In this lesson we learn the following:

1. Bāb: In this bāb ista- is prefixed to the first radical (istaf'ala), e.g., استَفَّرَ 'he asked forgiveness', استَفَّرَ 'he woke up', استَفَّرَ 'he got ready', استَفَّرَ 'he had a bath', استَفَّرَ 'he resigned', استَفَّرَ 'he lay down'.

The mudāri': It is استَفَّرَ, e.g., استَفَّرَ. The amr: It commences with a sākin letter, so it takes hamzat al-wasl, e.g., استَفَّرَ: استَفَّرَ. (tastaghfir-u: staghfir: istaghfir) (This has fathah at the end to avoid أَلِقاء الْمَاكِينُ.)

The masdar: It is on the pattern of استَفَّرَ (istif'al-un), e.g., استَفَّرَ. In the ajwab verbs a compensatory ك is added at the end, e.g., استَفَّرَ 'he consulted'. In nājis verbs the final ي changes to hamzah, e.g., استَفَّرَ.

The ism al-fā'il and the ism al-maf'al: The second radical has kasrah in the ism al-fā'il and fathah in the ism al-maf'al, e.g., ‘one who seeks pardon’, and ‘one whose forgiveness is sought’ (mustaghfir/mustaghfar).

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

This bāb signifies, among other things, the meaning of seeking, e.g., غفر 'he forgave': استَفَّرَ 'he sought forgiveness', طعم 'he ate': استَفَّرَ 'he asked for food', هدى 'he guided': استَفَّرَ 'he sought guidance'.

أَدْرَسُ اللُّغَةِ الْعَرَبِيَّةٍ لِكُنِّي آفَهُمُ الْقُرآنَ الكَرِيمَ (2)

'I am studying Arabic so that I may understand the Qur'an.' The word لَكِيَ is an infinitive particle, and لَكِيَ آفَهُمُ الْقُرآنَ means آفَهُمُ الْقُرآنَ. It is used with the mudāri' which it renders
mansūb. is prefixed to it which may sometimes be omitted, e.g., كَيْنَ تُسَمَّكَ كِسْرًا لَكِ. ‘So that we may glorify You much’ (Qur’an, 20:33). Here كَيْ is for كَيْنَ لِكَ is joined to لَا النَّافِئَةِ in writing, e.g., أَكْبِرْ رَقَبَتُكِ فِي الْفِيْكَةِ لِكَيْنَ تُنْصِسْ. ‘Work hard lest you should fail.’ أَكْبِرْ رَقَبَتُكِ فِي الْقِلَّةِ لِكَيْنَ تُنْصِسْ. ‘Write down my telephone number in the diary so that you do not forget.’

Here are some more examples of كَيْنَ:

ذَهَبَ زُمَلَانُ إلى السَّوق لِكَيْنَ يَشَأُوا الحَوائِجِ. ‘My colleagues went to the market to buy the necessaries.’ يَامُوْمَ، اسْتَفْقِي مَبَكْرَةً لِكَيْنَ يَفْوَنَكُ الْقَطْارُ. ‘Maryam, get up early lest you should miss the train.’

إِذْنَ is another particle of nasb. It precedes the mutārī', and renders it mansūb. It means ‘in that case’. It is used only in reply to a statement. If your friend tells you بِيْنَ الْمَدْرَسَةِ وَالْخَارِجَ ‘The headmaster is returning today from abroad’, you will reply saying إِذْنَ لَنْ نَشْتَهَى فِي الْمَطَارِ. ‘In that case we will receive him at the airport.’ Note that the verb after إِذْنَ is mansūb.

إِذْنَ renders the verb mansūb only if the following three conditions are met:
a) إِذْنَ should be at the beginning of the sentence, and it should not be preceded by any other word,
b) the verb should immediately follow it. Intervention by لَا النَّافِئَةِ or an oath is permitted,
c) the verb should denote futurity.

1 - For لَا النَّافِئَةِ see Book Two (L 17).

2 - In English we say, ‘I missed the train’. In Arabic we say, ‘The train missed me’ : فَقَطَنِي الْقَطْارُ.
In the example cited above all the three conditions are met. إذن is at the beginning of the sentence, the verb استقبلäœ immediately follows it, and it denotes futurity. But if we say إذن the verb should be marfu', because إذن is not at the beginning of the sentence. In the same way if we say إذن في المطار استقبلäœ the verb should be marfu' because the verb does not immediately follow إذن. We, may, however say إذن لا استقبلäœ 'In that case we will not receive him at the airport.' The verb in these two cases is mansub.

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

'الحافلة تصل إلى المطار الساعة الثانية.' إذن أخاف أن تفوتنى الرحلة 'I am afraid I will miss the flight.' Here أخاف is marfu' because it does not denote futurity.

