّ to them
II Person	Singular	إِيَّاكَ to you	إِيَّاكِ to you
	Dual	إِيَّاكُمَا to you	إِيَّاكُمَا to you
	Plural	إِيَّاكُمْ to you	إِيَّاكُنَّ to you
I Person	Singular	إِيَّايَ to me	إِيَّايَ to me
	Plural	إِيَّانَا to us	إِيَّانَا to us

These pronouns are known as ضَمِيرُ النَّصْبِ الْمُنْفَصِلِ . e.g.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ you alone we worship and from you only we seek help
 وَإِيَّايَ فَارْهَبُونَ And to me alone you fear

The personal pronouns الضَّمِيرُ الْمُنْفَصِلُ are expressed in the الرَّفْعِ and النَّصْبِ only and they do not have a genitive case.

PRONOUN IMPLIED: الضَّمِيرُ الْمُسْتَعْتَرُ

The pronoun implied الضَّمِيرُ الْمُسْتَعْتَرُ is what is understood through the expressions in a sentence, particularly through those reflected in verbs, and not expressed clearly in words. In the past tense verbs, this implication is understood by هِيَ or هُوَ, like:

الْعِلْمُ يَكْشِفُ أَسْرَارَ الطَّبِيعَةِ (يَكْشِفُ هُوَ)
 yakshifu al'ilmu yakshifu asraar al-tabee'ati
it has uncovered The science has uncovered the secrets of nature.

الصَّحِيفَةُ نَقَلَتْ الْأَنْبَاءَ دَقِيقَةً نَقَلَتْ هِيَ
 naqalat hiya al-Saheefatu naqalat anbaa'an daqeeqatan
it has reported The newspaper has reported the news delicately.

In the imperative or command, the pronoun implied is always أَنْتَ, أَنْتِ, أَنْتُمْ and أَنْتُنَّ.

II PRONOMINAL SUFFIXES: الضَّمِيرُ الْمُتَّصِلُ

When a personal pronoun is used as the direct object of a verb, it is attached to it as a suffix in one of the following forms as the case may be. They are also known as *attached pronouns*. These *pronominal suffixes* used along with nouns give an idea of possession and hence are also called *possessive pronouns*.

THE PERSONAL SUFFIXES:

PERSON	NUMBER	MASCULINE	FEMININE
III Person	Singular	هُوَ <i>his/it</i>	هِيَ <i>her/its</i>
	Dual	هُمَا <i>their (2)</i>	هُمَا <i>their</i>
	Plural	هُمْ <i>their</i>	هُنَّ <i>their</i>

II Person	Singular	كَ	<i>your</i>	كَ	<i>your</i>
	Dual	كُمَا	<i>your (2)</i>	كُمَا	<i>your (2)</i>
	Plural	كُكُمْ	<i>your</i>	كُنْكُمْ	<i>your</i>
I Person	Singular	ي	<i>my</i>	ي	<i>my</i>
	Plural	نَا	<i>our</i>	نَا	<i>our</i>

The Pronominal suffixes are of two types, namely, ضَمِيرُ الرَّفْعِ الْمُتَّصِلِ and the ضَمِيرُ النَّصْبِ الْمُتَّصِلِ which are explained below.

The pronominal suffixes are used in the following ways.

- (a) When a pronoun is used as the direct object of a verb, it is used as suffix to the verb itself and is known as ضَمِيرُ النَّصْبِ e.g.

كَتَبَهُ *he wrote it* تَرَكَهُمْ *he left them*

ضَرَبَكَ *he has beaten you* جَمَعَنَا *he has brought us together*

- (b) Suffixed the prepositions/particles expressing or relating the meaning of these particles to the noun represented by them. (the preposition لِ, for, changes its vowel as لٍ except with the first person singular pronoun). It is also attached to some particles like اِنَّ - اِنَّ e.g.

مِنْهُ *from him/it* عَلَيْهِ *on him/it*

اِنَّهُ *verify he/it* لِي *for me*

- (c) Suffixed to *nouns* conveying an idea of possession. e.g.

كِتَابُهُ *his book* اِسْمِي *my name*

بَيْتِكَ *your house* سَيَّارَتُهَا *her car*

In such a case, the noun to which the pronoun is suffixed becomes definite.

Note: 1. The I person masculine and feminine is the same always.

- (d) Suffixed to *verbs*. The alif of the third person masculine plural of the past tense verb is dropped when a pronoun is suffixed to it. e.g.

ضَرَبُوا + هُ = ضَرَبُوهُ *they have beaten him*

أَمَرُوا + كَ = أَمَرُوكَ *they ordered you*

- (e) The attached pronouns (pronominal suffix) هُمْ، هُمَا، هُنَّ when preceded by a kasrah or the long vowel ي or a diphthong, take kasrah as هِ، هِمَا، هِنَّ. This change is purely on account of vocalic harmony and not a declension. e.g.

لَبَيْتِهِ	فِيهِنَّ	فِيهِمَا
li-baitihi	feehinna	feehima
<i>for his house</i>	<i>in them</i>	<i>in two of them</i>
إِلَيْهِ	عَلَيْهِمْ	بِهِمْ
ilaihi	'alaihim	bihim
<i>to him/it</i>	<i>on them</i>	<i>with them</i>

The pronouns هُمْ and كُمْ when followed by the definite article اَلْ in the next word, as a rule, take DHamamah in place of sukoon. e.g.

أُولَئِكَ هُمُ الْمُفْلِحُونَ

ulaa'ika humul muflihoon

Those are the ones who are successful

وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

wa 'alaikumus salaamu wa rahmathullahi wa barakatuhu
And on you be peace and mercy of Allah and His blessings

- (f) The ن in the particles عَنْ، مِنْ etc. gets doubled when the first person pronoun is suffixed to them. e.g: عَنِّي - مَنِّي

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

فَمَنْ رَغِبَ عَنِّي فَسَأَلَنِي

- (g) The pronoun **ي** takes fat-hah when attached to nouns and particles ending with unvowelled **ا** or **ي** (after long vowels and diphthongs). e.g.

$$\text{ي} + \text{إِلَى} = \text{إِلَيْ} \qquad \text{ي} + \text{ذُنَيْا} = \text{ذُنَيْاِي}$$

- (h) When any of these pronominal suffixes are attached to masculine sound plural or dual nouns, the **ن** of the dual or the sound plural is dropped. In the case of nouns ending with **و** or **ي** (as a consequence of suffixing the pronoun **ي** to a masculine sound plural), the resultant **و** is changed into **ي** and doubled. e.g.

مُعَلِّمُونَ + هُ	=	مُعَلِّمُوهُ	<i>his teachers</i>
صَدِيقَانِ + هُ	=	صَدِيقَاهُ	<i>his two friends</i>
صَدِيقَيْنِ + هُ	=	صَدِيقَيْهِ	<i>his two friends</i>
مُعَلِّمَانِ + كَ	=	مُعَلِّمَاكَ	<i>your two teachers</i>
مُعَلِّمُونَ + يَ	=	مُعَلِّمِيَّ	<i>for مُعَلِّمُوِيَّ</i>

(ي takes kasrah as a result of the **و** getting changed into ي)

مُعَلِّمَيْنِ + كَ	=	مُعَلِّمَيْكَ	<i>your two teachers</i>
رِجْلَانِ + يَ	=	رِجْلَايَ	<i>my two legs</i>
رِجْلَيْنِ + يَ	=	رِجْلِيَّ	<i>my two legs</i>
وَالِدَيْنِ + يَ	=	وَالِدِيَّ	<i>my parents</i>

These pronouns are understood to have three case endings (implied) as in the case of nouns, namely, the *nominative case* الرَّفْعُ, the *accusative case* النَّصْبُ and the *genitive case* الْجَرُّ when suffixed to verbs and prepositions representing nouns in different positions as explained below: (see also lesson 10)

CASE ENDINGS OF A PRONOUN:

The pronouns which are suffixed to verbs are always in the nominative case like ت, the ا of dual), و, of plural, ن of feminine ي of the second person.

The pronouns ي of the first person, هَا، هُ، كِ، كِ when suffixed to verbs, they are in the accusative case and when they are suffixed to nouns or a preposition, they are in the genitive case. The pronominal suffix نَا is used as suffix in all the three cases.

NOMINATIVE ضَمِيرُ الرَّفْعِ الْمُتَّصِلُ

The pronouns used in the nominative case are:

ت of the subject; ذَهَبْتُ ذَهَبْتَ ذَهَبْتُمْ
ذَهَبْتِنَا ذَهَبْتُمَا ذَهَبْتُمْ

نا representing the subject, e.g: سَمِعْنَا وَأَطَعْنَا

ا of dual representing the subject, e.g: الْوَلَدَانِ سَمِعَا الدَّرْسَ
الْبِتْنَانِ سَمِعَتَا الدَّرْسَ الْوَلَدَانِ يَسْمَعَانِ الدَّرْسَ

وا of plural representing the subject, e.g.

الْأَوْلَادُ يَكْتُبُونَ الدَّرْسَ الْأَوْلَادُ كَتَبُوا الدَّرْسَ
أَكْتُبُوا الدَّرْسَ

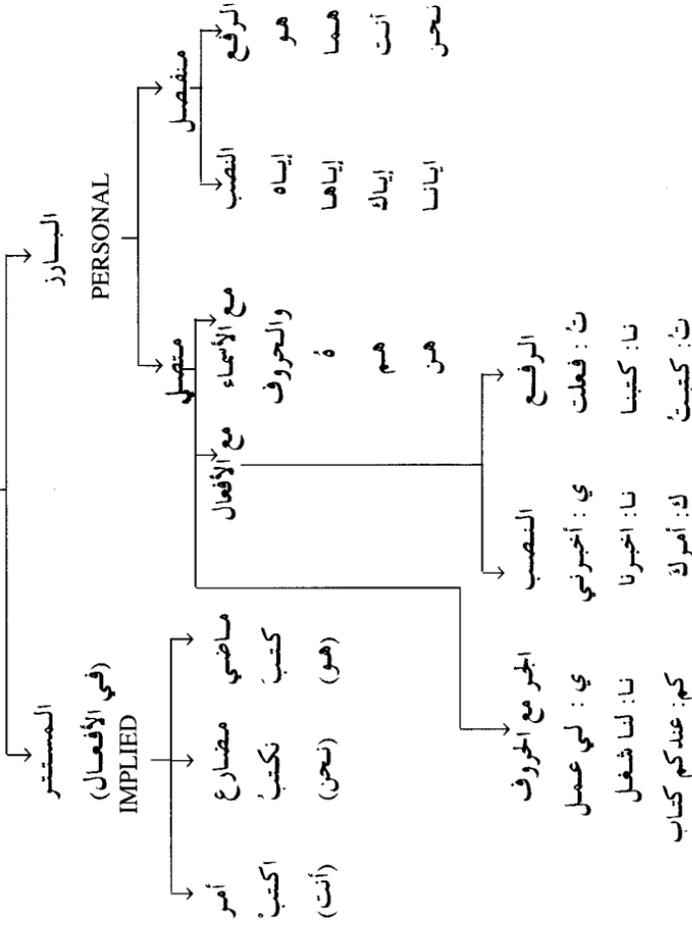
ي of the second person feminine, e.g.

أَكْتُبِي الدَّرْسَ تَكْتُبِينَ الدَّرْسَ

ن of feminine plural representing the subject, e.g.

الْفَتَيَاتُ شَارَكْنَ فِي مُخْتَلِفِ الْمَبَادِينِ
الْفَتَيَاتُ يُشَارِكْنَ فِي مُخْتَلِفِ الْمَبَادِينِ
شَارَكْنَ يَا فَتَيَاتُ فِي مُخْتَلِفِ الْمَبَادِينِ
أَكْتُبْنَ آيَّتَهَا الْبَنَاتُ الدَّرْسَ

TABLE 5
الضمائر الضمائر



ACCUSATIVE ضمير النصب المتصل

The pronouns used in the accusative case are explained below:

ي of the first person representing the object, e.g.

يُعْجِبُنِي هَذَا الْمَنْظَرُ *This scene impressed me*

نَا of the first person plural representing the object

يَحْفَظُنَا رَبُّنَا مِنَ الْآفَاتِ *Our Lord protects us from calamities*

كَ / كُمْ / كَمَا / كُنَّ of the second person representing the object

الْعِلْمُ يَنْفَعُكَ كَثِيرًا الْعِلْمُ يَنْفَعُكُمْ كَثِيرًا

الْعِلْمُ يَنْفَعُكَ كَثِيرًا الْعِلْمُ يَنْفَعُكُمْ كَثِيرًا

هُنَّ / هَا / هُمْ / هُنَّ of the third person representing the object

إِنَّ الْوَالِدَ يَنْفَعُهُ الْعِلْمُ كَثِيرًا إِنَّ الْفَتِيَاتَ يَنْفَعُهُنَّ الْعِلْمُ كَثِيرًا

إِنَّهُ لَا يَسْتَعْتِزُّهُمُ الْغَضَبُ إِنَّهَا لَا يَسْتَعْتِزُّهَا الْغَضَبُ

إِنَّ الْأَرْضَ يَرْثُهَا عِبَادِي الصَّالِحُونَ

GENITIVE الِجْرَاءُ

The pronouns used in the genitive case are explained below:

ي of the first person after a genitive: الْأُسْتَاذُ يَفْرَحُ بِي

نَا of the first person after a genitive: الْأُسْتَاذُ يَفْرَحُ بِنَا

كَ / كُمْ / كُنَّا of the second person:

لَكُنَّ رَأْيُكُمْ لَكُمْ رَأْيُكُمْ لَكَ رَأْيُكَ لَكِ رَأْيُكِ

هُ / هَا / هُمْ / هُنَّ representing the third person:

لَهُ تَجْرِبَةٌ وَاسِعَةٌ لَهَا تَجْرِبَةٌ وَاسِعَةٌ

لَهُمْ تَجْرِبَةٌ وَاسِعَةٌ لَهُنَّ تَجْرِبَةٌ وَاسِعَةٌ

III. RELATIVE PRONOUNS الأِسْمُ الْمَوْضُوعِي :

The **relative pronoun** الأِسْمُ الْمَوْضُوعِي is a pronoun used to relate a particular thing with the help of a sentence appearing after it, known as **silatul mausool** حَلَّةُ الْمَوْضُوعِ or a **relative clause**. These pronouns are normally preceded by definite nouns particularised by the definite article or otherwise. e.g.

الكتاب الذي علي المكتب جديد	<i>the book which is on the table is new</i>
أرني كتابك الذي اشتريته أمس	<i>show me the book which you purchased yesterday</i>

They are of two kinds, namely, **specific** or **exclusive** for masculine or feminine, singular, dual or plural and those used **in common** for both genders.

SPECIFIC USAGE

	MASCULINE		FEMININE	
Singular	الَّذِي	<i>who, which, whom that</i>	الَّتِي	<i>who, which, whom that</i>
Dual	الَّذَانِ	<i>who, which, whom that (nom)</i>	الَّتَانِ	<i>who, which, whom that (nom)</i>
	الَّذَيْنِ	<i>who, which, whom that (acc & gen)</i>	الَّتَيْنِ	<i>who, which, whom that (acc & gen)</i>
Plural	الَّذِينَ	<i>who, which, whom those</i>	الَّذِيْنَ / الَّتِيْنَ	<i>who, which, whom those</i>

COMMON USAGE

Besides these, the following are also used as relative pronouns which are common for the singular, dual and plural of both masculine and feminine nouns.

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مَنْ	<i>who</i> (masc. & fem.)	يعجبني من جاءك / جاؤوك
مَا	<i>which, what</i> (masc. & fem.)	أعجبني ما اشتريته / اشتريتها
أَيُّ	<i>which, what</i>	أصحابي كالنجوم بأيهم اقتديتم اهتديتم
ذُو	<i>which</i> (in the dialect of Tayy)	
ذَا	<i>which, that</i> (only when preceded by مَا or مَنْ) e.g.	مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا مَاذَا أَنْزَلَ رَبُّكُمْ
أَلْ	<i>who</i> (when prefixed to the active participle, passive participle and the الصفة المشبهة).	

As explained above the relative pronouns are used after a definite noun. e.g.

..... أَلْبَيَانَ الَّذِي *the statement which.....*

..... أَلطَّائِرَةَ الَّتِي..... *the aeroplane which.....*

الْغَارُ الَّذِي اخْتَفَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيهِ غَارُ ثَوْرٍ

The cave in which the Prophet (S) hid himself was the Cave of Thaur.

الْمَقَالَتَانِ اللَّتَانِ قَرَأْتُهُمَا لِكَاتِبَةٍ عَرَبِيَّةٍ

The two articles which I have read are by an Arab writer (f)

As a pronoun, the feminine singular الَّتِي is used to relate irrational masculine and feminine plural nouns.

A relative pronoun is followed by the صِلَةٌ which is normally in the form of a clause or a simple sentence (nominal or verbal sentence), which is linked by a pronoun appearing after the relative pronoun (in the clause). This pronoun is known as الضَّمِيرُ الْعَائِدُ which may be dropped when the statement is very clear. e.g.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those believers have succeeded who are fearful of Allah in their salaah.

In such sentences or adverbial clauses, the صلة or the clause shall contain a pronoun الضمير العائد which relates it with the noun preceding the relative pronoun الموصول. This pronoun or the الضمير العائد is sometimes dropped when the context is understood without it, particularly, when it is a suffix in the accusative case or a genitive or the مضاف is an active participle of a transitive or a present or future tense or related to a verb for the clause of أي. e.g.

(مَا تُسِرُّونَهُ وَمَا تُعْلِنُونَهُ) وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ

And Allah knows whatever you conceal and that you reveal

Sometimes, this pronoun is dropped whether in the nominative or accusative case, like:

(الَّذِي هُوَ أَشَدُّ)	ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِئْمَةٍ أَيْهَمُّ أَشَدُّ
(عَمِلَتْهُ أَيْدِيهِمْ)		وَمَا عَمِلَتْ أَيْدِيهِمْ
(مَا أَنْتَ قَاصِيهِ)		فَاقْضِ مَا أَنْتَ قَاصٍ
(تَشْرَبُونَ مِنْهُ)		يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ

MODEL SENTENCES

- ١ - هَذَا هُوَ الْحَقُّ
- ٢ - هَذِهِ الْمَدْرَسَةُ مَشْهُورَةٌ
- ٣ - هَذِهِ أَقْلَامٌ
- ٤ - أَوْلِيكَ هُمُ الْمُفْلِحُونَ
- ٥ - أَنَا طَالِبٌ وَهُوَ أَيْضاً طَالِبٌ
- ٦ - هِيَ مَدْرَسَةٌ
- ٧ - أَنْتِ تَلْمِيزَةٌ

- ٨ - هُوَ لَاءِ أَوْلَادٍ
 ٩ - السَّيَّارَةُ الَّتِي فِي الْمَدْرَسَةِ جَمِيلَةٌ
 ١٠ - فِي هَذِهِ الْمَدِينَةِ مَسْجِدٌ
 ١١ - هَذِهِ حَدِيثُكُمْ
 ١٢ - أَنْتُمْ الْآنَ فِي بُومْبَايِ
 ١٣ - إِيَّاكُمْ وَالْغَيْبَةَ
 ١٤ - هُوَ أُمَّتَانَا فِي الْمَدْرَسَةِ
 ١٥ - هُوَ غَضُوبٌ فِي جَمَاعَةِ الْبِرِّ
 ١٦ - اتَّقِ شَرَّ مَنْ أَحْسَنَتْ إِلَيْهِ
 ١٧ - وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ
 ١٨ - الْمُسْلِمُ مِنَ سَلِيمِ الْمُسْلِمِينَ مِنْ لِسَانِهِ وَيَدِهِ
 ١٩ - دَفَعْتُ تَمَنَّا مَا اشْتَرَيْتُهُ
 ٢٠ - اعْتَمَدْتُ عَلَى أَيِّهِمْ أَكْفَأُ
 ٢١ - اخْتِيرِ الْأَطِبَّاءَ الَّذِينَ يَرْعُونَ الْحُجَّاجَ
 ٢٢ - مِنَ النِّسَاءِ الْمُسْلِمَاتِ اللَّامِي اشْتَرَكْنَ فِي الْغَزَوَاتِ
 ٢٣ - الصَّدِيقُ الْحَقُّ الَّذِي يَعْرِفُكَ فِي الْبَلَاءِ كَمَا يَعْرِفُكَ فِي الرُّخَاءِ
 ٢٤ - فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ
 ٢٥ - قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ

IV THE DEMONSTRATIVE اِسْمُ الْاِشْرَارَةِ

The demonstrative is a noun used to indicate persons and things and hence, it is also known as the indicative pronouns. Separate pronouns are used to indicate the masculine and feminine nouns. As nouns they are used as the subject in a simple sentence.

To indicate the things which are near the following demonstratives are used. These were actually *ذَا*, *ذُو*, *ذَان*, *تَان* and *اُولَاءِ* prefixed with the *هَآ* of caution to draw one's attention towards what is said. They are expressed as follows:

	MASCULINE	FEMININE
Singular	هَذَا <i>this</i>	هَذِهِ <i>this</i>
Dual	هَذَانِ <i>these two</i> (nominative)	هَاتَانِ <i>these two</i> (nom)
	هَذَيْنِ <i>these two</i> (acc & gen)	هَاتَيْنِ <i>these two</i> (acc & genitive)
Plural (Human)	هَؤُلَاءِ <i>these</i>	هَؤُلَاءِ <i>these</i>

To indicate things which are at a distance, the following are used:

	MASCULINE	FEMININE
Singular	ذَلِكَ <i>that</i>	تِلْكَ <i>that</i>
Dual	ذَانِكَ <i>those two</i> (nominative)	تَانِكَ <i>those two</i> (nom)
	ذَيْنِكَ <i>those two</i> (acc & gen)	تَيْنِكَ <i>those two</i> (acc & genitive)
Plural (Human)	أُولَئِكَ <i>those</i>	أُولَئِكَ <i>those</i>

Besides this, the following are also used as demonstratives:

هُنَا / هَهُنَا	<i>here</i>	<i>(for nearer things)</i>
هُنَاكَ / هَهُنَاكَ	<i>there</i>	<i>(for distance things)</i>

The above demonstrative pronouns are used to indicate human beings, particularly in the plural of the masculine and feminine. The irrational objects for the plural, both masculine and feminine, are indicated by the feminine singular.

MODEL SENTENCES

هَذَا وَلَدٌ	<i>This is a boy</i>
هَذِهِ بِنْتٌ	<i>This is a girl</i>
هَؤُلَاءِ بَنَاتٌ	<i>These are girls</i>
هَؤُلَاءِ أَوْلَادٌ	<i>These are boys</i>
هَذَا كِتَابٌ	<i>This is a book</i>
هَذِهِ كُتُبٌ	<i>These are books</i>
هَذِهِ دَرَّاجَةٌ	<i>This is a bike</i>
هَذِهِ دَرَّاجَاتٌ	<i>These are bikes</i>
ذَلِكَ وَلَدٌ	<i>That is a boy</i>
تِلْكَ امْرَأَةٌ	<i>That is a woman</i>
أُولَئِكَ أَوْلَادٌ	<i>Those are boys</i>
أُولَئِكَ نِسَاءٌ	<i>Those are women</i>
ذَلِكَ قَلَمٌ	<i>That is a pen</i>
تِلْكَ كُرَّاسَةٌ	<i>That is a notebook</i>
تِلْكَ كُرَّاسَاتٌ	<i>Those are notebooks</i>
تِلْكَ أَقْلَامٌ	<i>Those are pens</i>

The demonstrative shall agree with the noun indicated in gender and number and the particle **ك** in **ذَلِكَ** may also agree in gender and number with the noun indicated/addressed. e.g.

ذَلِكَ الْبُسْتَانُ جَمِيلٌ يَا عَلِيُّ	<i>That garden is beautiful Oh Ali</i>
ذَلِكَ الْبُسْتَانُ جَمِيلٌ يَا فَاطِمَةَ	<i>That garden is beautiful Oh Fathima</i>
ذَلِكَ الْبُسْتَانُ جَمِيلٌ يَا أَصْدِقَائِي	<i>That garden is beautiful Oh my friends</i>

VOCABULARY

Sifatun <i>adjective, attribute</i>	صِفَة	bertuqaalun <i>orange</i>	بِرْتُقَال
khaadimun <i>servant</i>	خَادِم	tuffaaHun <i>apple</i>	تُفَاح
'areesun <i>bride</i>	عَرِيْسَة	maTbakhun <i>kitchen</i>	مَطْبَخ
mu'allimun <i>teacher</i>	مُعَلِّم	ghurfatun <i>room</i>	عُرْفَة
mudarrisun <i>teacher</i>	مُدَرِّس	maalun <i>wealth</i>	مَال
masroorun <i>happy</i>	مَسْرُوْر	taajirun <i>merchant</i>	تَاجِر
mumkinun <i>possible</i>	مُمْكِن	Saadiqun <i>truthful</i>	صَادِق
Hikmatun <i>wisdom</i>	حِكْمَة	'azeemun <i>great</i>	عَظِيْم
qaleelun <i>little</i>	قَلِيْل	'aalimun <i>scholar</i>	عَالِم
katheerun <i>plenty</i>	كَثِيْر	shareefun <i>noble</i>	شَرِيْف
zira'atun <i>agriculture</i>	زِرَاعَة	kareemun <i>generous</i>	كَرِيْم
'aqlun <i>intelligence</i>	عَقْل	raHeemun <i>merciful</i>	رَحِيْم
jawwun <i>atmosphere, climate</i>	جَو	naajiHun <i>successful</i>	نَاجِح
'aailatun <i>family</i>	عَائِلَة		

maahirun <i>expert</i>	مَاهِرٌ	fareeDHatun <i>obligation</i>	فَرِيضَةٌ
Zulmun <i>injustice, cruelty</i>	ظُلْمٌ	makhaafatun <i>fear</i>	مَخَافَةٌ
fawqa <i>above</i>	فَوْقَ	Sautun <i>voice</i>	صَوْتٌ
'areeDHun <i>wide</i>	عَرِيضٌ	saree'un <i>fast</i>	سَرِيعٌ
SaHraa'un <i>desert</i>	صَحْرَاءُ	nasheeTun <i>active, brisk</i>	نَشِيطٌ

ANALYSIS

Read the following passage and observe the pronouns underlined. Indicate its kind.

عَائِلَةٌ أَحْمَدَ عَائِلَةٌ كَبِيرَةٌ وَهِيَ عَائِلَةٌ نَشِيطَةٌ. فِي بَيْتِ أَحْمَدَ حَدِيقَةٌ وَامِيعَةٌ وَفِي
الْحَدِيقَةِ أَشْجَارٌ كَثِيرَةٌ. هَذِهِ أَشْجَارُ الْبُرْتُقَالِ وَتِلْكَ أَشْجَارُ التُّفَاحِ وَهُنَا مَسْبُحٌ
وَهُنَاكَ مَلْعَبٌ كَبِيرٌ. وَأَحْمَدُ أَوْلَادٌ وَهُمْ يَلْعَبُونَ فِي ذَلِكَ الْمَلْعَبِ. وَفِي غُرْفَةِ
الْجُلُوسِ تَلْفِيزِيُونٌ.

الْغُرْفَةُ الَّتِي فِيهَا التَّلْفِيزِيُونُ كَبِيرَةٌ. أَحْمَدُ فِي الْمَكْتَبَةِ وَهُوَ مَشْغُولٌ فِي الْقِرَاءَةِ.
زَيْنَبُ فِي الْمَطْبَخِ وَأُمُّهَا مَعَهَا وَهِيَ مَشْغُولَةٌ فِي الطَّبْخِ. إِيَّاكُمْ وَالْكَسْلَانَ لِأَنَّ
الْكَسْلَانَ مَذْمُومٌ.

عَائِلَةُ أَحْمَدَ فِي بَيْتٍ كَبِيرٍ. وَهَذَا الْبَيْتُ وَاسِعٌ جِدًّا. نَبِيلٌ ذَاهِبٌ إِلَى الْمَدْرَسَةِ وَهُوَ
وَلَدٌ مُجْتَهِدٌ.

LESSON FIVE

النَّعْتُ وَالْمَنْعُوتُ

THE ADJECTIVES AND PHRASES

PHRASES AND CLAUSES شِبْهُ الْجُمْلَةِ

A phrase in Arabic is formed with two nouns. There are two types of phrases in Arabic, namely, *Adjectival Phrase* and *Possessive/Construct Phrase*. A phrase is an incomplete sentence.

Similarly, a clause is made up of a preposition and its genitive or it may be an adverbial clause. e.g. فِي الْبَيْتِ - قُرْبَ الطَّرِيقِ - عِنْدَ الْمَسْجِدِ
They are of three kinds, namely, Adverbial clause, genitive clause or a noun governed by a preposition or a distinct adjective. e.g.

الَّذِي عِنْدَكَthat which is with you **adverbial**

الَّذِي فِي الدَّارِthat which is in the house **genitive**

In such cases, the verb is always understood or dropped.

THE ADJECTIVE النَّعْتُ وَالْمَنْعُوتُ

Adjective صِفَةٌ or نَعْتُ in Arabic is a noun describing the quality or attribute of another noun and is always placed after the noun, known as مَوْصُوفٌ or مَنْعُوتٌ. There is no grammatical distinction between the noun and the adjective. The adjective is an appositive تَابِعٌ and as a rule, must agree in gender, number and definiteness with the noun it qualifies including the case endings as it follows the noun in all respects. The تَابِعٌ is always in agreement with the مَنْعُوتٌ or the noun qualified.

The purpose of the use of النَّعْتُ is specification of a noun by an attribute or explanation, praise or blame, kindness or emphasis. e.g.

- Specification:** مَرَرْتُ بِرَجُلٍ كَاتِبٍ
I passed by a writer
- Explanation:** مَرَرْتُ بِزَيْدِ الْخَيَّاطِ
I passed by the Tailor Zaid
- Praise:** بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
In the name of Allah, the Beneficent, the Merciful
- Kindness:** اَللّٰهُمَّ ارْحَمْ عَبْدَكَ الْمَسْكِيْنَ
Oh Allah, show mercy upon your slave
- Emphasis:** تِلْكَ عَشْرَةٌ كَامِلَةٌ
That complete ten (days).
فَاِذَا نُفِخَ فِي الصُّوْرِ نَفْحَةً وَّاحِدَةً
When the trumpet will be blown, a single blow

The adjective will follow the مَنعُوتٌ or the noun qualified and will agree in its case ending, definiteness and number.

An adjective has to agree in gender, number and definiteness with the noun it qualifies. Hence, the adjective is used both as masculine and feminine with the suffix of the feminine ending ة without any change in the meaning. Any adjective is made feminine by this arrangement. e.g.

جَمِيْلٌ	beautiful	صَغِيْرٌ	small	جَدِيْدٌ	new	كَبِيْرٌ	big
جَمِيْلَةٌ	beautiful	صَغِيْرَةٌ	small	جَدِيْدَةٌ	new	كَبِيْرَةٌ	big
وَاسِعٌ	wide	طَوِيْلٌ	tall	قَصِيْرٌ	short	بَعِيْدٌ	far
وَاسِعَةٌ	wide	طَوِيْلَةٌ	tall	قَصِيْرَةٌ	short	بَعِيْدَةٌ	far

ADJECTIVE PHRASE: التركيب الوصفي

An adjective phrase consists of a noun qualified which is placed first followed by an adjective. In such a phrase, the first word is the **noun qualified** الموصوف or المنعوت and the second noun, an **adjective** صفة or نعت. The adjective has to agree in gender, number and definiteness with the noun it qualifies as explained already. If a noun is an irrational plural, the adjective will be feminine singular as a rule. e.g.

<u>المُدَرِّسُ الجَدِيدُ</u>	al mudarrisu al jadeedu <i>the new teacher</i>
<u>التَّلَامِيذُ النَّاجِحُونَ</u>	al-talameedhu al naajihoon <i>the successful students</i>
<u>سَيَّارَةٌ قَدِيمَةٌ</u>	sayyaaratun qadeematun <i>an old car</i>
<u>الأَزْهَارُ الجَمِيلَةُ</u>	al azharu al jameelatu <i>the beautiful flowers</i>
<u>المَدَارِسُ المَشْهُورَةُ</u>	al madaarisu al mash-hooratu <i>the famous schools</i>

More than one adjective may be added to a single noun qualified, but such adjectives shall agree in all respects with the noun they qualify.

The following points must be observed while using an adjective النَّعْتُ to describe or qualify a noun الْمَنْعُوتُ, particularly in an adjectival phrase.

- If the noun is indefinite, the adjective must be indefinite.
- If the noun is feminine, the adjective must also be feminine.
- If the noun is dual or plural, the adjective must also be dual or plural as the case may be (an irrational plural noun is grammatically feminine singular).

- (d) Both the noun qualified and the adjective shall have the same case ending.

Illustration:

وَلَدٌ قَصِيرٌ	waladun qaSeerun	<i>a short boy</i>
مَدْرَسَةٌ قَدِيمَةٌ	madrasatun qadeematun	<i>an old school</i>
كِتَابٌ جَدِيدٌ	kitaabun jadeedun	<i>a new book</i>
الْكِتَابُ الْجَدِيدُ	al kitaabul jadeedu	<i>the new book</i>
عَرُوسَةٌ جَمِيلَةٌ	'aroonun jameelatun	<i>a beautiful bride</i>
دَرْسٌ مَهْلٌ	darsun sahlun	<i>an easy lesson</i>
الدَّرُوسُ السَّهْلَةُ	ad-duroosu as-sahlatu	<i>the easy lessons</i>
الْمُعَلِّمُونَ الْغَائِبُونَ	al mu'allimoon al ghai'iboon	<i>the absent teachers</i>
الْمُدْرِسَاتُ الْغَائِبَاتُ	al mudarisaat al gha'ibaat	<i>the absent teachers</i>

كُلُّ مُؤْمِنٍ مُخْلِصٍ مِرْآةٌ صَادِقَةٌ لِأَخِيهِ

kullu mu'minin mukhliSin mir'atun Sadiqatun li akheehi
Every sincere believer is a true mirror for his brother

The adjectives are of two types, **النَّعْتُ السَّبْبِي** and **النَّعْتُ الْحَقِيقِي**. **النَّعْتُ السَّبْبِي** qualifies a noun it precedes, while the **النَّعْتُ الْحَقِيقِي** qualifies a noun it follows. The examples given above are adjectival phrases known as **النَّعْتُ الْحَقِيقِي** in which a noun is qualified by an adjective and the noun agrees in gender, number and definiteness with it as also in the case endings as explained above.

النَّعْتُ السَّبْبِي is an adjective which describes or qualifies a noun based on a reason or aspect, which is illustrated below with examples.

الْكِتَابُ الْإِبْيَةِ أَسْمَاؤُهُمْ

The books, the names of which are given below

هَذَا الرَّجُلُ الْمَعْرُوفُ مَهَارَتُهُ

This man, whose expertise is well known

هَذَا الْمَنْزِلُ ضَيْقٌ فِنَاوُهُ
This is the house whose open yard is narrow
 جَاءَ الرَّجُلُ الْمُهَذَّبُ أَحْوَهُ
The man came whose brother is good natured

As in the case of *النَّعْتُ الْحَقِيقِيُّ* it agrees with the noun qualified in gender, number and definiteness.

There exist a number of adjectival patterns, but the most common forms are explained below and they are, in fact, derived from verbs and verbal nouns.

An adjective is expressed in any of the forms given below:

- (a) an infinitive as *مَصْدَرٌ* of a verb:

رَجُلٌ عَدْلٌ *a just man*

- (b) a demonstrative/relative pronoun

أُرِيدُ كِتَابَكَ هَذَا *I want this book of yours*

جَاءَ الرَّجُلُ هَذَا *This man came*

مَنْ مُحَمَّدٌ هَذَا؟ *Who this Muhammad is?*

أَعْطِنِي الْمَجَلَّةَ الَّتِي عَلَى الْمَائِدَةِ *Give me the magazine which is on the table*

- (c) with the possessive *ذُو* (as a compound adjective)

هُوَ رَجُلٌ ذُو تَقْوَى *He is a pious man*

- (d) a noun of relation *الْمَنْسُوبُ*

أَنَا رَجُلٌ عَرَبِيٌّ *I am an Arab*

هُوَ مُهَنْدِسٌ هِنْدِيٌّ *He is an Indian Engineer*

- (e) qualifying a noun it precedes

هَذَا الْكِتَابُ مُفِيدٌ فِي مَوْضُوعِهِ *This useful book in its subject*

أَنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ *Truly, it is a great oath, if you could know*

- (f) as a sentence:

نَصِيدٌ فِي بَرَكَةِ سَمَكِهَا كَثِيرَةٌ
we fish in a pond whose fish is plenty

مَضَى يَوْمٌ حَرُّهُ شَدِيدٌ

a day passed, the heat of which was severe

The adjectives commonly used are based on the adjectival patterns. Some of them are explained below:

	PATTERN	EXAMPLES	MEANING	
(a)	فَاعِلٌ	صَادِقٌ	saadiqun	<i>truthful</i>
		عَالِمٌ	'aalimun	<i>scholar</i>
		حَامِضٌ	Haamidhun	<i>sour</i>
		بَارِدٌ	baaridun	<i>cold</i>
(b)	فِعْلٌ	سَلِسٌ	salisun	<i>easy</i>
		تَعِبٌ	ta'ibun	<i>fatigue</i>
		قَذِيرٌ	qadhirun	<i>filthy</i>
		فَرِحٌ	fariHun	<i>joyous</i>
(c)	فَعْلٌ	سَهْلٌ	sahlun	<i>easy</i>
		عَذْبٌ	'adhbun	<i>sweet</i>
		رَطْبٌ	raTbun	<i>tender</i>
		مَخْضٌ	maH-DHun	<i>pure</i>
(d)	فُعْلٌ	صَلْبٌ	Sulbun	<i>hard</i>
		خُلْوٌ	Hulwun	<i>sweet</i>
		سُخْنٌ	sukhnun	<i>hot</i>
		مُرٌّ	murrun	<i>bitter</i>

(e)	فَعَالٌ	أَكَّالٌ	akkalun	<i>always eating</i>
(denoting habitual	خَبَّازٌ	خَبَّازٌ	khabbazun	<i>baker</i>
actions/professions)	بَقَّالٌ	بَقَّالٌ	baqqaalun	<i>green grocer</i>
	فَيَّازٌ	فَيَّازٌ	fayyazun	<i>bountiful</i>

(f)	فَعُولٌ	(intensive form of فاعِلٌ)		
	جَهُولٌ	جَهُولٌ	jahoolun	<i>ignorant</i>
	شَكُورٌ	شَكُورٌ	shakoorun	<i>grateful</i>
	كَسُولٌ	كَسُولٌ	kasoolun	<i>lazy</i>
	غَيُورٌ	غَيُورٌ	ghayoorun	<i>zealous</i>

(g)	فَعِيلٌ	صِدِّيقٌ	siddeequn	<i>veracious</i>
	شِرِيرٌ	شِرِيرٌ	shirreerun	<i>wicked</i>
	قَسِينٌ	قَسِينٌ	qisseesun	<i>bishop</i>
	قَدِيسٌ	قَدِيسٌ	qiddeesun	<i>holy</i>

(h)	فَعْلَانٌ	كَسْلَانٌ	kaslaanu	<i>lazy</i>
	عَطْشَانٌ	عَطْشَانٌ	'atshaanu	<i>thirsty</i>
	تَعْبَانٌ	تَعْبَانٌ	ta'baanu	<i>tired</i>
	غَضْبَانٌ	غَضْبَانٌ	ghaDHbaanu	<i>angry</i>

(i)	فَعِيلٌ	شَرِيفٌ	shareenfun	<i>noble</i>
	كَرِيمٌ	كَرِيمٌ	kareemun	<i>generous</i>
	مَعِيدٌ	مَعِيدٌ	sa'eedun	<i>prosperous</i>
	رَحِيمٌ	رَحِيمٌ	reHeemun	<i>merciful</i>

(j)	مَفْعُولٌ	مَسْرُورٌ	masroorun	<i>happy</i>
		مَشْغُولٌ	mashghoolun	<i>busy</i>
		مَعْلُومٌ	ma'loomun	<i>known</i>
		مَنْدُوبٌ	mandoobun	<i>delegate</i>

(k) أَفْعَلٌ these forms of adjectives are used to denote/describe the colours or defects of the body and are expressed differently for masculine and feminine as shown below.

Colours	Masculine	Feminine	Meaning
	أَسْوَدٌ ج سَوْدٌ	سَوْدَاءٌ	<i>black</i>
	أَحْمَرٌ ج خُمْرٌ	خُمْرَاءٌ	<i>red</i>
	أَخْضَرٌ ج خُضْرٌ	خُضْرَاءٌ	<i>green</i>
	أَصْفَرٌ ج صَفْرٌ	صَفْرَاءٌ	<i>yellow</i>
	أَبْيَضٌ د بَيْضٌ	بَيْضَاءٌ	<i>white</i>
	أَزْرَقٌ ج زَرْقٌ	زَرْقَاءٌ	<i>blue</i>
Defects	Masculine	Feminine	Meaning
	أَبْكَمٌ ج بُكْمٌ	بُكْمَاءٌ	<i>dumb</i>
	أَطْرَشٌ ج طُرْشٌ	طُرْشَاءٌ	<i>deaf</i>
	أَعْمَى ج عَمِيٌّ	عَمِيَاءٌ	<i>blind</i>
	أَعْرَجٌ ج عُرْجٌ	عُرْجَاءٌ	<i>lame</i>
	أَخْرَسٌ ج خُرْسٌ	خُرْسَاءٌ	<i>dumb</i>

More than one adjective may be added to a single noun qualified, but such adjectives shall agree in all respects with the noun they qualify.

COMPOUND ADJECTIVES:

Arabic language is rich in compound adjectives. A genitive often occurs after an adjective to define or limit its application. Some examples of commonly used compound adjectives are given below:

كَثِيرُ الْمَالِ	<i>full of wealth</i>
قَلِيلُ الْعَقْلِ	<i>less intelligent, stupid</i>
شَدِيدُ الْعِقَابِ	<i>severe in punishment</i>

Such adjective are indefinite, but while qualifying a definite noun, they take the definite article ال, e.g.

الرَّجُلُ الْكَثِيرُ الْمَالِ	<i>the man of abundant wealth</i>
الرَّجُلُ الْقَلِيلُ الْعَقْلِ	<i>the stupid person</i>

صَاحِبٌ owner, companion, ابْنٌ son, أَبٌ father, أُمٌّ mother, أَخٌ brother, ذُوٌ possessor of, etc. are frequently used to form compound adjectives, e.g.

صَاحِبُ عِلْمٍ	<i>a man of knowledge</i>
ذُو لَبٍّ	<i>intelligent (fem. ذَاتُ)</i>
ذُو النُّورَيْنِ	<i>doubly illustrious</i>

The opposites of simple adjectives are formed by prefixing the pronoun غَيْرَ to them. e.g.

غَيْرُ مُمَكِّنٍ	<i>impossible</i>
غَيْرُ شَرِيفٍ	<i>ignoble</i>
غَيْرُ بَعِيدٍ	<i>not far</i>
السَّفَرُ وَقْتُ الْحَرْبِ غَيْرُ مُمَكِّنٍ	<i>Journey at times of war is impossible</i>
إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ	<i>It is an improper act</i>
ذَلِكَ وَعْدٌ غَيْرُ مَكْدُوبٍ	<i>That is an undeniable promise</i>
فَمَكَتْ غَيْرَ بَعِيدٍ	<i>so, he stayed behind closely</i>
غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ	<i>not those who were accursed</i>

ADJECTIVAL PHRASES/MODEL SENTENCES

أَلْعَلْمُ النَّافِعُ مَحْبُوبٌ	-	١
لِكُلِّ شَيْءٍ وَقْتٌ مَعْلُومٌ	-	٢
الشَّرْكُ ظُلْمٌ عَظِيمٌ	-	٣
الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ مِنَ الْمُؤْمِنِ الضَّعِيفِ	-	٤
الْكِتَابُ الْجَدِيدُ مُفِيدٌ	-	٥
أَمَامَ الْكَلْبِيِّ شَارِعٌ عَرِيضٌ	-	٦
الْمَلَأْسُ الْخَشِينَةُ غَيْرُ مُنَاسِبَةٍ	-	٧
الْمَحَطَّةُ الْجَدِيدَةُ قَرِيبَةٌ	-	٨
الْمُؤْمِنُ الْوَاعِي الْمَخْلِصُ الْأَمِينُ قَادِرٌ عَلَى تَحْقِيقِ رِسَالَتِهِ	-	٩
السَّفَرُ فِي الصَّحْرَاءِ غَيْرُ مُمَكِّنٍ	-	١٠

ANALYSIS

الرمان ثمرة شجرة مثمرة معمورة ومتوسطة الارتفاع وجدعها مغطى بشوكٍ صغيرٍ وأوراقها بيضاوية. وثمر الرمان كروية لها غلاف أملسٌ صلبٌ له لون أحمر وأصفر وتحوي علي مئات من الحبات الحمراء وزهرة الرمان حمراء وكبيرة.

الرمان فاكهة لذيذة وله أهمية اقتصادية حيث يستخدم قشره في دباغة الجلود وفي بعض الاغراض الطبية ويصنع من زهره حبر أحمر.

VOCABULARY

maHaDDHun <i>pure</i>	مَحْضٌ	noorun <i>light</i>	نُورٌ
Hayyun <i>alive</i>	حَيٌّ	'ajeebun <i>wonderful</i>	عَجِيبٌ
Hasanun <i>good, handsome</i>	حَسَنٌ	safeehun <i>foolish</i>	سَفِيهٌ
khashinun <i>rough</i>	خَشِينٌ	ameenun <i>trustworthy</i>	أَمِينٌ
wasikhun <i>dirty</i>	وَسِخٌ	jadeerun <i>worthy</i>	جَدِيرٌ
qaliquun <i>concerned</i>	قَلِقٌ	Hazeenun <i>sorrowful</i>	حَزِينٌ
bustaanun <i>garden</i>	بَسْتَانٌ	Hakeemun <i>wise</i>	حَكِيمٌ
finjaanun <i>cup</i>	فَنجَانٌ	Hikmatun <i>wisdom</i>	حِكْمَةٌ
kursiyyun <i>chair</i>	كُرْسِيٌّ	ra'sun <i>head</i>	رَأْسٌ
'ammun <i>uncle</i>	عَمٌ	katheefun <i>dense</i>	كَثِيفٌ
fallaHun <i>farmer</i>	فَلَّاحٌ	naZaafatun <i>cleanliness</i>	نِظَافَةٌ
DHayyiqun <i>narrow</i>	ضَيِّقٌ	'ameequn <i>deep</i>	عَمِيقٌ
bayyinun <i>clear, evident</i>	بَيِّنٌ	'areeDHun <i>wide</i>	عَرِيضٌ
layynun <i>soft</i>	لَيِّنٌ	yateemun <i>orphan</i>	يَتِيمٌ
khashinun <i>rough</i>	خَشِنٌ	fallaHun <i>farmer</i>	فَلَّاحٌ

'aaqilun <i>intelligent, wise</i>	عَاقِل	muthmiratun <i>fruit bearing</i>	مُثْمِرَة
'ammatun <i>aunt</i>	عَمَّة	irtifaa'un <i>height</i>	إِرْتِفَاع
kaadhibun <i>liar</i>	كَاذِب	shoukun <i>thorn</i>	شَوْكٌ
kaamilun <i>perfect</i>	كَامِل	kurawiyyatun <i>circular, spherical</i>	كُرْوِيَّة
saalimun <i>sound, safe</i>	سَالِم	ghilaafun <i>cover</i>	غِلَاف
daa'imun <i>permanent, continuous</i>	دَائِم	amlasu <i>soft</i>	أَمْلَس
jaw'aanun <i>hungry</i>	جَوَاعَان	Sulbun <i>strong</i>	صَلْب
'aTshaanun <i>thirsty</i>	عَطْشَان	Habbatun <i>seed, grain</i>	حَبَّة
ghaDHbaan <i>angry</i>	عَضْبَان	ahmiyyatun <i>importance</i>	أَهْمِيَّة
mal'aan <i>full</i>	مَلَان	iqtiSaadiyyatun <i>economic</i>	إِقْتِسَادِيَّة
baHrun <i>sea</i>	بَحْر	qishratun <i>peel, rind</i>	قِشْرَة
jawwadun <i>generous</i>	جَوَاد	dibaaghatun <i>tanning</i>	دِبَاغَة
shuja'un <i>brave</i>	شَجَاع	julood <i>skins, leather</i>	جُلُود
Hibrun <i>ink</i>	حَبْر	Tibbiyyah <i>medical</i>	طَبِيَّة
rummanun <i>pomagranate</i>	رُمَّان	aghraaDH <i>objectives, needs</i>	أَغْرَاض

LESSON SIX

الإضافة

THE POSSESSIVE

A possessive or a construct phrase consists of two words, both nouns related to one another. The first noun is called “the possessed” or **مُضَافٌ** and the second “the possessor” or **مُضَافٌ إِلَيْهِ**, which is always in the genitive, indicated by *kasrah*.

The relation of a word with its following genitive is called **الإضافة** or possession and the **مُضَافٌ** cannot be separated from its genitive, as it is grammatically one word. The idea of a noun is often more closely determined or defined by another, the **مُضَافٌ إِلَيْهِ**. Hence, **مُضَافٌ** is better known or specified by its getting related to the **مُضَافٌ إِلَيْهِ**.

The **مُضَافٌ** takes its own case ending in one of the three cases (see lesson 10), depending upon its function in a sentence, but the **مُضَافٌ إِلَيْهِ** is always in the genitive case. It may be definite, taking the definite article **الـ** or indefinite, but in any case, the **مُضَافٌ** become definite, in spite of losing its nunation (*tanween*) and hence, it takes a single vowel as a definite noun. e.g.

إِسْمُ كِتَابٍ	<i>name of a book</i>	indefinite
إِسْمُ الْكِتَابِ	<i>name of the book</i>	definite

As a rule, the **مُضَافٌ** cannot be an adjective, as they are normally different nouns, linked together in a phrase. If the **مُضَافٌ** is an adjective, the **مُضَافٌ إِلَيْهِ** shall not be governed by it. In such a case, the **مُضَافٌ** is not used as an adjective, but to denote the meaning of **فِي** like, **بِلْ مَكْرُ اللَّيْلِ** or in the meaning of **مِنْ** like, **خَاتَمٌ مِنْ حَدِيدٍ** or in the meaning of **لِ** like, **غُلَامٌ زَيْدٍ**. These are known as **الإضافة المعنوية**.

Secondly, when the مُضَاف is an adjective and the ضَافِ إِلَيْهِ is governed by it, in such a case, the مُضَاف may be إِسْمُ الْفَاعِلِ like,

هَذَا ضَارِبُ زَيْدٍ This is the one who beats Zaid

or إِسْمُ الْمَفْعُولِ like,

هَذَا مَعْمُورُ الدَّارِ This is the development of the house

or الصِّفَةُ الْمِثْلِيَّةِ like,

هَذَا رَجُلٌ حَسَنُ الْوَجْهِ This is a man of handsome face

There are known as اِلْتِصَافُ اللَّفْظِيَّةِ

The مُضَاف loses its nunation because it has become a definite noun. As such, it does not admit the definite article ال but the adjectives used to qualify these nouns will be definite. If the مُضَاف إِلَيْهِ is a definite noun with ال prefixed to it, the مُضَاف becomes definite and if the مُضَاف إِلَيْهِ is indefinite, then the مُضَاف becomes a specified one. But, if the مُضَاف is a dual or sound masculine plural and the مُضَاف إِلَيْهِ is a definite noun with ال or when the مُضَاف إِلَيْهِ is used as مُضَاف for a definite noun governed by it or the مُضَاف إِلَيْهِ itself is used as مُضَاف for a noun representing the noun with ال, it can be prefixed with the definite article ال too. e.g.

الْمُعْجِبُ فِعْلُ الْخَيْرِ سَعِيدٌ The (man) who appreciates good things is fortunate

الْمُنْصَفُ النَّاسِ مَحْبُوبٌ The man who is just to the people is beloved

الْمُنْتَفِعُونَ أَعْمَالَهُمْ رَاحُونَ The beneficiaries of their own works are prosperous

الضَّارِبُ رَأْسَ الرَّجُلِ The one who strikes at the man's head

وَالْمُقِيمِي الصَّلَاةِ and those who established the Salaat

مَرَرْتُ بِالرَّجُلِ الضَّارِبِ غَلَامَهُ I passed by the man who beats his slave

إِنكُمْ لَذَانِقُوا الْعَذَابِ	Certainly, you will be tasting the torment
إِنَّا مُرْسِلُوا النَّاقَةَ	Certainly, we will be sending the camel

Masculine sound plural nouns and masculine and feminine dual nouns lose their final ن when governed by a genitive of possession, e.g.

اسْمٌ + وَلَدٌ	اسْمُ الْوَلَدِ	the name of the boy
تَعْلِيمٌ + الْإِسْلَامُ	تَعْلِيمُ الْإِسْلَامِ	the teachings of Islam
بَيْتٌ + صَدِيقٌ	بَيْتُ صَدِيقٍ	the house of a friend
فَلَاخُونَ + مِصْرُ	فَلَاخُو مِصْرَ	the farmers of Egypt
عَيْنَانِ + الْبِنْتِ	عَيْنَا الْبِنْتِ	the two eyes of the girl
بَنَاتَانِ + الرَّئِيسِ	بَنَاتَا الرَّئِيسِ	the two daughters of the chairman
مُعَلِّمُونَ + الْوَلَدِ	مُعَلِّمُو الْوَلَدِ	the teachers of the boy

It is a rule **الإضافة** that nothing must interpose between the noun and its following genitive. However, a demonstrative can appear to indicate the genitive. e.g.

اسْمُ هَذَا الرَّجُلِ	name of this man
عَمِيدُ هَذِهِ الْكَلْبَةِ	Principal of this college

If the noun which is **مُضَافٌ** is qualified by an adjective, the adjective must come after the genitive **مُضَافٌ إِلَيْهِ** in the definite form as the **مُضَافٌ** has become definite by the **الإضافة** and nothing should interpose between the noun and its genitive as explained above. Similarly, the adjective shall have the same case ending of the **مُضَافٌ** . e.g.

بَيْتٌ مُحَمَّدٍ الْكَبِيرِ	Muhammad's large house
فِي بَيْتِ مُحَمَّدٍ الْكَبِيرِ	In Muhammad's large house

If a genitive refers to two nouns, it must follow the first and the second noun is brought after the genitive and takes the suffix of the pronoun of the genitive representing it. e.g.

بَيْتُ الرَّجُلِ وَبُسْتَانُهُ	<i>the man's house and his garden</i>
لَوْنُ الْمَاءِ وَطَعْمُهُ	<i>the colour of the water and its taste</i>

The إِصَافَةٌ is of two kinds. They are: الإِصَافَةُ الْمَعْنَوِيَّةُ and الإِصَافَةُ اللَّفْظِيَّةُ.

- (i) الإِصَافَةُ الْمَعْنَوِيَّةُ is the construction (phrase) which makes the مُصَافٍ specified and more meaningful. The مُصَافٍ cannot be an adjective qualifying a noun preceding it.
- (ii) الإِصَافَةُ اللَّفْظِيَّةُ is the construction wherein the مُصَافٍ loses its tanween which originally existed and the ن of the dual and plural of the sound masculine is dropped. The adjective qualifying the مُصَافٍ shall be brought after its genitive as nothing shall interpose between the مُصَافٍ and its following genitive.

The genitive is also used to indicate a part of it. e.g.

قِطْعَةٌ لَحْمٍ	<i>the piece of the meat</i>
فِنْجَانٌ قَهْوَةٍ	<i>the cup of coffee</i>

It is also used to denote the material with which something is made, e.g.

كُرْسِيٌّ خَشَبِيٌّ	<i>the chair (made) of wood</i>
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In such cases, the genitive is also replaced by a preposition مِنْ and the noun, being indefinite retains its tanween. e.g.

قِطْعَةٌ مِنْ لَحْمٍ (اللَّحْمِ)	<i>a piece of meat</i>
كُرْسِيٌّ مِنْ خَشَبٍ (الخَشَبِ)	<i>the chair (made) of wood (wooden)</i>

The genitive is also used after an adjective to define or limit its scope.
e.g. (an adjective used as مُصَافٌ)

حَسَنُ الْخُلُقِ	good conduct
قَلِيلُ الْمَالِ	less wealthy

If the مُصَافٌ is an adverb of time or place like إِذًا، حَيْثُ or إِذَا، they take only sentences as their genitive. When adverbs of ambiguity like، حين، وقت، زمن are used as مُصَافٌ and take a sentence as their genitive, it is permissible to give them the three case endings or use them only in the accusative.

If a noun is related to the pronominal suffix يِ، the last letter is given kasrah ِ to suit the pronoun يِ and it is made saakin. It is also permissible to give fat-hah َ to it except for a noun which is مَقْضُورٌ or مَنْقُوصٌ or dual or sound masculine plural wherein the last letter is made saakin and the يِ is given fat-hah. e.g.

وَالدِّينِ + يِ = وَالِدِيَّ غُلَامِي كِتَابِي

Some nouns are used with a following genitive to denote a quality or the possession or the ownership of something. They are:

ذُو (plural) ذُو	owner of	ذُو الْفَضْلِ	people of eminence
ذَات (plural) ذَات	owner of (f)	ذَاتِ حُسْنٍ	full of beauty
أَبُو	father of	أَبُو الْبَيَانِ	father of eloquence
أُمُّ	mother of	أُمُّ الْكِتَابِ	mother of the book
ابْنُ	son of	ابْنُ عَشْرٍ سِنِينَ	boy of 10 years
صَاحِبُ	owner of	صَاحِبُ عِلْمٍ	man of knowledge

Beside these, there are some adverbs of place and time used as مُصَافٍ (genitive) in the form of common phrases. These are nouns in the accusative (used as مضاف) taking a genitive as a rule. They are:

أَمَامَ	<i>in front of, before</i>	أَمَامَ الْقَصْرِ	<i>in front of the palace</i>
بَيْنَ	<i>between</i>	بَيْنَ زَيْدٍ وَحَامِدٍ	<i>between Zaid and Hamid</i>

(also expressed as *فِيمَا بَيْنَ*)

فَوْقَ	<i>above, on</i>	فَوْقَ الْأَرْضِ	<i>above the ground</i>
قَبْلَ	<i>before</i>	قَبْلَ الْمَغْرِبِ	<i>before sunset</i>
نَحْوَ	<i>towards</i>	نَحْوَ الشَّرْقِ	<i>towards the east</i>

Some more adverbs (as possessives) are commonly used in Arabic as prepositions taking the following nouns in the genitive.

بَعْدَ	ba'da	<i>after</i>	تَحْتَ	taHta	<i>beneath</i>
خَلْفَ	khakfa	<i>behind</i>	ذُوْنَ	doona	<i>other than</i>
عِوَضَ	'iwada	<i>instead of</i>	وَسْطَ	wasTa	<i>middle of</i>
ضِدَّ	DHidda	<i>against</i>	تُجَاةَ	tujaaha	<i>towards</i>
حَسَبَ	Hasba	<i>according to</i>	مِثْلَ	mithla	<i>like</i>
غَيْرَ	ghaira	<i>other than</i>	لَدَى	laday	<i>with, at</i>
عِنْدَ	'inda	<i>near</i>	قُدَّامَ	quddama	<i>in front of</i>
تِلْقَاءَ	tilqaa'a	<i>towards</i>	وَرَاءَ	waraa'a	<i>behind</i>
جَنْبَ	jamba	<i>adjacent to</i>	جِدَاءَ	Hidhaa'a	<i>towards</i>
مَعَ	ma'a	<i>along with</i>	فَوْقَ	fawqa	<i>over</i>

Sometimes two prepositions appear together. In such a case, the second one (as adverb) takes a kasrah itself. e.g.

مِنْ بَيْنِ	<i>(from) among</i>	مِنْ فَوْقِ الْأَرْضِ	<i>(from) above the ground</i>
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MODEL SENTENCES

- (١) طَلَبَ الْعِلْمَ فَرِيضَةً عَلَى كُلِّ مُسْلِمٍ
- (٢) الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ
- (٣) صَدِيقُ الْوَالِدِ عَمُّ الْوَلَدِ
- (٤) اللَّهُ نَزَّ السَّمَوَاتِ وَالْأَرْضِ
- (٥) فَلَاخُو الْهِنْدِ مَاهِرُونَ فِي الزَّرَاعَةِ
- (٦) حَامِدٌ وَرَشِيدٌ مُعَلِّمًا الْكَلْبِيَّةَ الْعَرَبِيَّةَ
- (٧) حَدِيثَةُ الْبَلَدِ الْعَامَّةُ وَاسِعَةٌ جَمِيلَةٌ مَشْهُورَةٌ
- (٨) مَدِينَةُ مُومَبَايَ مَشْهُورَةٌ وَمُطَلَّةٌ عَلَى بَحْرِ الْعَرَبِ
- (٩) رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ
- (١٠) مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ

ANALYSIS

Read the following passage and observe the possessive phrases (underlined)

عَمْرٌ وَلَدٌ ذَكِيٌّ. هُوَ وَاحِدٌ مِنَ أَوْلَادِ أَحْمَدَ. هُوَ أَيَاتُ عَمْرٍ كَثِيرَةٌ مِثْلَ الْقِرَاءَةِ وَالرُّسْمِ وَالْمُرَاسِلَةِ فِي أَوْقَاتِ الْفَرَاغِ هُوَ مَشْغُولٌ فِي قِرَاءَةِ الْكُتُبِ وَالْمَجَلَّاتِ. عِنْدَهُ كُتُبٌ كَثِيرَةٌ فِي مَكْتَبَةٍ كَثِيرَةٍ فِي بَيْتِهِ. وَفِي أَيَّامِ الْعُطْلَةِ يَرْسُمُ عَمْرٌ الْحَيَوَانَاتِ وَالْأَشْجَارَ وَعِنْدَهُ جَوَائِزُ الرُّسْمِ مِنَ الْمَدْرَسَةِ وَأَصْدِقَاءُ عَمْرٍ كَثِيرُونَ.

عُرْفَةُ الْمَكْتَبَةِ صَغِيرَةٌ وَفِي الْمَكْتَبَةِ كُتُبُ اللُّغَةِ الْعَرَبِيَّةِ وَكُتُبُ الْقِصَصِ وَمَعَهُ مِفْتَاحُ الْمَكْتَبَةِ. وَنِظَامُ الْمَكْتَبَةِ جَمِيلٌ.

VOCABULARY

muhandisun <i>engineer</i>	مُهَنْدِسٌ	maTaarun <i>airport</i>	مَطَارٌ
qiTaarun <i>train</i>	قِطَارٌ	asadun <i>lion</i>	أَسَدٌ
maktabun <i>office</i>	مَكْتَبٌ	dhakiyyun <i>intelligent</i>	ذَكِيٌّ
mashroo'un <i>project</i>	مَشْرُوعٌ	mareeDHun <i>patient</i>	مَرِيضٌ
matHafun <i>museum</i>	مُتَحَفٌ	mumarriDHatun <i>female nurse</i>	مُمَرِّضَةٌ
matjarun <i>shopping centre</i>	مَتَجَرٌ	Haflatun <i>function</i>	حَفْلَةٌ
aalatun <i>instrument</i>	آلَةٌ	Haula <i>around</i>	حَوْلٌ
kambyootar <i>computer</i>	كَمْبِيُوتَرٌ	rakheeSun <i>cheap</i>	رَخِيصٌ
khairun <i>good</i>	خَيْرٌ	waaHidun <i>one</i>	وَاحِدٌ
afDHalun <i>best</i>	أَفْضَلٌ	Haiwaanun <i>animal</i>	حَيَوَانٌ
risaalatun <i>letter, message</i>	رِسَالَةٌ	imtiHaanun <i>examination</i>	إِمْتِحَانٌ
khuTwatun <i>step</i>	خُطْوَةٌ	Sooratun <i>picture</i>	صُورَةٌ
daarun <i>house</i>	دَارٌ	sooratun <i>chapter from the Qur'an</i>	سُورَةٌ
safarun <i>journey</i>	مَسْفَرٌ	iHsaanun <i>kindness</i>	إِحْسَانٌ
Taa'iratun <i>aeroplane</i>	طَائِرَةٌ	mu'jamun <i>dictionary</i>	مُعْجَمٌ

LESSON SEVEN

أَدْوَاتُ الْإِسْتِفْهَامِ

THE INTERROGATIVES

When we want to ask about the nature, time, place, condition and the number of persons or things, we use an interrogative. An interrogative is a particle without any independent meaning. These interrogatives are used in questions and normally the questions begin with an interrogative. All interrogative particles are indeclinable except أَيُّ. The most commonly used interrogatives are:

مَنْ	who	It is used to ask about human beings.
مَا / مَاذَا	what	Used to ask about irrational objects and the difference is that مَاذَا is not used along with nouns.
مَتَى / أَيَّانَ	when	Invariable
أَيُّ	which, any, what	It governs the following noun in the genitive, indicated by ِ. Its feminine form is أَيُّهُ , used to ask about feminine nouns.
أَيْنَ / أَيْنَى	where	To ask about places
كَمْ	how many/ how much	Used to ask about the quantity or number of a thing. It takes the following noun in the accusative case, indicated by َ.

e.g: كَمْ وَوَلَدًا فِي الْمَدْرَسَةِ

How many boys are there in the school?

كَيْفَ	how	Used to ask about the condition of a person or a thing.
هَلْ / أ	Is/Are Do/Did Does/Have	These are used to confirm one out of two or more things. The interrogative أ is normally not used before a definite noun with هَلْ. هَلْ is also normally not used along with a negative. e.g.
هَلْ هَذَا مَسْجِدٌ؟		Is this a mosque?
هَلِ الْمُهَنْدِسُ مَاهِرٌ؟		Is the engineer an expert?
أَهَذَا مَكْتَبٌ؟		Is this an office?
أَلَيْسَ الصُّبْحُ بِقَرِيبٍ؟		Is the morning not near?

In response to questions asked by these interrogatives, the answer in the case of affirmative is given by *نَعَمْ* or *أَجَلٌ* and in the case of a negative *لا* is used. In any case, the answer shall specify the thing asked for.

The interrogative *مَا* is shortened as *مَ* when preceded by a preposition in a question in the following manner.

لِ + مَا	=	لِمَ	why, what for?
إِلَى + مَا	=	إِلَآمَ	till when? to what?
مِنْ + مَا	=	مِمَّ	from what?
عَنْ + مَا	=	عَمَّ	about what?
بِ + مَا	=	بِمَ	with what?
فِي + مَا	=	فِيْمَا	in what?
عَلَى + مَا	=	عَلَامَ	on what?

Answers to these questions will be normally specific in providing the information sought for.

Besides these, interrogatives in combination with prepositions are also used as follows.

لِمَنْ	<i>to whom?</i>	لِمَاذَا	<i>what for/why?</i>
لِأَيِّ	<i>for which?</i>	بِكَمْ	<i>for how much?</i>
بِمَاذَا	<i>with what?</i>	بِأَيِّ	<i>with which?</i>

If a part of something, direction or place is asked for, the respective preposition is placed before the interrogative. e.g.

مِنْ أَيْنَ هَذَا؟	<i>where is this from?</i>
عَلَى أَيِّ شَجَرٍ؟	<i>on which tree?</i>
بِأَيِّ شَيْءٍ تَصْنَعُ؟	<i>with what will you make it?</i>
إِلَى أَيِّ دَرْسٍ كَتَبْتَ؟	<i>up to what lesson have you written?</i>
إِلَى أَيِّ جِهَةٍ نَنْظُرُ؟	<i>to which direction shall we look?</i>

In the case of confirming on out of two or more things, a conjunction is used, e.g.

أَبِالْقِطَارِ سَفَرُكَ أَمْ بِالسَّيَّارَةِ أَمْ بِالطَّائِرَةِ؟
Is your journey by train or car or aeroplane?

الآلَةُ الْكَاتِبَةُ عِنْدَكَ أَمْ الْكَمْبِيُوتَرُ؟
Do you have the typewriter or the computer?

أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ؟
Are many gods differing among themselves better or the One Supreme and irresistible?

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا؟
Are you the more difficult to create or the heavens which Allah has constructed?

أَمُرْتَفِعًا كَانَ السَّفَرُ أَمْ مُعْتَدِلًا؟
Was the journey elevated or moderate?

Sometimes, the interrogative is used in a negative meaning, e.g.

أَمَا رَأَيْتَ دَارَ الْكُتُبِ الْمِصْرِيَّةِ؟

Have you not seen the Dar al Kutub or Egytp?

In such questions, if the answer is in the affirmative, بَلَى "yes" is used and in the case of a negative, نَعَمْ is used. The answer to the above question will be:

بَلَى رَأَيْتُ دَارَ الْكُتُبِ الْمِصْرِيَّةِ فِي الْقَاهِرَةِ.

Yes, I saw the Dar al Kutub in Cairo

نَعَمْ، مَا رَأَيْتُ دَارَ الْكُتُبِ فِي الْقَاهِرَةِ.

Yes, I have not seen the Dar al Kutub in Cairo

MODEL SENTENCES

- | | |
|---|---|
| رَبِّيَ اللَّهُ | ۱ - مَنْ رَبُّكَ؟ |
| دِينِي الْإِسْلَامُ | ۲ - مَا دِينُكَ؟ |
| فِي الْبَيْتِ وَلَدٌ | ۳ - مَنْ فِي الْبَيْتِ؟ |
| | ۴ - مَا الْعَمَلُ الْآنَ؟ |
| | ۵ - مَا فِي الرِّسَالَةِ؟ |
| (القرآن) | ۶ - وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى؟ |
| هَذَا الْكِتَابُ مِنَ الْمَكْتَبَةِ | ۷ - مِنْ أَيْنَ هَذَا الْكِتَابُ؟ |
| الْمَرِيضُ صَحِيحٌ الْآنَ | ۸ - كَيْفَ الْمَرِيضُ الْآنَ؟ |
| نَحْنُ أَنْصَارُ اللَّهِ | ۹ - مَنْ أَنْصَارِي إِلَى اللَّهِ؟ |
| (القرآن) | ۱۰ - أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً؟ |
| فِي الْمَدْرَسَةِ ۲۰۰ طَالِبٌ | ۱۱ - كَمْ طَالِبًا فِي الْمَدْرَسَةِ؟ |
| هُوَ مِنْ عِنْدِ اللَّهِ | ۱۲ - أَتَى لَكَ هَذَا؟ |
| عَلِيٌّ هُوَ آخِرُ الْخُلَفَاءِ الرَّاشِدِينَ | ۱۳ - مَنْ آخِرُ الْخُلَفَاءِ الرَّاشِدِينَ؟ |
| الْجَوُّ لَطِيفٌ الْيَوْمَ؟ | ۱۴ - كَيْفَ الْجَوُّ الْيَوْمَ؟ |

- ١٥ - أَيُّ الْأَعْمَالِ أَفْضَلُ؟
أَفْضَلُ الْأَعْمَالِ أَدْوَمُهَا
- ١٦ - مَا أَحَبُّ الْقِصَصِ إِلَيْكَ؟
قِصَصُ الْقُرْآنِ أَحَبُّ إِلَيَّ
- ١٧ - بِأَيِّ ذَنْبٍ قُتِلْتَ؟
(القرآن)
- ١٩ - هَلْ فِي الْمَطَارِ طَائِرَةٌ؟
نَعَمْ فِي الْمَطَارِ طَائِرَةٌ
- ٢٠ - هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ
(القرآن)
- ٢١ - أَلِلَّهِ مَعَ اللَّهِ؟
- ٢٢ - كَمْ سُورَةٌ فِي الْقُرْآنِ؟
فِي الْقُرْآنِ ١١٤ سُورَةٌ
- ٢٣ - الْإِمَامُ هَذِهِ الْحَقْلَةُ؟
- ٢٤ - مَنْ دَاخِلُ الْحَجْرَةِ؟
دَاخِلُ الْحَجْرَةِ أُسْتَاذٌ
- ٢٥ - سُورَةٌ مِنْ هَذِهِ؟
هَذِهِ سُورَةُ الْمَلِكِ
- ٢٦ - مَنْ غَائِبُ الْيَوْمِ؟
الْمُعَلِّمَةُ غَائِبَةٌ الْيَوْمَ
- ٢٧ - يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا؟ (القرآن)
- ٢٨ - مَنْ مُعَيَّنٌ لَكَ فِي هَذَا الْمَشْرُوعِ؟
- ٢٩ - لِمَصْلُحَةٍ مِنْ هَذَا الْكَلَامِ؟
هَذَا الْكَلَامُ لِمَصْلُحَةِ عَامَّةِ النَّاسِ
- ٣٠ - مَا عِنْدَكَ مِنَ الْأَخْبَارِ؟
لَيْسَ عِنْدِي مِنَ الْأَخْبَارِ شَيْءٌ
- ٣١ - مَا مَفِيدٌ لَكَ مِنْ هَذَا الْكِتَابِ؟
الْبَابُ الثَّانِي مَفِيدٌ لِي مِنْ هَذَا الْكِتَابِ
- ٣٢ - مَنْ صَالِحٌ لِهَذَا الْعَمَلِ؟
الْمَبْرُوحُ الْحَبِيبُ صَالِحٌ لِهَذَا الْعَمَلِ
- ٣٣ - مَا حَوْلَ الْمَيْدَانِ مِنَ الْمَعَالِمِ؟
الْمَعَالِمُ حَوْلَ الْمَيْدَانِ هِيَ الْمَسْجِدُ
وَالْمَدْرَسَةُ وَالتَّجْرُ الْإِلَى الْأَمَامِ
- ٣٤ - مَتَى مَفْرُوكٌ إِلَيَّ دِلْهِي؟
مَفْرُوكٌ إِلَيَّ دِلْهِي فِي يُولْيُو
- ٣٥ - مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ؟ (القرآن)
- ٣٦ - أَيْنَ الْمُعْسَكَرُ؟
الْمُعْسَكَرُ خَارِجُ الْمَدِينَةِ
- ٣٧ - كَمْ زَائِرًا دَاخِلَ الْمُتَحَفِ؟
دَاخِلَ الْمُتَحَفِ ٢٠٠ زَائِرٌ
- ٣٨ - كَمْ سَيَّارَةً فِي الْمَيْدَانِ؟
فِي الْمَيْدَانِ خَمْسُ سَيَّارَاتٍ
- ٣٩ - مَنْ ذَا الْقَادِمِ؟
الْقَادِمُ هُوَ الطَّيِّبُ
- ٤٠ - مَاذَا أَمَامَكَ؟
أَمَامِي الْأَلَةُ الْكَاتِبَةُ

VOCABULARY

arraffu	الرَّفُّ	malikun	مِلِكٌ
shelf		king	
Sa'bun	صَعْبٌ	samaa'un	سَمَاءٌ
difficult		sky	
dainun	دَيْنٌ	Haraamun	حَرَامٌ
debt		forbidden	
sanatun	سَنَةٌ	khiSStun	قِصَّةٌ
year		story	
maktabun	مَكْتَبٌ	aHabbu	أَحَبٌ
office		desirable	
mar'un	مَرَةٌ	SabaaHun	صَبَاحٌ
man		morning	
taajun	تَاجٌ	Zuhrun	ظَهْرٌ
crown		noon	
kulliyyatun	كُلِّيَّةٌ	kullu	كُلٌّ
college		every	
lailatun	لَيْلَةٌ	asra'u	أَسْرَعٌ
night		faster	
'eedun	عِيْدٌ	Tareequn	طَرِيقٌ
festival		path, road	
matjarun	مَتَجَرٌ	maa'idatun	مَائِدَةٌ
shopping centre		dining table	
Haflatun	حَفْلَةٌ	baaTilun	بَاطِلٌ
function		false	
sooqun	سُوقٌ	'usrun	عُسْرٌ
market		difficulty	
gharbun	غَرْبٌ	yusrun	يُسْرٌ
west		ease	
		shahrhun	شَهْرٌ
		month	

LESSON EIGHT

حُرُوفُ الْجَرِّ

THE PREPOSITIONS

A preposition is a particle placed before a noun or a pronoun and governs it in the genitive indicated by kasra ِ . They are called حُرُوفُ الْجَرِّ *huroof al jarr* and the noun governed by such a preposition is called مَجْرُوزٌ *majroor*. The prepositions are 17 in number and by usage they are of two types, namely, inseparable and separable. They are:

i. INSEPARABLE:

The inseparable prepositions are one single letter, always prefixed to a noun following it. e.g.

بِ in, by, with at بِالْقَلَمِ *with the pen*
بِالسَّيَّارَةِ *by the car*

لِ to, for, belongs to لِلْمَدْرَسَةِ *for the school*

Note: The alif of the definite article is elided when لِ is prefixed to a definite noun as shown below:

لِ + الْوَلَدُ = لِلْوَلَدِ

ت By (in an oath) تَاللَّهِ *By Allah*

It is exclusively used while swearing in the name of اللّٰهُ (as a word). It very rarely takes the words الرَّحْمَنُ and الرَّبُّ in the genitive.

و By (in an oath) وَاللَّهِ *By Allah*

ك like, as, similarly كَالْأَسَدِ *like a lion*

ii. SEPARABLE:

These prepositions are written separately. e.g.

إِلَى	to, towards until	إِلَى الْمَسْجِدِ	to the mosque
عَلَى	on, over, against	عَلَى الْأَرْضِ	on the ground
حَتَّى	up to, so far as	حَتَّى الْآنَ	up to now
عَنْ	from, about	عَنِ الْكِتَابِ	about the book
فِي	in	فِي الْمَيْتِ	in the house
مِنْ	from	مِنَ الْمَدْرَسَةِ	from the school
مِنْذُ / مُنْذُ	since	مِنْذُ يَوْمَيْنِ	since two days
خِلَا	except	خِلَا اللَّهِ	except Allah
حَاشَا	except	حَاشَا لِلَّهِ	except for Allah
رُبَّ	many a	رُبَّ تَالٍ يَتْلُو	many a person recite (Qur'an)
عَدَا	except	مَا عَدَا رَجُلٍ	other than a man

All the above prepositions govern the nouns following them in the genitive case, indicated by kasrah ِ as explained above. They are used to indicate different meanings and to complete the sense of meaning in a sentence. A noun is also expressed in the genitive in a construct phrase (see lesson 6).

The pronominal suffixes are attached to all these prepositions except و and حَتَّى, ك, ت.

The following illustration will give an idea about the use of prepositions in sentences in various contexts.

مِنْ The preposition مِنْ has different expressions and is used to indicate the following:

- (a) the point of the beginning:

مِنْ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى
from the Sacred Mosque to the Farthest Mosque

(b) part or portion of something:

أَنْفَقْتُ مِنْ مَالِي *I spent a portion of my wealth*

(c) to indicate the kind of something:

فاجْتَنِبُوا الرَّجْسَ مِنَ الْأَوْثَانِ واجْتَنِبُوا قَوْلَ الزُّورِ

But, shun the abomination of idols and shun the word that is false

(d) to indicate a place:

خَرَجَ مِنَ الْمَدْرَسَةِ *He went out from the school*

(e) to indicate time:

مِنَ الصَّبَاحِ إِلَى الظُّهْرِ *from the morning to the noon*

The prepositions are sometimes used as additional words, which add emphasis in the writings, like:

هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ *Is there any creator other than Allah?*

وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ *There is no god except the one God*

وَمَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ *Nothing have we omitted from the book*

(f) used along with nouns and verbs denoting nearness:

دَنَوْتُ مِنَ الْكَعْبَةِ *I approached the Ka'ba closely*

قَرِيبٌ مِنَ الْبَيْتِ *near to the house*

(g) in the comparative degree in the meaning of 'than', e.g.

أَسْرَعُ مِنَ الْقِطَارِ *faster than the train*

- (h) to indicate the idea of “certain”.
 طَبِيبٌ مِنَ الْأَطِبَّاءِ a certain doctor among the doctors
- (i) to indicate something positively:
 هَذَا مِنْ ثَمَرِهِ this is part of its fruit
- (j) to indicate the material with which something is made:
 آتِيَةٌ مِنَ الْفِضَّةِ utensils (made) of silver

ب The preposition ب is used in the following meanings:

- (a) reason/source:
 تُصْنَعُ بِالْيَدِ made with hand
- (b) as an adverb:
 يَجْتَمِعُ الْأَصْدِقَاءُ بِالنَّادِي The friends gather at the club
- (c) exchange/in return for:
 إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ
 Verify, Allah has purchased from the believers their souls and their wealth in return for them the Paradise.
- (d) for swearing:
 بِاللَّهِ لَتَنْصُرَنَّهُ أَخَاكَ
 By Allah, you must certainly help your brother.
- (e) changing intransitive into transitive:
 أَتَى بِالْقَلَمِ he brought the pen
- (f) as additional usage:
 وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا
 Allah is enough for a protector and Allah is enough for a helper.

لِ

The preposition لِ is used in the following meanings:

- (a) ownership:

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

To Allah belongs whatever is in the heavens and whatever is in the earth.

- (b) belonging:

السَّرَجُ لِلْحَصَانِ the saddle belongs to the horse

الرَّحْلُ لِلجَمَلِ the saddle belongs to the camel

- (c) right:

الْفَوْزُ لِلْمُجْتَهِدِ success is for the hardworking

- (d) reason:

يَذْهَبُ التَّلْمِيزُ إِلَى الْمَدْرَسَةِ لِلتَّعَلُّمِ

the student goes to the school for learning

كَ

It is used before the noun, for comparison with another noun mentioned before it. e.g.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like HIM and HE is all-knowing, Seeing

الْعِلْمُ فِي الْمَرْءِ كَالْتَّاجِ لِلْمَلِكِ

The knowledge is the man is like the Crown for the king.

فِي

It is used in the following meanings:

- (a) as adverbs:

فِي الْمَدْرَسَةِ مِيدَانٌ in the school there is a ground

- (b) with pronominal suffixes like:

فِيهِ in it فِيكَ in you فِيَّ in me

- (c) for indicating the reason:

دَخَلَتْ امْرَأَةٌ النَّارَ فِي هِرَّةٍ حَبَسْنَا فَلَا هِيَ تُطْعَمُهَا وَلَا هِيَ تَرَكْتَهَا

A woman entered the hell because of a cat, neither she provided food to it, nor left it to eat

- (d) to indicate the place or time in response to a question asked with *أَيْنَ* where, *مَتَى* when. e.g.

فِي الْبَيْتِ *in the house*

فِي هَذِهِ السَّنَةِ *in this year*

- (e) to denote the idea of 'among'.

فَيْنَا الْأَطِبَّاءُ وَالْمُهَنْدِسُونَ

Among us there are Doctors and Engineers

- (f) along with verbs:

تَكَلَّمَ فِي *talked about*

فَكَّرَ فِي *thought about*

تَأَمَّلَ فِي *considered regarding*

رَغِبَ فِي *inclined in*

- (g) to indicate multiplication:

اضْرِبْ ثَلَاثَةَ فِي خَمْسَةِ *multiply three by five*

حَتَّى

It is used in the meaning of even, including, until, etc.

أَكَلْتُ السَّمَكَ حَتَّى رَأْسِهَا

I ate the fish, even its head!

حَتَّى does not accept any pronominal suffix.

إِلَى

It is used in the following meanings:

- (a) motion towards a place:

ذَهَبَ إِلَى الْمَدْرَسَةِ *he went to the school.*

- (b) continuance up to a certain point:

مِنَ الْإِبْتِدَاءِ إِلَى الْإِنْتِهَاءِ

from the beginning to the end

مِنَ الْمَغْرِبِ إِلَى الْعِشَاءِ

from the sunset to the time of Isha

The phrase إِلَى آخِرِهِ (abbreviated اِلخ) is used in passages of reference and quotations in the meaning of “and so forth” and “et cetera” or “till the end of the verse or quotation”.

عَلَى It is used in the following meanings:

- (a) to indicate a place:

الْكَتُبُ عَلَى الرَّفِّ *the books are on the shelf*

- (b) as an adverb:

دَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا

He entered the city at a time when the people are unaware.

- (c) with pronominal suffixes:

عَلَيْهِ *on it* عَلَيْهِ *on you*

- (d) used to indicate the place, knowledge, action:

عَلَى عِلْمٍ *knowingly*

عَلَى الْمَائِدَةِ *on the dining table*

عَلَى نَهْرِ يَمُونَا *on the river Yamuna*

السَّلَامُ عَلَيْكُمْ *peace be upon you*

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *peace be upon you*

- (e) indicating a hostile sense:

خَرَجَ عَلَيْهِ *he went out against him*

- (f) with verbs denoting anger:

غَضِبَ عَلَيْكَ *he was angry over (with) you*

- (g) with adjectives:

صَعْبٌ عَلَيْهِ *too difficult for him*

حَسًا عَلَى *incited, urged on*

مَسْنُونِيَّةٌ عَلَيْكَ *it's a responsibility upon you*

- (h) to indicate burden, duty or debt on oneself:

فَرَضَ عَلَى الْإِنْسَانِ	<i>duty upon the man</i>
وَأَجَبَ عَلَى الْمُؤْمِنِينَ	<i>obligatory on the believers</i>
لِي عَلَيْهِ دَيْنٌ	<i>he owes me a due</i>

- (i) common expressions like:

بِنَاءٍ عَلَى	<i>based on, according to</i>
عَلَى أَنْ	<i>on condition that</i>
عَلَى قَدْرِ الْإِمْكَانِ	<i>as far as possible</i>

عَنْ It is used in the following cases:

- (a) used with pronominal suffixes:

عَنْهُ	<i>about him</i>	عَنْكَ	<i>about you</i>
عَنْيَ	<i>about me</i>		

- (b) used to indicate places and distances or with verbs denoting “to flee”, “avoid”, restrain oneself”, “forbid”, “defend”, etc.

مَنَعَ عَنْ	<i>prevented from</i>
اجْتَنَبَ عَنْ	<i>he avoided</i>
دَافَعَ عَنْ	<i>defenced him</i>
كَشَفَ عَنْ	<i>uncovered it</i>
سَأَلَ عَنْ	<i>asked about</i>
رَوَى عَنْ	<i>reported from</i>
فَضَّلَ عَنْ	<i>apart from</i>
رَغِبَ عَنْ	<i>disliked, rejected</i>

(gives the meaning in the opposite)

- (c) used to indicate the time:
عَنْ قَرِيبٍ *shortly, soon*
- (d) sometimes indicating a wish:
رَضِيَ اللَّهُ عَنْهُ *May Allah be pleased with him*
- (e) taking leave of a host, you may say:
عَنْ إِذْنِكَ *with your permission*

There are some nouns used as adverbs and they also take the following noun in the genitive by إِصَافَةٌ like prepositions. Some of them are as follows: (see also lesson 6)

قَبْلَ	before	مَعَ	with	نَحْوَ	towards	عِنْدَ	with
مِثْلَ	like	فَوْقَ	above				

MODEL SENTENCES:

- ١ - لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
- ٢ - فِي أَيِّ بَلَدٍ مَوْلِدُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟
- ٣ - الْأَخْفَلَةُ بَعْدَ الظَّهْرِ
- ٤ - السَّوْقُ نَحْوَ الغَرْبِ
- ٥ - أَعْلَمُ خَيْرٍ مِنَ المَالِ
- ٦ - مَكْتَبِي وَرَاءَ المَدْرَسَةِ
- ٧ - إِنَّ مَعَ العُسْرِ يُسْرًا وَإِنَّ مَعَ اليُسْرِ عُسْرًا
- ٨ - عِيدُ الفِطْرِ بَعْدَ شهرِ رَمَضَانَ
- ٩ - كُلُّ شَيْءٍ مَا خَلَا اللهُ بَاطِلٌ
- ١٠ - أَعْلَمُ فِي المَرْءِ كَالتَّاجِ لِلْمَلِكِ
- ١١ - المَدْرَسَةُ قُدَّامَ المَسْجِدِ
- ١٢ - كَمْ زَائِرًا دَاخِلَ الحُجْرَةِ؟
- ١٣ - هَذَا مِنْ فَضْلِ اللهِ
- ١٤ - الجَنَّةُ تَحْتَ أَقْدَامِ الأُمَّهَاتِ
- ١٥ - وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللهِ رِزْقُهَا

ANALYSIS

Read the passage carefully:

رمضان شهر الصوم والعبادة وفيه ليلة القدر التي هي خير من ألف شهر. نزل فيها القرآن على محمد صلي الله عليه وسلم. الصوم في رمضان فريضة على كل مسلم وهو من وقت السحر إلى غروب الشمس وفي الليل نصلي صلوة التراويح وفي الأيام الأخيرة من رمضان يذهب الآباء والامهات ليشتروا الملابس الجديدة للجميع. واليوم الاول من شهر شوال هو عيد الفطر ويقول كل مسلم لإخوانه واصدقاته "عيد سعيد" و "عيد مبارك" و "كل عام وانتم بخير".

وفي ساعة الإفطار يجلس أفراد الأسرة حول المائدة للإفطار وبعد الأكل والإفطار صلوا المغرب وشيئا من الاستراحة يذهب الناس إلى المسجد لأداء صلوة العشاء والتراويح.

VOCABULARY

dirham	درهم	faSlun	فَصْلٌ
<i>Dirham</i>		<i>season, classroom</i>	
qaumun	قَوْمٌ	jaami'un	جَامِعٌ
<i>people</i>		<i>jaami' mosque</i>	
raHmatun	رَحْمَةٌ	jaami'atun	جَامِعَةٌ
<i>mercy</i>		<i>university</i>	
'ibaadatun	عِبَادَةٌ	naZaafatun	نِظَافَةٌ
<i>obedience to Allah, worship</i>		<i>cleanliness</i>	
'aabidun	عَابِدٌ	imaanun	إِيْمَانٌ
<i>worshipper</i>		<i>belief, faith</i>	
balaaghun	بَلَاغٌ	wiqaayatun	وَقَايَةٌ
<i>conveying</i>		<i>protection</i>	
DHaallatun	صَّالَةٌ	'ilaajun	عِلَاجٌ
<i>lost property</i>		<i>treatment</i>	
mu'minun	مُؤْمِنٌ	raSeefun	رَصِيفٌ
<i>believer</i>		<i>platform</i>	
mash-hoorun	مَشْهُورٌ	'aaSimatun	عَاصِمَةٌ
<i>famous</i>		<i>capital</i>	
amaama	أَمَامٌ	shaari'un	شَارِعٌ ج شَوَارِعٌ
<i>in front of</i>		<i>street</i>	
qahharun	قَهَّارٌ	inaa'un	إِنَاءٌ ج آيَةٌ
<i>powerful</i>		<i>utensil</i>	
naHlun	نَحْلٌ	Tabeebun	طَبِيبٌ
<i>honey bee</i>		<i>doctor</i>	
'aslun	عَسَلٌ	Haajatun	حَاجَةٌ
<i>honey</i>		<i>need</i>	
Hashratun	حَشْرَةٌ	qaulun	قَوْلٌ
<i>insect</i>		<i>saying</i>	
ar-rabee'u	الرَّبِيعُ	thallaajatun	ثَلَاجَةٌ
<i>spring season</i>		<i>refrigerator</i>	

LESSON NINE

الْجُمَلُ

THE SENTENCES

A simple sentence in Arabic is formed with a minimum of two words. There are four types of sentences in Arabic, namely, the *Nominal Sentence* الْجُمْلَةُ الْإِسْمِيَّةُ, the *Verbal Sentence* الْجُمْلَةُ الْفِعْلِيَّةُ, the *Adverbial Sentence* الْجُمْلَةُ الظَّرْفِيَّةُ and the *Conditional Sentence* الْجُمْلَةُ الشَّرْطِيَّةُ.

A nominal sentence consists of a subject and a predicate, which are either two nouns or a noun and an adjective respectively. The subject can also be a pronoun or a demonstrative.

The subject in a sentence shall be a definite noun الْمَعْرِفَةُ, because anything said about an unknown/indefinite thing will be of no importance and the predicate is expressed normally indefinite. The subject or the predicate of a sentence may also be a phrase (see lesson 5). The subject الْمُسْنَدُ إِلَيْهِ is a noun about which something is said and the predicate الْمُسْنَدُ is the description of the subject with which the complete sense of meaning is conveyed. The other types of sentences are explained in lessons concerning them.

In a nominal sentence, the subject and the predicate shall agree in gender and number as a rule. Similarly, both the subject and the predicate are expressed in the nominative.

Examples:

الْوَلَدُ ذَكِيٌّ

The boy is intelligent

الرَّجُلُ تَاجِرٌ

The man is a merchant

الْمُمْرُضَةُ مَاهِرَةٌ

The (female) nurse is an expert

سَيَّارَتُهُ جَدِيدَةٌ

His car is new

كِتَابِي قَدِيمٌ

My book is old

الْقُرْآنُ كِتَابٌ

The Qur'an is a book

الشَّمْسُ طَالِعَةٌ	<i>The sun is rising</i>
الْحِكْمَةُ صَالَةٌ الْمُؤْمِنِ	<i>Wisdom is the lost property of a believer</i>
فَضْلُ اللَّهِ كَبِيرٌ	<i>The grace of Allah is great</i>
الْمُدْرَسُونَ حَاضِرُونَ	<i>The teachers are present</i>
الْأَقْلَامُ رَخِيصَةٌ	<i>The pens are cheap</i>
حَامِدٌ مُجْتَهِدٌ	<i>Hamid is hardworking</i>
الْوَلَدَانِ صَغِيرَانِ	<i>The two boys are small</i>
هُوَ مُهَنْدِسٌ	<i>He is an Engineer</i>
أَنْتَ تَلْمِيذٌ	<i>You are a student</i>
هَذَا كِتَابٌ	<i>This is a book</i>
هَذِهِ مَدْرَسَةٌ	<i>This is a school</i>
هَذِهِ أَقْلَامٌ	<i>These are pens</i>
تِلْكَ دَرَّاجَةٌ	<i>That is a bike</i>
تِلْكَ أَيَّامٌ	<i>Those are days</i>

In the above sentences, two nouns or a pronoun and a noun are used as subject and predicate respectively. In the normal practice, the subject should come first, followed by the predicate. The subject shall be a definite noun or a specified one. Both the subject and the predicate may also be phrases. If the predicate is a phrase, it is permissible that the sentence begins with it. Similarly, if the subject is an indefinite noun, the predicate may be placed first, like:

أَلَسَ مَعَ اللَّهِ؟ وَلِعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ
خَمْسٌ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ فِي الْيَوْمِ وَاللَّيْلَةِ

The subject in all the above sentences is a proper/definite noun. Any indefinite noun is made definite by prefixing the definite article *الـ*. An indefinite noun also becomes definite when suffixed when a pronominal suffix (attached pronoun) or when joined in a phrase (see lesson 5). When an irrational masculine or feminine plural noun is used as the subject, the predicate will be feminine singular (see lesson 3). All irrational plural nouns are considered grammatically feminine singular.

The predicate of a sentence may be in one of the following forms having connection/relation with the subject.

(a) as a word

الْكِتَابُ مُفِيدٌ *The book is useful*

In such a case, the predicate shall agree in gender (masculine or feminine) and in number (singular, dual or plural) with the subject, e.g.

الْقَصْرُ كَبِيرٌ *The palace is big*

الصِّحَّةُ نِعْمَةٌ *The health is a gift*

الْأُمَّهَاتُ رَحِيمَاتٌ *The mothers are merciful*

(b) A simple nominal or verbal sentence

In such a case, the predicate is connected to the subject by a pronoun or a demonstrative or by the repetition of the subject. e.g.

الزَّهْرُ لَوْنُهُ جَمِيلٌ *The flower, its colour is beautiful*

السَّعَادَةُ تَنْبَعُ مِنَ النَّفْسِ *Prosperity grows from the self*

الْفَوْزُ أَسَاسُهُ السَّعْيُ *Success, the basis of which is hard work*

لِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ *The garment of piety is that good*

(c) A phrase or an adverbial or genitive clause

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ *The Paradise lies beneath the feet of the mothers*

مُسْتَقْبَلُكَ مِنْ صُنْعِ يَدِكَ *Your future is by the making of your own hands*

السَّرْجُ عَلِي الْفَرَسِ *The saddle is on the horse*

الساعة تحت الوسادة	<i>The watch is beneath the pillow</i>
الراحة بعد التعب	<i>The comfort is after tiredness</i>
والركب أسفل منكم	<i>And the caravan is below you</i>

The relationship of the predicate with the subject may be in any of the following forms:

- | | |
|-----------------------------|-------------------------------------|
| 1. as a pronoun | زَيْدٌ أَبَوَةٌ قَائِمٌ |
| 2. as a demonstrative | وَلِيَّاسُ التَّقْوَى ذَلِكُ خَيْرٌ |
| 3. by repetition of subject | الْحَاقَةُ مَا الْحَاقَةُ |
| 4. as common expression | زَيْدٌ نِعْمَ الرَّجُلُ |

Examples:

قُلْ هُوَ اللَّهُ أَحَدٌ
أَفْضَلُ مَا قُلْتُمْ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ

Normally, the subject مُبْتَدَأُ comes first followed by the predicate خَبَرٌ. But, if the predicate is an incomplete sentence or a clause, the predicate is placed first. Similarly, in the case of the subject as an indefinite noun. e.g.

فِي السُّكُوتِ سَلَامَةٌ	<i>In silence there is safety</i>
فِي الْبَيْتِ حَدِيقَةٌ	<i>In the house there is a garden</i>
فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ	<i>Above every knowledged person there is a more knowledged person</i>
مَا رَجُلٌ فِي الدَّارِ	<i>There is no man in the house</i>
أَلَا مَعَ اللَّهِ	<i>Is there any god besides Allah?</i>
وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ	<i>And certainly a believer is better than an idolator</i>

خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ فِي الْيَوْمِ وَاللَّيْلَةِ
Five prayers Allah has made it obligatory in the day and night

One predicate is used in a simple sentence. Sometimes, more than one predicate is also used. e.g.

إبن زيدون شاعر كاتب

Ibn Zaidoon is a poet, writer

الخطبة موجزة قوية الاسلوب صادقة الفكرة

The speech was brief, of very high style, true in perspective

وَهُوَ الْغَفُورُ الْوَدُودُ ذُو الْعَرْشِ الْمَجِيدُ فَعَالٌ لَمَّا يُرِيدُ

And He is the Off-forgiving, Lord of the Throne of Glory, Doer of all that He intends

A predicate is also placed first, if it is in the form of an interrogative or a pronominal suffix representing the subject. e.g.

مَتَى نَصْرُ اللَّهِ

When will be the help of Allah

لِلأَدِيبِ أُسْلُوبُهُ

For the author there is his style

The predicate is also expressed in the form of an adverb in the accusative. e.g.

وَالرَّكْبُ أَسْفَلَ مِنْكُمْ

And the caravan is below you

or as a genitive clause:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise be to Allah, the Master of the worlds.

Similarly, the subject is dropped in the following situations:

(1) When the subject is understood, as in the case of the question, متى الامتحان؟

In such a case, the answer may be given with the predicate alone. e.g. في الساعة العاشرة at 10 o'clock, hence, the subject الامتحان is dropped.

Similarly, (هذه سورة.....)

(2) In the following places:

a. Making brief a statement like صبر جميل (instead of saying خالي صبر جميل).

- b. When the predicate indicates a commitment.
 فِي ذِمَّتِي لِأَخْرِيَنَّ بِالْحَمِيلِ جَمِيلًا (فِي ذِمَّتِي يَمِينٌ)
- c. When it is indicated by the verbs of promise and blame, e.g.
 (هُوَ الْوَفَاءُ) نَعَمَ الْخَلْقُ الْوَفَاءُ

The predicate may be dropped in the following cases:

- a. In brief answers to questions. e.g.
 الْقَاهِرَةَ in response to the question
 ما عاصمة مصر؟
- b. When the subject is followed by the conjunction **و** indicating something with it:
 كُلُّ فَنَّانٍ وَمَوْهَبَتِهِ (متفرقان)
- c. When a noun of circumstances or condition suffixed the predicate:
 (أَمْ اللَّهُ أَعْلَمُ) قُلْ أَنْتُمْ أَعْلَمُ أَمْ اللَّهُ

Sometimes, the predicate of the first sentence is dropped and the subject of another sentence appearing after it is also dropped and the meaning is conveyed mutually. e.g. **سَلَامٌ قَوْمٌ مُنْكَرُونَ** in which the meaning sought to be conveyed is, **سَلَامٌ عَلَيْكُمْ، (أَنْتُمْ) قَوْمٌ مُنْكَرُونَ**

Similarly, **سُورَةٌ أَنْزَلْنَاهَا** (هِيَ سُورَةٌ....)
أَكَلَهَا دَائِمٌ وَظَلَّهَا (ظَلَّهَا دَائِمٌ....)

It is obligatory to drop the predicate in the following cases:

- a. In response to a condition **لَوْلَا**
لَوْلَا أَنْتُمْ صَدَقْتُمْوْنَا... لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ
- b. Before the finite clause after swearing
(لَعَمْرُكَ قَسَمِي) لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

- c. Before the **حال** which is not used as predicate
 (حاصل إذا كان قائماً) ضَرْبِي زَيْدًا قَائِمًا
- d. After the **و** of accompaniment as explained already
 كُلُّ رَجُلٍ وَضَيْعَتُهُ

MODEL SENTENCES

- ١ - اللَّهُ رَبُّنَا
- ٢ - صَدِيقُ الْوَالِدِ عَمُ الْوَلَدِ
- ٣ - اِهْتَكُمُ الْهَاحِدَ
- ٤ - أَوْلِيكَ هُمُ الْمُفْلِحُونَ
- ٥ - طَلَبُ الْعِلْمِ فَرِيضَةٌ
- ٦ - الْقُرْآنُ كِتَابُ اللَّهِ
- ٧ - هَذَا مَن فَضَّلَ رَبِّي
- ٨ - مَدِينَةُ بَوْمَبَايَ مَشْهُورَةٌ
- ٩ - فَلَاحُو الْهِنْدِ مَاهِرُونَ فِي الزَّرَاعَةِ
- ١٠ - هَذَا الْوَلَدُ الَّذِي أَمَامَهُ صَدِيقِي
- ١١ - لِمَنِ الْمَلِكُ الْيَوْمَ؟
- ١٢ - لِلَّهِ الْوَاحِدِ الْقَهَّارِ
- ١٣ - الْوَقَايَةُ خَيْرٌ مِنَ الْعِلَاجِ
- ١٤ - النَّظَافَةُ مِنَ الْإِيمَانِ
- ١٥ - عَلَى الرَّصِيفِ قِطَارٌ
- ١٦ - الْقَاهِرَةُ عَاصِمَةُ مِصْرَ
- ١٧ - فِي الشُّوَارِعِ سَيَّارَاتٌ كَثِيرَةٌ
- ١٨ - أَلَيْسَ أَخِي أَكْبَرَ مِنْكَ مِثْنًا
- ١٩ - قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ
- ٢٠ - فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ

- ٢١ - النَّيْسُ الْقَمْرُ أَقْرَبُ الْكُوكَبِ إِلَيْنَا
 ٢٢ - نَحْلُ الْعَسَلِ حَشْرَةٌ مُفِيدَةٌ لِلإِنْسَانِ
 ٢٣ - الأَزْهَرُ مَسْجِدٌ جَامِعٌ وَهُوَ جَامِعَةٌ إِسْلَامِيَّةٌ
 ٢٤ - أَوْلَيْكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ
 ٢٥ - أَوْلَيْكَ عَلَيَّ هَذِي مِنْ رَبِّهِمْ وَأَوْلَيْكَ هُمْ الْمُفْلِحُونَ

ANALYSIS

(أ)

الكَعْبَةُ فِي مَكَّةَ الْمُكْرَمَةِ وَهِيَ قِبْلَةُ الْمُسْلِمِينَ فِي صَلَوَاتِهِمْ. الْمَسْجِدُ الْأَقْصَى فِي الْقُدْسِ وَهُوَ أَوَّلُ قِبْلَةٍ لِلْمُسْلِمِينَ فِي صَلَوَاتِهِمْ قَبْلَ تَحْوِيلِ الْقِبْلَةِ.

مَوْلِدُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَكَّةَ وَفِيهَا نَزَلَ الْوَحْيُ أَوَّلًا فِي غَارِ حِرَاءٍ. بَدَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْوَتَهُ فِيهَا. وَهَجَرَتْهُ السِّيَامِيَّةُ مِنْ أَهَمِّ الْأَحْدَاثِ فِي تَارِيخِ الْإِسْلَامِ.

وَالْمَدِينَةُ فِيهَا رَجَالَ عِنْدَهُمْ رَغْبَةٌ فِي الْإِسْلَامِ وَهُمْ الْأَنْصَارُ. مَكَّةَ وَالْمَدِينَةَ الْمَنُورَةَ فِيهِمَا نَزَلَ الْوَحْيُ عَنْ طَرِيقِ جَبْرِئِيلَ عَلَيْهِ السَّلَامُ وَالْمَدِينَةُ أَوَّلُ عَاصِمَةِ لِدَوْلَةِ الْإِسْلَامِ وَفِيهَا الْمَسْجِدُ النَّبَوِيُّ.

(ب)

فِي بَيْتِ عَمْرِ حَدِيقَةٌ وَاسِعَةٌ وَفِي الْحَدِيقَةِ أَشْجَارٌ كَثِيرَةٌ وَزَهْرٌ جَمِيلٌ. هَذِهِ أَشْجَارُ الْبُرَيْقَالِ وَتِلْكَ أَشْجَارُ التَّفَاحِ وَهَذَا مَسْبَحٌ صَغِيرٌ وَهَنَّاكَ مَلْعَبٌ كَبِيرٌ. عَائِلَةُ عَمْرِ جَالِسَةٌ فِي الْحَدِيقَةِ وَالْأَبُ فِي الْمَسْبَحِ وَالْأُمُّ فِي قِرَاءَةِ بَعْضِ الصُّحُفِ وَالْمَجَلَّاتِ وَعَمْرٌ فِي الدِّرَاسَةِ وَفَاطِمَةُ مُشْغُولَةٌ فِي كِتَابَةِ التَّمَارِينِ وَفَرُوضِ الْمَدْرَسَةِ.

غُرْفَةُ الْجُلُوسِ وَاسِعَةٌ وَالْعَائِلَةُ الْآنَ جَالِسَةٌ فِيهَا وَفِيهَا التَّلْفِيزِيُونُ وَفِي جَانِبِ الْغُرْفَةِ غُرْفَةُ الطَّعَامِ. وَالْعَائِلَةُ الْآنَ عَلَيَّ الْمَائِدَةِ وَبَعْدَ الْفِرَاقِ مِنَ الطَّعَامِ وَالصَّلَاةِ وَهُمْ ذَاهِبُونَ إِلَى غُرْفَةِ النَّوْمِ.

VOCABULARY

jumhuriyyah <i>republic</i>	جُمْهُورِيَّة	ar-RaHmaanu <i>the Beneficent</i>	الرَّحْمَنُ
'abqariyyah <i>pioneer</i>	عَبْقَرِيَّة	FaDHLun <i>grace</i>	فَضْلٌ
faddha <i>unique</i>	فَدَّة	'aToofun <i>affectionate</i>	عَطُوفٌ
kaaffaah <i>all</i>	كَافَّة	nuzoolun <i>descending</i>	نُزُولٌ
huda <i>guidance</i>	هُدَى	Sadqatun <i>charity</i>	صَدَقَةٌ
'adlun <i>justice</i>	عَدْلٌ	siwaa <i>except</i>	سِوَى
raHmatun <i>mercy</i>	رَحْمَةٌ	mir'aatun <i>mirror</i>	مِرْآةٌ
mash'al <i>torch</i>	مَشْعَلٌ جِ مَشَاعِلٌ	Sooratun <i>picture</i>	صُورَةٌ
taqaddum <i>development</i>	تَقَدُّمٌ	thaalithun <i>third</i>	ثَالِثٌ
she'run <i>poetry</i>	شِعْرٌ	khaSibatun <i>fertile</i>	خَصْبَةٌ
shaa'erun <i>poet</i>	شَاعِرٌ جِ شُعْرَاءُ	ghaarun <i>cave</i>	غَارٌ
'aSrun <i>period</i>	عَصْرٌ	raghbatun <i>desire, interest</i>	رَغْبَةٌ
Hadeethun <i>new, modern, a talk</i>	حَدِيثٌ	hijratun <i>migration</i>	هِجْرَةٌ
ajwadun <i>best, excellent</i>	أَجْوَدٌ	Hamun <i>father-in-law</i>	حَمٌ

LESSON TEN

الإعرابُ

THE DECLENSION & CASE ENDINGS

A noun or an adjective in its indefinite form is indicated by the tanween (nunation). The case ending of a noun is understood by the vowel ending of that noun in a sentence. There are three case endings for a noun indicating its position in a sentence. They are known as the *nominative case*, the *accusative case* and the *genitive case*. The *jussive mood* is the ending for the verbs which is indicated by the sukoon ° which is explained in lesson 14 *The Moods of the Imperfect*.

An indefinite noun ends with tanween. The nunation is dropped in the following cases, when it becomes definite. e.g.

- i. When the definite article **الـ** is prefixed to such nouns.

مَسْجِدٌ الْمَسْجِدُ

- ii. When it becomes مَصَّافٌ

الْأَسْتَاذُ مُرْشِدٌ لِلتَّلْمِيزِ إِلَى مَعَارِفِ

مَصَّافٌ (as مضاف إلى مَعَارِفِ)

- iii. When a proper noun is described by the word **إِنَّ** as مَصَّافٌ to another noun.

خَالِدٌ سَيْفٌ لِلَّهِ

خَالِدُ ابْنُ الْوَلِيدِ سَيْفٌ لِلَّهِ

- iv. When a noun is suffixed with a pronominal suffix.

هَذَا بَيْتُهُ

هَذَا بَيْتٌ

The indications of the three case endings are:

The **nominative case** الرَّفْعُ is indicated by the short vowel 'u' DHmmah in the case of definite and 'un', DHmmah tanween in the indefinite nouns. e.g.

وَلَدٌ	walad <u>un</u>	a boy
الْوَلَدُ	al waladu	the boy
كِتَابٌ	kitaab <u>un</u>	a book
الْكِتَابُ	al kitaabu	the book

The nominative case is indicated by the DHmmah 'u' or the و of the dual or the و or the plural of the sound masculine and the الأسماء الخمسة as follows:

- i. و
 - a. in the masculine sound plural
حضر المهندسون وحضر أبوك معهم
 - b. in the الأسماء الخمسة
أبو حنيفة أحد الأئمة الأربعة
- ii. ا
 - a. of the dual للفيل نايان طويلتان
الوالدان أحقُّ الناس بالبر
- iii. ن
 - a. the dual of the III person
 - b. the dual of the II person
 - c. the plural of the III person
 - d. the plural of the II person
 - e. the singular of the II person feminine.

The **accusative case** النَّصْبُ is indicated by the short vowel 'a' fat-hah in the case of definite and 'an', fat-hah tanween in the indefinite nouns. e.g.:

وَلَدًا	walad <u>an</u>	a boy
الْوَلَدَ	al walad <u>a</u>	the boy
كِتَابًا	kitaab <u>an</u>	a book
الْكِتَابَ	al kitaab <u>a</u>	the cook

In indefinite accusative case, an alif 'ا' is written along with the tanween. At the end of a sentence or a clause, in case of وَقَفَ or a stop or pause, it is pronounced as a long 'aa' (see lesson 2). Endings with ي, ة and ء are exceptions. e.g.

جُمْهُورِيَّةٌ	jumhuriyyah	a republic
مَسَاءٌ	masaa'an	an evening
هُدًى	hudaa	a guidance

The accusative case is indicated by the fat-hah َ and is represented by the ا in the الأَسْمَاءُ الْخَمْسَةُ and by ي in the dual and the sound masculine plural and kasrah in the sound feminine plural nouns. e.g.

- i. ا in the accusative of the الأَسْمَاءُ الْخَمْسَةُ
 إِنَّ أَبَاكَ مُهَنْدِسٌ مَاهِرٌ
 إِذَا رَأَيْتَ ذَا فَضْلٍ فَأَكْرِمْهُ
- ii. ن dropping the ن of the الأَفْعَالُ الْخَمْسَةُ
 لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تَحِبُّونَ
- iii. ي of the dual
 لَقِيتُ رَجُلَيْنِ مِنْ مِصْرَ
 أَطِيعِ وَالِدَيْكَ وَمُعَلِّمَيْكَ
 sound masculine plural
 إِنَّ الْمُهَنْدِسِينَ مَاهِرُونَ
- iv. ِ the kasrah of the feminine sound plural
 أَلَلَّةُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ

The **genitive case** جَرٌ is indicated by ِ 'i' kasrah in the case of definite and ِ 'in', kasrah tanween in the indefinite nouns. e.g.

وَلَدٌ	walad <u>in</u>	a boy
الْوَالِدِ	al walad <u>i</u>	the boy
كِتَابٌ	kitaab <u>in</u>	a book
الْكِتَابِ	al kitaab <u>i</u>	the book

The genitive case is indicated by ِ and is represented by the ي for the dual and sound masculine plural and the ة الأسماء الخمسة and by ِ in the case of diptotes or الممنوع من الصرف .

- i. ي a. in the dual or the sound masculine plural and the الأسماء الخمسة
 خير البر ما كان للوالدين والأقربين وذِي الحاجة
 لا تقصر في احترام أبويك و كل ذِي فضل
- ii. ِ a. the fat-hah of the diptotes
 انتصر أبطال العرب في معارك تاريخية
 (see next lesson)

As such, when a noun originally has the tanween, whether masculine or feminine, singular or plural, it has three case endings as already indicated. This is known as declensions الأعراب . In case of these nouns getting particularised by the definite article ال or by a following word in the genitive (in a possessive), they are declined by ِ , ُ and ٍ respectively.

Nouns are all declinable but the imperfect verbs and particles are indeclinable. The nouns are either wholly declinable or indeclinable but some nouns are also imperfectly declinable الممنوع من الصرف . The case endings in the declinable nouns in general can be classified as follows:

- (a) Nominative case
- (b) Accusative case
- (c) Genitive case

The following nouns take case endings as indicated below:

Nominative Case:

- (i) Subject of a nominal sentence مُبْتَدَأُ
- (ii) Predicate of a normal sentence خَبَرٌ
- (iii) Subject of a verbal sentence فَاعِلٌ
- (iv) Substitute of a subject in a verbal sentence نَاعِبُ الْفَاعِلِ
- (v) Predicate of اِنَّ and its sisters
- (vi) Subject of كَانَ and its sisters

Accusative Case:

- (i) Predicate of كَانَ and its sisters
- (ii) Subject of/nouns preceded by اِنَّ and its sisters
- (iii) Direct object مَفْعُولٌ, like:

مَفْعُولٌ مُطْلَقٌ	مَفْعُولٌ فِيهِ	مَفْعُولٌ بِهِ
مَفْعُولٌ لِأَجْلِهِ	مَفْعُولٌ مَعَهُ	
- (iv) Adverbs of time and place الظَّرْفُ
- (v) Nouns of state/circumstance حَالٌ
- (vi) Adjectives qualifying nouns in the accusative case
- (vii) Nouns of vocative followed by a مضاف اليه يَا أَمِيرَ الْمُؤْمِنِينَ
- (viii) After اِلَّا in conditional sentences
- (ix) After لا النَّافِيَةَ لِلْجِنْسِ , e.g.

لَا كِتَابَ فِيهِ عِنْدِي
لَا طَبِيبَ أَسْنَانَ فِي الْمُسْتَشْفَى

Genitive Case:

- (i) When preceded by a حَرْفُ الْجَرِّ (preposition)
- (ii) When used a مُضَافٌ إِلَيْهِ in a construct phrase. e.g.

رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ

The summit of wisdom is the fear of Allah

الْعُلَمَاءُ زُؤَادُ الْحَضَارَةِ الْبَشَرِيَّةِ

The scientists are the leaders of human civilization

Some of the common constructions and usages in the genitive are as follows:

كُلُّ يَوْمٍ

كُلُّ النَّاسِ

كَافَّةُ الْأَوْلَادِ

مِثْلُ الْوَالِدِ

غَيْرُ الْعَاقِلِ

كَلَّمْنَا الْبَنَاتِ

كُلُّ وَاحِدٍ

جَمِيعِ النَّاسِ

بَعْضِ النَّاسِ

سِوَى الْعُلَمَاءِ

كِلَا الرَّجُلَيْنِ

حَسَبَ الْأَمْرِ

The nouns أَبٌ father, أَخٌ brother, حَمٌّ father-in-law, فَمٌّ mouth and ذُوٌ owner/possessor when used as مُضَافٌ are expressed in the following forms, lengthening the case ending, indicated by ا, و and ي respectively.

هُوَ أَبُو مَحْمُودٍ

He is Mahmood's father – Nominative

رَأَيْتُ أَبَا مَحْمُودٍ فِي السُّوقِ

*I saw Mahmood's father in the market –
Accusative*

الْكِتَابُ عِنْدَ أَبِي مَحْمُودٍ

*The book is with Mahmood's father –
Genitive*

هُوَ أَخُو مَحْمُودٍ

He is Mahmood's brother – Nominative

رَأَيْتُ أَخَا مَحْمُودٍ فِي السُّوقِ	<i>I saw Mahmood's brother in the market –</i> Accusative
الْكِتَابُ عِنْدَ أَحِيٍّ مَحْمُودٍ	<i>The book is with Mahmood's brother –</i> Genitive
هُوَ حَمُوٌّ مَحْمُودٍ	<i>He is Mahmood's father-in-law –</i> Nominative
رَأَيْتُ حَمًا مَحْمُودٍ فِي السُّوقِ	<i>I saw Mahmood's father-in-law in the market –</i> Accusative
الْكِتَابُ عِنْدَ حَمِيٍّ مَحْمُودٍ	<i>The books is with Mahmood's father-in-law –</i> Genitive
فَمُ مَحْمُودٍ	<i>Mahmood's mouth –</i> Nominative
فَا مَحْمُودٍ	<i>Mahmood's mouth –</i> Accusative
فِي مَحْمُودٍ	<i>Mahmood's mouth –</i> Genitive
هُوَ ذُو عِلْمٍ	<i>He is a man of knowledge –</i> Nominative
لَقَيْتُ ذَا عِلْمٍ	<i>I met a man of knowledge –</i> Accusative
كُلُّ ذِي عِلْمٍ حَذِرٌ	<i>Every man of knowledge is careful –</i> Genitive

The word **فَمُ** *mouth*, when used as **مضاف**, the **م** is dropped and it is expressed in the above form. As a noun it is pronounced as **فَمٌ**.

These nouns are known as **الْأَسْمَاءُ الْخَمْسَةُ** and are declined in the nominative case by the suffix of **و**, in the accusative case by the suffix of **ا** and in the genitive case by the suffix of **ي** as illustrated above.

Nominative Case:

أَبُوكَ أَبْرُ النَّاسِ	<i>Your father is most virtuous among the people</i>
حَمُوكَ أَبُو زَوْجَتِكَ	<i>Your father-in-law is the father of your wife</i>
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ	<i>And Allah is the possessor of Abundant Grace</i>

Accusative Case:

إِنَّ أَبَاكَ أَتَمُّ النَّاسِ بِكَ

Certainly, your father is the most virtuous of the people towards you

كَأَنَّ حَمَالَكَ أَبُوكَ

As if, your father-in-law is your father

كَانَ ذَا مَالٍ وَبَنِينَ

He was a man of wealth and children

Genitive Case:

الْمُؤْمِنُ مِرْآةٌ لِأَخِيهِ الْمُؤْمِنِ

A believer is a mirror for his fellow believer

زِنِ الْقَوْلِ قَبْلَ أَنْ تَلْفُظَهُ مِنْ فِيكَ

Weigh the words before you utter them from your mouth

كُنْ عَوْنًا لِذِي الْحَاجَةِ

Be a supporter of the people in need

These case endings are used only when these nouns are:

- (i) singular
- (ii) not diminutive
- (iii) used as مُضَافٌ
- (iv) not a pronominal suffix attached to the pronoun of the first person singular.

In all other cases, these nouns will have normal case endings.

In duals:

أَبَاؤُكَ ذَوَا فَضْلٍ عَلَيْكَ

Your parents are gracious upon you

إِنَّ أَبَوَيْكَ ذَوَا فَضْلٍ عَلَيْكَ

Certainly, your parents are gracious upon you

In Plurals:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

Believers are only brothers!

أَكْرِمِ ذَوِي قُرْبَانِكَ

Respect those related to you

Without a following genitive:

أَبِي عَطُوفٌ

My father is affectionate

احْتَرِمِ أَخِي الْأَكْبَرَ

Respect my elder brother

These case endings relate to declinable nouns and are indicated by 'الرفع', 'النصب' and 'الجر' respectively. But, the nouns which are *مَبْنِيّ* indeclinable when they take these case endings, remain in their own form and their case endings are only implied. e.g.

سَلَّمْتُ عَلَى مُوسَى رَأَيْتُ مُوسَى قَالَ مُوسَى

Similarly, the case endings of the nouns which are *مَقْصُور* are also implied in all the three cases, while in the case of the nouns which are *مَنْقُوص*, only the nominative and the genitive cases are implied and the accusative case takes the 'النصب'. e.g.

المقصور	Nominative	نَجَا <u>الْفَتَى</u> مِنَ الْغُرُقِ
	Accusative	مَنْعَتُ <u>الْفَتَى</u>
	Genitive	مَنْعَتُ الْفَتَى مِنَ <u>الْأَذَى</u>
المنقوص	Nominative	عَدَلَ <u>الْقَاضِي</u>
	Accusative	مَسَمَعْتُ <u>الْمُنَادِي</u>
	Genitive	قُمْنَا إِجْلَالًا <u>لِلْقَاضِي</u>

PASSAGE

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللّٰهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ يُثَبِّتُ اللّٰهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللّٰهُ الظَّالِمِينَ وَيَفْعَلُ مَا يَشَاءُ.

LESSON ELEVEN

الْمَمْنُوعُ مِنَ الصَّرْفِ

THE DIPTOTES

A word without the original nunation (tanween) is called **غَيْرُ الْمُنْصَرَفِ** *indeclinable*. They are indicated by 'u' in the nominative case and 'a' in both the accusative and the genitive cases. They are also known as diptotes.

The nouns which are diptotes **غَيْرُ الْمُنْصَرَفِ** do not have the tanween when they are indefinite and are declined in both accusative and genitive cases with *fat-hah* only.

The nouns in which any two of the following nine characteristics are found are known as diptotes. This is indicated in the following couplet:

رَكْبٌ، وَزْدٌ، عَجْمَةٌ، فَالْوَصْفُ قَدْ كَمَلًا أَجْمِيعٌ، وَزْنٌ، عَادِلًا، أَنْثٌ، بِمَعْرِفَةٍ

Also, in another couplet:

عَدْلٌ وَوَصْفٌ وَالْجَمْعُ زِدْ تَأْنِيثًا وَزْنَ الْمُرَكَّبِ عَجْمَةٌ تَعْرِفَهَا

Hence, nouns like

أَخْرُ	ابْرَاهِيمُ	بِعَلْبِكَ	عَمْرُ	أَحْمَرُ	أَحْمَدُ
سَلِيمَانُ	سَلْمَى	ذَنَابِيرُ	مَسَاجِدُ	مَوْحَدُ	أَحَادُ
طَلْحَةُ	صَحْرَاءُ	سَكْرَانُ	زَيْنَبُ	فَاطِمَةُ	

are diptotes.

The nouns with any two of the following characteristics are diptotes:

1. **الوزن** Proper nouns or adjectives having one of the forms of verbs like **ضَرَبَ - قَتَلَ - انْطَلَقَ** etc. or proper nouns in the verbal forms of **مُضَارِعٌ**, like:

أَحْمَرُ	يَزِيدُ	تَغْلِبُ	أَحْمَدُ
أَشْعَثُ	أَكْثَرُ		

2. التركيب Proper names in combinations excluding the المركب المزجي and those in the form of phrases like امرؤ القيس etc. The second word in such a combination takes the noun in the genitive case, because diptotes never take the genitive case as is also the case of nouns which are مبنى. The nouns of this type are:

بُورُ تَوْفِيْقُ بُورِ مَعِيْنُ بَعْلَبَكُ حَضْرَمَوْتُ
مَعْدِيْكَرَبُ

3. العجمة Proper names including those ending with ياء, ي and ان or a non-Arabic name like:

سُقْرَاطُ رَمْسِيْسُ يَعْقُوْبُ اِذْرِيسُ
اِسْمَاعِيْلُ عِيْسَى مُوسَى فِرْعَوْنُ
يَعْقُوْبُ شَيْثُ اِبْرَاهِيْمُ نُوحُ

A noun of this kind of عجمة must be of more than three letters and a proper noun like نُوحُ, لُوْطُ, شَيْثُ etc. should have entered into Arabic language as a proper name.

All the names of the Prophets except مُحَمَّدٌ (ص), شُعَيْبٌ صَالِحٌ and هُوْدٌ are non-Arabic names.

4. التّعريفُ Proper names in the pattern of فَعْلَانُ like:
عُثْمَانُ - عَفَّانُ - مَرْوَانُ - عَدْنَانُ - عَسَّانُ

5. العَدْلُ Those nouns which are expressed by changing the form of a verb in the nominal form, while retaining its original meaning. They are of two kinds, namely,

- i. Proper nouns ii. Adjectives

Proper nouns are expressed in the form of **فُعْلٌ** like: **زَفْرٌ - عَمْرٌ - زَحْلٌ**

Secondly in the form of **فِعَالٍ** like:

حَذَامٌ - قَطَامٌ

As adjectives, they are expressed in the form of

فُعَالٌ مَفْعَلٌ to express the numbers, like:

أَحَادٌ مَوْحَدٌ - ثُنَاءٌ مَثْنَى - ثَلَاثٌ مَثَلَتٌ etc.

in the meaning of one one, two two and so on. e.g.

أُولِيَّ أَجْنِحَةٍ مَثْنَى وَثَلَاثَ وَرَبَاعٍ

In the case of non-numerical adjectives it is expressed as **أُخْرٌ**.

6. الوصف

Descriptions and attributes like:

أَحْمَرٌ - أَفْضَلٌ - سَكْرَانٌ - غَضَبَانٌ - عَطَشَانٌ

In such a case, these adjectival forms must be original expressions and not the ones with implied meanings. Secondly, they must be of the kind of adjectives for which there is no feminine with the feminine ending.

7. الجَمْع

A plural of the kind which is not used to denote a singular. It is expressed in two forms, namely,

مَفَاعِلٌ and **مَفَاعِيلٌ** like:

مَسَاجِدٌ - ذُرَاهِمٌ - مَصَابِيحٌ - طَوَاوِيسٌ

8. الزِّيَادَةُ

Use of additional letters **ان**, like:

مَسْرُوَانٌ - عَشْمَانٌ - مَسْكُرَانٌ

9. التَّائِبَاتُ

This form of the diptotes are of three kinds:

i. Feminine endings with alif:

خَبْلَى - صَخْرَاءُ

ii. Nouns ending with ة like:

حَمْرَةٌ - طَلْحَةٌ - فَاطِمَةٌ - مُعَاوِيَةُ

iii. Nouns which are feminine by nature:

زَيْنَبُ - سَعَادُ - هِنْدُ

The nouns of this type are diptotes when they are of more than three letters or when the second letter is mutaharrrik or a non-Arabic word. Nouns with sukoon in the second radical letter may be expressed both as diptotes and triptotes.

Basically, the diptotes are nouns in which two of the above characteristics are found. The diptotes are:

1. Nouns which are in themselves diptotes, like:

(a) the plural nouns and those ending with the alif of feminine, al-alif al-maqsoorah or al-alif al-mamdoodah, e.g.

حَمْرَاءُ أَصْدِقَاءُ حَبْلَى ذُنْيَا مَرْضَى

(b) The nouns of مُنْتَهَى الْجُمُوع in the pattern of مَفَاعِل and مَفَاعِلِ, like:

شَوَارِعُ فَنَادِقُ مَفَاتِيحُ مَسَاجِدُ
 أَصَاطِيرُ صَحَافٍ أَصَابِعُ رَسَائِلُ
 قَنَادِيلُ مَفَاتِيحُ مَصَابِيحُ عَصَافِيرُ

as well as those singular, nouns in the forms of مُنْتَهَى الْجُمُوع.

2. Nouns in which two of the above characteristics are found, particularly a proper noun and a description are found.

When these diptotes are made definite either by suffixing ال or when made مُصَاف in a construct phrase they are treated as triptotes and take the normal three case ending, e.g.

(as diptotes)	(as triptote)
Nominative Case:	with ال
دَرَاهِمُ	الدَّرَاهِمُ
Accusative Case:	
دَرَاهِمَ	الدَّرَاهِمَ
Genitive Case	
دَرَاهِمَ	مِنَ الدَّرَاهِمِ

The following adjectives are also declined as diptotes غير المنصرف, when:

- An adjective in the form of فَعْلَانٌ like:
جَوْعَانٌ - عَطْشَانٌ - غَضَبَانٌ
- An adjective in the form of أَفْعَلٌ provided these nouns do not have feminine ending ة , like:
أَبْيَضٌ - أَخْضَرٌ - أَعْظَمٌ - أَحْسَنٌ - أَفْضَلٌ
وَإِذَا خِيَبْتُمْ بِتَجِيَّةٍ فَحَيُّوا بِأَحْسَنِ مِنْهَا أَوْ رُدُّوهَا
- Adjectives expressed as فَعَالٌ مَفْعَلٌ
أَحَادٌ مَوْحِدٌ - ثَنَاءٌ مَثْنَى - عَشَارٌ مَعَشَرَ - أُخْرٌ
دَخَلَ الطَّلَابُ الْفَصْلَ أَحَادٌ مَوْحِدٌ (وَاحِدًا وَاحِدًا)
سَارَ الْجُنْدُ ثَنَاءً مَثْنَى (إِثْنَيْنِ إِثْنَيْنِ)
- Nouns ending with alif al maqsoorah, like:
سَلْمَى - بُشْرَى - خَيْلَى - شَكْوَى

Please note that the diptotes are quite normal when they are definite. When indefinite they differ in two ways:

1. There is no nunation or tanween
2. Declined both in the accusative and genitive cases taking fat-hah instead of kasrah for the genitive.

MODEL SENTENCES

- ١ - عثمان بن عفان ثالثُ الخُلَفَاءِ الرَّاشِدِينَ
- ٢ - الْعُلَمَاءُ مَشَاعِلُ عَلَى طَرِيقِ التَّقَدُّمِ
- ٣ - الْعُلَمَاءُ كَمَشَاعِلَ عَلَى طَرِيقِ التَّقَدُّمِ
- ٤ - كَمِ مِنْ شُعْرَاءَ فِي الْعَصْرِ الْحَدِيثِ اجْوَدَ فِي شِعْرِهِمْ
- ٥ - إِنَّهُ مِنْ مُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ANALYSIS

Read the passage and observe the diptotes underlined.

بِلاَدُ الأندلسِ خصبة ذات طبيعة جميلة وفي أيام حُكْمِ العربِ كانت أخصباً وأنضراً وقد عمرت البلاد وأقبلَ الأدباءُ والشعراءُ ورجالُ الفنونِ والعلومِ من الشرقِ العربيِّ أحاديثاً مثنى وثلاثاً ورباعاً وازدهمت الجامعاتُ بطلابٍ من ممالكٍ شتى ووفدَ علماءُ دولٍ أُخرى.

إنَّ العربَ في مواقعِ الشرفِ وقد خرجَ أجدادهم من صحراءِ قاسية وأمسوا حضارةً كبرى في الأندلسِ.

VOCABULARY

fi'lun verb	فعل	jaleesun companion	جليس
maDHin past tense, perfect	ماض	tharwatun wealth	ثروة
muDHaari' imperfect tense	مضارع	rasoolun messenger	رسول
mubakkiran early	مبكرًا	rabee'un spring season	ربيع
waraqun leaf, paper	ورق	khaTeebun speaker	خطيب
hammun important	هامم	sabbooratun black board	سبورة
majdun greatness	مجد	saa'iqun driver	سائق
saree'un quick, fast	سريع	qaari'un reader	قارئ
khayaalun imagination	خيال	thaubun cloth	ثوب
waaqi'un fact, event	واقع	khayyaTun tailor	خياط
thaljun ice	ثلج	ghadan tomorrow	غدا
hazeematun defeat	هزيمة	ameerun ruler	أمير
qaa'idun leader, commander	قائد	aHsan best	أحسن
khuDhratun green colour	خضرة	Teenun clay	طين
muHtaajun needy	محتاج		

LESSON TWELVE

الفِعْلُ

THE VERB

The verb is a word denoting an action happening either in the past, present or the future. Hence, it has three tenses. But in Arabic the verb is expressed in two tenses, namely, the perfect tense **الفِعْلُ الْمَاضِي**, which is the *past tense*, in which the action is completely over and the imperfect tense **الفِعْلُ الْمُضَارِعُ** which is used to indicate both the *present* and the *future tenses*. The other form of the verb is **فِعْلُ الْأَمْرِ**, the *imperative* or the *command*.

A verb in Arabic is based on three radical or root letters. The verb in the past tense takes the simple form of **فَعَلَ** which represents the third person masculine singular. There are trilateral, quadrilateral and rarely verbs with five or six radical letters. A vast majority of verbs are trilateral. The simplest form of the verb is the III person, masculine singular of the perfect tense (past tense) **فَعَلَ** because it has no suffixes representing the gender, number or the person of the verb. Different verbs are also derived from these trilateral verbs to express different actions as explained in the following lessons.

The verb is basically of three categories:

- (1) **الفِعْلُ الْمَاضِي** *Perfect tense* (past tense)
- (2) **الفِعْلُ الْمُضَارِعُ** *Imperfect tense* (present and future)
- (3) **فِعْلُ الْأَمْرِ** *Imperative or command and prohibition*

A verb in Arabic has certain indications evident in it and if any of these are present in a word, we can understand it is a verb. They are:

- i. Suffixed with the ن of the subject:

قَرَأْتُ قَرَأْتَ قَرَأْتِ قَرَأْتُمْ قَرَأْتُنَّ

- | | | |
|------|---|---------------|
| ii. | Suffix of the ت of the feminine III person | قَرَأَتْ |
| iii. | Suffixed with the ي of the feminine II person | تَقْرئينَ |
| iv. | Suffix of the ن of emphasis | لَتَقْرَأَنَّ |

There is some general classification of verbs based on their expressions and the purpose. They are:

- | | | | |
|-----|--------------|------|---------------|
| (1) | جَامِدٌ | (2) | مُتَصَرِّفٌ |
| | aplastic | | inflected |
| (3) | لَا زِمٌ | (4) | مُتَعَدِيٌّ |
| | intransitive | | transitive |
| (5) | الْمُعْرَبُ | (6) | الْمَبْنِي |
| | declinable | | indeclinable |
| (7) | الْمَعْلُومُ | (8) | الْمَجْهُوْلُ |
| | active voice | | passive voice |
| (9) | الصَّخِيحُ | (10) | الْمُعْتَلُ |
| | sound verb | | weak verb |

فِعْلٌ جَامِدٌ is a verb which is expressed only in the past tense or command including some of the verbs of beginning and desire, like: (for more details see lesson 23)

لَيْسَ	not	(ما) دَامَ	as long as
كَرَّبَ	was about to	عَسَى	it is possible
طَفِقَ	began to	جَعَلَ	started to
بِغَمٍ	how good	حَيْدًا	what a good
بِئْسَ	how worse	لَا حَيْدًا	not good

Examples:

لَيْسَ وَرَاءَ اللَّهِ مَلِكٌ

There is no king besides Allah

The **الفعل الجامد** includes the sisters of **كَانَ**, the verbs of praise and blame, verbs of exception etc. e.g.

كُرِبَ الصِّيقُ يَتَفَرِّجُ

The constraints are about to be dispelled

تَقْدَمُ الحضارة ما دام الجهود مستمرة

The civilization will develop as long as the efforts continue

بِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

What a bad place for the arrogant

The **فِعْلٌ مُتَصَرِّفٌ** or the inflected verb is a verb which is expressed differently like **الْمَاضِي**, the past tense, **الْمُضَارِعِ** the imperfect (present or future) and **الْأَمْرُ** the command reflecting the changing times of an action. These are known as verbs of complete inflection **تَامُ التَّصْرِيفِ**. e.g.

	Past	Present/Future	Command
<i>to help</i>	نَصَرَ	يَنْصُرُ	انْصُرْ
<i>to decorate</i>	زَخَرَفَ	يُزَخِرِفُ	زَخِرِفْ
<i>to translate</i>	تَرَجَمَ	يُتَرَجِمُ	تَرَجِمْ

The verbs which are expressed and conjugated in the past and present tenses only are known as **نَاقِصُ التَّصْرِيفِ** and they are:

(a) Verbs of Continuation

زَالَ (مَا) زَالَ	<i>continued to</i>	بَرَحَ (مَا) بَرَحَ	<i>continued to</i>
فَتِيَ (مَا) فَتِيَ	<i>continued to</i>	أَنفَكَ (مَا) أَنفَكَ	<i>continued to</i>

The meaning of continuation is conveyed only when they are negated by the negative particle **مَا** or **لَا** in the perfect tense and imperfect tense respectively, as the case may be (see lesson 28). e.g.

ما زالت الصناعة (أو لاتزال) أهم موارد الثروة

The industry continued to be the important source of wealth

ما انفك (لاينفك) الكتاب خير جليس

The book continued to be the best companion

(a) Verbs of beginning etc.

كَادَ أَوْشَكَ جَعَلَ طَفِقَ

كَادَ الْمُعَلِّمُ أَنْ يَكُونَ رَسُولًا

The teacher was considered to be like a prophet

يَكَادُ الْمُعَلِّمُ أَنْ يَكُونَ رَسُولًا

The teacher is considered to be like a prophet

أَوْشَكَ الرَّبِيعُ أَنْ يَقْبَلَ

The spring season was about to start

يُوشِكُ الرَّبِيعُ أَنْ يَقْبَلَ

The spring season is about to start

وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

And they began to cover themselves with the leaves from the paradise

يَطْفِقُ البترولُ أَنْ يَنْدَفِقَ

The petrol continues to gush out

جَعَلَ الخَطِيبُ يُلْقِي بَيَانًا هَامًا

The speaker started to deliver an important speech

يَجْعَلُ الخَطِيبُ يُلْقِي بَيَانًا هَامًا

The speaker is starting to deliver an important speech

The intransitive verb **أَفْعَلَ اللَّازِمُ** is a verb, the action of which ends with the subject **فَاعِلٌ** confining its action to the **فَاعِلٌ** itself without the need for a direct object **مَفْعُولٌ**, like:

قَامَ ضَحِكَ جَلَسَ مَاتَ نَامَ

نَامَ الْوَلَدُ مُكْرًا

The boy slept early

قَامَ الْوَلَدُ مُصَلِّيًا

The boy stood praying

يَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ.....

On the Day that hour will be established, the transgressors will swear...

The most common forms of **الفعل اللازم** are:

فَعَلَ	like	عَظَّمَ	سَهَّلَ
إِنْفَعَلَ	like	إِنْكَسَرَ	إِنْطَلَقَ
إِفْعَلَ	like	إِخْضَرَ	إَبْيَضَ
تَفَعَّلَ	like	تَمَسَّكَ	تَمَسَّلَمَ
إِفْعَلَّ	like	إِخْرَجَ	إِسْحَقَفَ
إِفْعَلَّ	like	إِطْمَأَنَّ	إِقْشَعَرَ

The transitive verb **الفِعْلُ الْمُتَعَدِّي** is a verb which does not confine its action with the subject, but the action of which passes on to one or more direct objects **مَفْعُولٌ**, like:

كَتَبَ الْأَمْتَاذُ الدَّرْسَ عَلَى السَّبُّورَةِ

The teacher wrote the lesson on the blackboard

تَبَنَّى الدُّوَلُ مَجْدَهَا بِالْعِلْمِ وَالْمَالِ

The countries build their power with learning and wealth

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا

Allah has revealed the most beautiful message in the form of a book consistent in itself

The transitive verbs which take two or more objects are also known as **أَفْعَالُ الْقُلُوبِ** like **ظَنَّ**, **حَسِبَ**, **عَلِمَ** etc. (see lesson 23).

These two nouns are sometimes subject and predicates or sometimes different. The transitive verbs also take three object (nouns in the accusative) in verbs like **أَعْلَمَ**, **أَخْبَرَ**, **حَدَّثَ** etc.

There are some verbs which are considered to be both **الفعل اللازم** and **الفعل المتعدي**, like:

فَعَلَ	سَأَلَ	قَعَدَ
فَعِلَ	نَسِيَ	سَلِمَ
فَعْلَلَ	دَخَرَجَ	عَرِيذَ
تَفَاعَلَ	تَنَاولَ	تَجَاوَزَ

and so on.

The verbs which are **أَفْعَلُ الْمُغْرَبِ** are the following:

- i. The imperfect **مُضَارِع** without the **ن** of emphasis or the feminine plural. They take **الرَّفْعُ** represented by the **ن** in the *five verbs*.
- ii. **النَّصْبُ** and **الجَزْمُ** indicated by the dropping of the weak letter in the third radical and dropping of the **ن** in the **الأفعال الخمسة**.

The verbs which are **مَبْنِي** are the verbs in the past tense and the command and the imperfect verbs which are suffixed with the emphatic **ن** and the **ن** of the feminine plural.

Past tense verbs are **مَبْنِي** with sukoon, when suffixed with the **و** of plural and **َ** in other cases.

The imperative takes sukoon when:

- i. the last radical is a sound letter
- ii. suffixed with the **ن** of feminine plural.

The imperative takes fat-hah when:

- i. suffixed with the **ن** of emphasis **ُ** or **ن**
- ii. a weak letter is dropped
- iii. the **ن** of the dual is dropped.

The imperfect takes **َ** fat-hah when:

- i. suffixed with the emphatic **ُ** or **ن**
- ii. suffixed with the **ن** of feminine plural

Example:

رَكِبْتَ الْفَرَسَ	حَضَرَ الْمَعْلَمَ
أَطْعَ أَبَاكَ	أَتْرَكْتَنِي الْجِدَالَ
أَوْفُوا بِالْعَهْدِ	لَا تُضْرَبُوا الْمَظْلُومَ
لَأَجِدَنَّ عَمَلِي	يَأْكُلَنَّ الْبَنَاتُ

The active voice **الفعلُ المَعْلُومُ** and the passive voice **الفعلُ المَجْهُولُ** are explained in lesson 15.

The verb which are **الفعلُ المَجْرُودُ** *simple verb* and **الفعلُ المَرْبُودُ فِيهِ** *derived verbs* are explained in lesson 19.

The sound verbs **الفعل الصَّحِيح** and the weak verbs **الفعل المَعْتَلُ** are explained in lesson 18 in detail.

A verbal sentence in the active voice **الفعلُ المَعْلُومُ** begins with the verb, followed by the subject or the acting agent and then the object **المَفْعُولُ** which was affected by the action. The object always takes the accusative case.

The subject is a noun in the nominative case appearing after a verb in the active voice denoting a person or an agency performing the act or the action caused by it. e.g.

فَتَحَ الْوَلَدُ الْبَابَ	<i>The boy opened the door</i>
خَطَبَ الْأُسْتَاذُ فِي الصَّفِّ	<i>The teacher lectured in the class</i>

The subject or the **فَاعِلٌ** will be either a noun appearing after the verb as explained above or a pronoun suffixed to the verb itself as in the case of the II person and the first person in the past tense or an implied pronoun. Sometimes, the **فَاعِلٌ** itself comes before the verb, like **زَيْدٌ قَامَ** .

(نحن)	بَنَيْنَا وَطَنَنَا	(we) built our country
(هو)	يَنْزِلُ الْمَطَرُ مِنَ السَّمَاءِ	the rain descends from the sky
(هي)	تَلْعَبُ الْبِنْتُ بِاللَّعْبَةِ	the girl is playing with the toy

If the verbs are نَعِمَ and بَنَسَ the subject shall be definite, like: نَعِمَ الْعَبْدُ or as مُصَافٍ as in دَارُ الْمُتَّقِينَ or a pronoun implied duly explained. e.g. بَنَسَ لِلظَّالِمِينَ بَدَلًا

If the subject comes first, the verb agrees with it in gender and number and if the subject is feminine, natural or otherwise, the verb also has to be feminine. The verb can be either feminine or masculine in the following cases:

- i. if the subject is feminine, but separately by something from the verb, like
 بَرَزَتْ (بَرَزَتْ) فِي حَقْلِ الْعُلُومِ الْفِتْيَاتُ الَّتِي جَانِبَ الْفِتْيَانِ
the girls have come forward in the field of science side by side with the youth (boys)
- ii. If the subject is feminine by usage, like:
 انْتَهَى (انْتَهَتْ) الْحَرْبُ
the war has come to an end
- iii. If the subject is a broken plural
 هَبَطَ (هَبَطَتْ) رَوَادُ الْفِضَاءِ عَلَى سَطْحِ الْقَمَرِ
the astronauts have landed on the surface of the moon

The verb and its subject shall appear together, the verb first, followed by the subject. The object must come after it.

The object complements or the مَفْعُولٌ used in the verbal sentences are of five kinds. They are:

الْمَفْعُولُ الْمَطْلُوقُ	the cognate object
الْمَفْعُولُ بِهِ	the objective proper
الْمَفْعُولُ فِيهِ	the local object
الْمَفْعُولُ لَهُ	the causative object
الْمَفْعُولُ مَعَهُ	the associative object

The Cognate Object: الْمَفْعُولُ الْمَطْلُوقُ

The الْمَفْعُولُ الْمَطْلُوقُ is a noun derived from the same root of the verb appearing after it in the accusative and is used to give intensity to the action of the verb. It is expressed as follows.

ضَرَبَ زَيْدٌ ضَرْبًا	<i>Zaid struck violently</i>
فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً	<i>Give them eighty stripes</i>
فَلَا تَمِيلُوا كُلَّ الْمَيْلِ	<i>Don't get inclined totally</i>

It is also used to indicate the kind or quality of the action. In such a case, it is connected with an adjective, like:

ضَرَبَ ضَرْبًا شَدِيدًا	<i>He struck a severe blow</i>
وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا	<i>And Allah spoke well to Moosa</i>
إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا	<i>Certainly, we have sanctioned for you an open victory</i>

or made as مضاف to some other noun, like:

جَلَسَ جَلْسَةَ الْقَارِئِ	<i>He sat down as a learner sits</i>
----------------------------	--------------------------------------

Sometimes, it indicates the number of occasions the action has occurred, like:

ضَرَبَ ضَرْبَاتٍ	<i>He struck many strokes</i>
سَجَدَ الْمَصَلِّي سَجْدَتَيْنِ	<i>The worshipper made two prostrations</i>
نَأْكُلُ فِي الْيَوْمِ أَكْلَاتٍ	<i>We eat many times in the day</i>

The Causative Object: الْمَفْعُولُ لَهُ

الْمَفْعُولُ لَهُ is used to indicate the motive or the object of the action, indicating the involvement of time and the subject itself. If the reason or motive is not mentioned, it is governed by a genitive, like:

قُمْتُ إِكْرَامًا لِلْمُسْتَاذِ *I stood in order to honour the teacher*
 تَرَكْتُ الْوَطْنَ لِظُلْمِ الْأَمِيرِ *I left the country due to the tyranny of the Governor*

يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حُدُرَ الْمَوْتِ

They keep their fingers in their ears due to the thunder fearing the death

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

He is the one of who has created for you whatever in the earth totally

The Associative Object: الْمَفْعُولُ مَعَهُ

الْمَفْعُولُ مَعَهُ is used to indicate the association of something with the فاعل to show the association of the former with the latter in the action and it is expressed in the accusative, like:

جِئْتُ أَنَا وَزَيْدًا *I came along with Zaid*

It is also expressed with مَا and لَيْسَ like:

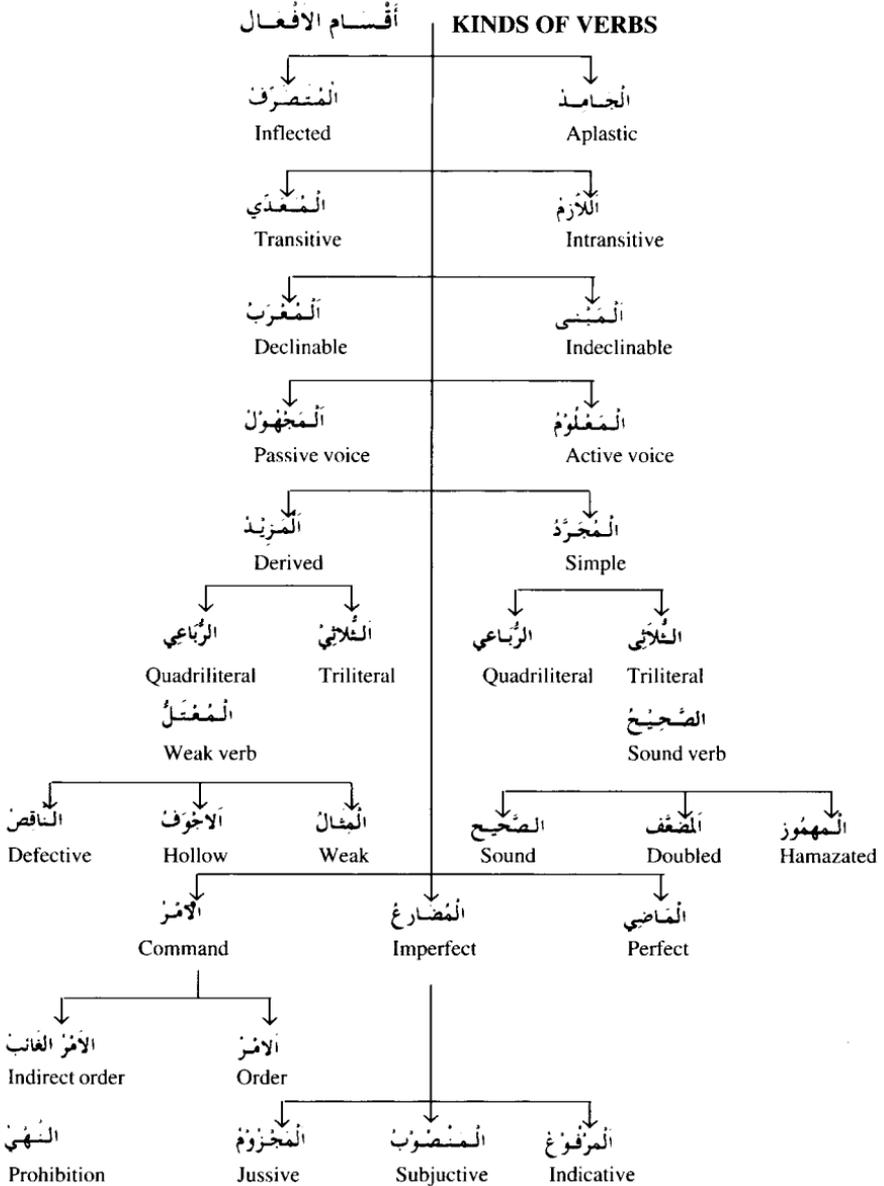
كَيْفَ أَنْتَ وَزَيْدًا؟ *How are you and Zaid?*

مَا لَكَ وَزَيْدًا؟ *What have you to do with Zaid?*

The following chart explains verbs and their forms of expression. As such, a given verb reflects all these characteristics/features at a time as per the illustration given and these are to be necessarily represented in the meanings conveyed by different verbal expressions in writings of your own and in conversations.

The word order of a verbal sentence is explained in this lesson.

TABLE - 6
CHART SHOWING THE CHARACTERISTICS OF VERBS



الْفِعْلُ الْمَاضِي

THE PERFECT

The perfect tense is the past tense and the action expressed by this verb is already complete. The simple verb in the past tense has three letter **فعل** known as radical letters and is expressed as follows:

The first and the third radical letters of the verbs in the active voice always take *fat-hah* َ and the second radical letter takes fat-hah, DHammah or kasrah in different expressions without any change in the meaning conveyed, e.g.

- | | | |
|-------|-------------|---|
| (i) | فَعَلَ e.g. | ذَهَبَ - كَتَبَ - فَتَحَ - جَعَلَ - رَجَعَ - دَخَلَ |
| (ii) | فَعِلَ e.g. | شَرِبَ - سَمِعَ - فَهِمَ - مَرِضَ - شَهِدَ - حَسِبَ |
| (iii) | فُعِلَ e.g. | بُعِدَ - حُسِّنَ - كُرِّمَ - كُفِّرَ - قُبِحَ |

There is no classified listing of verbs in the above groups, but a standard dictionary always indicates this difference for each verb. Using an Arabic dictionary is explained at the end of this book.

The verbs which take kasrah in the second radical letter normally denote a passing state or action, deformity, sickness or grief, while the verbs which take DHammah in the second radical letter always denote a permanent quality, like: **قُبِحَ** *he has become ugly*.

Arabic verb distinguishes between three persons, namely the first person or the speaker (*I, We*), the second person or the person spoken to (*you*) and the third person or the person spoken about (*he or she*). Arabic verbs make further distinction in the gender and number, thus, we have separate forms or expressions for masculine and feminine, singular, dual and plural and the persons for expressing the actions.

The simple perfect tense **الْفِعْلُ الْمَاضِي** is conjugated as follows. Observe these distinct forms of verbs keenly.

VERBS IN THE PAST TENSE:

فَعَلَ	<u>he</u> did	3rd person	masculine	singular
فَعَلَا	<u>they two</u> did	3rd person	masculine	dual
فَعَلُوا	they (all) did	3rd person	masculine	plural
فَعَلَتْ	<u>she</u> did	3rd person	feminine	singular
فَعَلَتَا	<u>they two</u> did	3rd person	feminine	dual
فَعَلْنَ	<u>they</u> (all) did	3rd person	feminine	plural
فَعَلْتَ	<u>you</u> did	2nd person	masculine	singular
فَعَلْتُمَا	<u>you two</u> did	2nd person	masculine	dual
فَعَلْتُمْ	<u>you</u> (all) did	2nd person	masculine	plural
فَعَلْتِ	<u>you</u> did	2nd person	feminine	singular
فَعَلْتُمَا	<u>you two</u> did	2nd person	feminine	dual
فَعَلْنِ	<u>you</u> (all) did	2nd person	feminine	plural
فَعَلْتُ	<u>I</u> did	1st person	masculine & feminine	singular
فَعَلْنَا	<u>we</u> did	1st person	masculine & feminine	plural

All verbs in the simple perfect are expressed exactly in the same manner as above with the respective suffixes representing the gender, number and person of the subject.

Each verb in the simple form can be expressed in the above 14 forms only as it covers all aspects of expressing an action. The simple verbs necessarily have three radical letters, less than which, there can be no verb. It can be observed that except the 3rd person masculine singular, all other forms have different suffixes as explained below, which may be used along with the three radical letters of a given verb as per the need or desire to express different actions of the past.

The following are the suffixed used in the past tense verbs. These suffixes are attached to all kinds of past tense verbs, simple and derived. As they are constant, for respective expressions, we can identify verbs in the past tense with the help of these suffixes.

<u>Suffix</u>	<u>Person</u>	<u>gender</u>	<u>number</u>
-	3rd	masculine	singular
ا	3rd	masculine	dual
وا	3rd	masculine	plural
ن	3rd	feminine	singular
تا	3rd	feminine	dual
ن	3rd	feminine	plural
ن	2nd	masculine	singular
تَمَّا	2nd	masculine	dual
تَمَّ	2nd	masculine	plural
ن	2nd	feminine	singular
تَمَّا	2nd	feminine	dual
تُنَّ	2nd	feminine	plural
ن	1st	masculine	singular
		& feminine	
نا	1st	masculine	plural
		& feminine	

These suffixes are added to the radical letters of a verb in the perfect tense for respective expressions. It must be noted that these suffixes are also used in derived verbs are well in the same manner. (see lesson 19)

Examples:	(ك - ت - ب)	كَتَبَ	<i>he wrote</i>
		كَتَبُوا	<i>they (all) wrote</i>
	(س - م - ع)	سَمِعَ	<i>he heard</i>
		سَمِعْتُمْ	<i>you (all) heard</i>
	(د - خ - ل)	دَخَلَ	<i>he entered</i>
		دَخَلْنَا	<i>we entered</i>

Every verb has three radical letters (in the simple form) and a verbal noun or the root of its own necessarily contains these three radical letters (see lesson 22 for more details).

<u>Root</u>	<u>Meaning</u>	<u>Radical letters</u>
كِتَابَةٌ	writing	ك ت ب
سَمَاعٌ	hearing	س م ع
دُخُولٌ	entering	د خ ل
قِرَاءَةٌ	reading	ق ر أ
ذَهَابٌ	going	ذ ه ب

Words listed in a dictionary in all their forms are based on the root and in turn the radical letters, arranged alphabetically. Hence, using an Arabic dictionary requires the knowledge of this arrangement.

THE VERBAL SENTENCE الْجُمْلَةُ الْفِعْلِيَّةُ

A sentence in which a verb is used or a sentence which begins with a verb and conveys an action is known as a verbal sentence. The most common word order in the written Arabic for a verbal sentence is:

فِعْلٌ	+	فَاعِلٌ	+	مَفْعُولٌ	+	---
verb		subject		object		other adverbial or additional information
كَتَبَ	+	الْمُعَلِّمُ	+	الدَّرْسَ	+	عَلَى السَّبُّورَةِ
wrote		the teacher		the lesson		on the blackboard

(The teacher + wrote + the lesson + on the blackboard)

سَمِعَ الْوَلَدُ الدَّرْسَ مِنَ الْمُعَلِّمِ

The boy heard the lesson from the teacher

سَمِعَ	verb in the III person masculine singular
الْوَلَدُ	the subject or the acting agent
الدَّرْسَ	the direct object
مِنَ الْمُعَلِّمِ	additional information

خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طَبَاقًا

Allah created the seven heavens in layers

خَلَقَ	verb in the III person masculine singular
اللَّهُ	the subject or the acting agent
سَبْعَ سَمَوَاتٍ	the direct object & its genitive مضاف إليه
طَبَاقًا	additional information

The verb represents the subject in its gender and number and the person is indicated in the suffix in the case of a past tense verb. In such a sentence, the verb normally comes first. The subject or the فاعِلٌ as a noun always takes ' *DHammah* الرَّفْعُ (raf') and the object takes ' *fat-hah* النَّصْبُ (nasb). If the فاعِلٌ, *subject*, is feminine, the verb used will also be feminine.

If the verbal sentence begins with a verb, it must always be singular although the subject is dual or plural. But if the subject comes first, the verb has to agree with it in number and gender, as it becomes a nominal sentence.

وَوَرِثَ سُلَيْمَانَ دَاوُودَ	<i>Sulaiman a.s. left behind Dawood (a.s.)</i>
ذَهَبَ الرَّجُلَانِ إِلَى الْمَسْجِدِ	<i>The two men went to the mosque</i>
الرَّجُلَانِ ذَهَبَا إِلَى الْمَسْجِدِ	<i>The two men went to the mosque</i>
غَسَلَتِ الْبَنَاتُ ثِيَابَهُنَّ	<i>The two girls washed their clothes</i>
الْبَنَاتُ غَسَلْنَ ثِيَابَهُنَّ	<i>The two girls washed their clothes</i>
حَضَرَ الرَّجَالُ الْمَجْلِسَ	<i>The men have attended the meeting</i>
الرَّجَالُ حَضَرُوا الْمَجْلِسَ	<i>The men have attended the meeting</i>

However, if the subject is masculine or feminine irrational plural, the verb will be feminine singular. For a masculine plural subject feminine singular verb is also used for the third person, in case the subject is a collective noun and similarly a masculine singular verb for a plural feminine subject as explained below:

قَالَ نِسْوَةٌ فِي الْمَدِينَةِ... *The ladies in the town have said;.....*
 قَالَتِ الْأَعْرَابُ آمَنَّا..... *The bedouins have said, we believed....*

But, when the subject precedes the verb, the verb must agree with the subject in gender and number as explained already.

To emphasize that an action was complete, the particles *قَدْ* or *لَقَدْ* are used before the perfect tense (past tense) and sometimes it is translated as 'already'.

قَدْ كَتَبْتُ *I had written*
 لَقَدْ ذَهَبُوا *They have just gone*

Sometimes, the object comes before the subject, like:

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ , which is permissible. But, in certain cases, it becomes necessary to bring the object before the subject, like:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ
And when his Lord examined Ibrahim (a.s.) with a few words
 قَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ
Certainly there has come a messenger from among yourselves
 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ
Certainly, We have created the man in the excellent form

A verb in the perfect tense is negated by the negative particle *مَا*, e.g.

مَا سَمِعْنَا *We did not hear*
 مَا فَهَمُوا *They have not understood*

مَا جَعَلَ اللَّهُ لِرَجُلٍ قَلْبَيْنِ فِي جَوْفِهِ
Allah has not made for the man two hearts in his chest
 مَا سَمِعْنَا بِهَذَا مِنْ قَبْلُ
We did not hear of this before

When a personal pronoun is the direct object or a verb, it is attached to it as a suffix in one of the forms of the pronominal suffixes. In such a case, the following points must be taken into account.

- (a) the alif in the suffix of the 3rd person masculine plural verb is dropped before the pronominal suffix. e.g.

فَعَلُوا + هُ = فَعَلُوهُ *they did it*

ضَرَبُوا + كَ = ضَرَبُوكَ *they have beaten you*

- (b) a و is added to the suffix of the second person masculine plural before the pronominal suffix. e.g.

سَمِعْتُمْ + هُ = سَمِعْتُمُوهُ *you all heard him*

تَرَكْتُمْ + نَا = تَرَكْتُمُونَا *you all left us*

- (c) a ن is added before the first person singular pronoun ي before it is suffixed to the verb. e.g.

ضَرَبَ + ي = ضَرَبَ + نِ + ي ضَرَبَنِي *he struck me*

جَعَلْتَ + ي = جَعَلْتَ + نِ + ي جَعَلْتَنِي *you made me*

Similarly, the object is sometimes placed first even before the verb itself as in *فَرِيْقًا هَدِي*. In certain cases, it becomes sometimes obligatory like in: *أَيَّامًا تَدْعُو فَلَهُ الْأَسْمَاءُ الْحُسْنَى*, which is the object of *تَدْعُو* used as a condition and the condition is placed first in a conditional sentence.

A common object can be used for a number of verbs, which need the same. e.g.

أَعْطُونِي أَفْرَغْ عَلَيْهِ قَطْرًا.

The verb *أَعْطُونِي* and *أَفْرَغْ* need the same object mentioned at the end. Similarly in the following sentence, *ضَرَبَ وَأَكْرَمَ زَيْدٌ عَمْرُوًا*, the object *عَمْرُوًا* is needed by the verbs *ضَرَبَ* and *أَكْرَمَ* to complete the sense of meaning conveyed in the sentence. In the same way:

عَلَىٰ إِبْرَاهِيمَ , كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحَّمْتَ عَلَىٰ إِبْرَاهِيمَ is needed to complete the sense of meaning by the three verbs preceding it.

In the Hadith: تُسَبِّحُونَ وَتُحَمِّدُونَ وَتُكَبِّرُونَ ذَبْرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ, the accusative ثَلَاثًا وَثَلَاثِينَ is the مَفْعُولٌ مُطْلَقٌ and the adverb ذَبْرَ are needed and shared by the three verbs preceding them.

The above rules are applicable to simple as well as derived verbs and the suffixes of the past tense and the prefixes and the suffixes used in the present tense of the simple verb are also common to both. In other words, the same number of expressions are available in the derived verbs also. By these prefixes and suffixes which are common (constant) to all verbs, whether simple or derived, the verbal expressions can be easily identified and understood.

MODEL SENTENCES

- ١ - مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ
- ٢ - كَيْفَ فَعَلَ رَبُّكَ
- ٣ - تَلَوْتُ جُزْءًا مِنَ الْقُرْآنِ
- ٤ - سَمِعْتُ الْأَذَانَ وَقُمْتُ إِلَى الصَّلَاةِ
- ٥ - دَخَلْنَا الْمَدْرَسَةَ مَعَ الْأَصْدِقَاءِ
- ٦ - خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا
- ٧ - إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا
- ٨ - قَتَلَ دَاوُدُ جَالُوتَ
- ٩ - الْمَمْرُؤَاتُ سَهْرُنَ بِجَانِبِ الْمَرْضَى
- ١٠ - قَرَأْتُ الْكِتَابَ مِنْ أَوَّلِ صَفْحَةٍ إِلَى آخِرِ صَفْحَةٍ
- ١١ - نَجَحْتَ الْبِنَاتُ فِي الْإِمْتِحَانِ
- ١٢ - زَرَعَ الْفَلَّاحُ الْقَمْحَ
- ١٣ - سَمِعَ الْأَوْلَادُ الدَّرْسَ مِنَ الْأَسْتَاذِ

- ١٤ - خَرَجَ نَيْبِلٌ فِي رَحْلَةٍ مَعَ أَصْدِقَانِهِ
 ١٥ - سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
 ١٦ - فَتَحَ الْحَارِسُ الْبَابَ
 ١٧ - رَزَقَنِي اللَّهُ الطَّيِّبَاتِ مِنَ الرِّزْقِ
 ١٨ - مَنْ أَمَرَكَ بِهَذَا؟
 ١٩ - كَتَبَ الْأَسْتَاذُ الدَّرْسَ عَلَى السَّبُورَةِ فَالتَّلَامِيذُ سَأَلُوهُ عَنْ مَعْنَى
 الْمُفْرَدَاتِ
 ٢٠ - سَلِمَ الْوَالِدُ مِنَ الْغُرُقِ بِمُسَاعَدَةِ صَدِيقِهِ
 ٢١ - قَرَّبَ الطِّفْلُ مِنْ قَفْصِ الْقُرُودِ
 ٢٢ - مَنْ فَعَلَ هَذَا بِأَلِيهِتِنَا
 ٢٤ - مَنْ قَالَ لِإِلَهٍ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ
 ٢٥ - خَلَقَ اللَّهُ الْأَرْضَ وَالسَّمَوَاتِ

PASSAGE FOR ANALYSIS

نَجَّحَ صَادِقٌ فِي الْإِمْتِحَانِ فَأَخَذَهُ وَالِدُهُ إِلَى الْمَدِينَةِ وَهَدِيَهُ أَوَّلَ زِيَارَةٍ لَهُ لِلْمَدِينَةِ وَأَنْهَا
 جَمِيلَةً وَوَأَسَعَةً. نَزَلَ صَادِقٌ مَعَ وَالِدِهِ مِنَ السَّيَّارَةِ وَذَهَبَا إِلَى مَطْعَمٍ مَزْدَحِمٍ وَتَنَاوَلَا
 طَعَامًا لَذِيذًا ثُمَّ شَرِبَا عَصِيْرًا بَارِدًا. اشْتَرَى وَالِدُهُ هَدِيَّةً لَهُ وَرَكِبَ صَادِقُ الْحَافِلَةَ
 مَعَ أَبِيهِ ثُمَّ نَزَلَا أَمَامَ الْحَدِيقَةِ الْعَامَّةِ وَدَخَلَا فِيهَا. جَلَسَ صَادِقٌ تَحْتَ الشَّجَرَةِ ثُمَّ
 ذَهَبَ صَادِقٌ إِلَى الْمَكْتَبَةِ وَقَرَأَ قَلِيلًا وَبَحَثَ عَنْ مَجْلَةٍ فَمَا وَجَدَهَا ثُمَّ سَأَلَ أَمِينَ
 الْمَكْتَبَةِ فَأَعْطَاهَا إِيَّاهُ فَأَخَذَهَا إِلَى الْبَيْتِ.

وَصَلَ صَادِقٌ إِلَى الْبَيْتِ وَلَكِنْ فَقَدَ حَقِيبَتَهُ وَنَسِيَ أَيْنَ تَرَكَهَا، هَلْ هِيَ فِي الْمَطْعَمِ؟
 هَلْ هِيَ فِي الْمَكْتَبَةِ؟ فَتَذَكَّرَ صَادِقٌ آخِرًا مَكَانَ الْحَقِيبَةِ فَعَادَ إِلَى الْمَكْتَبَةِ فَأَخَذَهَا
 وَرَجَعَ إِلَى الْبَيْتِ.

VOCABULARY

<i>he returned</i>	رجع	<i>he sustained, gave</i>	رزق
<i>he made</i>	جعل	<i>he ordered</i>	أمر
<i>he opened</i>	فتح	<i>he asked</i>	سأل
<i>he wrote</i>	كتب	<i>he was safe</i>	سلم
<i>he went</i>	ذهب	<i>he/it appeared</i>	طلع
<i>he witnessed</i>	شهد	<i>he praised</i>	حمد
<i>he fell ill</i>	مرض	<i>he entered</i>	دخل
<i>he understood</i>	فهم	<i>he went</i>	ذهب
<i>he heard</i>	سمع	<i>he slept</i>	نام
<i>he drank</i>	شرب	<i>he stood</i>	قام / وقف
<i>it increased</i>	كثر	<i>he struck</i>	ضرب
<i>he was generous</i>	كرم	<i>he sat</i>	جلس
<i>became good</i>	حسن	<i>he ate</i>	أكل
<i>it was far</i>	بعد	<i>he collected</i>	جمع
<i>he was present</i>	حضر	<i>he visited</i>	زار
<i>he washed</i>	غسل	<i>he prostrated</i>	سجد
<i>he left</i>	ترك	<i>he took</i>	أخذ
<i>he said</i>	قال	<i>he forgot</i>	نسي
<i>he created</i>	خلق	<i>civilization</i>	حضارة
<i>he read</i>	قرأ	<i>effort</i>	جهد
<i>he succeeded</i>	نجح	<i>false</i>	باطل
<i>he cultivated</i>	زرع	<i>full moon</i>	بدر
<i>he went out</i>	خرج	<i>cage</i>	قفص
<i>he searched</i>	بحث	<i>drowning</i>	غرق

<i>good</i>	طيب	<i>spacious</i>	واسع
<i>watchman</i>	حارس	<i>hotel</i>	مطعم
<i>examination</i>	امتحان	<i>crowded</i>	مزدحم
<i>page</i>	صفحة	<i>delicious</i>	لذيذ
<i>first</i>	أول	<i>juice</i>	عصير
<i>last</i>	آخر	<i>he boarded</i>	ركب
<i>clay</i>	طين	<i>bus</i>	حافلة
<i>nurse</i>	ممرضة	<i>public</i>	عامة
<i>peasant</i>	فلاح	<i>library</i>	مكتبة
<i>wheat</i>	قمح	<i>little</i>	قليل
<i>journey</i>	رحلة	<i>magazine</i>	مجلة
<i>door</i>	باب	<i>he found</i>	وجد
<i>blackboard</i>	سبورة	<i>librarian</i>	أمين المكتبة
<i>help</i>	مُساعدة	<i>he gave</i>	أعطى
<i>friend</i>	صديق	<i>he lost/missed</i>	فقد
<i>child</i>	طفل	<i>bag</i>	حقيبة
<i>promise</i>	وعد	<i>at last</i>	اخيرا
<i>degree/position</i>	درجة	<i>he returned</i>	عاد
<i>important</i>	هامّ	<i>meaning</i>	معنى
<i>single/word</i>	مُفرد	<i>I recited</i>	تلوت
<i>visit</i>	زيارة	<i>part</i>	جزء
<i>development</i>	تقدّم	<i>he was awake</i>	سهر
<i>statement/sermon</i>	بيان	<i>good things</i>	طيات
<i>best</i>	أحسن	<i>god</i>	آلهة
<i>torch</i>	مشعل		

LESSON THIRTEEN

الْمُضَارِعُ

THE IMPERFECT

The imperfect tense **المُضَارِعُ** is used to expressed an unfinished action representing both the present and the future tenses as the case may be. The imperfect tense is formed by adding prefixes and suffixes to the three radical letters (as in the past tense) of a verb as illustrated below. The prefixed represent the three persons and take fat-hah and the suffixes indicate the gender and the number of the subject. The prefixed used in these verbs are as follows:

- ي is prefixed to the radical letters to form the third person masculine singular, dual and plural and the third person feminine plural of the imperfect.
- ت is prefixed to the radical letters to form the third person feminine singular and dual and the second person masculine and feminine singular, dual and plural of the imperfect.
- أ is prefixed to form the first person masculine and feminine singular of the imperfect.
- ن is prefixed to form the first person masculine and feminine plural of the imperfect.

A verb in the imperfect tense has to begin with one of the above letters as prefixes. The best way to understand the imperfect verb is to identify it with the use of the negative particle **لَمْ**, like in the verse: **لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ** as there are some past tense verbs which begin with the above four letters in the derived and the quadriliteral verbs, like:

أَكْرَمْتُ زَيْدًا

I hounoured Zaid

تَعَلَّمْتُ مَسْأَلَةَ

I learnt a solution for a problem

نَرَجَسْتُ الدَّوَاءَ

I added narcissus in the medicine

بَرَأْتُ الشَّيْبَ

I covered my old age with the dye

These prefixes take fat-hah in the trilateral verbs and Dhammah in the trilateral derived and the quadrilateral verbs except in some derived verbs like: **يَنْطَلِقُ - انْطَلَقَ** and **يَسْتَخْرِجُ - اسْتَخْرَجَ**. This occurs where there are four or more radical letters or additional letters used.