(4) We have seen that the verb in the mädi is negated with ما أكلت 'I did not eat.' But if we negate two verbs in the mädi together, we use لا, e.g., فلأصدق ولا صلبي 'He neither believed nor prayed' (Qur'an,75: 31).

(5) We have seen waw al-hal prefixed to a nominal sentence, e.g., دخلت المسجد والامام بقرأ الفاتحة 'I entered the mosque while the imam was reading the Fatiha.' It can also be prefixed to a verbal sentence with the verb in the mädi, but then it should be followed by قد, e.g., دخلت المسجد وقد قرأ الإمام الفاتحة 'I entered the mosque after the imam had finished reading the Fatiha.' Here are some examples:

خرجنا من الفصل وقد شرح المدرس السور 'We left the class after the teacher had
finished explaining the lesson.' -- 'The doctor came after the patient had died.' -- 'I arrived at the airport after the plane had taken off.'

#(6) The verb جعل has four meanings:

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

سأجعل هذه الغرفة دكاناً 'I will make this room a shop.' Here is the first object, and دكاناً the second object. Here are some more examples:

جعل الله الخمر حراماً 'Allah had made alcoholic drinks harām.'

وجعل القمر فيهن نوراً وجعل الشمس سراجاً 'And He made the moon a light therein, and He made the sun a lamp' (Qur'an, 71:16).

وأوو شاء ربك لجعل الناس أمة واحدة 'And had your Lord so willed He would have made mankind one nation' (Qur'an, 11:118).

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

أجعلني مديراً 'Have you made me a headmaster?', i.e., 'Do you think I am a

وجعلوا الملائكة الذين هم عباد الرحمن إباناً 'And they made the angels, who are servants of Rahmān, females' (Qur'an, 43:19), i.e., believe they are females.

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

الحمد لله الذي خلق السماوات والأرض وجعل الظلمات واللunas 'All praise is for Allah Who created the heavens and the earth, and made darkness and light' (Qur'an, 6:1).

d) to begin. In this sense it acts like كان, and has ism and khabar. Its khabar is a verbal sentence with the verb in the mudāri', e.g.,

جعل حمد يضربني
'Hamid began beating me.' Here حامد is its ism, and the sentence يضرب يضربني its khabar'.

#(7) The plural of ماشی 'pedestrian' is مُاشیَة. It is on the pattern of فعَّالة (fuʿalat-un). So مُاشیَة (mushayat-un) is originally مُاشیَة (mushayat-un) where -aya- changes to -â-. Here are some more examples: قاضی 'judge' → ولیّة 'naked' → عار 'barefoot' → حاف 'ruler' → لولا 'judge'.

The nasab of the madari'ī

The particles that change the madari'ī to mansūb are called تواصَّب الفعل. These are four, and we have learnt them all. They are:

a) e.g., 'And Allah wants to turn to you' (Qur'an, 4:27). This particle is called حرف مصدقية ونصب واسْتِقْال لفظًا, i.e., an infinitive particle that changes the madari'ī to mansūb and denotes futurity.

b) e.g., 'He said, “Surely, you will not be able to have patience with me”' (Qur'an, 18:67). This particle is called حرف طغيان ونصب واستقبال لفظًا, i.e., a negative particle that changes the madari'ī to mansūb and denotes futurity.

c) e.g., 'So that we may glorify You much.' This particle is called حرف مصدقية ونصب واستقبال لفظًا, i.e., an infinitive particle that changes the madari'ī to mansūb and denotes futurity.

d) e.g., 'I shall come to visit you tomorrow in shā' Allah.' إِذن أَسْتَظَرْكَ 'In that case I will wait for you.' This particle is called

1- See L 10.
Exercises

1) Answer the following questions.

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

3) Write the muddāri, the amr and the māsādar of each of the following verbs.

4) Point out the verbs belonging to bāb استُفَعَلْ and their derivatives occurring in the following sentences.

5) Fill in the blank in each of the following sentences with كُتِب or كَتِبنا and make necessary changes.

6a) Use إذن in three sentences of your own.

6b) Oral exercise: Each student says something, and his colleague replies to him using إذن.

7) Negate both the verbs in each of the following sentences.

8) Rewrite the following sentences changing the subordinate nominal sentences to verbal sentences.

9) Specify the meaning of جَعَلَ in each of the following sentences.

11) Oral exercise: Each student asks his colleague: من استيقظت؟ ومن أيقظتك؟

12) Write the muddāri of each of the following verbs.

13) Specify the bāb of each of the verbs occurring in the ḥadīth of Abū Dharr.

14) Write the singular of الْقَفَة and the plural of الشُرَفَة and the plural of الْخَوَائِج.

15) What is the original form of نُظَالَمْوًا occurring in the ḥadīth?

16) Write the plural of each of the following nouns on the pattern of عَارِثة.