Similarly, the suffixes used along with the radical letters of a verb in the imperfect are:

- ان** is suffixed to indicate the third person and the second person masculine and feminine dual of the imperfect.
- ون** is suffixed to indicate the plural of the third person and the second person masculine of the imperfect.
- ين** is suffixed to indicate the second person feminine singular of the imperfect.
- ن** is suffixed to indicate the feminine plural of the third person and the second person of the imperfect.

The prefixes and the suffixes used in the imperfect verbs are in this pattern. The hyphens indicate the position of the three radical letters in the order of **ل ف ع** of the verb. (from the right to the left).

Third Person:	Plural	Dual	Singular
Masculine	ي---ون	ان---ي	---ي
Feminine	ن---ي	ان---ت	---ت

Second Person:

Masculine	ون---ت	ان---ت	---ت
Feminine	ين---ت	ان---ت	---ت

Second Person:

Masculine &	ن---ن	---ا
Feminine		

These prefixes and suffixes are used to indicate the gender, number and the person of the subject in the imperfect tense verbs and as such, any verb in the imperfect tense is expressed only in one of the above forms to suit our requirement as illustrated in the conjugation given below.

The vowel of the second radical of an imperfect tense verb changes from verb to verb and these verbs assume six groups as explained in this lesson itself, which can be conveniently ascertained with the help of a standard dictionary.

The imperfect tense denotes only unfinished actions, but may be made to indicate the future tense by prefixing *س* or an independent particle *سَوْفَ* before it, e.g.

سَوْفَ يَكْتُبُ *he will write*

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ *The foolish among the people would say...*

س is normally used to indicate the near future and *سوف* to indicate the distant future.

The future tense may also be understood from the context of the imperfect in the sentence. In such a case, the above particles need not be used.

An imperfect tense verb preceded by the perfect of *كان* is used to express the past continuous and a habitual act. e.g.

كان يعمل في البيت *He was working in the house*

كان يخاطب الناس كلَّ جمعة *He was addressing the people every Friday*

The future perfect is expressed by the imperfect of *كان* with the perfect of the verb concerned. e.g.

يكون حميد قد كتب الامتحان *Hameed will have written the examination*

The imperfect tense verbs are conjugated as follows:

يَفْعَلُ	he is doing/ will do	3rd person	masculine	singular
يَفْعَلَانِ	they two are doing/will do	3rd person	masculine	dual
يَفْعَلُونَ	they (all) are doing/will do	3rd person	masculine	plural
تَفْعَلُ	she is doing/ will do	3rd person	feminine	singular
تَفْعَلَانِ	they two are doing/will do	3rd person	feminine	dual
يَفْعَلْنَ	they (all) are doing/will do	3rd person	feminine	plural
تَفْعَلُ	they are doing/ will do	2nd person	masculine	singular
تَفْعَلَانِ	you two are doing/will do	2nd person	masculine	dual
تَفْعَلُونَ	you (all) are/ doing/will do	2nd person	masculine	plural
تَفْعَلِينَ	you are doing	2nd person	feminine	singular
تَفْعَلَانِ	you two are doing/will do	2nd person	feminine	dual
تَفْعَلْنَ	you (all) are doing/will do	2nd person	feminine	plural
أَفْعَلُ	I am doing/ will do	1st person	masculine & feminine	singular
نَفْعَلُ	we are doing/ will do	1st person	masculine & feminine	plural

The second radical letter of the imperfect verb takes **ـُ** or **ـ** as per the verbal forms and assumes six groups as explained below. The vowel of the second radical for each imperfect is also indicated in the dictionary.

	Perfect	Imperfect	Group
(1)	فَعَلَ	يَفْعَلُ	١ فَتَحَ - يَفْتَحُ
		يَفْعِلُ	٢ ضَرَبَ - يَضْرِبُ
		يَفْعُلُ	٣ نَصَرَ - يَنْصُرُ
(2)	فَعِلَ	يَفْعِلُ	٤ سَمِعَ - يَسْمَعُ
		يَفْعُلُ	٥ حَسِبَ - يَحْسِبُ
(3)	فَعُلَ	يَفْعُلُ	٦ كَرُمَ - يَكْرُمُ

The verbs of this type are represented by the above groups and are named after them by the grammarians. e.g.

Group	Perfect	Imperfect
فَتَحَ - يَفْتَحُ	ذَهَبَ <i>he went</i>	يَذْهَبُ <i>he goes</i>
	قَرَأَ <i>he read</i>	يَقْرَأُ <i>he reads</i>
	مَنَعَ <i>he prevented</i>	يَمْنَعُ <i>the prevents</i>
ضَرَبَ - يَضْرِبُ	جَلَسَ <i>he sat</i>	يَجْلِسُ <i>he sits</i>
	رَجَعَ <i>he returned</i>	يَرْجِعُ <i>he returns</i>
	نَزَلَ <i>he got down</i>	يَنْزِلُ <i>he gets down</i>
نَصَرَ - يَنْصُرُ	دَخَلَ <i>he entered</i>	يَدْخُلُ <i>he enters</i>
	كَتَبَ <i>he wrote</i>	يَكْتُبُ <i>he writes</i>
	خَرَجَ <i>he went out</i>	يَخْرُجُ <i>he goes out</i>
سَمِعَ - يَسْمَعُ	شَرِبَ <i>he drank</i>	يَشْرَبُ <i>he drinks</i>
	فَهِمَ <i>he understood</i>	يَفْهَمُ <i>he understands</i>
	فَرِحَ <i>he was happy</i>	يَفْرَحُ <i>he is happy</i>
حَسِبَ - يَحْسِبُ	حَسِبَ <i>he imagined</i>	يَحْسِبُ <i>he imagines</i>
	وَبِقَ <i>he relied upon</i>	يَبِيقُ <i>he relies upon</i>
	وَبِقَ <i>he perished</i>	يَبِيقُ <i>he perishes</i>

كَرَّمَ - يَكْرُمُ	قَرَّبَ	he came near	يَقْرُبُ	he comes near
	بَعُدَ	he went far	يَبْعُدُ	he goes far
	كَثُرَ	it increased	يَكْثُرُ	it increases

These verbs are known by the groups listed above. This also help in understanding the use of various verbs perfectly. But, there is no need for any confusion at this stage, as the dictionary takes care of this problem by indicating the vowel of the second radical of each verb in the imperfect tense immediately next to the entry of the past tense as “a”, “u” or “i” representing َ, ُ or ِ respectively.

The vowel of the second radical letter in the imperfect tense changes in these groups in this manner.

In verbs of the type of فَعَلَ the second radical of the imperfect tense always takes DHammah, like:

يَكْرُمُ يَخْبُتُ يَقْرُبُ يَخْلُمُ يَبْعُدُ

In verbs of the type of فَعِلَ, the second radical takes fat-hah in the imperfect, like:

يَسْمَعُ يَظَلُّ يَنْسَى يَنَامُ يَرْكَبُ

and in some verbs, it takes kasrah, particularly, when the first radical is و e.g. يَجِلُّ يَهْمُ يَرِثُ يَسِقُ

In verbs in the pattern of فَعَلَ, when they are sound verbs and not doubled and the second radical is not a glottoral letter, it takes DHammah or kasrah in the imperfect tense, e.g.

يَدْخُلُ (DHammah) يَكْتُبُ يَقْتُلُ يَرْمِي يَكْتُبُ

يَنْزِلُ (Kasrah) يَضْرِبُ يَغْسِلُ يَهْبِطُ يَعْرِفُ

In some cases, they are expressed in both ways, like:

يَفْسُقُ or يَفْسِقُ

يَعْكُفُ or يَعْكِفُ

يَخْسُدُ or يَخْسِدُ

If the second radical letter is a glottoral letter, it takes fat-hah, e.g.

يَتَعَبُ يَتَخَصُّ يَذْهَبُ يَسْمَعُ يَحْسَبُ يَسْأَلُ

In the case of weak verbs with و as the first radical, it is dropped in the imperfect tense as a rule, but the second radical takes kasral, e.g.

يَعْطُ يَصِفُ يَقِفُ يَزِنُ يَجِدُ يَفِدُ

If the second or the third radical in such verb is و, then the second radical in the imperfect takes DHamamah as يَفْعُلُ, e.g.

يَمْحُو يَسْمُو يَذْعُو يَزُولُ يَعُوذُ يَقُولُ
يَذْنُو يَرْتُو يَنْمُو

In case one of the three radical letters is ي, the second radical letters takes kasrah in the imperfect, e.g.

يَهْدِي يَصِيحُ يَهْنِمُ يَبِينُ يَسِيرُ يَبِيحُ
يَرْمِي يَسِيرُ يَقْضِي يَنْبِي

In the case of doubled verbs, if the verb is intransitive, the second radical in the imperfect takes kasrah, e.g.

يَحِقُّ يَعِزُّ يَتِمُّ يَقِلُّ يَصِحُّ يِرْقُ

and in the case of transitive verbs, the second radical in the imperfect will take DHamamah as يَفْعُلُ. e.g.

يَطْنُ يَرُدُّ يَسُبُّ يَحْضُّ يَذْسُ يَقْصُ

The imperfect verbs when preceded by a particle, take a vowel change which is known as *The Mood of the Imperfect* (see lesson 14).

PASSAGE FOR ANALYSIS

وَاللَّهُ يُنَزِّلُ الْغَيْثَ وَفَقِ حَكْمَتَهُ بِالْقَدْرِ الَّذِي يَرِيدُهُ وَقَدْ يَعْرِفُ النَّاسُ مَوْعِدَ نَزْوِلِهِ
وَلَكِنَّهُمْ غَيْرَ قَادِرِينَ عَلَيَّ خَلْقِ أَسْبَابِهِ. وَاللَّهُ وَحْدَهُ يَعْلَمُ مَاذَا سَتَكْسِبُ كُلُّ نَفْسٍ
مِنْ خَيْرٍ أَوْ شَرٍّ وَنَفْعٍ أَوْ ضَرٍّ وَمَنْ عَسِرَ أَوْ يُسِرَ وَمَنْ صَحَّةٌ أَوْ مَرَضٌ وَمَنْ طَاعَةٌ أَوْ
مَعْصِيَةٌ وَاللَّهُ وَحْدَهُ يَعْلَمُ الْمَكَانَ الَّذِي سَيَمُوتُ فِيهِ كُلُّ إِنْسَانٍ وَتَصْعَدُ فِيهِ رُوحُهُ
الْيَوْمَ بَارِيهَا.

إِنَّ النَّفْسَ الْبَشَرِيَّةَ لَتَقْفُ أَمَامَ هَذِهِ عَاجِزَةٌ تَدْرِكُ أَنْ عَمَلُهَا مَحْدُودٌ وَتُؤْمِنُ أَنْ عِلْمَ
الْإِنْسَانِ قَطْرَةٌ مِنْ بَحَارِ عِلْمِ الْخَالِقِ فَتَخْضَعُ النَّفْسُ الْبَشَرِيَّةُ وَتَعُودُ إِلَى الطَّاعَةِ
رَاضِيَةً وَمَرْضِيَّةً مُؤْمِنَةً بِعِلْمِ اللَّهِ وَقُدْرَتِهِ وَهُوَ وَحْدَهُ الْعَلِيمُ بِالنَّفْسِ الْإِنْسَانِيَّةِ
وَإِسْرَارِهَا الْخَيْرِ بِمَا يَصْلِحُهَا أَوْ يَضُرُّهَا وَكَفَى بِاللَّهِ عَلِيمًا خَبِيرًا.

VOCABULARY

<i>he wants</i>	يريد	<i>he goes out</i>	يُخْرَجُ
<i>he comes</i>	يأتي	<i>it stands</i>	تَقِفُ
<i>he commands</i>	يَأْمُرُ	<i>it was sufficient</i>	كَفَى
<i>he forbids</i>	يَنْهَى	<i>magic</i>	سِحْرٌ
<i>he advises</i>	يُعِظُ	<i>justice</i>	عَدْلٌ
<i>he realises</i>	يُدْرِي	<i>kindness</i>	إِحْسَانٌ
<i>will earn</i>	تَكْسِبُ	<i>giving</i>	إِيْتَاءٌ
<i>it descends</i>	يَنْزِلُ	<i>indecent</i>	فَحْشَاءٌ
<i>he knows</i>	يَعْرِفُ	<i>rain</i>	مَطَرٌ
<i>he knows</i>	يَعْلَمُ	<i>fixed time</i>	مَوْعِدٌ
<i>he dies</i>	يَمُوتُ	<i>undesirable</i>	مَنْكَرٌ
<i>it climbs up</i>	تَصْعَدُ	<i>good</i>	خَيْرٌ
<i>it submits</i>	تَخَضَعُ	<i>bad, evil</i>	شَرٌّ
<i>it suits</i>	يُصَلِحُ	<i>harm</i>	ضَرَرٌ
<i>you believe</i>	تُؤْمِنُ	<i>difficulties</i>	عُسْرٌ
<i>it returns</i>	تَعُودُ	<i>ease</i>	يُسْرٌ
<i>he plays tricks</i>	يَمْكُرُ	<i>health</i>	صِحَّةٌ
<i>we raise</i>	نَرْفَعُ	<i>illness</i>	مَرَضٌ
<i>he decides</i>	يَحْكُمُ	<i>soul</i>	رُوحٌ
<i>it appears (f)</i>	تَظْهَرُ	<i>in front of</i>	أَمَامٌ
<i>he wonders</i>	يَعْجِبُ	<i>man</i>	بَشَرٌ
<i>he helps</i>	يَنْصُرُ	<i>power</i>	قُدْرَةٌ
<i>he sits</i>	يَجْلِسُ	<i>all knowing</i>	خَبِيرٌ
<i>he hears</i>	يَسْمَعُ	<i>satisfactory</i>	رَاضِيَةٌ
		<i>contentment</i>	قِنَاعَةٌ

LESSON FOURTEEN

نَوَاصِبُ الْمُضَارِعِ وَجَوَازِمُهُ

THE MOODS OF THE IMPERFECT

The imperfect verb takes three moods which are distinguished by the vowel ending of the last letter of the imperfect sound verb, when there is nothing suffixed to it; otherwise, it becomes implied as explained below. They are:

i. Indicative Mood: الْمُضَارِعُ الْمَرْفُوعُ

An imperfect tense verb is in the indicative mood when the verb (without any suffix) ends with ' or الرَّفْعُ which is known as المَضَارِعُ الْمَنْصُوبُ (corresponding to the nominative case in the nouns). A verb is in the indicative mood when it is not preceded by any of the particles of subjunctive or jussive moods. e.g.

يَذْهَبُ يَكْتُبُ

ii. Subjunctive Mood: الْمُضَارِعُ الْمَنْصُوبُ

An imperfect verb is in the subjunctive mood when the verb (without any suffix) ends with َ or النُّصْبُ which is known as المَضَارِعُ الْمَنْصُوبُ (corresponding to the accusative case in nouns). e.g.

يَذْهَبُ يَكْتُبُ

iii. Jussive Mood: الْمُضَارِعُ الْمَحْزُومُ

An imperfect verb is in the jussive mood when the verb (without any suffix) ends with ِ الْمَحْزَمُ which is known as المَضَارِعُ الْمَحْزُومُ . e.g.

يَذْهَبِ يَكْتُبِ

This sukoon is changed into kasrah ِ when it is followed by another letter with sukoon or a word beginning with the hamzat al wasl اِ , e.g.

لَمْ يَكْتُبِ الدَّرْسَ = يَكْتُبِ الدَّرْسَ

Besides these, imperfect verbs are also expressed in the energetic mood strengthened by the suffix ُ as explained below:

The same rule is applicable to all verbs in the derived forms and the quadriliteral verbs too. This indicates the manner in which the verb in the imperfect is used and it is similar to the three case endings in the nouns. The moods of the imperfect are explained below:

THE INDICATIVE MOOD:

The indicative mood of the active and the passive of the imperfect is distinguished by the prefix taking *fat-hah* َ in the case of the active voice and the DHammah ُ in the case of passive voice, as both have DHammah in the third radical letter (without any suffix). It is known as the المضارع المرفوع and indicated by الرفع ' when there is no suffix. e.g.

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ....

Allah will raise those who believe and those who were given knowledge to elevated positions...

Active voice

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ

The sinner will be known by their signs

Passive voice

An imperfect verb is in the indicative mood by implication when it ends with the suffixes ان , ون , ن or ين representing different persons, gender and the number of the subject. (see lesson 13).

THE SUBJUNCTIVE MOOD: المضارع المنصوب

The subjunctive mood takes the ending with َ or نصب in the imperfect (when there is no suffix) as a result of some particles preceding the verb as explained below.

In the subjunctive mood the final ن of the second person feminine singular and the second and third person masculine plural is dropped. In the case of second and third person masculine plural the ن is replaced by an alif ا except when a pronominal suffix is used (where it is dropped). Similarly, the ن of the second and third person dual, both in masculine and feminine is also dropped. However, the ن of the second and the third person feminine plural is retained in this mood. e.g.

	<u>Indicative</u>	<u>Subjunctive</u>	<u>with suffix</u>
III person masculine singular	يَكْتُبُ	يَكْتُبْ	يَكْتُبُهُ
III person plural	يَكْتُبُونَ	يَكْتُبُوا	يَكْتُبُوهُ
II person feminine singular	تَكْتُبِينَ	تَكْتُبِي	تَكْتُبِيهِ
II person feminine singular	تَكْتُبِينَ	تَكْتُبِي	تَكْتُبِيهِ
II person masculine dual	يَكْتُبَانِ	يَكْتُبَا	يَكْتُبَاهُ
II person feminine dual	تَكْتُبَانِ	تَكْتُبَا	تَكْتُبَاهُ

The subjunctive is formed when an imperfect tense verb is preceded or governed by any one of the following particle. The imperfect appearing after these particles take اَنْ or نَصْب as explained above. The particles of the subjunctive mood are:

أَنْ	that, to
لَنْ	never
كَيْ	so that
إِذَنْ	in that case

These particles are known as نَوَاصِبُ الْفِعْلِ الْمَضَارِعِ .

لَنْ is also used to negate an action in the future tense. e.g.

لَنْ أَقُومَ I will not get up (in the future tense).

كَيْ is also used to indicate the meaning of an infinitive or source, like:

لِكَيْلَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ *In order not to become an inconvenience on the believers,*

جِئْتُكَ كَيْ تُكْرِمَنِي *I came to you so that you honour me*

إِذَنْ is used for the future, in which cases, it takes verb in the subjunctive when it is used in the beginning of the sentence and in the case of an oath. It is separated by the word وَاللَّهِ, otherwise, nothing should interpose the particle and its accusative. e.g.

إِذَنْ أَكْرِمَكَ *In that case, I will honour you*

إِذَنْ وَاللَّهِ نَرْمِيهِمْ بِحَرْبٍ *In that case, By Allah, we will wage a war on them*

إِذَا أَطُنْتُكَ صَادِقًا *In that case, I consider you to be truthful*

The particle أَنْ as a نَاصِبٌ is very common and it takes the imperfect in the accusative, like:

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي
يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ

The أَنْ above is used in the meaning of an infinitive.

Besides these there are also a few particles which have the same effect, like:

(أَنْ + لَا) أَلَّا	that it is not
حَتَّى	until
لِ	in order that (indicates the reason لَامُ التعليل)
لِكَيْ	in order that
فَ	so that
لِأَنَّ	in order to

Examples:

أُرِيدُ أَنْ أَكْتُبَ مَقَالَةً *I want to write an article*

إِلَّا يَقُولَ أَنِّي لَا أَعْلَمُ *So that he should not say. "I do not know."*

لِيَعْلَمَ أَنِّي لَمْ أَخْنُهِ بِالْغَيْبِ	so that he should know that I have not breached anything with regard to the hidden things...
أُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ	I was commanded in order that I become the first of those who surrender...
حَتَّى يُمَيِّزَ الْخَيْثَ مِنَ الطَّيِّبِ	until he distinguishes the evil from the good
كَيْلَا يَكُونَ دَوْلَةً بَيْنَ الْأَغْنِيَا	in order that it does not circuit among the rich themselves
لَنْ يَبْعَثَ اللَّهُ مَنْ فِي الْقُبُورِ	Allah will never resurred those in the graves
إِذَنْ نَذْهَبَ إِلَى الْمَكْتَبِ	in that case, let's go to the library
فَلَا تَمْسُوها بِسوءٍ فَيَأْخُذْكُمْ عَذَابٌ..	don't cause any harm to them, else instant punishment will befall you

The subjunctive mood in the case of weak verbs is by implication. Besides the above five particles, particles like *ل* of reason, *وَأَوْ* *حَتَّى* of association etc. also bring about subjunctive mood in the imperfect verbs. In all these cases, the particle of the subjunctive mood *أَنْ* is implied and as such, the following imperfect tense verbs take the subjunctive mood indicated by *َ* or by implication in the case of some weak verbs. e.g.

لِ	جَلَسْتُ لِأَنْ أُسْتَرْجِحَ	(جَلَسْتُ لِأَنْ أُسْتَرْجِحَ)
	مَا كَانَ الصَّدِيقَ لِيَخُونَ صَدِيقَهُ	(لِأَنْ يَخُونَ صَدِيقَهُ)
	وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ	(لِأَنْ تُبَيِّنَ لِلنَّاسِ)
	إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِیَغْفِرَ لَكَ اللَّهُ	(لِأَنْ یَغْفِرَ لَكَ)
	فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا	(لِأَنْ يَكُونَ لَهُمْ)

This *ل* is used with the imperfect in sentences which are negated by *مَا كَانَ* or *لَمْ يَكُنْ* and in this case also the particle *أَنْ* is implied.

When the verb is expressed along with ل which is after a negative or additional letter, then in such a case, أَنْ must be expressed, e.g.

لِنَلَّا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حِجَّةً
لِنَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ

If the sentence is preceded by a past tense verb, then أَنْ becomes implied. e.g. وَمَا كَانَ اللَّهُ لِيُنذِرَهُمْ وَأَنْتَ فِيهِمْ or only indicating the meaning, like: لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ: لَامُ الْجَحُودِ.

أَوْ	يُحْرَمُ التَّلْمِيزَ الْمَكَافَاةَ أَوْ يُجْتَهِدُ	إِلَّا أَنْ يَجْهَدَ
حَتَّى	لَا تَأْكُلْ حَتَّى تَجُوعَ	حَتَّى أَنْ تَجُوعَ
ف	لَنْ نَبْرَحَ الْأَرْضَ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى	حَتَّى أَنْ يَرْجِعَ
و	إِصْنَعِ الْمَعْرُوفَ فَتَنَالِ الشُّكْرَ	لِكَ (ف) أَنْ تَنَالَ الشُّكْرَ
	لَا تَنْظُرْ إِلَى عِيُوبِ النَّاسِ وَتَمَهَّلْ عِيُوبَكَ	و حَالِكَ أَنْ تَمَهَّلَ عِيُوبَكَ

THE JUSSIVE MOOD: المضارع المجزوم

The Jussive Mood is formed when an imperfect tense verb is preceded or governed by any one of the following particles. The imperfect appearing after these particles takes جَزَمٌ as explained below. In the case of the five verbs الْأَفْعَالُ الْخَمْسَةُ the subjunctive and jussive moods are indicated by the dropping of the ن. The particles of the jussive mood are:

لَمْ	not
لَمَّا	not yet
لِ	he must (do) – <i>this is known as the ل of command (indirect order)</i>
لَا	don't (do) – <i>negative of the prohibition</i>

The above particles are used in the following cases:

- (i) In order to negate an action/statement. The imperfect tense here gets the force (meaning) of the perfect (past tense) when preceded by the particle **لَمْ**. e.g.

لَمْ يَكْتُبْ *he has not written*

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى *does he not know that Allah watches*

لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفْوًا أَحَدٌ

- (ii) In the meaning of ‘not yet’, when preceded by **لَمَّا** e.g.

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

And ‘iman’ has not yet entered into your hearts.

لَمَّا يَقْضِ مَا أَمَرَهُ

he has not yet fulfilled what (Allah) has commanded him.

Sometimes, the verb itself is dropped, like when you are asked هَلْ دَخَلْتَ الْبَلَدَ؟, you would say: قَارَبْتُهَا وَلَمَّا i.e. لَمَّا أَدْخَلْتُهَا , *I have not yet entered it.*

- (iii) In the third person to express a command which is generally strengthened by a prefix **لِ** e.g.

يَكْتُبْ *he must write!/Let him write*

(If the conjunction **فِ** preceded the command, this **لِ** loses its vowel and becomes saakin):

فَلْيَكْتُبْ *so he must write!*

وَلْيَكْتُبْ *and he must write!*

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

So, whoever is present (witnesses) the month he should fast (in the month)

لِيَنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ

Let those who are wealthy spend from their wealth

وَلْيَكْتُبْ كَاتِبٌ بِمَا عَلَّمَهُ اللَّهُ

And the scribe must write of what Allah has taught him

- (iv) After the لا of prohibition (لا النهي) , seeking not to do something or in supplication. e.g.

لَا تَكْتُبْ	<i>don't write!</i>
لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ	<i>don't enter houses other than your own houses...</i>
لَا تُشْرِكْ بِاللَّهِ	<i>don't make partners to Allah</i>
رَبَّنَا لَا تُؤَاخِذْنَا	<i>Oh our Lord, don't take us to task (accountability)...</i>

- (v) After the conditional particle إِنْ the following imperfect verb takes the jussive mood. e.g.

إِنْ تَجْلِسْ	<i>If you sit, I will sit</i>
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The Jussive mood in case of weak verbs is by implication. Besides the above four particles the particles like مَنْ who, إِنْ if, مَهْمَا whatever etc. also bring about the jussive mood in the imperated verbs.

Examples:

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهَ آخَرَ	<i>don't make anything with Allah as another god</i>
مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ	<i>Whosoever was not thankful to men has not been thankful to Allah</i>
وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ...	<i>And if there were among you a hundred steadfast...</i>
وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ	<i>Whoever holds fast to Allah's (guidance) he has been (perfectly) guided</i>
مَنْ يُسَافِرْ يَزِدْ تَجَارِبَهُ	<i>Whoever travels, his experience grows</i>
وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ فَهُوَ مُؤْمِنٌ	<i>Whoever does righteous deeds, then he is a (true) believer...</i>
مَنْ يَتَعَبُ فِي صُغُرِهِ يَتَمَتَّعُ فِي كِبَرِهِ	<i>Whoever works hard in his young age enjoys in his old age</i>

Besides these, there are particles which change the imperfect tense into jussive mood differently as they are conditional to another action. Hence, these are, in other words, known as conditional particles in which the action of the first verb is conditional to the action of the second one. Both the verbs are expressed in the jussive mood. Some of these particles which take to imperfect tense verbs in the jussive mood are:

إِنْ	if	إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ
أَيْنَ	wherever	أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ
مَنْ	whoever	مَنْ يَعْمَلْ سُوءً يُجْزَ بِهِ
مَهْمَا	whatever	مَهْمَا تَأْمُرِ الْقَلْبُ يَفْعَلْ
كَيْفَمَا	however	كَيْفَمَا تَقُلْ أَفْعَلْ
أَيَّانَ	which ever	فَأَيَّانَ تَعْدِلُ بِهِ الرِّيحُ تَنْزِلُ
حَيْثُمَا	wherever	حَيْثُمَا تَسْتَقِيمُ يُقَدِّرْ لَكَ اللَّهُ نَجَاحًا
أَيُّ	whichever	أَيُّ بَسْتَانٍ تَدْخُلُ تَبْتَهَجُ
إِذَا	when	إِذَا تَأْتِي تَجِدْ عِنْدَهُ
مَا	whatever	وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ
مَتَى	when	مَتَى اصْطَعِ الْعِمَامَةَ تَعْرِفُونِي
أَيُّ	wheresoever	

The first verb in these sentences is conditional for the action of the second verb.

Examples:

إِنْ تَجْلِسْ أَجْلِسْ	<i>If you sit, I will sit</i>
إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ	<i>If you help Allah, he will help you</i>
مَنْ يَظْلِمْ يَظْلَمْ	<i>Whoever commits injustice will be dealt with unjustly (as a consequence)</i>
إِذَا تَفْعَلْ شَرًّا تَنْدَمْ	<i>when you do some evil you will repent</i>
مَتَى تَسَافِرْ أَصَافِرْ مَعَكَ	<i>Whenever you travel, I will travel with you</i>
أَيَّانَ تُنَادُ أَجُوبُكَ	<i>Whenever you call, I will respond</i>

مَهْمَا تُنْفِقُ فِي الْخَيْرِ يَخْلِفَهُ اللَّهُ	<i>Whatever you spend in good cause, Allah will return it to you</i>
أَيْنَ تَذْهَبُ أَذْهَبَ مَعَكَ	<i>Wherever you go, I will go with you</i>
أَيْنَ يَذْهَبُ ذُو الْعِلْمِ يُكْرَمُ	<i>Wherever a man of knowledge goes, he will be honoured</i>
حَيْثُمَا يَنْزِلُ الْمَطَرُ يَنْمُ الزَّرْعُ	<i>Wherever the rain falls, plants grow</i>
كَيْفَمَا تُعَامِلُ صَدِيقَكَ يُعَامِلُكَ	<i>How you deal with your friend, he will deal with you similarly</i>
أَيُّ بَسْتَانٍ تَدْخُلُ تَبْتَهِجُ	<i>Whichever garden you enter, you will enjoy</i>

As in the case of the subjunctive mood, the same changes take place in the jussive in the dual and plural forms. The *و* of the third person and second person dual for the masculine and feminine and the second and third person masculine plural is dropped. The *و* of the second and third person masculine is replaced by an alif *ا* and it is dropped when the verb is suffixed with a pronominal suffix. e.g.

Examples:

<u>Indicative</u>	<u>Jussive</u>	<u>with suffix</u>
تَكْتُبُونَ	تَكْتُبُوا	تَكْتُبُوهُ
تَكْتُبِينَ	تَكْتُبِي	تَكْتُبِيهِ
يَكْتُبُونَ	يَكْتُبُوا	يَكْتُبُوهُ
يَكْتُبَانِ	يَكْتُبَا	يَكْتُبَاهُ

MODEL SENTENCES

- ١ - مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ
- ٢ - أَنَا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ
- ٣ - إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرِ لَهُمْ وَلَا لِيُهْدِيَهُمْ طَرِيقًا
- ٤ - لَنْ تَسْأَلُوا النَّبِيَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ
- ٥ - قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى
- ٦ - قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَجِيلٍ وَعَنْبٍ فَتَفْجُرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا أَوْ تَسْقُطَ السَّمَاءُ كَمَا زَعَمْتِ عَلَيْنَا كَسَفًا أَوْ تَأْتِيَنَا بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا
- ٧ - وَمَا كَانَ اللَّهُ لِيُذِرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ
- ٨ - وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
- ٩ - وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ
- ١٠ - مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ
- ١١ - وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
- ١٢ - أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ وَوَضَعْنَا عَنكَ وِزْرَكَ
- ١٣ - إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ
- ١٤ - لَا يَجِلُّ لِلْمُسْلِمِ أَنْ يَهْجِرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ
- ١٥ - وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا وَلَوْ حَرَضْتُمْ

THE ENERGETIC MOOD: نُؤْنُ التَّوَكِيدِ

The jussive is rendered more emphatic by suffixing نُ (النُّونُ الثَّقِيلَةُ) or نْ (النُّونُ الْخَفِيفَةُ) to it. The energetic mood or التَّوَكِيدُ is formed by the above suffixes to the imperfect for making oaths, requests and prohibitions and the vowel of the last letter of the verb is changed into fat-hah. This نُ / نْ adds emphasis to the imperfect verbs or commands (jussive only). When an imperfect is made energetic or emphatic, the ' or الرَّفْعُ and the ن are dropped. In the second person feminine the third radical gets ' and the masculine plural takes the dammah ' . When a feminine plural is made emphatic, the ن of the plural is separated by an alif and the ن of emphasis takes kasrah. A past tense verb cannot be made energetic in this manner. e.g.

لَا فَعَلْنَ

I will certainly do

لَا تَفْعَلْنَ

you must do not it (at any cost)

لَا تَفْعَلِينَ

you must not do it

لَتَفْعَلْنَ

you must (all) certainly do it (f)

The indirect order

لِيَكْتُبْ

let him write, is rendered emphatic as:

لِيَكْتُبَنَّ

certainly he must write or

لِيَكْتُبِنَ

he must write.

The difference between the energetic mushaddad نُ and the emphatic saakin نْ is that the energetic نُ (النُّونُ الثَّقِيلَةُ) is suffixed to all the forms of the imperfect, while the نْ (النُّونُ الْخَفِيفَةُ) is suffixed to some of them only. Normally, the ل with fat-hah is prefixed to these forms in the case of affirmation and لا in the case of negation.

The imperfect tense is made energetic/emphatic when it is a clause in the swearing / oath, not separated from the ل of emphasis. An imperfect tense can be made energetic, if it is preceded by إِمَّا or an imperative, request or a presentation etc.

These forms / moods are not common in modern Arabic writings. In the Holy Qur'an and classical prose writings these are used for exhortations. They are further strengthened by prefixing ل and in the case of negative by prefixing لَا as explained below.

لَا تَفْعَلَنَّ *certainly, you shall not do*

The conjugation of the energetic mood in case of (النُّونُ الثَّقِيلَةُ) نَّ is done in the following manner.

لَيَفْعَلَنَّ	he must do	3rd person	masculine	singular
لَيَفْعَلَانَّ	they two must do	3rd person	masculine	dual
لَيَفْعَلُنَّ	they (all) must do	3rd person	masculine	plural
لَتَفْعَلَنَّ	she must do	3rd person	feminine	singular
لَتَفْعَلَانَّ	they two must do	3rd person	feminine	dual
لَتَفْعَلُنَّ	they (all) must do	3rd person	feminine	plural
لَتَفْعَلَنَّ	you must do	2nd person	masculine	singular
لَتَفْعَلَانَّ	you two must do	2nd person	masculine	dual
لَتَفْعَلُنَّ	you (all) must do	2nd person	masculine	plural

لَتَفْعَلْنَ	you must do	2nd person	feminine	singular
لَتَفْعَلَانِ	you two must do	2nd person	feminine	dual
لَتَفْعَلْنَ	you (all) must do	2nd person	feminine	plural
لَأَفْعَلَنَّ	I must do	1st person	masculine & feminine	singular
لَنَفْعَلَنَّ	we must do	1st person	masculine & feminine	plural

The conjugation of the energetic mood in case of (النُّونُ الْخَفِيفَةُ ن) is expressed in the following forms only.

لَيَفْعَلَنَّ	he must do	3rd person	masculine	singular
لَيَفْعَلَنَّ	they (all) must do	3rd person	masculine	plural
لَتَفْعَلَنَّ	she must do	3rd person	feminine	singular
لَتَفْعَلَنَّ	you must do	2nd person	masculine	singular
لَتَفْعَلَنَّ	you (all) must do	2nd person	masculine	plural
لَتَفْعَلَنَّ	you must do	2nd person	feminine	singular
لَأَفْعَلَنَّ	I must do	1st person	masculine & feminine	singular
لَنَفْعَلَنَّ	we must do	1st person	masculine & feminine	plural

The use of energetic mood is the same for the simple and the derived verbs.

An imperative or command can be made energetic when it is used to request or demand something. Weak letters dropped in verbs due to the occurrence of two saakin letters consecutively will be restored in this process. e.g.

أَرْمِينَ (أَرَمَ)	<i>You must throw</i>
قُومِينَ (قَمَ)	<i>You must stand up</i>

The energetic ن is separated by an alif from the imperfect verb (feminine) and the ن or النُّونُ الْخَفِيفَةُ is not used in such a case. e.g.

إِضْرِبْنَ	(إِضْرِبْنَ + نَ)	<i>You all must beat (fem.)</i>
لَا تَضْرِبْنَ	(لَا تَضْرِبْنَ + نَ)	<i>You all must not beat</i>
لَا تَضْرِبَنَّ	(لَا تَضْرِبَنَّ + نَ)	<i>You must not beat</i>

But, the defective verbs having ِ kasrah in the second radical letter retain their weak letters.

إِخْشَوْنَ	<i>You must all fear</i>
إِرْضَيْنَّ	<i>You must be satisfied (fem.)</i>

The energetic mood is expressed only in the following cases:

- (a) The statement is a request or a prohibition
- (b) Appearing after the conditional particle إِذَا
- (c) It is a clause after an oath preceded by the ل of the clause
 - (i) in the affirmative
 - (ii) in the future tense
 - (iii) not separated by anything from the ل of the clause.

MODEL SENTENCES

- ١ - لَأَفْعَلَنَّ ذَلِكَ غَدًا
- ٢ - إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفْ
- ٣ - لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلْبِنُكُمْ أَجْمَعِينَ
- ٤ - وَاللَّهِ لَأَكْرِمَنَّ جَارِي
- ٥ - وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ
- ٦ - لِأَجْزِيَنَّهُ بِالْإِحْسَانِ إِحْسَانًا
- ٧ - لَيُنْفِقَنَّ الْقَادِرُ فِي سَبِيلِ الْخَيْرِ
- ٨ - لَا تَصْغِيَنَّ إِلَى الشَّائِعَاتِ
- ٩ - لَيَبْتَ الْعِلْمُ يَكْثِفَنَّ كُلَّ الْأَمْرَاضِ
- ١٠ - وَاللَّهِ لَسَوْفَ أَدْفَعَنَّ عَنْ بِلَادِي
- ١١ - تَاللَّهِ لَيَنْتَصِرَنَّ الْحَقُّ
- ١٢ - لَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ
- ١٣ - لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ
- ١٤ - لَيُنْفِقَنَّ ذُو سَعَةٍ مِنْ سَعَتِهِ
- ١٥ - لَيَتَذَكَّرَنَّ أَقْصَىٰ جَهْدِكَ لِتَفْوُزَ

PASSAGE FOR ANALYSIS

(ألف)

قَالَتِ الْأُمُّ لِابْنِهَا اسْمَعِيلَ: "جَاءَ مَوْعِدُ ذَهَابِكَ إِلَى الْمَدْرَسَةِ" وَلَمْ تَخْرُجْ كِعَادَتِكَ. قَالَ اسْمَعِيلُ: "لَمْ أَجِدْ كِتَابَ الْقِرَاءَةِ وَأَنَا أَبْحَثُ عَنْهُ". قَالَتْ: لِاتْمَهَّلْ نِظَامَ حَجْرَتِكَ وَلَا تَنْمُ قَبْلَ أَنْ تَعْمَلَ وَاجِبَاتِكَ وَتَضَعْ كِتَابَكَ فِي حَقِيقتِكَ. لِتَعْوِذْ كُلَّ مَنَا النِّظَامِ، وَلِيَضَعْ حَاجَاتِهِ فِي مَكَانِهَا الْمُنَاسِبِ وَلِيَنْمُ مَبْكَرًا لِیَسْتَقِظَ مَبْكَرًا وَيَذْهَبَ إِلَى عَمَلِهِ فِي الْمَوْعِدِ الْمُنَاسِبِ.

أحب اسماعيل أن يتنزه في حديقته كي يتمتع بالحضرة والهواء الطلق فصحبه والده الي الحديقة واخذًا يسيران بين اشجارها ونظر الوالد الي شجرة وقال لاسماعيل "لن تخرج من الحديقة اليوم إلا بحديد مفيد تضيفه الي معلوماتك، انظر الي هذه الورقة، أشار الي ورقة وطلب منه أن يقطفها.

ومدّ أحمد يده ليقطع الورقة ولكنه دهش، فقد رأى الورقة تطير في الهواء فالتفت الي والده فوجده يتسّم فقال: إنّ هذه حشرة كانت تقف ساكنة في مكانها ولن تستطيع أن تميز بينها وبين اوراق الشجرة من اول نظرة فلا عجب ان تظهر كأنها جزء من الشجرة.

وهذه الحشرة الورقية غداء شهى لبعض الطيور ولهذا تبحث عنها كي تأكلها. قال اسماعيل : إنني يا والدي سوف أحاول أن أتأمل الطبيعة لاعرف عجائبها. قال الوالد: إذن تزداد علما وثقافة.

(ب)

وقف الفتيان الثلاثة يقولون لأبيهم العجوز المتهدم: " إنّ أميرنا الشيخ سالم الصباح ورجاله محصورون في القصر الاحمر. والله، لنسرعن الي القتال، وحق الوطن لنحاربين المعتدين، تالله لنتصرن الحق. قال الأب: على بركة الله أيها الأبناء والله يتولاني واليكم كلمات: ليقاتلن كل منكم وليبذلن أقصى جهده ولا يخف الموت، ولا يرهبن شدته، فان الخوف قتال. إمّا ينتصرو فذاك، وأمّا يقتلن فله الجنة. فقالوا لأبيهم سنكون كما تحب. فالتفت لأكبرهم وقال: سافرن واجعلن من نفسك مثلاً لأخوتك فبإمثالكم يحيا الوطن.

VOCABULARY

<i>he spoils</i>	يُضِيعُ	<i>he discloses, talks aloud</i>	يُجْهَرُ
<i>he forgives</i>	يَغْفِرُ	<i>he reveals</i>	يُكْشِفُ
<i>they rejected</i>	كَفَرُوا	<i>he stood</i>	وَقَفَ
<i>we believe</i>	نُؤْمِنُ	<i>he spends</i>	يَبْذُلُ
<i>it falls</i>	تَسْقُطُ	<i>he accompanied</i>	صَحِبَ
<i>he claimed</i>	زَعَمَ	<i>he takes refuge</i>	يَلْجَأُ
<i>it climbs up</i>	تَرْقَى	<i>article</i>	مَقَالَةٌ
<i>he leaves</i>	يَذُرُ	<i>sin</i>	ذَنْبٌ
<i>he distinguishes</i>	يُمَيِّزُ	<i>path, road</i>	طَرِيقٌ
<i>you are sad</i>	تَحْزَنُ	<i>righteousness</i>	بِرٌّ
<i>he depends on</i>	يَتَوَكَّلُ عَلَى	<i>spring of water</i>	يَنْبُوعٌ
<i>he obeys</i>	يُطِيعُ	<i>date palm</i>	نَخِيلٌ
<i>he lost</i>	فَاتَ	<i>grape</i>	عِنَبٌ
<i>I know</i>	أَعْلَمُ	<i>leaf</i>	وَرَقَةٌ
<i>he returns</i>	يَعُودُ	<i>open, clear</i>	مُبِينٌ
<i>it gushes out</i>	تَفْجُرُ	<i>system</i>	نِظَامٌ
<i>he touches</i>	يَمْسُ	<i>home work, obligatory</i>	وَاجِبٌ
<i>he kept</i>	وَضَعَ	<i>suitable</i>	مُنَاسِبٌ
<i>they were cruel</i>	ظَلَمُوا	<i>across, during</i>	خِلَالَ
<i>he was</i>	يَكُونُ	<i>decoration</i>	زُخْرُفٌ
<i>he sends</i>	يَبْعَثُ	<i>messenger</i>	رَسُولٌ
<i>he rewards</i>	يَجْزِي	<i>dirty, impure</i>	خَبِيثٌ
<i>he spends</i>	يُنْفِقُ	<i>rich</i>	غَنِيٌّ
<i>he reaches</i>	يَبْلُغُ	<i>highest</i>	أَعْلَى

<i>chest</i>	صدر	<i>he was astonished</i>	دهش
<i>palace</i>	قصر	<i>he turned towards</i>	التفت
<i>opponent</i>	خصم	<i>it increases</i>	يزداد
<i>greenery</i>	خضرة	<i>he hastens</i>	يسرع
<i>first</i>	أول	<i>terrifies</i>	يرهب
<i>truthful</i>	صادق	<i>insect</i>	حشرة
<i>truth</i>	صدق	<i>food</i>	غذاء
<i>straight</i>	مستقيم	<i>nature</i>	طبيعة
<i>path</i>	صراط	<i>culture, knowledge</i>	ثقافة
<i>neighbour</i>	جار	<i>youth</i>	فتية
<i>way</i>	سبيل	<i>oppressors</i>	معتدين
<i>practice</i>	عادة	<i>extreme</i>	مثلا
<i>competent</i>	قادر	<i>intensity</i>	شدة
<i>treasure</i>	كنز	<i>nation</i>	وطن
<i>youths</i>	فتيان	<i>he defends</i>	يدافع
<i>fight</i>	قتال	<i>comfort, ease</i>	سعة
<i>bravery</i>	شجاعة	<i>profit</i>	ربح
<i>ruler</i>	أمير	<i>success</i>	نجاح
<i>fixed time</i>	موعد	<i>he was present</i>	شهد
<i>effort</i>	جهد	<i>war</i>	حرب
<i>extreme</i>	أقصى	<i>spring of water</i>	ينبوع
<i>old man, woman</i>	عجوز	<i>he migrates</i>	يهجر
<i>you are adding</i>	تضيف	<i>he obeyed</i>	اطاع
<i>information</i>	معلومات	<i>destructive</i>	قتال
<i>he plucks</i>	يقطف	<i>disturbed</i>	متهدم

LESSON FIFTEEN

الْمَبْنِي لِلْمَعْلُومِ وَالْمَبْنِي لِلْمَجْهُولِ مِنَ الْأَفْعَالِ

ACTIVE AND PASSIVE VOICES

The verbs explained in the previous lesson are in the active voice **الْفِعْلُ الْمَبْنِي لِلْمَعْلُومِ**. A verb in the active voice is a verb for which the acting agent or subject **الْفَاعِلُ** is known. The verb in the passive voice **الْفِعْلُ الْمَجْهُولُ** is the verb for which the **الْفَاعِلُ**, the acting agent or the subject is not known (**مَجْهُولُ فَاعِلُهُ**) or is not mentioned.

The passive of the perfect (past tense) is formed from the active by changing the vowels of the first and the second radical letters. The first letter takes ' Dhammah and the second radical letter takes َ kasrah, while the third letter retains its vowel, like:

فُعِلَ	it was done	(from فَعَلَ)
كُتِبَ	it was written	(from كَتَبَ)

Such a verb is also known as **الْمَبْنِيُّ لِلْمَجْهُولِ**

The passive of the perfect is formed and conjugated in the same manner as the active with the same suffixes representing the gender, number and person of the subject. The conjugation of the passive of the perfect is as follows.

فُعِلَ	it was done	3rd person	masculine	singular
فُعِلَا	they two were done	3rd person	masculine	dual
فُعِلُوا	they (all) were done	3rd person	masculine	plural
فُعِلَتْ	she was done	3rd person	feminine	singular
فُعِلْتَا	they two were done	3rd person	feminine	dual
فُعِلْنَ	they (all) were done	3rd person	feminine	plural

فَعَلْتَ	you were done	2nd person	masculine	singular
فَعَلْتُمَا	you two were done	2nd person	masculine	dual
فَعَلْتُمْ	you (all) were done	2nd person	masculine	plural
فَعَلْتِ	you were done	2nd person	feminine	singular
فَعَلْتُمَا	you two were done	2nd person	feminine	dual
فَعَلْتُنَّ	you (all) were done	2nd person	feminine	plural
فَعَلْتُ	I was done	1st person	masculine & feminine	singular
فَعَلْنَا	we were done	1st person	masculine & feminine	plural

The imperfect of the simple verb in the passive voice is formed by the prefix taking ' DHammah and the second radical letter taking ' fat-hah and is conjugated in the same manner as the active voice. eg.

يُفَعَّلُ	it is being done
يُعْرَفُ	it is known
يُكْتَبُ	it is written
يُؤْمَرُ	it is commanded

In the passive voice, the acting agent or the فاعل is not used. In other words, the subject is not known or is not to be mentioned.

As the subject is not mentioned in the passive voice, the direct object is considered as the substitute for the subject and is known as نائب الفاعل and it takes the nominative ending or المرفوع.

The conjugation of the passive of the imperfect is as follows.

يُفْعَلُ	he/it is being done	3rd person	masculine	singular
يُفْعَلَانِ	they two are being done	3rd person	masculine	dual
يُفْعَلُونَ	they (all) are being done	3rd person	masculine	plural
تُفْعَلُ	she/it is being done	3rd person	feminine	singular
تُفْعَلَانِ	they two are being done	3rd person	feminine	dual
يُفْعَلْنَ	they (all) are being done	3rd person	feminine	plural
تُفْعَلُ	you are being done	2nd person	masculine	singular
تُفْعَلَانِ	you two are being done	2nd person	masculine	dual
تُفْعَلُونَ	you (all) are being done	2nd person	masculine	plural
تُفْعَلِينَ	you are being done	2nd person	feminine	singular
تُفْعَلَانِ	you two are being done	2nd person	feminine	dual
تُفْعَلْنَ	you (all) are being done	2nd person	feminine	plural
أُفْعَلُ	I am being done	1st person	masculine & feminine	singular
نُفْعَلُ	we are being done	1st person	masculine & feminine	plural

In the case of the passive voice, the subject is dropped and the direct object is substituted as نَائِبُ الْفَاعِلِ as explained already. The subject is dropped either due to lack of knowledge or the subject remaining unknown or for some other reason including for eloquence in the expression wherein the subject is not disclosed.

If the نَائِبُ الْفَاعِلِ is feminine, the verb in the passive voice is also feminine. The rules relating to the فَاعِلٌ are applicable to the نَائِبُ الْفَاعِلِ also. If the verb is a transitive one, taking more than one object (مَفْعُولٌ) and expressed in the passive, its first object becomes نَائِبُ الْفَاعِلِ and the remaining are expressed in the accusative. An intransitive verb can be expressed in the passive, if the نَائِبُ الْفَاعِلِ is a sentence or an adverb or a مَصْدَرٌ. e.g.

فُجِحَ الْبَابُ	the door was opened
قُرِئَ الْقُرْآنُ	the Qur'an was recited
سُرِقَ الْمَالُ	the goods were stolen
فُتِحَتِ الْمَدْرَسَةُ	the school was opened
فُتِحَتِ الْأَبْوَابُ	the doors were opened
رُوِيَ عَنْ رَسُولِ اللَّهِ	reported from the messenger of Allah

The نَائِبُ الْفَاعِلِ is also dropped in order to make the statement brief, impressive and beautiful, like: مَنْ طَابَتْ مَرْيَتُهُ حَمِدَتْ مَيِّرَتُهُ instead of saying مَنْ طَابَتْ مَرْيَتُهُ حَمِدَ النَّاسُ مَيِّرَتَهُ, similarly:

يَا أَيُّهَا النَّاسُ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ لَكُمْ انْتَشِرُوا فَانْتَشِرُوا

If the direct object is not mentioned in the sentence in the passive voice as well as the subject (as a rule), an adverb or a genitive clause or an infinitive mentioned in the sentence is substituted as نَاعِبُ الْفَاعِلِ. e.g.

سَيَّرَ فَرَسًا	<i>one Farsaq (mile) was travelled</i>
صِيَّمَ رَمَضَانَ	<i>fasting was observed in Ramadhan</i>
فَرَّ بِزَيْدٍ	<i>Zaid was passed by</i>
جَلَسَ جَلْسَةَ الْأَمِيرِ	<i>he was seated as the seating of an Amir</i>

This is permitted only when the above are specified in the sentence and not expressed in general, like: صِيَّمَ زَمَنٌ *fasting was observed for a period* as زَمَنٌ is an indefinite noun (adverb) or like: ضَرَبَ ضَرْبٌ, again in this case ضَرْبٌ is indefinite, which is not permissible.

In the active voice both the subject فَاعِلٌ and the direct object مَفْعُولٌ are mentioned, while in the passive voice only the direct object is mentioned indicated by ' and is used as the substituted for the subject. The difference between the active voice and the passive voice is illustrated below:

ACTIVE الْمَفْعُولُ	PASSIVE الْمَنْجُوعُ
غَرَسَ الرَّجُلُ الشَّجَرَ <i>the man planted the tree</i>	غُرِسَ الشَّجَرُ <i>the tree was planted</i>
ضَرَبَ الْوَلَدُ الْبِنْتَ <i>the boy struck the girl</i>	ضُرِبَتِ الْبِنْتُ <i>the girl was beaten</i>
قَرَأَ الْوَلَدُ الْكِتَابَ <i>the boy read the book</i>	قُرِئَ الْكِتَابُ <i>the book was read</i>
فَرَضَ اللَّهُ الصَّلَاةَ <i>Allah has made the salaath fardh</i>	فُرِضَتِ الصَّلَاةُ <i>The salaath was made fardh</i>

The verbs in the passive of the imperfect are expressed only in the above forms as there is no vowel change in the second radical of the imperfect or there are no groups of the imperfect as in the case of the active voice.

The imperfect verb in the passive voice takes the moods of the imperfect, namely, the indicative المرفوع, the subjunctive المنصوب, the jussive المحروم and the energetic moods التوكيد exactly in the same manner as in the case of the active voice and are governed by the same particles indicated by the respective endings.

MODEL SENTENCES

- ١ - يَعْرِفُ الْمُجْرِمُونَ بِسِيْمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ
- ٢ - هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ
- ٣ - قِيلَ ادْخُلِ الْجَنَّةَ
- ٤ - وَنْفِخْ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ
- ٥ - وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ
- ٦ - ذَلِكَ أَذْنَىٰ أَنْ يُعْرِفَنَ فَلَا يُؤْذَنَ
- ٧ - كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ
- ٨ - وَسِيَقَ الَّذِينَ اتَّقَوْا إِلَى الْجَنَّةِ زُمَرًا
- ٩ - وَخَشِيرَ لِسْلِيمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ فَهُمْ يُوزَعُونَ
- ١٠ - وَخَلِقَ الْإِنْسَانَ ضَعِيفًا
- ١١ - جَمَعَ الشَّمْسُ وَالْقَمَرُ
- ١٢ - فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ
- ١٣ - فَمَنْ رُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ
- ١٤ - إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا
- ١٥ - وَوُفِّيَتْ كُلُّ نَفْسٍ بِمَا كَسَبَتْ

VOCABULARY

<i>he was asked</i>	سَبِلَ	<i>driven</i>	سَبَقَ
<i>it was opened</i>	فُتِحَ	<i>gathered</i>	حُضِرَ
<i>he remains forever</i>	يُخَلَّدُ	<i>being distributed</i>	يُوزَعُونَ
<i>he is known</i>	يُعْرَفُ	<i>was created</i>	خُلِقَ
<i>it was told</i>	قِيلَ	<i>was gathered</i>	جُمِعَ
<i>he was brought</i>	جِيءَ بِهِ	<i>taken out</i>	زُحِرِحَ
<i>it was decided</i>	قُضِيَ	<i>was put in</i>	أُدْخِلَ
<i>it was planted</i>	عُرِسَ	<i>was tremoured</i>	زُلْزِلَ
<i>it was blown</i>	نُفِخَ	<i>was preserved</i>	وُقِفَتْ
<i>it was written</i>	كُتِبَ	<i>was praised</i>	حُمِدَتْ
<i>you were promised</i>	تُوْعِدُونَ	<i>it was fine</i>	طَابَتْ
<i>it would be taken</i>	يُؤْخَذُ	<i>give room to</i>	تَفَسَّحُوا
<i>they are being hurt</i>	يُؤْذِنَ	<i>they come out</i>	يَنْسَلُونَ
<i>torment</i>	عَذَابٌ	<i>group</i>	زُمْرٌ
<i>disgraced</i>	مُهَانَأً	<i>trembling</i>	زَلْزَالٌ
<i>criminals</i>	مُجْرِمُونَ	<i>secret</i>	سِرِّيَّةٌ
<i>sign</i>	سِيْمًا	<i>gatherings</i>	مَجَالِسٌ
<i>feet</i>	أَقْدَامٌ	<i>mutual counselling</i>	تَوَاصِيٌ
<i>hair on forehead</i>	نَاصِيَةٌ	<i>maximum, utmost</i>	أَقْصَى
<i>hell</i>	جَهَنَّمُ	<i>ease</i>	سَعَةٌ
<i>trumpet</i>	صُورٌ	<i>accustomed to</i>	تَعَوَّدَ
<i>prophet</i>	نَبِيٌّ	<i>customs, traditions</i>	شَائِعَاتٌ
<i>paradise</i>	جَنَّةٌ	<i>neighbour</i>	جَارٌ
<i>martyrs</i>	شُهَدَاءٌ	<i>old age</i>	الْكِبَرُ

LESSON SIXTEEN

إِسْمُ الْفَاعِلِ وَاسْمُ الْمَفْعُولِ وَالْمُبَالَغَةُ

ACTIVE AND PASSIVE PARTICIPLES AND EXAGGERATION

THE ACTIVE PARTICIPLES **إِسْمُ الْفَاعِلِ** :

The active participle **إِسْمُ الْفَاعِلِ** is a noun representing the name of a person performing an act or a noun of agency. It is expressed in the form of **فَاعِلٌ** and has a sound plural. It is formed from the simple verbs by adding an alif ا after the first radical letter and the second radical letter taking kasrah ِ as explained below and is used as a noun or sometimes in the meaning of the respective verb. The active participle is derived from the verbal noun and the person or the agency from whom the act was performed is also reflected in it and this form is also used to express the professional names as follows:

verb	Active Participle (masc.)	(fem.)	
فَعَلَ	فَاعِلٌ	فَاعِلَةٌ	<i>doing/doer</i>
غَفَرَ	غَافِرٌ	غَافِرَةٌ	<i>forgiving</i>
كَتَبَ	كَاتِبٌ	كَاتِبَةٌ	<i>writing/writer</i>
قَبِلَ	قَابِلٌ	قَابِلَةٌ	<i>accepting</i>
عَلِمَ	عَالِمٌ	عَالِمَةٌ	<i>knowing/scholar</i>
دَعَا	دَاعٍ	دَاعِيَةٌ	<i>caller</i>
سَمِعَ	سَامِعٌ	سَامِعَةٌ	<i>hearing/hearer</i>
قَامَ	قَائِمٌ	قَائِمَةٌ	<i>standing</i>
ذَهَبَ	ذَاهِبٌ	ذَاهِبَةٌ	<i>going/one who goes</i>

The active participle takes a sound plural as shown below:

singular	dual	plural	
فَاعِلٌ	فَاعِلَانِ	فَاعِلُونَ	for masculine
فَاعِلَةٌ	فَاعِلَتَانِ	فَاعِلَاتٌ	for feminine

The active participles and the passive particles in Arabic are of two fold nature. They are used as verbs governing the objects in the accusative. e.g.

زَيْدٌ قَاتِلٌ عُمَرَ *Zaid is fighting Umar*

Sometimes, they are used as nouns of agency or as professional names like:

زَيْدٌ فَاضِلٌ *Zaid is learned man*

جَاءَ عَالِمٌ *A scholar has come*

The active participle used in a sentence is expressed as per the verb from which it is derived. If the verb is intransitive, the active participle takes رَفَعَ (DHamah) and if it is transitive, it also takes the direct object in the accusative, e.g.

مَا غَافِلٌ الْمُدْرِمُ الْيَقِظُ عَنْ خَصَائِصِ الْأَطْفَالِ

The alert teacher is not ignorant of the characteristics of the children

مَا مَانِعٌ رَيْئِيسُ الْعَمَلِ الْعَمَالِ حُقُوقَهُمْ

The Chief of Works will not deprive the workers of their rights

The active participle is expressed in two ways, namely, and definite with الَّ prefixed to it and without the definite article.

- (a) with the article الَّ in which case, it denotes the condition and is like a relative pronoun (the one....)

الْجَيْشُ هُوَ الْحَامِي جَمَى الْوَطَنِ (١)

الْعَادِلُ هُوَ الْمُعْطِي كُلِّ ذِي حَقٍّ حَقَّهُ (٢)

إِنَّهُ هُوَ الْعَفُوزُ الرَّجِيمُ (٣)

إِنَّكَ أَنْتَ الْوَهَّابُ (٤)

- (b) without the definite article, in which cases, it denotes a state or the future and is expressed along with a negative, interrogative, subject or as an adjective. e.g.

خَائِفٌ يَتَرَقَّبُ

...afraid, looking around

أِنِّي فَاعِلٌ ذَلِكْ غَدًا

I will be doing that tomorrow

وَكَلْبُهُمْ بِأَسِطِّ ذِرَاعَيْهِ بِالْوَصِيدِ

And their dog stretching its arms at the doorstep

إِنَّ اللَّهَ بِأَلْعُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

certainly, Allah will accomplish His desire, Allah had made a standard for every thing

لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ

There is none who can prevent of what you have given and no one who can give what you have stopped

الطَّائِرَةُ صَاعِدَةٌ رُكَّابُهَا فِي سُلْمِهَا

The aeroplane, its passengers are boarding it by the stairs

مِنْ غَلَامَاتِ الْمُنَافِقِ أَنَّهُ خَائِنٌ الْأَمَانَةَ وَمُخْلِفٌ الْوَعْدَ

The indications of a hypocrite is that he betrays the trust and breaks the promises

أَفَاتِقَةٌ مُنْتَجَاتِنَا الْمُنْتَجَاتِ الْأَجْنِبِيَّةِ

Are our products superior to the foreign products?

مَا مُخَفِّقَةٌ جَهْرُودُ الشُّعُوبِ فِي الْقَضَاءِ عَلَى الْعَدُوِّ

The efforts of the people in annihilating the enemy did not fail

إِنَّ اللَّهَ هُوَ الْعَفُورُ لِذُنُوبِ التَّائِبِينَ

Certainly, Allah is the forgiver of the sins of those who repent

The active participles indicating the professions are not verbs, e.g.

الصَّانِعُ الزَّارِعُ الْمُحَامِي الْقَاضِي

The active participle of the quadrilateral verbs (verbs with four radical letters) is formed in the pattern of مُفْعِلٌ by prefixing م to the first radical letter and the third radical taking kasrah and is expressed in the sound plural for both the gender. e.g.

مُتَرْجِمٌ translator مَبْرَمِجٌ programmer

Similarly, the active participle of the derived verbs are formed by changing the prefix of the imperfect into م with DHammah and the second radical letter taking kasrah. The last letter ends with tanween, as it is a noun and takes a sound plural. e.g.

مُنْتَجِبٌ	<i>elector</i>
مُرَاقِبٌ	<i>supervisor</i>
مُعَلِّمٌ	<i>teacher</i>
مُنَافِقٌ	<i>hypocrite</i>

ADJECTIVES AS ACTIVE PARTICIPLES: الصِّفَةُ الْمُشَبَّهَةُ واسمُ الْفَاعِلِ

الصِّفَةُ الْمُشَبَّهَةُ is an adjective derived from a root to indicate an inherent quality in a person or thing. e.g.

مَلَانٌ	كَسَلَانٌ	كَرِيمٌ	عَفِيفٌ
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الصِّفَةُ الْمُشَبَّهَةُ is an adjective derived from a root or the trilateral of the intransitive verb indicating the person performing an act evidently.

The الصِّفَةُ الْمُشَبَّهَةُ is expressed in the pattern of فَرِحَ in the following manner.

- i. فَعِلٌ to indicate sadness or happiness or a disease and its feminine form is expressed as فَعِلَةٌ. e.g.

فَرِحَ	شَرِمَ	فَطِنَ	غَضِبَ
رَضِيَ	رَضِيَتْ	فَطِنَتْ	غَضِبَتْ
الْفَائِزُ فَرِحَ	<i>the winner is happy</i>		
الْبِنْتُ فَرِحَتْ	<i>the girl is happy</i>		
الْوَلَدُ فَطِنَ	<i>the boy is clever</i>		

- ii. أَفْعَلٌ to indicate a defect or a decoration or colour and its feminine is expressed in the form of أَفْعَلَةٌ. e.g.

الْجِصَّانُ أَعْرَجٌ	<i>the horse is lame</i>
الرَّجُلُ أَسْمَرٌ	<i>the man is black</i>
السَّمَاءُ زُرْقَاءُ	<i>the sky is blue</i>

- iii. فَعْلَانٌ to indicate lack of something or fullness of something and the feminine of which is expressed in the form of فَعْلَى e.g.

الْحَيَوَانُ عَطْشَانٌ	<i>the animal is thirsty</i>
الْبَرْكَةُ مَلَأَى	<i>the pond is full</i>
الْحَوْضُ مَلَأَ	<i>the tank is full</i>
أَنَا جُوعَانَ	<i>I am hungry</i>

- iv. فَعَالٌ - فَعْلٌ - فَعِينٌ - فَعْلٌ - فَعْلٌ

from the trilateral verbs of the group of كَرَمٌ - يَكْرُمُ
كَرِيمٌ صَخَمٌ عَفِيفٌ

التَّاجِرُ شَرِيفٌ	<i>the merchant is honest</i>
الْجُنْدِيُّ شَجَاعٌ	<i>the soldier is courageous</i>
الْقَائِدُ بَطْلٌ	<i>the commander is a hero</i>
الْحَدِيدُ صُلْبٌ	<i>the iron is strong</i>

Any word derived from a trilateral verb to indicate the meaning of an active participle, but is not in the form of فَاعِلٌ is الصِّفَةُ الْمُشَبَّهَةُ . It is used as اسم الفاعل from the transitive verbs taking a direct object. The nouns following the الصِّفَةُ الْمُشَبَّهَةُ take three case endings.

السِّلْحَانَةُ بِطِيءٍ سِيرَهَا الفِيلُ صَخَمَ الْجِشَةَ

The الصِّفَةُ الْمُشَبَّهَةُ can also be used to indicate the times with it and to indicate a quality.

If it is intended to indicate recurrence and is expressed as an active participle. e.g.

أَبُوكَ فَارِحٌ صَبَاحًا وَعَاصِبٌ مَسَاءً
كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُولٌ عَنْ رَعِيَّتِهِ
إِنَّكَ مَيِّتٌ وَأَنَّهُمْ مَيِّتُونَ
أَنْتَ مَرِيضٌ الْآنَ وَصَحِيحٌ غَدًا

If the continuance of a quality is not intended, it is expressed with a particular time.

عَمَلَكَ حَسَنَ الْيَوْمِ وَكَانَ سَيِّئًا قَبْلُ
فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ
(ضَائِقٌ is changed as ضَائِقٌ)

The *الصِّفَةُ الْمُشَبَّهَةُ* for the derived verbs is expressed from its root in the form of the active participle used as *مُضَافٌ* to its subject as explained below:

From intransitive verbs: (from اسم الفاعل)

مُرْتَفِعُ الْقَامَةِ	<i>tall in height</i>
مُعْتَدِلُ الْمَوَازِجِ	<i>moderate in behaviour</i>

From transitive verbs:

from اسم المفعول related to the subject of the active participle نائب الفاعل

مُرْخَرَفُ الثِّيَابِ	<i>decorated clothes</i>
مُتَجَاهِلُ الرَّأْيِ	<i>ignorance is opinion</i>
مُلْزَمُ النَّفْسِ	<i>compelled self</i>

There are many expressions of *الصِّفَةُ الْمُشَبَّهَةُ* in usage from trilateral as well as quadrilateral verbs, e.g.

كُبَارٌ or كُبَارٌ	طَوَالٌ or طَوَالٌ
وَسَوَاسٌ	بَيْطَارٌ

Some primitive nouns are also used in this sense. e.g.

هَذَا شَرَابٌ عَسَلٌ طَعْمُهُ
هَذِهِ الْفَتَاةُ قَمَرٌ وَجْهُهُ

MODEL SENTENCES

- ١ - بَلْ هُوَ شَاعِرٌ
- ٢ - فِي جَنَّةٍ عَالِيَةٍ لَا تَسْمَعُ فِيهَا لِأَعْيَةٍ
- ٣ - وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ
- ٤ - الْجَارُ مُعَيَّنٌ لِجَارِهِ
- ٥ - الْقَرِيبُ مُسَاعِدٌ لِقَرِيبِهِ
- ٦ - الْجَمِيعُ مُتَعَاوِنُونَ فِي مُسَاعَدَةِ الْمَكْرُوبِينَ
- ٧ - إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ.....
- ٨ - إِنَّ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

THE PASSIVE PARTICIPLE اسْمُ الْمَفْعُولِ

The passive participle or اسْمُ الْمَفْعُولِ is a noun derived from a verb denoting a person or a thing which was affected by the action and is expressed in the form of مَفْعُولٌ. As a noun, it takes declension and is expressed in sound plural, both for masculine and feminine. It is formed from the verbs as follows:

verb	Passive Participle (masc.)	(fem.)	
فَعَلَ	مَفْعُولٌ	مَفْعُولَةٌ	done
كَتَبَ	مَكْتُوبٌ	مَكْتُوبَةٌ	written
عَلِمَ	مَعْلُومٌ	مَعْلُومَةٌ	known
فَهِمَ	مَفْهُومٌ	مَفْهُومَةٌ	understood
سَمِعَ	مَسْمُوعٌ	مَسْمُوعَةٌ	heard

The passive participle is expressed in the sound plural as follows:

singular	dual	plural	
مَفْعُولٌ	مَفْعُولَانِ	مَفْعُولُونَ	for masculine
مَفْعُولَةٌ	مَفْعُولَتَانِ	مَفْعُولَاتٌ	for feminine

The passive participle of a quadrilateral verb is expressed in the pattern of مَفْعُولٌ by prefixing مَ to the verb and the third radical taking fat-hah. e.g. مَتَرَجَمٌ translated (material). It is expressed in the sound plural for both masculine and feminine. As a noun it takes the tanween when indefinite.

Similarly, the passive participles from the derived verbs are formed by prefixing مَ (replacing the prefix of the imperfect of a derivative) and the letter before the last (second radical) taking fat-hah. As a noun it takes tanween when indefinite. e.g.

مُتَبَرِّئٌ مَّا هُمْ فِيهِ وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ	-	١
جَمِيعُ الْأَعْضَاءِ مُنْتَخِبُونَ لِلْبِرِّ الْمَنَانِ	-	٢
أَوْلِيكَ لَهُمْ رِزْقٌ مَعْلُومٌ	-	٣
إِنِّي مَغْلُوبٌ فَأَنْتَصِرْ	-	٤

In fact, the difference between the active participle and the passive participle is the vowel (kasrah and fat-hah respectively) of the second radical itself. e.g.

verb	active participle	passive participle
اتَّقِنَ	مُتَّقِنٌ	مُتَّقِنٌ
شَوَّهَدَ	مُشَاهِدٌ	مُشَاهِدٌ
أَسْتَخْرِجُ	مُسْتَخْرِجٌ	مُسْتَخْرِجٌ

If the verb is intransitive, the passive participle is expressed along with an adverb or a preposition or a verbal noun itself. e.g.

مَا مَعْتَمِدَ عَلَيَّ غَيْرُ اللَّهِ
الْأَمْلِيحَةُ مُنْتَفِعَةٌ إِنْجِفَاعاً كَامِلاً بِهَا

It is also used to express the meaning of passive voice taking a نَاعِبٍ when it is transitive. e.g.

أَمَدَاغَ الْحَدِيثِ فِي جَمِيعِ الإِذَاعَاتِ

Is the talk broadcasted in all the stations?

أَمْمُنُوْحَةَ الْمَرْأَةِ حُقُوقَهَا

Is the woman granted her rights?

Similarly, the passive participle is expressed in the definite form prefixed with اَلْ or without it as follows:

(a) with اَلْ e.g.

المناطق المكتشفة ثرواتها المعدنية كثيرة

The newly discovered regions, mineral deposits of which are plenty

المهندسون المكلفون بالتنقيب عن المعادن خبراء بعملهم

The engineers assigned with exploration of minerals are experts in their work

(b) without اَلْ in which case, they denote a state or the future and expressed along with a negative or an interrogative or a subject or an adjective. e.g.

مَا مَسْمُوحٌ بِحُرِيَّةٍ بِلاَ حُدُودٍ

No one is granted freedom without any limits

مَا مَسَافِرُ يَوْمِ الْجُمُعَةِ الْقَادِمِ

There is no one travelling the next Friday

وَصَلَ السَّيَّاحُ إِلَى نِهَآئِ السَّبَاقِ مَبْهُورَةً أَنْفَاسَهُ

The swimmer reached the closing point of the competition panting with breath.

Sometimes, the passive participles are used without indicating the object or the noun affected by the action and in such a case, it is simply used as a noun. e.g.

مُؤَسَّسَةٌ

establishment

مُسْتَشْفَى

hospital

EXAGGERATION الْمُبَالَغَةُ

The **إِسْمُ الْفَاعِلِ** is modified to denote exaggeration like: **فَعَالٌ** or **فَعُولٌ** or **مِفْعَالٌ** or **فَعِيلٌ**. e.g.

أَمَّا الْعَسَلُ فَأَنَا شَرَّابٌ	<i>As for honey, I am a heavy drunkard</i>
وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ	<i>And the Angels thereafter will extend help</i>
إِنَّهُ كَانَ عَبْدًا شَكُورًا	<i>He was a very grateful servant</i>

These forms are further modified to express the **مُبَالَغَةُ** (exaggeration) to indicate excessive or repeated actions from a person, e.g.

صَائِمٌ	<i>one who is on fast (is modified as صَوَّامٌ)</i>
إِبْرَاهِيمُ صَوَّامٌ	<i>Ibrahim fasts mostly</i>
قَائِمٌ	<i>one who is standing is modified as قَوَّامٌ</i>
الرُّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ	<i>men are caretakers of the women</i>

The forms of **مُبَالَغَةُ** are expressed as follows:

(a) فَعَالٌ	e.g. تَوَّابٌ - عَفَّارٌ - أَكَّالٌ
(b) مِفْعَالٌ	e.g. مِفْرَاحٌ - مِنْكَالٌ
(c) فَعُولٌ	e.g. عَفُورٌ - شَكُورٌ - رُؤُوفٌ
(d) فَعِيلٌ	e.g. سَمِيعٌ - عَلِيمٌ - قَدِيرٌ
(e) فِعْلٌ	e.g. حَذِيرٌ - يَقِظٌ - فَطِنٌ

Most of the forms of exaggeration **مُبَالَغَةُ** are expressed from the trilateral verbal roots and only a very few are made from other than the trilateral verbs. Some of the forms of **مُبَالَغَةُ** from quadrilateral and derived verbs are as follows:

أَعَارَ	مِعْوَارٌ	<i>aggressive</i>
أَقْدَمَ	مِقْدَامٌ	<i>courageous</i>
بَشَّرَ	بَشِيرٌ	<i>giver or good tidings</i>
أَنْذَرَ	نَذِيرٌ	<i>warner</i>
عَفَرَ	عَفُورٌ	<i>forgiver</i>

MODEL SENTENCES

- ١ - وَاللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ
- ٢ - وَاللَّهَ يَسْمَعُ دُعَاءَ مَنْ دَعَاهُ
- ٣ - أَمَّا الْعَسَلُ فَأَنَا شَرَابٌ
- ٤ - إِنَّهُ فَرِحَ فَخُورٌ
- ٥ - إِنَّهُ يَنُومُ فَخُورٌ
- ٦ - وَهُوَ السَّمِيعُ الْعَلِيمُ
- ٧ - فَعَالَ لَمَّا يُرِيدُ
- ٨ - سَمَاعُونَ لِلْكَذِبِ أَكْأَلُونَ لَلسُّخْتِ
- ٩ - سِنِّيَاتِي بَعْدِي ثَلَاثُونَ كَذَّابُونَ
- ١٠ - وَهُوَ الْخَلَّاقُ الْعَلِيمُ

ANALYSIS

كان المجتمع الكويتي يعيش عيشة أسرية كلُّ شاعرٍ بآلامٍ أخيه، حافظ لودّه، قائمٌ بحقِّ أخوته، الجارُ مُعِينٌ لِجَارِهِ وَالْقَرِيبُ مُسَاعِدٌ لِقَرِيبِهِ الْقَوِيُّ مُسَخَّرٌ لِجَهْدِهِ وَمَالُهُ فِي سَبِيلِ إِعَانَةِ الضَّعِيفِ وَالْجَمِيعُ مُتَعَاوِنُونَ فِي إِعَانَةِ مَنْكُوبِي الْفِرْقِ وَالْحَرِيقِ وَالسِّيُولِ وَغَيْرِهِمْ مِمَّنْ نَزَلَتْ بِهِمْ كَرْبَةٌ أَوْ أَصَابَتْهُمْ كَارِثَةٌ وَمَا زَالَتْ وَاجِدًا فِي الْمَجْتَمَعِ هَذِهِ الْمَدَائِحُ وَفِي مِثْلِ هَذَا الْجَوِّ تَسْوَدُ الْعِلَاقَاتُ الْاجْتِمَاعِيَّةُ وَتُطْفِئُ عَلَيَّ الرِّغْبَاتِ الْذَاتِيَّةَ فَتَرِي فَرْدًا صَالِحًا مُؤَدِّيًا وَاجِبُهُ فِي الْمَجْتَمَعِ.

كان الكويتي قبل عصر النفط يغيب عن بيته فترة طويلة غواصاً علي اللؤلؤ او جوالاً في عرض البحر وكانت حياته تلك حيات مغامرات يعيش فيها جسورا، مقداما يرتاد المخاطر غير حذر مهالكها ولا هتيا صعابها.

عاش العرب تاريخاً من النضال المتصل وكلها كانت كلمتهم موحدة و صفهم
مجتمعا وبنيانهم مرصوصا علت رايتهم وانتصر كفاحهم. وثبتوا لغزو الغرب
الذي اندفع الي الشرق مسعورا يحاول الهامة ومازالوا به حتي حمل عصاه مخليا
اكثر مواقعه وما تزال المعركة مستمرة وكلمة العرب هي كلمة حق والحق لا بد
أن ينتصر

(ب)

كتب أحد الادباء الي صديقه معتذرا: وليعلم سيدي اني حافظ وده وطالب عفوه
فان عفا كان السابق الي الفضل وكنت الشاكر له وان عاقب كان المنصف في
عقابه وكنت الراضي به المتقبل له وهأنذا اعتذر عما فرط مني متباعدا
عما يغضبه تابعا عما يسوءه راغبا في مرضاته والسلام

(ج)

ولقد كانت بعثة النبي محمد (ص) رحمة أي رحمة فقد جاء والدنيا تعجُّ
بالشرور والآثام ومن اصنام معبودة وارجام مقطوعة واعراض مستباحة وحقوق
مهتزمة وطبقات من البشرية مستعبدة ومغتصب حقه ومحروم ثمرة
عمله ومبغى عليه مخفوض الرأس..... الي ذلك من ألوان الجور والفساد فمحا
الرمول الضلال وأرسي قواعد العدل وأصبح الناس بنعمة الله اخوانا.

VOCABULARY

<i>expert</i>	مُتَقِن	<i>diver</i>	غَوَّاص
<i>traveller</i>	مَسَافِر	<i>helper</i>	مَعِين
<i>broadcasting</i>	إِذَاعَة	<i>women</i>	نِسَاء
<i>treasure</i>	ثَرَوَة	<i>army</i>	جَيْش
<i>freedom</i>	حُرِّيَّة	<i>defender</i>	حَامِي
<i>next, coming</i>	قَادِم	<i>forgiver</i>	غَفُور
<i>conscious</i>	شَاعِر	<i>giver</i>	وَهَّاب
<i>protector</i>	حَافِظ	<i>giver</i>	مَعْطِي
<i>standing, taking care of</i>	قَائِم	<i>fearful</i>	خَائِف
<i>help</i>	إِعَانَة	<i>boarding</i>	صَاعِد
<i>weak</i>	ضَعِيف	<i>ladder</i>	سُلَّم
<i>drowning</i>	غَرَق	<i>repentant</i>	تَائِب
<i>fire</i>	حَرِيق	<i>pearl</i>	لُؤْلُؤ
<i>flood</i>	سَيُول	<i>breadth</i>	عَرْض
<i>calamity</i>	كُرْبَة	<i>adventure</i>	مَغَامِرَة
<i>calamity</i>	كَارِثَة	<i>lives</i>	يَعِيش
<i>infliction</i>	إِصَابَة	<i>covers</i>	يُرْتَاد
<i>relationships</i>	عِلَاقَات	<i>dangers</i>	مَخَاطِر
<i>own</i>	ذَاتِيَة	<i>dangers</i>	مَهَالِك
<i>fulfilling</i>	مَوْذِي	<i>cautious</i>	حَذِر
<i>crude oil, petrol</i>	نَفْظ	<i>united</i>	مَوْحِد
<i>disappears</i>	يَغِيب	<i>foundation</i>	بِنْيَان
<i>period</i>	فَتْرَة		

<i>sending, mission</i>	بعثة	<i>angers him</i>	يُغضبه
<i>clamouring</i>	تَعَجُّ	<i>he presented excuse</i>	اعتذر
<i>evils</i>	شرور	<i>displeases</i>	يسوء
<i>worshipped</i>	معبودة	<i>hopeful</i>	راغب
<i>cut off, severed</i>	مقطوعة	<i>pleasure</i>	مرضات
<i>dignity, honour</i>	أعراض	<i>continuous</i>	مستمرة
<i>violated, justified</i>	مستباحة	<i>conflict</i>	معركة
<i>exploited</i>	مهتزمة	<i>help</i>	إعانة
<i>suppressed</i>	مستعبدة	<i>helping one another</i>	متعاون
<i>swallowed, grabbed</i>	مغصب	<i>ill-fated</i>	منكوب
<i>deprived</i>	محروم	<i>personal</i>	ذاتية
<i>lowered, humbled</i>	مخفوض	<i>fulfilling</i>	مؤدِّيا
<i>cruelty</i>	جور	<i>bold</i>	مقدام
<i>destruction, disorder</i>	فساد	<i>frightened</i>	هَيَاب
<i>fixed</i>	أرسي	<i>struggle</i>	نضال
<i>offering excuse</i>	معتذرا	<i>continuous</i>	متصل
<i>pardon</i>	عفو	<i>linked together</i>	مرصوص
<i>punishment</i>	عقاب	<i>he was successful</i>	انتصر
<i>generosity</i>	الفضل	<i>struggle</i>	كفاح
<i>grateful, thankful</i>	شاكِر	<i>crazy</i>	مسهور
<i>he pursued, followed</i>	عاقب	<i>relinquishing</i>	مخليّ
<i>just</i>	منصف	<i>punched</i>	مبهورة
<i>he committed excess</i>	فرط	<i>breathe</i>	أنفاس
<i>keeping away</i>	مباعد	<i>permitted, allowed</i>	مسمح
<i>accepted</i>	متقبَّل	<i>assigned</i>	مكلَّف
<i>angers him</i>	يُغضبه	<i>sight</i>	نظرة

LESSON SEVENTEEN

الفِعْلُ الْأَمْرُ

THE IMPERATIVE

The imperative or command **الفِعْلُ الْأَمْرُ** is formed from the simple imperfect of the second person only in the following manner:

- (a) The prefix of the second person imperfect **ت** is removed.
- (b) On removing the prefix, if the first radical letter of the verb is saakin, a hamzat al-wasl, supported by an alif is prefixed in its place, otherwise, there is no need for this hamzat al-wasl. The last letter of the verb in the singular form is given sukoon **◌ْ**.
- (c) The hamzat al-wasl is given kasrah **ِ** if the second radical letter has fat-hah or kasrah according to its group in the imperfect and it is given DHamzah **َ** if the second radical letter of the verb also has the DHamzah.

Illustration:

	step 1	step 2	step 3	
تَكْتُبُ	كُتِبْ	اِكْتُبْ	اَكْتُبْ	<i>write</i>
تَسْمَعُ	سَمِعْ	اِسْمِعْ	اِسْمِعْ	<i>hear</i>
تَرْجِعْ	رَجِعْ	اِرْجِعْ	اِرْجِعْ	<i>return</i>

If after removing the prefix **ت** of the imperfect in the second person, the first radical of the verb is not saakin, then the hamzat al-wasl is not necessary. The verb is simply made jussive by marking sukoon on the last letter (3rd radical) in the singular, as an imperative always ends with sukoon. This occurs only when the verb is **الْأَجْوَفُ** or **الْأَقْصُ** or the second radical letters of these types of verbs, which are weak letter will be dropped because of coming together of two letters with sukoon consecutively (see lesson 18). The imperative of these verbs is formed as follows without the hamzat al-wasl.

	step 1	step 2	step 3	
تَعِدْ	عِدْ	عِدْ	عِدْ	<i>promise</i>
تَزِنْ	زِنْ	زِنْ	زِنْ	<i>weigh</i>
تَقُولْ	قُولْ	قُولْ	قُلْ	<i>say</i>
تَبِيعْ	بِيعْ	بِيعْ	بِعْ	<i>sell</i>

The hamzat al-wasl takes its corresponding vowel only when it is the first letter of a word in a sentence or a statement, otherwise, it becomes silent (not articulated). In Arabic passages this alif is marked with a small **ص** over it.

The imperative representing the masculine and the feminine are expressed as follows:

Masculine

Singular	إِفْعَلْ	إِذْهَبْ	<i>go</i>
Dual	إِفْعَلَا	إِذْهَبَا	<i>you two go</i>
Plural	إِفْعَلُوا	إِذْهَبُوا	<i>you all go</i>

Feminine

Singular	إِفْعَلِي	إِذْهَبِي	<i>go</i>
Dual	إِفْعَلَا	إِذْهَبَا	<i>you two go</i>
Plural	إِفْعَلْنَ	إِذْهَبْنَ	<i>you all go</i>

The imperative from the simple verb is expressed and formed exactly in the same manner as above. The imperative or command of the trilateral derived verbs are explained in lesson 19.

If the imperative is a verb with a sound letter as its third radical letter, it takes sukoon (ending) if it is not suffixed with anything or with the **ن** of the emphatic mood, in which case, it takes fat-hah. If the last radical letter of a verb is a weak letter, it is dropped in the imperative. The **ن** of the dual and the sound masculine plural are also dropped as in the case of the moods of the imperfect.

If an imperative or command is expressed from a weak verb **مُعْتَلٌّ**, its last radical letter (و or ي) is dropped. e.g.

Imperfect	command	
تَغْرُزُ	أَغْرُ	fight a war!
تَخْشَى	إِخْشَ	fear!
تَرْمِي	إِزِمِ	throw!

In the case of dual and masculine plural verbs, the ن is dropped, e.g.

تَقُومَانِ	قُومَا	get up	(you two)
تَقُومُونَ	قُومُوا	get up	(you all)
تَقُومِينَ	قُومِي	get up	(you - fem. sing)

The words **هَلُمَّ** and **هَاتِ** and **تَعَالِ** are also commands (imperative), although they are nouns connoting verbs.

هَلُمَّ is expressed in the same form only for all expression.
e.g.

الْقَائِلِينَ لِأَخْوَانِهِمْ هَلُمَّ إِلَيْنَا
قُلْ هَلُمُّوا شُهَدَاءَكُمْ

Sometimes, it is also expressed in the plural form, e.g.

هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ **Hadith**

هَاتِ / تَعَالِ are considered as **أَسْمَاءُ الْأَفْعَالِ** in the meaning of a command and in fact, they are used as commands only. e.g.

قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ
قُلْ تَعَالُوا أَتْلُ عَلَيْكُمْ
قُلْ يَا أَهْلَ الْكِتَابِ تَعَالُوا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا
فَتَعَالِينَ أَمْتَعَكُنَّ وَأَسْرُخَكُنَّ سِرَاحًا جَمِيلًا

THE PROHIBITION OR THE NEGATIVE COMMAND النَّهْيُ

The negative command or the prohibition is also formed from the imperfect of the second person by making the last letter of the singular saakin (jussive) and prefixing **لَا** to the imperfect verb. e.g.

تَكْتُبُ	لَا تَكْتُبُ	<i>don't write</i>
تَذْهَبُ	لَا تَذْهَبُ	<i>don't go</i>

The forms of prohibition or negative command for the masculine and feminine are expressed as follows:

		Masculine	Feminine	
Singular	لَا تَفْعَلْ	لَا تَذْهَبْ	لَا تَذْهَبِي	<i>don't go</i>
Dual	لَا تَفْعَلَا	لَا تَذْهَبَا	لَا تَذْهَبِيَا	<i>you two don't go</i>
Plural	لَا تَفْعَلُوا	لَا تَذْهَبُوا	لَا تَذْهَبِينَ	<i>you all don't go</i>

INDIRECT ORDER الأَمْرُ الْغَائِبُ

The indirect order is given to a third person by pronouncing the same or expressing it before someone, who may in turn, convey the same to him. It is formed by prefixing **لِ** to the third person imperfect verb in the form of **لِيَفْعَلْ** 'he must do' and in the case of prohibition it is expressed as **لَا يُفْعَلْ** 'it must not be done'; it is exactly the jussive of the imperfect in the passive. This is one of the particles which bring about the jussive mood of the imperfect as already explained in lesson 14. **لِ** of the indirect order **لام الأَمْر** is one of the particles which change the mood of the imperfect into jussive. If an imperative is a verb with a sound letter as its last radical, it takes sukoon when it is not suffixed with anything or by the **ن** of the emphatic/energetic mood and if the last radical of a verb is a weak letter it is dropped in the imperative. The **ن** of dual and masculine plural is also dropped in such a case.

MODEL SENTENCES

- ١- إعمل لدينك كأنك تعيش أبدا
- ٢- أدعُ إلي سبيل ربك بالحكمة والموعظة الحسنة
- ٣- إذهبنا إلي فرعون إنه طغى
- ٤- كلوا من طيبات ما رزقناكم
- ٥- كلبي واشربي وقرّي عينا
- ٦- يا بني أقيم الصلوة وأمر بالمعروف وأنه عن المنكر واصبر
علي ما أصابك إن ذلك من عزم الأمور
- ٧- فاتوا بسورة من مثله وادعوا شهداءكم من دون الله
- ٨- إقرأ باسم ربك الذي خلق خلق الانسان من علق إقرأ
وربك الأكرم
- ٩- أذكروا نعمة الله عليكم
- ١٠- لا تكونوا كالذين نسوا الله
- ١١- فليبلغ الشاهد الغائب
- ١٢- فليضحكوا قليلا وليبكوا كثيرا
- ١٣- يا مريم اقنطي لربك واسجدي واركعي وقرّي عينا
- ١٤- واذكرون ما يتلى في بيوتكن
- ١٥- يا أبت الفعل ما تؤمر
- ١٦- وقلن قولاً معروفاً
- ١٧- خذ من أموالهم صدقة تطهرهم وتزكيهم بها
- ١٨- سل بني اسرائيل كم آتينهم من آيات بينة
- ١٩- واسأل القرية التي كُننا فيها والغير التي أقبَلنا فيها
- ٢٠- وأمر اهلك بالصلوة واصطر عليها

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(أ)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ. فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ. وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ.

(ب)

من وصايا النبي صلى الله عليه وسلم بالتقوى

اتقوا الله وصلوا خمسكم وصوموا شهركم وأدوا زكاة أموالكم وأطيعوا إذا أمركم تدخلوا جنة ربكم.

اتقوا الله في الصلوة اتقوا الله في الصلوة اتقوا الله في الصلوة اتقوا الله في ما ملكت أيمانكم اتقوا الله في الضعيفين المرأة والأرملة والصبي واليتيم.

اتقوا الظلم فإن الظلم ظلمات يوم القيامة واتقوا الشخ فإن الشخ أهلك من كان قبلكم حملهم علي أن سفكوا دماءهم واستحلوا محارمهم، اتقوا دعوة المظلوم وإن كان كافرا فإنه ليس دونها حجاب.

واتقوا الحجر الحرام في البنيان فإنه أساس الخراب.

اتقوا النار ولو بشق تمره فإن لم تجدوا فبكلمة طيبة.

اتقوا الله وأصلحوا ذات بينكم فإن الله يصلح بين المؤمنين.

اتقوا الحديث عني إلا ما علمتم فمن كذب علي متعمدا فليتبوأ مقعده من النار ومن قال في القرآن برأيه فليتبوأ مقعده من النار.

VOCABULARY

<i>do</i>	إعمل	<i>proof</i>	برهان
<i>call</i>	أدع	<i>similar</i>	سواء
<i>go</i>	إذهب	<i>village</i>	قرية
<i>transgressed</i>	طغى	<i>caravan</i>	عير
<i>eat</i>	كل	<i>charity</i>	صدقة
<i>command</i>	مر	<i>purifies</i>	تزكّي
<i>prevent/forbid</i>	إنه	<i>you are commanded</i>	تؤمر
<i>be patient</i>	إصبر	<i>they must laugh</i>	فليضحكوا
<i>read</i>	إقرأ	<i>let them weep</i>	ليبكوا
<i>remember</i>	أذكر	<i>absent</i>	غائب
<i>don't be</i>	لا تكن	<i>witnesses</i>	شهداء
<i>they forgot</i>	نسوا	<i>you eat (fem.)</i>	كلي
<i>he must convey</i>	ليبلغ	<i>take comfort</i>	قرّي
<i>they must weep</i>	ليبكوا	<i>steadfastness</i>	عزم
<i>prostrate (fem.)</i>	أسجدي	<i>called upon</i>	نودي
<i>you all remember (fem.)</i>	أذكرن	<i>rush</i>	اسعوا
<i>you are ordered</i>	تؤمر	<i>keep away, leave</i>	ذروا
<i>take</i>	خذ	<i>sale</i>	بيع
<i>ask</i>	سل	<i>was finished</i>	قضيت
<i>always</i>	أبدا	<i>spread across</i>	انتشروا
<i>wisdom</i>	حكمة	<i>endeavour to/search</i>	ابتغوا
<i>advice</i>	موعظة	<i>you will succeed</i>	تفلحون
<i>eye</i>	عين	<i>game/indulgence</i>	لهوا
<i>undesirable</i>	منكر	<i>they will flee</i>	انفضوا

LESSON EIGHTEEN

أقسام المجرد

CLASSIFICATION OF SIMPLE VERBS

The simple verb is classified into two categories, namely, sound verbs **الفعل الصحيح** and unsound or weak verbs **الفعل المعتل**.

The sound verbs are further divided into three groups. They are:

- (a) Sound verbs (regular) **الفعل الصحيح**
- (b) Hamazated Verbs **الفعل المهموز**
- (c) Doubled Verbs **الفعل المضعّف**

A SOUND VERBS

The sound verb is a verb in which all the three radical letters are sound letters (other than the weak letters ا, و, or ي). e.g.

فَهِمَ	كَتَبَ	جَعَلَ
<i>he understood</i>	<i>he wrote</i>	<i>he made</i>

B HAMAZATED VERBS **الفعل المهموز**

These verbs in which one of the three radical letters is hamzah ء are of three types according to the position of the hamzah as its first, second or the third radical letter and are conjugated and used as sound verbs as already explained. In all the cases the hamzah is written over an alif. e.g.

أَخَذَ	سَأَلَ	قَرَأَ
<i>he took</i>	<i>he asked</i>	<i>he read</i>

When an alif/hamzah ا with fat-hah is prefixed to a verb with hamzah ء as its first radical or follows it, both the hamzah join together to form an ali with maddah (prolonged alif). e.g.

أَآمِنُ	becomes	آمِنُ	<i>safe</i>	(ءآمن)
أَأخِذُ	becomes	أَخِذُ	<i>taking</i>	(ءأخذ)
يَأْخِذُ	becomes	يُؤْخِذُ	<i>censures</i>	(يؤأخذ)

If the prefix hamzah has Dhammah or kasrah, the hamzah in the first radical gets changed into a corresponding long vowel و and if it has kasrah, the hamzah or the first radical gets changed into a corresponding long vowel ي . e.g.

أَخَذَ in the passive أَخَذَ becomes أُوتِخِدَ taken back
 آمِنَ as verbal noun آمِنَ becomes إِيمَانٌ belief

Verbs with hamzah as the first radical, taking Dhammah in the second radical of the verb in the imperfect (in the group of نَصَرَ-يَنْصُرُ) lose their first radical hamzah in the imperative (command). In certain cases the hamzah is sometimes retained. e.g.

أَكَلْ - تَأْكُلْ - كُلْ or أَكُلْ eat!
 أَخَذْ - تَأْخُذْ - خُذْ take!
 أَمَرَ - تَأْمُرْ - مُرْ or أَمُرْ order!

Verbs with hamzah as the second radical are mostly regular except the verb مَأَلَ, the jussive of which is formed by moving the vowel of hamzah to the first radical letter and eliding the second radical (hamzah) itself altogether, as it becomes saakin. In this way, the imperative of مَأَلَ is formed in the following manner.

مَأَلَ تَسْأَلُ إِسْأَلُ ask (masc.)
 مَأَلَ تَسْأَلُ مَسْ ask (masc.)
 مَأَلْتَ تَسْأَلِينَ إِسْأَلِي ask (fem.)
 مَأَلْتَ تَسْأَلِينَ إِسْأَلْنَ ask (fem.)

The verbs with hamzah as the third radical are given full consonantal value to the hamzah and no change takes place in them. e.g.

Past	Imperfect	Active Participle	Command	Prohibition	Subjunctive
قَرَأَ	تَقْرَأُ	قَارِئٌ	اقْرَأْ	لَا تَقْرَأْ	أَنْ تَقْرَأَ
قَرِئَ	تَقْرَأُ	مَقْرُوءٌ		لَا تَقْرَأْ	أَنْ تَقْرَأَ
بَرِئَ	يُبْرِئُ	بَارِئٌ	ابْرِئْ	لَا تُبْرِئْ	أَنْ يُبْرِئَ
بُرِئَ	يُبْرِئُ	مَبْرُوءٌ		لَا يُبْرِئْ	أَنْ يُبْرِئَ

The active and passive voices are conjugated and expressed in the same manner as other simple verbs.

Active voice	Past tense	قَرَأَ	سَأَلَ	أَخَذَ
	Imperfect	يَقْرَأُ	يَسْأَلُ	يَأْخُذُ
Passive voice	Past tense	قُرِئَ	سُئِلَ	أُخِذَ
	Imperfect	يُقْرَأُ	يُسْتَسْأَلُ	يُؤْخَذُ

e.g.

سَأَلَ سَائِلٌ بِعَذَابٍ وَقِيعٍ
 أُولَئِكَ يَتَّخِذُونَ مِنْ رَحْمَتِي
 لَأَيْسَأَمُ الْإِنْسَانُ مِنْ دَعَاءِ الْخَيْرِ
 وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ
 وَقَفُّوهُمْ إِنَّهُمْ مَسْتَوْلُونَ

C DOUBLED VERBS **الفِعْلُ الْمُضَعَّفُ**

A doubled verb is a verb in which the second and the third radical letters are the same. In such a case, the following guidelines are applicable. Doubled verbs are expressed both in the trilateral and quadrilateral forms as explained below.

- (1) The second and the third radical letters being the same letter, they are written as a single letter with shaddah marked over it. e.g.

	جَرَّ	جَفَّ	شَدَّ	هَزَّ	
e.g.	جَرَّرَ	-	جَرَّ	هَزَّ	<i>he pulled</i>
	مَرَّرَ	-	مَرَّ	مَرَّ	<i>he passed</i>
	خَرَّرَ	-	خَرَّ	خَرَّ	<i>he fell down</i>

When the verb is expressed in the past tense, the third radical becomes vowelless in the third person feminine plural and the singular, dual and plural of the second person masculine and feminine as also the first person and the assimilation does not take place. They are conjugated as follows:

3rd Person	masculine	مَرَّ	مَرَا	مَرُوا
	feminine	مَرَّتْ	مَرَاتَا	مَرَرْنَ
2nd Person	masculine	مَرَرْتَ	مَرَرْتَمَا	مَرَرْتُمْ
	feminine	مَرَرْتِ	مَرَرْتَمَا	مَرَرْتِنَّ
1st Person	masc. & fem.	مَرَرْتُ	مَرَرْنَا	

(2) When the first radical letter of a doubled verb becomes vowelless (in the imperfect), the second radical gives up its vowel to the first. e.g.

يَجْرُ	-	يَجْرُ	-	يَجْرُ	<i>he pulls</i>
يَمُرُّ	-	يَمُرُّ	-	يَمُرُّ	<i>he passes by</i>
يَفِرُّ	-	يَفِرُّ	-	يَفِرُّ	<i>he flies/runs away</i>

The conjugation of these verbs in the imperfect is as follows:

3rd Person	masculine	يَمُرُّ	يَمُرَانِ	يَمُرُونَ
	feminine	تَمُرُّ	تَمُرَانِ	يَمُرْنَ
2nd Person	masculine	تَمُرُّ	تَمُرَانِ	تَمُرُونَ
	feminine	تَمُرِينَ	تَمُرَانِ	تَمُرْنَ
1st Person	masc. & fem.	أَمُرُّ		نَمُرُّ

Doubled verbs are mostly of the patterns of فَعَّلَ and take DHamzah as the vowel of the second radical in the imperfect. e.g.

يَدُلُّ	-	يَدُلُّ	<i>he guides</i>
يَمُدُّ	-	يَمُدُّ	<i>he stretches/helps</i>
يَعُدُّ	-	يَعُدُّ	<i>he counts</i>

In the case of the jussive, the assimilation will not take place, instead, the third radical becomes saakin as a rule in this manner.

يَمُدُّ becomes (أَمْ) يَمُدُّ

In the same way, the imperative (command) is expressed as follows: (مَدَّ) *أَمْدُدْ* for masculine and (مَدِّي) *أَمْدُدِي* for feminine.

The prohibition, as jussive will be لَا تَمْدُدْ (masc.) لَا تَمْدُدِي (fem.)

The passive voice is expressed in the same manner as in the case of simple verbs. e.g.

مَدَّ he was helped يُمَدُّ he will be helped

- (3) The active participle of the doubled verb is expressed as follows:

فَاعِلٌ	(جَارٍ) -	جَارٌ	<i>puller</i>
	(مَادِدٌ) -	مَادِدٌ	<i>helper</i>
	(دَائِلٌ) -	دَائِلٌ	<i>guide</i>

It is expressed differently for the masculine and the feminine in the normal six forms.

- (4) The passive participle of a doubled verb is expressed in the normal forms with the second radical getting separated by a long vowel *و*. e.g.

مَفْعُولٌ	مَجْرُوزٌ	<i>pulled (down)</i>
	مَخْدُودٌ	<i>limited</i>
	مَدْلُودٌ	<i>guided</i>
	مَمْدُودٌ	<i>helped by</i>

Illustration:

أَتَمِدُّونَنِي بِمَا لِي فَمَا أَعْطَانِي اللهُ خَيْرًا مِمَّا أَعْطَاكُمْ
 وَالَّذِينَ إِذَا كُفِرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا
 الدَّالُّ عَلَيَّ الْخَيْرِ كَفَاعِلِهِ
 فِي مَبْدَرٍ مَخْضُودٍ وَطَلْحٍ مَنْضُودٍ وَظِلٍّ مَمْدُودٍ
 وَعَرَّتْكُمْ الْأَمَانِي حَتَّى جَاءَ أَمْرُنَا وَعَرَّكُمْ بِاللَّهِ الْعُرُوزُ
 قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَيَّ ذَلِكُمْ إِصْرِي

In the quadrilateral doubled verbs, the first and the third radical letters are the same, e.g.

زَنَزَلَ وَنَمِنَ بَلَبَلَ حَمَحَمَسَ

WEAK VERBS **الفِعْلُ الْمُعْتَلُ**

The weak verb **الفِعْلُ الْمُعْتَلُ** is a verb in which one or two of the radical letters are weak letters **و** or **ي**. They are of three kinds.

1. **الْمِثَالُ** Assimilated (First radical is a weak letter)
2. **الْأَجْوْفُ** Hollow (Second radical is a weak letter)
3. **النَّاقِصُ** Defective (Third radical is a weak letter)

1 ASSIMILATED VERBS **الْمِثَالُ**

It is a verb with the first radical letter as a weak letter **و** or **ي** e.g.

وَعَدَ *he promised*
يَبَسَ *it became dry*

If the first radical letter of the verb is **و**, it is dropped in the imperfect and its second radical letter takes fat-hah or kasrah depending upon its group in the imperfect.

VERBS WITH و AS THEIR FIRST RADICAL LETTER

past		imperfect	command	
وَعَدَ	(يُوعِدُ)	يَعِدُ	عِدْ	<i>make promise</i>
وَقَفَ	(يُوقِفُ)	يَقِفُ	قِفْ	<i>stand</i>
وَزَنَ	(يُوزِنُ)	يَزِنُ	زِنْ	<i>weigh</i>
وَهَبَ	(يُوهِبُ)	يَهِبُ	هَبْ	<i>give</i>
وَضَعَ	(يُوضَعُ)	يَضَعُ	ضَعْ	<i>place, put</i>

In the case of weak letters appearing in words as their radical letters, there occurs a number of changes with regard to these radical letters in order to make the use and pronunciation of the verbs simpler. These changes are known as **إِغْلَالٌ**. These changes can be classified under the following categories.

- i. **Changing of the radical letter into ى in the past tense.**
- ii. **Dropping/removal of a radical letter altogether in the present tense (imperfect.)**
- iii. **Dropping of a radical letter as a result of two saakin letters occurring consecutively in a verb.**
- iv. **Moving the vowel of a weak letter (radical) to the letter preceding it and changing it into a long vowel suitable to it.**

All these are to simplify the pronunciation of the word and ultimately the weak letters are almost changed into long vowels to suit the vowel of the previous letter and to ensure vocalic harmony.

If the verb with و as its first radical is a doubled verb, the و remains in the imperfect. e.g.

(وَدِدَ) وَدَّ (يُودِدُ) يُوَدُّ *he likes*

In the imperfect, the vowel of the second radical is moved to the first, retaining the double consonant (2nd and 3rd radical).

In the passive of the imperfect, the و is retained as against the active, where it is dropped. e.g.

وَضِعَ يُوضَعُ *placed, put*
 وَعِدَ يُوعَدُ *it is promised*

The active participle of the verb is expressed in the pattern of فَاعِلٌ e.g.

وَاقِفٌ one who stands وَاهِبٌ one who grants
 وَارِثٌ the inheritor وَاضِعٌ one who places

Similarly, the passive participle is expressed in the form of مَفْعُولٌ . e.g.

مَوْقُوفٌ *stood/based on* مَوْهُوبٌ *given as gift*
 مَوْزُوتٌ *inherited* مَوْضُوعٌ *placed*

VERBS WITH ي AS THEIR FIRST RADICAL

The verbs of **المثال** with ي as the first radical are like regular verbs in all respects and the ي is retained in the imperfect. e.g.

يَيْسُ	يَيْئَسُ	<i>becomes desperate</i>
يَبَسُ	يَبْيَسُ	<i>it becomes dry</i>
يَنْعُ	يَنْعُ	<i>it becomes ripe</i>
يَسِيرُ	يَسِيرُ	<i>it becomes easy</i>

The active and passive participles of these verbs are expressed as follows:

ACTIVE PARTICIPLE		PASSIVE PARTICIPLE	
يَسِيرٌ (يسير)	<i>easier</i>	مَسْنُونٌ	<i>become easy</i>
يَأْسٌ	<i>hopeless</i>	مَيْئُونٌ	<i>become desperate</i>

2 HOLLOW VERBS الأَجْوْفُ

It is a verb in which the second radical is a weak letter و or ي. They are changed into alif ا in the perfect tense. If the third radical letter becomes vowelless in the imperfect, particularly in the jussive mood or imperative, the second radical (weak letter) is dropped to prevent meeting of two saakin (vowelless) letters.

If the verbs of this type in the past tense are suffixed with the nominative pronoun, the first radical of the verbs in the group of **نَصَرَ** takes ' or Dhammah and the verbs in the group of **ضَرَبَ - يَضْرِبُ** or **سَمِعَ - يَسْمَعُ** take kasrah.

I VERBS IN THE PATTERNS OF فَعَلَ AND فَعُلَ TAKING و AS ITS SECOND RADICAL.

In the imperfect, the و becomes a long vowel. e.g.

زَارَ (زَوْر)	<i>he visited</i>	(past tense)
يَزُورُ (يَزْوَرُ)	<i>he visits</i>	(imperfect)
قَامَ (قَوَم)	<i>he stood</i>	(past tense)
يَقُومُ (يَقْوَمُ)	<i>he stands</i>	(imperfect)

The verb of this type are conjugated as follows:

	PAST TENSE	Sing	Dual	Plural
3rd Person	masculine	زَارَ	زَارَا	زَارُوا
	feminine	زَارَتْ	زَارَتَا	زَرْنَ
2nd Person	masculine	زُرْتَ	زُرْتُمَا	زُرْتُمْ
	feminine	زُرْتِ	زُرْتُمَا	زُرْتُنَّ
1st Person	masc. & fem.	زُرْتُ		زَرْنَا

The conjugated of these verbs in the imperfect is as follows:

IMPERFECT TENSE		Sing	Dual	Plural
3rd Person	masculine	يَزُورُ	يَزُورَانِ	يَزُورُونَ
	feminine	تَزُورُ	تَزُورَانِ	يَسُورْنَ
2nd Person	masculine	تَزُورُ	تَزُورَانِ	تَزُورُونَ
	feminine	تَزُورِينَ	تَزُورَانِ	تَسُورْنَ
1st Person	masc. & fem.	أَزُورُ		نَسُورُ

In verbs of this type in the past tense, when the third radical becomes vowelles, the second radical letter is dropped. e.g.

قَالَ + تَ	قُلْتُ	<i>I said</i>
زَارَ + نَا	زَرْنَا	<i>we visited</i>

It happens also in the third person feminine plural and the second person singular, dual and plural of the masculine and feminine and the first person singular and plural verbs.

In the jussive and imperative, if the second radical is و or ي, it is dropped. e.g.

Jussive	يَزُورُ	(لَمْ) يَزُرْ	<i>did not visit</i>
	يَقُومُ	(إِنْ) يَقُمْ	<i>if he stands</i>
	يَزِيدُ	(لَمْ) يَزِدْ	<i>it did not increase</i>
	يَبِيعُ	(إِنْ) يَبِيعْ	<i>if he sells</i>

Command	تَزُورُ	زُرْ	visit
	يَقُومُ	قُمْ	stand
	يَزِيدُ	زِدْ	increase
	يَبِيعُ	بِعْ	sell

II VERBS IN THE PATTERN OF فَعِلَ TAKING و AS THEIR SECOND RADICAL

The و incomes a long vowel in the imperfect. e.g.

تَوَلَّى	تَوَلَّى	he obtained/attained
يَتَوَلَّى	يَتَوَلَّى	he obtains/attains

The perfect and imperfect are conjugated as follows:

PAST TENSE

		Sing	Dual	Plural
3rd Person	masculine	تَوَلَّى	تَوَلَّيَا	تَوَلَّوْا
	feminine	تَوَلَّتْ	تَوَلَّتَا	تَوَلَّنَّ
2nd Person	masculine	تَوَلَّيْتَ	تَوَلَّيْتُمَا	تَوَلَّيْتُمْ
	feminine	تَوَلَّيْتِ	تَوَلَّيْتُمَا	تَوَلَّيْتُنَّ
1st Person	masc. & fem.	تَوَلَّيْتُ		تَوَلَّيْنَا

The conjugated of these verbs in the imperfect is as follows:

IMPERFECT TENSE

		Sing	Dual	Plural
3rd Person	masculine	يَتَوَلَّى	يَتَوَلَّانِ	يَتَوَلَّوْنَ
	feminine	تَتَوَلَّى	تَتَوَلَّانِ	يَتَوَلَّنَّ
2nd Person	masculine	تَتَوَلَّى	تَتَوَلَّانِ	تَتَوَلَّوْنَ
	feminine	تَتَوَلَّيْنِ	تَتَوَلَّانِ	تَتَوَلَّنَّ
1st Person	masc. & fem.	أَتَوَلَّى		نَتَوَلَّى

In the jussive and the imperative the و is dropped, but in the perfect and imperfect, it is changed into alif ا as already explained.

تَنَالُ	(لَمْ) تَنَلْ	did not get	(jussive)
تَنَالْ	نَلْ	get it	(command)

III VERBS IN THE PATTERN OF فَعَلَ TAKING ي AS ITS SECOND RADICAL

In the imperfect, it becomes a long vowel. e.g.

بَاعَ (بَيْعُ)	he sold
يَبِيعُ (بَيْعُ)	he sells
سَارَ (سَيْرُ)	he moved/walked
يَسِيرُ (سَيْرُ)	he moves

The perfect active voice of this verb is conjugated as follows:

PAST TENSE

		Sing	Dual	Plural
3rd Person	masculine	بَاعَ	بَاعَا	بَاعُوا
	feminine	بَاعَتْ	بَاعَتَا	بِعْنَ
2nd Person	masculine	بِعْتَ	بِعْتُمَا	بِعْتُمْ
	feminine	بِعْتِ	بِعْتُمَا	بِعْتُنَّ
1st Person	masc. & fem.	بِعْتُ		بِعْنَا

The conjugated of these verbs in the imperfect is as follows:

IMPERFECT TENSE

		Sing	Dual	Plural
3rd Person	masculine	يَبِيعُ	يَبِيعَانِ	يَبِيعُونَ
	feminine	تَبِيعُ	تَبِيعَانِ	يَبِيعْنَ
2nd Person	masculine	تَبِيعُ	تَبِيعَانِ	تَبِيعُونَ
	feminine	تَبِيعِينَ	تَبِيعَانِ	تَبِيعْنَ
1st Person	masc. & fem.	أَبِيعُ		نَبِيعُ

In the jussive and imperative, the second radical *ي* is dropped as a result of *التقاء الساكنين*, two saakin letters coming together as explained below:

لَمْ يَبِعْ	لَمْ يَبِيعْ	لَمْ يَبِعْ	<i>he did not sell</i>	(jussive)
تَبِعْ	تَبِيعْ	تَبِعْ	<i>sell</i>	(command)

IV VERBS IN THE PATTERN OF *فَعِلَ* TAKING *ي* AS ITS SECOND RADICAL

In the imperfect, it becomes a long vowel corresponding to the vowel or the preceding letter. e.g.

(هَابَ)	هَابَ	<i>he was astonished</i>
(يَهَابُ)	يَهَابُ	<i>he is astonished</i>

The perfect active voice of this verb is conjugated as follows:

		PAST TENSE		
		Sing	Dual	Plural
3rd Person	masculine	هَابَ	هَابَا	هَابُوا
	feminine	هَابَتْ	هَابَتَا	هَابْنَ
2nd Person	masculine	هَابْتَ	هَابْتُمَا	هَابْتُمْ
	feminine	هَابْتِ	هَابْتُمَا	هَابْتُنَّ
1st Person	masc. & fem.	هَابْتُ		هَابْنَا

The imperfect of the above verb is conjugated in the same way as the above verbs.

3 DEFECTIVES VERBS *الْفِعْلُ النَّاقِصُ*

The defective verb *الفعل الناقص* is a verb in which the third radical is a weak letter, namely, *و* or *ي*. They are of three kinds. In the imperfect, it is changed into alif *ا*.

The following rules are applicable to the verbs of this type.

If the third radical letter is **و** or **ي** no change takes place in the past tense except in the third person masculine plural, where it is dropped and the second radical letter takes fat-hah َ if the dropped letter is alif. e.g. (دَعَا - دَعَوْا) and it takes Dhammah ُ if the dropped letter is not alif. e.g. (رَضِيَ - رَضُوا). Similarly, in the imperfect, when they are expressed in the dual or feminine plural, in the verbs which have **و** or **ي** as the third radical on change takes place.

If the verb is ناقص or أجوف with **ي** as its radical, it belongs to the group of ضَرَبَ - يَضْرِبُ and if it has **و** as its radical, then it belongs to the imperfect group of نَصَرَ - يَنْصُرُ .

Again, if the verb is a doubled verb مُضَعَّفٌ and is transitive, it is expressed in the group of نَصَرَ - يَنْصُرُ and if it is intransitive, it is expressed in the group of ضَرَبَ - يَضْرِبُ and a مِثَال verb is mostly in the group of ضَرَبَ - يَضْرِبُ .

I VERBS IN THE PATTERN OF فَعَلَ WITH **و** AS ITS THIRD RADICAL

In the imperfect, it becomes a long vowel. e.g.

دَعَا	دَعَا	he called
يَدْعُو	يَدْعُو	he calls

In the jussive and the imperative, the last radical **و** is dropped.

تَدْعُو	لَمْ تَدْعُ		he did not call	(jussive)
تَدْعُو	تَدْعُ	أَدْعُ	call!	(command)
تَدْعُو	تَدْعُ	لَا تَدْعُ	don't call	(prohibition)

If a verb of this type is suffixed with something other than و or ي of the second person feminine, there occurs no change in the verb. If the last letter is alif and is suffixed to anything other than و in a trilateral verb, the alif is changed into its original letter and if it is a derived verb, the alif is changed into ي e.g.

دَعَا	دَعَوْتُ	<i>I called</i>
اِسْتَدْعَا	اِسْتَدْعَيْتُ	<i>I requested him to come</i>

II VERBS IN THE PATTERN OF فَعِلَ WITH و AS ITS THIRD RADICAL

Owing to the kasrah of the second radical preceding it, the و gets changed into a long vowel ي. In the imperfect, it becomes a long vowel, which is written as يَ or يِ - (al-maqsoor). e.g.

رَضِيَ	رَضِيَ	<i>he was pleased</i>
يَرْضَى	يَرْضَى	<i>he is pleased</i>

In the jussive and imperative, this ي is dropped.

يَرْضَى	(لَمْ) يَرْضَ	<i>he was not satisfied</i>	(jussive)
تَرْضَى	اِرْضَ	<i>be satisfied</i>	(command)

III VERBS IN THE PATTERN OF فَعَلَ WITH ي AS ITS THIRD RADICAL

In the imperfect, it changes into a long vowel ي with second radical letter taking kasrah. e.g.

رَمَى	رَمَى	<i>he threw</i>
يَرْمِي	يَرْمِي	<i>he throws</i>
بَنَى	بَنَى	<i>he built</i>
يَبْنِي	يَبْنِي	<i>he builds</i>

In the jussive, the last radical is dropped. e.g.

يَرْمِيْ	(لَمْ) يَرْمِيْ	<i>he did not throw</i>	(jussive)
تَرْمِيْ	اِرْمِ	<i>throw!</i>	(command)
تَرْمِيْ	لَا تَرْمِ	<i>don't throw!</i>	(prohibition)

The conjugation of the perfect and imperfect verbs of this type are done in the following manner.

PAST TENSE

	Sing	Dual	Plural
3rd Person masculine	رَمَى	رَمَيَا	رَمَوْا
feminine	رَمَتْ	رَمَتَا	رَمَيْنَ
2nd Person masculine	رَمَيْتَ	رَمَيْتُمَا	رَمَيْتُمْ
feminine	رَمَيْتِ	رَمَيْتُمَا	رَمَيْتُنَّ
1st Person masc. & fem.	رَمَيْتُ		رَمَيْنَا

The conjugation of these verbs in the imperfect is as follows:

IMPERFECT TENSE

	Sing	Dual	Plural
3rd Person masculine	يَرْمِيْ	يَرْمِيَانِ	يَرْمُوْنَ
feminine	تَرْمِيْ	تَرْمِيَانِ	يَرْمِيْنَ
2nd Person masculine	تَرْمِيْ	تَرْمِيَانِ	تَرْمُوْنَ
feminine	تَرْمِيْنَ	تَرْمِيَانِ	تَرْمِيْنَ
1st Person masc. & fem.	أَرْمِيْ		نَرْمِيْ

The passive voice of all these forms will be similar in expression. e.g.

دُعِيَ	<i>he was called</i>	يُدْعَى	<i>he is being called</i>
رُمِيَ	<i>it was thrown</i>	يُرْمَى	<i>it is being thrown</i>
قُضِيَ	<i>it was decreed</i>	يُقْضَى	<i>it is being decreed</i>

The ي in the passive of the imperfect of these forms is in fact, the al-alif al-maqsoorah and hence, pronounced as alif with ي becoming silent.

The active participles of the above verbs are دَاعِ رَامِ and قَاضٍ respectively and the passive participles are مَدْعُوٌّ مَرْمِيٌّ and مَقْضِيٌّ in the same order.

If a pronominal suffix is attached to such verbs ending with al-alif al-maqsoorah, the alif is written in its actual form/sound, except when this ي is preceded by a letter with kasrah and/or the letter ي itself takes fat-hah. e.g.

رَمَى	<i>he threw</i>	رَمَاهُ	<i>he threw him/it</i>
يَلْقَى	<i>he meets</i>	يَلْقَاهُمْ	<i>he meets them</i>
نَهَى	<i>he has forbidden</i>	نَهَاكُمْ	<i>he has forbidden you</i>
لَقِيَ	<i>he met</i>	لَقِيَهُ	<i>he met him</i>
يَرْمِي	<i>he throws</i>	يَرْمِيهِ	<i>he throws it</i>

This rule is applicable to noun also when they are in the genitive case and are suffixed with the pronominal suffixes.

4 DOUBLY WEAK VERBS لَفِيفٌ

If a verb consists of more than one weak letter as its radical, it is known as لَفِيفٌ or a **doubly weak verb**. If the two weak letters are separated by the second radical, it is called لَفِيفٌ مَفْرُوقٌ and if the two weak letters come together as radical letters, they are called لَفِيفٌ مَقْرُونٌ and the first of these becomes strong enough to retaining its consonantal value. e.g.

نَوَى	<i>he intended</i>	يَنْوِي	<i>he intends</i>
حَيَّ (حَيِّ)	<i>he lived</i>	يَحْيَا	<i>he lives</i>

When the second radical letter is alif (hamzah) and the third radical is و or ي the hamzah is dropped in the imperfect as its vowel is moved to the first radical letter and it becomes a long vowel (weak letter) e.g.

رَأَى he saw يَرَى he sees

- (iv) Verbs with the third radical letter as alif (hamzah) and the first or second radical is و or ي e.g.

وَطَى he treaded يَطَأُ he treads
وَاطَى treader

(the و is dropped here in the imperfect as per the rule explained already)

مَسَاءَ (مَسَاءً) it was bad يَسُوءُ it is bad
جَاءَ (جَاءاً) he came يَجِيئُ he comes
شَاءَ (شَاءً) he wished يَشَاءُ he wishes
فَاءَ (فَاءً) he amended يَفِيئُ he amends

II VERBS IN WHICH TWO RADICAL LETTER ARE WEAK LETTERS

- (i) Verbs with the first and the third radicals as weak letters. They are known as لفيف مفروق. If the first radical letter is و, it will be dropped in the imperfect, as a rule.

وَقَى he guarded يَقِي he guards
وَفَى he fulfilled يَفِي he fulfils
وَعَى he preserved يَعِي he preserves
لَمْ يَقِ (لَمْ يَقِ) (jussive) قِ guard! (command)

(the last radical ي is dropped, as it is a jussive)

- (ii) Verbs with the second and third radicals as weak letters
(الفيف مقرون).

رَوَى	<i>he narrated</i>	يَرْوِي	<i>he narrates</i>
نَوَى	<i>he intended</i>	يَنْوِي	<i>he intends</i>
رَوَى (لَمْ)	<i>(jussive)</i>		

- (iii) Verbs with all the three radical letters as weak letters.
The only verb of this type and which is in common use is أَوَى and it is also mentioned in the Qur'an.

This alif being vowelled, becomes hamzah. e.g.

أَوَى	<i>he took refuge</i>	يَأْوِي	<i>he takes refuge</i>
أَوَى (لَمْ)	<i>(jussive)</i>	مَأْوَى	<i>place of refuge</i>

In the Qur'an:

إِذْ أَوَى الْفِتْيَةَ إِلَى الْكَهْفِ
قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِينَا الْخُبُوتَ
فَإِذْ الْجَنَّةُ هِيَ الْمَأْوَى

ANALYSIS

الْغِنِيُّ وَالْفَقِيرُ

مَرَرْتُ لَيْلَةَ أَمْسٍ بِرَجُلٍ بِلَاسٍ فَوَأْتَيْتُهُ وَأَضِعاً يَدَهُ عَلَى بَطْنِهِ كَأَنَّهُ يَشْكُو أَلْمًا فَحَزَنْتُ لِحَالِهِ. وَمَسَّالْتُهُ: مَا الَّذِي يُؤَلِّمُكَ؟ فَشَكَى إِلَيَّ الْجُوعَ فَأَعْطَيْتُهُ بَعْضَ مَا قَدَرْتُ عَلَيْهِ. ثُمَّ تَرَكَتُهُ وَذَهَبْتُ لِرِيزَارَةِ صَدِيقٍ لِي مِنْ أَهْلِ الشَّرَاءِ وَالنَّعْمَةِ فَأَدَهَشَنِي أَنِّي رَأَيْتُهُ وَأَضِعاً يَدَهُ عَلَى بَطْنِهِ، وَأَنَّهُ يَشْكُو مِنَ الْأَلْمِ كَمَا يَشْكُو ذَلِكَ الْبِلَاسُ الْفَقِيرُ. وَمَسَّالْتُهُ: عَمَّا بِهِ، فَشَكَى إِلَيَّ الْبَطْنَةَ، فَقُلْتُ: يَا لِلْعَجَبِ! هَذَا غَنِيٌّ يَتَأَلَّمُ مِنْ كَثْرَةِ الْأَكْلِ وَذَلِكَ فَاقِيرٌ يَشْكُو مِنْ شِدَّةِ الْجُوعِ!! لَوْ أَعْطَى هَذَا الْغَنِيُّ ذَلِكَ الْفَقِيرَ بَعْضَ مَا فَضَّلَ عَنْ حَاجَتِهِ مِنَ الطَّعَامِ مَا شَكَى وَاحِدٌ مِنْهُمَا سُقْمًا وَلَا أَلْمًا.

VOCABULARY

questioner	سائل	safe	آمن
he gets tired	يَسَام	mercy	رحمة
he is desperate	بائس	stand, stop	قف
he supports	يَمَدّ	responsible, in charge	مستول
he falls	يَخِرّ	guides, proves	يدلّ
he declared/confirmed	أقرّ	counts	يعدّ
he disobeyed	عصى	he gave	أعطى
he passed	مرّ	sings	آيات
he saw	رأى	falls	يخرّ
he complains	يشكو	dumb	صَمّ
he gets pained	يؤلم	blind	عمى
it shocked	أدهش	a tree	مدر
iron	حديد	covenant, command	امر
strong, severe	شديد	a type of banana	طلح
guide	دالّ	visits	يزور
shadow	ظلّ	he took shelter	أوى
extended	ممدود	cave	كهف
hope	أمنية ج أمانى	rock	صخر
pride	غرور	fish	حوت
stomach	بطن	man	إمرؤ
stoutness	بطنة	he became sad	حزن
illness	مُقم	he left	ترك
grip	بطنش	wealth	ثراء
slowly	رويدا	hunger	جوع
		in excess	فضل

LESSON NINETEEN

الفعلُ الثلاثي المَزِيدُ

THE DERIVED VERBS

I TRILITERAL DERIVED الثلاثي المَزِيدُ

Simple forms of the trilateral verbs were explained in the previous lessons. They are called *المجرد* or the first stem of the verbs without any additional letters (naked verbs). More verbs are derived from these simple verbs by adding one, two or three letters and these verbs are called the *derived verbs* *المزید فيه*. These letters are added besides the three radical letters of the simple verbs in order to convey a modified sense of meaning representing or denoting different forms of actions, but closely related to the one which is conveyed in the simple form (the trilateral simple verb). The difference between each derivative and their different meanings can be easily identified and understood with the help of the letters added to each. A derived verb shall not exceed six letters in all.

Examples:

انكسرَ - شاهدَ - جهزَ - أحسنَ
استخرجَ - تقدمَ - إخمَرَ - اجتهدَ

(additional letters used are underlined)

Taking (from the right to the left) to represent the three radical letters of the simple form, verbs are derived with additional letters for different expressions. These letters are added to each derived form for conveying a particular and relevant form of action, not expressed in the simple verb.

To distinguish and identify the added letters from the radical letters in a derivative, the letters in the position *ل*, *ع*, *ف* and *ل* are taken as radical letters and the remaining are the added ones. The third person masculine singular of the past tense is the only form in which no suffix or prefix is used and hence, is taken as a standard for this purpose as explained below.

The derived verbs are of three types.

- (i) **With one additional letter (there are three derivatives with one additional letter)**
 - (a) ٱ (hamzah) before the first radical
 - (b) Doubling of the second radical
 - (c) Addition of one alif after the first radical.

- (ii) **With two additional letters (there are five derivatives with two additional letters)**
 - (a) ت in the beginning of the verb before the first radical letter and doubling of the second radical
 - (b) ت in the beginning of an alif ٱ after the first radical letter.
 - (c) An alif ٱ and ن before the first radical letter (ان).
 - (d) An alif ٱ in the beginning and ت after the first radical letter.
 - (e) ٱ in the beginning and doubling of the third radical.

- (iii) **With three additional letters (there are three derivatives with three additional letters)**
 - (a) An alif ٱ, م and ت in the beginning before the first radical letter (امت)
 - (b) An alif ٱ before the first radical, another ٱ after the second radical and doubling for the third radical
 - (c) An alif ٱ and in the beginning, و after the second radical and repetition of the second radical (or a letter in its place)

These derived forms are numbered in their sequence beginning with the simple verb **فَعَلَ** for easier reference, representing and sequence of entries in a dictionary and to facilitate better understanding of the system of derivatives. Forms I to XII represent the derivatives based on trilateral verbs and forms XIII to XV represent derived verbs based on the quadrilateral verbs. They are as follows:

TRILITERAL DERIVED VERBS

Form I	فَعَلَ / فَعِلَ / فَعَّلَ	Simple verb
Form II	فَعَّلَ	
Form III	فَاعَلَ	
Form IV	أَفْعَلَ	
Form V	تَفَعَّلَ	
Form VI	تَفَاعَلَ	
Form VII	إِنْفَعَلَ	
Form VIII	إِفْتَعَلَ	
Form IX	إِفْعَلَ	
Form X	إِسْتَفْعَلَ	
Form XI	إِفْعَالَ	
Form XII	إِفْعَوْعَلَ	
Form XIII	إِفْعَوَّلَ	
Form XIV	إِفْعَنْلَلَ	
Form XV	إِفْعَنْلَى	

QUADRILITERAL DERIVED فَعْلَلَّ

Form I	تَفَعْلَلَّ
Form II	إِفْعَنْلَلَ
Form III	إِفْعَلَّلَّ

The forms XI to XV are rarely used and some are derived from quadrilateral verbs and hence, may be understood later.

The prefixed alif at the beginning of the derived verbs IV and VII to XV is the hamzat al-wasl, which is dropped in the imperfect tense of these verbs.

Each form of the derived verb, its meaning and usage is explained separately with example. These derivatives are based on the trilateral verbs and have a root or the verbal noun of their own. Additional letters exclusively for each derivative are intended to convey a particular form of action different from the simple verb, but conveying similar form of meaning, as it is derived based on the same radical letters.

These derived verbs are expressed in all forms of the simple verbs representing the person, gender and number of the subject denoted by the same suffixes for the past tense verbs and the same prefixes and suffixes for the imperfect and also take the moods of the imperfect.

I THE SIMPLE VERB **فَعَلَ / فَعِلَ / فَعِلْ**

This verb is used to express or convey simple actions. A simple verb takes fat-hah َ, kasrah ِ or DHammah ُ in the second radical of the past tense conveying simple actions.

The simple verbs when expressed in the imperfect tense assume six groups, namely,

نَصَرَ - يَنْصُرُ / ضَرَبَ - يَضْرِبُ / فَتَحَ - يَفْتَحُ
 كَرَّمَ - يَكْرُمُ / حَسِبَ - يَحْسِبُ / سَمِعَ - يَسْمَعُ

This has been explained already in lessons 12 and 13. All derived forms of verbs are based on and derived from the same radical letters as illustrated below:

The letters ف - ع - ل (from the right) are the radical letters and the derived verbs will have additional letters exclusive and specified for each derived form. Any derived form with specified additional letters besides the radical letters will necessarily convey a different form of action. In other words, if we want to make a particular expression about some action in a particular tense, we will have to select an appropriate derivative and use it to convey our idea. The similarity of expressions of these derived verbs and the uniformity of the forms of the verbs makes it easier for us to use them conveniently. Let us see the dimensions of each derivative.

I DERIVED VERB WITH ONE ADDITIONAL LETTER

FORM II (فَعْمَعَلٌ) فَعَّلَ (is additional) - ع -
 (additional letter underlined)

This derivative is formed by doubling the middle radical ع (one additional letter). This form is conjugated exactly in the same manner as the simple verb both in the perfect and imperfect tenses with the usual suffixes in the case of past tense and the prefixes and the suffixes in the case of imperfect tense.

This derived verb generally denotes intensity of action, causation, estimation and the sense of making one learn and do something on his own. When an intransitive verb is expressed in this derived form, it becomes transitive and active and the transitive expressed in this derivative becomes doubly transitive. e.g.

فَرِحَ	he was happy	عَلِمَ	he knew
فَرَّحَ	he made him happy	عَلَّمَ	he taught him

This form is also used to express various tendencies, namely:

- a. Removal of something expressed by the simple verb
 جَلَّدْتُ الشَّاةَ I skinned the goat (from جلد)
- b. Reaching or approaching a place
 عَمَّقَ فِي الْأَمْرِ He reached the depth of the thing
 (from عَمَّقَ).
- c. Mixing or staining an object with something indicated in the simple form
 ذَهَبْتُ السَّيْفَ I gilded the sword with gold
- d. Intensive signification or repeated occurrence
 كَسَّرَ الزَّجَاجَ He broke the glass into pieces
 فَرَّقَ الْقَوْمَ He divided the people

- e. Relating one with something with an action
 كَذَّبَ الْقَاضِي شَهَادَتَكَ *The judge had declared your witness as false*
- f. Abbreviated or shortened expression of things
 هَلَّلَ *he uttered* لَا إِلَهَ إِلَّا اللَّهُ
- g. Simple form of the quadriliteral verbs, where there is no trilateral expression available
 كَلَّمَ *he talked*

The verbal noun or the noun of action for this type of verb is

- e.g. عَلِمَ *he knew* عَلَّمَ *he taught*
 تَعَلَّمَ *teaching* (verbal noun)
 فَهِمَ *he understood* فَهَّمَّ *he made him understand*
 تَفَهَّمَ *making one understand* (verbal noun)
 ذَكَرَ *he remembered* ذَكَّرَ *he reminded*
 تَذَكَّرَ *reminding, making one remember* (verbal noun)

The verbal noun or the root of this derivative for the verbs which are ناقص is expressed in the form of تَفْعِلَةٌ by dropping the additional ي and adding ة at the end. If the last radical letter of this verb is hamzah و or ي then the verbal noun is always تَفْعِلَةٌ. e.g.

In the conjugation of these verbs, exactly the same suffixes and prefixes of the simple verbs are used. As there is no suffix in the III person masculine singular of the past tense فَعَلَ, the same form in each derivative should be taken as the basic expression (in this form فَعَلَ) and the suffixes added to them to suit your requirement. Similarly, in the imperfect also, the III person masculine singular has no suffix يُفَعِّلُ, hence similar suffixes and prefixes of the imperfect tense of the simple verb may be used to suit your requirement. Maintain the number of letters in each derived verb in the III person masculine singular as the standard for expressing verbs in the past tense and imperfect tense in each derivative.

The perfect of تَفَعَّلَ is conjugated as follows:

		Sing	Dual	Plural
III Person	Masc.	فَعَّلَ	فَعَّلَا	فَعَّلُوا
	Fem.	فَعَّلَتْ	فَعَّلَتَا	فَعَّلْنَ
II Person	Masc.	فَعَّلْتَ	فَعَّلْتُمَا	فَعَّلْتُمْ
	Fem.	فَعَّلْتِ	فَعَّلْتُمَا	فَعَّلْتُنَّ
I Person	Masc. &	فَعَّلْتُ		فَعَّلْنَا
	Fem.			

The imperfect tense of this form is also conjugated in the same manner as the simple verb.

		Sing	Dual	Plural
III Person	Masc.	يُفَعِّلُ	يُفَعِّلَانِ	يُفَعِّلُونَ
	Fem.	تُفَعِّلُ	تُفَعِّلَانِ	يُفَعِّلْنَ
II Person	Masc.	تُفَعِّلُ	تُفَعِّلَانِ	تُفَعِّلُونَ
	Fem.	تُفَعِّلِينَ	تُفَعِّلَانِ	تُفَعِّلْنَ
I Person	Masc. &	أُفَعِّلُ		نُفَعِّلُ
	Fem.			

The passive voice of this verb has the above forms with the change in the vowels of the first and second radical letters as فُعِّلَ in the perfect and يُفَعِّلُ in the imperfect tense respectively and conjugated as above.

The active participle **إِسْمُ الْفَاعِلِ** and the passive participle **إِسْمُ الْمَفْعُولِ** of all the derived forms are prefixed with **مُ** and the letter before the last letter (second radical) taking kasrah **ِ** and fat-hah **َ** respectively as explained below. e.g. (also see Table 7)

verb	Active participle	Passive participle
فَعَّلَ	مُفَعَّلٌ	مُفَعَّلٌ
عَلَّمَ	مُعَلِّمٌ	مُعَلِّمٌ
كَسَّرَ	مُكَسِّرٌ	مُكَسِّرٌ
دَرَسَ	مُدْرَسٌ	مُدْرَسٌ
صَدَّقَ	مُصَدِّقٌ	مُصَدِّقٌ
قَدَّمَ	مُقَدِّمٌ	مُقَدِّمٌ

Similarly, the **command** in these derived verbs are formed by giving sukoon to the last letter of the perfect of this verb and changing the vowel of the letter before the last (second radical) into kasrah. e.g.

عَلَّمَ	<i>he taught</i>	عَلِّمَ	<i>teach!</i>
فَهَّمَهُ	<i>made him understand</i>	فَهِّمْهُ	<i>make him understand</i>
دَرَّسَهُ	<i>taught him (a lesson)</i>	دَرِّسْهُ	<i>teach him a lesson</i>

MODEL SENTENCES

- ١ - عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
- ٢ - كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا
- ٣ - يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ
- ٤ - فَذَكَّرَ بِالْقُرْآنِ مَنْ يَخَافُ وَعَبِيدِ
- ٥ - فَسَبِّحْ بِسْمِ رَبِّكَ الْعَظِيمِ
- ٦ - وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا.....
- ٧ - وَرَبِّينَ لَهُمُ الشَّيْطَانُ أَعْمَانَهُمْ
- ٨ - فَسَنِّيَسْرُهُ لِلْيَسْرَى
- ٩ - إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

PASSAGE

(الف)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

مَنْ نَفَسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ الآخِرَةِ. وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا دَامَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.

(ب)

إعلم أن تلقين العلوم للمتعلمين إنما يكون مفيداً إذا كان علي التدرّيج شيئاً فشيئاً و قليلاً فقليلاً يلقي عليه أولاً مسائل من كل باب من الفن وهي أصول ذلك الباب، ويُقَرَّبُ له في شرحها علي سبيل الاجمال. ويراعى في ذلك قدرة عقله واستعداده بقبول ما يرد عليه حتى ينتهي الي آخر هذا الفن وعند ذلك يحصل له ملكة في ذلك العلم إلا أنها جزئية وضعيفة وغايتها أنها هيئاتها لفهم الفن وتحصيل مسأله.

(ج)

كان المأمون من مفاخر الدولة العباسية علماً وفضلاً سياسياً ونبلاً، علّمه أبوه فاجاد تعليمه ورباه فأحسن تربيته، وخرّجه علي أيدي كبار العلماء وأئمة العصر، فشبَّ عالماً مهذباً، محباً للبحث والنظر في كتب الاوائل، فصيح اللسان، حاضر البديهة قوي الحجّة، مغرماً بالجدل.

تولّى الخلافة سنة ثمان وتسعين ومائة، فوجّه عنايته للعلم وعقد المجالس للمناظرة فيه وأكرم العلماء، وأعلى مجالسهم وأجزل لهم العطايا.

ثم صالح المأمون ملك الروم أن يأخذ ما عنده من كتب القدماء وارسل بعوثاً من ثقاة المسلمين والنصارى لنسخ ما يرضن ملك الروم بإخراجه من الكتب فاجتمع للمأمون بذلك خزانة عظيمة فوق ما تحل اليه من الشرق والغرب، وقد سماها : "بيت الحكمة"

FORM III فاعِل (فَاعِل) --1- (is additional)

This derivative is formed by adding an alif after the first radical letter (as a long vowel) and in conjugated in the same manner as the simple verb with the usual suffixes representing the person, gender, number etc.

The verbal noun of this form or the noun of action is expressed as مُفَاعَلَةٌ or فِعَالٌ . e.g.

مِرَاءٌ دِفَاعٌ قِتَالٌ مُضَارَةٌ مُسَابِقَةٌ مُقَاوَمَةٌ

This form of verb denotes an action which is an attempt to do something to someone or an action performed in relation to another person's action. Such verbs take an explicit or implicit direct object which is always a person, with reciprocity in both the cases, both partaking the action. It is generally transitive. Sometimes it bears transitive or intransitive sense without reciprocity. e.g. مَافَرَ زَيْدٌ *Zaid travelled*.

Besides these, the verb has the following significations:

- a. Participation in the action
جَادَلَ زَيْدٌ عَمْرًا *Zaid disputed with 'Amr*
(one who starts the dispute is the subject in such sentences)
- b. Exaggeration
دَافَعَ عَنِ أَخِيهِ *He defended his brother forcefully*
- c. As simple form of the quadriliteral where there is no triliteral verbs used in this sense.
عَاقَبَ *he pursued/followed*
حَاوَلَ *he made an attempt to do*

The verbal noun of this form is expressed as follows:

past tense	verbal noun
قَاتَلَ <i>he fought with</i>	مُقَاتَلَةٌ <i>fighting</i>
مَاتَبَقَ <i>he completed with</i>	مُسَابِقَةٌ <i>competition</i>
طَالَبَ <i>he demanded</i>	مُطَالَبَةٌ <i>demand</i>

The perfect of **فَاعِلَةٌ** is conjugated as follows:

		Sing	Dual	Plural
III Person	Masc.	فَاعِلٌ	فَاعِلَانِ	فَاعِلُونَ
	Fem.	فَاعِلَتْ	فَاعِلَتَا	فَاعِلَتْنَ
II Person	Masc.	فَاعِلْتُمْ	فَاعِلْتُمَا	فَاعِلْتُمْ
	Fem.	فَاعِلْتُنَّ	فَاعِلْتُنَّ	فَاعِلْتُنَّ
I Person	Masc. &			
	Fem.	فَاعِلْتُ		فَاعِلْنَا

The imperfect tense of this form is also conjugated in the same manner as the simple verb.

		Sing	Dual	Plural
III Person	Masc.	يُفَاعِلُ	يُفَاعِلَانِ	يُفَاعِلُونَ
	Fem.	تُفَاعِلُ	تُفَاعِلَانِ	يُفَاعِلْنَ
II Person	Masc.	تُفَاعِلُ	تُفَاعِلَانِ	تُفَاعِلُونَ
	Fem.	تُفَاعِلِينَ	تُفَاعِلَانِ	تُفَاعِلْنَ
I Person	Masc. &			
	Fem.	أُفَاعِلُ		نُفَاعِلُ

In the passive of the perfect of this form of verb the additional alif is changed into **و** due to the vowel change in the passive voice. e.g.

قَاتِلٌ	becomes	قُوِّتِلَ	<i>he was fought with</i>
يُقَاتِلُ	becomes	يُقَاتِلُ	<i>he is fought with</i>

If a verb of this type is doubled, the second and third radicals are assimilated into a double consonant after the additional alif in the active voice while in the passive voice it is not assimilated. e.g.

شَادَّ(شَادَذ)	<i>he spoke violently</i>	(active)
شُوِّدِدَ(شَادِد)	<i>he was spoken to violently</i>	(passive)

The active and passive voices of the imperfect tense of the doubled verbs of this type will be the same and understood by its context.

يُشَادُّ (يُشَادِدُ)	he speaks violently	(active)
يُشَادُّ (يُشَادِدُ)	he is spoken to violently	(passive)

If the verb of this type has hamzah or has one of the weak letters و or ي in the first radical, they are conjugated in accordance with the rules already explained.

أَلَّفَ (for) أَلَّفَ	was familiar with	يُؤَلِّفُ	he is familiar with
سَأَلَ	questioned about	يُسْأَلُ	questions about
وَأَفَقَ	he agreed to	يُؤَافِقُ	he agrees to
بَايَعَ	swore allegiance	يُبَايِعُ	he swears allegiance

The active participle **إِسْمُ الْفَاعِلِ** and the passive participle **إِسْمُ الْمَفْعُولِ** of this derived form is expressed by prefixing with **مُ** and the letter before the last letter (second radical) taking kasrah **ِ** and fat-hah **َ** respectively as explained below. e.g. (also see Table 7)

verb	Active participle	Passive participle
فَاعَلَ	مُفَاعِلٌ	مُفَاعَلٌ
قَاتَلَ	مُقَاتِلٌ	مُقَاتَلٌ
جَاهَدَ	مُجَاهِدٌ	مُجَاهَدٌ
شَارَكَ	مُشَارِكٌ	مُشَارَكٌ
صَاحَبَ	مُصَاحِبٌ	مُصَاحَبٌ

The imperative or the command is expressed in the form of **فَاعِلْ**

perfect	command	
بَاعَدَ	بَاعِدْ	keep away
حَامَبَ	حَامِبْ	account for
أَخَذَ	لَا تُؤَاخِذْ	don't censure

MODEL SENTENCES

- ١ - اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ
- ٢ - حَافِظُوا عَلَيَّ الصَّلَوَاتِ وَالصَّلَاةَ الْوَسْطَى
- ٣ - وَأَفِقْ حَامِدٌ عَلَيَّ الْأَمْرِ
- ٤ - سَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ
- ٥ - وَأَوْفُوا بِالْعَهْدِ إِذَا عَاهَدْتُمْ
- ٦ - وَشَاوِرْهُمْ فِي الْأَمْرِ
- ٧ - مَنِ تَسَافَرَ إِلَى مِصْرَ؟
- ٨ - وَاللَّهِ يُضَاعَفُ لِمَنْ يَشَاءُ
- ٩ - حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا
- ١٠ - لَا تُخَاطِبْنِي فِى الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ

ANALYSIS

(الف)

المشورة

قال النبي صلى الله عليه وسلم: ما ندم من استشار ولا شقي من استخار". وقد أمر الله تعالى نبيه صلى الله عليه وسلم بمشورة من هو دونه فقال: شاورهم في الأمر فإذا عزمت فتوكل على الله

قيل لرجل من عيس: ما أكثر صوابكم؟ فقال: نحن ألف رجل وفينا حازم واحد فنحن نشاور فكأننا ألف حازم.

أجر الشهداء

عن عبد الله بن عمر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: أول ثلاثة يدخلون الجنة، الفقراء المهاجرون الذين تتقى بهم المكاره، وإذا امرؤ سمعوا وأطاعوا وإذا كان للرجل منهم حاجة الي السلطان لم تقض له حتى يموت وهي في صدره، وان الله - عزوجل - ليدعوا يوم القيامة الجنة فتاتي بزخرفها وزينتها فيقول تعالي: أين عبادي الذين قاتلوا في سبيلي فقتلوا فتاتي الملائكة فيسجدون ويقولون ربنا نحن نسبح بحمدك الليل والنهار ونقدس لك، ما هؤلاء الذين آثرتهم علينا، فيقول الرب: هؤلاء عبادي الذين قتلوا في سبيلي واوذوا في سبيلي فتدخل عليهم الملائكة من كل باب.

VOCABULARY

<i>keep away</i>	باعد	<i>persecuted</i>	أوذوا
<i>protect, maintain</i>	حافظوا	<i>warrior</i>	مجاهد
<i>middle</i>	الوسطى	<i>don't punish</i>	لا تاخذ
<i>hasten, rush</i>	سارعوا	<i>companion</i>	مصاحب
<i>width, extent</i>	عرض	<i>unfortunate</i>	شقي
<i>promise</i>	عهد	<i>mistakes</i>	خطايا
<i>consult</i>	شاور	<i>warning</i>	وعيد
<i>multiplies, adds</i>	يضاعف	<i>fulfil</i>	أوفوا
<i>check, account for</i>	حاسبا	<i>ease</i>	يسرى
<i>don't address</i>	لا تخاطب	<i>yourselves</i>	أنفكم
<i>consultation</i>	مشورة	<i>copying</i>	نسخ
<i>repented</i>	ندم	<i>competition</i>	مسابقة
<i>consulted</i>	استشار	<i>confrontation</i>	معارضة
<i>made istikhara</i>	استخار	<i>exposition</i>	مرائ
<i>lower than</i>	دون	<i>defence</i>	دفاع
<i>depend</i>	توكل	<i>relieved, lessened</i>	نفس
<i>martyrs</i>	شهداء	<i>difficulty, problem</i>	كربة
<i>poor</i>	فقراء	<i>help</i>	عون
<i>emigrants</i>	مهاجرين	<i>in stages</i>	تدرّيج
<i>undesirable things</i>	مكاره	<i>takes care</i>	يراعي
<i>they obeyed</i>	أطاعوا	<i>preparation</i>	استعداد
<i>decoration</i>	زخرف	<i>control, command</i>	ملكة
<i>announced</i>	أذن	<i>collection</i>	خزاية
<i>preferred</i>	آثر		

FORM IV أَفْعَلَ (ا ف ع ل) **Additional letter** _ _ _ ا

This derivative is formed by prefixing an alif (hamzat al-qat') before the first radical and in conjugated in the perfect and the imperfect tenses in the usual manner like any other derived verb explained already.

This form is used to denote causation (making one do something). When causation is intended, the derived form II is also used in certain cases. It makes the intransitive verbs into transitive. e.g.

عَلِمَ	he knew	أَعْلَمَ	he informed
جَلَسَ	he sat	أَجْلَسَ	he made him sit
فَهِمَ	he understood	أَفْهَمَ	he made him understand

Besides this, it has more significations like:

- a. denoting the subject becoming the possession of a thing, like:

اَبْخَلْتُ زَيْدًا I found Zaid a miser

- b. reaching a place

أَعْرَقَ زَيْدٌ Zaid reached Iraq

- c. abundance

اَتَمَرَ الشَّجَرُ The tree brought forth abundant fruits

- d. makes transitive verb doubly transitive taking two objects

فَهِمَ سَعِيدَ الدَّرْسِ Sayeed understood the lesson

أَفْهَمْتُ سَعِيدًا الدَّرْسَ I made Sayeed understand the lesson

The verbal noun of this form is of the pattern of اِفْعَالٌ like اِفْهَامٌ making someone understand. The verbal nouns of hollow verbs end with an additional ة and dropping of additional alif as اَفْعَلَةٌ. e.g.

perfect	verbal noun	
أَقَامَ	إِقَامَةٌ	make one stand/establish
أَعَادَ	إِعَادَةٌ	re-establish
أَرَادَ	إِرَادَةٌ	make up an opinion

If the simple verb is doubled, the same rule is maintained for this form/derivative also. But, in the jussive and imperative, the doubled consonant gets separated in order to make the last letter saakin. The imperfect of this form takes DHammah ' for its prefix as explained below.

مَدَّ	<i>he stretched</i>	أَمَدَّ	<i>he extended help</i>
يُمِدُّ	<i>he extends help</i>	لَمْ يُمِدِّدْ	<i>he did not help</i>
حَلَّ	<i>was permissible</i>	أَحَلَّ	<i>it was made permissible</i>
يُحِلُّ	<i>made permissible</i>	أَخْلَلْ	<i>open/unknot</i>

The imperative of this form is in the pattern of **أَفْعِلْ**, making the last letter of the perfect saakin and giving kasrah to the letter preceding it.

perfect	command	
أَجْلَسَ	أَجْلِسْ	<i>make him sit!</i>
أَنْزَلَ	أَنْزِلْ	<i>bring it down!</i>
أَمَدَّ	أَمِدِّدْ	<i>extend help!</i>

The passive of the perfect takes the pattern of **أُفْعِلَ** and in the passive of the imperfect, the second radical letter takes fat-hah. e.g.

أُدْخِلَ	<i>he was admitted</i>
يُدْخِلُ	<i>he is being made to enter</i>

Similarly, if the verb is hamazated or it has its first or third radical a weak letter **و** or **ي** the verb is expressed as follows:

أَلْفَ	for (أَلْفَ) <i>he reconciled</i>	يُؤَلِّفُ	<i>he reconciles</i>
إِنْيَافَ	<i>reconciling</i>		(verbal noun)

أَقْرَأَ	he made him read	يُقْرِئُ	he makes him read
أَقْرَاءُ	making one read		(verbal noun)
أَيْقَظَ	he awakened	يُوقِظُ	he awakened
أَيْقَظُ	awakening		(verbal noun)
أَوْصَلَ	made him reach	يُوصِلُ	he makes him reach
أَيْصَالُ	making to reach, receipt		(verbal noun)
أَلْقَى	he put/delivered	يُلْقِي	he throws
إِلْقَاءُ	throwing/delivering a speech		(verbal noun)

If the middle radical of the verb of this form is و or ي, the vowel of the weak letter is thrown forward to the first radical and it is made a long vowel. It is dropped if the third radical becomes vowelless in the perfect or a jussive or an imperative. e.g.

(أَخَوْفُ)	أَخَافُ	he frightened him
(يُخَوِّفُ)	يُخَيِّفُ	he frightens him
(أَذْبَعُ)	أَذَاعُ	he made it known
(يُذْبَعُ)	يُذْبِعُ	he broadcasts
(أَخَافُ + ت)	أَخَفْتُ	I frightened him
(لَمْ يُخَيِّفْ)	لَمْ يُخَيِّفْ	he did not frighten (jussive)
(أَخَوْفُ)	أَخِفْ	frighten him! (imperative)

The form أَفْعَلَ is also used to form verbs from nouns, known as the sisters of كَان etc. e.g.

صَبَحَ	أَصْبَحَ	it became in the morning
مَسَاءً	أَمْسَى	it became in the evening
ضَحَى	أَضْحَى	it became in the noon

The verb رأى when expressed in this form, its middle radical, the hamzah gets elided both in the active and passive voices. e.g.

رَأَى	he saw (simple)
أَرَى (أَرَأَى)	he showed
يُرِي (يُرِي)	he shows

In the jussive and the imperative, the ي is also dropped besides the elision of hamzah. e.g.

(لَمْ يُرِي)	لَمْ يُرِ	he did not show
(لَمْ يُرِي)	لَمْ يُرَ	he was not shown
	أَرِ	show! (command)

The active and passive participles are expressed in the patterns of مُفْعِلٌ and مُفْعَلٌ respectively. e.g.

مُشْرِكٌ	idolator	مُشْرِفٌ	supervisor
مُنْصِفٌ	magistrate	مُذْخَلٌ	something brought in

PASSAGE FOR ANALYSIS

وقد شاهدنا كثيرا من المعلمين لهذا العهد الذي أدركنا طرق التعليم وإفادته ويحضرون المتعلم في أول تعليمه المسائل المقفلة من العلم ويطالبونه بإحضار ذهنه في حلها ويحسبون ذلك مرانا على التعليم وصوابا فيه ويكلفونه وعي ذلك وتحصيله ويخلطون عليه بما يلقون له من غايات الفنون في مبادئها وقبل أن يستعد لفهمها فان قبول العلم والاستعدادات لفهمه تنشأ تدريجا ويكون المتعلم اول الامر عاجزا عن الفهم بالحيلة الا في الاقل وعلي سبيل التقريب والاجمال وبالامثال الجسيمة.

II DERIVED VERBS WITH TWO ADDITIONAL LETTERS

FORM V (تَفَعَّلَ) تَفَعَّلَ Additional letters ت - ع - -

This form is derived by prefixing ت to Form II of which it is reflexive and submissive in sense and is used to denote an action performed by a person on his own. e.g.

عَلَّمَ	<i>he taught</i>	(FORM II)
تَعَلَّمَ	<i>he learnt</i>	
شَرَّفَ	<i>he honoured</i>	
تَشَرَّفَ	<i>he had the honour</i>	

The perfect and imperfect verbs are conjugated in the usual manner as in the case of other forms of derived verbs treating the additional letters used in the above form as the radical letters.

The verbal noun of this form is تَفَعُّلٌ. The other significations are:

- avoiding something like
تَأْتَمَّ *he avoided the sin*
- dressing himself, like
تَقَمَّصَ *he dressed himself with a shirt*
- application or use of anything, like
تَدَهَّنَ *he applied oil himself*
- adopting or using anything
تَوَمَّدَ الْحَجْرَ *he used the stone as a pillow*
- doing something gradually
تَجَرَّعَ *he drank gradually*
- becoming the owner of something
تَمَوَّلَ *he accumulated wealth (became rich)*

- g. seeking anything
 تَقَرَّبَ *he desires to become closer*
- h. to become something
 تَنَصَّرَ *he became a christian*
 تَوَطَّنَ *he took it for his country*
- i. exaggeration
 تَبَيَّنَ *it became more evident/clear*

It is also used to form verbs from nouns, like:

- نَصْرَانِيَّ تَنَصَّرَ *he became a christian*
 وَطَنَ تَوَطَّنَ *he took it for his country*

In the case of the doubled, hamazated or verbs with their first or second radical as و or ي the derived verb of this form is expressed as a regular verb. e.g.

- رَدَّ تَرَدَّدَ *he was reluctant*
 يَتَرَدَّدُ *he is reluctant*
 تَرَدُّدٌ *reluctance*
- عَدَّ تَعَدَّدَ *became numerous*
 يَتَعَدَّدُ *becomes numerous*
 تَعَدُّدٌ *becoming numerous*
- وَهَمَّ تَوَهَّمَ *became suspicious*
 يَتَوَهَّمُ *becomes suspicious*
 تَوَهُّمٌ *becoming suspicious*

The passive voice of this verb in the past tense is expressed as **تُفْعِلُ** and the imperfect tense is expressed as **يُتَفَعَّلُ** for the third person masculine singular and the remaining forms of these verbs are conjugated both in the usual manner.

The imperative takes the form of تَفَعَّلْ and the prohibition is expressed as لَا تَفَعَّلْ e.g.

تَقَبَّلْ	accept	لَا تَقَبَّلْ	don't accept
تَوَجَّهْ	turn to	لَا تَوَجَّهْ	don't turn to
تَوَضَّأْ	do ablution	لَا تَوَضَّأْ	don't do ablution
تَدَخَّلْ	intervene	لَا تَدَخَّلْ	don't intervene

The active participles and the passive participles are expressed by replacing the prefix of the imperfect with م and giving kasrah and fat-hah respectively to the second radical letter. e.g.

<u>active participle</u>		<u>passive participle</u>	
مُتَعَلِّمٌ	learner	مُتَعَلَّمٌ	learnt
مُتَوَهِّمٌ	suspicious	مُتَوَهَّمٌ	suspected thing

The verbs in the imperfect take the subjunctive and jussive moods of the imperfect as in the case of simple verbs by the same particles.

PASSAGE FOR ANALYSIS

عالم البحار عالم زاخر بأحياء وكائنات، اختلف أجناسها وتنوعت أشكالها وتباينت ألوانها وتعددت مظاهرها.

ان التأمّل في غرابة حياتها وطباعها ودقة تكوينها متعة للنفس... ما بعدها متعة وفوق هذا كله فيها البرهان اساطع علي قدرة الخالق وعظمته

وتأثّر الحياة في مياه البحار بمدي عمقها وبعدها عن سطح البحر ويمدى توافر الضوء واذا انتقلنا الي منطقة الاعماق وجدنا المياه فيها ثابتة- تكاد لا تتحرك وخالية تماما من التيارات المائية ودرجة حرارتها منخفضة وعلى تيرة واحدة حول العام.

FORM VI (تَفَاعُلًا عَلِيًّا) **Additional letters** ت - ا - ا - ت

This form is expressed by prefixing ت to Form III of which it is generally reflexive denoting reciprocity, competition, co-partnership or association. In this form both the subject and the object are in the nominative case because both are party to the action.

قَاتَلَ	<i>he fought with</i>
تَقَاتَلَ	<i>(people) fought with each other</i>
سَابَقَ	<i>he competed with</i>
تَسَابَقَ	<i>they competed with each other</i>

It is used to indicate/denote the following:

- pretending to do something
تَمَارَضَ زَيْدٌ *Zaid pretended to be sick*
- participation in the action
تَنَازَعَ عَلِيٌّ وَجَارُهُ *Ali and his neighbour disputed*
- sometimes the reciprocity is absent
تَنَاوَلَ *he took (in his hand)*
- Peculiar expressions like:
تَبَارَكَ *blessed*

The conjugation of the perfect and the imperfect tenses of this form are expressed in the usual manner like other derived verbs and the verbal noun for this form is تَفَاعُلٌ, like تَعَاوُنٌ *co-operation*.

As this is a derivative used to denote an action performed by a group in relation to another group, or in co-ordination with another group, the subject of this verb even in the singular form must be a plural or a collective noun. e.g.

تَقَاتَلِ الْقَوْمُ	<i>the people fought with each other</i>
تَقَاتَلِ الرِّجَالُ	<i>the men fought with each other</i>

If the verb is hamazated or doubled in the simple form or its first or second radical letter is و or ي and the verb is expressed in this form, it will be perfectly regular. e.g.

تَأَلَّفَ	<i>they became familiar with each other</i>
يَتَأَلَّفُونَ	<i>they are becoming familiar with each other</i>
تَعَاوَنَ	<i>they supported each other</i>
يَتَعَاوَنُ	<i>they support each other</i>
تَوَارَى	<i>it got hidden</i>
يَتَوَارَى	<i>it conceals itself from</i>

The imperative of this form is تَفَاعَلْ like, تَعَاوَنْ and the prohibition is like لَا تَتَفَاعَلْ like لَا تَتَعَاوَنْ or لَا تَعَاوَنْ e.g.

تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى	<i>co-operate with each other in things of righteousness and piety,</i>
وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالتَّغْذْوَانِ	<i>don't co-operate with each other in things of sinfulness and transgression</i>

The active participle and the passive participle of this form is formed by prefixing مٌ and changing the vowel of the second radical letter as kasrah and fat-hah respectively as in the case of other derived verbs.

PASSAGE

(الف)

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا رَسُولَهُ وَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَرَسُولِهِ إِنَّ
كُنْتُمْ تَوَافِقُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

(ب)

التاجر الصدوق

خرج النبي صلى الله عليه وسلم ذات يوم الى سوق الناس فرآهم يتسامون ويتبايعون فاستمع اليهم ورأى صور تبايعهم واصناف المبيعات فقال: يا معشر التجار! يا معشر التجار! فرفعوا اعناقهم بل ومدوا ابصارهم استجابة لندائه وانصاتا لما يقول وانتظارا لما يلقي عليهم من ارشاد وتعليم فقال: إن التجار يبعثون يوم القيامة فجارا الا من اتقى وبرّ وصدق.

بهذا نصح النبي صلى الله عليه وسلم التجار والتجار هم بأصل مهنتهم مكانة عظيمة فهم يُحصّلون أرزاقهم وأرزاق اولادهم وأهلهم عن طريق شريف وحسبهم أن القرآن جعل التجارة ابتغاء من فضل الله. فقال تعالى:
فاذا قُضِيَ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ.

FORM VII (إِنْفَعَلَ) (إِنْفَعَلًا) **Additional letters** ا ن _ _ _

This form is expressed by prefixing اِن before the first radical, of which the ا is the hamzat al-wasl, because, the ن is vowelless. This form is the reflexive of the simple form.

كَسَرَ	<i>he broke</i>
اِنكَسَرَ	<i>it got broken</i>
قَلَبَ	<i>he turned</i>
اِنقَلَبَ	<i>it became overturned, upset</i>
اِنطَلَقَ	<i>he went on, he released</i>

This form is not derived from verbs with ا, ر, ل, و, ن, and ي as first radical letters, with some exceptions.

There is no passive of the perfect or imperfect of this form. The verbal noun of this derivative is اِنْفَعَالٌ. The hamzat al-wasl (one of the additional letters) is dropped in the imperfect verb as in the case of other derivatives beginning with an additional alif. In doubled, hollow and weak verbs, this form is expressed with changes similar to the simple verbs. e.g.

ضَمَّ	<i>collect, gather</i>
اِنضَمَّ	<i>associated with, joined</i>
يَنْضُمُ	<i>he/it joins</i>
اِنضَمَّامٌ	<i>getting joined</i>
قَادَ	<i>he led</i>
اِنقَادَ	<i>he obeyed</i>
اِنقِيَادَ	<i>getting led, obedience</i>
حَنَى	<i>he learned, inclined</i>
اِنحَنَى - يَنْحَنِي	<i>he was inclined/is inclined</i>
اِنحِنَاءٌ	<i>inclination</i>

The final *و* or *ي* of this form becomes *ء* after a long vowel in derived nouns or verbal nouns.

MODEL SENTENCES

- ١ - انكسر الفنجان ولكن ما كسرته أنا
- ٢ - انهزم جيش العدو في المعركة
- ٣ - انعقد الاجتماع بين سفراء العرب والامريكان
- ٤ - وَمَنْ يُنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً
- ٥ - وَإِذَا رَأَوْا تِجَارَةً أَوْ أَهْوَاءً انْقَضُوا مِنْ حَوْلِكَ
- ٦ - انْكَشَفَ السُّرُّ بَعْدَ التَّفْتِيْشِ
- ٧ - انْقَطَعَتِ الْعِلَاقَاتُ الدَّبْلُومَاطِيَّةَ بَيْنَ الدَّوْلَتَيْنِ
- ٨ - اِقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ
- ٩ - وَإِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لَوْلَا مَنْشُورًا
- ١٠ - وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ
- ١١ - ثُمَّ انصرفوا صرف الله قلوبهم
- ١٢ - انطلقوا إلى ما كنتم به تكذبون
- ١٣ - إِذَا السَّمَاءُ انْفَطَرَتْ وَإِذَا الْكَوَاكِبُ انْتَشَرَتْ
- ١٤ - فَاَنْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ عِيناً

FORM VIII (إِفْتَعَلَ) (إِفْتَعَلًا) **Additional letters** --ت--ا

This form is expressed by adding the hamzat al-wasl prefixed in the beginning and ت after the first radical letter. It is usually reflexive and is used to express an action performed by a person or agency by, itself but contrary to the form VII it takes a direct object. The verbal noun of this form is إِفْتِعَالٌ like: اهْتِمَامٌ إِهْدَاءٌ اخْتِرَامٌ etc.

The verbs of this form are used to indicate different types of actions:

- a. Exertion with a course of action

إِكْتَسَبَ الْعِلْمَ	<i>he acquired knowledge</i>
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- b. to denote performing an act for himself

إِكْتَالَ	<i>he measured something for himself</i>
جَمَعَ	<i>he collected, gathered</i>
اجْتَمَعَ النَّاسُ	<i>people assembled on their own</i>
اجْتِمَاعٌ	<i>gathering</i>
فَرَّقَ	<i>he separated</i>
إِفْتَرَقَ النَّاسُ	<i>people got divided, disintegrated</i>
إِفْتِرَاقٌ	<i>division, separation</i>
- c. participation in an action like in form VI

اختلف	<i>he disputed with someone</i>
اتفق	<i>he agreed</i>
- d. taking and accepting something

ارتشى الموظف	<i>the officer accepted the bribe</i>
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- e. expressed as a simple form where there is no trilateral verb

التمس	<i>he requested</i>
استلم	<i>he received</i>

Sometimes, the simple verb and the verb in this form occur with no great difference. e.g.

شَرَى	<i>he bought</i>
يَشْرِي	<i>he buys</i>
اشْتَرَى	<i>he bought</i>
يَشْتَرِي	<i>he buys</i>

In the imperfect tense, the hamzat al-wasl (ا) added in the beginning) is dropped like other similar derived verbs.

The ت inserted after the first radical letter in this form gets changed/ assimilated with the preceding letter, depending upon the first radical of the verb as explained below:

- i. If the first radical letter of the verb is د , ذ , or ز , the inserted ت becomes د e.g.

دَهَنَ	<i>he painted</i>
(ادْتَهَنَ) اِدْتَهَنَ	<i>it became oiled, painted</i>
يُدْهِنُ	<i>it becomes painted</i>
ذَخَرَ	<i>he stored</i>
(ادْتَخَرَ) اِدْتَخَرَ	<i>he accumulated, saved</i>
يُدْخِرُ	<i>he saves</i>
زَادَ	<i>he increased</i>
(ازْتَادَ) اِزْتَادَ	<i>it got increased</i>
يَزْدَادُ	<i>it gets increased</i>

- ii. If the first radical letter of the verb is ص , ض , or ط , the inserted ت after the first radical becomes ط .

صَنَعَ	<i>he made</i>
(اصْطَنَعَ) اصْطَنَعَ	<i>he made something, manufactured</i>
يَصْطَنِعُ	<i>he makes, manufactures</i>

ضَرَبَ	he struck
إِضْطَرَبَ (إِضْتَرَبَ)	he became excited, affected
يُضْطَرِبُ	he becomes excited
طَلَعَ	he climbed, appeared
إِطْلَعَ (أُطْلِعَ)	he climbed, got informed
أُطْلِعَ عَلَيَّ	he got informed/became aware of

- iii. If the first radical letter of this verb is *ا*, *ت* or *و* it becomes *ت* and gets itself assimilated with the additional *ت* and is doubled. e.g.

أَخَذَ	he took
أَتَّخَذَ (أَتَّخَذَ)	he adopted, took for himself
يَتَّخِذُ	he takes for himself
وَفَّقَ	it was suitable, proper
أَتَّفَقَ (أَوْتَفَّقَ)	it coincided with, agreed for
يَتَّفِقُ	it suits, coincides with, agrees

The doubled, hollowed and weak verbs of this form are conjugated and expressed in the usual manner without any change. e.g.

مَدَّ - يَمُدُّ	he stretched
أَمْتَدَّ - يَمْتَدُّ	he extended, it prolonged
إِمْتِدَادٌ	extension, prolongation
أَحْتَاجُ - يَحْتَاجُ	he needed/needs from (حَوَج)
إِحْتِيَاجٌ	in need of

The active participle of this form is in the pattern of *مُفْتَعِلٌ* e.g.

مُنْتَظِرٌ - إِنْتَظَرَ	one who waits for
مُنْتَقِلٌ - إِنْتَقَلَ	one who moves to
مُشْتَهَرٌ - اِسْتَهَرَ	one who is famous

The passive participle of this form is in the pattern of مُفْتَعَلٌ e.g.

مُنْتَظَرٌ	-	إِنْتَظَرَ	one who is waited for
مُحْتَاجٌ	-	إِحْتَجَّ	one who is needy

The imperative and prohibition is expressed as follows:

لَا تَنْتَظِرْ		إِنْتَظِرْ	-	إِنْتَظِرْ	wait!
تَنْتَقِلْ		إِنْتَقِلْ	-	إِنْتَقِلْ	moves to!
لَا تَشْتَرِ		اشْتَرِ	-	اشْتَرِ	buy!

MODEL SENTENCES

- ١ - إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ
- ٢ - فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ
- ٣ - إِنِّي مَغْلُوبٌ فَانْتَصِرْ
- ٤ - وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ
- ٥ - وَمَا نَهَاكُم عَنْهُ فَانْتَهُوا

PASSAGE FOR ANALYSIS

من طبائع النمل

هذه النملة الصغيرة التي تراها فلا تهتم بها، وتمرّ بها فلا تأبه لها، مدبرة مقصدية تدّخر من وقت عملها لفراغها، وتحرض على قوتها لتجده عند الحاجة.

فجماعة النمل تتخذ لها مسكنا في شقوق الارض والحيطان وسقوف المنازل وفجوات الاشجار ثم تنظمه تنظيما محكما فتجعل فيه عدة منافذ لخروج النمل ودخولها، حجرات للسكن وأماكن لوضع البيض وهي تصل بين هذه الامكنة بفتحات حتى تستطيع الجماعة أن يتعاون بعضها مع بعض في سهولة ويسر.

FORM IX (إِفْعَلِيل) **Additional letters** - ل - ل - ا

This form is expressed by doubling the third radical and prefixing ا (hamzat al-wasl) before the first radical letter, which becomes vowelless. It is used to denote the change in colours or defects of the body and is made from adjectives. e.g.

أَحْمَرُ	red	إِحْمَرَّ	it became red, blushed
		يَحْمَرُّ	it becomes red
أَصْفَرُ	yellow	إِصْفَرَّ	it became yellow
		يَصْفَرُّ	it becomes yellow
أَخْضَرُ	green	إِخْضَرَّ	it became green
		يَخْضَرُّ	it becomes green
أَعْوَجُ	bent	إِعْوَجَّ	it became bent, crippled
		يَعْوَجُّ	it becomes bent, crippled

This verb is conjugated like the doubled verbs. All radical letters are treated as sound letters, even though one of them may be a weak letter. The verbal noun of this type is expressed in the form of إِفْعِلَالٌ, e.g. إِحْمِرَارٌ *becoming reddish*. This form is similar to the form XI اِفْعَالٌ explained below.

The imperative of this form, though rarely used, is إِفْعِلْ like:

إِحْمِرِي	the plural of which will be	إِحْمِرُوا
إِعْوِجِي	the plural of which will be	إِعْوِجُوا

The active participle of this form will be in the pattern of مَفْعَلٌ like:

مِخْمَرٌ *one who has become reddish*

إِذَا بُشِّرَ بِالْأُنثَى ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

when given the news of a female child his face becomes black and he is angry.

MODEL SENTENCES

- ١ - يَوْمٌ تَبِيضٌ وَجُودَةٌ وَتَسْوَدٌ وَجُودَةٌ
- ٢ - وَأَمَّا الَّذِينَ ابْيَضَّتْ وَجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ خَالِدُونَ
- ٣ - تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وَجُوهُهُمْ مُسْوَدَّةٌ
- ٤ - أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتَصْبِحُ الْأَرْضُ مُخْضَرَّةً
- ٥ - ثُمَّ يُهَيِّجُ فَتَرَاهُ مَصْفُورًا ثُمَّ يُجْعَلُهُ حُطَامًا

PASSAGE

يَوْمٌ تَبِيضٌ وَجُودَةٌ وَتَسْوَدٌ وَجُودَةٌ فَأَمَّا الَّذِينَ ابْيَضَّتْ وَجُوهُهُمْ فَفِي رَحْمَةِ
اللَّهِ خَالِدُونَ.

شمائل المصطفى صلى الله عليه وسلم

كان رسول الله صلى الله عليه وسلم دائم البشر، سهل الخلق لين الجانب ليس بفظ ولا غليظ ولا صخاب ولا فحاش ولا عياب ولا مشاح يتعاقل عما لا يشتهي ولا يؤس منه راجيه ولا يخيب فيه قد ترك نفسه من ثلاث المرء والإكثار وما لا يعنيه وترك الناس من ثلاث كان لا يذم أحدا ولا يعيبه ولا يطلب عورته ولا يتكلم إلا فيما رجا نوابه وإذا تكلم أطرق جلساؤه كأنما علي رؤوسهم الطير وإذا سكت تكلموا لا يتنازعون عنده الحديث ومن تكلم عنده انصتوا له حتى يفرغ.

كان أشد الناس حياء لا يثبت بصره في وجه أحد كان يجيب دعوة الحر والعبد ويقبل الهدية ولو أنها جرعة لبن أو فخذ أرنب ويكافي عليها ويأكلها ولا يأكل الصدقة كان يعود مرضى المساكين الذين لا يؤبه لهم. وكان يتلطف بخواطر أصحابه ويتفقد من انقطع عنهم عن مجلسه وكثيرا ما يقول لأحدهم لعلك يا أخي وجدت مني أو من اخواننا شيئا. وكان يكرم أهل الفضل في إخلاقتهم ويتألف أهل الشرف بالاحسان إليهم وكان أرف الناس بالناس وخير الناس للناس.

III DERIVED VERBS WITH THREE ADDITIONAL LETTERS

FORM X (إِسْتَفْعَلَ) Additional letters --- اس ت
 (Additional letters are underlined)

This form is expressed by prefixing اس ت before the first radical, of which ا is the hamzat al-wasl. It denotes asking, desiring, using for oneself, to think and occasionally causative actions.

أَذِنَ	<i>he permitted</i>
اسْتَأْذَنَ	<i>he sought permission</i>
خَرَجَ	<i>he went out</i>
اسْتَخْرَجَ	<i>he extracted, brought out</i>
حَسَنَ	<i>if was fine</i>
اسْتَحْسَنَ	<i>he considered it good, approved</i>
عَمِلَ	<i>he worked</i>
اسْتَعْمَلَ	<i>he used for himself</i>
عَفَرَ	<i>he pardoned</i>
اسْتَغْفَرَ	<i>he sought forgiveness</i>
حَلَفَ	<i>he swore</i>
اسْتَحْلَفَ	<i>he made him/asked him to swear</i>

This form denotes among other things:

- a. adopting something, like
 اسْتَوَظَنَ الْقَرْيَةَ *he adopted the village as domicile*
- b. finding someone, object to be something
 اسْتَكْرَمْتُ الرَّجُلَ *I found the man to be generous*
- c. as a short form for, abbreviation, like
 اسْتَرْجَعَ *he uttered the words*
 اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ

- d. seeking to do something
 اسْتَعَانَ *he sought help*
- e. changing into something
 اسْتَحْجَرَ الطِّينَ *the clay got changed into a stone*
- f. exaggeration
 اسْتَبْشَرَ *he got the goods news*

In case of doubled verbs, verbs of this form are expressed similar to the simple doubled verbs. e.g.

مَرَّ	-	اسْتَمَرَّ	<i>it continued</i>
عَدَّ	-	اسْتَعَدَّ	<i>he wanted to count, got ready</i>

The verbal noun of this form is in the pattern *اسْتِغْفَالٌ*. The verbal nouns of hollow verbs of this form take an extra feminine ending ة and the additional letter alif getting dropped, like: *اسْتِغْفَالَةٌ* e.g.

غَفَرَ	-	اسْتِغْفَالٌ	<i>seeking forgiveness</i>
فَيْدَ	-	اسْتِغْفَالَةٌ	<i>making use of</i>
قَوْمَ	-	اسْتِغْفَالَةٌ	<i>being straight, steadfast</i>

In the imperfect, the alif (hamzat al-wasl) before the first radical letter will be dropped.

The active participle of this form is in the pattern of *مُسْتَفْعِلٌ* . e.g.

past tense		active participle	
اسْتَأْذَنَ	-	مُسْتَأْذِنٌ	<i>the one seeking permission</i>
اسْتَخْرَجَ	-	مُسْتَخْرِجٌ	<i>the one who brings out</i>
اسْتَحْسَنَ	-	مُسْتَحْسِنٌ	<i>the one who considers it good</i>
اسْتَعْمَلَ	-	مُسْتَعْمِلٌ	<i>the one who uses</i>
اسْتَغْفَرَ	-	مُسْتَغْفِرٌ	<i>The one who seeks forgiveness</i>

The passive participle of this form is in the pattern of مُسْتَفْعَلٌ e.g.

past tense		passive participle	
اِسْتَخْرَجَ	-	مُسْتَخْرَجٌ	<i>the one who was brought out</i>
اِسْتَحْسَنَ	-	مُسْتَحْسِنٌ	<i>which was considered good</i>
اِسْتَعْمَلَ	-	مُسْتَعْمَلٌ	<i>the one which was uses</i>
اِسْتَعَانَ	-	مُسْتَعَانٌ	<i>one whose help was sought</i>

The active and passive voices of this form are conjugated as follows:

Active voice		Sing	Dual	Plural
III Person	Masc.	اِسْتَفْعَلَ	اِسْتَفْعَلَا	اِسْتَفْعَلُوا
	Fem.	اِسْتَفْعَلَتْ	اِسْتَفْعَلْتَا	اِسْتَفْعَلْنَ
II Person	Masc.	اِسْتَفْعَلْتَ	اِسْتَفْعَلْتُمَا	اِسْتَفْعَلْتُمْ
	Fem.	اِسْتَفْعَلْتِ	اِسْتَفْعَلْتُمَا	اِسْتَفْعَلْتُنَّ
I Person	M & F	اِسْتَفْعَلْتُ		اِسْتَفْعَلْنَا
Passive voice		Sing	Dual	Plural
III Person	Masc.	اُسْتُفْعِلَ	اُسْتُفْعِلَا	اُسْتُفْعِلُوا
	Fem.	اُسْتُفْعِلَتْ	اُسْتُفْعِلْتَا	اُسْتُفْعِلْنَ
II Person	Masc.	اُسْتُفْعِلْتَ	اُسْتُفْعِلْتُمَا	اُسْتُفْعِلْتُمْ
	Fem.	اُسْتُفْعِلْتِ	اُسْتُفْعِلْتُمَا	اُسْتُفْعِلْتُنَّ
I Person	M & F	اُسْتُفْعِلْتُ		اُسْتُفْعِلْنَا

Similarly, the imperfect tense of this form is conjugated in the normal method with these six letters as the radical letters (including the additional letters). In the imperfect, the hamzat al-wasl is dropped.

Active voice		Sing	Dual	Plural
III Person	Masc.	يَسْتَفْعِلُ	يَسْتَفْعِلَانِ	يَسْتَفْعِلُونَ
	Fem.	تَسْتَفْعِلُ	تَسْتَفْعِلَانِ	يَسْتَفْعِلْنَ
II Person	Masc.	تَسْتَفْعِلُ	تَسْتَفْعِلَانِ	تَسْتَفْعِلُونَ
	Fem.	تَسْتَفْعِلِينَ	تَسْتَفْعِلَانِ	تَسْتَفْعِلْنَ
I Person	M & F	اَسْتَفْعِلُ		نَسْتَفْعِلُ

The passive voice of the imperfect is conjugated exactly in the same maner with the following vowel changes. The prefixes take Dhammah ' and the second radical ع or any letter used as the second radical is given fat-hah ' , e.g.

Passive voice		Sing	Dual	Plural
III Person	Masc.	يُسْتَفْعَلُ	يُسْتَفْعَلَانِ	يُسْتَفْعَلُونَ
	Fem.	تُسْتَفْعَلُتْ	تُسْتَفْعَلَانِ	يُسْتَفْعَلْنَ
II Person	Masc.	تَسْتَفْعَلُ	تَسْتَفْعَلَانِ	تَسْتَفْعَلُونَ
	Fem.	تَسْتَفْعَلِينَ	تَسْتَفْعَلَانِ	تَسْتَفْعَلْنَ
I Person	M & F	أَسْتَفْعَلُ		نُسْتَفْعَلُ

MODEL SENTENCE

- ١ - وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَرَّةَ
- ٢ - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٣ - فَاسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا
- ٤ - وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ ٥ - وَاللَّهُ الْمُسْتَعَانُ عَلَيَّ مَا تَصِفُونَ
- ٦ - يُسْتَعْمَلُ الكَمبِيُوتَرُ فِي مَعَالِجَةِ المَعْلُومَاتِ
- ٧ - نَسْتَخْرِجُ المَاءَ مِنَ الآبَارِ وَنَسْتَمِدُّهُ مِنَ العَيُونِ وَالْيَنَابِيعِ
- ٨ - يَجِبُ تَطْهِيرُ المَاءِ قَبْلَ اسْتِعْمَالِهِ حَتَّى يَصِيرَ مَاءً نَقِيًّا

الْحَدِيثُ: PASSAGE

(ألف)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: آتُونَنِي مَا حَقُّ الْجَارِ؟ إِذَا اسْتَعَانَ أَعْنَتَهُ وَإِذَا اسْتَنْصَرَ نَصْرَتَهُ، وَإِذَا مَرَضَ غَدَّتَهُ وَإِنْ مَاتَ شِيعَتَ جَنَازَتِهِ وَإِنْ أَصَابَهُ خَيْرٌ هَنَأَتْهُ وَإِنْ أَصَابَتْهُ مَصِيبَةٌ عَزَيْتَهُ وَلَا تَسْتَطِيلُ عَلَيْهِ بِالْبِنَاءِ فَتَحْجِبُ عَنْهُ الرِّيحُ إِلَّا بِأَذْنِهِ. وَإِنْ اشْتَرَيْتَ فَاكْهَةً فَأَهْدِ لَهُ مِنْهَا وَإِنْ لَمْ تَفْعَلْ فَأَدْخِلْهَا سِرًّا. وَلَا يَخْرُجُ بِهَا وَلَسَدُكَ يَغِيظُ وَلَدَهُ وَلَا تُؤْذِيهِ بِقَمَّارِ قَدْرِكَ إِلَّا أَنْ تَعْرِفَ لَهُ مِنْهَا.

(ب)

الماء النقي

للماء مصادر متعددة، نستخرجه من الآبار ونستمده من العيون والينابيع والغدران ومن المياه الجارية علي سطح الأرض أو المخزونة وراء السدود ويشربه بعض الناس أو يتحمون به كما يستخرجونه .

إن قطرة الماء غير النقي تحمل عددا ضخما من الجراثيم، تدخل إلي الجسم فتنتقل إليه الأمراض ولهذا يجب تطهيره قبل استعماله حتى تصير ماء نقيا .

(د)

قال نبينا عليه الصلوة والسلام: مثل الذي يتعلم العلم ولا يحدث به كمثل الذي يكتز الكنز ولا ينفق منه. تناصحوا في العلم ولا يكتم بعضكم بعضا فان خيانة في العلم أشد من خيانة في المال.

من سئل عن علم فكتمه ألجمه الله يوم القيامة بلجام من نار. وقال صلوات الله وسلامه عليه: كاتم العلم يلعنه كل شيء حتى الحوت في البحر والطير في السماء وقال أيضا: ما أتى الله عالما علما الا أخذ عليه الميثاق أن لا يكتمه.

FORM XI (إِفْعَالِـل) **Additional letters** -ال-ال-

This form is a rare secondary form of Form IX expressed by adding an alif after the second radical, doubling the third radical and prefixing ا (hamzat al-wasl) before the first radical letter and is considered stronger than Form IX in expression. It is also used to denote the change in colours and is made from adjectives. e.g.

أَحْمَرُ	red	إِحْمَارًا	<i>it became red, blushed</i>
		يَحْمَارُ	<i>it becomes red</i>
أَصْفَرُ	yellow	إِصْفَارًا	<i>it became yellow</i>
		يَصْفَرُ	<i>it becomes yellow</i>
أَخْضَرُ	green	إِخْضَارًا	<i>it became green</i>
		يَخْضَرُ	<i>it becomes green</i>

This verb is conjugated like the doubled verbs. All radical letters are treated as sound letters, even though one of them may be a weak letter. The verbal noun of this type is expressed in the form of اِفْعِيلَانٌ, e.g. إِخْمِيرَارٌ *becoming reddish*.

The imperative of this form, though rarely used, is اِفْعَالِـل like:

إِذْهَابِمِ	the plural of which will be	إِذْهَابُوا
إِحْمَارِزِ	the plural of which will be	إِحْمَارُوا

The active participle of this form will be in the pattern of مُفْعَالٌ like مُذْهَابٌ and there is no passive participle in this form. Moreover, this form is very rarely used and there are less models for illustration. e.g.

مُذْهَابَتَانِ	<i>dark-green in colour</i>	(Qur'an)
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VOCABULARY

<i>creations</i>	كائنات	<i>they stretched</i>	مدّوا
<i>kinds</i>	أجناس	<i>response</i>	استجابة
<i>became different</i>	تنوعت	<i>waiting</i>	إنتظار
<i>shapes</i>	أشكال	<i>sinners</i>	فاجر ج فجار
<i>differs, distinguished</i>	تباينت	<i>profession</i>	مهنة
<i>types</i>	أنواع	<i>sustenance</i>	أرزاق
<i>became numerous</i>	تعددت	<i>search, endeavour</i>	إبتغاء
<i>thinking</i>	تأمل	<i>it spread across</i>	إنتشرَ
<i>strangeness</i>	غرابية	<i>got broken</i>	إنكسرَ
<i>natures</i>	طباع	<i>got defeated</i>	إنهزم
<i>getting shape</i>	تكون	<i>convened</i>	إنعقد
<i>interesting</i>	متعة	<i>meeting</i>	إجتماع
<i>proof</i>	برهان	<i>it turns</i>	ينقلب
<i>clear, bright</i>	ساطع	<i>got revealed</i>	إنكشف
<i>gets influenced</i>	تأثر	<i>search</i>	تفتيش
<i>extent</i>	مدى	<i>case</i>	قضية
<i>depth</i>	عمق	<i>he purchased</i>	إشترى
<i>distance</i>	بعد	<i>waiting</i>	منتظر
<i>availability</i>	توافر	<i>it takes care of</i>	تهتم
<i>currents</i>	تيارات	<i>moderate</i>	مقتصد
<i>he disputes</i>	تنازعَ	<i>gaps, openings</i>	فجوات
<i>he bargains</i>	يتساوم	<i>arranging, organising</i>	تنظيم
<i>makes dealing</i>	يباع	<i>orderly</i>	محكم
<i>sale commodities</i>	مبيعات	<i>window, opening</i>	منافذ

FORM XII (إِفْعَوْعِلْ) (إِفْعَوْعِلْ) **Additional letters** - ع - و - ا

This form is expressed by adding an alif at the beginning and an additional و and ع before the last radical letter. This is very rare in occurrence and is used to heighten the intensity of the meaning conveyed in the simple verb. e.g.

حَشِينَ	<i>it was coarse</i>
إِحْشَوْشَنَ	<i>it was very rough</i>
إِعْشَوْشَبَ	<i>it became bushy</i>
إِغْرَوْرَقَ	<i>it drowned in</i>

The verbal noun of this form is in the pattern of اِفْعِيْعَالٌ in which the و is changed into ي and an alif is added before the last letter. e.g.

إِحْشِيْيَانٌ	<i>to be rough, coarse</i>
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Most of the verbs of this form do not have a simple verb because of its rare occurrence.

The verbs of the forms XIII, XIV and XV are very rare and hence, they are left out in this lesson.

FORM XIII (إِفْعَوْوَلْ) **Additional letters** - و - و - ا

FORM XIV (إِفْعَنْزَلْ) **Additional letters** - ل - ن - ن - ا

FORM XV (إِفْعَنْزَلْي) **Additional letters** - ي - ن - ن - ا

There are differences of opinion among grammarians in the patterns of the trilateral derived verbs, particularly in forms XI to XV. However, the verbal expressions and other derivatives are shown in Table 7 as a model and their usage is very restricted and rare.

VOCABULARY

<i>one who turns</i>	مُقَلَّب	<i>address</i>	تَخاطَب
<i>remind</i>	ذَكَرَ	<i>he consulted</i>	اسْتَشَارَ
<i>warning</i>	وَعِيد	<i>he sought good</i>	اسْتَخَارَ
<i>announce, call</i>	أَذَّنَ	<i>depend</i>	تَوَكَّلَ
<i>decorate</i>	زَيَّنَ	<i>steadfast</i>	حَازِم
<i>pride, privilege</i>	مَفَاخِر	<i>emigrant</i>	مُهَاجِر
<i>nobility</i>	نُبُل	<i>prevented</i>	تَنَقَّى
<i>grew</i>	شَبَّ	<i>undesirable</i>	مَكَارَه
<i>well mannered</i>	مُهَذَّب	<i>not fulfilled</i>	لَمْ تَقْضَ
<i>eloquent</i>	فَصِيح	<i>decoration</i>	زَخْرَفَ
<i>intelligent</i>	بَدِيهَةٌ	<i>they fought</i>	قَاتَلُوا
<i>argument</i>	حُجَّةٌ	<i>we sanctify, glorify</i>	نَقَدَسَ
<i>turned</i>	وَجَّهَ	<i>preferred</i>	أَثَرَ
<i>debate</i>	مَنَاطِرَةٌ	<i>were persecuted</i>	أُودُوا
<i>compromised</i>	صَاحَ	<i>he witnessed</i>	شَاهَدَ
<i>ancients</i>	قَدَمَاءٌ	<i>we realised, got</i>	أَدْرَكْنَا
<i>delegation</i>	بِعُوْثَةٌ	<i>benefit</i>	إِفَادَةٌ
<i>named it</i>	سَمَّاهَا	<i>ambiguous</i>	مَقْلَبَةٌ
<i>keep away</i>	بَاعَدَ	<i>he demands</i>	يَطَالِبُ
<i>agreed</i>	وَالَقَ	<i>training</i>	مِرَانٌ
<i>fulfil</i>	أَوْفُوا	<i>entrusts</i>	يَكْلِفُ
<i>consult</i>	شَاوَرَ	<i>preservation</i>	وَعِي
		<i>arts</i>	فَنُونٌ
		<i>he gets ready</i>	يَسْتَعِدُّ

<i>capabilities</i>	استعدادات	<i>distance</i>	بُعد
<i>in a graded manner</i>	تدرجياً	<i>availability</i>	توافر
<i>helpless</i>	عاجز	<i>currents</i>	تيارات
<i>imparting</i>	تلقين	<i>he disputed</i>	تنازع
<i>bring closer</i>	يقرب	<i>return, refer</i>	ردوا
<i>on the whole</i>	اجمالي	<i>they bargain</i>	يتسامون
<i>he takes care</i>	يراعي	<i>they sell</i>	يتبايعون
<i>power</i>	قدرة	<i>salable commodities</i>	مبيعات
<i>proficiency</i>	ملكة	<i>they stretched</i>	مدوا
<i>creations</i>	كائنات	<i>response</i>	استجابة
<i>kinds</i>	أجناس	<i>will be resurrected</i>	يُبعثون
<i>it became different</i>	تنوعت	<i>sinners</i>	فُجار
<i>became different</i>	تباينت	<i>was pious</i>	أتقى
<i>types</i>	انواع	<i>profession</i>	مهنة
<i>it becomes numerous</i>	تعددت	<i>sustenance</i>	ارزاق
<i>thinking</i>	التأمل	<i>search, endeavour</i>	ابتغاء
<i>strangeness</i>	غرابة	<i>they spread</i>	انتشروا
<i>natures</i>	طباع	<i>it got broken</i>	انكسر
<i>creation</i>	تكوّن	<i>got defeated</i>	انهزم
<i>interesting</i>	متعة	<i>was convened</i>	انعقد
<i>proof</i>	برهان	<i>meeting</i>	اجتماع
<i>clear, bright</i>	ساطع	<i>turns</i>	ينقلب
<i>influences</i>	تأثر	<i>it was revealed</i>	انكشف
<i>extent</i>	مدى	<i>search</i>	تفتيش
<i>depth</i>	عمق	<i>case</i>	قضية

LESSON TWENTY

الْأَفْعَالُ الرَّبَاعِيَّةُ

QUADRILITERAL VERBS

The Arab grammarians have classified the Arabic roots as trilateral and quadrilateral. Trilateral verbs as well as the Trilateral Derived verbs have already been explained.

Verbs with four radical letters are known as the quadrilateral verbs. They are expressed in the form of **فَعْلَلٌ**. A very small number of words, mainly nouns have five letters. They are called **الْخُمَامِيَّةُ** quinquilateral. The quadrilateral verbs have a simple form **مُجَرَّدٌ** and three derived forms **المزِيد**. The verbal noun for the quadrilateral verb is in the form of **فَعْلَلَةٌ**.

The quadrilateral verbs are expressed as follows:

تَرْجَمَ	he translated	بَسَمَلَ	he said	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
زَخَرَفَ	he decorated	حَمَدَلَ	he said	الْحَمْدُ لِلَّهِ
وَسَّوَسَ	he instilled evil	بَرَعَمَ	it sproated	
زَلْزَلَ	he/it trembled	عَرَقَلَ	he complicated	
دَخَرَجَ	he/it rolled	زَعَزَعَ	he shook violently	
بَغَثَرَ	he/it scattered			

The conjugation of these verbs in the perfect is done exactly in the same way as the trilateral verbs with the same suffixes as follows:

Perfect tense		Sing	Dual	Plural
III Person	Masc.	تَرْجَمَ	تَرْجَمَا	تَرْجَمُوا
	Fem.	تَرْجَمَتْ	تَرْجَمْتَا	تَرْجَمْنَ
II Person	Masc.	تَرْجَمْتَ	تَرْجَمْتُمَا	تَرْجَمْتُمْ
	Fem.	تَرْجَمْتِ	تَرْجَمْتُمَا	تَرْجَمْتُنَّ
I Person	M & F	تَرْجَمْتُ		تَرْجَمْنَا

All the rules explained with reference to the simple verbs of the trilateral are applicable to these quadrilateral verbs, but there are no vowel changes for different verbs in the imperfect tense or groups as in the case of simple trilateral verbs. The imperfect tense is expressed in the form of **يُفَعِّلُ** and is conjugated as follows:

Imperfect tense		Sing	Dual	Plural
III Person	Masc.	يُتَرْجِمُ	يُتَرْجِمَانِ	يُتَرْجِمُونَ
	Fem.	تُتَرْجِمُ	تُتَرْجِمَانِ	يُتَرْجِمْنَ
II Person	Masc.	تُتَرْجِمُ	تُتَرْجِمَانِ	تُتَرْجِمُونَ
	Fem.	تُتَرْجِمِينَ	تُتَرْجِمَانِ	تُتَرْجِمْنَ
I Person	M & F	أُتَرْجِمُ		نُتَرْجِمُ

The passive of the perfect and the imperfect are formed in the pattern of **تُرْجِمَ** and **يُتَرْجِمُ** respectively and conjugated exactly as above.

Similarly, these quadrilateral verbs take the mood of the imperfect, namely, the indicative, subjunctive and the jussive moods and all other aspects of the simple verbs.

The imperative or the command is expressed in the pattern of **فَعِّلْ** and the prohibition as **لَا تَفَعِّلْ** e.g.

Command:

تَرْجِمْ	<i>translate!</i>	(masc.)
تَرْجِمُوا	<i>(you all) translate</i>	
تَرْجِمِي	<i>translate!</i>	(fem.)
تَرْجِمْنَ	<i>you all translate</i>	(fem.)

Prohibition:

لَا تُتَرْجِمْ	<i>don't translate!</i>	(masc.)
لَا تُتَرْجِمُوا	<i>(you all) don't translate</i>	
لَا تُتَرْجِمِي	<i>don't translate!</i>	(fem.)
لَا تُتَرْجِمْنَ	<i>(you all) don't translate</i>	(fem.)

The passive of the perfect and imperfect tense of the quadriliteral verbs are expressed as follows, and conjugated exactly as the active voice explained above with necessary vowel changes.

The Passive voice

past tense		imperfect	
تُرْجِمَ	<i>it was translated</i>	يُتْرَجَمُ	<i>is being translated</i>
بُغِثِرَ	<i>it was scattered</i>	يُبَغِثَرُ	<i>is being scattered</i>
زُلْزِلَ	<i>it was tremored</i>	يُزْلَزَلُ	<i>is being tremored</i>
دُخِرَجَ	<i>it was rolled</i>	يُدْخَرَجُ	<i>is being rolled</i>

The active participle and the passive participle of the quadriliteral verbs are formed in the patterns of مُفْعَلِلٌ and مَفْعَلٌ respectively and take the sound masculine and feminine plural forms as in the case of other verbs.

active participle		passive participle	
Masc.			
مُتْرَجِمٌ	translator	مُتْرَجَمٌ	translated (material)
مُتْرَجِمُونَ	translators (pl)		
مُبْرَمِجٌ	programmer	مُبْرَمَجٌ	programmed (matter)
مُبْرَمِجُونَ	programmers		
مُذَبِّبٌ	reluctant	مُذَبَّبٌ	confused in (issue)
مُذَبِّبُونَ	reluctant persons		
Fem.			
مُتْرَجِمَةٌ	translator	مُتْرَجَمَةٌ	translated (material)
مُتْرَجِمَاتٌ	translators		
مُبْرَمِجَةٌ	programmer	مُبْرَمِجَةٌ	programmed (matter)
مُبْرَمِجَاتٌ	programmers		
مُذَبِّبَةٌ	reluctant	مُذَبَّبَةٌ	confused in (issue)
مُذَبَّبَاتٌ	confused in (issue)		

For derived forms from the quadriliteral verbs see the next lesson.

MODEL SENTENCES

- ١ - سافر البيطار الحكومي الي دلهي لملاحظة الحيوانات
- ٢ - غرغرت بالدواء لآني شعرت بألم في الحلق
- ٣ - قد تُرجم القرآن الكريم الي جميع لغات العالم
- ٤ - تفهقر الجيش العدو
- ٥ - زخرفوا قلوبكم بالتقوى

البيئة والشعر

المنظر بالاندلس ساحرة، والجو فيها متغير، والامطار كثيرة متدفعة والسهول غنية بما فيها من أزهار ونبات والحدائق غناء والجبال مغطاة بخضرة الشجر والوان الزهر.

والطبيعة الجميلة تستهوي الشاعر والربوات الساحرة مناظرها تمد الشاعر بالخيال الخصب الجميل فأكثر إجادة الشاعر الشعر متأثرة بالطبيعة. ولهذا وجدنا الشعراء في الاندلس تصفو أذهانهم ويسمو وجدانهم ويعذب بيانهم. ولم يقفوا عند حدود الشعر القديم وانما وسعوا دائرته ولم يقلدوا القدامى ولكنما تأنقوا في الفاظه وتفننوا في خياله وابدعوا في معانيه وكأفما الحضارة الجديدة التي انتقلوا اليها كانت تتطلب منهم أن ينوعوا أوزانه فامتحدثوا الموضح ليلازم أنغام الغناء في هذه البيئة الجديدة ولقد أبدع هؤلاء الشعراء في الوصف ولولا سحر الطبيعة ما أجادوا فقد وصفوا الابنية والتماثيل والقصور والبرك والنوافير والنوعير والحدائق والمروج والاوودية والانهار ومجالس الطرب فكم شاعر أبدع وكم قصيدة رويت فهزت المشاعر وكم موضح قرأنا فاطربتنا ألفاظه وأعجنا أوزانه.

VOCABULARY

<i>he adorned, decorated</i>	زحرف	<i>inspiration</i>	وجدان
<i>decoration</i>	زحرفة	<i>followed traditions</i>	تقلدوا
<i>it quaked</i>	زلزل	<i>they innovated</i>	تفننوا
<i>he gargled</i>	غرغر	<i>introduced, evolved</i>	ابدعوا
<i>translator</i>	مترجم	<i>civilization</i>	حضارة
<i>engineering</i>	هندسة	<i>demand</i>	مطلب
<i>he whispered, instilled evil</i>	وسوس	<i>metre lengths</i>	اوزان
<i>practised veterinary science</i>	بيطر	<i>stanzas</i>	موشح
<i>he repulsed</i>	تقهقر	<i>suits</i>	يلائم
<i>throat</i>	حلق	<i>society, environment</i>	بيئة
<i>neck</i>	عنق	<i>statues</i>	تماثيل
<i>engineer</i>	مهندس	<i>palaces</i>	قصور
<i>philosophy</i>	فلسفة	<i>ponds, lakes</i>	برك
<i>philosopher</i>	فيلسوف	<i>fountains</i>	نوافير
<i>veterinarian</i>	بيطار	<i>valleys</i>	اوذية
<i>pain</i>	ألم	<i>moved</i>	هزت
<i>wonderful, magical</i>	ساحرة	<i>holes</i>	ثقوب
<i>valleys</i>	سهول	<i>openings</i>	فتحات
<i>fertile</i>	خصب	<i>he cooperates</i>	يتعاون
<i>betterment</i>	إجادة	<i>it became white</i>	ابيضت
<i>influenced</i>	متأثرة	<i>blackened</i>	مسودة
<i>purified</i>	تصفو	<i>became green</i>	مخضرة
<i>elevated, noble</i>	يسمو	<i>rubble, debris</i>	حطام
		<i>gets agitated</i>	تهيج

LESSON TWENTY ONE

الفِعْلُ الرَّبَاعِيُّ الْمَزِيدُ

QUADRILITERAL DERIVED VERBS

The quadrilateral derived verbs are expressed with one or two additional letters only besides the four radical letters. They are of two groups.

- (i) With the addition of one letter ت at the beginning.
- (ii) With the addition of the following two letters:
 - (a) ا in the beginning and ن after the first radical letter;
 - (b) ا in the beginning and doubling of the last letter.

The sequence of these derivatives is as follows:

FORM I	تَفَعَّلَ
FORM II	إِفْعَلَّ
FORM III	إِفْعَلَّ

FORM I تَفَعَّلَ (تَفَعَّلَ) Additional letter ت

This derived form of the quadrilateral verb is expressed with one additional letter ت at the beginning and expressed as follows:

تَزَلَّزَلَ	he/it trembled, shook
يَتَزَلَّزَلُ	he/it trembles, is shaken
تَدَخَّرَجَ	he/it rolled
يَتَدَخَّرَجُ	he/it rolls

The conjugation of these verbs in the perfect is formed exactly in the same way as the quadrilateral verbs with the same suffixes as follows:

All the rules explained with reference to the simple verbs of the quadriliteral are applicable to these derived verbs. The imperfect tense is expressed in the form of **يَفْعَلْنَ** and is conjugated as in the case of quadriliteral verbs.

Perfect tense		Sing	Dual	Plural
III Person	Masc.	تَدَخَّرَجَ	تَدَخَّرَجَا	تَدَخَّرَجُوا
	Fem.	تَدَخَّرَجَتْ	تَدَخَّرَجَتَا	تَدَخَّرَجْنَ
II Person	Masc.	تَدَخَّرَجْتَ	تَدَخَّرَجْتُمَا	تَدَخَّرَجْتُمْ
	Fem.	تَدَخَّرَجْتِ	تَدَخَّرَجْتُمَا	تَدَخَّرَجْتُنَّ
I Person	M & F	تَدَخَّرَجْتُ		تَدَخَّرَجْنَا

Perfect tense		Sing	Dual	Plural
III Person	Masc.	يَتَدَخَّرَجُ	يَتَدَخَّرَجَانِ	يَتَدَخَّرَجُونَ
	Fem.	تَتَدَخَّرَجُ	تَتَدَخَّرَجَانِ	يَتَدَخَّرَجْنَ
II Person	Masc.	تَتَدَخَّرَجُ	تَتَدَخَّرَجَانِ	تَتَدَخَّرَجُونَ
	Fem.	تَتَدَخَّرَجِينَ	تَتَدَخَّرَجَانِ	تَتَدَخَّرَجْنَ
I Person	M & F	أَتَدَخَّرَجُ		نَتَدَخَّرَجُ

The command is expressed in the pattern of **تَفْعَلْنَ** e.g. **تَدَخَّرَجْ**

Similarly, these derived verbs take the moods of the imperfect, namely, the indicative, subjunctive and the jussive moods and all other aspects of the simple verbs.

It is also common to form verbs of this type from certain nouns. Some of these verbs are as follows:

تَزَلَزَلَ	from	زَلْزَلَةٌ	<i>shaken</i>
تَمَذَّهَبَ	from	مَذْهَبٌ	<i>followed a school of thought</i>
تَسَلَّطَنَ	from	سُلْطَانٌ	<i>became a Sultan</i>
تَفَلَّسَفَ	from	فَلْسَفَةٌ	<i>behaves like a philosopher</i>

(philosophised something)

The passive of the perfect and imperfect tense of this derived verb is expressed and conjugated exactly as the active voice explained above. e.g.

The Passive voice

past tense

تُدَخَّرُ

it was translated

imperfect

يَتَدَخَّرُ

is being translated

The active participle and the passive participle of this quadrilateral derived verb is formed in the patterns of مُتَدَخِّرٌ and مُتَدَخَّرَةٌ respectively and takes the sound masculine and feminine plural forms as in the case of other verbs.

FORM II (إِفْعَلَل) (إِفْعَلَلَل) Additional letter ا ن

This derived form of the quadrilateral verb is expressed with the addition of two letters ا ن. These verbs are of very rare usage and only a small number of verbs are expressed in this form. The alif in the beginning of the verb is همزة الوصل and is dropped in the imperfect tense.

اِخْرَنْجَمَ	<i>he joined together</i>	(past tense)
يَخْرَنْجِمُ	<i>he join together</i>	(imperfect)
اِخْرَنْجِمِ	<i>join together</i>	(command)
مُخْرَنْجِمٌ	<i>one who joins</i>	(active participle)
مُخْرَنْجِمَةٌ	<i>one who was joined</i>	(passive participle)
اِخْرَنْجَامٌ	<i>joining together</i>	(verbal noun)
اِخْرَنْظَمَ	<i>he was arrogant</i>	
يَخْرَنْظِمُ	<i>he is arrogant</i>	
اِخْرَنْظِمِ	<i>be arrogant</i>	

FORM III (افعلل) أَفَعَّلَ Additional letters - ل - - - 'ا

The quadrilateral derived تَفَعَّلَ is commonly used, while the other derived verbs are less frequent among the quadrilateral verbs.

This form is expressed with the addition of an alif in the beginning and doubling the last radical.

The perfect of these verbs is expressed as follows:

أَقْشَعَرَ	he shivered (hair become erect)
أَطْمَأَنَّ	he became satisfied
أَضْمَحَلَّ	it dwindled away

The imperfect of the above verbs is expressed as follows and the alif in the beginning is dropped as it is hamzat al-wasl.

يَقْشَعِرُ	he shivers (hair becoming erect)
يَطْمَئِنُّ	he becomes satisfied
يَضْمَحِلُّ	it dwindled away

تَقْشَعِرُ مِنْهُ جُلُودُ الَّذِينَ آمَنُوا ثُمَّ تَلَيْنُ جُلُودَهُمْ وَقُلُوبَهُمْ إِلَى ذِكْرِ اللَّهِ.

The command in this derivative is expressed as أَفَعَّلْ like:

أَطْمَأِنِّنْ	أَضْمَحِلِّ	أَقْشَعِرْ
---------------	-------------	------------

also expressed as:

أَطْمَأِنِّنْ	أَضْمَحِلِّلْ	أَقْشَعِرِزْ
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The active and passive participles and the verbal noun of these forms are expressed as follows:

active participle	passive participle	verbal noun
مَقْشَعِرٌ	مُقْشَعِرٌ	أَقْشَعِرَازٌ
مُطْمَئِنِّنٌ	مُطْمَئِنٌّ	أَطْمَأِنَانٌ
مُضْمَحِلٌّ	مُضْمَحِلٌّ	أَضْمَحِلَالٌ

The imperfect verbs of this form also take the moods of the imperfect, namely, the indicative, the subjunctive, the jussive and the energetic moods for emphasis as in the case of simple verbs.

MODEL SENTENCES

- ١ شعرت بألم في الحلق فغرغرت
- ٢ قد ترجم معاني القرآن الكريم في جميع لغات العالم
- ٣ إِنَّ زَلْزَلَةَ السَّاعَةِ لَشَيْءٌ عَجِيبٌ
- ٤ تقهقر جيش العدو فيعلم الأمن في بلادنا
- ٥ ولما سمعنا الخبر اقعرونا وتزلزلنا
- ٦ زخرفوا قلوبكم بالتقوى
- ٧ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ
- ٨ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

PASSAGE

حث علي مكارم الأخلاق

عليكم بالصدق فانه وصية كل نبي، عليكم بالرفق فان الله تعال يحب الرفق، عليكم بالبشر فانه أول البر، عليكم بالمحافظة علي دينكم، عليكم بالقصد في سائر أموركم. عليكم بالعلم قبل أن يقبض ويرفع، عليكم بمكارم الأخلاق من أعمال الجنة، عليكم بالصبر فان الله يحب الصابرين ويشتهم كما يثبت الأنبياء، عليكم بحفظ ألسنتكم فانه لا يكب الناس علي مناخرهم في جهنم الا حصائد ألسنتهم، عليكم بهذا القرآن اجعلوه إمامكم وقائدكم احلوا حلاله وحرموا حرامه، عليكم بسنتي وسنة الأنمة المهديين من بعدي تنجكم من العذاب، عليكم بثلاث صدق الحديث والوفاء بالعهد وأداء الأمانة فانهن وصية الأنبياء الي الأمم، عليكم بالتواصل والتعاطف والتياذل وبروا إخوانكم ولو بالسلام، عليكم ببر الوالدين فانهما رحمة من الله عليكم، عليكم بلزوم الجماعة في الحق وإياكم والفرقة، عليكم بالجدود والافضال تكونوا من خالصة الله. عليكم بالعمل فان الشيطان يسوفكم يقول لأحدكم أتعلم قبل أن تعلم فلا يزال المرء للعلم طالبا وبالعامل مسوفا حتى يموت ولم يعمل شيئا لغد. فاعملوا عباد الله فان الله تعالي يحب العامل ويكره الكاسل وهو الذي خلقكم في الأرض واستخلفكم فيها فينظر كيف تعملون.

VOCABULARY

<i>gargled</i>	غَرَّغَر	<i>behaves as a philosopher</i>	تفلسف
<i>he translated</i>	ترجم	<i>profit, benefit</i>	منفعة
<i>decorated</i>	مزخرف	<i>renaissance</i>	نهضة
<i>veterinary physician</i>	بيطري	<i>sacrifice</i>	تضحية
<i>diagnosis</i>	ملاحظة / تشخيص	<i>he sought help</i>	استنصر
<i>animal</i>	حيوان	<i>he accompanied janaza</i>	شيع
<i>medicine</i>	دواء	<i>he congratulated</i>	هنأ
<i>throat</i>	حلق	<i>he condoled</i>	عزى
<i>piety</i>	تقوى	<i>you raise high</i>	تستطيل
<i>valleys</i>	سهول	<i>you obstruct</i>	تحجب
<i>richness</i>	غناء	<i>give as gift</i>	اهد
<i>wonderful</i>	ساحر / عجيب	<i>he hurts</i>	يؤذي
<i>nature</i>	طبيعة	<i>frying smell</i>	قتار
<i>feelings</i>	مشاعر	<i>cooking pot</i>	قدر
<i>fertile, rich</i>	خصب	<i>enrages</i>	يفيظ
<i>making good</i>	إجادة	<i>kindness</i>	رفق
<i>is horrible</i>	تَقشَعِرُّ	<i>smile</i>	بشر
<i>hopeful</i>	مُطمئنٌ	<i>noble character</i>	مكارم الأخلاق
<i>it rolled down</i>	تَدَخَّرَج	<i>trust</i>	أمانة
<i>joining together</i>	إحرنجام	<i>mutual affection</i>	تعاطف
<i>softens</i>	تَلَيِّنُ	<i>division</i>	فرقة
<i>skins</i>	جلود	<i>generosity</i>	جود
<i>it trembled</i>	تزلزل	<i>steadfastness</i>	لزوم
<i>he adopted a religion</i>	تمذهب	<i>lazy, one who neglects</i>	كامل

TABLE - 7
DERIVED VERBS
TRILITERAL AND QUADRILITERAL

Form	Verbal noun	Perfect tense	Imperfect tense	Command	Prohibition
SIMPLE	فِعْلٌ	فَعَلَ	يَفْعَلُ	اِفْعَلْ	لَا تَفْعَلْ
II	تَفْعِيلٌ	فَعَّلَ	يَفْعِلُ	فَعَّلْ	لَا تُفْعَلْ
III	مُفَاعَلَةٌ	فَاعَلَ	يُفَاعِلُ	فَاعِلْ	لَا تُفَاعِلْ
IV	اِفْعَالٌ	اَفْعَلَ	يُفْعَلُ	اَفْعَلْ	لَا تُفْعَلْ
V	تَفْعُلٌ	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	لَا تُفْعَلْ
VI	تَفَاعُلٌ	تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعَلْ	لَا تُفَاعِلْ
VII	اِنْفِعَالٌ	اِنْفَعَلَ	يَنْفَعِلُ	اِنْفَعِلْ	لَا تَنْفَعِلْ
VIII	اِفْتِعَالٌ	اِفْتَعَلَ	يَفْتَعِلُ	اِفْتَعِلْ	لَا تَفْتَعِلْ
IX	اِفْعِلَالٌ	اِفْعَلَّ	يَفْعَلُّ	اِفْعِلِلْ	لَا تَفْعِلِلْ
X	اِسْتِفْعَالٌ	اِسْتَفْعَلَ	يَسْتَفْعِلُ	اِسْتَفْعِلْ	لَا تَسْتَفْعِلْ
XI	اِفْعِيَالٌ	اِفْعَالَّ	يَفْعَالُّ	اِفْعَالِلْ	لَا تَفْعَالِلْ
XII	اِفْعِيَعَالٌ	اِفْعَوَعَلَ	يَفْعَوَعِلُ	اِفْعَوَعِلْ	لَا تَفْعَوَعِلْ
XIII	اِفْعَوَالٌ	اِفْعَوَّلَ	يَفْعَوُّ	اِفْعَوِّلْ	لَا تَفْعَوُّ
XIV	اِفْعِنَالٌ	اِفْعِنَلَ	يَفْعِنَعِلُ	اِفْعِنَلِلْ	لَا تَفْعِنَلِلْ
XV	اِفْعِنَالَاءٌ	اِفْعِنَلَى	يَفْعِنَلِي	اِفْعِنَلْ	لَا تَفْعِنَلْ
SIMPLE	فَعْلَلَةٌ	فَعَّلَلْ	يُفْعَلِّلُ	فَعَّلَلْ	لَا تُفْعَلِّلْ
I	تَفْعَلِّلٌ	تَفَعَّلَلْ	يَتَفَعَّلِّلُ	تَفَعَّلَلْ	لَا تَتَفَعَّلِّلْ
II	اِفْعِنَالٌ	اِفْعِنَلَّ	يَفْعِنَعِلُّ	اِفْعِنَلِلْ	لَا تَفْعِنَلِلْ
III	اِفْعِلَالٌ	اِفْعَلَّلْ	يَفْعَلِّلُ	اِفْعَلِّلْ	لَا تَفْعَلِّلْ

TABLE - 7
DERIVED VERBS
TRILITERAL AND QUADRILITERAL

Active Participle	Passive Participle	Additional letters	Meaning
فَاعِلٌ	مَفْعُولٌ	-	doing something
مُفَعِّلٌ	مُفَعَّلٌ	- ع -	making one do something
مُفَاعِلٌ	مُفَاعَلٌ	- ا -	doing something in relation to
مُفَعِّلٌ	مُفَعَّلٌ	- - ا	making one do something
مُتَفَعِّلٌ	مُتَفَعَّلٌ	- ت - ع -	doing something himself
مُتَفَاعِلٌ	مُتَفَاعَلٌ	- ت - ا -	doing jointly Vs another group
مُنْفَعِلٌ	مُنْفَعَلٌ	- ان -	something happening on its own
مُفْتَعِّلٌ	مُفْتَعَّلٌ	- ت -	doing something on one's own
مُفَعِّلٌ	مُفَعَّلٌ	- ل -	change in colours
مُسْتَفَعِّلٌ	مُسْتَفَعَّلٌ	- اس ت -	seeking/requesting something
مُفَعِّلٌ	مُفَعَّلٌ	- ل - ا -	change in colours
مُفَعَّوِعٌ	مُفَعَّوَعٌ	- ع -	denoting intensity in action
مُفَعَّوِلٌ	مُفَعَّوَلٌ	- و -	very rarely used
مُفَعَّنَلٌ	مُفَعَّنَلٌ	- ن - ل -	very rarely used
مُفَعَّنَلٌ	مُفَعَّنَلٌ	- ن - ي -	very rarely used
مُفَعَّلِلٌ	مُفَعَّلَلٌ	-	simple actions not in triliteral
مُتَفَعَّلِلٌ	مُتَفَعَّلَلٌ	- ت -	something happening
مُفَعَّنَلِلٌ	مُفَعَّنَلَلٌ	- ن -	doing against each other
مُفَعَّلِلٌ	مُفَعَّلَلٌ	- ل -	sense of feeling/emotions

LESSON TWENTY TWO

المَصْدَرُ

THE INFINITIVE (VERBAL NOUN)

النَّحْوُ is the science relating to the rules and system of the word order and the role of various words in a sentence, mainly indicated by the vowel changes and the case endings according to the position of various words in a sentence.

الصَّرْفُ is the branch of grammar relating to the formation of words and their declension and the influence of other words on them by way of an increase or decrease/dropping of a letter or other changes taking place in words.

Knowledge of this branch of grammar will help in attaining accuracy in the formation and expression of various words.

Arabic words are based on the root مَصْدَرٌ consisting mostly of three letters which are known as the radical letters represented by ل ف ع for the purpose of illustration and conjugation of verbal forms. The verbal form of فَعَلَ, *he did*, is used to denote the third person masculine singular. Accordingly, any simple verb indicating an action in the past, representing the third person will appear exactly in the above form with the actual three radical letters or the root. e.g.

كَتَبَ he wrote (like فَعَلَ) شَرِبَ he drank (like فَعَلَ)

مَصْدَرٌ is the source for the nouns and verbs, known as اسْمُ الْمَعْنَى and any word derived from it with the same radical letter is shown as مُشْتَقٌّ.

The verbal noun/root or the noun of action مَصْدَرٌ expresses the verbal idea in the form of a noun and indicates the event only around a particular time without representing any time and the tense is reflected

only in the verbs. It is a noun denoting an action taking place, like *الصَّرْبُ* beating, *صُعُودٌ* climbing up, whereas the verbs *صَرَبَ* or *صَعَدَ* indicate the action taking place at a particular time. It is used in the manner explained below.

With the verbs appearing after *أَنْ* or *مَا*

أَعْجَبَنِي أَنْ صَرَبْتُ زَيْدًا in the meaning of *أَعْجَبَنِي صَرَبْتُكَ زَيْدًا*
يُعْجِبَنِي مَا تَصْرَبُ زَيْدًا in the meaning of *يُعْجِبَنِي صَرَبْتُكَ زَيْدًا*

All verbs and other expressions are derived from the *مَصْدَرٌ* in the specified and given forms, restricting the number of verbal expressions/derivatives from any root in different tenses uniformly. Conjugations of the verbal forms for all tenses have already been illustrated in lessons 12 to 15 for the simple and in 19 and 21 for the derived verbs.

A verb, as explained above, is expressed trilateral, quadrilateral or rarely with five letters as its radical letters. Each verb has its own verbal noun.

The *مَصْدَرٌ* is also used in the following manner in the verbal sense:

i. *مضاك* as

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
 وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ
 وَأَكْلِهِمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ
 وَحُجِّجُ النَّبِيِّتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

ii. indefinite nouns with tanween.

THE VERBAL NOUN *مَصْدَرٌ* OF TRILITERAL VERBS:

The *مصدر* shall consist of the radical letters and the additional letters as found in the past tense of a verb, like:

<i>شَرِبَ</i>	<i>drinking</i>	<i>إِعْلَامٌ</i>	<i>informing</i>
<i>تَرَدَّدَ</i>	<i>reluctance</i>	<i>انْقِلَابٌ</i>	<i>revolution</i>
<i>إِمْتِنَعَارٌ</i>	<i>repentance</i>	<i>زَلْزَلَةٌ</i>	<i>earthquake</i>
<i>إِطْمِنَانٌ</i>	<i>satisfaction</i> and so on.		

In some verbal nouns مُصَدَّر, some of these root letters are understood by implication, if they are weak letter, like:

إِصْصَالٌ	from	أَوْصَلَ	مُبَايَعَةٌ	from	بَوَّعَ
إِسْتِطْطَانٌ	from	اسْتَوَطَّنَ	دُعَاءٌ	from	دَعَا
اسْتِئِدْعَاءٌ	from	اسْتَدْعَا	أَهْدَاءٌ	from	أَهْدَى
ارْتِقَاءٌ	from	ارْتَقَى	عِدَّةٌ	from	وَعَدَ
تَجْرِبَةٌ	from	جَرَّبَ	تَوْصِيَةٌ	from	وَصَّى

The مُصَدَّر of a trilateral verb has to be understood by usage as there are no specific rules relating to it. Some verbs have more than one verbal noun. The most common forms of the verbal nouns for the trilateral verbs and some rules governing them are explained below:

- (i) To express an art or profession

<u>FORM</u>	<u>VERBAL NOUN</u>		<u>VERB</u>
فِعَالَةٌ	زِرَاعَةٌ	from	زَرَعَ
	صِنَاعَةٌ	from	صَنَعَ

- (ii) To express about abstaining from something

فِعَالٌ	جِمَاعٌ	from	جَمَعَ
	نِفَارٌ	from	نَفَرَ

- (iii) To express about restlessness

فَعْلَانٌ	غُلْيَانٌ	from	غَلَى
	دُورَانٌ	from	دَارَ

- (iv) To express or indicate colours

فُعْلَةٌ	حُمْرَةٌ	from	حَمَرَ
	صُفْرَةٌ	from	صَفَرَ

- (v) To express some voice or sound

فُعَالٌ	نُبَاحٌ	from	نَبَحَ
فَعِيلٌ	صَهِيلٌ	from	صَهَلَ
	رَحِيلٌ	from	رَجَلَ

(vi) To express about disease

فَعَالٌ	زَكَامٌ	from	زَكِيمٌ
	مُسَعَالٌ	from	مَسِيلٌ

If an infinitive in any of the above forms is not used to express an action similar to the above, some common forms may be used for the same:

(vii) From the verbs which are transitive in nature (from فَعَلٌ)

فَعَلٌ	نَصَرَ	from	نَصْرٌ
	مَنَعَ	from	مَنْعٌ
	فَهَمٌ	from	فَهْمٌ

(viii) From the verbs which are intransitive in nature (from فَعُلٌ)

فُعُولَةٌ/	سَهْوَةٌ	from	سَهْلٌ
فَعَالَةٌ	بَلَغَةٌ	from	بَلُغٌ
	شَرَاةٌ	from	شُرْفٌ

(ix) From the verbs which are intransitive in the form of فَعِلٌ

فَعِلٌ	طَرِبٌ	from	طَرِيبٌ
	مَرِحٌ	from	مَرِيحٌ

(x) From sound verbs which do not refer to abstention, restlessness, disease, sound, movement or a profession.

فُعُولٌ	فُعُودٌ	from	فَعَدٌ
	مُسْجُودٌ	from	مَسْجَدٌ
	وَضُوءٌ	from	وَصَلٌ
	جُلُوسٌ	from	جَلَسٌ
	غُلُوبٌ	from	عَلَا

THE VERBAL NOUN OF DERIVED VERBS مَصْدَرُ الْفِعْلِ الْمُرِيد :

The مَصْدَرُ for the trilateral derived verbs for each derivative has been given in Table 7 in the previous lesson along with different expressions for each derivative. These verbal nouns never change from verb to verb or in different contexts but remain constant. These are also explained as part of the illustration given for each derivative.

The مَصْدَرُ of the trilateral derived verbs is expressed in the manner explained already. If the derived verb begins with hamzat al-wasl, it is expressed like the past tense verb with the third letter getting kasrah and an alif added before the last letter. e.g.

إِنْتَظَرَ	إِنِظَارًا	as a noun it ends with tanween
إِنْفَعَلَ	إِنْفِعَالًا	as a noun it ends with tanween
اسْتَفْعَلَ	اسْتِفْعَالًا	as a noun it ends with tanween

If the derived verb begins with ت like تَفَعَّلَ, its verbal noun will be expressed by giving DHammah ' to the letter before last and as a noun it ends with tanween, when indefinite. e.g.

تَعَلَّمَ	تَعَلُّمًا	learning
تَعَاهَدَ	تَعَاهُدًا	undertaking
تَعَاوَنَ	تَعَاوُنًا	cooperation

THE VERBAL NOUN OF QUADRILITERAL VERBS مَصْدَرُ :

The infinitive/verbal noun of quadriliteral verbs has a number of patterns for the derived forms. They are mostly قِيَامِي (analytical by usage) and their patterns differ from derivative to derivative as in the case of trilateral derived verbs.

The مَصْدَرُ for the quadriliteral verbs in the form of فَعَّلَلَ as in the form of فَعَّلَلَةً like ذَخْرَجَةً.

زَلَزَلَةٌ	or	زَلَزَانَ	for the verb	زَلَزَلَ
وَسْوَسَةٌ	or	وَسْوَسَانٌ	for the verb	وَسْوَسَ

There are some verbs expressed in the pattern of the trilateral derived verbs, but they do not have the trilateral use. They may be treated as quadrilateral verbs. e.g.

إِزْمَالٌ	for the verb	أَزْمَلَ
إِحْسَانٌ	for the verb	أَحْسَنَ

Use of مَصْدَرٌ besides its use as the source or infinitive:

I The infinitive or the مَصْدَرٌ act as a verb taking the subject in the nominative and the object in the accusative case on certain occasions:

(a) As a substitute to the subject نَائِبُ الْفَاعِلِ or as خَالٌ (indicating the state) e.g.

مَصْدَرٌ (as verb)

<u>صَبِرَ عَلَى الشَّدَائِدِ</u>	meaning	(اصْبِرْ)
<u>نَهَوْنَا إِلَى الْعَمَلِ</u>	meaning	(انْهَضْ)
<u>سَلَامًا وَتَحِيَّةً</u>	meaning	(أَسَلِّمْ وَأَحْيَيْءْ)
<u>شُكْرًا لِلَّهِ وَحَمْدًا لِنِعْمَاتِهِ عَلَيْنَا</u>	meaning	(نشكر ونحمد)
<u>أَعْجَبَتْنِي دِرَاسَتُكَ قَضِيَةَ الْاَدَبِ الْاِجْتِمَاعِي</u>	meaning	(أَنْ دَرَسْتَ)
<u>أَعْجَبَنِي لِقَاؤُكَ زَمِيلِكَ الْآنَ</u>	meaning	(مَا لَقَيْتَ زَمِيلَكَ)

(b) As مُصَافٌ or noun particularised by the definite article الـ :

عَمَلُكَ حُسْنُ التَّهْدِيَةِ أَبْنَاؤُهُ
 مِنَ الْوَاجِبِ تَشْجِيْعِ كُلِّ مُبْتَكِرٍ
 تَحْسِنُ بِكَ مَكَافَاةَ كُلِّ مُحْسِنٍ
 وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْدَمَتِ سَمَاوِعٌ وَبِتَّعِ
 وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

The مصدر or the source is of different kinds, namely:

- | | | | |
|---|------------------------|---|--------------------------|
| 1 | المَصْدَرُ الأَصْلِيُّ | 2 | مَصْدَرُ التَّوَكِيدِ |
| 3 | المَصْدَرُ المِيمِيُّ | 4 | المَصْدَرُ الصَّنَاعِيُّ |
| 5 | مَصْدَرُ المَرَّةِ | 6 | مَصْدَرُ النُّوعِ |

1 AL-MASDAR AL-ASLI المصدر الاصلى:

The المصدر الاصلى are plentiful and they can be broadly classified into ثلاثي *trilateral* and غير ثلاثي *others*. They are further classified into قياسي and سماعي .

The مصدر of transitive verbs are normally in the pattern of فَعَلَ except those which indicate the profession or an art which are in the form of فَعَالَةٌ .

In intransitive verbs, the مصدر is used depending upon the vowel of the second radical, e.g.

فَعَلَ Its مصدر will be in the form of فَعُولَةٌ or فَعَالَةٌ or فَعْلٌ

e.g.

طُفُولَةٌ	childhood	خُشُونَةٌ	roughness
صَخَامَةٌ	largeness	صَرَاحَةٌ	frankness
نَظَافَةٌ	cleanliness		
حُسْنٌ	beauty	حُمُقٌ	stupidity

فَعِلٌ Its مصدر will be in the form of فَعْلَةٌ when indicating the colours. e.g.

حُمْرَةٌ	reddish colour	سُفْرَةٌ	blackish
زُرْقَةٌ	blue in colour		

When indicating a process or treatment to overcome something, it is expressed in the form **فُعُولٌ** e.g.

صُعُودٌ	climbing up	قُدُومٌ	coming
لُصُوقٌ	plaster		

When the colour or process is not intended, it is expressed as **فَعَلٌ**, e.g.

بَطْرٌ	pride	أَسْفٌ	sorrow
وَجَعٌ	pain		

فَعْلٌ Its مصدر will be in the pattern of **فِعَالٌ** to express abstention and **فَعْلَانٌ** to express restlessness. e.g.

إِبَاءٌ	rejection	نِفَازٌ	eschewing
فِرَارٌ	fleeing		
جَوْلَانٌ	wandering	طَيْرَانٌ	flying
غَلِيَانٌ	boiling		

The مصدر of hollow verbs which do not refer to a profession is expressed as **فَعْلٌ** or sometimes as **فِعَالٌ**. e.g.

عَيْشٌ	شَيْبٌ	ذَوْقٌ	فَوْزٌ	مَوْتٌ
life	old age	taste	success	death
إِيَابٌ	غِيَابٌ	قِيَامٌ	صِيَامٌ	وِتَامٌ
return	absence	stay	fasting	harmony

الْمَصْدَرُ الْقِيَاسِيُّ : INFINITIVE BY USAGE

The مصدر which do not fall under the above categories, but are in use are called **المصدر القِيَاسِيُّ** some of such infinitive or مصدر are as follows:

عُرُوبَةٌ	حَيْلُوتَةٌ	تَهْلُكَةٌ	قَبُولٌ	كِرَاهِيَةٌ
Arabism	prevention	jeopardy	acceptance	dislike
دِرَايَةٌ	ذَهَابٌ	عُفْرَانٌ	قُدْرَةٌ	ذِكْرَى
knowledge	going	forgiveness	power	remembrance

Some of the **المصدر الصناعي** are expressed in the form of **اسم الفاعل** and **اسم المفعول** as follows:

فَالجْ	خَائِنَةٌ	لَأَغِيَّةٌ	خَارِجٌ
<i>paralysis</i>	<i>disloyalty</i>	<i>cancellation</i>	<i>external</i>
مَوْعِدٌ	مَعْقُولٌ	مَيْسُورٌ	مُفْتُونٌ
<i>promise</i>	<i>acceptable</i>	<i>easy</i>	<i>fascination</i>

2 **مَصْدَرُ التَّوَكِيدِ** INFINITIVE OF EMPHASIS

It is a **مصدر** used to emphasize the action of a verb already mentioned or implied. e.g.

حَطَمْتُ الخِرَازِمَةَ تَحْطِيمًا
 قَتَلْتُ العَدُوَّ قِتْلًا
 صَبَرْنَا أَيَّهَا المَظْلُومُ
عَجَبًا لَكَ

It is expressed like the **المصدر الأصلي**, but it is used only in the singular form as it represents everything.

3 **المَصْدَرُ المِيمِي** INFINITIVE BEGINNING WITH م:

The **مَصْدَرٌ** beginning with a additional **م** with fat-hah except the verbal noun of **مُفَاعَلَةٌ** is known as **المَصْدَرُ المِيمِي**. The **المَصْدَرُ المِيمِي** is expressed from the trilateral verb in the pattern of **مَفْعَلٌ** except in the case of a weak verb, the first radical of which is dropped in the imperfect, which is expressed in the pattern of **مَفْعِلٌ**. e.g.

Sound verbs	مَدخَلَ	مَقْتَلَ	مَفْرًا	مَنْظَرًا
Weak verbs	مَوْعِدًا	مَوْقِفًا	مَوْزِدًا	مَسِيرًا

Sometimes, they are expressed in the pattern of **مَفْعَلَةٌ** e.g.

مَسْأَلَةٌ مَوْدَةٌ مَيْسِرَةٌ

Simple verbs other than the trilateral take a مصدر of this type in the pattern of a passive participle. e.g.

فَنَتَهَى مُصَابَ فَمَزَّقَ مُذْخَلَ

(From the right)

Infinitive	Example	Pattern
عَرَضاً	عَرَضَ أَفْكَارَهُ مَعْرَضاً مَنْطِقِيًّا	مَفْعَلٌ
بَدَأَ	بَدَأَ مُبْدِئًا رَابِعًا	
سَعَى	سَعَى الرَّجُلُ فِي الْخَيْرِ مَسْعَى كَرِيمًا	
حَيَاتِي / مَوْتِي	إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ	
يُسْرَ	وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ	
تَوْبَةً	وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا	
وَعَدِهِ	وَفَى الصَّالِقِينَ <u>بِمَوْعِدِهِ</u>	مَفْعِلٌ
وَتَبًا	وَتَبَ اللَّاعِبُ <u>مَوْثِبًا</u> عَالِيًّا	
وَثِقَةً	مَوْثِقًا مِنَ اللَّهِ وَرَسُولِهِ	

In the case of the derived verbs, the infinitive or مُصَدَّرٌ is also expressed by substituting the prefix of the imperfect tense with م of the المَصْدَرُ المِيمِي except in the case of مُفَاعَلَةٌ. e.g.

رَبُّ أَدْخَلْنِي مُذْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ
 إِسْتَنْفَرُ الْقَائِدُ الْمُحَارِبِينَ مُسْتَنْفَرًا
 إِدْخَالًا وَإِخْرَاجًا
 إِسْتِنْفَارًا

In some cases, the المَصْدَرُ المِيمِي is also suffixed with the feminine ة, e.g.

مَكْرَمَةٌ مَحَبَّةٌ مَيْسَرَةٌ مَنَفَعَةٌ مَسْرَةٌ
 honour love comfort advantage happiness

الْإِسْرَافُ مَضْرَةٌ wastefulness is harmful

الْفِرَاقُ مَفْسَدَةٌ laziness is destructive

4 **الْمَصْدَرُ الصَّنَاعِي** **THE INFINITIVE DENOTING AN ART:**

الْمَصْدَرُ الصَّنَاعِي is an infinitive denoting an art or profession and is suffixed with ي of affinity and the feminine ة indicating the meaning of the infinitive or مَصْدَرٌ e.g.

يَدَوِيَّةٌ	قَلْبِيَّةٌ	هَمْجِيَّةٌ	إِنْسَانِيَّةٌ	حُرِّيَّةٌ
<i>handicraft</i>	<i>hearty</i>	<i>barbarism</i>	<i>humanism</i>	<i>liberty</i>

الْحُرِّيَّةُ شمس يجب أن تُشْرَقَ في كل نفس
الهمجية لا تليق بانسان القرن العشرين

There are distinguished forms of this type of the infinitive or الْمَصْدَرُ الصَّنَاعِي. Although suffixed with the ي of affinity, they are also used as adjectives. e.g.

النُّهْضَةُ الزَّرَاعِيَّةُ	<i>the agricultural revolution</i>
الْحَرَكَةُ الْعِلْمِيَّةُ	<i>the scientific movement</i>

These are also expressed in the following forms:

حَيَوَانِيَّةٌ	دِيمَقْرَاطِيَّةٌ	غَرْبِيَّةٌ	وَطَنِيَّةٌ	جُمْهُورِيَّةٌ
<i>animality</i>	<i>democracy</i>	<i>westernity</i>	<i>nationality</i>	<i>republic</i>

and also from the derived forms like:

أَسْبَقِيَّةٌ	تَعْلِيمِيَّةٌ	إِسْلَامِيَّةٌ	تَعَاوُنِيَّةٌ	إِشْتِرَاكِيَّةٌ
<i>priority</i>	<i>educational</i>	<i>Islamic</i>	<i>cooperative</i>	<i>socialist</i>

and so on.

The مصدر is also expressed from primitive nouns, like:

إِنْسَانِيَّةٌ	وَطَنِيَّةٌ	آلِيَّةٌ
<i>humanity</i>	<i>nationality</i>	<i>instrumental</i>

and also from nouns, like:

كَيْفِيَّةٌ	كَمِيَّةٌ	حَيْثِيَّةٌ
nature	quantity	aspect

Similarly from the derived nouns, like:

شَاعِرِيَّةٌ	فَاعِلِيَّةٌ	أَكْثَرِيَّةٌ	حُرِّيَّةٌ
poetical	efficacy	majority	liberty

THE DISTINCT/IMPLIED INFINITIVE المصدر الصريح والمؤول

The مَصْدَرٌ sometimes is expressed in one of the above forms in a sentence and this is known as المَصْدَرُ الصَّرِيحُ or the distinct infinitive and sometimes understood in the context of the sentence, which is known as المَصْدَرُ الْمُؤوَلُ and it is understood by the use of particles like أَنَّ، مَا، كَيْ etc. e.g.

التَّخْفِيفُ	يُرِيدُ اللهُ أَنْ يُخَفِّفَ عَنْكُمْ	أَنَّ
صِيَامَكُمْ خَيْرَ لَكُمْ	وَأَنْ تَصُومُوا خَيْرًا لَكُمْ	
إِحْسَانُكَ إِلَى جَارِكَ	مِنَ الْخَيْرِ أَنْ تُحْسِنَ إِلَى جَارِكَ	
تَضَحِيَّتِكَ فِي سَبِيلِ وَطَنِكَ	الْوَاجِبُ أَنْ تُضْحِيَ فِي سَبِيلِ وَطَنِكَ	
إِخْلَاصُكَ فِي عَمَلِكَ	أَوْدُ أَنْ تُخَلِّصَ فِي عَمَلِكَ	
كَوْنِكَ ذَا مَرُوَّةٍ	عَرِفَ أَنَّكَ ذُو مَرُوَّةٍ	
عَفْوُكُمْ	وَأَنْ تَغْفُوا أَقْرَبَ لِلْقَوَى	
كَذِبَ الشَّاهِدِينَ	أَدْرَكَتُ أَنَّ الشَّاهِدِينَ كَاذِبَانَ	أَنَّ
كَثْرَةَ الْبَتْرُولِ	كَشِفَ أَنَّ الْبَتْرُولَ كَثِيرٌ فِي الصَّحْرَاءِ	
بِكُفْرِهِمْ	ذَلِكَ جَزَائِنَاهُمْ بِمَا كَفَرُوا	مَا
عِنْتُكُمْ	لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ.	
بِصَبْرِهِمْ	وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَخَرِيرًا	
بِصَبْرِكُمْ	سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ	

لَتَعْوُدَهَا	يُؤْخَذُ الصَّبِيُّ بِالصَّلَاةِ صَغِيرًا لِكَيْ يَتَعَوَّدَهَا	كَيْ
لِنَشْطِيطِ جِسْمِي	سَبَّخْتُ فِي الصَّبَاحِ لِكَيْ أُنَشِّطَ جِسْمِي	
التَّعْمِيرُ	وَمِنَ الَّذِينَ أَشْرَكُوا يَوْمَ أَأْتَاهُمُ لَوْ يَعْمُرُ أَلْفَ سَنَةٍ	لَوْ

The particles in the above examples are called the letters of **مَصْدَرٌ** as they change the meaning of a verb appearing after them into the nominal form as illustrated above.

5 **نِسْمُ الْمَرَّةِ وَالْهَيْئَةِ** NOUNS OF OCCURRENCE AND FORM

The **نِسْمُ الْمَرَّةِ** is an infinitive or **مَصْدَرٌ** indicating the occurrence of the action once and the **نِسْمُ الْهَيْئَةِ** is the **مَصْدَرٌ** which indicates the type or form of the action when it occurred. The **نِسْمُ الْمَرَّةِ** is expressed from the sound verbs only in the pattern of **فَعْلَةٌ** for the trilateral verb and for the derived verb by suffixing the feminine **ة** to their respective verbal nouns (see Table 7 – Quadrilateral verbs).

It reflects the sense of occurrence and also the emphasis on it. It is expressed from sound verbs only. Defective verbs like **كَانَ**, **أَصْبَحَ** or the verbs which reflect the sense of intelligence like **عَلِمَ**, **فَهِمَ** or those indicating a quality like **حَسَنَ**, **كَرَّمَ** do not have a مصدر of this kind. The **نِسْمُ الْهَيْئَةِ** is expressed in the pattern of **فَعْلَةٌ** for the trilateral verbs and there is no such expression for the derived verbs. e.g.

نَفَخْتُ نَفْحَةً	ضَرَبْتُ الْأَرْضَ ضَرْبَةً
جَلَسْنَا جَلْسَةً	أَدْفَعُ الْمَقْعَدَ دَفْعَةً
تَدَخَّرَجَ اللَّاعِبُ تَدَخَّرَجَةً	أَكْرَمْتُ الزَّائِرَ أَكْرَامَةً
كَذَّرَ الْمَاءُ كَذْرَةً	يَعِيشُ الصَّالِحُ عَيْشَةً سَعِيدَةً

6 مُصَدَّرُ النَّوعِ THE INFINITIVE OF TYPE

It is a مصدر denoting a quality or the type of action. It is the المصدر الاصيلي and المصدر التوكيد and conveys a particular sense of meaning reflecting its form of action and is accompanied by an adjective or a genitive. e.g.

يَعِيشُ الْمُؤْمِنُ عَيْشَةً كَرِيمَةً
أَخْوَكُ غَطْرُ السَّيِّرَةِ

It is also expressed from sound verbs.

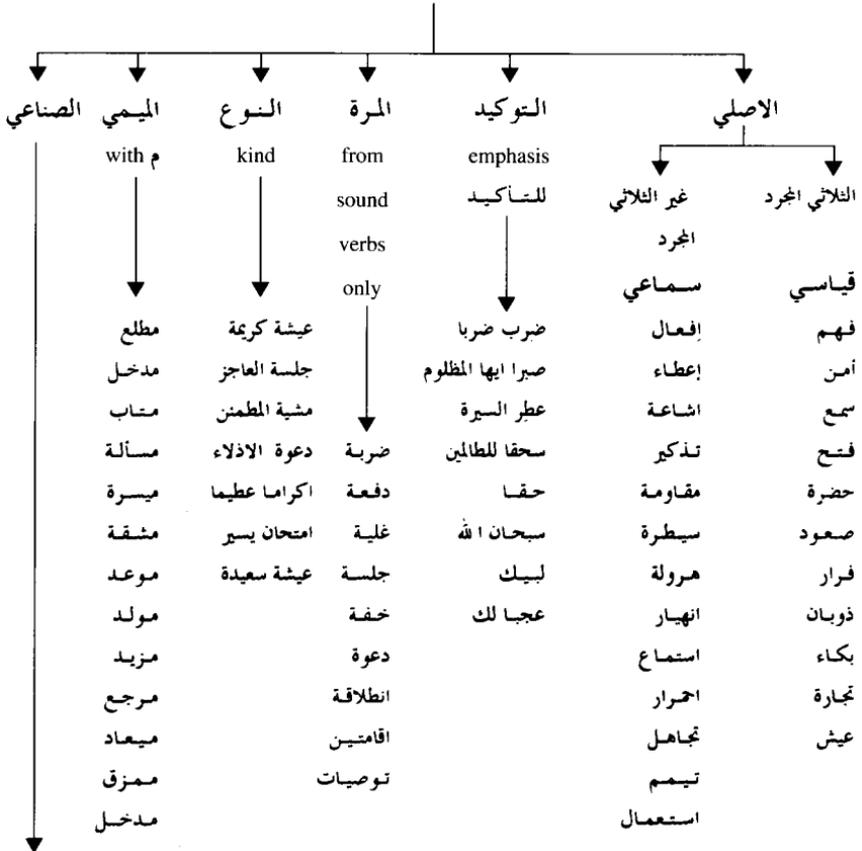
MODEL SENTENCES

- ١ - فَكَّرَ قَبْلَ أَنْ تَنْطِقَ
- ٢ - إِنَّ الْعَيْبَ إِذَا تَعَرَّفَ الْخَطَأَ وَتَصَرَّ عَلَيْهِ
- ٣ - عَرِفَ أَنَّ الْعَرَبَ مُتَمَسِّكُونَ بِحَقُوقِهِمْ
- ٤ - مِمَّا ثَبَتَ بِالتَّجَارِبِ أَنَّ الْمَاءَ يَزِيدُ حَجْمَهُ إِذَا تَجَمَّدَ
- ٥ - قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ

PASSAGE

إن يومكم هذا يوم عظيم وعيد سعيد حميد اعلموا أنه يسن في مثل هذا اليوم الاغتسال والطيب ولبس الثوب الجديد فقد كان نبينا صلي الله عليه وسلم يكثر من استعمال الطيب وكان يلبس في يوم العيد أجمل ثيابه وكان له حلة فاخرة يرسم العيدين والجمعة فاتبعوا السنو والبسوا أمل ثيابكم وأظهروا السرور فيما بينكم وتصافحوا علي سنة المصطفى واستبدلوا بذلك المودة والوفاء فقال النبي صلي الله عليه وسلم: " ما من مسلمين يلتقيان فيتصافحان الا غفر لهما قبل أن يتفرقا"

TABLE - 8
THE INFINITIVE الْمَصْدَرُ



Nouns derived from other nouns

- مصنوع: الوهية ربوبية عقربية
- ذات : انسانية وطنية آلية
- معني : كيفية كمية حيية
- مشتق : شاعرية مسئولية اسبقية
- مركب : راسمالية لا ادربية أسبقية
- عجم : ديمقراطية كلاميكية
- الحال : تقديمية خصوصية رهبانية

الغَوْصُ

(الف)

ظل الغوص فترة طويلة حرفة وتجارة لكثير من الناس يكتفون بها عن الزراعة والصناعة وربما أدهشت أن تعرف أن سلاح الغوّاص الوحيد هو الاتكال علي الله والرجوع اليه. فهو ينزل الي الماء عاريا الا من قطعة نسيج يأتزر بها وغطام يسد أنفه ومعه ثقل يهوي به الي القاع، وزنبيل به حبل يمسك بطرفه (السيب) علي ظهر السفينة.

فالغواص يسير الي هدفه لا يرهب هدير الامواج ولا غواء الهواء وفي القاع يمشي علي يديه للبحث عن المحار وقد يوفق فيجمع منه ما أراد، وقد تطارده الاخطار فيستغيث بالسيب ليجذبه ويخرج ولكنه لا ينس من صعوبة الغوص وصلادته بل يجد في الرحيل اليه لذة كبرى.

في سبيل اللؤلؤ يقوم الغواص إقامة طويلة وفي سبيله يلقي بنفسه الي القاع معرضا لمخاطر الصخور المسننة والسم الشرس كالجرجور والديك والدجاجة.

ومما لاشك فيه أنه يكافح كفاحا ويغالب الاخطار مغالبة جرئية وبين هذا وذاك يفتش عن الاصداف تفتيشا وقيعا وكثرا ما يجاهد قد انبسطت انبساطا بين الصخور والتي جانب شجر اليسر الاسود. وإذا امتلأ زنبيله منها امتلاء او طال به المكث تحت الماء امتغاث بالسيب استغاثت سريعة لينقذه ثم عاد فجرب تجربة اخرى.

(ب)

عَدْتُ الي بيّتي فوجدت الطعام مهيناً واكلت اكلة الشره ومألت بطني وبعد
 قليل ضايقني الأكل واحسست بالألم يسري في بطني فمشيت الي غرفة
 نومي مثنية الذاهل وصرخت صرخة سمعها والذي ثم أغمي علي اغمَاءة

استدعي والذي الطيب فشخص الداء، وكتب الدواء وفي اثناء مرضي لم يستشره
 والذي في نوع الغذاء الذي أتناوله الا استشارة واحدة فلما عادت الي الصحة
 اخذت أعمل بقول رسول الله صلي الله عليه وسلم: نحن قوم لا نأكل حتى
 نجوع واذا أكلنا لانشب

VOCABULARY

winds	رياح	rescue, take out	ينقذ
gets, succeeds	يوفق	dressed	يأْتزِر
chases	يطارد	covers, obstructs	يسدّ
takes refuge, seeks help	يستغيث	fulfilled	وفى
mast	سيب	jumped	وثب
catches, attracts	يجذب	raises	تشرق
solidity	صلادة	makes it lighter	يخفّف
puts	يلقي	sacrifices	يضحّي
rocks	صخور	he concealed	كتم
whetstone	مسنّنة	became sincere	تخلص
vicious	شرس	felt, realised	أدرك
pearl	جرجور	was discovered	كشّف
cock	ديك	terrifies	يرهب
struggles	يكافح	savageness	همجي
overpowers	يغالب	renaissance	نهضة
searches	يفتش	movement	حركة
overpowering	مغالبة	secrets	أسرار
bold	جرئ	man of courtesy	ذو مروءة
pearls	صدف / أصداف	nearest	أقرب
minute	دقيق	waves	أمواج
spread	إنبساط	storming	هدير
black	أسود	profession	حرفة
filled	إمتلأ	weapon	سلاح
stay	مكث	dependence	إتكال

<i>cloth</i>	نسيج	<i>naked, without equipments</i>	عاري
<i>weight</i>	ثقل	<i>dressed in lower garment</i>	يأتزر
<i>basket</i>	زنييل	<i>piece of cloth</i>	فطام
<i>sitting</i>	قعود	<i>weight</i>	ثقل
<i>prostration</i>	سجود	<i>he pulls</i>	يهوي
<i>encouragement</i>	تشجيع	<i>the depth</i>	القاع
<i>inventor</i>	مبتكر	<i>it holds</i>	يمسك
<i>life time</i>	محيًا	<i>on board</i>	علي ظهر
<i>death</i>	مات	<i>he forgives</i>	يعفو
<i>difficulty</i>	عسرة	<i>two witnesses</i>	شاهدين
<i>ease, comfort</i>	ميسرة	<i>sincerity</i>	اخلاص
<i>exposing</i>	معرنا	<i>gets used to</i>	يتعود
<i>waiting</i>	إنتظار	<i>seeks help</i>	يستغيث
<i>leisure</i>	فراغ	<i>it pulls</i>	يجذب
<i>disorder</i>	مفسدة	<i>difficulty</i>	صعوبة
<i>excess, wasteful spending</i>	إسراف	<i>sacrifice</i>	تضحية
<i>harm</i>	مضرة	<i>poison</i>	سم
<i>shade</i>	ظلّ	<i>struggle</i>	كفاح
<i>he/it remained</i>	ظَلَّ	<i>search</i>	تفتيش
<i>the diving</i>	الغوص	<i>quick</i>	سريع
<i>period</i>	فترة	<i>experience</i>	تجربة
<i>diver</i>	غواص	<i>lightens</i>	يخفف
<i>alone</i>	وحيد	<i>he insists</i>	يصرّ
<i>dependence</i>	اتكال	<i>walking</i>	مشية
		<i>he diagnosed</i>	شخص

LESSON TWENTY THREE

أفعال الرجاء والشروع والتعجب والمدح والذم
والمقاربة والقلوب والإغراء والتخدير والاختصاص

THE OPTATIVE, VERBS OF BEGINNING, SURPRISE, PRAISE AND BLAME, PROXIMITY, MIND, CAUTION, INDUCEMENT AND SPECIFICATION

THE OPTATIVE أفعال الرَّجَاء

The optative in Arabic is to express good wishes in which the name of Allah (God) is mentioned, which is customary to the Arabs. Such wishes are expressed by the perfect of the verbs used/expressed. e.g.

رَحِمَهُ اللَّهُ	<i>May Allah have Mercy on him!</i>
بَارِكِ اللَّهُ فِيكَ	<i>May Allah bless you?</i>
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	<i>May peace and blessings of Allah be upon him. (this is said whenever the name of Prophet Muhammad is mentioned, heard or read)</i>
رَضِيَ اللَّهُ عَنْهُ	<i>May Allah be please with him</i> (this is said whenever the name of any of the companions of the Prophets is mentioned, heard or read)

In the modern Arabic and popular spoken language, the optative is expressed by a nominal sentence with the verb in the imperfect appearing after the word Allah (subject):

اللَّهُ يَرْحَمُكَ	<i>May Allah have mercy upon you!</i>
اللَّهُ يَحْفَظُكَ	<i>May Allah protect you!</i>

The negative of the optative in certain cases/occasions is introduced by لا (not used normally to negate a perfect) or مَا

لَا سَمَحَ اللَّهُ	<i>God forbid!</i>
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لا شربت ماء نقياً طول حياتك *You shall not drink pure water in your life*

يا ليتنا لم نسمع ذلك الخبر *Would that we never heard that news*

Besides these, the verbs عسى, جرى, إخلولق are used to express the wish/desire for the occurrence of what is indicated in the predicate.

عسى القائد أن يصيب	عسى
عسى الله أن يأتي بالفتح أو أمر من عنده	
جرى الغائب أن يحضر	جرى
جرى الطب أن يعالج جميع الأمراض	
إخلولق الهواء أن يعتدل	إخلولق
إخلولق الشقافة أن تعمّ الريف	

The above verbs are followed by a predicate in the form of imperfect verb preceded by أن .

أفعالُ الشُّروعِ VERBS OF BEGINNING

The perfect active of the three most common verbs صَارَ and أَخَذَ, جَعَلَ followed by the imperfect of another verb is used as an equivalent to the verb بدأ or ابتدأ denoting the beginning of some action expressed by the verb following it in the imperfect. They also act as the sisters of كان .

جَعَلْتُ أَقْرَأُ الْكِتَابَ	<i>I began to read the book</i>
أَخَذُوا يَضْرِبُونَ الْأَمْرَى	<i>They began to beat the captives</i>
صَبَرْنَا نَنْفِخُ عَلَى أَصَابِعِنَا مِنَ الْبَرْدِ	<i>We began to blow on our fingers due to the cold</i>

There are more verbs in use for this purpose. They are:

أَنْشَأَ	طَفِقَ	قَامَ	هَبَّ	شَرَعَ
جَعَلَ	أَخَذَ	عَلَّقَ	أَقْبَلَ	

أَخَذَ النَّسِيمُ يَحْرُكُ الْأَشْجَارَ	The breeze started to shake the trees
قَامَ الْأَطْفَالُ يَمْرَحُونَ	The children started to jump
هَبَّتِ الطَّيُورُ تَغْرَدُ	The birds began to sing
أَنْشَأَتِ السَّمَاءُ تُمَطِّرُ	The clouds started to rain
شَرَعَ الْجَيْشُ يَتَحَرَّكُ	The army started to move

وَوَطَّفَقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

They began to sew over them from the leaves of the Paradise

أَفْعَالُ التَّعْجِبِ VERBS OF SURPRISE/ADMIRATION

أَفْعَالُ التَّعْجِبِ is the form of تَفَعَّلَ from عَجِبَ. It is expressed from the simple trilateral verbs in the affirmative, in the form of أَفْعَلَ like, أَفْعَلُ بِهِ or مَا أَفْعَلُ زَيْدًا. The first form begins with مَا as مُبْتَدَأً as it conveys the sense of surprise, like:

مَا أَفْقَرُنِي إِلَى عَفْوِ اللَّهِ how needful I am towards the forgiveness of Allah?

The noun implied or the verb أَفْقَرُ refers to مَا.

A verb of surprise is normally trilateral, in the affirmative and in the active voice. If the verb is not trilateral or ناقص or the description of the surprise is expressed in the pattern of أَفْعَلُ, it is preceded by مَا أَشَدُّ or أَشَدُّ and the مَصْدَرُ or infinitive is placed after it. If such a verb is expressed in the passive or negative, it is preceded by مَا أَشَدُّ or أَشَدُّ followed by its مَصْدَرُ infinitive. The verbs of surprise are not expressed from the aplastic verbs الفِعْلُ الْأَجَامِدُ.

The surprise or admiration of a quality is expressed by the first person of the verb and rendered in the patterns of *مَا أَفْعَلُهُ* or *أَفْعِلْ بِهِ*. In the case of *أَفْعِلْ بِهِ* like *أَحْسِنُ بِزَيْدٍ* (أَحْسَنُ زَيْدًا) *Zaid became handsome*.

Similarly, the expressions like:

أَزْهَرَ الْبُسْتَانَ	in the meaning of	صَارَ ذَا زَهْرٍ
أَتْرَبَ زَيْدًا	in the meaning of	ذَا مَتْرَبَةٍ
أَوْزَقَ الشَّجَرَ	in the meaning of	ذَا وَرَقٍ
أَثْرَى فَلَانًا	in the meaning of	ذَا ثَرْوَةٍ

are made to convey the sense of admiration by the vowel of the second radical being changed into *ِ* and the letter *ب* is added for vocalic harmony as follows:

أَحْسِنُ بِزَيْدٍ *how handsome is Zaid!*

This additional *ب* is similar in usage as in the verse *وَكَفَى بِاللَّهِ شَهِيدًا*.
The *أَفْعَالُ التَّعْجُبِ* are made only from the words which are:

- Verbs
- Triliteral
- Indicating a difference or a disparity
- Not passive (objects)
- If active participles, not in the form of *أَفْعَلٌ* e.g.

كَذَبَ	<i>he lied</i>
مَا أَكْذَبَهُ	<i>what a liar he is!</i>
مَا كَانَ أَكْذَبَهُ	<i>what a liar he was!</i>
جَمَلَتْ	<i>she was beautiful!</i>
مَا أَجْمَلَهَا	<i>How beautiful she is!</i>
أَجْمَلُ بِهَا	<i>How beautiful she is!</i>

فَقِيلَ الْإِنْسَانُ مَا أَكْفَرَهُ
فَمَا أَصْبَرَهُمْ عَلَى النَّارِ
أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا

PASSAGE

إنك عالم كبير وفيك أسرار عظمى، ما أجمل الامواج وأنت هادئ وما ألطف نسيمك وقت الاصيل، أعظم بقدرك وأكرم بعطائك. ما أشد اضطراب أمواجك في ليالي الشتاء وما أصفى زرقه سمائك في أمسيات الصيف. ما أجدر ألا ينسى الناس ما تقدم لهم من خير.

أَفْعَالُ الْمَدْحِ وَالذَّمِّ وَفِعْلُ النَّعْمِ وَالنَّيِّبِ

The two verbs *نَعِمَ* (fem. *نَعِمَتْ*) *How good!* and *بَنَسَ* (fem. *بَنَسَتْ*) *How bad!* are used only in the third person singular as above to express appreciation or praise and blame. They are generally found to be used more commonly in the Qur'an.

The other verbs of praise and blame are *حَبَّدَا* and *سَاءَ*. The verbs *نَعِمَ* and *بَنَسَ* take a noun particularised by *أَلْ* or *مُضَافٌ* or an implied pronoun or *مَا* as their nominative followed by a noun denoting the object of praise.

These verbs must agree with the noun denoting objects of praise or censure in their gender.

- | | |
|--|---|
| <i>نَعِمَ مَا فَعَلْتَ</i> | <i>What a good thing you have done!</i> |
| <i>نَعِمَ الْمَوْلَى وَنَعِمَ النَّصِيرُ</i> | <i>How good is the Master and how good is the Supporter!</i> |
| <i>بَنَسَ مَا فَعَلْتُمْ</i> | <i>What a horrible thing you have done!</i> |
| <i>نَعِمَتْ فَاطِمَةٌ زَوْجَةً</i> | <i>How good is Fathima as a wife!</i> |
| <i>فَيَنعَمُ أَجْرُ الْمُؤْمِنِينَ</i> | <i>How good is the reward for the believers</i> |
| <i>نَعِمَ الْعَمَلُ إِخْرَاجَ الْبَشَرِ مِنَ الْجَهْلِ</i> | <i>How good is the work of taking out mankind from the ignorance!</i> |
| <i>نَعِمَ الصَّوْتُ صَوْتِ الْحُرِّيَّةِ</i> | <i>The best of the voice is the voice raised for liberty</i> |

حَيْدًا التَّفَكِيرِ فِي الْمُسْتَقْبَلِ *How good is the thinking about the future!*

How the best month is the month of Ramadhan

VERBS OF PROXIMITY أفعال المقاربة

These verbs are expressed to indicate the closeness of the occurrence of something on account of their significance. They are similar in usage as the sisters of كَانَ except that the predicate of these verbs is in the form of an imperfect tense.

The أفعال المقاربة take their predicate expressed in the form of an imperfect verb preceded by the particle أَنْ conveying its meaning in the infinitive as a noun. The verb عَسَى although an optative, takes an imperfect verb preceded by أَنْ as its predicate.

These verbs have the force of the English adverb 'perhaps', but these verbs are used along with a nominal sentence with an imperfect verb as its predicate as already explained. e.g.

كَادَ *it was about to be* أَوْشَكَ *it was possible*
كَرَبَ *it was possible*

MODEL SENTENCES

- ١ - كَادَ الْإِنْسَانُ أَنْ يَضَعَ قَدَمَهُ عَلَى الْمَرِيخِ
- ٢ - أَوْشَكَ الْجَبْرَوِيلُ أَنْ يَكُونَ سَلَاحًا رَهِينًا فِي الْمَغْرِبِ
- ٣ - كَادَتْ الْمِيَاهُ أَنْ تَدْخُلَ كُلَّ الْقَرْيِ
- ٤ - كَرَبَ الصُّبْحُ أَنْ يَطْلُعَ
- ٥ - عَسَى أَنْ تَكْرَهُوْا شَيْئًا فَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوْا شَيْئًا وَهُوَ شَرٌّ لَكُمْ
- ٦ - يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ

PASSAGE FOR ANALYSIS

غزو الفضاء

قديماً فكر عباس بن فرناس الاندلسي في الطيران، فكسا جسمه بالريش كالطير وجعل له جناحين. وكاد ابن فرناس يطير لو أنه نسي أن للطيور ذيلاً يحفظ توازنها.

وتقدم الانسان في التفكير فصنع المنطار والطائرة. يكاد دور الطائرات حتى السنة ١٩٣١م يقتصر على نقل الرسائل.

وأخذ الروس بعد الحرب الثانية يفكرون في غزو الفضاء. وشرع الامريكيون يسابقونهم وطفق كل منهم يخرج كل حين بجديد حتى كاد الانسان أن يضع قدمه على القمر.

وأطلق العلماء أقماراً تدور حول الارض وأوشكت الدول الكبرى أن تخرج الي حيز امكان المطارات في الفضاء يوشك الانسان أن يستخدمها في أعماله الحربية والمدنية.

وعلى المستقبل القريب أن يحقق وصول الانسان الي الكواكب حتى تجد حلاً لهذا الفيضان البشري والمد السكاني المخيف

The words underlined كاد, يكاد, أخذ, شرع, طفق, أوشك and يوشك in the passage are verbs of proximity and beginning.

أَفْعَالُ الْقُلُوبِ VERBS OF MIND

There are seven verbs which are used to express actions that take place within the mind as well as the verbs of doubt and certainty known as أَفْعَالُ الشُّكِّ وَالْيَقِينِ. These verbs normally precede a nominal sentence and govern both the subject and the predicate in the accusative case. In other words, they are doubly transitive in this sense. They are:

حَسِبَ	he thought	ظَنَّ	he imagined
خَالَ	supposed	رَأَى	he perceived
عَلِمَ	knew	وَجَدَ	he found

The verbs *رَأَى*, *عَلِمَ*, *ظَنَّ* and *حَسِبَ* denote doubt and the verbs *ظَنَّ*, *حَسِبَ* and *وَجَدَ* denote certainty, while the verb *زَعَمَ* denotes sometimes doubt and sometimes certainty. e.g.

<i>حَسِبْتُ زَيْدًا قَائِمًا</i>	<i>I thought Zaid was standing</i>
<i>ظَنَنْتُ زَيْدًا عَالِمًا</i>	<i>I imagined Zaid was a scholar</i>
<i>خَلْتُ زَيْدًا مَاهِرًا</i>	<i>I supposed Zaid was an expert</i>
<i>رَأَيْتُ زَيْدًا كَرِيمًا</i>	<i>I perceived Zaid was generous</i>
<i>عَلِمْتُ زَيْدًا مُؤَهَّلًا</i>	<i>I knew Zaid was qualified</i>
<i>وَجَدْتُ زَيْدًا مُقْتُولًا</i>	<i>I knew Zaid was killed</i>
<i>زَعَمْتُ زَيْدًا أَمِينًا</i>	<i>I believed Zaid was honest</i>
<i>زَعَمْتُ زَيْدًا شَاكِرًا</i>	<i>I doubted Zaid was grateful</i>

Besides these, there are a few verbs which are classified as *أَفْعَالُ الْقُلُوبِ*. They are:

<i>دَرَى</i>	<i>realised</i>	<i>عَدَّ</i>	<i>calculated, considered</i>
<i>أَلْفَى</i>	<i>found</i>		
<i>دَرَيْتُ عَمْرًا عَاقِلًا</i>		<i>I considered Omar an intelligent</i>	
<i>أَلْفَيْتُهُ كَاذِبًا</i>		<i>I found him a liar</i>	
		<i>وَإِنِّي لِأَظُنُّكَ يَا فِرْعَوْنَ مَثْبُورًا</i>	
		<i>إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَيَرَاهُ قَرِيبًا</i>	
		<i>لَا تَحْسَبُوهُ شَرًّا لَكُم بَلْ هُوَ خَيْرٌ لَّكُمْ</i>	

The other words which are doubly transitive are known as *أَفْعَالُ التَّحْوِيلِ* or *التَّضْمِينِ*, *the verbs of conversion*. They are:

<i>تَرَكَ</i>	<i>خَلَقَ</i>	<i>أَتَّخَذَ</i>	<i>جَعَلَ</i>	<i>صَيَّرَ</i>
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and some more verbs also give similar meaning; they are:

<i>حَوَّلَ</i>	<i>أَلْبَسَ</i>	<i>مَنَحَ</i>
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جَعَلْتُ الشَّرْدَ قَمِيصًا
صَيَّرْتُ الطِّينَ إِنْرِيْقًا
خَلَقَ اللهُ الْإِنْسَانَ هَلْوَعًا

I made the sheet into a shirt

I converted the clay into a pot

Allah created the man as hasty (being)

Similarly,

رَأَيْتُ اللَّهَ أَكْبَرَ كُلِّ شَيْءٍ
إِنِّي لِأُظُنُّكَ يَا فِرْعَوْنَ مَثْبُورًا
إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَيَرَاهُ قَرِيبًا
لَا تَحْسَبُوهُ شَرًّا لَكُمْ
زَعَمْتَنِي سَيِّئًا وَلَسْتُ بِسَيِّئٍ
وَالْأَمْرُ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِينَ

These verbs are also expressed in the following manner:

زَيْدًا ظَنَنْتُ عَالِمًا
زَيْدًا ظَنَنْتُ عَالِمٍ
زَيْدًا عَالِمٌ ظَنَنْتُ
زَيْدًا عَالِمًا ظَنَنْتُ
لَقَدْ عَلِمْتَمَا هَوْلَاءَ يَنْطِقُونَ
تَظُنُّونَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا

THE INDUCEMENT AND CAUTION وَالْإِغْرَاءُ وَالتَّخْلِيْفُ

الإغراء or inducement is to encourage and insist upon a person to do a thing which is good and desirable or to induce him to attack or to protect himself.

The subject (noun) in this case, is in the accusative case, while the verb of inducement itself is dropped or it may be repeated twice or not, or it may be expressed with an additional noun joined by a conjunction. e.g.

الصِّدْقُ	<i>the Truth! (hold fast to truth)</i>	(الزِّمُّ الصِّدْقُ)
الْعَمَلُ الْعَمَلُ	<i>the Work, the work!</i>	(الزِّمُّ الْعَمَلُ)
الْجِدُّ وَالْعَزْمُ	<i>Hard work and steadfastness</i>	(الزِّمُّ الْجِدُّ وَالْعَزْمُ)
الْجِدَارُ الْجِدَارُ	<i>the wall, the wall!</i>	(اخْذِرْ الْجِدَارَ)
الصَّبِيُّ الصَّبِيُّ	<i>the child, the child!</i>	
الطَّرِيقُ الطَّرِيقُ	<i>the road, the road</i>	(خَلَّ الطَّرِيقَ)
رَأْسَكَ	<i>mind your head</i>	
الْعَدُوَّ الْعَدُوَّ	<i>the enemy, the enemy!</i>	
أَمَامَكَ	<i>right in front of you!</i>	
وَرَاءَكَ	<i>behind you!</i>	
الْإِخْلَاصَ الْإِخْلَاصَ	<i>sincerity, sincerity!</i>	

التَّحْذِيرُ is the caution or warning given to the addressee of an undesirable thing in order that he protects himself. The verb in this case is also dropped and the noun following it is expressed in the accusative case. In this case, the speaker (*the one who warns*) mentions the following:

- (i) the person who is to be on guard or
- (ii) the person or the thing he is to guard against, either by repeating the word or not, and
- (iii) by connecting both together by a conjunction.

the تَحْذِيرُ normally begins with *إِيَّاكَ* e.g.

الْكَذْبَ	<i>beware of lying (falsehood)</i>	(اخْذِرِ الْكَذْبَ)
الْكَسْلَ الْكَسْلَ	<i>Beware (I warn you) of laziness</i>	(اخْذِرِ الْكَسْلَ)
السَّيَّارَةَ السَّيَّارَةَ	<i>the car, the car!</i>	(اخْذِرِ السَّيَّارَةَ)
إِيَّاكَ وَالْمُخْدَعَاتِ	<i>beware of innovations!</i>	
إِيَّاكَ مِنَ الْكِبْرِ	<i>beware of self pride!</i>	
إِيَّاكَ أَنْ تَعَهَاوَنَ	<i>beware of mutual disgrace</i>	
إِيَّاكُمْ وَالرِّيَاءَ	<i>beware of exposition!</i>	

PASSAGE

شَبَّتِ النار في إحدى القرى ليلة مظلمة وبينما كان أهل القرية نائمين، إذ سُمِعَ صوت ينادي: التجدة التجدة! النار النار! الهمة والهمة والغوث والغوث! فهبَّ الناس وطاروا يحملون جرارهم إلى مكان النار فصاح بهم صائح: إياكم والتواني! فإن السحطب جسيم وإياكم وإياكم من الحيطان! فإنها توشك أن تتداعى! إياكم أن تتركوا النساء والأطفال طعمة للنار! فاستيق الشبان العمل وكانت بطولة وكانت شجاعة حتى أخمدوا النار بعد لأي وجهد.

PARTICULARISATION التَّخْصِيسُ وَالْعَرَضُ

The particularisation or التَّخْصِيسُ is rendered by a noun appearing after a pronoun. It is also expressed by the use of some particles like, أَلَا - هَلَّا - لَوْلَا - أَمَّا which are combinations of an interrogative and a particle of negation.

The phrases or expressions of particularisation are constructions in which a pronoun appearing at the beginning is followed by the noun it refers in the accusative, to which the statement itself refers to and is known as أَمْلُوبُ الإِخْتِصَاصِ. *I specify* أخصُّ or *I mean* أعني are implied in their meaning and are dropped in such statements. Sometimes, it is preceded by أَيُّهَا or أَيْتَهَا followed by an adjective in the nominative case, although they are governed by أَيَّ.

The noun in the accusative which is represented by the pronoun is known as الْمَخْصُوصُ. Such nouns are either particularised by the definite article or by إِضَافَةٌ. e.g.

- ١- نحنُ - الطلبة - شعارنا الجَدَّ
- ٢- إنا - معشر المصريين - نُكْرِمُ الضيف
- ٣- ما أحوجني - أيها الضعيف - الي عفو ربي
- ٤- أعفُ عَنَّا - أيتها الفئة النادمة
- ٥- أعنَّا - يا الله - على ذِكْرِكَ وشكرك
- ٦- وأمراته - حمالة الحطب

In the above examples, the nouns *الطلبة* and *مُعشر المصريين* specify and explain what was meant by the pronouns *نَحْنُ* and

There are some particles of *التَّخْصِيسِ* which, in fact, demand something specifically in the following manner.

هَلَّا اعْتَمَدْتُ عَلَى نَفْسِكَ؟
 نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ
 أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ؟
 أَمَا تَكْفُرُ عَنِ تَرْوِيجِ الْإِشَاعَاتِ؟
 أَمَا تَخْجَلُ مِنْ هَذَا التَّصَرُّفِ
 أَمَا تَعْلَمُ أَنَّ الْغَيْبَةَ دَلِيلُ الْخَيْسَةِ وَالذَّنَاءَةِ
 أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ؟

When the same is requested and presented as a suggestion, it is known as *العَرْضُ* . e.g.

لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ
 أَلَا تَصَاحِبُنِي فِي هَذِهِ الرَّحْلَةِ
 أَمَا تَزُودُ الْفَرِيقَ بِنِصَاتِحِكَ؟
 أَمَا تَسَاعِدُنِي فِي فَهْمِ هَذِهِ التَّدْرِيبَاتِ

VOCABULARY

<i>he advanced</i>	تقدم	<i>blown</i>	نُفخ
<i>aeroplane</i>	طائرة	<i>cheerful</i>	يمرح
<i>movement</i>	نقل	<i>sings</i>	تغرد
<i>competes</i>	يسابق	<i>began</i>	هَبَّ
<i>invasion, exploration</i>	غزو	<i>began</i>	طفق
<i>scientists</i>	علماء	<i>started</i>	أخذ
<i>rotates</i>	تدور	<i>mend, set</i>	يخسف
<i>around</i>	حول	<i>master</i>	مولى
<i>makes use, employs</i>	يستخدم	<i>helper</i>	نصير
<i>accomplishes</i>	يحقق	<i>ignorance</i>	جهل
<i>overflow</i>	فيضان	<i>voice</i>	صوت
<i>mankind</i>	بشر	<i>thought</i>	تفكر
<i>pots</i>	جرار	<i>Mercury</i>	مريخ
<i>help</i>	النجدة	<i>stars</i>	كواكب
<i>help</i>	الغوث	<i>struggle, war</i>	معركة
<i>negligence</i>	الحوانى	<i>space</i>	فضاء
<i>they extinguished</i>	اخمدا	<i>fly, flight</i>	طيران
<i>effort</i>	جهد	<i>he dressed, covered</i>	كسا
<i>firewood</i>	حطب	<i>body</i>	جسم
<i>tiredness</i>	لأى	<i>feather</i>	ريش
<i>heroism</i>	بطولة	<i>breeze</i>	نسيم
<i>courage</i>	شجاعة	<i>wing</i>	جناح
<i>he treats</i>	يعالج	<i>tail</i>	ذيل
<i>prisoners</i>	أسرى	<i>balance</i>	توازن

<i>fingers</i>	اصابع	<i>group</i>	فئة
<i>he shakes</i>	يحرّك	<i>depended upon</i>	اعتمد
<i>he bears witness</i>	يشهد	<i>violated, broke</i>	نكثوا
<i>secrets</i>	اسرار	<i>spreading</i>	ترويج
<i>waves</i>	امواج	<i>meanness</i>	دناءة
<i>blue colour</i>	زرقة	<i>fixed time</i>	أجل
<i>worthy, wonderful</i>	اجدر	<i>equipping</i>	تزود
<i>villages</i>	قرى	<i>helps</i>	تساعد
<i>future</i>	مستقبل	<i>exercises</i>	تدريبات
<i>lightning</i>	برق	<i>becomes common</i>	يعم
<i>weapon</i>	سلاح	<i>become normal</i>	يعتدل
<i>terrific</i>	رهيب	<i>such and such</i>	فلان
<i>it confines</i>	يقتصر	<i>evil, bad</i>	شرّ
<i>he sent</i>	اطلق	<i>petrol</i>	بتترول
<i>satellites</i>	اقمار	<i>praise</i>	مدح
<i>space station, airport</i>	مطار	<i>blame</i>	ذم
<i>citizens</i>	سكان	<i>terrific</i>	مخيف
<i>cup</i>	ايريق	<i>atmosphere</i>	فضاء
<i>dark</i>	مظلمة	<i>liberty</i>	حرية
<i>while</i>	بينما	<i>stars</i>	كواكب
<i>caller</i>	صائح	<i>human, mankind</i>	بشري
<i>walls</i>	حيطان	<i>biggest</i>	كبرى
<i>food, fuel</i>	طعمة	<i>role</i>	دور
<i>came forward</i>	استبق		
<i>symbol</i>	شعار		

LESSON TWENTY FOUR

أَسْمَاءُ الْأَفْعَالِ

NOUNS CONNOTING THE VERBS

اسْمُ الْفِعْلِ is a noun connoting (indicating) the meaning of a verb, but not taking any of the forms of the verb. These nouns (used as interjections, in certain cases) are used to express a verb/action in the past, present/future or as a command. Although these words convey the sense of meaning of a verb from which they are derived, they do not assume the verbal forms. Hence, they are called **أَسْمَاءُ الْأَفْعَالِ** or the nouns connoting the verbs. They are of three kinds, expressed in the meaning of the past tense, imperfect tense or the command.

اسْمُ الْفِعْلِ الْمَاضِي IN THE MEANING OF THE PAST TENSE

It is a noun used to denote the meaning of a verb in the past tense without being expressed in the form of a verb. e.g.

هَيْهَاتَ	(for بَعْدَ)	<i>it was far from...</i>
شَتَانَ	(for إِفْتَرَقَ)	<i>how different it was...</i>
سَرْعَانَ	(for سَرَعَ)	<i>in no time, how quick it was...</i>

هَيْهَاتَ هَيْهَاتَ لِمَا تُوَعِدُونَ
شَتَانَ مَا بَيْنَ الْعِلْمِ وَالْجَهْلِ
سَرْعَانَ مَا يَعُودُ الْمُنْصَفُ إِلَيَّ الْحَقُّ مَتَى ظَهَرَ
شَتَانَ مَا بَيْنَ الْأَخْوِيْنَ مِنْ اخْتِلَاقِ

اسْمُ الْفِعْلِ الْمَضارع IN THE MEANING OF THE IMPERFECT

It is a noun used to denote the meaning of a verb in the present tense and does not accept the moods of the imperfect or the particles of future **سَوْفَ** or **مِنْ** e.g.

أَفْ	in the meaning of	اتَّضَجَرَ	<i>I am annoyed</i>
بِخْ	in the meaning of	اسْتَحْسَنَ	<i>I consider it good</i>
وَيْ	in the meaning of	اتَّعَجَبْتُ	<i>I am ashamed</i>
آهْ	in the meaning of	اتَّوَجَّعُ	<i>I am pained</i>
وَاهَاً	in the meaning of	اتَّلَهَّفُ	<i>I am pleased</i>

e.g.

فَلَا تَقُلْ لَهُمَا أَفْ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا
 وَي لِمَنْ يَعِشْ لِنَفْسِهِ وَخَذَهَا
 وَي لِهَذَا الْمَدْعَى الْأَيَّاسِي
 وَي كَأَنَّهُ لَا يَفْلِحُ الْكَافِرُونَ
 أَفٌ لِلْحَبَاءِ

إِسْمُ الْفِعْلِ الْأَمْرُ IN THE MEANING OF A COMMAND

It is a noun used in the meaning of a command, but does not take its usual forms or the ة of emphasis. e.g.

إِيَّة	in the meaning of	زِدْ	<i>say something more</i>
صَّة	in the meaning of	أَسْكُنْ	<i>keep quiet</i>
مَّة	in the meaning of	كُفْ	<i>keep away</i>
هَلُمَّ	in the meaning of	أَقْبِلْ	<i>come on, hither!</i>
أَمِينْ	in the meaning of	اسْتَجِبْ	<i>please accept</i>
حَيَّ	in the meaning of	أَقْبِلْ / أَسْرِعْ	<i>rush to</i>
هَيَّا	in the meaning of	تَعَالِ	<i>come here</i>
هَالِكْ	in the meaning of	خُذْ	<i>take!</i>
هَاتِ	in the meaning of	إِنْتِ	<i>give, bring</i>
دُونِكَ	in the meaning of	خُذْ	<i>take!</i>

e.g.

إِنَّهُ مِنْ حَدِيثِكَ الطَّرِيفِ
صَمَةٌ عَنْ بَيْدِيءِ الْكَلَامِ
تَمَادَيْتَ فِي الْأَذَى فَمَمَةٌ
رَبَّنَا أَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ - آمِينَ
حَيٌّ عَلَى الصَّلَاةِ - حَيٌّ عَلَى الْفَلَاحِ
هَيَّا لِي الْعَمَلِ
دونك القاموس فابحث عن معاني هذه الكلمات
صمة ايتها الشترارة

إذا قلت لصاحبك والامام يخطب صمة فقد لغوت -- الحديث

Some other **أَفْعَالٌ** which denote an action in the meaning of a verb, but not expressed in the above forms distinctly are, in fact, combinations of prepositions and pronouns as well as certain nouns by usage, giving the meaning of a command. They are:

عَلَيْكَ	in the meaning of	أَلْزَمَ	<i>hold fast</i>
إِلَيْكَ	in the meaning of	خَذُ/أَبْعَدْ	<i>take/keep away</i>
أَمَامَكَ	in the meaning of	تَقَدَّمَ	<i>go ahead</i>
وَرَاءَكَ	in the meaning of	تَأَخَّرَ	<i>delay it</i>
دُونَكَ	in the meaning of	خُذْ	<i>take</i>
دُونَكَ	in the meaning of	إِيَّاكَ	<i>beware!</i>
مَكَانَكَ	in the meaning of	أَثْبَتْ	<i>remains as you are</i>

Similarly:

رَوَيْدٌ	in the meaning of	أَمْهَلْ	<i>give him respite</i>
بَلَةٌ	in the meaning of	أَتْرُكْ	<i>leave</i>

Those which are by usage in the practices of the Arabs include:

خَذَارٍ	in the meaning of	إِخْذَرْ	<i>be careful</i>
نَزَالٍ	in the meaning of	أَنْزِلْ	<i>get down</i>
تَرَكَ	in the meaning of	أَتْرُكْ	<i>leave</i>
ذَرَاكَ	in the meaning of	أَذْرِكْ	<i>attend, reach</i>

Most of these forms are used in literary works and normally found in the classical writings and a few among them are used in common expressions and speeches. e.g.

هِيَهِاتِ الْعَوْدُ إِلَى الثَّنَابِ بَعْدَ التَّيْخُوحَةِ
 خَذَارُ قَوْلِ الزُّورِ
 مَسْرَعَانِ مَا أَعَدْنَا بِنَاءَهَا
 أَفْ لِهَذَا الشَّخْصِ
 بَخْ بَخْ هَذَا مَا أَرَدْتُ
 صَهْ يَا أَصْحَدُ
 سَمَاعِ نَصْحِ الْمَصْلِحِينَ
 عَلَيْكَ كِتَابُ اللَّهِ
 نَزَالُ نَحْدُثُكَ

وا and وَاها are also used in this sense.

ANALYSIS

إِهْتَدَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ إِلَى رَبِّهِ بِفَطْرَتِهِ السَّلِيمَةِ وَذَهَبَ إِلَى الْمَعْبَدِ فَرَأَى قَوْمَهُ
 يَخْرُونَ لِلتَّمَائِيلِ مُجَدِّدًا فَقَالَ بِصَوْتٍ يَكَادُ يَكُونُ مَسْمُوعًا: أَفْ وَلِمَا تَوَعَّدُونَ مِنْ
 دُونِ اللَّهِ وَسَمِعَهُ وَالِدُهُ فَاقْتَرَبَ مِنْهُ هَامِسًا: صَهْ يَا بُنَيَّ، وَالْأَغْضَبُ مِنَ الْآلِهَةِ. هَلُمَّ
 وَلَا تَتَطَاوَلْ عَلَى دِيَانَةِ الْآبَاءِ وَالْأَجْدَادِ، هَاكَ عَشْرَاتُ الْآلِهَةِ، فَتَحْيِرْ وَاحِدًا مِنْهَا
 تَقَدَّمَ إِلَيْهِ قَرِيبَانِكَ. هَيَّا هَيَّا يَا بُنَيَّ.
 تَبَسَّمَ إِبْرَاهِيمُ فِي حِزْنٍ قَاتِلًا: وَيَ كَأَنَّكَ تَرِيدُ لِابْنِكَ يَا أَيْتُ أَنْ يَسِيرَ مَعْصُوبِ
 الْعَيْنِينَ. هِيَهِاتِ هِيَهِاتِ لِمَا تَرِيدُونَ وَشَتَانِ مَا بَيْنَ إِلَهٍ قَادِرٍ وَأَصْنَامٍ بَكْمَاءِ.

VOCABULARY

<i>you are promised</i>	توعدون	<i>gods</i>	أهة
<i>in no time</i>	سرعان	<i>to dare, be arrogant</i>	تطاول
<i>the just person</i>	المنصف	<i>religion</i>	ديانة
<i>character</i>	اخلاق	<i>forefathers</i>	اجداد
<i>defendant</i>	المدعى	<i>select</i>	تخير
<i>don't chide</i>	لا تنهر	<i>sacrifice</i>	قربان
<i>he lives</i>	يعيش	<i>he smiled</i>	تسم
<i>coward</i>	جبناء	<i>sadness</i>	حزن
<i>interesting</i>	طريف	<i>he conducts</i>	يسير
<i>search</i>	ابحث	<i>blindfolded</i>	معصوب
<i>chatterer</i>	ثرثارة	<i>powerful</i>	قادر
<i>help us</i>	اعننا	<i>dumb</i>	بكماء
<i>nonsense</i>	لغو	<i>idols</i>	اصنام
<i>return</i>	عود	<i>let us talk</i>	نتحدث
<i>old age</i>	شيخوخة	<i>listen</i>	سماع
<i>falsehood</i>	زور	<i>falsehood, false witness</i>	قول الزور
<i>reformers</i>	مصلحين	<i>difficulty, impurity</i>	الأذى
<i>guided</i>	اهتدى	<i>far from</i>	شتان
<i>nature</i>	فطرة	<i>place of worship, temple</i>	معبد
<i>sound</i>	سليمة	<i>sound, safe</i>	سليمة
<i>they fall</i>	يخرون	<i>keep quiet</i>	صه
<i>heard</i>	مسموع	<i>there, that</i>	هاك
<i>came closer</i>	اقرب	<i>advice</i>	نصح
<i>in whispers</i>	هامسا	<i>return</i>	عود

LESSON TWENTY FIVE

حُرُوفُ النَّدَاءِ

VOCATIVE PARTICLES

The vocative حرف النداء (noun of address) is expressed by the following particles and is used in the manner explained below. They are:

يَا	هَيَا	أَيُّهَا	(fem. أَيُّهَا)
أَيُّهَا	أَيَّا	أَيَّ	أَيَّا

These are used to attract the attention of a person and to call him. The nouns appearing after these particles are known as مُنَادَى. *يَا أَيُّهَا* and *يَا أَيُّهَا* are followed by nouns in the nominative case in the definite. e.g.

يَا أَيُّهَا الْإِنْسَانُ *Oh man!*

أَيُّهَا النَّاسُ *Oh people!*

The vocative particles مُنَادَى are like المفعول به as the verb in these cases is dropped and replaced by the vocative. e.g. *يا عبد الله* which was in fact, *أدعو عبد الله* and the verb is replaced by the vocative *يا* and the منادى takes the accusative case when it is مضاف or resembling a مضاف or it is not specified.

يا is followed by the noun مُنَادَى without a definite article (indefinite), but without the nunation of تَنْوِينٌ because it is definite as a particular person is addressed with it. The noun used after this interjection is used in the singular, if the person addressed is not determined by any following word by way of إِضَافَةٌ . e.g.

يَا وَلَدُ *Oh boy!*

يَا مُحَمَّدُ *Oh Muhammad!*

يَا اللَّهُ *Oh Allah!*

The interjection **يا** is dropped and compensation by **م** as suffix to the word of **الله** as follows:

اللَّهُمَّ *Oh Allah!*

If the noun addressed is absent, or the noun is determined by the word appearing after it in the form of a phrase by **إضافة**, the noun addressed **مُنَادَى** takes the accusative case indicated by **َ**, e.g.

يا غافلاً *Oh ignorant!*
 يا عبد الله *Oh servant of Allah, Oh Abdullah!*
 يا رسول الله *Oh Messenger of Allah*
 يا باغي الخير أقبل *Oh seeker of good, go ahead*
 يا باغي الشر أقصر *Oh seeker of evil, control yourself*

يا عبْدَ الرَّحْمَنِ اخْتَرِ الصَّدِيقَ الوَفِي

Oh Abdur Rahman, select a trustworthy friend

يا is written without the alif, if the following noun **مُنَادَى** begins with a hamzat al-wasl. e.g.

يا ابنَ أمِّ *Oh my mother's son!*
 يا ابنَ عمِّ *Oh my uncle's son!*

If the vocative **مُنَادَى** is suffixed with the possessive pronoun, then it may be expressed as follows:

يا أبَتِ *Oh my father*
 يا أُمَّتِ *Oh my mother*

It is also used to express one's affection with his father or mother.

The **مُنَادَى** appearing after these particles is expressed in three forms, namely:

i. as *مُضَاف* as already explained above.

ii. resembling as *مُضَاف*, like:

يَا حَسَنًا وَجْهَهُ *Oh the one! whose face is handsome*

يَا طَالِعًا جَبَلًا *Oh, the one climbing up the hill*

يَا رَفِيقًا بِالْعِبَادِ *Oh, the affectionate to the people*

iii. indefinite noun, like the call of a blind person.

يَا رَجُلًا خُذْ بِيَدِي *Oh man! hold my hand*

The *مُضَاف* appearing after the interjection may be dual or a plural noun. e.g.

يَا رَآئِدَيِ الْفِضَاءِ سَجَلًا كُلَّ ظَاهِرَةٍ

Oh two astronauts, register every manifest thing!

يَا عِبَادَ اللَّهِ *Oh servants of Allah!*

The noun appearing after the interjection is sometimes *مُضَاف* with pronominal suffix or a genitive. e.g.

يَا وَاعِظًا غَيْرَكَ، اِبْدَأْ بِنَفْسِكَ

Oh adviser to others, begin with yourself in advice

يَا مَبْعُوثًا فِي طَلَبِ الْعِلْمِ أَنْتَ سَفِيرٌ لِبِلَادِكَ

Oh deputy to seeking knowledge, you are an ambassador of your country

If the noun addressed *مُنَادَى* is *مُضَاف* followed by the pronominal suffix of the first person, the following forms of expressions are made:

a. Retaining the pronominal suffix *ي*, like:

يَا عِبَادِ لِأَخَوْفٍ عَلَيْكُمْ

b. Dropping of *ي* (suffix) and retaining the kasrah before it, like:

يَا عِبَادِ فَاتَّقُونِ

رَبِّ زِدْنِي عِلْمًا

- c. the suffix *ي* taking fat-hah, like:

يَا عِبَادِي الَّذِينَ اسْرَفُوا عَلَىٰ أَنفُسِهِمْ

- d. Changing the kasrah before the suffix of *ي* and in turn, changing the *ي* into alif, like:

يَا حَسْرَتًا عَلَىٰ مَا فَرَطْتُمْ فِي جَنبِ اللَّهِ
يَا أَسْفًا عَلَىٰ يَوْمِنَا

The noun after the vocative may be indefinite when it is applied commonly, like:

يَا وَطَنِيَّأ، إِنَّكَ مَثَلُ صَالِحٍ لِعَيْرِكَ
Oh citizen, you are the best example for others

or, in may be an indefinite noun specifying a particular thing, in such a case, the vocative will take ' , e.g.

يَا بَاتِعُ، لَا تَحْكِرُ السَّلْعَةَ *Oh seller, don't hoard the commodity*
يَا بَاتِعُونَ، لَا تَحْكِرُوا السَّلْعَةَ *Oh sellers, don't hoard the commodity*
يَا بَاتِعَاتُ، لَا تَحْكِرْنَ السَّلْعَةَ *Oh sellers (f), don't hoard, the commodity*

The vocative may be a particular person or a proper noun:

يَا عَائِشَةُ، أَطْعِمِي الْمَسَاكِينَ وَارْزُقِي تَمْرَةَ

When a noun with *الـ* is the noun addressed, it is preceded by the vocative *أَيُّ* for masculine and *أَيَّةُ* for feminine or by a suitable demonstrative pronoun. e.g.

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ
Oh man, what has made you arrogant towards your generous Lord!

يَا أَيُّهَا الْأُمُّ الْجَنَّةُ تَحْتَ قَدَمَيْكَ
Oh mother, the Paradise lies beneath your feet

يَا هَذَا الْفَتَىٰ اغْتَنِمِ الشَّبَابَ قَبْلَ الْكِبَرِ
Oh the youth, seize of the youth before the old age

Sometimes, the interjection or the vocative is dropped altogether and the noun addressed *مُنَادَى* alone is used, like:

مَعِينِدْ، أَسْرِعِ إِلَيَّ
رَبَّنَا، لَاتُواخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا
يُومِسْفَ، أَعْرِضْ عَن هَذَا وَاسْتَغْفِرِي لِدُنُوبِكَ، إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ

In the above examples, the vocative is deliberately omitted and made good by intonation and expressions.

Some more particles which are used as vocative are:

أَيَّ	<i>Oh!</i>	أَيَا	<i>Oh!</i>
وَيْ	<i>Alas!</i>	وَيْكَ	<i>Alas for thee!</i>
وَيْلَكَ	<i>Weo to thee!</i>		
هَآ	<i>See there!</i>	أُ	<i>Oh!</i>

The *مُنَادَى* can also be expressed with *تَرْجِيم* by dropping the last letter to simplify the expression, particularly those ending with *ة*, e.g.

يَا طَلْحَ	<i>Oh TalHa!</i>	(from طلحة)
يَا عَائِشَ	<i>Oh Ayesha!</i>	(from عائشة)
يَا جَعْفَ	<i>Oh Jafar!</i>	(from جعفر)
يَا مَالِ	<i>Oh Malik!</i>	(from مالك)

also by dropping two letters;

يَا مَنُصَ	<i>Oh Mansoor!</i>	(from منصور)
يَا سَلْمَ	<i>Oh Salman!</i>	(from سلمان)
يَا مَرَوَ	<i>Oh Marwan!</i>	(from مروان)

الْمُسْتَعَاثُ THE CALL OF DISTRESS:

A call for help الْمُسْتَعَاثُ is also of the group of مُنَادَى and it is a noun expressed in order to relieve one from a problem or danger or to call for help or to assist in solving a problem or difficulty. Only يَا is used to express this and the noun called/addressed is prefixed with ن with fat-hah in the verbal sense with the implied meaning of اَدْعُوكَ كَذَا I call you for such and such a thing, e.g. يَا لِلَّهِ لِلْمُسْلِمِينَ

If the noun following the مُسْتَعَاثُ بِهِ (person called for help) is joined by a conjunction, it is joined by و and the ل takes fat-hah, otherwise, the ل takes kasrah. It is also expressed by adding an alif to the يَا زَيْدًا e.g. يَا مُسْتَعَاثُ بِهِ

النَّدْبَةُ or LAMENTATION is also an interjection مُنَادَى used at times of distress to express the sorrow, for which, the vocative يَا is used. Very rarely, when there is no chance of confusion with the interjection, يَا is also used to express the same, as it is exactly same as مُنَادَى . In such a case, the following noun مُنَادَى often ends with an ا of آه. e.g.

وَأَسْفَا	Oh sorrow!	وَأَسْفَاه	Oh sorrow!
وَأَحْسَرَتَا	Oh grief!	وَأَزِيدَ	Alas, Oh Zaid!
وَأَعْبَدَ اللَّهَ	Alas, Oh Abdulla	وَأَزِيدَا	Alas, Oh Zaid!
وَأَعْمَرَ	Alas, Oh 'Amr		

Certain other nouns in the accusative are used as greetings addressed to person as well as exclamations. e.g.

اهلًا وَسَهْلًا	Welcome	مَرْحَبًا	Welcome!
مَرْحَبًا بِكُمْ	Welcome to you!	عَجْبًا	Strange!
سَمْعًا وَطَاعَةً	At your service	مَهْلًا	Slowly!

MODEL SENTENCES

- ١ - يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ ٢ - يَا شَاهِدَانَ التَّزَمَا الصَّدَقَ
 ٣ - يَا مُسَافِرُونَ اصْعَدُوا بِنِظَامِ ٤ - يَا عَبْدَ الرَّحْمَنِ اخْتَرِ الصَّدِيقَ الْوَفِيَّ
 ٥ - يَا أَبْتَ أَنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوَكَبًا ٦ - يَا إِبْرَاهِيمُ اعْرَضْ عَنِ هَذَا
 ٧ - يُوسُفُ اعْرَضْ عَنِ هَذَا وَاسْتَغْفِرْ لِدُنْبِكَ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ

VOCABULARY

<i>negligent</i>	غافل	<i>select</i>	اختر
<i>leader, commander</i>	رائد	<i>faithful</i>	وفي
<i>manifest, thing</i>	ظاهرة	<i>companion</i>	رفيق
<i>register</i>	سجل	<i>space</i>	فضاء
<i>adviser, preacher</i>	واعظ	<i>representation, delegate</i>	مبعوث
<i>ambassador</i>	سفير	<i>fear</i>	خوف
<i>hoarder</i>	محتكر	<i>fear me</i>	فاتقون
<i>provider of food</i>	مطعم	<i>they committed excess</i>	اسرفوا
<i>bankrupt</i>	مسكين	<i>I violated, transgressed</i>	فرطت
<i>piece</i>	شِقْ	<i>in the presence of</i>	في جنب
<i>seize, make use of</i>	إِغْتَمَ	<i>Oh sorrow!</i>	أسفا
<i>catch, take to task</i>	يُؤَاخِذُ	<i>commodity</i>	سلعة
<i>committed mistake</i>	أَخْطَأَ	<i>feed</i>	اطعمي
<i>neglect, ignore</i>	أَعْرَضَ	<i>piece</i>	شِقْ
<i>sought forgiveness</i>	إِسْتَفْفَرَ	<i>foot</i>	قدم
<i>desirous</i>	بَاغِي	<i>be quick, hasten</i>	اسرِعْ
<i>go ahead</i>	أَقْبَلَ	<i>sinner</i>	خاطئ
<i>stop, get back</i>	أَقْصَرَ	<i>ignore, neglect</i>	أعرض

LESSON TWENTY SIX

إِسْمُ التَّفْضِيلِ

SUPERLATIVE AND COMPARATIVE DEGREES

THE SUPERLATIVE إِسْمُ التَّفْضِيلِ

The superlative is a noun derived from the root of a word and is used to express or define two different things which have something in common but in different dimensions or degrees.

The superlative degree is a noun expressed in the pattern of أَفْعَلٌ, but the same expression or form is used to express the comparative degree also followed by the preposition مِنْ adding the meaning of 'than' before the مُفَضَّلٌ مِنْهُ. The superlative degree for a feminine noun has a different expression/pattern فَعْلَى and is used to indicate two things sharing something in common and one of them having a superiority over the other, but the comparative degree for masculine and the feminine nouns remains the same.

The superlative is expressed in four ways:

- (i) It is expressed in the pattern of أَفْعَلٌ for masculine and فَعْلَى for feminine without the definite article الْ or a following genitive after مِنْ (المُفَضَّلُ عَلَيْهِ), in which case it becomes comparative.

هَذَا الْوَلَدُ أَذْكَى التَّلَامِيذِ

This boy is the most intelligent of the students

- (ii) It is also expressed with أَلْ prefixed to it. In that case, it shall agree with the noun it qualifies and the مُفَضَّلٌ مِنْهُ is not to be mentioned. e.g.

الْوَلَدُ الْأَكْبَرُ ذَكِيٌّ

The biggest boy is intelligent

الْبَقَرَاتُ الْكَبِيرَاتُ هَزِيلَاتٌ

The biggest cows are lean

- (iii) Taking an indefinite genitive and in such a case, it shall be singular and masculine for both genders. e.g.

القَاهِرَةُ أَوْسَعُ مَدِينَةٍ فِي مِصْرَ
Cairo is the biggest city in Egypt

رِجَالُ الْعِلْمِ أَنْفَعُ رِجَالٍ
The men of knowledge are the most useful people

- (iv) Taking a definite genitive, in which case, the genitive may either agree with the superlative or not. e.g.

عَايِشَةُ أَفْضَلُ النِّسَاءِ / فَضْلَاهُنَّ
Ayesha is the most preferable of the women/the most preferable of them.

مَكَّةُ وَالْمَدِينَةُ أَشْرَفُ الْمُدُنِ / أَشْرَفَا الْمُدُنِ
Makkah and Madina are the noblest of the cities/the two noblest cities

The superlative degree is expressed from the adjectives as follows: e.g.

adjective	superlative degree	
	masculine	feminine
كَبِيرٌ	أَكْبَرُ	كُبْرَى
سَهْلٌ	أَسْهَلُ	سُهْلَى
حَسَنٌ	أَحْسَنُ	حُسْنَى
أَكْرَمُ رَجُلٍ	<i>the most generous man</i>	
أَذْكَى وَلَدٍ	<i>the most intelligent boy</i>	
مَدْرَسَةٌ كُبْرَى	<i>the biggest school</i>	
أَزْكَى طَعَامًا	<i>the best food</i>	

The superlative can be expressed only when the root is a triliteral one, sound and in the affirmative, active voice and declinable **مُتَصَرِّفٌ** and its adjective is not expressed in the pattern of **أَفْعَلٌ** and it changes differently.

In all other cases the superlative is expressed by the infinitive مُصَدَّرٌ of the word in the accusative after أَكْثَرُ or أَشَدُّ as follows:

أَشَدَّتْ يَبَاصاً أَشَدَّتْ أَلْعَذَابِ أَكْثَرُ نَرْوَةً

If the second and the third radical letters of an adjective are the same, in the above pattern of أَفْعَلٌ they are assimilated and written once with shaddah:

شَدِيدٌ	أَشَدُّ	<i>most strong/severe</i>
عَزِيزٌ	أَعَزُّ	<i>most respectable</i>
حَقٌّ	أَحَقُّ	<i>most truthful</i>
صَاحِحٌ	أَصَحُّ	<i>most correct</i>

In a superlative, the adjective is generally followed by a genitive, e.g.

هُوَ أَكْبَرُ رَجُلٍ فِي الْمَدِينَةِ	<i>He is the greatest man in the city</i>
هُوَ أَطْوَلُ وَلَدٍ فِي الصَّفِّ	<i>He is the tallest boy in the class</i>
هُوَ أَطْوَلُ الْأَوْلَادِ	<i>He is the tallest boy</i>

The superlative may also be preceded by the particle مِنْ to mean 'one of the' or 'among the most...'. e.g.

هُوَ مِنْ أَكْرَمِ النَّاسِ	<i>He is one of the most generous people</i>
-----------------------------	--

If the comparative is made definite with the definite article الـ, or use with a genitive, it becomes superlative. e.g.

الْأَكْبَرُ	<i>the greatest</i>
أَعْلَمُ النَّاسِ	<i>the most learned of the men</i>
أَصْغَرُهُمْ	<i>the smallest of them</i>

The substantives خَيْرٌ good شرٌ bad/evil are also used as superlative degrees.

هذه الحديقة أجمل من غيرها
هذه الحدائق أجمل من غيرها

This garden is more beautiful than others
These gardens are more beautiful than others

القطار أسرع من السفن
الطائرة أسرع من القطار
الغرب أكثر تقدماً من الشرق
الفيل أضخم من الجمل

The train is faster than the ship
The aeroplane is faster than the train
The west is more advanced than the east
The elephant is bigger than the camel

The adjectives of colours and participles cannot be expressed in this form of comparative on the above patterns; instead, they assume the form of a phrase as follows:

أشدُّ ميوَاداً مِن	<i>blacker than</i>
أكثرُ سُروراً مِن	<i>happier than</i>
أقلُّ لَذَّةً مِن	<i>less delicious than</i>
أحسنُ قَوْلًا مِن	<i>better in speech than</i>

Metaphorical expressions such as 'as sweet as sugar', 'as quick as lightning' are normally expressed by way of comparative degrees. e.g.

أخلى مِنَ السُّكَّرِ	<i>as sweet as sugar</i>
أسرَعُ مِنَ البَرَقِ	<i>as quick as lightning</i>

such expressions are also made by prefixing the preposition **كـ** to it. e.g.

سريعٌ كالبَرَقِ	<i>as quick as lightning</i>
أخلى كَالشَّهْدِ	<i>as sweet as honey</i>

MODEL SENTENCES

- ١ - هذا الطَّرِيقُ أَصْعَبُ مِنْ ذَلِكَ
 ٢ - هُوَ أَصْعَبُ طَرِيقِ الْبَلَدِ
 ٣ - هُوَ أَكْبَرُهُمْ مِثْلًا وَأَحْسَنُهُمْ خُلُقًا
 ٤ - هُوَ أَكْثَرُ مَالًا وَأَنَا أَكْثَرُ عِلْمًا فِي أُمَّرَتِنَا
 ٥ - وَمَنْ أَحْسَنَ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ

PASSAGE

وَصْفُ كِتَابٍ

الكتاب وعاء ملئي علما، وظرف حشى طرفا، وبستان يحمل في رُدن، وروضة
 تقلب في حجر، ينطق عن الموتى، يترجم كلام الأحياء، ولا اعلم جارا أبشُرُ،
 ولا خليطا أنصف، ولا رفيقا أطوع، ومعلما أخضع، ولا صاحبا أظهر كفاية،
 وأقل جناية، ولا أقل إملايا، وإبراما ولا أقل خلافا وإجراما ولا أزهدي في جدال ولا
 أكف عن قتال من "كتاب"

- من كتاب الحيوان

(ب)

الشمس أنفع الكواكب السماوية وهي أكثر ارتفاعا من القمر واشد حمرة
 منه عند الغروب وتشرق على الكون فتبعث فيه الدفء والحياة والحركة
 والنشاط وتساعد النبات على النمو وتقتل الجراثيم وتحول المياه البخار
 والمحيطات الملحة الي مياه عذبة فهي احق أن تحب. وهي اولى الا ينساها
 احد

VOCABULARY

<i>most clever</i>	اذكى	<i>most just</i>	انصف
<i>biggest (fem.)</i>	كبيرات	<i>most obedient</i>	اطوع
<i>widest, biggest</i>	أوسع	<i>humble</i>	اخضع
<i>best</i>	ازكى	<i>boring</i>	املال
<i>longest, tallest</i>	أطول	<i>weary</i>	ابرام
<i>most beloved</i>	أحب	<i>abstaining</i>	أكفّ
<i>family, kin</i>	عشيرة	<i>most beneficial</i>	انفع
<i>earned, obtained</i>	اقترف	<i>heavenly</i>	سماوية
<i>slump, instability</i>	كساد	<i>height</i>	ارتفاع
<i>most strong, severe</i>	اشدّ	<i>reddish</i>	حمرة
<i>strongest</i>	اقوى	<i>warmth</i>	دفء
<i>ships</i>	سفن	<i>briskness, activity</i>	نشاط
<i>development</i>	تقدّم	<i>germs, insects</i>	جراثيم
<i>heaviest, biggest</i>	اضخم	<i>changes</i>	تحوّل
<i>happiness</i>	سرور	<i>waters</i>	مياه
<i>taste</i>	لذّة	<i>oceans</i>	محيطات
<i>sweetest</i>	أحلى	<i>sweet</i>	عذبة
<i>most difficult</i>	أصعب	<i>worthy of</i>	أحقّ
<i>cover, container</i>	ظرف	<i>deserves</i>	أولى
<i>sleeve, cover</i>	ردن	<i>steam</i>	بخار
<i>nursery</i>	روضة	<i>helps</i>	تساعد
<i>living</i>	أحياء	<i>sunset</i>	غروب
<i>good news</i>	أبشر	<i>rises</i>	تشرق
<i>companion</i>	خليط	<i>world</i>	كون

LESSON TWENTY SEVEN

الشَّرْطُ

THE CONDITIONAL SENTENCES

The conditional sentences can be divided into two kinds:

- (i) Sentences in which conditions laid down are fulfilled.
- (ii) Sentences in which conditions laid down are not or no longer fulfillable or it is hardly possible that they would be fulfilled.

In the first case, the conditional clause is introduced by **إِن** or **إِذَا** meaning 'if'. In the second case it is introduced by **لَوْ** with the same meaning 'if'.

The particles (nouns) which are used in the conditional sentences are of two kinds, namely:

- i. Nouns which govern the imperfect verb in the jussive.
- ii. Nouns which do not govern the imperfect verb in the jussive.

Normally, a conditional particle governs two imperfect tense verbs in the jussive, the first being the condition for the second one. They are:

i. Nouns which do not govern imperfect verb

- إِذَا** an adverb of time for the future stipulating a condition used before the verb in most cases. It is followed by a noun and it is implied that there is a verb after it which is dropped. e.g.

إِذَا السَّمَاءُ انشَقَّتْ
which is in fact,

إِذَا انشَقَّتِ السَّمَاءُ انشَقَّتْ
إِذَا يُذَكَّرِ اسْمُ اللَّهِ تَخْتَضِعُ الْقُلُوبُ
وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا
.....

لَمَّا it is a noun stipulating a time and is always followed by a verb. e.g.

وَلَمَّا فَتَحُوا مَنَافِعَهُمْ وَجَدُوا بِصِاعَتِهِمْ رَدَّتْ إِلَيْهِمْ

كَلَّمَا It is the adverb كُلُّ and the negative particle مَا in combination. It is an adverb itself stipulating a condition and is always followed by a perfect tense verb. The object of the verb is repeated in the clause

كَلَّمَا نَصِجَتْ جُلُودَهُمْ بِدَلَنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ

كَلَّمَا should not be repeated in sentences of this type.

لَوْ is used to express a wish or condition and to negate it, if the finite clause is also negative. e.g.

لَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ
وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً

If the finite clause after لَوْ is in the affirmative, it is expressed with ل and if it is in the negative, it is expressed without it.

لَوْلَا is used to express a condition to negate something in the finite clause due to it. e.g.

لَوْلَا الْكِتَابَةُ مَا حَفِظَ التَّرَاثُ الْفِكْرِي
لَوْلَا الْفَلَاحُ لَأَفْقَرَتِ الْحَقُولُ

ii. Nouns which govern two verbs

After إِنَّ the conditional clause الشَّرْطُ and the finite clause جوابُ الشرط may be either in the perfect, imperfect or jussive moods. e.g.

إِنْ ضَرَبْتَ ضَرْبًا	<i>If you strike you shall be struck</i>
إِنْ تَضْرِبْ تُضْرَبْ	<i>If you strike, you shall be struck</i>
إِنْ تَعُودُوا نَعُدْ	<i>If you all return we shall also return</i>

After **إِذَا** the conditional clause is used in the perfect and the finite clause in either the perfect or in the jussive mood. e.g.

إِذَا ذَهَبْتَ ذَهَبْتُ مَعَكَ	<i>If you go, I shall go with you</i>
فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا	<i>If you have finished eating, then disperse</i>
إِذَا اجْتَهَدْتَ نَجَحْتَ / تَنْجَحْ	<i>If you are industrious, you will succeed</i>
إِذَا تَكَلَّمَ بِصَرَاحَةٍ صَدَّقْتُهُ / أُصَدِّقُهُ	<i>If he speaks openly, I shall believe him</i>

If the definite clause after a condition introduced by **إِنْ** or **إِذَا** is a nominal clause or begins with an imperative, it must be prefixed with **فَ** or **إِذَا**. e.g.

إِذَا دَفَعْتُ لِي حَقِّي فَلَكَ مِنِّي مِائَةٌ رُوبِيَّةٍ	<i>If he pays to me my dues, I shall give you one hundred rupees</i>
إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا	<i>If you hear about plague in a place, don't enter it</i>
إِنْ تَصَدَّقْتَ فَلَا تُبْطِلْ صَدَقَتَكَ بِالْمَنْ وَالْأَذَى	<i>If you spend in charity, don't spoil your charity by taking credit or harm</i>
إِنْ حَدَّثْتُكَ بِالسِّرِّ فَهَلْ تَكْتُمُهُ؟	<i>If I tell you about the secret, will you conceal it?</i>

فَ or **إِذَا** in a finite clause:

إِذَا اسْتَشَارَكَ أَحَدٌ فَيَكُنْ مَخْلَصًا فِي النَّصِيحِ لَهُ	<i>When anyone consults you, then be sincere in advising him</i>
فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ	<i>So, when He rescued them to the surface, Behold, they started associating with Him (in worship)</i>

Habitual happenings are indicated in sentences without the use of **فَ** in the finite clause

فَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا	<i>When they encounter the ignorant people, they would say, peace!</i>
فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُواكُمْ بِالْسَّبِيَةِ جَدَادٍ	<i>when the fear recedes they will deal with you with harsh words</i>

A negative verb in the conditional clause is generally rendered by لم followed by a jussive. e.g.

إِذَا لَمْ تُرِدْ أَنْ تُكَلِّمَهُ فَخَلِّ سَبِيلَهُ

If you don't want to speak to him, let him go/leave him alone

لَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ

Why have you not said, when you entered your garden, it is what Allah willed

When لو is used in the finite clause, it is introduced by ل e.g.

لَوْ كُنْتُ غَنِيًّا لَسَاعَدْتُكَ

If I were rich, I would have supported you

لَوْ كُنَّا سَمِعْنَا ذَلِكَ لَأَخْبَرْنَاكُمْ

If we had heard that we would have informed you

لَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَامْتَكَثَرْتُ مِنَ الْخَيْرِ

If I were to know about the hidden unmanifest, I would have definitely endeavoured to do more good

لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

Had we listened to or have realised and wise enough, we would not have been the people of the Hell

If the condition and an oath are expressed together in a sentence, their finite clause will be the one which comes first, e.g.

إِنْ تَعْمَلْ بِنَصْحِي وَاللَّهِ أَكْفَنُكَ وَارْضَ عَنْكَ

وَاللَّهِ يَا ابْنَ مَتَّى رَضِيَ عَنِّي لِأَجْدَنَّ الْخَيْرَ فِي سَبِيلِي

In the first sentence which begins with a conditional particle, the finite clause is أَكْفَنُكَ, while in the second one which begins with the و of swearing, the finite clause is لِأَجْدَنَّ الْخَيْرَ strengthened by the ل.

لَوْ is used with the imperfect to express a wish. e.g.

لَوْ تَنْزِلْ عَلَيْنَا فَتُحَدِّثْنَا عَنْ مَفْرَكِ

Why don't you stop/get down to tell us about your journey?

Similar constructions are used to express conditions by using the following particles. These are used to put conditions relating to rational beings, irrational objects as well as the time and place.

Irrational objects:

مَا what/whatever مَهْمَا whatever

Human beings:

مَنْ who/whoever كُلُّ مَنْ whoever

Places:

أَيْنَ where أَيَّنَمَا wherever

أَيْنِ where/wherever حَيْثُمَا wherever

For condition/state:

كَيْفَمَا however أَيُّ which/whichever

For time:

مَتَامَا whenever كُلَّمَا whenever

مَتَى when أَيَّانَ when

حِينَمَا when

Example:

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

What Allah wills will happen and what He does not will not happen

مَنْ (كُلُّ مَنْ) أَكْرَمَنِي أَكْرَمْتُهُ Whoever honour me, I will honour him

مَهْمَا قُلْتَ لَا أُصَدِّقُكَ Whoever you say, I shall not believe you

مَنْ يَرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

To whomsoever Allah desires good, He gives him understanding of the Deen (right way of life)

أَيْنَمَا تَوَلَّوْا فَوَجْهُ اللَّهِ Wherever you turn, that is the direction of Allah

كَيْفَمَا تَنَاقَشِ الْمَغَابِدَ لَا يَقْنَعُ However you discuss with an arrogant man, he will not get convinced

MODEL SENTENCES

- ١ - مَنْ يَعْمَلُ سُوءًا يُجْزَ بِهِ
- ٢ - مَنْ يَسْتَمِعْ إِلَى النَّمِيمَةِ يَفْقَدْ أَصْدِقَاءَهُ
- ٣ - مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا
- ٤ - مَا تَحْفَظْ مِنَ الْأَدَبِ الْجَيِّدِ يُفِذْكَ
- ٥ - مَا نُنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا
- ٦ - مَهْمَا تُسْرِعْ فَلَنْ تَصِلَ فِي الْمَوْعِدِ
- ٧ - مَتَى تَأْتَهُ تَجِدْ عِنْدَهُ خَيْرًا
- ٨ - مَتَى تَكُنْ مُسْتَعِدًّا فَأَقْدِمْ
- ٩ - آيَاتُ تَدْخُلُ الْمَكْتَبَةَ تَجِدُ طُلَابًا
- ١٠ - أَيْنَ تَسْكُنُ تَجِدُ أَصْدِقَاءَ
- ١١ - أَيَّمَا تَكُونُوا يُدْرِكُكُمْ الْمَوْتُ
- ١٢ - أَنَّى تَكْثُرُ الْمَصَانِعُ تَزْدَحُمُ الْمَسَاكِنَ
- ١٣ - حَيْثَمَا يَكُنُ الْمَصْبَاحُ يَنْتَشِرُ الضُّوءُ
- ١٤ - أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى
- ١٥ - لَئِنْ لَمْ يَفْعَلْ مَا أَمَرَهُ لَيَسْجَنَنَّ حَتَّىٰ حِينٍ
- ١٦ - كَيْفَمَا تُعَامِلِ النَّاسَ يُعَامِلُوكَ
- ١٧ - مَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ
- ١٨ - إِذَا يَأْتِي الرَّبِيعُ يَصِفُ الْجَوَّ
- ١٩ - وَلَوْ نَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ
- ٢٠ - إِذَا تَتَفَاءَلَ تَعْشُ سَعِيدًا
- ٢١ - لَوْلَا مَهَارَةُ الرِّبَانِ لَغَرِقَتِ السَّفِينَةُ
- ٢٢ - قُلْ إِنْ تَحْسَبُوا مَا فِي صُدُورِكُمْ أَوْ تَبْذُرُوا يَعْزِمُ اللَّهُ
- ٢٣ - وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ
- ٢٤ - وَلَمَّا وَرَدَ مَاءٌ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْتَقُونَ
- ٢٥ - إِذَا يَتَخَلَّقُ الدَّرْعُ بِالْأَدَابِ الدِّينِيَةِ يَسْمُ شَأْنَهُ

- ٢٦ - كَلَّمَا رَزَقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلِ
 ٢٧ - لَمَّا أَزْدَحَمَتِ الْمَصَائِفُ أَثَرْنَا السَّفَرَ إِلَى الرَّيْفِ
 ٢٨ - مَهْمَا تَعْتَذِرُ فَإِنَّ جِرْمَكَ لَنْ تُغْفَرَ
 ٢٩ - إِيْنَمَا يَصِلُ الْمُسْلِمُ يَتَجَّهُ إِلَى الْكَعْبَةِ
 ٣٠ - كَيْفَمَا تَعَوَّدَ الطِّفْلُ يَكُنْ سَلُوكَهُ

PASSAGE

الوطن العربي

يمتد الوطن العربي من المحيط الي الخليج ويضم شعبا واحدا، متحدا على مدي التاريخ في الجنس واللغة والمشاعر والمصير.

فاذا كنت في دمشق فانت بين اهلك وعشيرتك ومن يعيش في المغرب فيليس واجدا فرقا بينه وبين الكويت في العادات والطباع.

وثروات البلاد العربية أغرت المستعمر بها ومن حاول اقتحامها فما وجد ذلك ميسورا. ومهما يفكر المعتدون في انتهاك حرمت ارضنا فلن يسيروا الا على اشلتنا.

ومتى عرف العربي ذاته فقد يحفز ذلك الي أن يسبق الشعوب وأن استقل ثروة بلاده بنفسه فسيرتفع مستواه اقتصاديا واجتماعيا.

VOCABULARY

<i>advice</i>	النصح	<i>he guides</i>	يهدي
<i>heritage</i>	التراث	<i>it becomes clear</i>	يصف
<i>plague</i>	الطاعون	<i>expertise</i>	مهارة
<i>increased</i>	استكثر	<i>grows, elevates</i>	يسمو
<i>hell</i>	سعير	<i>feelings</i>	مشاعر
<i>he makes him understand</i>	يفقهه	<i>goal</i>	مصير
<i>he discussed with</i>	يناقش	<i>family</i>	عشيرة
<i>it was crowded</i>	تزدحم	<i>sights</i>	مشاهد
<i>summer resorts</i>	مصائف	<i>easy</i>	ميسور
<i>he looks at</i>	يلتفت	<i>aggressors</i>	المعتدون
<i>difficult</i>	مستحيل	<i>violation</i>	انتهاك
<i>he tries</i>	يحاول	<i>become independent</i>	استقل
<i>given food</i>	رزقوا	<i>wealth</i>	ثروة
<i>you train</i>	تعوّد	<i>will increase</i>	يرتفع
<i>behaviour</i>	سلوك	<i>level</i>	مستوى
<i>he preferred</i>	آثر	<i>economically</i>	اقتصاديا
<i>he gives excuse</i>	يعتذر	<i>socially</i>	اجتماعيا
<i>he turns towards</i>	يتجه	<i>nationality</i>	جنسية
<i>he listens</i>	يستمع	<i>one who gets</i>	واجد
<i>backbiting</i>	النميمة	<i>practises</i>	عادات
<i>he loses</i>	يفقد	<i>Atlantic</i>	الاطلسي
<i>we abrogate</i>	ننسخ	<i>ocean</i>	المحيط
<i>go ahead</i>	اقدم	<i>gulf, bay</i>	الخليج
<i>will reach/catch</i>	يدرك		

LESSON TWENTY EIGHT

كَانَ وَأَخَوَاتُهَا

كَانَ AND ITS SISTERS

The copulae 'am', 'is', and 'are' are not expressed in Arabic. However, 'was' and 'were' are expressed by the perfect of the verb كَانَ he was, يَكُونُ he is. The verbs of this group are called the *defective verbs* or *الأفعال الناقصة* (commonly known as sisters of كَانَ). These are conjugated in the perfect, imperfect and the command except لَيْسَ and مَا دَامَ. These verbs are known as defective verbs as they assume the forms of verbs but do not convey any action as such; instead they convey meanings like 'to become', 'to remain', 'to continue to' and so on. All verbs of this group take their predicate in the accusative. The verbs of this group are:

كَانَ	صَارَ	بَاتَ	ظَلَّ	أَصْبَحَ
أَمْسَى	أَضْحَى	مَا قَتَى	أَبْرَحَ	مَا زَالَ
مَا أَنْفَكَ	مَا دَامَ	لَيْسَ		

كَانَ and other verbs of this group, known as the *sisters of كَانَ*, appear before a nominal sentence and take the predicate in the accusative case. The first word in such a simple sentence is in the nominative case and is known as the subject of كَانَ and the predicate in the accusative is known as the predicate of كَانَ. The predicate of كَانَ may be a sentence or a clause in which case its case ending is implied. This also applied to the sisters of إِنَّ (see next lesson) e.g.

simple sentence

الرَّجُلُ غَنِيٌّ

The man is rich

الْإِنْسَانُ جَهُولٌ

The man is ignorant

introduce by كَانَ

كَانَ الرَّجُلُ غَنِيًّا

The man was rich

كَانَ الْإِنْسَانُ جَهُولًا

The man was ignorant

كَانَ الْخَارِسُ خَلْفَ الْبَابِ	<i>The watchman was behind the door</i>
كَانَ الْمَاءُ فِي الْإِنَاءِ	<i>The water was in the vessel</i>
أَصْبَحَ الْوُزْدُ رَائِحَتَهُ جَمِيلَةً	<i>The smell of the rose has become pleasant</i>
أَصْبَحَ الْبُلْدَانُ فِي حَيْرَةٍ	<i>The countries have become confused</i>

The verbs are expressed in the perfect, imperfect and some as a command as follows:

صَارَ	يَصِيرُ	<i>to become</i>
أَصْبَحَ	يُصْبِحُ	<i>to become (in the morning صَبْحُ)</i>
أَمْسَى	يُمْسِي	<i>to become (in the evening مَسَاءُ)</i>
بَاتَ	يَبِيتُ	<i>to become overnight, in the night</i>

and so on.

These verbs are used in sentences in the following meanings without reference to the special timings implied in their meaning.

verb	meaning
(i) as an auxiliary verb	
كَانَ	<i>it was</i>
(ii) to indicate the time of occurrence of something indicated by another verb in the sentence	
أَصْبَحَ	<i>to become at morning</i>
أَمْسَى	<i>to become at evening</i>
أَصْحَى	<i>to become at noon</i>
ظَلَّ	<i>to remain at day or at any time</i>
بَاتَ	<i>to remain at night or spend the night</i>
(iii) to indicate the change in the condition of something	
صَارَ	<i>it became, it change into</i>

- (iv) to indicate the continuation of something

مَا أَنْفَكْ	<i>it continued to</i>
مَا زَالَ	<i>it continued to (did not spoil)</i>
مَا بَرِحَ	<i>it continued to</i>
مَا فَتِيَ	<i>it continued to</i>

These verbs are always preceded by a negative particle مَا in the perfect and لَمْ or لَا in the imperfect tenses.

These verbs are also known as verbs of continuation or أَفْعَالُ الإِسْتِمْرَارِ النَّاسِخَةُ .

- (v) to indicate the period or duration of something

مَا دَامَ	<i>as long as</i>
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- (vi) to negate something

لَيْسَ	<i>(was) not</i>
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The verbs are أَضْحَى - أَمْسَى - أَصْبَحَ - ظَلَّ - بَاتَ - صَارَ - كَانَ are conjugated in the perfect and imperfect tenses and also in the imperative (command). The verbs مَا أَنْفَكْ - مَا زَالَ - مَا بَرِحَ - مَا فَتِيَ are conjugated in the perfect and the imperfect only. But the remaining two verbs مَا دَامَ and لَيْسَ are conjugated only in the perfect (past tense).

The perfect of كَانَ followed by the perfect of another verb of the same person is used to express the pluperfect and the subject is normally placed between the two verbs. e.g.

كَانَ زَيْدٌ كَتَبَ الرِّسَالَةَ	<i>Zaid had written the letter</i>
إِنْ كُنْتُ قُلْتَهُ فَقَدْ عَلِمْتَهُ	<i>If I had said it you would have known that</i>

If the subject of the second verb is plural, then the verb will appear as plural because it is preceded by the subject, but كَانَ remains singular as usual. e.g.

كَانَ الرِّجَالُ سَمِعُوا الْخُطَابَ	<i>The men had heard the address</i>
--------------------------------------	--------------------------------------

The finite particles قَدْ or لَقَدْ are used before كان for emphasis and sometimes interpose between the two verbs, like

كَانَ الرَّجَالُ قَدْ سَمِعُوا الْخِطَابَ
وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْفُوتَهُ
لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

Had we listened to or have realised and wise enough, we would not have been the people of the Hell

وَمَا كُنْتُمْ تَتْلُونَ مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكُمْ إِذَا لَارْتَابَ الْمُنْطَلِقُونَ

You were not reading any book before nor you were writing it with you right hand, in that case the people of falsehood would have doubted

Sometimes كان and a few verbs are used as normal verbs taking a nominative as the subject فَاعِلٌ without the need for a predicate. e.g.

الْعَظِيمِ عَظِيمٌ حَيْثُ كَانَ	وَجِدَ in the meaning of كَانَ
فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ	دَخَلَ فِي الصَّبَاحِ for أَصْحَى
بَقِيَ الْخَارِسُ فِي حِرَامَتِهِ حَتَّى أَضْحَى	دَخَلَ فِي الضَّحَى or أَضْحَى
لَوْ ظَلَّ الصَّرَاعُ لِأَدَى الِى حَرْبِ عَالِمِيَّةِ	بَقِيَ for ظَلَّ
أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ	رَجَعَ for صَارَ
تَأْوِي الطَّيُورِ الِى عَشَائِهَا فَتَبِيتَ	دَخَلَ فِي اللَّيْلِ for بَاتَ
خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ	مَا بَقِيَتْ for مَا دَامَتْ
بَقِيَ الْجُنْدِيُّ مَكَانَهُ وَمَا بَرَحَ	مَا فَارَقَ for مَا بَرَحَ

The following particles are also used in the same manner as لَيْسَ taking the subject in the nominative and the predicate in the accusative. They are also negative particles, namely:

لَا مَا إِنْ مَا

لَا and مَا appear before a simple sentence with a subject and a predicate and negate the subject. e.g.

القُصُورُ شامِخَةٌ	ادِ الْقُصُورُ شامِخَةٌ	<i>The palaces are not big</i>
الدَّخَائِرُ كَثِيرَةٌ	ما الدَّخَائِرُ كَثِيرَةٌ	<i>The treasures are not plenty</i>

لَا acts in the same manner and in addition to this the two nouns appearing after it will be both indefinite. e.g.
 لَا شَارِعٌ مُزْدَحِمٌ الشَّارِعُ مُزْدَحِمٌ *No street is crowded*

لَات appears before two nouns, both of them are adverbs of time, but one of which will be dropped. e.g.

لَات وَقْتُ نَدَامَةٍ أَلْوَقْتُ وَقْتُ نَدَامَةٍ *It's not the time for repenting*

After لَيْسَ and مَا the predicate can be prefixed with an additional ب taking the same in the genitive, but as a rule, it is considered accusative by implication. e.g.

لَيْسَ الْفَقْرُ عَيْبًا	لَيْسَ الْفَقْرُ بِعَيْبٍ	<i>Poverty is not a defect</i>
مَا التَّنَافُسُ مَذْمُومٌ	مَا التَّنَافُسُ بِمَذْمُومٍ	<i>Competition is not disliked</i>

Besides these thirteen verbs (كَانَ وَأَخْوَاتُهَا) there are other verbs which take the subject in the nominative and the predicate in the accusative cases. They are:

- (i) أَفْعَالُ الْمُقَارَبَةِ
- (ii) أَفْعَالُ الرَّجَاءِ
- (iii) أَفْعَالُ الشُّرُوعِ

For more details see lesson 23.

MODEL SENTENCES

- ١ - كان الملك جواداً
- ٢ - كنتُ شاباً في تلك الأيام
- ٣ - يصبح العالم قرية بسبب وسائل الاتصالات
- ٤ - وكان الله غفوراً رحيماً
- ٥ - كان علماء العرب رواداً في العلم والمعرفة

المرأة في حياة الرسول (ص)

(ألف)

"استوصوا بالنساء خيرا" كانت هذه الوصية مما ختم به النبيُّ صلى الله عليه وسلم رسالته في آخر خطبة خطبها قبل أن ينتقل الي جوار ربه وذلك في حجة الوداع التي سميت كذلك لأنها آخر حجة حجّها بالمسلمين. في هذه الخطبة وضّح النبيُّ الكريم صلى الله عليه وسلم الخطوط الكبرى من رسالته فكان منها وصيته بالنساء خيرا وكما كان ختام رسالته، كذلك كان تحرير المرأة والرفع من شأنها من أسس الرسالة الاسلامية.

VOCABULARY

<i>ignorant</i>	جهول	<i>guidelines</i>	خطوط
<i>watchman</i>	حارس	<i>end, closing</i>	ختام
<i>smell</i>	رائحة	<i>freedom, liberation</i>	تحرير
<i>address, speech</i>	خطاب	<i>elevation</i>	الرفع
<i>you wish</i>	تمنون	<i>foundations</i>	أسس
<i>reach, meet</i>	تلقوا	<i>disliked</i>	مذموم
<i>hell</i>	سعر	<i>it remained</i>	بقي
<i>you write</i>	تخطُّ	<i>soldier</i>	جندي
<i>doubted</i>	ارتاب	<i>international</i>	عالمية
<i>false people</i>	مبطلون	<i>it resulted</i>	أذى
<i>you reach in the evening</i>	تمسون	<i>right hand</i>	يمين
<i>fight, dispute</i>	صراع	<i>palaces</i>	قصور
<i>takes shelter</i>	تأوي	<i>repentance</i>	ندامة
<i>nests</i>	عشاش	<i>street</i>	شارع
<i>competition</i>	تنافس	<i>poverty</i>	فقر
<i>generous</i>	جواد	<i>he departed</i>	فارق
<i>sources</i>	ومائل	<i>we were wise</i>	نعقل
<i>communication</i>	اتصالات	<i>rose</i>	ورد
<i>pioneers, leaders</i>	رواد	<i>vessel</i>	إناء
<i>counsel, direct</i>	امتوصوا	<i>rich</i>	غني
<i>advice</i>	وصية	<i>rural</i>	الريف
<i>neighbourhood, closeness</i>	جوار	<i>scholars, scientists</i>	علماء
<i>he explained</i>	وضَّح	<i>science</i>	علم
		<i>knowledge, learning</i>	معرفة

LESSON TWENTY NINE

إِنَّ وَأَخَوَاتُهَا

إِنَّ AND ITS SISTERS

A nominal sentence is made emphatic when introduced by an emphatic particle إِنَّ, verily, or أُنَّ in the same sense and the other particles of this group are used in the same manner and add new dimensions to the sentence. These particles appear before a nominal sentence and the subject, which is called the subject of إِنَّ becomes accusative indicated by َ and the predicate takes the nominative case, known as the predicate of إِنَّ.

The vowel change brought about by these particles is exactly the opposite of that of كَانَ and its sisters.

The particles belonging to this group are also known as **الْحُرُوفُ الْمَشْبَهَةُ بِالْفِعْلِ** and they are:

إِنَّ	verily (emphasis)	أُنَّ	verily, that
كَأَنَّ	as if (comparison)	لَكِنَّ	but (emendation)
لَعَلَّ	perhaps	لَيْتَ	would that (wish)

(for a wish or to indicate a reason)

إِنَّ is used in the beginning of the sentence to introduce the speech, while أُنَّ is used for indirect speeches after the adverbs and along with derivatives of some verbs like عَلِمَ, زَعَمَ etc.

While remaining identical in meaning, إِنَّ and أُنَّ differ in their position in sentence. إِنَّ is normally used in the beginning of a sentence and أُنَّ appears in the middle of a sentence. إِنَّ and أُنَّ are particles of emphasis.

The alif of **إِنَّ** takes kasrah when it is:

- (1) Used at the beginning of a sentence, e.g.

إِنَّ الْعَدْلَ أَسَاسُ الْحُكْمِ الصَّالِحِ

Justice is the foundation of the perfect rule

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Certainly, there is ease with difficulty

- (2) If it is introduced with the **صِلَّة** or the clause after a relative pronoun, e.g.

وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ

- (3) After the word **قَوْلٌ** or verbs derived from it, e.g.

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

He said, I am the slave of Allah, He gave me the Book and made me a Prophet

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى

Say, certainly, the Guidance of Allah is the real Guidance

أُؤَكِّدُ الْقَوْلَ: إِنَّ مَصْلَحَةَ الْجَمَاعَةِ فَوْقَ مَصْلَحَةِ الْفَرْدِ

I support the argument that, certainly, the welfare of a group is above the welfare of an individual

- (4) When it appears at the beginning of a sentence expressing the state **حَالٌ** of the subject, e.g.

أُذْرِكُتُهُ وَإِنَّهُ يَرُكِبُ الطَّائِرَةَ

I reach him while he was boarding the aeroplane

- (5) When introduced at the beginning of a clause after the **قَسَم** or swearing, e.g.

وَاللَّهِ إِنَّ الْإِيمَانَ قُوَّةٌ

By Allah, Certainly belief is strength

The alif of **إِنَّ** takes fat-hah when it is:

- (1) Used before a verb giving the meaning of **مَصْدَرٌ**:

(فَوَزَكَ بِالْجَائِزَةِ) سُرَرْتَنِي أَنَّكَ فَزَيْتَ بِالْجَائِزَةِ

I was happy that you won the prize

- (2) When it is a genitive

ثَقَّيْتُ بِهِ لِأَنَّهُ صَادِقٌ فِي مِرِّهِ وَعَلَيْهِ

I trust him because he is truthful in letter and spirit

These particles take the noun following it (its subject) in the accusative case. The predicate of **إِنَّ** and its sisters may be a noun or a sentence or a clause. The predicate is sometimes placed before the subject if it is an adverb or a genitive clause, when the subject is definite. e.g.

إِنَّ مَعَ الْعُسْرِ يُسْرًا *Certainly, there is ease with/after difficulty*

إِنَّ فِي الْمَحْكَمَةِ قَضَاتَهَا *Certainly, in the court there are its judges*

When these particles (**إِنَّ** and its sisters) are introduced before a nominal sentence, their predicate is often strengthened by the prefix **لِ** e.g.

زَيْدٌ عَالِمٌ *Zaid is a scholar*

لِإِنَّ زَيْدًا عَالِمٌ *Certainly Zaid is a scholar*

لِإِنَّ زَيْدًا لِعَالِمٌ *Certainly Zaid is (himself) a scholar*

When **مَا** is suffixed to these particles, the effect of the emphasis becomes absent except in the case of **لَيْتَ**. These particles lose their effect over the following subject in taking them in the accusative case, e.g.

أَنَا الْهَكْمُ الْوَاحِدُ

قُلْ إِنَّمَا يُوْحَىٰ إِلَيَّ وَأَنَا الْهَكْمُ الْوَاحِدُ

كَأَنَّ is used for comparison or to strike a similarity between two things to express something in a person or a thing, e.g.

كَأَنَّ الصَّحِيفَةَ لِسَانَ الشَّعْبِ

As if the newspaper is the mouthpiece of the people

كَأَنَّ الْمُمْرَضَةَ مَلَكَ رَحِيمٍ

As if the Nurse is the angel of mercy

لَكِنَّ is used for emendation and correction of a statement or an opinion expressed, e.g.

قَضِيَّةُ فَلَسْطِينٍ عَادِلَةٌ وَلَكِنَّ الْعَرَبَ يَأْبَى حَلَّهَا

The Palestinian cause is justified but the west refuses to find a solution to it

لَعَلَّ is used to express a hope, which could be fulfilled normally, e.g.

لَعَلَّ النَّصْرَ قَرِيبٌ *Perhaps the help is forthcoming*

لَعَلَّكُمْ تَتَّقُونَ *Perhaps you may become righteous*

لَيْتَ is used to express only a wish, which may not be achieved or fulfilled. e.g.

لَيْتَ الشَّبَابَ يَعُودُ *Would that (I wish) the youth returns*

The particles كَأَنَّ, إِنَّ, لَكِنَّ and كَأَنَّ are also used as إِنَّ, إِنَّ, لَكِنَّ and كَأَنَّ without the shaddah before a simple sentence in the following manner, in which case, it is permissible that these particles take the subject in the accusative case, or not. e.g.

إِنَّ زَيْدًا لَمَنْطَلِقَ

إِنَّ زَيْدًا لَمَنْطَلِقَ

إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ

وَأَنَّ كُلَّ لَمَّا جَمِيعٌ لَدَيْنَا مُخَضَّرُونَ

In the case of لَكِنَّ, it will not have the effect as it does not precede a simple sentence. e.g.

وَمَا ظَلَمْنَا هُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمُونَ
لَكِنَّ الرَّاْسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ.....

Whereas اِنَّ retains its influence over the following subject and predicate as اِنَّ, but the noun shall be an implied pronoun صَمِيْرُ الشَّانِ or is dropped.

The above particles are used with sukoon for emphasis taking a subject and a predicate. Sometimes they take the nominative also in the accusative and sometimes not.

Besides these,

لَا النَّافِيَةَ لِلْجِنْسِ also is used in the similar manner, e.g.
لَا صَوْتٌ اَعْلَى مِنْ صَوْتِ الْمَعْرَكَةِ

لَا النَّافِيَةَ لِلْجِنْسِ is the negative particle which governs the noun following it in the same manner and is considered similar to the sisters of اِنَّ.

- (1) The nouns following it are indefinite

لَا مُنَافِقٌ مَحْبُوْبٌ

- (2) The noun following it may be مُصَافٍ or a phrase or preceded by a preposition. Nothing should interpose between them.

لَا شَاهِدٌ زُوْرٌ مَحْبُوْبٌ

No false witness is liked

لَا مُجِدِّدًا فِي عَمَلِهِ مَذْمُوْمٌ

No one who works hard is disliked

لَا سُرُوْرٌ دَائِمٌ

No happiness is permanent

- (3) If it is preceded by a preposition, it no more governs the noun following it and becomes a simple negative particle, e.g.

يَضِلُّ مَنْ يَسِيرُ بِلَا وَعْيٍ

One who goes without care will go astray

- (4) If the two nouns are not indefinite, something interposes them and in such a case, the negative particle لَا is repeated to negate the second noun. e.g.

لَا أَبُوكَ حَاضِرٌ وَلَا أَخُوكَ

No father of yours was present nor your brother

لَا فِي الْمَكْتَبَةِ فَهَارِسٌ وَلَا مَخْطُوطَاتٌ

There are no catalogues in the library nor manuscripts

لَا سِيِّمًا PARTICLE OF SPECIFICATION

It is used to prefer a noun appearing after it and to specify it. If the noun appearing after it is definite, it may be expressed in the nominative or genitive case and if it is indefinite, it may be expressed in any of the three case endings.

The لَا in لَا سِيِّمًا is the لَا النَّافِيَةُ لِلْجِنْسِ explained above and the noun سِيِّمًا meaning مِثْلٌ like is the subject and is always used in the meaning of "مَوْجُودٌ" 'available' or "حَاصِلٌ" 'found' by implication and the مَا suffixed to it is an additional letter or a relative pronoun.

أَحْسِنُ إِلَى الْفُقَرَاءِ لَا سِيِّمًا فَقِيرٌ عَاجِزٌ

Be good to the poor, particularly the helples (destitute) poor

أَجَادَ الْخَطْبَاءُ وَلَا سِيِّمًا خَطِيبٌ حَدِيثُ السَّنِّ

The speakers have done well, particularly the speaker who was young

أُحِبُّ الْفُنُونَ لَا سِيِّمًا الْآدَابُ

I love the arts, particularly the literature

The noun appearing after لا سِيِّمًا may be either indefinite or definite as explained above.

If the noun appearing after لا سِيِّمًا is an indefinite noun, it is permissible to express the same in any of the three case endings. e.g.

1. أَحِبُّ الرِّحَالَاتِ وَلَا سِيِّمًا رِحْلَةً فِي سَفِينَةٍ
2. أَحِبُّ الرِّحَالَاتِ وَلَا سِيِّمًا رِحْلَةً فِي سَفِينَةٍ
3. أَحِبُّ الرِّحَالَاتِ وَلَا سِيِّمًا رِحْلَةً فِي سَفِينَةٍ

But, if the noun appearing after لا سِيِّمًا is a definite noun, it may be either nominative or genitive.

MODEL SENTENCES

- ١ - إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ
- ٢ - كَأَنَّ الْعَالَمَ قَرْيَةٌ
- ٣ - لَعَلَّ الرَّجُلَ مَقْنَعٌ
- ٤ - إِنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ
- ٥ - حَاوَلْتُ الْحَصُولَ عَلَى الْكُتُبِ وَلَكِنِ الْمَكْتَبَةُ مَغْلَقَةٌ

PASSAGE

الْحَرِيَّةُ

الحرية كانت وستظل أبدا جدولا يجري من عصر الي عصر، علما لايسقط من يد الا لكي تتلقاه يد أخرى، لأنه علم البشرية الخالد، ان سقط فقد سقطت حصونها جميعا واصبحت أرضا للحيوان من كل جنس ولون.

وقد وقفت الحرية وراء التقدم والرخاء والأمن لبني الانسان، ولورأها لظل هذا الانسان حتى اليوم في الكهوف، ولظل عقله حسا لم يتحرك ولم يتحرر، ولم ينشئ هذه الحضارة الباهرة الضوء، العالية الذرا الشامخة الاركان.

وهي ليست من حق فرد دون فرد ولا من حق شعب، انها حق للجميع، للفقراء والاعنياء، للمتعلمين والجاهلين، للشعوب الصغيرة والكبيرة علي السواء.

VOCABULARY

<i>justice</i>	العدل	<i>young</i>	حديث السن
<i>treasures</i>	كنوز	<i>he did well</i>	أجاد
<i>keys</i>	مفاتيح	<i>journeys</i>	رحلات
<i>group</i>	عصبة	<i>righteous</i>	الابرار
<i>welfare</i>	مصلحة	<i>ease, enjoyment</i>	نعيم
<i>mankind</i>	بشرية	<i>world</i>	عالم
<i>liberty, freedom</i>	حرية	<i>village</i>	قرية
<i>fortress</i>	حصون	<i>he inherits</i>	يرث
<i>development</i>	التقدم	<i>getting</i>	حصول
<i>prosperity</i>	الرخاء	<i>closed</i>	مغلقة
<i>peace</i>	امن	<i>all</i>	جميع
<i>caves</i>	كهوف	<i>brought before</i>	محضرون
<i>intelligent</i>	أذكياء	<i>before</i>	لدى
<i>foolish</i>	أغبياء	<i>soul</i>	نفس
<i>he is conscious, believes</i>	يعتقد	<i>going, starting</i>	ينطلق
<i>defends</i>	يدافع	<i>youth</i>	شباب
<i>taken care of</i>	مكفولة	<i>solution</i>	حلّ
<i>journalist</i>	صحافي	<i>west</i>	غرب
<i>nurse</i>	ممرضة	<i>he refuses</i>	يأبى
<i>angel</i>	ملك	<i>just</i>	عادلة
<i>hardworking</i>	مجد	<i>period, age</i>	عصر
<i>catalogues</i>	فهارس	<i>falls</i>	يسقط
<i>manuscript</i>	مخطوطة	<i>great, huge</i>	شامخة
<i>helpless</i>	عاجز	<i>foundations, pillars</i>	أركان

LESSON THIRTY
إِسْمُ الْعَدَدِ
THE NUMBERS

الْتَمِيْزُ SPECIFICATION

الْتَمِيْزُ is a noun in the indefinite from expressing/specifying what was unspecified among things. It has five characteristics:

1. It is a noun
2. It is a residue
3. Expressed indefinite
4. It is جَامِدٌ
5. It specifies the ambiguous/unspecified.

Mostly it occurs after the specified things measured or counted, like:

Measures:	جَرِيْبٌ نَخْلًا	one jarib of date palms	area
	صَاعٌ تَمْرًا	one saa' of date fruits	measure
	مَنْوِيْنِ عَسَلًا	two mounds of honey	weight
Numbers:	أَحَدَ عَشَرَ كُوْبًا	eleven stars	
	تِسْعَ وَتِسْعُوْنَ نَعْجَةً	ninety nine sheep	

It is also used in response to the interrogative كَمْ like:

كَمْ طَالِبًا فِي الْمَدْرَسَةِ how many students are in the school

The تَمِيْزٌ is expressed as an explanation or elucidation مَفْسَّرٌ for the noun referred to in the sentence. It is of two kinds, namely: تَمِيْزٌ مُفْرَدٌ specifying the units like measurements indicating the area like جَرِيْبٌ نَخْلًا one jarib of date palms or measure like: صَاعٌ تَمْرًا one saa' of date fruits or weight like: مَنْوِيْنِ عَسَلًا two mounds of honey and تَمِيْزٌ الْعَدَدِ numbers as explained below:

The specification of numbers is explained below in detail. It is also expressed in response to the interrogative **كَمْ** as it requires specification of the quantity or the number asked for **كَمْ** is of two kinds, **كَمْ** **الْإِسْتِفْهَامِيَّةُ** which is always specified by a noun counted in the accusative except when preceded by a preposition (see lesson 7). The other kind **كَمْ** **الْخَبَرِيَّةُ** is expressed in the genitive case which is assertive or exclamatory in nature and is followed by a verb in the perfect tense. e.g.

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ .
كَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا

However, if **كَمْ** is separated from its **مُمَيِّزٍ** or the noun specified, it is expressed in the accusative. e.g.

كَمْ نَالَيْتُ مِنْهُمْ فَضْلاً عَلَى عَدَمِ

How much support I have received from them when I was in need

Sometimes, the **مُمَيِّزٍ** is omitted after **كَمْ**, e.g.

كَمْ **مِيرْتًا** is expressed as **كَمْ** **مِيرْتًا**!

In the case of a number below 10, like: **كَمْ** **عَبِيدًا** **مَلَكَتُ** or units over 100 like: **كَمْ** **مِائَةً** **عَبِيدٍ** **مَلَكَتُ** and **كَمْ** **أَلْفَ** **عَبِيدٍ** **مَلَكَتُ** and the second kind is the **كَمْ** **تَمْيِيزُ** **مُفَسِّرٌ** which is used to indicate the following:

1. With a change in the expression

a. from **فَاعِلٍ** like:

(وَاشْتَعَلَ شَيْبُ الرَّأْسِ) وَاشْتَعَلَ الرَّأْسُ شَيْبًا

b. from **مَفْعُولٍ** like:

(فَجَرَرْنَا عُيُونَ الْأَرْضِ) فَجَرَرْنَا الْأَرْضَ عُيُونًا

c. from **مُضَافٍ** like:

(أَنَا أَكْثَرُ الْمَالِ مِنْكَ) أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفْرًا

2. Without a change like:

(أَمْتَلَأُ الْإِنَاءَ مَاءً) لَا تَعْتَوُوا فِي الْأَرْضِ مُفْسِدِينَ

THE NUMBERS الْعَدَدِ

The number system is basically part of the التَّمْيِيزِ which is exclusively used to specify a thing counted or measured. The use of numbers in Arabic also has a set of rules to be observed and they are explained in this lesson.

The numerals in Arabic have their own system and forms of expression. The numbers, as in other languages, have the classification and use as *Cardinal* and *Ordinal* numbers. The numbers are expressed in a way reflecting the gender representing the noun counted, which is explained in detail.

CARDINAL NUMBERS

The simple use of numerals with their names in Arabic up to 10, used to count things which are masculine and feminine are given below:

Number	Arabic	Written Form		Remarks
		Masc.	Fem.	
0	٠	صِفْرٌ	صِفْرٌ	
1	١	وَاحِدٌ	وَاحِدَةٌ	<i>adjective</i>
		أَحَدٌ	إِحْدَى	<i>pronoun</i>
2	٢	إِثْنَانٌ	إِثْنَانٌ	<i>adjective</i>
3	٣	ثَلَاثَةٌ	ثَلَاثٌ	
4	٤	أَرْبَعَةٌ	أَرْبَعٌ	
5	٥	خَمْسَةٌ	خَمْسٌ	
6	٦	سِتَّةٌ	سِتٌّ	
7	٧	سَبْعَةٌ	سَبْعٌ	
8	٨	ثَمَانِيَةٌ	ثَمَانٌ	
9	٩	تِسْعَةٌ	تِسْعٌ	
10	١٠	عَشْرَةٌ	عَشْرٌ	

The digital pattern of the Arabic numbers is the same as the Arabic numerals used in English, written from the left, thousand, hundreds, tens, units .. e.g.

1991	=	١٩٩١
2465	=	٢٤٦٥
25000	=	٢٥٠٠٠

As for the use of numbers, there are certain rules to be followed which can be broadly classified as follows:

1. The numbers 1 to 10 are expressed as nouns.
2. In combinations with tens (11 to 19), all these are indeclinable except 12.
3. Numbers from 21 to 99 are connected by a conjunction, except the tens like, 20, 30, 40 etc.
4. The numbers in tens, like 20, 30, 40, etc.
5. 100s and the multiples thereof.

The numbers specified take the nouns counted in three ways. They are:

1. Nouns in the plural genitive (numbers between 3 & 10).
2. Nouns in the singular accusative (numbers between 11 and 99).
3. Nouns in the singular genitive (numbers in 10s, 100s and multiples thereof)

Let us look at the use of numbers in Arabic in detail:

(1) Numbers 1 and 2:

The numbers 1 and 2 are used as adjectives and hence agree in the gender with the noun counted. e.g.

كِتَابٌ وَاحِدٌ	<i>one book</i>
بِنْتٌ وَاحِدَةٌ	<i>one girl</i>
وَصَلَ رَجُلٌ وَاحِدٌ إِلَى جِدَّةَ	<i>one man arrived at Jeddah</i>
قَرَأْتُ الْكِتَابَ مَرَّةً وَاحِدَةً	<i>I read the book once</i>

The other expression of the numbers 1 and 2 *أَحَدٌ* and *إِحْدَى* are used with a negative or a following genitive. e.g.

لَمْ أَرِ أَحَدًا *I have not seen anyone*

طَلَبْنَا سَيَّارَتَيْنِ وَلَكِنْ إِحْدَاهُمَا لَمْ تَصِلْ

We ordered for two cars, but one of them did not arrive

A singular indefinite noun ending with the tanween indicates 'one' or 'a'. Hence, the words one and even two are used much less frequently in Arabic than in English as the same is expressed by the tanween and the dual of the noun counted.

The numbers 2 or *إِثْنَانٍ / إِثْنَانِ* can be expressed by the dual of the noun itself, which means two. As such, it is used to represent the number two for more emphasis than the numeral. e.g.

كِتَابَانِ إِثْنَانِ *two books*

بَنَاتَانِ إِثْنَانِ *two girls*

The words *كِتَابَانِ* and *بَنَاتَانِ* themselves convey the number 'two'. However, if the word *إِثْنَانِ* is used along with the noun, some emphasis is implied on the word 'two'.

(2) Numbers 3 to 10:

The numbers from 3 to 10 are followed by the noun counted in the indefinite plural in the genitive by *إِصَافَةٌ*. The numbers are used both in masculine and feminine forms. So, the numerals for the noun counted between 3 and 10 take the opposite gender indicated by the feminine ending *ة*. The masculine of the cardinal numbers is used for the feminine nouns counted and the feminine of the cardinal numbers for the masculine nouns counted and the noun counted in the genitive appearing after it. e.g.

رَجُلٌ <i>man (masc.)</i>	رِجَالٌ <i>men (masc.)</i>	
بِنْتٌ <i>girl (fem.)</i>	بَنَاتٌ <i>girls (fem.)</i>	
ثَلَاثَةُ رِجَالٍ	<i>Three men</i>	
خَمْسَةُ كُتُبٍ	<i>Five books</i>	
سَبْعَةُ أَيَّامٍ	<i>Seven days</i>	
عَشْرَةُ أَوْلَادٍ	<i>Ten boys</i>	
ثَلَاثُ بَنَاتٍ	<i>Three girls</i>	
خَمْسُ طَائِرَاتٍ	<i>Five aeroplanes</i>	
عَشْرُ لَيَالٍ	<i>Ten nights</i>	
خَمْسَةُ أَقْلَامٍ	<i>Five pens</i>	(قَلَمٌ is masc.)
ثَمَانِيَةُ أَزْوَاجٍ	<i>Eight pairs</i>	(زَوْجٌ is masc.)
ثَلَاثُ بَنَاتٍ	<i>Three girls</i>	(بِنْتٌ is fem.)
سَبْعُ سُنْبُلَاتٍ	<i>Seven ears</i>	(سُنْبُلَةٌ is fem.)

The number eight (8) is declined as ثَمَانٍ. The number 10 عشرة is used in the opposite gender of the noun counted, if it is used in combination with units.

(3) Numbers 11 to 12:

In numbers 11 and 12, both the digits (tens and units) agree with the noun counted in gender, but the noun counted follows the number in the accusative indefinite singular. The units 1 and 2 are declined as per their position in a sentence while the tens remain in the accusative.

The number عَشْرَةٌ, if it is used separately, takes the opposite gender of the noun counted as explained above. But, when it is used in combination (from 11 to 19), it agrees with the noun counted in gender, like:

الاسبوعان أربعة عشر يوماً
اصطدتُ احدى عشرة عصفورةً

e.g.

أَحَدَ عَشَرَ كَوَكَبًا	<i>eleven stars</i>
إِخْدَى عَشْرَةَ بِنَاتًا	<i>eleven girls</i>
إِثْنَا عَشَرَ شَهْرًا	<i>twelve months</i>
إِثْنَا عَشْرَةَ سَنَةً	<i>twelve years</i>
فِي اثْنَتَيْ عَشْرَةَ سَنَةً	<i>in twelve years</i>

(3) Numbers 13 to 99:

The usage of numbers 13 to 99 is the same as above, but the noun counted is expressed in the accusative indefinite singular. In this two digit number, the digit of ten agrees with the noun in gender, while the units 3 to 9 disagree and take the opposite gender, both remaining accusative singular. e.g.

سِتَّ عَشْرَةَ بِنَاتًا	<i>sixteen girls</i>
عَلَيْهَا تِسْعَةَ عَشَرَ	<i>on it are nineteen (angels)</i>

Number	Arabic	Written Form		Remarks
		Masc.	Fem.	
11	١١	أَحَدَ عَشَرَ	إِخْدَى عَشْرَةَ	
12	١٢	إِثْنَا عَشَرَ	إِثْنَا عَشْرَةَ	
13	١٣	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ	
14	١٤	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ	
15	١٥	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ	
16	١٦	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ	
17	١٧	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ	
18	١٨	ثَمَانِيَةَ عَشَرَ	ثَمَانِيَّ عَشْرَةَ	
19	١٩	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ	

(5) Numbers in the multiples of 10 and with units:

The multiples of ten from 20 to 90 are of common gender (both for masculine and feminine nouns) ending with **ون** in the nominative and **ين** in the accusative and genitive cases as sound masculine plural nouns and the noun counted in the accusative indefinite singular. e.g.

	ثَلَاثُونَ رَجُلًا	<i>thirty men</i>	(acc. ثَلَاثِينَ رَجُلًا)
	خَمْسُونَ امْرَأَةً	<i>fifty women</i>	(acc. خَمْسِينَ امْرَأَةً)
20	٢٠	عِشْرُونَ	30 ٣٠ ثَلَاثُونَ
40	٤٠	أَرْبَعُونَ	50 ٥٠ خَمْسُونَ
60	٦٠	سِتُّونَ	70 ٧٠ سَبْعُونَ
80	٨٠	ثَمَانُونَ	90 ٩٠ تِسْعُونَ

The units 1 and 2 after the tens like 21 and 22 come first, followed by the conjunction **و** linking the tens and then follows the noun counted in the indefinite accusative in the singular. e.g.

وَاحِدٌ وَعِشْرُونَ	وَاحِدَةٌ وَعِشْرُونَ	<i>twenty one</i>
إِثْنَانٍ وَعِشْرُونَ	إِثْنَتَانِ وَعِشْرُونَ	<i>twenty two</i>
خَمْسٌ وَعِشْرُونَ	خَمْسَةٌ وَعِشْرُونَ	<i>twenty five</i>
إِثْنَانٌ وَسَبْعُونَ	إِثْنَتَانِ وَسَبْعُونَ	<i>seventy two</i>
خَمْسٌ وَتِسْعُونَ	خَمْسَةٌ وَتِسْعُونَ	<i>ninety five</i>
خَمْسَةٌ وَعِشْرُونَ		<i>twenty five marks</i>

(6) Numbers from 100 and above:

The numbers from 100 and above are followed by the noun counted in the genitive indefinite singular.

مِائَةٌ عَامٍ	<i>hundred years</i>
ثَلَاثُمِائَةٌ رَجُلٍ	<i>three hundred men</i>
أَلْفٌ شَهْرٍ	<i>one thousand months</i>

(7) **Compound numbers:**

In compound numbers, the digital pattern of numerals is written from the left to the right as already explained. But, when written in words, they are expressed in two ways, e.g.

1948	١٩٤٨	ألفٌ وتسعمائةٌ وأربعونٌ
1948	١٩٤٨	تسعينٌ وأربعونٌ وتسعمائةٌ وألفٌ
3345	٣٣٤٥	ثلاثةُ آلافٍ وثلاثمائةٍ وخمسةُ وأربعون
3345	٣٣٤٥	خمسةُ وأربعونٌ ثلاثةُ آلافٍ وثلاثمائة

(8) **Indefinite numbers, “Some” or “Few” كِنَايَاتِ الْعَدَدِ :**

These are not numerals, but they indicate their sense. The most common of these are كَمٌ, كَيْفٌ, بَعْضٌ, كَذَا, كَأَيِّنٌ, كَمْ.

كَمْ is used to ask about the number or quantity of a thing.

كَمْ is also used to inform the abundance of something (not specified), it is known as كَمْ الْخَبْرِيَّةُ e.g.
كَمْ مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةً كَثِيرَةً بِإِذْنِ اللَّهِ

كَأَيِّنٌ is like كَمْ الْخَبْرِيَّةُ for the purpose of information, but its kind is expressed singular. e.g.

كَأَيِّنٌ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا

كَذَا is used to express an unspecified number, which is approximate and is expressed in the singular or joined by a conjunction or repeated without it, e.g.

سَجَّلَ الْفَرِيقُ فِي الْمُبَارَاةِ كَذَا هَدْفًا

فِي اسْطَوْلِنَا الْبَحْرِي كَذَا وَكَذَا غَوَاصًا

تَبَنَّى الدَّوْلَةَ كَذَا كَذَا مَدْرَسَةً كُلِّ عَامٍ

The indefinite number is normally indicated by the words ‘some’ or ‘few’ and is used for a number between 3 and 9 as follows.

'Some' is expressed by *بِضْعٍ* or *بِضْعَةٌ* followed by the noun indicated in the genitive plural. It is also expressed by the word *بَعْضٌ* and is used to mean 'one of' or 'certain'.

The word *بَعْضٌ* takes the opposite gender of the noun referred to in the sentence. e.g.

بِضْعَةُ أَيَّامٍ *some days*
الْإِيمَانُ بِضْعٌ وَسِبْعُونَ شُعْبَةً *Iman (the belief) is seventy and odd branches...*

نَيْفٌ An indefinite number over 10 is expressed by the word *نَيْفٌ* meaning 'some more' and is used in common for both masculine and feminine nouns. e.g.

فِي بَيْتِي نَيْفٌ وَخَمْسُونَ كِتَابًا
In my house fifty and some more books are available
قَرَأْتُ لِشَوْقِي نَيْفًا وَعِشْرِينَ قَصِيدَةً
I have read twenty and some more poems or Shawqi

نَحْوٌ The expressions 'approximately' or 'in the range of' are formed by the use of *نَحْوٌ*, literally, towards/about. It takes the following noun in the genitive in the singular. e.g.

رَأَيْنَا نَحْوَ مِائَةِ جَمَلٍ *we saw about a hundred camels*

The numbers in hundreds and thousands are followed by the noun counted in the indefinite singular genitive.

Number	Arabic	Written Form
100	١٠٠	مِائَةٌ plural مِائَاتٍ
200	٢٠٠	مِائَتَانِ (acc. مِائَتَيْنِ)
300	٣٠٠	ثَلَاثُ مِائَةٍ or ثَلَاثِمِائَةٍ
400	٤٠٠	أَرْبَعُمِائَةٍ
500	٥٠٠	خَمْسُمِائَةٍ

600	٦٠٠	سِتْمِائَةٌ	
700	٧٠٠	سَبْعِمِائَةٌ	
800	٨٠٠	ثَمَانِي مِائَةٍ	or ثَمَانِمِائَةٌ
900	٩٠٠	تِسْعِمِائَةٌ	
1000	١٠٠٠	أَلْفٌ	plural أَلْفٌ
2000	٢٠٠٠	أَلْفَانِ	(acc. أَلْفَيْنِ)
3000	٣٠٠٠	ثَلَاثَةُ أَلْفٍ	
10000	١٠٠٠٠	عَشْرَةُ أَلْفٍ	
11000	١١٠٠٠	أَحَدَ عَشَرَ أَلْفًا	
100000	١٠٠٠٠٠	مِائَةُ أَلْفٍ	
1000000	١٠٠٠٠٠٠	مِليُونٌ	
		مِائَةُ رَجُلٍ	one hundred men
		مِائَتَا رَجُلٍ	two hundred men (nominative)
		مِائَتَيْ رَجُلٍ	two hundred men (accusative)
		أَرْبَعِمِائَةَ صَفْحَةٍ	four hundred pages
		أَلْفُ طَالِبٍ	one thousand students
		ثَلَاثَةَ أَلْفِ سَيَّارَةٍ	three thousand cars

(9) Definite numbers:

When the number is required to be definite like, 'the ten books', it is placed after the noun it refers to with the definite article. e.g.

أَعْطَيْتَنِي الْكُتُبَ الْعَشْرَةَ الَّتِي أَخَذْتَهَا

Give me the ten books which you have taken

أَطْعَمْتُ الْأَرْبَعِ وَالْعِشْرِينَ مُسْكِينًا

I have fed the twenty four poor men

أَوْقَدْتُ الْخَمْسَةَ وَالثَّلَاثِينَ مِصْبَاحًا

I have switched on the thirty five lights

The numbers are also made definite when they are used in combination. e.g.

فُصُولُ الْمَدْرَسَةِ الْخَمْسَةِ عَشَرَ

The fifteen class rooms of the school

(10) Numerical value of Arabic letters:

The letters of the Arabic alphabet in the earlier times and still today in certain forms of literary works are used to indicate certain numbers or value. These letters in the order in which they are used are given below. This known as *حِسَابُ الْحَمَلِ*. They are: (from the right)

أَبْجَدُ هَوَوزُ خَطِي كَلِمَنُ
سَعْفَصُ قَرَشَتْ تُخَذُ ضَطَّغُ

The value of each letter is given below in the alphabetical order.

Letter	Numerical value	Letter	Numerical value
ا	1	س	60
ب	2	ع	70
ج	3	ف	80
د	4	ص	90
هـ	5	ق	100
و	6	ر	200
ز	7	ش	300
ح	8	ت	400
ط	9	ث	500
ي	10	خ	600
ك	20	ذ	700
ل	30	ض	800
م	40	ظ	900
ن	50	غ	1000

THE ORDINAL NUMBERS

The ordinal numbers are generally formed from the cardinals in the form of the adjective **فَاعِلٌ** and it also reflects the gender of the noun indicated (ordinated).

It is used to express the number of a noun preceding it and the order of the sequence in which it is expressed from 1 to 10. In the same manner, they are used beyond ten (11 to 19) and the numbers in combination with the tens, where the conjunction **و** is used as explained below.

In ordinal numbers from 11 to 19, both the units and tens are expressed in the accusative. e.g.

يُحْتَفَلُ بِالمَوْلِدِ النّبَوِيِّ فِي اليَوْمِ الثّانِي عَشَرَ مِنْ شَهْرِ ربيعِ الأوّلِ

and in combinations other than these, they are declined as per the case ending.

The ordinal numbers are expressed:

- i. in the form of **فَاعِلٌ** like:

خَامِسٌ رَابِعٌ ثَالِثٌ ثَانِيٌ

- ii. Related to words derived from itself, like:

رَابِعٌ أَرْبَعَةٌ ثَالِثٌ ثَلَاثَةٌ ثَانِيٌ اثْنَيْنِ

إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيِ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ....

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ

- iii. Related to a number smaller than it:

خَامِسٌ أَرْبَعَةٌ رَابِعٌ ثَلَاثَةٌ ثَالِثٌ اثْنَيْنِ

Similarly,

وَلَا يَكُونُ مِنْ نَحْوِ ثَلَاثَةٍ إِلَّا وَهُوَ رَابِعُهُمْ وَلَا خَمْسَةٌ إِلَّا وَهُوَ سَادِسُهُمْ

There is not a gathering of three, the fourth is He nor there is of five the sixth is He

The ordinal numbers are used as follows:

Sequence	Masculine	Feminine
1st	الأوَّلُ	الأوَّلَى
2nd	الثَّانِي	الثَّانِيَةُ
3rd	الثَّالِث	الثَّالِثَةُ
4th	الرَّابِعُ	الرَّابِعَةُ
5th	الخَامِسُ	الخَامِسَةُ
6th	السَّادِس	السَّادِسَةُ
7th	السَّابِع	السَّابِعَةُ
8th	الثَّامِن	الثَّامِنَةُ
9th	التَّاسِع	التَّاسِعَةُ
10th	العَاشِر	العَاشِرَةُ
11th	الحَادِي عَشَرَ	الحَادِيَّةُ عَشْرَةَ
12th	الثَّانِي عَشَرَ	الثَّانِيَّةُ عَشْرَةَ
13th	الثَّالِثَ عَشَرَ	الثَّالِثَةُ عَشْرَةَ
20th	العِشْرُونَ	العِشْرُونَ
21st	الحَادِي والعِشْرُونَ	الحَادِيَّةُ والعِشْرُونَ
22nd	الثَّانِي والعِشْرُونَ	الثَّانِيَّةُ والعِشْرُونَ
23rd	الثَّالِثَ والعِشْرُونَ	الثَّالِثَةُ والعِشْرُونَ
30th	الثَّلَاثُونَ	الثَّلَاثُونَ
100th	المِائَةُ	المِائَةُ
1000th	الأَلْفُ الأوَّلُ	
2000th	الأَلْفُ الثَّانِي	

In modern usage, where the sequence is not intended as ordinal number, the words in the following forms are expressed to indicate this.

العِشْرِيْنِي	<i>twentieth</i>
المِئْوِي	<i>centenary, hundredth</i>
أَلْفِي	<i>thousand</i>

and so on.

The other forms of this ordination is expressed in the following manner.

الْآخِرَ	feminine	الْآخِرَةَ	<i>the other</i>
الْآخِرِ	feminine	الْآخِرَةَ	<i>the last</i>
الْأَوَّلُ	plural	الْأَوَائِلُ	<i>the first ones</i>
الْأَوْسَطُ	plural	الْأَوْاسِطُ	<i>the middle ones</i>
الْآخِرُ	plural	الْأَوَاخِرُ	<i>the last ones</i>

The adverbs firstly, secondly, etc. are expressed in the accusative, like: *أَوَّلًا، ثَانِيًا، ثَالِثًا* and so on.

Similarly, occurrences are expressed by the اسم المِرَّة (also see lesson 22), as:

مِرَّةً	<i>once</i>	مِرَّتَانِ	<i>twice</i>	مِرَّاتٍ/مِرَارًا	<i>several times</i>
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It is used as a genitive by *إِصَافَةٌ* after the cardinal number in the accusative, e.g.

أَرْبَعَ مِرَّاتٍ	<i>four times</i>
مِرَّتَانِ أَوْ ثَلَاثِ	<i>twice or three times</i>

In the same manner time in the past or in the distant future is indicated by the following:

يَوْمًا مَا	<i>on a certain day</i>
ذَاتِ يَوْمٍ	<i>once upon a time</i>
فِي يَوْمٍ مِنَ الْيَوْمِ	<i>once upon a time</i>

The nouns	وَقْتُتْ	زَمْنٌ	قَرْنٌ	عَصْرٌ	سَنَةٌ/عَامٌ
	<i>time</i>	<i>period</i>	<i>century</i>	<i>period</i>	<i>year</i>
	شَهْرٌ	اِسْبُوعٌ	يَوْمٌ	سَاعَةٌ	دَقِيقَةٌ
	<i>month</i>	<i>week</i>	<i>day</i>	<i>hour</i>	<i>minute</i>
	ثَانِيَةٌ	لِحْظَةٌ			
	<i>second</i>	<i>moment</i>			

are used to indicate different periods of time in the general sense.

FRACTIONS

Fractions are expressed in the form of فُعْلٌ as given below:

1/2	١/٢	نِصْفٌ	1/6	١/٦	سُدْسٌ
1/3	١/٣	ثُلُثٌ	1/7	١/٧	سَبْعٌ
2/3	٢/٣	ثُلُثَانٌ	1/8	١/٨	ثَمْنٌ
1/4	١/٤	رَبْعٌ	1/9	١/٩	تِسْعٌ
1/5	١/٥	خُمْسٌ	1/10	١/١٠	عَشْرٌ
3/4	٣/٤	ثَلَاثَةُ أَرْبَاعٍ			

The plurals of these fractions are expressed in the form of أَفْعَالٌ , like

١/٣	ثُلُثٌ	--	أَثْلَاثٌ
١/٤	رَبْعٌ	--	أَرْبَاعٌ
١/١٠	عَشْرٌ	--	أَعْشَارٌ

If a whole and a fraction are to be combined, they are joined by a conjunction و, like:

4 1/2	أَرْبَعَةٌ وَنِصْفٌ ٤ ١/٢	<i>four and a half</i>
4 5/6	أَرْبَعَةٌ وَخُمْسَةٌ اِسْدَاسٌ ٤ ٥/٦	<i>four and five sixth</i>

The percentage is expressed by فِي الْمِائَةِ or بِالْمِئَةِ or مِئَوِيَّةٌ , e.g.

عِشْرُونَ فِي الْمِائَةِ 20%

The multiples are expressed as adjectives in the form of **مَفْعَلٌ**, like:

مُثْنِي *two fold* مُرَبَّعٌ *four fold (also a square)*
مُفْرَدٌ *single, singular*

Similarly the distribution is expressed by repeating the number in the accusative, like:

دَخَلُوا ثَلَاثَةَ ثَلَاثَةٍ *they entered in batches of three*

The numerical adjectives are expressed in the form of **فُعَالِي**, like:

ثَلَاثِي *trilateral* رُبَاعِي *quadrilateral*

HOURS AND DAYS

To express the hours of the day (o'clock), the ordinals are generally used. e.g.

3 o'clock السَّاعَةُ الثَّلَاثَةُ
at 3 o'clock فِي السَّاعَةِ الثَّلَاثَةِ
4 past quarter السَّاعَةُ الرَّابِعَةُ وَالرُّبْعُ
Quarter to 5 السَّاعَةُ الْخَامِسَةُ إِلَّا رُبْعًا
11 o'clock السَّاعَةُ الْحَادِيَةَ عَشَرَ

The times of the day in the morning, evening or night are expressed by the respective nouns in Arabic in the accusative or with the preposition **فِي** or **عِنْدَ** as follows:

morning/a.m. فِي الصَّبَاحِ / صَبَاحًا
evening/p.m. فِي الْمَسَاءِ / مَسَاءً
noon فِي الظُّهْرِ / ظُهْرًا
at night/p.m. فِي اللَّيْلِ / لَيْلًا
next morning بَكْرَةً
at noon عِنْدَ الظُّهْرِ

DAYS OF THE WEEK أيام الأسبوع

The names of the days of the week in Arabic are as follows:

يَوْمُ الْاِحْدِ	<i>Sunday</i>
يَوْمُ الْاِثْنَيْنِ	<i>Monday</i>
يَوْمُ الْاَلْثَلَاثاءِ	<i>Tuesday</i>
يَوْمُ الْاَرْبَعاءِ	<i>Wednesday</i>
يَوْمُ الْخَميسِ	<i>Thursday</i>
يَوْمُ الْجُمُعَةِ	<i>Friday</i>
يَوْمُ السَّبْتِ	<i>Saturday</i>

The word *الْاَسْبُوعُ* means the week and the word *يَوْمٌ* means day. The word *يَوْمٌ* is often omitted in speeches while naming the days, like:

الْاَلْثَلَاثاءِ	<i>Tuesday</i>	السَّبْتِ	<i>Saturday</i>
الْجُمُعَةِ	<i>Friday</i>	الْاِحْدِ	<i>Sunday</i>
الْاِثْنَيْنِ	<i>Monday</i>	الْاِحْدِ الْقَادِمِ	<i>next Sunday</i>
الْاَسْبُوعِ	<i>the week</i>	الْاَسْبُوعِ الْقَادِمِ	<i>the next week</i>
الشَّهْرُ الْمَاضِي	<i>last month</i>		

The following are also used with reference to days.

الْيَوْمِ	<i>today</i>	أَمْسٍ	<i>yesterday</i>
قَبْلَ أَمْسٍ	<i>day before yesterday</i>	عَدَا	<i>tomorrow</i>
بَعْدَ عَدَا	<i>day after tomorrow</i>	الْبَارِحَةَ	<i>last night</i>
بُكْرَةَ	<i>tomorrow</i>	اللَّيْلَةَ	<i>tonight</i>
الْاَسْبُوعِ الْقَادِمِ	<i>next week</i>		

The dates in the written forms (words) are indicated by the ordinals followed by the name of the month and the year in the numerical form. e.g. في العاشر من شهر رمضان سنة ١٤١٧ هـ

Similarly, age is expressed in the following manner:

عَمْرٌ خَمْسُونَ سَنَةً	or	أَنَا ابْنُ خَمْسِينَ سَنَةً
<i>My age is fifty years</i>		<i>I am fifty years old</i>

MONTHS OF THE CALENDAR YEAR أَسْمَاءُ الشُّهُورِ الْمِيلَادِيَّةِ

The names of the months of the calendar year of the Christian era (م الميلادي contracted) are as follows:

	NAME	ARABIC		SYRIAC
1	January	يَنَآيِرُ	also	كَانُونُ الثَّانِي
2	February	فَبْرَآيِرُ	also	شَبَّاطُ
3	March	مَآرِسُ	also	آذَارُ
4	April	أَبْرِيْلُ	also	نَيْسَانَ
5	May	مَآيُو	also	آيَارُ
6	June	يُونِيُو	also	حَزِيْرَانُ
7	July	يُولِيُو	also	تَمُوْزُ
8	August	أَغْسَطُسُ	also	آبُ
9	September	سِبْتَمْبَرُ	also	أَيْلُولُ
10	October	أَكْوَْبَرُ	also	تَشْرِيْنُ الْأَوَّلُ
11	November	نَوْفَمْبَرُ	also	تَشْرِيْنُ الثَّانِي
12	December	دَيْسَمْبَرُ	also	كَانُونُ الْأَوَّلُ

MONTHS OF THE HIJRAH CALENDAR YEAR **أَسْمَاءُ الشُّهُورِ الْهِجْرِيَّةِ**

The names of the months of the Lunar calendar or the Hijrah calendar year (الهجرية contracted هـ) are as follows:

NAME	ARABIC
1 Muharram	المُحَرَّمُ also المَحَرَّمُ الحَرَامُ
2 Safar	صَفَرٌ also الصَّفَرُ الْمُظْفَرُ
3 Rabi al-awwal	رَبِيعُ الْأَوَّلِ
4 Rabi al-thani	رَبِيعُ الثَّانِي
5 Jumada al-oola	جُمَادَى الْأُولَى
6 Jumada la-thaniya	جُمَادَى الثَّانِيَّةِ
7 Rajab	رَجَبٌ also رَجَبُ الْمُرَجَّبِ
8 Sha'baan	شَعْبَانُ
9 Ramadhan	رَمَضَانُ
10 Shawwal	شَوَّالٌ
11 Dhul Qa'dah	ذُو الْقَعْدَةِ
12 Dhul Hijjah	ذُو الْحِجَّةِ

MODEL SENTENCES

- ١ - فِي الْكِتَابِ وَاحِدٌ وَعَشْرُونَ دَرَسًا وَإِثْنَانِ وَسِتُّونَ صَفْحَةً
- ٢ - فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَ عِيسًا
- ٣ - إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا يَوْمَ خَلَقَ السَّمَوَاتِ
- ٤ - سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ
- ٥ - إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً
- ٦ - تَزَوَّجَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلسَّيِّدَةِ خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا
وَسَنَّهُ خَمْسَةٌ وَعَشْرُونَ عَامًا
- ٧ - وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتٍ
رَبِّهِ أَرْبَعِينَ لَيْلَةً
- ٩ - فِي الْحَدِيثِ أَلْفُ شَجَرَةٍ
- ١٠ - هَاجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ الْمَنُورَةِ فِي
الْعَامِ الثَّلَاثِ وَالْخَمْسِينَ مِنْ عَمْرِهِ وَتَوَفَّى فِي السَّنَةِ الثَّلَاثَةِ
وَالسِّتِّينَ
- ١١ - أَسْعَارُ كَمْ صِنْفًا ارْتَفَعَتْ؟
- ١٢ - كَمْ سَيَارَةٍ فِي الْمِيدَانِ؟
- ١٣ - كَمْ جَرِيحًا أَنْقَذَ رِجَالَ الْأَسْعَافِ؟
- ١٤ - كَمْ تَرَكَوْا مِنْ جَنَاتٍ وَعَيُونٍ
- ١٥ - فِي كَمْ فَوْجٍ طَافَ الْحِجَابُ؟
- ١٦ - كَمْ شَهِيدًا مَاتَ فِي سَبِيلِ اللَّهِ
- ١٧ - كَمْ لَيْلَةً بَاتَتْهَا الْأُمُّ سَاهِرَةً عَلَيَّ رَاحَةَ طِفْلِهَا
- ١٨ - كَمْ طِفْلًا هَلَكُوا لِجَهْلِ أُمَّهَاتِهِمْ
- ١٩ - كَمْ قَمْرًا صِنَاعِيَّةً أَكَلَقَهَا الرُّوسُ وَالْأَمْرِيكَانَ
- ٢٠ - كَمْ عَدُوًّا فِي ثِيَابِ صَدِيقٍ

ANALYSIS

في معاهد التعليم

صارت بغداد أهمُّ مركزٍ للحريّة الفكرية في الدولة الإسلامية بعد أن أنشئت سنة ١٤٥ للهجرة. وقد تقدمت في كل ناحية من نواحي العلوم الدينية واللغوية والأدبية والفلسفية.

نجد الفرق شامعا بين أنظمة التعليم في ذلك العهد ووقتنا الحاضر، فالطفل اليوم يدخل الروضة وسنه ٣ سنين ويمكث بها حتى يبلغ سنه ٥ أعوام ثم يلتحق بالمدرسة الابتدائية وينتهي منها وسنه ١٠ سنوات وقد يدخل المدرسة الثانوية ويتخرج منها وسنه ١٤ سنة أو ١٥ سنة ويتخرج من الجامعة وهو في سن ٢٠ أو ٢١.

VOCABULARY

<i>sheep</i>	نعجة	<i>was constructed</i>	أنشئت
<i>old age</i>	شيب	<i>corner, field</i>	ناحية
<i>springs</i>	عيون	<i>philosophical</i>	فلسفية
<i>most respectful</i>	أعز	<i>systems</i>	انظمة
<i>filled</i>	إمتلأ	<i>period</i>	العهد
<i>trouble maker</i>	مفسد	<i>present</i>	حاضر
<i>newspaper</i>	جريدة	<i>nursery</i>	روضة
<i>pairs</i>	أزواج	<i>he remains</i>	يملكث
<i>ear, bunch of grain</i>	سنبلة	<i>years</i>	أعوام
<i>match</i>	مباراة	<i>gets admitted</i>	يلتحق
<i>star</i>	كوكب	<i>completes</i>	ينتهي
<i>branch</i>	شعبة	<i>graduates out</i>	يتخرج
<i>fleet</i>	اسطول	<i>University</i>	جامعة
<i>page</i>	صفحة	<i>clothes</i>	ثياب
<i>cave</i>	غار	<i>mothers</i>	أمهات
<i>stick</i>	عصا	<i>spent the night</i>	باتت
<i>gushed out</i>	انفجرت	<i>martyr</i>	شهيد
<i>agreed upon</i>	واعد	<i>date fruit</i>	تمر
<i>we completed</i>	أتممنا	<i>date palm</i>	نخل
<i>fixed time, place</i>	ميقات	<i>age</i>	سن
<i>wounded</i>	جريح	<i>secondary</i>	ثانوية
<i>first-aid, relief</i>	إسعاف	<i>elementary</i>	ابتدائية
<i>groups, troops</i>	أفواج	<i>literary</i>	أدبية
<i>awake</i>	ساهرة	<i>religious</i>	دينية

LESSON THIRTY ONE

إِسْمُ الزَّمَانِ وَإِسْمُ الْمَكَانِ

NOUNS OF TIME AND PLACE

The nouns of time and place are nouns derived from respective **مصدر** which are used to indicate the place or time of an action taking place. They are derived from the simple verbs and expressed in two forms, namely,

(i) **مَفْعَلٌ**

e.g.	مَبْدَأٌ	beginning	from	بَدَأَ
	مَكْتَبٌ	office	from	كَتَبَ
	مَلْعَبٌ	playground	from	لَعِبَ
	مَخْرَجٌ	exit	from	خَرَجَ

This form is expressed when the verb is defective **الناقص** or the imperfect takes Dhammah or fat-hah for the second radical letter. e.g.

مَجْرَى	runway	from	جَرَى
مَسْعَى	place of sa'ee	from	سَعَى
مَقَرٌّ	place of stay	from	قَرَّ
مَوْضِعٌ	place	from	وَضَعَ
مَرْعَى	grazing land	from	رَعَى
مَقَامٌ	place	from	قَامَ
مَلْهَى	plaything	from	لَهَى

(ii) **مَفْعِلٌ**

e.g.	مَغْرِبٌ	west	from	عَرَبَ
------	----------	------	------	--------

This form is expressed when the verbs takes kasrah or fat-hah in the middle radical letter. e.g.

مَجْلِسٌ	assembly	from جَلَسَ
مَنْزِلٌ	house	from نَزَلَ

The first form sometimes takes the suffix ة of feminine when a particular place is intended. e.g.

مَدْرَسَةٌ	a school
مَكْتَبَةٌ	a library
مَقْبَرَةٌ	a graveyard

A rare form of مَفْعَالٌ is expressed especially from verbs with و or ي as the first radical. e.g.

مِثْلَاتٌ	ولد	from
مِثْقَاتٌ	وَقَّتْ	from
مَوْعِدٌ	وَعَدَ	from
مِيعَادٌ	وَعَدَ	from

The nouns of time and place for the derived verbs are formed with the imperfect tense by placing its prefix with مَ with DHammah and the second radical letter taking fat-hah (the passive participle). e.g.

مكان السعي مَسْعَى الْحُجَّاجِ بَيْنَ الصَّفَا وَالْمَرْوَةِ

The place of Sa'ee of pilgrims is between Safa and Marwah

زمن الولادة مَوْلِدُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي شَهْرِ رَيْحِ الْأَوَّلِ

The birth of the Prophet (s) was in the month of Rabi al-awwal

زمن البداية مَبْدَأُ السَّنَةِ الدَّرَاسِيَّةِ شَهْرُ يُونِيُو

The beginning of the academic year is the month of June

مكان تدريس البنات مَدْرَسَةُ الْبَنَاتِ هَا دَوْرُ فِعَالٍ فِي التَّعْلِيمِ

Girls' school has a vital role in education

زمن الموعد إِنَّ مَوْعِدَهُمُ الصُّبْحُ، أَلَيْسَ الصُّبْحُ بَقَرِيبٍ؟

Certainly, their fixed time is the morning, is not the morning near?

In the following sentences, the words underlined are nouns of time or place because they refer to these in each case. Similarly, the adverbs of time and place from the derived verbs are expressed as follows:

مُجْتَمَعُ الْأَصْدِقَاءِ اللَّيَالِي الْمَقْمِرَةِ	(الليالي - زمان)
اللَّيْلُ مُسْتَوْدَعُ الْأَمْرَارِ	(الليل - زمان)
الْقَلْبُ مُسْتَوْدَعُ الْأَمْرَارِ	(القلب - مكان)
الْقَطَارُ مُتَأَخَّرُ بِنِصْفِ سَاعَةٍ	(نصف ساعة - زمان)
الْبَسَاتِينُ مُتَفَتِحُ الْأَزْهَارِ	(بساتين - مكان)
فُنْتَهِيَ الْعَمَلُ الْأَسْبُوعِي يَوْمَ السَّبْتِ	(يوم السبت - زمان)
وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى	(مكان الصلوة - مكان)

In weak verbs, doubled or hollow verbs, the nouns of time or place are expressed as follows:

مَقَرٌّ	<i>an abode</i>
مَحَلَّةٌ	<i>quarter, avenue</i>
مَقَامٌ	<i>place</i>
مَقَالَةٌ	<i>an article</i>

PASSAGE FOR ANALYSIS

عصر زراعة البحار

تري الصيادين متشربين في البحر، يخرجون اليه مطلع الشمس ويضربون في جنباته حتى مأواها بحثا عن مواقع السمك. والصيادون يعرفون أين يكثر كل نوع و أنسب موعد لصيده، ويقرون كل ملجأ متجمع له لا يبالبون ما يبقى منه وما يستنفذ. وفي منتهى اليوم وهو مرجع الصيادين تري منظرا جميلا و معرضا أخذا من أنواع السمك التي عادوا بها في أكداش مكدسة، تنلر بأن البحر قد ييفرغ منها مخزنها الذي يستنفذ بغير حساب، وفكر العلماء في زراعة البحار حتى تأخذ وتعطي ولا تنفذ ثروتها السمكية.

(ب)

كانت الشام مأوى تجار العرب قديماً، فكان مساءهم إليها في الصيف ويتخذون من أسواقها مجمعاً لهم بالنهار حتى اذا لف الظلام الكون بدثاره جعلوا مخرجهم في الليل إلى ندواتها ومحافلها.

كانت مكة معظمةً في الجاهلية وازدادت عظمةً في الاسلام خصها الله ببيته الحرام، وجعلها مولد الرسول صلي الله عليه وسلم ومهبط الوحي الاول وجعل موسم الحج إليها في الأشهر الحرم وكان قلب الرسول صلي الله عليه وسلم شديد التعلق بها، ولكن عداء المشركين له ارغمه علي تركها فاتخذ من يثرب مهاجراً له ولأصحابه وسماها المدينة وجعل مسجده منتدى المسلمين ومجتمعاً لهم وكانت هجرته مفتتح عهد حافل بالخير والرحمة.

VOCABULARY

<i>period</i>	عصر	<i>pre-Islamic period</i>	جاهلية
<i>spread across</i>	منتشرين	<i>made important</i>	خَصَّ
<i>sunrise, starting point</i>	مطلع	<i>birth place</i>	مولد
<i>places, spots</i>	مواقع	<i>place of descending</i>	مهبط
<i>search</i>	بحث	<i>season, session</i>	موسم
<i>most suitable</i>	أنسب	<i>attachment</i>	التعلق
<i>time</i>	موعد	<i>compelled</i>	أرغم
<i>place of refuge</i>	ملجأ	<i>adopted</i>	اتخذ
<i>end point</i>	منتهى	<i>immigrant</i>	مهاجر
<i>place of return, reference</i>	مرجع	<i>named</i>	سمي
<i>sight, exposure</i>	معرض	<i>meeting place</i>	منتدى
<i>attractive, impressive</i>	أخاذ	<i>beginning</i>	مفتح
<i>heaped</i>	مكدسة	<i>full of</i>	حافل
<i>it warns</i>	تنذر	<i>open, blossoming</i>	متفتح
<i>treasure</i>	مخزن	<i>late</i>	مأخر
<i>place, shelter</i>	مأوى	<i>place of storage</i>	مستودع
<i>field of activity</i>	مسعى	<i>beginning, basis</i>	مبدأ
<i>markets</i>	اسواق	<i>near</i>	قريب
<i>gathering</i>	مجمع	<i>place of sa'ee</i>	مسعى
<i>covered</i>	لفاً	<i>academic</i>	دراسية
<i>darkness</i>	ظلام	<i>strong, important</i>	فعال
<i>blanket</i>	دثار	<i>secrets</i>	اسرار
<i>gathering, club</i>	ندوة	<i>weekly</i>	اسبوعي
<i>get together</i>	محافل	<i>gardens</i>	بساتين

LESSON THIRTY TWO

ظَرْفُ الزَّمَانِ وَظَرْفُ الْمَكَانِ

ADVERBS OF TIME AND PLACE

The ظَرْفُ الزَّمَانِ is a noun in the accusative case indicating the time at which something has taken place. The ظَرْفُ الْمَكَانِ is a noun in the accusative indicating the place where something has taken place.

Generally, the adverbial components in a simple sentence are expressed in the accusative and similar expressions are also made to indicate the condition of something at the time of occurrence, known as أَلْحَالُ (see lesson 35). As these are used to express the condition of something indicating the time of occurrence, they are considered as ظَرْفٌ or adverbs. Some of them are:

نَهَاراً	لَيْلاً	يَوْماً	أَلْيَوْمَ	دَاخِلاً	خَارِجاً
مَعاً	أَبداً	يَمِيناً	شِمَالاً	دَائِماً	ظُهراً

The adverbs of time and place are classified as:

- (a) مَحْدُودٌ specified
 (b) غَيْرَ مَحْدُودٌ unspecified

ADVERBS OF TIME ظَرْفُ الزَّمَانِ

(a) **specified:**

سَنَةً	شَهْرًا	أَسْبُوعًا	يَوْمًا
year	month	week	day

(b) **unspecified:**

حِينَ	لِحِظَّةٍ	وَقْتًا	مُدَّةً
while	moment	at / during	period

ADVERBS OF PLACE ظُرُفُ الْمَكَانِ

The adverbs of place are of two types, namely, specified and unspecified as explained below. They are further classified as adverbs indicating the direction إِسْمُ الْجِهَاتِ and the extent of something in area or distance.

i. **Directions** أَسْمَاءُ الْجِهَاتِ

<u>فَوْقَ</u>	<u>تَحْتَ</u>	<u>أَعْلَى</u>	<u>أَسْفَلَ</u>
<i>above</i>	<i>beneath</i>	<i>on top</i>	<i>below</i>

<u>أَمَامَ</u>	<u>وَرَاءَ</u>	<u>يَمِينٍ</u>	<u>شِمَالٍ</u>
<i>in front of</i>	<i>behind</i>	<i>right</i>	<i>left</i>

<u>ذَاتِ الشَّمَالِ</u>	<u>ذَاتِ الْيَمِينِ</u>
<i>right side</i>	<i>left side</i>

and so on. e.g.

فَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْنَا
قَدْ جَعَلْنَا رُبَّكَ تَحْتَكِ سَرِيًّا
وَالرُّكْبَ اسْفَلَ مِنْكُمْ
تَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ ذَاتِ الْيَمِينِ وَإِذَا غَرَبَتْ
تَقْرِبُهُمْ ذَاتَ الشَّمَالِ

<u>لَدَى</u>	<u>عِنْدَ</u>
<i>before</i>	<i>near</i>

are also considered as أَسْمَاءُ الْجِهَاتِ

ii. **Extent of an area** مَقَادِيرُ الْمَسَاحَاتِ

<u>فَرَسَاحٌ</u>	<u>مَيْلٌ</u>	<u>الْبَرِيدُ</u>
<i>a farsakh</i>	<i>a mile</i>	<i>a bareed</i>

iii. **Adverbs derived from the same root, like:**

إِنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ السَّمْعِ

The types of adverbs or **إِسْمُ الظَّرْفِ** are in general expressed as follows:

(a) **Specified:**

مَلْعَبٌ	مَسْجِدٌ	مَدْرَسَةٌ	مَكْتَبٌ
<i>playground</i>	<i>mosque</i>	<i>school</i>	<i>office</i>

(b) **Unspecified:**

أَمَامَ	وَرَاءَ	فَوْقَ	تَحْتَ
<i>in front of</i>	<i>behind</i>	<i>above</i>	<i>beneath</i>

All adverbs are generally expressed in the accusative case as explained above, but the adverbs of place which are specified like **الْبَيْتِ**, **الْمَسْجِدِ**, **الشَّارِعِ**, **النَّادِي** etc. when governed by a genitive, take the genitive case ending. e.g.

صَلَّيْتُ فِي الْمَسْجِدِ	<i>I prayed in the mosque</i>
اجْتَمَعْنَا فِي الْبَيْتِ	<i>We assembled in the house</i>

Besides these, there are many adverbs **إِسْمُ الظَّرْفِ** used as prepositions by **إِضَافَةٌ**. They are used to indicate both time and place. They are:

قَبْلَ	بَعْدَ	تَحْتَ	وَرَاءَ	أَمَامَ
<i>before</i>	<i>after</i>	<i>beneath</i>	<i>behind</i>	<i>in front of</i>
بَيْنَ	حَسْبَ	فَوْقَ	نَحْوَ	خَلْفَ
<i>between</i>	<i>as per</i>	<i>above</i>	<i>towards</i>	<i>behind</i>
دُونَ	تُجَاهَ	حِثَّ	عِوَضَ	وَسَطَ
<i>other than</i>	<i>towards</i>	<i>against</i>	<i>in place of</i>	<i>middle of</i>

Sometimes, these nouns are preceded by a preposition and in such a case they take the genitive case e.g.

مِنْ بَيْنِ	<i>from among</i>
مِنْ فَوْقِ الْأَرْضِ	<i>from above the ground</i>
قَبْلَ أَيَّامٍ	<i>before many days</i>
مِنْ قَبْلِهِ	<i>before it</i>
مِنْ بَعْدِ ذَلِكَ	<i>after that</i>

مِنْ بَعْدِ مَا أَهْلَكَ الْقُرُونُ الْأُولَى
 كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
 فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ
 أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ
 لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ

Some particles which govern the nouns in the accusative and those which govern the imperfect verbs in the subjunctive and jussive moods are considered equivalent to adverbs of time and place, such as:

ثُمَّ *then* هُنَا *here* هُنَاكَ *there* أَيْنَ *where*
 لَدُنَّ *from*

and so on.

MODEL SENTENCES

- ١ - قَالُوا الْآنَ جِئْتَ بِالْحَقِّ
- ٢ - اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ
- ٣ - سَقَطَ الْمَطَرُ أَمْسَ غَزِيرًا
- ٤ - وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ
- ٥ - لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ
- ٦ - مَنْ سَبَّخَطَبَ أَوْلَى

PASSAGE FOR ANALYSIS

(الف)

ألبليل طائر مفرّد يكثُر تغريدُه ربيعاً ويكون تغريدُه عادةً عشِيَّةً وهو من الطيور المهاجرة فهو ينطلق الي البلاد الباردة صيفاً ويعود الي وطنه خريفاً وتبني البلابل أعشاشها من القش فوق الاغصان أو بين الاحجار القريبة من الارض وتضع أثناء بيضا أخضر اللون ويصطاد الناس البلابل ويضعونها في أقفاص جميلة ليتمتعوا بحلاوة صوتها وعذوبة ألقانها.

(ب)

صنحت اليمامة صباحاً واطمأنت علي فرخها الصغيرتين وتركهما في العش وطارت تبحث عن طعام لها ولصغيرها بين المزارع وفوق الاشجار المثمرة وكان ظافر يقف تحت الشجرة ويراقب اليمامة فلما رآها تركت العش وغابت عن نظره تسلق الشجرة وأخذ الفرخين وهو يطير من الفرخ ووضعها في فقص جميل.

وعادت اليمامة ظهراً لتطعم فراخها فوجدت العش خاليا فحزنت حزناً شديداً واخذت تبحث عن ولديها شرقاً وغرباً واخيراً عثرت عليها في القفص أمام بيت ظافر فحاولت أن تنقذها ولكنها لم تستطع. فكّرت اليمامة ثم فكرت وعادت بالحب ترميها بين اسلاك القفص ثم عادت مساء واخذت تحوم حول القفص فرق قلب ظافر واطلق الصغيرتين ففرحت امها وفرحاً بها.

VOCABULARY

<i>man of knowledge</i>	ذي علم	<i>searches</i>	تبحث
<i>all-knowing</i>	عليم	<i>fruit bearing</i>	ثمرة
<i>below, lower</i>	اسفل	<i>fields</i>	مزارع
<i>we sit</i>	نقعد	<i>he watches</i>	يراقب
<i>talk</i>	حديث	<i>was absent</i>	غابت
<i>information, news</i>	نبأ	<i>feeds</i>	تطعم
<i>singing</i>	مغرد	<i>empty</i>	خالي
<i>spring season</i>	ربيع	<i>was sad</i>	حزنت
<i>normally</i>	عادة	<i>eastern</i>	شرقا
<i>evening</i>	عشية	<i>western</i>	غربا
<i>migrant</i>	مهاجرة	<i>it found out</i>	عثرت
<i>cold</i>	باردة	<i>it recovers</i>	تنقذ
<i>autumn</i>	خريف	<i>grain</i>	حب
<i>during which</i>	أثناء	<i>nets, wires</i>	اسلاك
<i>he hunts</i>	يصطاد	<i>flying over</i>	تحوم
<i>cages</i>	أقفاص	<i>pitied, softened</i>	رقاً
<i>sweetening</i>	حلاوة	<i>it fell</i>	سقط
<i>sweetening</i>	عدوية	<i>voice</i>	صوت
<i>tone</i>	الحنان	<i>he enjoys</i>	يتمتع
<i>abundant</i>	غزير	<i>egg</i>	بيض
<i>wise</i>	حكيم	<i>released, freed</i>	أطلق
<i>satisfied</i>	اطمأنت	<i>pigeon</i>	يمامة
<i>chick</i>	فرخ	<i>green</i>	أخضر
<i>it flew</i>	طارت	<i>nest</i>	عش

LESSON THIRTY THREE

إِسْمُ الْأَلَةِ

THE NOUN OF INSTRUMENTS

The *إِسْمُ الْأَلَةِ* or the noun of instruments is a noun derived from triliteral simple root denoting the name of an instrument by which something is performed or an action takes place by using it.

It is formed only from the unaugmented triliteral transitive verbs and is expressed in the following three patterns.

- | | | | | |
|-----|------------|------|-----------|---------------|
| (a) | مِفْعَالٌ | e.g. | مِفْتَاحٌ | <i>key</i> |
| (b) | مِفْعَلٌ | e.g. | مِضْرَبٌ | <i>hammer</i> |
| (c) | مِفْعَلَةٌ | e.g. | مِكَسَّةٌ | <i>broom</i> |

The simple form of this noun is expressed by prefixing *مِ* (with kasrah) to the root of a word (three radical letters). e.g.

فَعَلَ مِفْعَلٌ

There is no difference of gender for these nouns.

- | | | | |
|-----------|------|-----------|-----------------------|
| مِفْعَالٌ | e.g. | مِنْشَارٌ | <i>saw</i> |
| | | مِسنَارٌ | <i>nail, rivet</i> |
| | | مِخْرَاطٌ | <i>plough</i> |
| | | مِثْقَابٌ | <i>drill bit</i> |
| | | مِلْقَاطٌ | <i>pincers</i> |
| | | مِيزَانٌ | <i>balance, scale</i> |
| مِفْعَلٌ | e.g. | مِبرَدٌ | <i>file</i> |
| | | مِنجَلٌ | <i>sickle</i> |
| | | مِقْصَرٌ | <i>scissors</i> |
| | | مِغزَلٌ | <i>spindle</i> |
| | | مِقْبَضٌ | <i>handle</i> |
| | | مِرْجَلٌ | <i>cooking pot</i> |

مَفْعَلَةٌ	e.g.	مِسْطَرَةٌ	<i>foot rule</i>
		مِلْعَقَةٌ	<i>spoon</i>
		مِطْرَقَةٌ	<i>hammer</i>
		مِرْوَحَةٌ	<i>fan</i>
		مِصْفَاةٌ	<i>refinery, filter</i>
		مِكْوَاةٌ-مِكْوَى	<i>iron</i>

The form of فَعَالَةٌ is used in the modern Arabic as a fourth pattern in certain cases. e.g.

غَسَّالَةٌ	<i>washing machine</i>
سَمَاعَةٌ	<i>earphone</i>
ثَلَّاجَةٌ	<i>refrigerator</i>
خَلَّاطَةٌ	<i>mixer, mixy</i>

Besides, these, there are other forms in use. Some of them are as follows:

فِعَالٌ	e.g.	نِطَاقٌ	<i>belt</i>
		ذِرَاعٌ	<i>cubit</i>
فَاعِلَةٌ	e.g.	نَاقِلَةٌ	<i>carrier, transport</i>
		قَاطِرَةٌ	<i>locomotive</i>
		حَاسِبَةٌ	<i>calculator</i>
فَاعُولٌ	e.g.	نَافُورٌ	<i>fountain</i>
		مِطَاطُورٌ	<i>cleaver</i>
فَاعُولَةٌ	e.g.	طَاحُونَةٌ	<i>grinder</i>
		نَافُورَةٌ	<i>fountain</i>
مُفْعَلٌ	e.g.	مُؤَلِّدٌ	<i>generator</i>
		مُحَرِّكٌ	<i>motor</i>
		مُنْبَعٌ	<i>alarm</i>

There are some names of instruments which are not derived from verbs as explained above, but are in use, such as:

فَأَسْ	axe	سِكِّينٌ	knife
شَوْكَةٌ	fork	سَاطُورٌ	cleaver
فَرْجَارٌ	compass	نِطَاقٌ	belt
هَاتِفٌ	telephone	جَرَسٌ	bell

MODEL SENTENCES

- ١ - قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ
- ٢ - فَتَحَتُ الْبَابَ بِالْمِفْتَاحِ
- ٣ - حَرَثَتِ الْأَرْضَ بِالْمِخْرَاطِ
- ٤ - بَرَدَتْ الْحَدِيدَ بِالْمِيزِ
- ٥ - لَعِقَ الطِّفْلُ الطَّعَامَ بِالْمَلْعَقَةِ
- ٦ - تَنْظِفُ الْخَادِمَةُ الْبَيْتَ بِالْمَكْنَسَةِ
- ٧ - الشَّلَاجَةُ مِنْ ضَرُورَاتِ الْبَيْتِ
- ٨ - رَفَعَ الرَّجُلُ السَّمْعَةَ وَقَالَ أَلُو
- ٩ - المِسْطَرَّةُ مِنْ أَهَمِّ أَدْوَاتِ الْكِتَابَةِ
- ١٠ - الحَاسِبَةُ تَسَاعَدُنَا فِي كَثِيرٍ مِنَ الْأُمُورِ

PASSAGE FOR ANALYSIS

يقوم النجار بصنع المقاعد والأبواب والشابيك وأثاث البيوت وغيرها من الخشب في ذلك الآلات جديدة من منشار وميزد ومسحج ومنزعة وغيرها من الآلات.

فالمنشار يقطع به الخشب والميزد يبرد به الحديد والخشب والمسحج يجعل الخشب ناعم الملمس والمنزعة ينزع بها ما اعوج من المسامير. لقد تقدمت صناعة النجارة في العصر الحديث واصبحت فنا يدرس.

VOCABULARY

<i>mirror</i>	مِرآة	<i>art</i>	فَنُّ
<i>key</i>	مِفْتَاح	<i>carpenter</i>	نَجَّار
<i>plough</i>	مِحْرَاط	<i>period</i>	عَصْر
<i>file</i>	مِبْرَد	<i>iron</i>	حَدِيد
<i>spoon</i>	مِلْعَقَة	<i>instruments</i>	آلَات
<i>she cleans</i>	تَنْظِف	<i>helps</i>	تَسَاعِد
<i>broom</i>	مَكْنَسَة	<i>windows</i>	شِبَايِك
<i>refrigerator</i>	ثَلَاجَة	<i>plane</i>	مِسْجَح
<i>necessities</i>	ضُرُورَات	<i>licked</i>	لَعَق
<i>receiver</i>	سَمَاعَة	<i>I ploughed</i>	حَرَثْتُ
<i>ruler</i>	مِسْطَر	<i>iron</i>	حَدِيد
<i>calculator</i>	حَاسِبَة	<i>doors</i>	أَبْوَاب
<i>making</i>	صَنَع	<i>soft, smooth</i>	نَاعِم
<i>benches</i>	مَقَاعِد	<i>smooth</i>	مِلْمَس
<i>windows</i>	شِبَايِك	<i>art, industry</i>	صِنَاعَة
<i>timber</i>	خَشْب	<i>Hello</i>	أَلُو
<i>he cuts</i>	يَقْطَع	<i>saw</i>	مِنْشَار
<i>soft</i>	نَاعِم	<i>developed</i>	تَقَدَّمَ
<i>removes</i>	يَنْزِع	<i>factory</i>	مِصْنَع
<i>nail remover</i>	مَنْزِع	<i>furniture</i>	أَثَاث
<i>nail</i>	مِسْمَار		مَكْتَب
<i>carpentry</i>	نَجَّارَة		

LESSON THIRTY FOUR

حُرُوفُ الْعَطْفِ

THE CONJUNCTIONS

Conjunctions are particles used to join words and sentences like 'and', 'but' etc.

The conjunctions in Arabic are of two types, inseparable and separable. They are:

I INSEPARABLE

- (a) وَ and, while
- (b) فَ and, so, hence
- (c) لِ so that

The use of these conjunctions in sentences is explained below:

- i. وَ is used to join two independent words or sentences. e.g.

قُلْ لَا يَسْتَوِي الْغَيْبُ وَالطَّيْبُ

Say, the impure and good are not equal

قَامَ زَيْدٌ وَهُوَ بَاكِ

Zaid stood up weeping

قَامَ زَيْدٌ وَهُوَ يَبْكِي

Zaid stood up weeping

- ii. وَ appearing between two sentences, of which the second is a nominal sentence, it often means 'while' or used to express a circumstance.
- iii. as a preposition it is used for taking an oath or to swear in the name of God or anything.

وَاللَّهِ إِنَّهُ كَذَلِكَ *By God it is like that*

iv. In the case of **و** being used for joining the simple or chronological order, there are three meanings intended they are:

a. **و** of **مَعِيَّة** or association

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

b. **و** of **التَّرْتِيبُ** or order

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا وَقَالَ الْإِنْسَانُ مَا لَهَا

c. **و** of **عَكْسُ التَّرْتِيبِ** or without any order:

مَا هِيَ إِلَّا حَيَاتِنَا الدُّنْيَا نَمُوتُ وَنَحْيَى

ف i. is used to join two sentences and indicates a development in the narrative

ii. is also used to join two sentences when there is a change of the subject

iii. is used to indicate the order of sequence

دَخَنَ الرَّجُلُ فَيَالِأَوْلَادِ

The man entered followed by the boys

iv. Also used to indicate the reason or consequence of something

شَتَمَنِي فَضَرَرْتُهُ

He scolded me, so I struck him

سُرِقَ فُقِطِعَ *something was stolen, so the hands were cut*

سَهَا فَسَجَدَ *he committed an error, so he performed a sajdah*

فَتَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

And sometimes without such a cause:

الَّذِي خَلَقَ فَسَوَّى وَالَّذِي قَدَّرَ فَهَدَى وَالَّذِي أَخْرَجَ الْمَرْعَى فَجَعَلَهُ غُثَاءً أَحْوَى

- v. the use of **ف** in conditional sentences is in the form of finite clause (see previous lesson)
- vi. is used along with the predicate of a nominal sentence in which **أَمَّا** 'whereas' is used with the subject. e.g.
فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
As for the orphan don't suppress him and the beggar don't chase
- i. is used with a following subjunctive meaning 'so that', 'in order to'. e.g.
جَاءَنِي لِيَطْلُبَ الْمَالَ
He came to me to in order to demand money
 In such a case, the following imperfect verb takes fat-hah

II SEPARABLE

The separable conjunctions are:

- (a) **إِذْ** when, since, because
- (b) **إِذَا** when, if

The above are also used to mean 'behold'. In such a case, they are followed by a verbal sentence in which the subject is either in the nominative or preceded by **ب** e.g.

إِذْ آتَى رَجُلٌ *Behold! a man came.*
إِذَا رَجُلًا / بِرَجُلٍ قَدْ آتَى *Behold! a man had come.*

- (c) **إِنْ** if, whether
وَإِنْ and if, even if, although

لَيْسَ verify if

إِن is also used as a negative particle. In such a case, it is followed by the particle of exception إِلَّا before the predicate.

إِن أَنَا إِلَّا بُشِيرٌ وَنَذِيرٌ

I am none but a giver of good tidings and a warner

وَأَنْ مِنْكُمْ إِلَّا وَارِدُهَا

There is not one of you, but will pass over it

(d) إِلَّا except, if not, otherwise,

as a conjunction, it is preceded by a negative and at the same time acts as a particle of exception, meaning *but*.

لَا إِلَهَ إِلَّا اللَّهُ

There is no god but Allah

(e) إِمَّا (for إِن plus مَا) either,

إِمَّا is followed by أَوْ in the sentence in the meaning of *either or and is repeated in the sentence for the option. e.g.*

قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا

We said O Zul Qarnain, either you punish them or treat them with kindness

(f) أَمَّا as for whereas

it is followed by a nominative and the predicate which is always strengthened by فَ

أَمَّا جَبَلٌ هَمَالِيَا فَهُوَ جَبَلٌ شَامِيخٌ

As for Mount Himalaya, it is a lofty mountain

أَمَّا الْخَادِمُ فَلَقِيتُهُ فِي الطَّرِيقِ

As for the servant, I met him on the road

(g) **أَنْ** that

It is used in verbal sentences. The verb appearing after it is normally in the imperfect subjunctive case and rarely perfect.

طَلَبَ الْقَاضِي أَنْ يَحْضُرَ زَيْدٌ

The judge wanted Zaid to be present

سَمِعْتُ أَنْ ذَهَبَ زَيْدٌ

I heard that Zaid has gone

I more than one verb is governed by **أَنْ**, the verb in the imperfect in used throughout and **أَنْ** is not repeated with each. e.g.

أَمَرَ الْوَزِيرُ أَنْ يَحْضُرَ زَيْدٌ وَيَجْلِسَ بِجَانِبِهِ

The Vazir asked Zaid to be present and sit beside him

كَأَنَّ as though, as if

لِأَنَّ because

أَلَّا (**أَنَّ** plus **لَا**) that not,

لَسْنَا (**لَا** plus **أَنَّ** plus **لِ**) so that not

(h) **لِ** certainly

it is used with a nominal sentence with the noun immediately following it in the accusative. A pronoun also can be suffixed to it to represent a noun. e.g.

أَنَّ + **ي** = **أَنْتِي** or **أَنْي** *certainly I*

أَنَّ + **نَا** = **أَنَا** or **أَنْنَا** *certainly we*

أَنَّ + **كَ** = **أَنْكَ** *certainly you*

أَنَّ + **هُ** = **أَنْهُ** *certainly he*

Other uses are:

كَأَنَّ	as if
كَأَنَّمَا	just as if
لِأَنَّ	because
إِلَّا أَنْ	except that, yet
غَيْرَ أَنْ	except that, yet

- (i) أَوْ (i) or (see 'e' above)
 أَوْ إِمَّا with the subjunctive
- (ii) unless, until that
 قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
they said, we remained for a day or part of a day
- (j) بَيْنَمَا while, when rarely (بَيْنَمَا)
- (k) ثُمَّ then, thereupon
 ظَهَرَتِ الْأَزْهَارُ ثُمَّ الثَّمَارُ
the flowers appeared then the fruits
- (l) حَتَّى until, including, also with a nominal sentence
 حَتَّى أَنْ
 السَّابِّحُونَ حَتَّى الْأَخِيرِ بَلَغُوا غَايَةَ السَّبَاقِ
the swimmers, including the last have reached the end point
- (m) كَيْ in order that, so that
 It is used with a subjunctive
 كَيْلَا in order that no (as negative)
 لِكَيْلَا in order not to

- (n) لَكِنَّ but
 لَكِنَّ is followed by a verb or a noun in the accusative,
 also with pronominal suffixes.
 لَا تَصَاحِبِ الْإِشْرَارَ وَلَكِنَّ الْإِحْيَارَ
- (o) لَمَّا when, after
 it is followed by a perfect or imperfect verb.
- (p) لَوْ is used in conditional sentences to express the sup-
 position or a condition which cannot fulfilled.
 لَوْ أَنَا is used often in the meaning of 'would that' and is
 used before nouns
 وَلَوْ even if
 with negatives it is used as:
 لَوْ مَا if not
 لَوْلَا if not
 لَوْ لَمْ it it was not
- (q) مَا so long as, as long as
 It is often used in compound conjunctions like:
 بَعْدَ مَا after that
 بَيْنَمَا while, at a time when...
 فِيمَا while, within
 قَبْلَ مَا before (with imperfect)
 إِذَا مَا whenever, if ever
 مَتَى مَا whenever, as and when
 كُلَّمَا whenever, as often as

(r) متى when

(s) منذ since

مذ since

(t) أم or

in order to find one out of two or more things

أَسْيَارَةَ رَكِبْتَ فِي سَفَرِكَ أَمْ قَطَارًا؟

Did you travel by car in your journey or by train?

(u) بل but

مَا عَرَفْتُ الْعَذْرَ بِلِ الْوَفَاءِ

MODEL SENTENCES

- ١ - يَزْرَعُ الْفَلَّاحُ الْقَمْحَ تَمَّ يَحْصِدُهُ
- ٢ - أَنَا وَكَأَهْلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا
- ٣ - قُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ
- ٤ - مَا أَشْرَكْنَا وَلَا آبَاؤُنَا
- ٥ - قَالَ قَاتِلْ مِنْهُمْ كَمَ لَبِئْتُمْ قَالَوَا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
- ٦ - تَحْتَاجُ الْأُمَّةُ الَّتِي تَجَارِبُ الشُّيُوخَ وَعِزْمَةَ الشَّبَابِ
- ٧ - انْتَهَى شَهْرُ الصِّيَامِ فَيَايَمُ الْعِيدِ وَاسْتِنَافِ الْعَمَلِ جَادًّا
- ٨ - وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
- ٩ - يَسْتَعْبِشُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلِ
- ١٠ - قُلْ إِنْ تَخَفُوا مَا فِي صُورِكُمْ أَوْ تَبَدُّوهُ يَعْلَمُهُ اللَّهُ

PASSAGE FOR ANALYSIS

جماعة الصحافة

قال المدرس لـخالد وسعيد: نريد أن نكون جماعة الصحافة بالمدرسة وعليكما أن تعلنا عنها في لوحة الاعلان وتسجلا أسماء الراغبين في الاشتراك في الجماعة.

وبعد الإعلان عن الجماعة قدم سالم وظافر وأيمن الي المشرفين وقيدوا اسماءهم وفي اليوم التالي تقدم صالح فعدنان فمروان وسجلوا اسماءهم في سجل الجماعة وفي اليوم الثالث جاء فهد ثم عاطف ثم أكرم وانضموا الي الجماعة. وفي الاجتماع الأول لجماعة الصحافة رحب المعلم بأعضاء الجماعة وقال لهم علينا أن نعد صحيفة المدرسة ونعاون في كتابة موضوعاتها لتخرج في شكل لائق ومشرف وتظهر ألوان النشاط بالمدرسة وأخبارها وتشتمل علي بعض الموضوعات العلمية والأدبية. ظهرت الصحيفة وكانت عنوانا طيبا للمدرسة.

VOCABULARY

<i>impure, dirty</i>	خيث	<i>magazine, journal</i>	صحافة
<i>he weeps</i>	يبكي	<i>you announce</i>	تعلن
<i>fundamentals</i>	قواعد	<i>board</i>	لوحه
<i>it quaked</i>	زلزل	<i>register</i>	سجل
<i>weight, burden</i>	ثقل	<i>desirous, interested</i>	راغب
<i>he scolded</i>	شتم	<i>participation</i>	اشتراك
<i>he erred</i>	سهى	<i>announcement</i>	اعلان
<i>he received</i>	تلقى	<i>person in charge</i>	مشرف
<i>he corrected</i>	سوى	<i>noted down</i>	قيد
<i>grazing land</i>	مرعى	<i>following</i>	تالي
<i>beggar</i>	سائل	<i>third</i>	ثالث
<i>giver of good news</i>	بشير	<i>joined</i>	انضموا
<i>warner</i>	نذير	<i>meeting</i>	اجتماع
<i>passer-by</i>	وارد	<i>he welcomed</i>	رحب
<i>biggest</i>	شامخ	<i>members</i>	اعضاء
<i>proudly</i>	مرحاً	<i>we prepare</i>	نعدّ
<i>collectively</i>	جميعاً	<i>we cooperate</i>	نتعاون
<i>the first</i>	الأول	<i>topics</i>	موضوعات
<i>most disgraced</i>	أذلّ	<i>befitting manner</i>	شكل لائق
<i>honourable</i>	أعزّ	<i>it presents, appears</i>	تظهر
<i>those who ask for</i>	سائلين	<i>varieties, kinds</i>	الوان
<i>same</i>	مساء	<i>activity</i>	نشاط
<i>we killed, destroyed</i>	أهلكنا	<i>topic</i>	عنوان
<i>we make, set up</i>	نكون	<i>scientific</i>	علمية

LESSON THIRTY FIVE

الْحَالُ

THE STATE

الْحَالُ is a noun in the indefinite accusative expressing the state, circumstances or the condition of the subject or the object or both at the time of the occurrence of an action and the subject or the object which makes the condition evident are known as صَاحِبِ الْحَالِ. The صَاحِبِ الْحَالِ is normally a definite noun. It is a description used in addition to denote the condition of something expressed in response to a question like كَيْفَ؟ *how*, like صَرَبْتُ اللَّصْرَ مَكْتُوفاً. *I have beaten the thief tied down.*

The حَال has three characteristics, namely,

- description وَصْفٌ
- an expression being made additionally to indicate the state, the circumstance in which the action took place or was performed فَضْلَةٌ
- relevant expression in response to a question كَيْفَ؟ e.g.

وَلَا تَمْشِ فِي الْأَرْضِ مَرْحًا
فَأَنْفِرُوا نُبَاتٍ أَوْ أَنْفِرُوا جَمِيعًا
وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

The حَال must be indefinite. In case the same is expressed in the definite form, it is to be considered as in definite, like:

أَدْخَلُوا الْأَوَّلَ فَالْأَوَّلَ

The صَاحِبِ الْحَالِ must be a definite noun and specified, or if it is a common noun, it must be placed after the حَال. e.g.

تُعَا ابْنَارَهُمْ تُخْرِجُونَ
فِي أَرْبَعَةِ أَيَّامٍ سِوَاءٍ لِلْسَّانِلِينَ

Strengthened by the implied pronoun in the verb, it is specified by its relation to the word.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ

We have not destroyed any village except when they are warned

THE STATE OF THE SUBJECT:

جَاءَ وَلَدٌ يَسْعَى

The came running

جَاءَتْ بِنْتُ تَيْكِي

The girl came weeping

عَادَ الْجَيْشُ ظَافِرًا

The army returned victorious

لَا تَشْرَبِ الْمَاءَ كَذِبًا

Don't drink the water which is impure

عُدْنَا مِنَ الرَّحْلَةِ مَتْعَبِينَ

We returned from the journey tired

وَلَّى مُذْبِرًا وَلَمْ يَعْقُبْ

He turned back and did not return

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

Hold fast to the rope of Allah jointly

وَيَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا

And they remember Allah standing and sitting....

اشْتَرَيْتُ الْكِتَابَ مُجَلَّدًا

I purchased the book which was hard bound

وَمَا خَلَقْنَا السَّمَاءَ الْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ

We have not created the heaven and the earth and that which is between them playfully

THE STATE OF THE OBJECT:

The object is often expressed in the form of passive participle.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

Oh Prophet! we have sent you as a witness and as a giver of good tidings and as a warner

خَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

He went out of it afraid and pursuing

أَرَى الشُّوَارِعَ مَزْدَحْمَةً

I saw the streets crowded

هَذَا الْهَيْلَالُ طَالِعًا

Here is the crescent rising!

The الحال is expressed in the following forms:

- (i) The الحال 'state' is expressed by a word and not as a phrase or a sentence. In such a case, the الحال must agree with the صاحب الحال in gender and number.

الحال المفرد **As a word:**

ذَهَبْتُ إِلَى الْمَدْرَسَةِ مَاشِيًا	<i>I went to the school <u>walking</u></i>
ذَهَبَتْ إِلَى الْمَدْرَسَةِ مَاشِيَةً	<i>She went to the school <u>walking</u></i>
ذَهَبْنَا إِلَى الْمَدْرَسَةِ مَاشِيَاتٍ	<i>They went to the school <u>walking</u></i>
ذَهَبْنَا إِلَى الْمَدْرَسَةِ مَاشِينَ	<i>We went to the school <u>walking</u></i>
أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا	<i>Help your brother whether he is <u>wrong</u> or <u>wronged</u></i>

- (ii) The الحال expressed by a sentence (nominal or verbal). In such a case, the الحال is connected with the صاحب الحال by the conjunction و and it is known as أو الحال or with a pronoun representing them or with both.

جَاءَ زَيْدٌ وَأَبُوهُ بَاكِئًا	<i>Zaid came <u>while</u> his father was weeping</i>
حَفِظْتُ الْقُرْآنَ وَأَنَا صَغِيرٌ	<i>I memorised the Qur'an while I was young</i>
وَصَلْتُ إِلَى مَكَّةَ وَالشَّمْسُ تَغْرُبُ	<i>I reached Makkah (at a time) when the sun was setting</i>
خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ	<i>They went out of their houses in the hundreds</i>
يَعَجِبُنِي الصَّانِعُ وَسِعَارُهُ الْإِتْقَانُ	<i>I am impressed by the manufacturer whose symbol is expertise</i>

- (iii) The الحال can also be placed before the صاحب الحال in certain cases, when it is in definite form.

مَاطِعًا بَزْغَ الْقَمَرِ	بَزْغَ مَاطِعًا الْقَمَرِ
	جَاءَنِي مَاتِلًا الطَّلَابُ

or when the صاحب الحال is described by an adjective or followed by a genitive.

جاءني مستأذنا في الخروج طالب مواظب

جاءني مهندس شركة مستشيراً

PASSAGE FOR ANALYSIS

اقبل مروان على ابيه حزيناً، فنظر اليه الوالد متعجباً وقال: أراك يا مروان حزيناً، ماذا جرى يا بني؟ قال: لقد بحثت يا والدي عن قلمي ولم أجده. قال الوالد: ان القلم يا مروان في حجرتك، واذا بحثت وصبرت في بحثك فستجد القلم.

اجلس يا بني هادئاً، واستمع الي هذه القصة مصغياً. انهزم احدى القواد في معركة وجلس القائد مهموماً بجوار صخرة كبيرة، وهو لا يدري ما يفعل ورفع رأسه فشاهد نملة تحاول أن تتسلق صخرة ولكنها تقع وتأمل القائد فشاهد النملة صابرة غير يائسة تعود ثم تعود واخيراً اجتازت الصخرة سعيدة.

رجع القائد الي جنوده مسرعا وجمعهم ونظم صفوفهم وحارب اعداءه وفاز بالنصر

قال مروان شكراً يا أبي: وقام مسرعا وبحث عن القلم صابراً حتى وجده وعاد الي ابيه مسروراً وقال: لقد تعلمت الدرس مفيداً.

VOCABULARY

<i>came</i>	اقبل	<i>ranks</i>	صفوف
<i>sad, worried</i>	حزينا	<i>he fought</i>	حارب
<i>surprisingly</i>	متعجبا	<i>he succeeded</i>	فاز
<i>it happened</i>	جرى	<i>became victorious</i>	انتصر
<i>I searched</i>	بحثت	<i>happily</i>	مسرورا
<i>you will get</i>	تجد	<i>I learnt</i>	تعلمت
<i>quietly</i>	هادئا	<i>useful</i>	مفيد
<i>listen</i>	استمع	<i>taking leave</i>	مستأذنا
<i>carefully</i>	مصفا	<i>company</i>	شركة
<i>was defeated, lost</i>	انهزم	<i>soldier</i>	جندي
<i>commander</i>	قائد ج قواد	<i>patiently</i>	صابرا
<i>near</i>	جوار	<i>returned</i>	عاد
<i>rock</i>	صخرة	<i>head</i>	رأس
<i>not knowing</i>	لا يدري	<i>story</i>	قصة
<i>an ant</i>	نملة	<i>enemies</i>	أعداء
<i>clings, climbs</i>	تتسلق	<i>I find you</i>	أراك
<i>it falls</i>	تقع	<i>regular</i>	مواظب
<i>losing hope</i>	يائسة	<i>noticed, saw</i>	شاهد
<i>it returns</i>	تعود	<i>consultant</i>	مستشار
<i>crossed over</i>	اجتازت	<i>war, fight</i>	معركة
<i>happily</i>	معيدة	<i>success</i>	نصر
<i>he returned</i>	رجع	<i>thought over</i>	تأمل
<i>quickly</i>	مسرعا	<i>taking leave</i>	خروج
<i>he arranged</i>	نظم		

LESSON THIRTY SIX

الإِسْتِثْنَاءُ

THE EXCEPTION

The exception الإِسْتِثْنَاءُ is expressed by a number of particles known as أَدَاةُ الإِسْتِثْنَاءِ and the noun following it is known as المُسْتَثْنَى or the noun excepted, which will be different from the other nouns mentioned in the sentence before the particle. These nouns from which something is excepted are known as مِنْهُ المُسْتَثْنَى. The particles of exception are nouns, verbs and prepositions in their sense of meaning when used to except something in a sentence.

In this way, the الإِسْتِثْنَاءُ or the exception means to except a noun appearing after the particle from the purview of the noun appearing before the particle as it does not belong to it. The الإِسْتِثْنَاءُ or exception can be classified into two categories, namely:

- (a) where the noun excepted is part of the thing from which it is excepted, known as الإِسْتِثْنَاءُ الْمُتَّصِلُ e.g.

ذَهَبَ الْاَوْلَادُ اِلَّا زَيْدًا *The boys went, except Zaid*

فَشَرِبُوا مِنْهُ اِلَّا قَلِيْلًا مِنْهُمْ *The drank from it except a few among them*

In the case of a statement in the negative it is preferably expressed in the الرَّفْعُ and النَّصْبُ is also permissible. e.g.

وَلَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ اِلَّا اِمْرَاَتُكَ

No one among you should turn except your wife

مَا فَعَلُوْهُ اِلَّا قَلِيْلٌ مِنْهُمْ *None did it except a few among them*

- (b) where the noun excepted is not of the same category from which it is excepted, known as الإِسْتِثْنَاءُ الْمُنْقَطِعُ.

In the case of الإِسْتِثْنَاءُ الْمُنْقَطِعُ the noun excepted is expressed in the accusative.

لِكُلِّ دَاءٍ دَوَاءٌ إِلَّا الْمَوْتَ For every disease there is
 medicine except the death

as death is different from the disease in its kind.

حَضَرَ الطَّلَابَ إِلَّا الْمُدْرَسَ The students were present except
 the teacher

مَا فِيهَا أَحَدٌ إِلَّا حِمَارًا There is none in it except a donkey

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا ابْنِيسَ
 The Angels, all of them prostrated except the Iblis

مَا بِهِمْ مِنْ نِعْمَةٍ إِلَّا اتِّبَاعَ الظَّنِّ
 There is nothing favourable to them except their being wishful

If the noun excepted is placed first, it must necessarily be in the accusative case. e.g. مَا قَامَ إِلَّا زَيْدًا الْقَوْمُ

The particles of exception are:

إِلَّا	except	(particle)
غَيْرَ	other than	(noun)
مِوَى	except	(noun)
خَلَا	except, save	(verb)
عَدَا	excepting	(verb)
حَاشَا	except, God forbid!	(verb)

In the case of **إِلَّا** the noun excepted takes the accusative case and it must precede a complete sentence in the affirmative and is expressed in three ways:

- (1) When the sentence is in the affirmative and the **مُسْتَعْنَى مِنْهُ** is mentioned. e.g.

قَرَأْتُ صُحُفَ الْيَوْمِ إِلَّا صَحِيفَةً
 I read today's newspapers except one newspaper

يَغْفِرُ اللهُ الذَّنُوبَ كُلَّهَا إِلَّا الشِّرْكَ
Allah forgives all sins except the shirk

- (2) When the statement is in the negative and the noun from which something is excepted is not mentioned, in such a case, the مُسْتَعْنَى or the noun excepted will appear as per its position in the sentence as the predicate or it is permissible to express it in the accusative case or it may take the case ending of the مُسْتَعْنَى مِنْهُ when it is used as the subject or the direct object of a sentence.

١ - وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ فَذَخَلْتُ مِنْ قَبْلِهِ الرَّسُولُ
 ٢ - هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ
 ٣ - مَا تَعْلَمُهُمْ إِلَّا قَلِيلٌ
 ٤ - إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

- (3) If the sentence is in the negative and the مُسْتَعْنَى مِنْهُ is mentioned, it is permissible to express the same in the accusative or as per the position of the مُسْتَعْنَى مِنْهُ in its case ending as if it is the بَدَلٌ or the substitute.

١ - لَمْ يَسَافِرِ الطَّلَابُ فِي عِطْلَةِ الصَّيْفِ إِلَّا بَعْضَهُمْ
 ٢ - لَا أَعْجَبُ بِالمَسْرَحِيَّاتِ إِلَّا الِاهْدَافَ مِنْهَا
 ٣ - مَا قُلْتُ إِلَّا كَلِمَةَ الْحَقِّ
 ٤ - وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ
 ٥ - لَا تَعْتَمِدْ إِلَّا عَلَى ذِي ثِقَةٍ
 ٦ - مَا جَاءَ أَحَدٌ إِلَّا بِلَالٍ / بِلَالٍ

If the مُسْتَعْنَى مِنْهُ is dropped (not mentioned), then the noun excepted will appear in accordance with its position or placement in the sentence.

The particles of exception **إِلَّا** **إِلْمْتِثْنَاء** except **إِلَّا** are of three kinds:

- i. Particles which take the noun excepted in the accusative.
- ii. Particles which take the noun excepted in the genitive.
- iii. Particles which govern the noun excepted in both the accusative and genitive cases.

In the case of the particles of exception **غَيْرَ** and **مِوَى**, the nouns excepted are normally in the genitive case by *idhafa* but the particles **غَيْرَ** and **مِوَى** themselves take the case ending of the noun as explained above, as in the case of **إِلَّا** . e.g.

قَامَ الْقَوْمَ مِوَى زَيْدٍ *the people stood except Zaid*
 قَامَ الْقَوْمَ غَيْرَ زَيْدٍ *the people stood except Zaid*

When the statement is in the affirmative and the **مُسْتَعْنَى مِنْهُ** is mentioned, it takes fat-hah. e.g.

فَارَزَ السَّبَّاحُونَ غَيْرَ سَبَّاحٍ

When the statement is in the negative and the **مُسْتَعْنَى مِنْهُ** is mentioned, it takes the **نَصْبٍ** or will follow the nouns as a substitute or **بَدَلٌ** like:

- ١ - مَا فَارَزَ السَّبَّاحُونَ غَيْرَ سَبَّاحٍ أَوْ مِوَى سَبَّاحٍ
- ٢ - مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ
- ٣ - مَا جَاءَ غَيْرَ زَيْدٍ
- ٤ - مَا سَأَلْتُ غَيْرَ مَا جِئْتُ

The particles of exception **عَدَا** and **خَلَا** and **حَاشَا** are used both as verbs as well as prepositions. The nouns excepted will become accusative in the first and genitive in the latter respectively e.g. **as verb:**

تَدَوَّرُ الْأَلَاتُ بِالْكُهْرَبَاءِ خَلَا قَلِيلًا مِنْهَا
 تَدَوَّرُ الْأَلَاتُ بِالْكُهْرَبَاءِ عَدَا قَلِيلًا مِنْهَا
 تَدَوَّرُ الْأَلَاتُ بِالْكُهْرَبَاءِ حَاشَا قَلِيلًا مِنْهَا

In case these particles are used as prepositions, the above sentences will be expressed with the noun excepted in the genitive. e.g.

as preposition:

تَدُورُ الْأَلَاتُ بِالْكَهْرَبَاءِ خَلَا قَلِيلٍ مِنْهَا
 تَدُورُ الْأَلَاتُ بِالْكَهْرَبَاءِ عَدَا قَلِيلٍ مِنْهَا
 تَدُورُ الْأَلَاتُ بِالْكَهْرَبَاءِ حَاشَا قَلِيلٍ مِنْهَا

Sometimes the particles *عَدَا* and *خَلَا* are preceded by the negative particles and in that case, the nouns excepted are expressed in the accusative. e.g.

or أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهُ بِاطِلٍ
 أَلَا كُلُّ شَيْءٍ مَا عَدَا اللَّهُ بِاطِلٍ

and this does not happen in the case of *حَاشَا* .

لَا يَكُونُ, *لَيْسَ*, *مَا خَلَا*, *مَا عَدَا* etc. always govern the noun excepted in the accusative. e.g.

قَامُوا مَا عَدَا زَيْدًا They got up other than Zaid
 قَامُوا مَا خَلَا زَيْدًا They got up other than Zaid
 قَامُوا وَلَا يَكُونُ زَيْدًا They got up, Zaid may not
 قَامُوا لَيْسَ زَيْدًا They got up, not Zaid
 مَا أَتَهَرَ الدَّمُ وَذَكَرَ اسْمَ اللَّهِ عَلَيْهِ فَكُلُّوا، لَيْسَ الْمَسْنُ وَالظَّفَرَ

MODEL SENTENCES

- ١ - وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ
- ٢ - لَا تَحْصِلْ بِأَحَدٍ إِلَّا الْمُدْبِرَ / الْمُدْبِرِ
- ٣ - لَا تَطْلُبِ إِلَّا حَامِدًا
- ٤ - قَرَأْتُ الْكِتَابَ كُلَّهُ إِلَّا عَشْرَ صَفَحَاتٍ مِنْهُ
- ٥ - نَامُوا مَا خَلَا زَيْدًا
- ٦ - أَثْمَرَتِ اشْجَارُ الْحَدِيقَةِ إِلَّا شَجْرَةً
- ٧ - طَارَتِ الْعَصَافِيرُ مِنَ الْعَشِّ إِلَّا عَصْفُورَيْنِ صَغِيرَيْنِ
- ٩ - صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

PASSAGE FOR ANALYSIS

الطريق النبيل

لعل مبدأ الغاية تبرّر الوسيلة وهو وحده المسئول عن الكوارث التي حاقت بالعالم جيلاً بعد جيل. ان ساسة العالم وقادته الا قليلا منهم ساروا علي هذا المبدأ مخدوعين بأنه ليس سوي أقرب الطرق التي توصلهم الي غاياتهم ولكنهم لا ينظرون منه الا بطريق موحل لا يوصل الي غاية شريفة.

وذلك لأن الطريق الملتوي لا يوصل أبدا الي الخير فالغايات النبيلة ليست من الضعة حتى تقبل أن يوصل اليها طريق غير نبيل. والخير في ذاته هو الطريق والغاية النبيلة. يجب أن يحظم القادة والزعماء مبدأ " الغاية تبرّر الوسيلة" وعندئذ تختفي أساليب الكذب والخداع والتعاني والعدوان ولا يحكم العالم شيء الا اسلوب الصراحة والتعاون واحترام حقوق الشعوب ولن يتبقى امام الجميع طرق خلا طريق واحد نظيف اذا اوصلنا الي الخير العام فهو الهدف: وان لم يوصلنا الي اصلاح صريح، فحسب العالم انه سار في طريق خال من الشر.

VOCABULARY

<i>little, few</i>	قليل	<i>source, means</i>	وسيلة
<i>he turns</i>	يلتفت	<i>responsible</i>	مسئول
<i>disease</i>	داء	<i>calamities</i>	كوارث
<i>gift, bounty</i>	نعمة	<i>generation</i>	جيل
<i>assumption</i>	ظنّ	<i>policy makers</i>	ساسة
<i>associating with Allah</i>	شرك	<i>followed</i>	ساروا
<i>passed</i>	خلت	<i>deceived</i>	مخدوعين
<i>mention</i>	ذكر	<i>it will take them</i>	توصلهم
<i>holiday</i>	عطلة	<i>they succeed</i>	يظفرون
<i>drama</i>	مسرحيات	<i>honourable</i>	شريفة
<i>purpose, theme</i>	هادف	<i>deviated</i>	الملتوي
<i>word</i>	كلمة	<i>ignoble</i>	ضعة
<i>mercy</i>	رحمة	<i>in itself</i>	في ذاته
<i>you depend</i>	تعتمد	<i>he does away, shatters</i>	يحطم
<i>trustworthy</i>	ذي ثقة	<i>leaders</i>	زعماء
<i>swimmers</i>	سباحون	<i>evil</i>	شر
<i>rotates</i>	تدور	<i>free from</i>	خال
<i>instruments</i>	آلات	<i>objective, aim</i>	هدف
<i>electricity</i>	كهرباء	<i>all</i>	جميع
<i>false</i>	باطل	<i>rights</i>	حقوق
<i>noble</i>	نبيل	<i>noble</i>	نبيل
<i>basis, principle</i>	مبدأ	<i>ignoble</i>	غير نبيل
<i>objective</i>	غاية	<i>faces, confronts</i>	تعاني
<i>justifies</i>	تبرر	<i>aggression, enmity</i>	عدوان

LESSON THIRTY SEVEN

التصغيرُ

THE DIMINUTIVE

The diminutive or *إِسْمُ التَّصْفِيرِ* is a *مُعْرَبٌ* (declinable) noun in which a change is brought about for a particular purpose. The *تصغير* is expressed in the pattern of *فُعَيْعِلٌ* from the trilateral nouns and *فُعَيْعِلٌ* from the quadrilateral nouns. The use of the diminutive is as follows:

- (a) to indicate the smaller size of something. e.g.

جُبَيْلٌ	<i>a small</i>	(from جَبَلٌ)
نُهَيْرٌ	<i>a small river</i>	(from نَهْرٌ)
مُنِيرٌ	<i>a small house</i>	(from مَنْرَلٌ)
كُوكِبٌ	<i>a small star</i>	(from كَوْكَبٌ)

- (b) to belittle the position of a person or a thing:

شُؤَيْعِرٌ	<i>a poetster</i>	(from شَاعِرٌ)
صُؤَيْعٌ	<i>a small maker</i>	(from صَانِعٌ)

e.g.

لَيْسَ هَذَا بِشَاعِرٍ وَلَكِنَّهُ شُؤَيْعِرٌ

He is not a poet but a poetster

أَنَّهُ صُؤَيْعٌ غَيْرٌ مَتَمَكِّنٌ مِّنْ صُنْعِهِ

He is only a small maker, not proficient in making

- (c) to reduce or indicate decrease in the number of a thing

خُطَيَّاتٌ	<i>a few small step</i>	(from خُطْوَةٌ)
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بَيْنَكَ وَبَيْنَ الْعَابَةِ خُطَيَّاتٌ

Between you and the destination there are a few small steps

- (d) to indicate the closeness of time

قُبَيْلٌ	<i>just before</i>	(from قَبْلٌ)
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بُعَيْدٌ	<i>little after</i>	(from بَعْدٌ)
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تعود الطيور الي عشاشها قبيل الغروب
لقينا الوزير بعيد الظهر

- (e) to indicate the closeness of a place

قُرْبَبَ *very near to* (from قُرْبَ)

بُعَيْدَ *little away from* (from بَعْدَ)

مَدْرَسَةُ الْقَرْيَةِ قُرْبِ الْمَسْجِدِ

مَدِينَةُ جِيزَةَ بُعَيْدَ الْقَاهِرَةِ

- (f) to indicate the authenticity of or endearment of someone

خُدُوا نَصْفَ دِينِكُمْ عَنْ هَذِهِ الْحُمَيْرَاءِ

مَا أَحَبُّكَ إِلَيَّ يَا بُنَيَّ

The diminutive is expressed in these forms, namely **فُعَيْلٌ**, **فُعَيْلٌ** and **فُعَيْعَيْلٌ** by giving DHamzah to the first letter, fat-hah to the second letter and adding **ي** before the last letter as explained below:

I فُعَيْلٌ

- a. is expressed from nouns with three consonants:

عُمَيْرَ *young Umar* (from عُمَرَ)

كُلَيْبَ *a small dog* (from كَلْبَ)

بُؤَيْبَ *a small door* (from بَابَ.)

تُمَيْرَ *a small date fruit* (from تَمْرَ)

- b. The feminine ending of a noun is normally retained in the diminutive.

نُخَيْلَةَ *a small date palm* (from نَخْلَةَ)

قُلَيْعَةَ *a fortress* (from قَلْعَةَ)

شُجَيْرَةَ *a sapling* (from شَجْرَ)

- c. the diminutive of feminine nouns without the feminine ending ة take the ending with the ة .

هِنْدَةٌ	<i>small Hinda</i>	(from هِنْدٌ)
شَمْسَةٌ	<i>small sun</i>	(from شَمْسٌ)
دَوِيرَةٌ	<i>small house</i>	(from دَارٌ)
أُذَيْنَةٌ	<i>small ear</i>	(from أُذُنٌ)

As explained above, the nouns with feminine endings such as the ة, the alif al-maqsoorah يـ, the alif al-mamdoodah ء and the endings with ان will get these suffixes and the additional letters retained in the diminutive and the letter after the ي of diminutive will not be given kasrah (as فَعْيِلَةٌ).

If the noun in which the third letter (radical of the root) is elided and the noun is expressed with two letters only, it is restored when expressed in the diminutive. e.g.

أَبِيٌّ	<i>beloved father</i>	(from أَبٌ)
أَخِيٌّ	<i>beloved brother</i>	(from أَخٌ)
وَهْبَةٌ	<i>small gift</i>	(from هِبَةٌ)
وَصِيلَةٌ	<i>a source</i>	(from صَيْلَةٌ)

In the derived nouns which are expressed with additional letters, the diminutive is formed after removing the additional letters. It is known as الترخيم or apocoporation. e.g.

حَمِيدٌ	<i>young Hamid</i>	(from حامد)
مُؤِيدٌ	<i>little blackish</i>	(from أسود)
خُطِيلٌ	<i>young Akhtal</i>	(from أخطل)

Similarly, the broken plural nouns in the form of أَفْعَالٌ are made diminutive as follows:

أَصْيَابٌ	<i>small companions</i>	(from أصحاب)
أَنْهَارٌ	<i>small rivers</i>	(from أنهار)
أَعْيِمَدَةٌ	<i>small pillars</i>	(from أعمدة)
أَحْيَابٌ	<i>beloved</i>	(from أحباب)

As for those broken plural nouns which are not in the above forms, the diminutive is formed on the basis of its singular and then suitably made plural. e.g.

ذَرَاهِمَاتٌ	<i>few Dirhams</i>	(from دِرْهَمٌ)
جَبَلَاتٌ	<i>small mountains</i>	(from جَبَلٌ)
غُوثٌ مُؤْمِنٌ	<i>small boys</i>	(from غُلْمَةٌ)

II فُعَيْعِلٌ

It is expressed from nouns with four letters:

مُسَلِيمٌ	<i>a small Muslim</i>	(from مُسْلِمٌ)
مَلْعِبَةٌ	<i>a small playground</i>	(from مَلْعَبٌ)
مَسْجِدٌ	<i>a small mosque</i>	(from مَسْجِدٌ)
بُلْبُلٌ	<i>a small bird</i>	(from بُلْبُلٌ)

III فُعَيْعِيلٌ

It is expressed from nouns with more than four letters with a long vowel before the last letter.

عَصْفِيرٌ	<i>a small bird</i>	(from عَصْفُورٌ)
مُلَيْطَانٌ	<i>a small Sultan</i>	(from مَلْطَانٌ)
حَمِيرَاءٌ	<i>a small fair girl</i>	(from حَمِيرَاءٌ)
قُنَيْدِيلٌ	<i>a small lamp</i>	(from قُنْدِيلٌ)

Usually, in the case of nouns with four letters, the last letter is removed from the diminutive. This is known as تصغير الترخيم e.g.

غَيْدِيلٌ	<i>small nightingale</i>	(from عندليب)
مُفْرِجٌ	<i>a small quince</i>	(from مَفْرَجٌ)
قُرَيْطَسٌ	<i>a piece of paper</i>	(from قُرْطَاسٌ)

There are nouns with four radical letters and have a feminine ending or the alif al-maqsoorah or the alif al-mamdoodah or an additional ان. These are also considered as nouns with four letters for making the diminutive. e.g.

Nouns ending with ة :

مُسَيِّمَةٌ	<i>a small muslim (f)</i>	(from مسلمة)
مُسَيِّطَرَةٌ	<i>a small foot rule</i>	(from مسطرة)

Nouns ending with اء :

أَرْبِيعَاءٌ	<i>wednesday</i>	(from اربعاء)
خُنَيْفَسَاءٌ	<i>a small scarab</i>	(from خنفساء)

Nouns ending with ان :

تُرَيْجِمَانٌ	<i>interpreter</i>	(from ترجمان)
زُعَيْفِرَانٌ	<i>saffron</i>	(from زعفران)

Nouns with additional ا or weak letters:

The diminutive of nouns in which the second radical is an additional ا, is changed into و :

سُوَيْلِمٌ	<i>sound one</i>	(from سالم)
فُوَيْطِمَةٌ	<i>young Fathima</i>	(from فاطمة)

If the second radical letter is a weak letter changed into an alif from the original ي or و in the diminutive, the original letter will be restored.

بُوَيْبٌ	<i>a small door</i>	(from باب)
تُوَيْجٌ	<i>a small crown</i>	(from تاج)
قُوَيْمَةٌ	<i>a little tall</i>	(from قامة)

Similarly, غَيْبٌ *a small defect* (from عاب) ع ي ب

If the second letter is originally و or ي it is retained in the diminutive.

عَوِيدٌ *a small stick* (from عود)

جَوِيرِبٌ *a small pot* (from جَوْرِب)

Similarly,

بَيْبَةٌ *a small house* (from بيت)

سَيْفٌ *a small sword* (from سيف)

عَيْنَةٌ *small eye* (from عين)

The derived nouns in which و or ي is not original (changed from another weak letter), the original letter is restored in the diminutive. e.g.

مَيْقِنٌ *of some belief* (from مُوقِنٌ)

مَيْسِرٌ *a bit easier* (from مومسِر)

مُوَيْرِنٌ *a small scale* (from ميزان)

خَيْبَلَةٌ *a small trick* (from حيلة)

If the third letter in a noun is a weak letter ي, it is retained and assimilated in the ي of the diminutive. e.g.

سُرَيْرٌ *a small cot* (from سُرِير)

كُثَيْرٌ *a little more* (from كَثِير)

If the second and third letters are the same and expressed double in the noun, in its diminutive they are separated by the ي of the diminutive. e.g.

دَبَيْبٌ *young bear* (from دَبٌّ)

هُرَيْرَةٌ *kitten* (from هِرَّة)

سُكَيْكِنٌ *a small knife* (from سِكِّين)

سَلَيْلِمٌ *a small ladder* (from سَلَم)

The همزة الوصل in the nouns is elided in the diminutive
e.g.

بُنَيَّ	<i>Oh my son!</i>	(from ابن)
فُرَيْئَةٌ	<i>young woman</i>	(from امرأة)

But, if the third letter is و or ي, it is changed into ي and assimilated into the ي of the diminutive and if it is originally alif ا, but changed into the simple form as a weak letter it is restored. e.g.

عَصِيَّةٌ	<i>a small stick</i>	(from عصا)
غَرِيْبٌ	<i>a small crow</i>	(from غراب)
حُطْبَةٌ	<i>a small step</i>	(from خطوة)
نُدِيَّةٌ	<i>a small club</i>	(from ندوة)
مُطَيَّرٌ	<i>a small airport</i>	(from مطار)
مُقَيِّلٌ	<i>a brief article</i>	(from مقال)
حُسَيْدٌ	<i>a bit jealous</i>	(from حسود)
جُدِيَّةٌ	<i>a small firebrand</i>	(from جذوة)
كُرَيْمٌ	<i>a little nobler</i>	(from كريم)

The diminutive cannot be expressed from all nouns as some are meant for expressing respect and regard and some nouns have delicate meanings from which a diminutive cannot be expressed, like the names or Attributes of Allah, names of Prophets and messengers and the names of days or months and the like.

LESSON THIRTY EIGHT

النَّسَبُ

THE RELATIVE ADJECTIVE

The relative adjective or the النسب is formed by suffixing يّ (mushaddad) to a noun or an adjective preceded by kasrah to indicate the relationship of the person or the thing governed by it with the original noun. It is frequently formed from geographical and other names such as the occupation, tribe, city etc. If the noun is feminine ending with ة, it is dropped before suffixing the ي, like, مِصْرِيّ Egyptian, سُودَانِيّ Sudanese, هِنْدِيّ Indian, ثَقَافِيّ Cultural, بَصْرِيّ Basarite and so on.

The relative adjective is used to denote a number of things, namely,

(a) Nationality

هِنْدِيّ	Indian	(from الهند)
مِصْرِيّ	Egyptian	(from مصر)

(b) Nativity

مَكِّيّ	Makkan	(from مكة)
مَدِينِيّ	Madinite	(from مدينة)
قَاهِرِيّ	Cairovite	(from قاهرة)

(c) Religion

إِسْلَامِيّ	Islamic	(from اسلام)
مَسِيحِيّ	Christian	(from مسيحية)

(d) Profession

زِرَاعِيّ	agricultural	(from زراعة)
تِجَارِيّ	commercial	(from تجارة)

(e) **Attributive**

ذهبي	golden	(from ذهب)
فضي	silver	(from فضة)
بري	surface	(from بر)

The relative adjectives of different nouns are formed as explained below:

- i. the feminine ة in nouns is dropped when the noun is made a relative adjective. e.g.

زهري	floral	(from زهرة)
هندسي	engineering	(from هندسة)
الإسكندري	Alexandrian	(from الإسكندرية)

- ii. In the case of nouns which are مقصور, in which the third, fourth or fifth letter is al-alif al-maqsoorah:

- (a) Al-alif al-maqsoorah in nouns changed into و, if it is the third letter in the noun. e.g.

نشوي	(from نشا)
قنوي	(from قنا)

- (b) If the al-alif al-maqsoorah is the fourth letter in the noun and the second letter is mutaharrik, the alif is dropped. e.g.

كندي	Canadian	(from كندا)
بردي		(from بردي)

If the second letter of the above nouns is saakin, the alif may either be dropped or changed into و or an additional alif is placed before the و. e.g.

طَنْطِي	Tanta	(from طَنْطَا)
طَنْطَوِي	"	(from طَنْطَا)
طَنْطَاوِي	"	(from طَنْطَا)
بَنْهِي	Banha	(from بَنْهَى)
بَنْهَوِي		(from بَنْهَى)
بَنْهَاوِي		(from بَنْهَى)

- (c) If the al-alif al-maqsoorah is the fourth letter or more, the alif is dropped. e.g.

امْرِيكِي	American	(from امْرِيكَا)
فْرَنْسِي	French	(from فْرَنْسَا)
مُسْتَشْفِيّ	Hospital's	(from مُسْتَشْفَى)

- iii. In the case of nouns which are منقوص in which the third, fourth or fifth letter is ي .

- (a) if the ي is the third letter, it is changed into و and the preceding letter takes fat-hah.

نَدَوِيّ		(from نَدَى)
شَفَوِيّ	oral	(from شَفَو)

- (b) if the ي is the fourth letter, it may be either dropped or changed into و and the letter preceding it given fat-hah.

مَالَوِيّ or مَالِيّ	Malawian	(from مَالِي)
دَاعَوِيّ or دَاعِيّ	Calling	(from دَاعِي)

- (c) if the ي is the fifth letter or more, it is dropped.

مُرْتَضِيّ		(from مُرْتَضَى)
مِهْتَدِيّ		(from مِهْتَدَى)

- iv. (a) In the case of nouns which are ممدود, if the ء is original, it will remain in the relative adjective. e.g.

إِبْتِدَائِيَّ preparatory (from ابتداء)

وَبَائِيَّ epidemic (from وباء)

- (b) if it is changed from another letter, it may remain as hamzah ء in the relative adjective or changed into و, e.g.

سَمَائِيَّ سماوي (from سماء)

دَعَائِيَّ دعاوي (from دعاء)

بَنَائِيَّ بناوي (from بناء)

فَدَائِيَّ فداوي (from فداء)

- (c) if the hamzah is of the feminine ending, it is changed into و. e.g.

صَحْرَائِيَّ صحراوي (from صحراء)

بَيْضَائِيَّ بيضاوي (from بيضاء)

حَمْرَائِيَّ حمراوي (from حمراء)

- v. In the case of nouns ending with يَّ (mushaddad), the first ي will be restored to its original form (if it has changed) and the second ي is changed into و. e.g.

- (a) if the يَّ (mushaddad) is after the first letter;

طَوْرِيَّ طوي (from طَيَّ)

حَيَّوِيَّ حيي (from حَيَّ)

- (b) if the يَّ mushaddad is after the second letter, the first ي is dropped and the second ي is changed into و with the preceding letter taking fat-hah. e.g.

نَبِيَّوِيَّ نبيي (from نَبِيَّ)

عَلَوِيَّ علوي (from عَلِيَّ)

- (c) if the *ي* mushaddad appears after three or more letters, it is totally dropped and replaced by the *ي* of relative adjective.
e.g.

شُرْقِيَّ	(from شُرْقِيَّ)
قَلْبِيَّ	(from قَلْبِيَّ)

- vi. In the case of nouns with two consonants in which the third letter is dropped; if it was *و* it is restored and if *ي*, it is changed into *و* and the same will be restored in the relative adjective. e.g.

أَبِيَّ	اب و (from أَب)
أَخِيَّ	اخ و (from أَخ)
شَفِيَّ	ش ف و (from شَفَة)
لَغِيَّ	ل غ و (from لَغَة)

(In all the above nouns *و* was originally the third letter.)

دَمِيَّ	د م ي (from دَم)
يَدِيَّ	ي د ي (from يَد)
رَمِيَّ	ر ء ي (from رَمَة)
مَنِيَّ	م ء ي (from مَنَة)

(In all the above nouns *ي* was originally the third letter.)

- vii.(a) In the case of nouns in the form of *فَعْلِيَّة* or *فَعْمَلَة*, the feminine *ة* and the *ي* is are dropped in the relative adjective and the second letter takes fat-hah. e.g.

جُزْرِيَّ	(from جُزْرِيَّة)
صُخْفِيَّ	(from صُخْفِيَّة)
خُفْيِيَّ	(from خُفْيِيَّة)
جُهْنِيَّ	(from جُهْنِيَّة)

- (b) if the second letter is a weak letter or a doubled consonant (second and the third letter being the same), the ي is retained. e.g.

حَقِيقِيَّ	(from حَقِيقَةً)
جَلِيلِيَّ	(from جَلِيلٌ)
أُمِّيَّ	(from أُمِّيَّةً)
هُرَيْرِيَّ	(from هُرَيْرَةً)

- viii. In the case of plural nouns, the relative adjective is formed with the singular. e.g.

أَرْضِيَّ	(from أَرْضِي)
ذَوْلِيَّ	(from ذَوْلٌ)
وَزْرِيَّ	(from وُزْرَاءُ)
كِتَابِيَّ	(from كِتَابٍ)

In the case of proper names which are expressed in the plural, the relative adjective is formed from it. e.g.

الْجَزَائِرِيَّ	(from الْجَزَائِرِ)
أَنْصَارِيَّ	(from أَنْصَارٍ)
قَوْمِيَّ	(from قَوْمٍ)

Similarly the collective nouns which have no singular of their own are used in their respective forms in the relative adjectives. e.g.

قَوْمِيَّ	(from قَوْمٍ)
رَهْطِيَّ	(from رَهْطٍ)

- ix. Nouns which are used with the feminine endings and without it like شَجَرَةٌ / شَجَرٌ, زَهْرَةٌ / زَهْرٌ, عِنْبَةٌ / عِنْبٌ as singular and collective nouns, the relative adjective is formed with-out the ة . e.g.

شَجْرِيَّ	(from شَجَرَةٌ / شَجَرٌ)
زَهْرِيَّ	(from زَهْرَةٌ / زَهْرٌ)
عِنْبِيَّ	(from عِنْبَةٌ / عِنْبٌ)

- x. Some nouns which do not fall under the above categories are made as relative adjectives by the Arabs in different ways by their usage. Some examples are given below:

رَبَّائِي	(from رَبُّ)
رُوحَانِي	(from رُوح)
تَحْتَانِي	(from تَحْت)
يَمَانِي	(from يَمَن)
عَشَوَاتِي	(from عَشَاء)
مَرُوزِي	(from مَرُوء)
بَدَوِي	(from بَادِيَة)
الرَّازِي	(from الرِّي)
نَصْرَانِي	(from النَّاصِرَة)

Similarly, letters which are not radical letters like long vowels and diphthongs are dropped in the relative adjectives. e.g.

قَرَّيْتِي	(from قَرِيش)
ثَقْفِي	(from ثَقِيف)

Sometimes, in the foreign names ending with ا, it is retained by adding a و or replaced by و or dropped. e.g.

فرنساوي/فرنسوي/فرنسي	(from فرنسا)
بريطاني	(from بريطانيا)
دنيوي	(from دنيا)
ثانوي	(from ثاني)
سماوي	(from سماء)
قروي	(from قرية)

These adjectives usually take the sound plural. e.g.

مصري	plural مصريون
بريطاني	بريطانيون
قروي	قرويون

نصراني

نصرانيون

رَبَّانِيٌّ

رَبَّانِيَّونَ

- xi. In the case of nouns in combination or as a construct phrase, the first noun or its genitive will be suffixed with the ي of relation of نسب e.g.

حميدي

(from عبد الحميد)

سفياني

(from أبو سفيان)

بعلي

(from بعلبك)

PASSAGE FOR ANALYSIS

الخليج العربي

يربط اسمه قديما بالآلي وعجائب الاسفار وتاريخ حضاري طويل وحديثا بالثروة البتروولية. تقع في الشمال العربي منه الكويت وقد كان طوال العهد الاسلامي بحيرة عربية خالصة وقد ذكر رحالة دانمركي أنه مر بالخليج العربي سنة ١٧٦٤م فوجد جميع البلدان على ساحله عربية وقد كان الخليج وما يزال ممرًا تجاريًا هامًا.

الكويت تتغلب على مشكلة المياه بالكثفات وربما وصلت في العصر النووي الي حاجتها من المياه على أن بها مناطق اشتهرت بخصب أرضها كالمناطق الرحوية المعروفة باسم الرحية.

واذا كانت الكويت بلادا غير زراعية فانها غنية بالمواد الغذائية وتقوم في المجال الزراعي بتجربة الاساليب العلمية الحديثة. وسكان الكويت ذوو الوجوه السمراوية يعيشون عيشة حضرية ولكنهم لا ينسون المبادئ الرفيعة النابعة من البيئة الصحراوية.

VOCABULARY

<i>relating to</i>	يرتبط	<i>food</i>	غذاء / غذائية
<i>wonders</i>	عجائب	<i>experience</i>	تجربة
<i>travels</i>	أسفار	<i>scientific</i>	العلمية
<i>civilizational</i>	حضاري	<i>faces, eminent</i>	وجوه
<i>modern</i>	حديث	<i>black</i>	سمرأوية
<i>petrol</i>	بترول	<i>life</i>	عيشة
<i>western</i>	غربي	<i>urban</i>	حضرية
<i>lake</i>	بحيرة	<i>fundamentals</i>	مبادئ
<i>Dominican</i>	دنماركي	<i>high</i>	رفيعة
<i>shore</i>	ساحل	<i>dependant</i>	تابعة
<i>commercial, trading</i>	تجاري	<i>environment</i>	بيئة
<i>controls</i>	تتغلب	<i>of desert</i>	صحراوي
<i>problem</i>	مشكلة	<i>wealth</i>	ثروة
<i>atomic</i>	نووي	<i>pass away</i>	ممر
<i>era, age</i>	عصر	<i>pearls</i>	لآلي
<i>became famous</i>	اشتهرت	<i>north west</i>	الشمال الغربي
<i>RaHwian</i>	رحوية	<i>all along</i>	طوال
<i>agricultural</i>	زرعية	<i>regions</i>	مناطق
<i>rich</i>	غنية	<i>scope</i>	مجال
<i>stuff, material</i>	مواد	<i>emerging</i>	نابعة
<i>they don't forget</i>	لاتنسون	<i>citizens</i>	سكان
<i>regions</i>	مناطق	<i>modern</i>	حديثة
<i>traveller</i>	رحالة	<i>bay</i>	خليج

LESSON THIRTY NINE

الإعلال والإبدال

MODIFICATION AND SUBSTITUTION

Certain changes take place in words by way of the dropping of a letter or changing one letter into another in various sentences. If such changes are made in any of the weak letters used as radical letters or consonants in a noun, it is known as الإعلال and if such a change is made in letters other than the weak letters, it is known as الإبدال e.g.

قَاضٍ	is manqoos, in which the ي is dropped (قاضي)
مِيزَانٍ	in which the letter و in وزن is replaced by ي
مُوسِرٍ	in which the letter ي in يسر is replaced by و
قَالَ	in which the letter و is replaced by ا
مَالَ	in which the letter ي is replaced by ا

All these changes are called الإبدال as a weak letter is either dropped or changed into another letter.

Note the changes taking place in the following words:

اصْطَبِرَ	in which the letter ت in اصْطَبِرَ is replaced by ط, the root being ص ب ر. This is known as الإبدال.
ازْدَادَ	in which the letter ت in اِزْتَادَ is replaced by د, the root being ز ي د. In this case, both الإبدال and الإعلال have taken place.

The knowledge of الإعلال and الإبدال will help in understanding various expressions, making use of the Arabic dictionary and using different words perfectly. These changes which are very common in Arabic usage are explained below:

- when an alif comes after a letter with ' , it is changed into و.
- when ي occurs after a letter with ' , it is change into و.

- iii. و gets changed into ي when both appear in a word and the first is saakin or و appears saakin after a kasrah or و appears as the first or the third radical letter.
- iv. و and ي are changed into همزة when they appear on one side (end) of the word after an additional alif.
- v. و and ي are changed into همزة active participle of a triliteral verb.
- vi. the additional long vowel used in the singular of a noun is changed into همزة in the plural of the patterns of منتهى الجموع.

SOME FORMS OF إعلال

- (a) Changing of و into ي in the infinitive مصدر .

If the verb is in the form of أَفْعَلَ with the first radical letter as و, it is changed into ي in the verbal noun of the form of أَفْعَالٌ .

إِقْبَادٌ	(from أَوْقَدَ)
إِيرَادٌ	(from أَوْرَدَ)
إِيضَاخٌ	(from أَوْضَحَ)

وسائل الإيضاح تعين على نجاح الدروس.

Similarly, in the verbs of the form of اسْتَفْعَلٌ, in which the first radical letter is و, it is changed into ي in the verbal noun:

اسْتِيضَاخٌ	(from استوضح)
اسْتِيْعَابٌ	(from استوعب)
استيثاق	(from استوثق)

يوصي الدين الاسلامي بالاستيثاق في المعاملات المالية

- (b) و and ي changing into همزة in the active participle.
If the second radical letter of a verb is و or ي it is changed into همزة in the active participle.

قَاتِلٌ	(from قَالَ)	ق و ل
صَائِمٌ	(from صَامَ)	ص و م
رَائِدٌ	(from رَادَ)	ر و د
صَائِدٌ	(from صَادَ)	ص ي د
كَائِدٌ	(from كَادَ)	ك ي د

جمال الدين الافغاني رائد من زواد التحرير في الشرق
ان الصائمين تحت ظل العرش يوم القيامة
قال قاتل منهم لا تقتلوا يوسف والقوه في غيابة الجب

- (c) و getting changed into ي in the passive participle.
If the third radical of a verb is ي and is expressed in the passive participle مَفْعُول, the و in the مَفْعُول is changed into ي .

مَقْضِيٌّ	(from قَضَى)
مَبْنِيٌّ	(from بَنَى)

If the third radical letter of a verb is و and is expressed in the passive participle مَفْعُول, there will be no change taking place, but the و gets assimilated with the third radical itself.

مَرْجُوٌّ	(from رَجَا)	ر ج و
مَدْعُوٌّ	(from دَعَا)	د ع و
مَغْرُوزٌ	(from غَرَا)	غ ز و

- (d) If the second radical letter of a verb is **و** and is expressed in the form of passive participle, the **و** same as (second radical letter) is dropped.

مَقُولٌ	(from قَالٌ)	ق و ل
مَصُونٌ	(from صَانٌ)	ص و ن
مَرُومٌ	(from رَامٌ)	ر و م

But, if the second radical letter is **ي**, the **و** of the مَفْعُول is dropped.

مَبِينٌ	(from بَاعٌ)	ب ي ع
مَصِينٌ	(from صَادٌ)	ص ي د

- (e) The additional long vowel used in the singular of a noun is changed into همزة in the plural of منتهى الجموع .

صَحَائِفٌ	(from صحيفة)
عَجَائِزٌ	(from عجوز)
رَسَائِلٌ	(from رسالة)

II SOME FORMS OF اِنْدَالٌ

- (a) If the first radical letter of a verb is **و** and is expressed in the form of اِفْتَعَلَ, the letter **و** is changed into **ت** and assimilated with the **ت** of اِفْتَعَلَ.

اِتَّصَفَ	from وَصَفَ	(او تصف)
اِتَّحَدَ	from وَحَدَ	(او تحدد)
اِتَّجَهَ	from وَجَهَ	(او توجه)

اتصف العرب بالكرم والمروءة

اتحد العرب ضد الاحتلال

The same changes take place in the expressions like the imperfect, verbal noun and the active and passive participles of the above forms. e.g.

Active Participle	Passive Participle	Verbal noun	Imperfect
مُتَّصِفٌ	مُتَّصَفٌ	إِتِّصَافٌ	يَتَّصِفُ
مُتَّسِمٌ	مُتَّسَمٌ	إِتِّسَامٌ	يَتَّسِمُ
مُتَّجِهٌ	مُتَّجَهٌ	إِتِّجَاهٌ	يَتَّجِهُ

- (b) If the first radical letter of a verb is **د** and is expressed in the form **إِفْتَعَلَ**, the letter **ت** in the verb **إِفْتَعَلَ** is changed into **د** and assimilated with the first radical letter. e.g.

إِدْتَرٌ	from دَتَّر	إِدْتَر
إِدْعَى	from دَعَا	إِدْعَى

Similarly, if the first radical letter is **ذ** and is expressed in the above form, the letter **ت** of the verb **إِفْتَعَلَ** gets changed into **ذ** and is expressed as **إِذْكَرَ** or **إِذْكَرَ** or **إِذْكَرَ** by assimilation.

In case of **ز** as the first radical letter of a verb expressed in the above form, the letter **ت** of the verb **إِفْتَعَلَ** gets changed into **ذ** and is expressed as:

إِزْدَادٌ	from زَادَ	إِزْدَادٌ
إِزْدَانٌ	from زَانَ	إِزْدَانٌ
إِزْدَجْرٌ	from زَجَرَ	إِزْدَجْرٌ

الْبَيْئَةُ عَلَى مَنْ إِدْعَى وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ
 قَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ
 وَمَكِّشُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

In all the above cases, the imperfect and the verbal nouns and the active participles are formed in the pattern of the following verbs.

يَدْعِي	يُدْجِرُ	يُدْبِرُ
إِدْعَاءٌ	إِدْجَارٌ	إِدْبَارٌ
مُدْعٍ	مُدْجِرٌ	مُدْبِرٌ

(c) If the first radical letter of a trilateral verb is ط, ض, ص or ظ the letter ت in the form of اِفْتَعَال is changed into ط e.g.

اصطَلح	-	يَصطَلح	(from صلح)
أصطبر	-	يَصطبر	(from صبر)
إضطرب	-	يَضطرب	(from ضرب)
إضطلع	-	يَضطلع	(from غلع)
إطّلع	-	يَطّلع	(from طلع)
إطرد	-	يَطرد	(from طرد)

III SOME FORMS OF اِعْلال WITH SUKOON:

If a weak letter in a verb in any of its expressions becomes *mutaharrik* with a short vowel and is preceded by a sound letter with sukoon, the weak letter will be made saakin and its vowel moved to the preceding sound letter. This known as اِعْلال اِلتسكين . In such a case, if the vowel of a weak letter when moved to the preceding letter does not corresponden to it, the weak letter itself is changed corresponding to it.

و or ي changed to

دَامَ	يُدْوِمُ	يُدْوِمُ	دوم	و
زَادَ	يَزِيدُ	يَزِيدُ	زي د	ي
خَافَ	يَخْوَفُ	يَخْوَفُ	خ و ف	ا
قَامَ	يَقْوِمُ	يَقْوِمُ	ق و م	و
	مَقْوَمٌ	مَقَامٌ	ق و م	ا

صَان	يَصُونُ	يَصُونُ	ص و ن
	مَصُونُ	مَصُونُ	
	(one of two saakin و is dropped)		
عَابَ	مَعْيُوبٌ	مَعْيُوبٌ	ع ي ب
	(the و is dropped due to اجتماع الساكنين and the kasrah of the weak letter is thrown forward to ع)		

Although these changes take place in various expressions of this type, the conjugation of similar words is considered in accordance with the original form before إعلال or إبدال for reference.

If we observe the changes taking place in the case of إعلال, either by the dropping of a letter as a rule due to اجتماع الساكنين or by changing the vowel of a weak letter and the sound letter itself, it is mostly to simplify the pronunciation of the word or for vocalic harmony. In any case, the weak letter, when not dropped is changed into a suitable corresponding long vowel in this process.

LESSON FOURTY

البدلُ

THE SUBSTITUTION

The بَدَلٌ is an appositive substituted for the noun it follows مُبَدَّلٌ مِنْهُ which is not actually intended and it is of four kinds. As an appositive, the بَدَلٌ is subordinated to the مُبَدَّلٌ مِنْهُ and governed by the same case ending as a rule.

- (a) بَدَلُ الْكُلِّ Substution of the whole for the whole.

جَاءَ عَمْرٌ أَحْوَكُ

Omar, your brother came.

جَاءَنِي مُحَمَّدٌ أَبُو عَبْدِ اللَّهِ

Muhammad, Abdulla's father came to me.

عَامَلْتُ التَّاجِرَ خَلِيلًا

I took the merchant a friend.

كَانَتْ عَدَالَةُ أَمِيرِ الْمُؤْمِنِينَ عَمْرٍ بِنِ عَبْدِ الْعَزِيزِ مَضْرُوبَ الْمَثَلِ

The justice of Ameerul Mumineen, Omar bin Abdul Aziz was model widely quoted.

In the above sentences عَمْرٌ, مُحَمَّدٌ, خَلِيلًا and عَمْرٍ بِنِ عَبْدِ الْعَزِيزِ were actually intended and the words before them أَحْوَكُ, مُحَمَّدٌ, التَّاجِرَ and إِمِيرِ الْمُؤْمِنِينَ were مَبْدَلٌ مِنْهُ brought to introduce the latter. They are also known as بَدَلُ الْمَطْلُوقِ. Such expressions are also known as عَطْفُ الْبَيَانِ.

- (b) بَدَلُ الْبَعْضِ مِنَ الْكُلِّ Substitution of the part for the whole e.g.

أَكَلْتُ الْخُبْزَ نِصْفَهُ

I ate the bread, half of it

ظَهَرَ الْكِتَابُ جُزْؤُهُ الْأَوَّلُ

The book, first part of it, has appeared.

قَضَيْتُ الدَّيْنَ ثُلُثَهُ

I repaid the debt, a third of it.

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
These forms of substitution are know as **بَدَلُ الْبَعْضِ** .

- (c) **بَدَلُ الْإِشْتِمَالِ** Comprehensive substitution indicating the quality or inherent thing of the preceding noun with a pronoun representing the **مَبْدَلٌ مِنْهُ** .

In this case the **بَدَلٌ** is the inherent thing of the **مَبْدَلٌ** and hence known as **بَدَلُ الْإِشْتِمَالِ** .

أَعْجَبَنِي زَيْدٌ بِعِلْمِهِ

Zaid impressed me by his learning

إِنْتَفَعْتُ بِالْقُرْآنِ الْكَرِيمِ هَدِيهِ

I benefited from the guidance of the Qur'an

سَمِعْتُ الشَّاعِرَ إِشَادَهُ

I heard the poet, his recitation of the poem

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ

They will ask you about the Sacred month, fighting in it

- (d) **بَدَلُ الْغَلَطِ** Substituting an opinion and then preferring something else or uttering a substitution by mistake and correcting it immediately by another, results in an error. Such an error is known as **بَدَلُ الْغَلَطِ** , substitution or permutation of error. This is also known as **بَدَلُ الْأَضْرَابِ** or **بَدَلُ النِّسْيَانِ** .

أَكَلْتُ خُبْزًا ... (لَحْمًا)

I ate bread .. (and then one immediately adds) لَحْمًا , meat.

رَأَيْتُ كَلْبًا.... (فَرَسًا)

I saw a dog .. (then corrects) a horse

تَصَدَّقْتُ بِدِرْهَمٍ... (دِينَار)

I gave in charity a Dirham (corrects) Dinar

In case of *بِذَلِّ الْبَعْضِ مِنَ الْكُلِّ* and *بِذَلِّ الْإِسْتِمَالِ*, they are suffixed with the pronoun of the *مَبْدَلٌ مِنْهُ* (noun substituted for) and agrees in kind (gender) and number.

In all the above cases, it is found that the *بِذَلِّ* agrees in the ending of the *مَبْدَلٌ مِنْهُ*.

Also note that in the case of *بِذَلِّ الْبَعْضِ مِنَ الْكُلِّ* and the *بِذَلِّ الْإِسْتِمَالِ*, they must be suffixed with the pronouns representing the *مَبْدَلٌ مِنْهُ*.
e.g.

حضر أخوكَ حَسَنٌ	<i>Your brother, Hasan came</i>
تَمَزَّقَ الكِتَابُ غِلَافَهُ	<i>The book, its cover was torn</i>
مَشَيْتِ الطَّرِيقَ نِصْفَهُ	<i>I walked down the way, half of it</i>
سَطَعَ القَمَرُ نَوْرَهُ	<i>The moon, its light shined</i>

MODEL SENTENCES

- ١ - جَاءَنِي مُحَمَّدٌ أَبُو عَبْدِ اللَّهِ
- ٢ - وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
- ٣ - يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالِ فِيهِ
- ٤ - تَصَدَّقَتْ بِدِرْهَمٍ ... دِينَارٍ
- ٥ - جَاءَنِي رِجَالُ الْمَدِينَةِ كِبْرًاؤُهُمْ وَصِغْرًاؤُهُمْ

الْحُرُوفُ

PARTICLES – A SUMMARY

The particles/letters are used along with nouns and verbs as prefixes and suffixes and have influence over them or govern them in different ways. They are classified into various groups consisting of particles similar in action or influence over nouns and verbs in a sentence. They are used to complete the sense of meaning in sentences as well.

This lesson is only to facilitate understanding the use of various particles explained in different lessons, brought together in the form of a summary.

The particles on the basis of their structure are of different types.

(a) Particles which are single letters. They are:

أ	is/are	(interrogative)
ب	with	(preposition)
ت	By (God)	(preposition)
س	shortly	(future, in an imperfect verb)
ف	so/then	(conjunction)
ك	like	(preposition)
ل	for	(preposition)
ل	certainly	(emphasis)
و	and	(conjunction)
و	By (God)	(preposition)
و	while	(of state/circumstance)

(a) Particles which are single letters. They are:

مِنْ	from	(preposition)
عَنْ	from, about	(preposition)
فِي	in	(preposition)
مَنْ	who	(relative pronoun, interrogative)
لَمْ	not	(negative particle, jussive)
لَنْ	not, ever	(subjunctive, negative)
كَيْ	so that	(subjunctive)
أَنْ	that	(subjunctive)
أَوْ	or	(exception)
أَمْ	or	(exception)
هَلْ	Is/are	(interrogative)
مَا	what, which, not	(relative, negative, interrogative)
قَدْ	just, at times	(emphasis, frequency)
لَوْ	if	(condition)
إِنْ	if	(condition)
لَا	no, not	(negative, prohibition)
أَيَّ	Oh	(interjection)
يَا	oh	(interjection)
أَيْ	that is	(specification)
بَلْ	but	(conjunction)
نَّ	certainly	(emphasis)
مُنْذُ	since	(preposition)
ذُو	owner of	(possession)
هَا	behold	(caution)

(c) Particles which are three letters:

نَعَمْ	yes	بَلَى	yes
عَلَى	on	إِلَى	to, towards
مَتَى	when	كَيْفَ	how
سَوْفَ	shortly	إِذَنْ	in that case
أَجَلَ	yes	هَيَّا	Oh
أَمَا	is not	أَلَا	is not, beware
سِوَى	except	خِلَا عَدَا	other than, except
رُبَّ	many a	ثُمَّ	then
مُنْذُ	since	أَيَّا	Oh
إِنَّ	certainly	أَنَّ	certainly

(d) Particles which are four letters:

حَتَّى	until	لَوْلَا	if not
أَمَّا	Whereas	إِمَّا	either
لَكِنْ	but	مَهْمَا	whatever
لَمَّا	when	هَلَا	why not
حَاشَا	for from	إِلَّا	except
إِذَا	whenever	كَأَنَّ	as if

(e) Particles which are five letters:

لَكِنَّ but

It is the only particle having five letters. There are no particles with more than five letters.

These particles are grouped by grammarians on the basis of their action or influence over nouns and verbs. They are divided into prepositions, adverbial nouns, conjunctions, interjections etc. In this way, the particles used in Arabic may be broadly classified on the basis of their role and purpose as follows:

1. العطف **CONJUNCTION**
بَلْ - أَمْ - أَوْ - ثُمَّ - فَ - وَ
لَكِنْ - حَتَّى - لَا
See lesson 28
2. الاستثناء **EXCEPTION**
حَاشَا - عَدَا - خَلَا - إِلَّا
See lesson 31
3. النداء **INTERJECTION**
(أ) همزة - أَيَّ - هَيَّا - أَيَّا - يَا
See lesson 21
4. التوكيد **EMPHASIS**
قَدْ - لام التأكيد - ن - ن - ن - أَنْ - إِنَّ
See lesson 11
5. النهي **PROHIBITION**
لَا
See lesson 14
6. الاستقبال **FUTURE**
لَنْ - سَوْفَ - مِنْ
See lesson 10
7. النفي **NEGATION**
مَا - لَا - لَمَّا - لَمْ - لَنْ - إِنْ
إِمَّا - هَلْأُ
See lesson 10
8. الشرط **CONDITION**
أَمَّا - لَوْلَا - لَوْ - إِذَا - إِنْ - مِنْ
See lesson 23

9. **التَّعْبِيَةُ** **CAUTION**
أَمَّا - أَلَّا - يَا - هَا
10. **الاسْتِفْهَامُ** **INTERROGATIVE**
هَلْ - أ See lesson 5
11. **الْجَوَابُ** **RESPONSE/ANSWER**
لَا - أَجَلٌ - بَلَى - نَعَمْ
12. **الْمَصْدَرِيَّةُ** **INFINITIVE**
كَيْ - مَا - أَدَّ - أَنْ
13. **التَّخْصِيصُ** **SPECIFICATION**
أَمَّا - أَلَّا - لَوْلَا - هَلَاً
14. **الْجَرُّ** **INTERROGATIVE**
عَنْ - فِي - عَلَى - إِلَى - مِنْ
مُذْ - مُنْذُ - حَتَّى - خَلَاً - وَ
كَ - بٍ - رَبُّ - عَدَاً - حَاشَا
لِ - ت See lesson 6
15. **ناصب المضارع** **SUBJUNCTIVE**
إِذْنَ - كَيْ - لَنْ - أَنْ See lesson 11
16. **جازم المضارع** **JUSSIVE**
لَا النَّهْيَ - لَامِ الْأَمْرِ - لَمَّا - لَمْ See lesson 11

The use of some of these particles has already been explained in the lessons indicated against each particle. Some are explained below with illustrations.

The conjunctions are particles used to join words and contexts in a passage. The particles of exception were explained in lesson 31. Interjections are used to call or address persons close and far away and have already been explained in lessons 25 and 26.

The particles of emphasis التوكيد are used to emphasize an action or a statement and there are various forms of emphasis, like repetition, such as: جاء راکضاً راکضاً or by using words like نفسُ or عينُ e.g.

هُوَ نَفْسُ الرَّجُلِ الَّذِي لَقِيتَهُ *He is the same person whom I had met*

هَذَا بَعِينُهُ يَذُوبُ *It will melt itself*

The words كُلُّ، جَمِيعٌ، كَافَّةٌ etc. are also used for emphasis.

إِنَّ فِي هَذَا لَدَلِيلًا عَلَى صِدْقِهِ

In this, certainly, there are definite proofs of his truth

عَلِمْتُ أَنَّ الْفَاتِحَ مِصْرِيٌّ

I learnt by certain, that the winner was an Egyptian

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ

Certainly, Allah only has the knowledge of the doomsday

The particles إِنَّ، أَمْ، نَ، لَمْ، التأكيد and قَدْ are used for emphasis and these can be well understood by regular reading practice and observation. e.g.

قَدْ ذَكَرَ الرَّجُلُ عَنْ تَجْرِبَتِهِ فِي التَّجَارَةِ

The man has mentioned about his experience in business

قَدْ يَذْكُرُ الرَّجُلُ عَنْ تَجْرِبَتِهِ فِي التَّجَارَةِ

The man sometimes mentions about his experience in business

وَلَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Certainly, there is an excellent model in the life of the Messenger of Allah

لَا تَحْسَبَنَّ الْمَجْدَ مَهْلًا أَلَمَّا

You shall not think that greatness is easy to attain

The negative particles are also used in combination with the interrogatives like هَلَّا، أَلَا، أَمَا etc.

هَلَّا شَقَقْتَ قَلْبَهُ هَلَّا	Why did you not tear off his heart
أَلَا يَعْلَمُ مَنْ خَلَقَ أَلَا	Did he not know who has created
أَمَا يَذْكُرُ أَنَّ الْفَوْزَ بِالْجِدِّ أَمَا	Does it not say that the success is by endeavour

The particles of caution التَّنْبِيْهُ are used to attract the attention of a person. The demonstrative pronouns already explained also begin with the particle of caution, هَا Lo! e.g.

هَآ + ذَا	=	هَآذَا	=	this
هَآ + اَوْلَاءِ	=	هَآؤِلَاءِ	=	these

e.g.

هَآ اَنْتُمْ اَوْلَاءِ حَآجَجْتُمْ فِيمَآ لَكُمْ بِهٖ عِلْمٌ

Lo! You all are disputing in what you have knowledge of it

اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ

Beware! By the remembrance of Allah the hearts get solace

اَلَا كُلُّ مَا فِيْهِ رِبَا حَرَامٌ

اَمَّا وَاللّٰهِ مَا تَخَلَّيْتُ عَنْ وَاجِبِي

يَا لَيْتَنِي مِتُّ قَبْلَ هَآذَا وَكُنْتُ نَسِيًا مَّنْسِيًا

هَآ قَدْ ظَهَرَ الْحَقُّ

يَا لَيْتَ قَوْمِي يَعْلَمُوْنَ بِمَا غَفَرَ لِي رَّبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِيْنَ

PARTICLES WHICH HAVE MORE THAN ONE USAGE

Particle	Role	Example
إِذَا	i. Condition	إِذَا يَذْكُرُ اسْمَ اللَّهِ تَخْشَعُ الْقُلُوبُ
	ii. Surprise	وَأَن تُصِيبَهُمْ سَيِّئَةٌ مَّا قَدَّمْتَهُ أَبْيَهُمْ إِذَا هُمْ يَقْنَطُونَ
أَلَا	i. Caution	أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ
	ii. Presentation	أَلَا تَقْضِي إِجَارَتَكَ فِي الرَّيْفِ مَعِي؟
	iii. Interrogative	أَلَا تَذْهَبُ مَرِيءِي إِلَى الْبَادِي؟
	iv. Specification	أَلَا تَجِئُونَ أَن يَغْفِرَ اللَّهُ لَكُمْ؟
	v. Negation	أَلَا تَغْفِرُ عَنِّي؟
أَمَّا	i. Caution	أَمَّا وَاللَّهِ إِنَّ الظُّلْمَ شَرٌّ.
	ii. Presentation	أَمَّا تَسَاعِدِي فِي فِهْمِ هَذِهِ التَّوْدِيَّاتِ؟
	iii. Interrogative	أَمَّا تَرْوِدُ الْفَرِيقَ بِنِصَاتِحِكَ؟
	iv. Specification	أَمَّا تَفُكُّ عَنِ تَرْوِيجِ الْإِسَاءَاتِ؟
	v. Negation	أَمَّا تَسْتَحِي مِنْ هَذَا؟
كَيْفَ - أَيْنَ - أَنَّى	i. Interrogative	يَا مَرِيءُ أَنَّى لَكَ هَذَا؟
	ii. Condition	أَنَّى يَكْثُرُ الْعِمْرَانُ بَيْنَ الْمَدَارِسِ أَيَّانَ مُرْسِيهَا كَيْفَمَا تَعُودُ الطِّفْلُ يَكُنْ سَلُوكُهُ أَيْنَمَا تَكُونُوا يَدْرِكُكُمْ الْمَوْتُ
لَا	i. Negative	لَا صَاحِبَ عِلْمٍ مَمْقُوتٌ
	ii. Negative as ليس	لَا أَفْضَلَ مِنْكَ أَحَدٌ

	iii.	Conjunction	جَاءَنِي زَيْدٌ لَا عَمْرُؤَ
	iv.	Negative acting as <u>إِنَّ</u>	لَا تَخْزَنُ إِنَّ اللَّهَ مَعَنَا
لَوْ	i.	Condition	لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ....
	ii.	Infinitive	وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ
لَوْلَا	i.	Specification	لَوْلَا دَفَعُ اللَّهُ النَّاسُ
	ii.	Presentation	لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ
	iii.	Condition	لَوْلَا حَزَمَ الْإِنۡسَانُ لِسَانَ تَرْبِيَةِ الطِّفْلِ
وَ	i.	Conjunction	جَاءَ زَيْدٌ وَعَمْرُؤُ
	ii.	Preposition	وَالْعَصْرُ إِنَّ الْإِنۡسَانَ لَفِي خُسْرٍ
	iii.	State	لَقِيتَ زَيْدًا وَهُوَ يُسْرِعُ إِلَى الْمَطَارِ
	iv.	Oath	وَاللَّهِ لَفَعَلَنَ كَذَا
	v.	Accompaniment	وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ
	vi.	Sequence	إِذَا زُلۡزِلَتِ الْأَرْضُ زِلۡزَالَهَا وَأَخۡرَجَتِ الْأَرْضُ ...
	vii.	Plural (verbs)	ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
أ	i.	Interrogative	أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنْفُسَكُمْ؟
	ii.	Interjection	أَعْبُدِ اللَّهَ أَلَمْ تَسْمَعْ نِدَائِي؟
	iii.	Equation	سِوَاءَ عَلَيْنَا أَجۡزَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ
إِذْ	i.	Informing time	وَإِذۡ كَرۡهَوۡا إِذۡ أَنْتُمۡ قَلِيلًا مُّسۡتَضۡعِفُونَ فِي الْأَرْضِ
	ii.	Reason	لَا أَعۡمَلُ هَٰذَا التَّاجِرَ إِذۡ أَنَّهُ جَشَعٌ
	iii.	Surprise	بَيْنَمَا نَحْنُ نِيَامٌ إِذۡ سَمِعْنَا دَوۡيًا مَّرُوعًا
أَيُّ	i.	Interjection	أَيُّ شِبَابِ الْيَوْمِ مِنْكُمۡ غَدَا وَوَلَاةُ الْأُمُورِ
	ii.	Explanation	زَارَ الْغَضَنَفِرَ أَيُّ الْأَسَدِ

- حَتَّى
- i. Preposition سهرت حتى مطلع الفجر
 - ii. Subjunctive إنتظر حتى أعود
 - iii. Conjunction أنكره الناس حتى أصدقاؤه لفقره
 - iv. Beginning إنني لأعجب حتى الصديق تنكر لي
- ف
- i. Reason أتؤدي عني هذا الدين فإحمد لك هذه المروة
 - ii. Conjunction إنتهى شهر الصيام فأيام العيد
 - iii. Predicate إن ينصركم الله فلا غالب لكم
 - iv. Addition وإياي فأرهبون
 - v. Finite clause إذا لم ترذ أن تكلمه فخلّ مسبيله
- ن
- i. Protection أخبرني أحمد بنجاح ابنه
(verbs, particles) ياليتني كنت ترابا
 - ii. Subject أتأمرون الناس بالبر وتنسون أنفسكم
 - iii. Feminine الطالبات يزدن علي الطلاب في بعض الكليات
 - iv. Emphasis ولاتخسبن الذين قتلوا في سبيل الله أموات
 - v. With preposition خذ عني هذه النصيحة
- يا
- i. Interjection يا باغي الخير أقبل
 - ii. Caution يا سارية الجبل!
 - iii. Surprise يا لجمال النيل في ليلة مقمرة
- ما
- i. Relative قرأت ما على السبورة
 - ii. Pronoun نعمًا تفكير قبل العمل
 - iii. Indefinite ما أجمل الريف
 - iv. Praise/Blame نعمًا يعظكم به
بنسما يأمركم به إيمانكم
 - v. Condition وما تفعلوا من خير يعلمه الله

- vi. Interrogative ما اسم هذا الكتاب؟
- vii. Negative as ليس وما يعدكم الشيطان الا غرورا
- viii. Addition طالما نصحت له
إنما العمل حياة
ربما تنجح الحيلة
كأنما هؤلاء الاصدقاء إخوة
عما قريب تتحقق الآمال
هو يعمل في غير ما نفع
- ix. Adverb اجتهد ما استطعت
كلما سعى ربح
- مَنْ i. Relative إنما يعمر مساجد الله من آمن بالله واليوم الآخر
أفمن يمشي مكبا علي وجهه أهدى أمن
يمشي سويا علي صراط مستقيم
- ii. Interrogative من بعثنا من مرقدنا
- iii. Condition ومن نعمه ننكسه في الخلق
- أَيُّ i. Interrogative قل أَيُّ شيء أكبر شهادة؟
أَيُّ هذه المعروضاتمن انتاجاتنا
- ii. Genitive بأيِّ الاراء أخذت؟
- iii. Possessive أَيُّ الحجاج مسافر بالطائرة؟
- iv. Subject أَيُّ الرماة أصحاب الهدف؟
- v. Condition على أينما تعتمد تجد عنده حلاً
اي مخترع يكن مدمرا يؤذ البشرية
أَيُّ نجم تر فهو أكبر من القمر

USING AN ARABIC DICTIONARY

Dictionaries are effective instruments in the development of our knowledge, particularly in languages. Arabic dictionaries are unique in their nature and structure.

Arabic nouns and verbs are mostly based on the trilateral roots as explained already. The meanings intended to be conveyed through different derivatives of a verb are specific for each form and as such, it is easy to get the correct meaning of every expression, based on the roots and respective derivatives.

When we read a given passage, we may come across words and expressions with which we are not familiar. Although we may understand in certain cases the general meaning conveyed in the sentence, we will feel that we should know the actual meaning of each word, hence, the need for an Arabic dictionary.

In any case, knowledge of the grammatical structure of words is essential, when referring to a dictionary in Arabic in order to get the meanings of various expressions.

Arabic words are listed on the basis of their roots in the alphabetical order. The exact words appearing in passages are not actually found in the dictionaries in the same form, but are listed under the root from which they are derived or formed and are arranged alphabetically and in the sequence explained and illustrated below.

HOW TO USE AN ARABIC DICTIONARY?

The following guidelines may be observed while using an Arabic Dictionary in finding or getting in greater detail the meanings of various words appearing in the passages.

1. If the word is in its original form without any additional letter such as nouns in the singular, its meaning could be found directly from the listing of the dictionary in the alphabetical order.

2. If the word is a verb or a verbal noun derived from any root, with or without additional letters, its radical letters are taken into account for reference. These words are listed in the dictionary under the root (three radical letters) in the alphabetical order and in the normal sequence.
3. If the noun is plural, the reference may be made to its singular form.
4. If the word is a verb with one or more weak letters (ا, و, or ي), the radical letters are taken into account for reference because in certain forms, the original radical letters (if they are weak letters) are changed or dropped.
5. The arrangement of words in a standard Arabic dictionary is based on the root letters of words in the alphabetical order. Hence, reference may be made alphabetically, in the order of the first, second and third radical letters.
6. Foreign words used in Arabic are listed alphabetically.
7. The sequence of entries under a root will be normally as follows:
 - (a) Verb in the perfect (Past tense, III person, masculine singular of the trilateral) e.g. جَلَسَ
 - (b) Indication of the vowel of the second radical letter of the simple trilateral imperfect verb, اَ, اُ, اِ.
 - (c) Verbal noun (جُلوس) juloosun in this case) with meaning as well as phrasal expressions of the word with meanings for the simple and the derived forms.
 - (d) Meanings of the verb in the derived forms, indicated by Form II, III, IV, V, VI, VII, VIII, IX, X etc.
 - (e) Meaning of the active and passive participles.
 - (f) Other expressions of the derivatives of the root. Let us examine the method of finding the meanings of words from a dictionary and observe the sequence of the entries from the following illustration.

SPECIMEN ENTRY

جلس *jalasa* I Note: s.o. stands for someone. (جلس جלוوس *juloos*) to sit down, (إلى with s.o. at a table etc., على on a chair). II to sit, (الي with s.o., at a table, على on a chair) جلس الي الرسام *(rassam)* to sit for a painter. III to sit (with s.o., next to s.o., in s.o.'s company) to keep s.o. (company. IV to ask to sit down, make sit down, seat of s.o.)

جلسة *jalsa* pl. -at seat (in an auditorium); session (of Parliament, of a committee, of a court etc.) party, gathering, meeting | عقد

جلسة *aqada jalsatan*, to convene a session; جلسة عامة ('amma) plenary session.

جلسة *jilsa* manner of sitting.

جليس *jalees* pl. جلساء *julusaa'*, participant in a social gathering, table companion; one with whom one sits together.

جليسه the man who was at the party with him.

جليسة *jaleesah* lady companion, fem. of جليس

جلوس *juloos* sitting, sitting down, accession to the throne pl. of جالس *jaalis* sitting.

مجلس *majlis* pl. مجالس *majaalis* seat, session room, conference room, party, gathering, meeting, social gathering, sitting, council meeting, council, councilium, collegium, college board, committee, commission, administrative board, court, tribunal | في مجلسه in s.o.'s presence, in s.o.'s company, مجلس التأديب and مجلس تأديبي disciplinary board, مجلس التأسيسي constituent assembly, مجلس آفاقي regional court (tribunal regional: Tun) مجلس الأمة *m. al-Ummah* Parliament (Tr.) مجلس الامن *m. al-amn* the Security Council, مجلس البلدية *m. al-Baladiyya* and مجلس بلدي (*baladi*) Local Council, Municipal Council, مجلس الحرب *m. al-Harb* War Council مجلس حسبي (*m. al-Hasabi*) Probate Court (for Muslims Egy.)

مختلط مجلس (*mukhtalit*) Mixed Court (Egy.), مجلس الدفاع defence council, مجلس الإدارة *m. al-Idarah* administrative board, committee of management, directorate, board of directors (of a corporation or bank) مجلس المديرية *m. al-mudiriyya* provincial council, provincial parliament (Egy.) مجلس الدولة *m. ad-Daula* Supreme Administrative Board, (Egy.) مجلس روعي (*roohi*) religious court, clerical court (of the Coptic Church), مجلس شورى الدولة *m. shoora ad-Daula* Council of State, مجلس الشيوخ Council of Elders, Senate (Egy.), مجلس عدلي (*'adli*) Court, tribunal (Syr) مجلس عسكري or عرفي (*'urfi, askari*) Court Martial, مجلس عصبة الأمم *m. usbat al-Umam* Council of League of Nations, مجلس العموم the House of Commons, مجلس الأعيان *m. al-'ayan*, Senate (Ir. Jord), مجلس الاقتراح draft board, recruiting commission (mil) مجلس قروي (*qarawi*) Local Council, مجلس اقتصادي (*iqtisaadi*) economic council, مجلس قومي (*qaumi*) National Assembly مجلس قيادة الثورة *qiyaadat at-thaura* Supreme Revolutionary Tribunal (Egy.) المجلس الكبير (*akbar*) the Grand Council (= Le Grand Conseil); مجلس اللوردين The House of Lords مجلس النواب *m. an-Nuwab* Lower House, Chamber of Deputies, مجلس النيابي (*nayabi*) Parliament مجلس الجهة (*al-Jiha*) approx: Provincial Council (= Conseil de region); مجلس الوزراء *m. al-Wuzara* Cabinet, Council of Ministers.

مجالسة *mujaalisa* social gathering/

جالس *jaalis* pl. جلوس *juloos*, جلس جلس *jullas* sitting pl. جلاس participants in a social gathering.

Under every entry, beginning from the radical letters, all usages and expressions including derived forms of verbs are listed. This will be of much help of those who are familiar with these expressions. Hence, knowledge of grammatical usage and derivatives is essential to use an Arabic dictionary.

ILLUSTRATION

Let us examine the way of finding the meanings of the following words in a dictionary:

رَجُلٌ مَعْلَمٌ مُجَالِسَةٌ يَسْتَغْفِرُ مَالِكٌ
فِرْدَوْسٌ أُنْرَيْشَةٌ مُنْتَشِرٌ

رَجُلٌ the meaning of this word is found directly in the alphabetical order as it is a singular noun.
a man

مَعْلَمٌ It is the active participle derived from the verb علم in Form II. Hence, the meaning could be found in the order of ع ل م, the root and the derivative Form II. As a noun, the active participle itself is listed and meaning given in the dictionary under ع ل م

مُجَالِسَةٌ (See the specimen entry above under ج ل س)
social It is the verbal noun of the Form III listed after the verb.
gathering مُجَالِسَةٌ *mujalisa* social gathering.

يَسْتَغْفِرُ It is an imperfect of the form X from غ ف ر. The meaning of this word will be found under غ ف ر Form X *to ask s.o.'s pardon, ل or مس or ه for an offence to ask s.o. to forgive apologize* (the meaning is then changed into the imperfect tense, third person as appearing in the passage)

مَالِكٌ It is active participle from the simple verb ملك. The meaning is found under the entry ملك *malaka* pl. *mullak*, reigning, ruling, owning, possessing, holding, owner, proprietor, master, possessor, holder

فِرْدَوْسٌ

An Arabicised word in Arabic, listed alphabetically.

Paradise

أَبْرِيْشَة

A foreign word used in Arabic, listed alphabetically.

Parish

مُنْتَشِرٌ

widespread

Active participle of the form VIII from ن ش ر . Scan for the word under the root, the meaning is given as *spreading, spread out, widespread, current, rife, prevailing, prevalent, predominant.....*

A word appearing in a given passage may be either a noun, a verb or a particle or a noun of action and the like. The derivatives from different roots remain the same in structure and form for similar expressions as already explained. The simplest way of understanding these derived forms is to make ourselves familiar with these derivatives and different expressions. For more details see the lesson on مَصْدَرٌ .

ANNEXURE III

النصوص

SELECTED PASSAGES

عِبَادِ الرَّحْمَنِ

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا *
 وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لَمَنَ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا *
 * وَعِبَادِ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُونًا وَإِذَا خَاطَبَهُمُ
 الْجَاهِلُونَ قَالُوا سَلَامًا * وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا *
 وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ
 غَرَامًا إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا * وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُصْرِفُوا
 وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا * وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ
 وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ
 ذَلِكَ يَلْقَ أَثَامًا * يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا *
 إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ
 حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا * وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ
 يَتُوبُ إِلَى اللَّهِ مَتَابًا * وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ
 مَرُّوا كِرَامًا * وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا
 وَعُكْمَانًا * وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِن أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ
 أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا * أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا
 وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا خَلِيدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا *
 * قُلْ مَا يَغْبَأُ بِكُمْ رَبِّي بَوْلًا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ
 لِرِزَامًا *

----- سورة الفرقان

تجويد الكلام

أهم أغراض الكلام الأدبي التفهيم والتأثير والمتعة وإظهار المقدرة اليبانية، وكما كان الكلام جيدا كان أدعى إلي تحقيق هذه الأهداف، فما يجود ياتوري؟

يجود بأمر، منها المعرفة بالمعاني، فيجب أن تكون مستوفاة حسنة شريفة، إذ أنها من الألفاظ بمنزلة الأبدان من الثياب، فالألفاظ تابعة والمعاني متنوعة، وطلب تحسين الألفاظ إنما هو لتحسين المعاني، بل المعاني أرواح الألفاظ وغايتها التي لأجلها وضعت وعليها بُنيت.

فإحتياج راغب التجويد إلي إصابة المعاني أشد من إحتياجه إلي تحسين الألفاظ، أنه إذا كان المعنى صوابا واللفظ منحطا ساقطا كان الكلام كالإنسان المشوه الصورة والروح فيه، وإذا كان المعنى خطأ كان الكلام بمنزلة من لا روح فيه ولو كان في أحسن الثياب.

ولذلك كله أصلح الأدباء الألفاظ وزينوها، وبالغوا في تحسينها، لتكون أوقع في النفس وأذهب في الدلالة علي القصد، ألا ترى إذا كان مسجوعا سجعنا حسنا سُرَّ سامعه فحفظه، وإن لم يكن مسجوعا لم يأنس به انسه في حال السجع. فإذا رأيت العرب أصلحوا ألفاظهم وحسنوها رفقوا حواشيها - فلا تظن أن العناية إذ ذاك إنما هي للألفاظ فحسب، بل هي خدمة للمعاني. وليس معنى ما تقدم أننا نبخس الألفاظ منزهاً، فإن الكلام إذا كان فاضله حلوا عذبا وسلسا سهلا ومعناه وسطا، كان في جملة الجيد جرى مع الرائد النادر.

ولا غرابة فالحسين ينقص حسنه برثائة ثيابه وعدم بهجة ملابسه، فالقيح يزداد قبحا، والوجه القبيح يزداد حسنا بالحلل الفاخرة، والدميم تزول بهما بعض دمايته، ولذلك يجب الا تكون اللفظ مبتذلا عاميا، ولا ساقطا سوويا، وأن يكون موافقا لقواعد اللغة العربية، خفيف النطق ومقبولا في النفس.

يوم ذي قار

"ذو قار" موضع قريب من "الكوفة" بينها وبين "واسط" كان فيه يوم من أعظم أيام العرب في الجاهلية، بين الفرس وقبائل بكر العربية. وقد جرت هذه المعركة بعد مبعث النبي صلى الله عليه وسلم وقيل أنها كانت بعد وقعة بدر بأشهر، وقد انتصرت فيها جموع بكر، وأنزلوا بالفرس هزيمة منكرة.

وسبب هذه المعركة ان الفرس - كما عرفت - أسسوا إمارة الحيرة، وأقاموا عليها المناذرة اللخمين ليحموهم من كل مغير من ناحيتهم. وكان علة المناذرة أن يطيعوا ملوك فارس وينفذوا أوامرهم.

ولكن كان في بعض هؤلاء الملوك غطرسة كبرياء بضيق بها أمراء الحيرة فيتمردون عليها ولا يطاطنون رؤوسهم لها. ومن ذلك أن أبا قابوس النعمان بن المنذر أبي مرة أن يخضع لبعض أوامر كسرى فغضب عليه وصمم علي الإنتقام منه.

وعرف النعمان ذلك فترك الحيرة ولجأ إلي قبيلة شيان من بكر، واستجار بهاني بن مسعود الشيباني فأجار، وعلم كسرى، فاحتال علي النعمان وأمنه وطلب منه أن يقدم عليه، واعتقد النعمان أنه لن يغدر. فاودع هاني بن مسعود دروعه وسلاحه، وذهب إلي فارس ولكنه لم يكذبصل إلي كسرى حتى أمر به فقيد وألقى في السجن حتى مات.

وعاد كسرى فبعث الي هاني بن مسعود بطالبه بودائع النعمان ولكن وفاء هاني أبي أن يجييه إلي ما كلب، واشتدت الخلافات بينهما، وصممت فارس علي قتال بني شيان وراح بنو شيان للقتانها، ومعهم قبائل بكر التي اجتمعت في جبهة قوية موحدة لمحاربة فارس.

فلما تقارب الرحفان تأهب العرب، وتكلم رجال منهم بما يثير الهمم وفعل فرسانهم ما يشعل الحفائظ فقام حنظلة بن ثعلبة قائلاً: "عجلوا للقاء، وابدؤوهم بالشدة"، ثم قام إلي وضيعن إمرأته وهو الحزام الذي يربط راحلتها فقطعه ثم تتبع كل رحل عليه إمرأة يقطع وضيعنه فسقط النسوة علي الأرض فقال: ليقاتل كل رجل منكم عن حليته.

وبدأت المعركة وهجمت جموع بكر علي جيش فارس وانقض عليه كمين كان العرب قد أعدوه لهم، وولت إباد تنفيذاً للخطة التي رسمتها مع بكر وحينئذ انهزم الفرس وفروا يطلبون النجاة بأرواحهم وتبعهم العرب حتى دخلوا وراءهم حدود فارس.

وقد طرب الأعشى أيما طرب لهذا النصر الذي أحرزه العرب وسجل إعجابه وكان فيه للعرب من بطولات في أربع قصائد من ديوانه.

في مدح الرسول صلي الله عليه وسلم

للصحابي الجليل حسان بن ثابت رضي الله عنه

من الله مشهود يلوح ويُشهد	أغر عليه للنبوة خاتم
إذ قال في الخمس المؤذن أشهد	وضم الإله اسم النبي إلي استمه
فدو العرش محمود وهذا محمد	وشق له من اسمه ليُجله
من الرسل والأوثان في الأرض تعبد	نبي أئانا بعد ياس وفترة
يلوح كما لاح الصقيل المهند	فامسى سرجا مستتيرا وهاديا
وعلمنا الاسلام فإله محمد	وأندرنا نارا وبشر جنسة
بذلك ما عُمرت في الناس أشهد	وأنت إله الخلق ربّي وخالقي
سواك إله، وأنت أعلى وأمجّد	تعاليت رب الناس عن قول من دعا
وإياك نستهدي، وإياك نعبد	لك الخلق والنعماء والأمر كله

نشأة المكتبات

كانت الكتب قبل إختراع الطباعة غالية الثمن، لا يقتها إلا الأغنياء، لأنها كانت مخطوطات، مرتفعة التكاليف. ولذلك قام القادرون من محبي العلم بإنشاء المكتبات، يجمعون فيها الكتب، ويفتحون أبوابها للراغبين في القراءة والبحث. وكانت هذه المكتبات تؤدي ما تؤديه معاهد العلم والجامعات في الوقت الحاضر.

وقد اهتم المسلمون بأبنية المكتبات التي كانت تُعد لاستقبال الجماهير. وكان البناء مزودا بحجرات متعددة تربط بينها أروقة واسعة، وكانت الرفوف تثبت بجوار الجدران لتوضع فيها الكتب. وكانت هناط أروقة للاطلاع وأخرى للنسخ وبعضها لحلقات الدراسة. وشملت بعض المكتبات كذلك حجرات للموسيقي يذهب إليها المطالعون للترفيه وتجديد النشاط وكانت جميع الحجرات للموسيقي يذهب إليها المطالعون للترفيه وتجديد النشاط وكانت جميع الحجرات مؤثثة تائشا فحما مريحا، وقد فرشت الأرض بالبسط.

وكانت هذه المكتبات فهارس منظمة تتناول عناوين الكتب وأسماء المؤلفين، وقد كان لمكتبة "الحكم" في الأندلس فهارس دقيقة ومنظمة، وكذلك كان لمكتبة دار الحكمة في القاهرة فهارس كبير. وكان استعارة الكتب مباحة، وإن وضعت عليها قيود لتنظيم العمل فكانت مكتبة القاهرة لا تعير كتباً إلا للسالكين في القاهرة فقط. وأحيانا يطلب الي المستعير أن يدفع ضمانا، ولكن يعفي العلماء من دفع الضمان أو التامين. وكانت الاستعارة الخارجية محددة بوقت معين لا يزيد علي شهرين.

يعتبر "بيت الحكمة" الذي أنشأه هارون الرشيد أول مكتبة عامة ذات شان في العالم الإسلامي، فقد كان مركزاً علمياً يجتمع فيه العلماء للبحث والدرس ويلجأ إليه الطلاب. ويعتبر عصر الخليفة المأمون أزهى عصور "بيت الحكمة" حيث نقل إليها عدداً كبيراً من كتب اليونان والفرس والهند وكلف المترجمين بترجمتها.

ومن المكتبات المشهورة "دار الحكمة" التي أنشئت في آخر القرن الرابع الهجري بالقاهرة، وقد حُمِلت إليها الكتب من خزائن القصور وسمح بدخولها لعامة الشعب، فمنهم من يحضر للقراءة، ومنهم من يحضر للنسخ، ومنهم من يحضر للدرس. وكان البناء المخصص لهذه المكتبة عظيماً جداً، إذ كانت تشتمل على أربعين خزانة، تسع الواحدة نحو ١٨٠٠٠ كتاب، وكانت الرفوف مفتوحة والكتب في متناول الجميع.

هكذا كانت نظرة الإسلام والمسلمين للمكتبة غذاء للعقل! ومكاناً للعلم!!
ومركزاً للبحث!!!.

تاريخ العلم ودور العلماء العرب في تقدمه

د. عبد الحلیم منتصر

مساجد الإسلام والمسلمين في مختلف العصور

المساجد بيوت الله سبحانه، بينها العباد للتعبير عن شكرهم لله، وللإستزادة من فضله، وكل مكان نظيف يخصص للصلاة فهو مسجد، ولا يشترط في المسجد بناء عظيم، ومن أحاديث الرسول صلى الله عليه وسلم: "جعلت لي الأرض مسجداً وطهوراً". ولا ضرورة للجدران، فقد اتخذ المسلمون في الأجيال الأولى مساجدَ هي قطع من الأرض فصلوها عن غيرها بخندق محافظة عليها من مرور الناس فيها دون طهارة، وخشبية دخول الحيوانات إليها.

في بلاد الإسلام جميعا مساجد ليس لها جدران أو عمد أو سقوف، وإنما هي مساحات صغيرة، تفرش بحصير ليقوم الناس فيها بصلواتهم. وهذه المساجد البسيطة ترمز ببساطتها إلي جانب هام من جوانب العقيدة الإسلامية، فإن عقيدة الإسلام سهلة واضحة. ولعل أفضل مثل للبساطة مسجد الرسول صلى الله عليه وسلم في المدينة، فقد شرع الرسول صلى الله عليه وسلم في بنائه في الشهور الأولى من استقراره في المدينة، وما أن انتهى من بنائه حتى قامت الجماعة الإسلامية، فقد أصبح لها مركز يتجمع

المسلمون فيه وحوله، فإن كان المسجد بيت الله، فإنه بيت المسلمين أيضا، هناك يتلاقون ويجتمعون لتبادل الرأي ويحسون بوحدتهم أحساسا مباشرا.

ولهذا كان أول ما اهتم المسلمون الفاتحون بعمله بعد اتمام الفتح العسكري لأي بلد هو انشاء المسجد الجامع، لأن قيام هذا المسجد معناه امتداد الجماعة الإسلامية الي ذلك البلد، ودخوله في دولة الإسلام، وفي أيامنا هذه عندما يفتحون بلدا يرفعون علي عاصمته راية الفاتح دليلا علي النصر، أما المسلمون فقد كانوا إذا فتحوا بلدا أنشأوا فيه مسجدا جامعاً، ليعلموا بذلك أن البلد أصبح جزءاً من دار الإسلام ومركزاً من مراكز جماعته. إن المساجد كانت - وما زالت - مراكز اتصال بين أفراد

الجماعة الإسلامية الكبرى. في المساجد كان الغرباء من أبناء تلك الجماعة يتقابلون. هناك كانوا يتجمعون ويتعرف بعضهم الي بعض، وهناك كانوا يشعرون بأنهم أبناء أمة واحدة هي أمة الإسلام، وبفضل المساجد لم يكن المسلم يشعر بأنه غريب في بلد اسلامي. لقد كان مسجد الرسول صلي الله عليه وسلم بالمدينة أبا المساجد، وعلي نظامه قامت المساجد الجامعة الأولى في عواصم البلاد .

التي فتحها المسلمون وأهمها: مسجد البصرة الذي أنشأه عتبة بن غزوان سنة ١٤ هـ / ٦٣٥م، ولم يكن له جدران، بل أحاط به خندق، ومسجد الكوفة الذي أنشأه سعد بن أبي وقاص سنة ١٧ هـ / ٦٣٨م، وقد أحاط به سور، وثالث المساجد الجامعة مسجد عمرو بن العاص في القسطنطينية سنة ٢١ هـ / ٦٤٢م، وقد وسّع هذا المسجد وأعيد بناؤه ١٦ مرة، ورابع هذه المساجد الجامعة مسجد عقبة بن نافع في القيروان، بناه هذا الفتح العظيم بيني سني ٥٠ و ٥٥ هـ / ٦٧٠ و ٦٧٥م، وخامس المساجد الجامعة هو المسجد الأقصى في القدس، ويرجع بناؤه الي عمر بن الخطاب، وقد اعاد بائه عبد الملك بن مروان سنة ٦٥ هـ / ٦٥٨م ثم الوليد بن عبد الملك سنة ٨٧ هـ / ٧٠٦م. إن المساجد في ذاتها مراكز للدعوة الإسلامية، لذلك فلا بد أن يعمل المسلمون علي إنشاء المساجد في البلاد التي يريدون تثبيت دعائم الإسلام فيها وتوسيع انتشاره، وبخاصة في أطراف بلاد الاسلام، لأن الإسلام اليوم يدخل معركة بالرغم نه، والمساجد من أهم حصوننا فيها، والمعارك تدور علي الحدود لا في الداخل، وعلينا أن نخوضها بالشجاعة التي خاض بها الإسلام معاركه دائما، وسلاحنا في هذه المعركة المساجد ... المساجد أولاً.

الأمويون بالأندلس

استطاع عبد الرحمن الأموي أن يكفل للأندلس حكومة مستقرة، رائدها الشامخ الديني، فلقى الناس في ظل هذا الحكم الحرية. ورغد العيش والسلام، ونعمت إماره الأندرس بالإدارة الصالحة، ووثبت وثبة قوية في طريق الحضارة فيها مكانة عالية نافست بها حضارة العباسيين في بغداد. وفاقت حضارة الدول الأوروبية المعاصرة لها. ولكن العرب والبربر ما لبثوا أن تنازعوا فيما بينهم، وبذلك أتاحوا للسكان الأصليين من المسيحيين فرصة النيل من المسلمين وسيادتهم علي البلاد، ومع ذلك ظلت الإمارة الأموية بالأندلس مهية الجانب، وقضى الأمويون في حزم علي القلائل الداخلية وكسبوا بتسامحهم ولاء السكان المسيحيين وأمعت طائفة كبرى من أولئك السكان المسيحيين في تقليد السكان المسلمين في حياتهم ونظمهم وصاروا طبقة اجتماعية عُرفت باسم المستعربين.

ازدانت قرطبة بشبكة من القنوات المائية لتغذية أحيائها بالمياه الجارية إلي المدينة من المرتفعات المحيطة بها، وكثرت بها المساجد والفنادق والحوانيت والطرق المرصوفة ذات الإضاءة الحسنة.

وقد أفاض الكتاب في الإشادة بيها، قال أحدهم: أن المسافر يستطيع أن يسير ١٠ أميال في طرفها عي ضوء المصايح وذكر آخر أن المدينة امتدت ٢٤ ميلا طولا و٦ ميلا عرضا وامتألت هذه المساحة بالقصور والمنازل والحدائق علي ضفاف الوادي الكبير.

تعددت ضواهي قرطبة حتى بلغت ٢٧ ضاحية ونزل بهذه الضواحي الطبقة الغنية ورجال الدولة، ولكل ضاحية منها جوامعها وأسواقها وحماماتها.

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