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# Unit 37

## More on accusative endings

The word **حال** means condition or circumstance. The word is used in Arabic grammar for the condition or the circumstance at the time when the action of the main verb is taking place. The **hal** is often expressed by a noun in the accusative.

We have already learnt that the accusative is used as a direct object of a verb. We also have had some examples of the accusative being used as adverbs of time and manner.

In this Unit, we give some more examples of the ways in which the accusative is used in Arabic.

### i. Direct objects

You identify a direct object by asking 'whom' or 'what' after the verb.

وَخَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ He created the night and the day, the sun and the moon.

All the nouns in the above are in the accusative because they are direct objects.

### ii. Adverbs of time

A word which has some element of time is put in the accusative to express an adverb of time:

at morning and evening	بَكْرَةً وَأَصِيلاً	لَيْلاً وَنَهَاراً	by night and day
on the day of Resurrection	يَوْمَ الْقِيَامَةِ	الْيَوْمَ	today
during the journey of winter	رِحْلَةَ الشِّتَاءِ	غَدَاً	tomorrow

### iii. Hal

The word **حال** means condition or circumstance. The word is used in Arabic grammar for the condition or the circumstance at the time when the action of the main verb is taking place. The **hal** is often expressed by a noun in the accusative. The words **قياما** *while standing*, and **قعوداً** *while sitting*, in line 7 opposite are accusative and are examples of a **hal** construction.

Other examples of a **hal** construction is the word **حمالة** *as the carrier*, in *Surah al-Masad* and **أفواجاً** *in crowds*, in *Surah an-Nasr*:

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ And his wife, *as* the carrier of firewood. 111: 4

يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا They enter into the religion of God *in* crowds. 110: 2

### iv. Specification

A noun in the accusative is used to specify in which way a verb or adjective is applied. It contains the idea of 'with regard to' or 'in'. For example, the word

**علماً** below has the meaning of 'with regard to knowledge' or 'in knowledge':

رَبِّ زِدْنِي عِلْمًا My Sustainer, increase me *in* knowledge. See lines 10 and 11

opposite for more examples.

### v. Absolute accusatives

A verbal noun in the accusative is placed after its own verb to show that an action is fully completed:

فَصَلَّيْنَاهُ تَفْصِيلاً We have explained it completely. 17: 2

**تفصيلاً** is the verbal noun of **فَصَلَ** which is a Form II verb; notice the pattern. **تفصيلاً** is called **مفعول مطلق** or an 'absolute accusative'.

An absolute accusative may be qualified by an adjective to give added strength to the expression. An example of this is **حباً جمًّا** *with boundless love*, in line 15 opposite.

### vi. Accusative for expressing aim or purpose

For examples of this type of accusative, see line 4 opposite.

**They leave you standing**  
While the noble Prophet, peace be on him, was in the middle of a Friday khutbah, a trade caravan arrived in town. The bulk of the congregation heard the commotion and rushed out of the mosque leaving the Prophet standing (line 8 opposite) and preaching. The incident shows that even true believers are sometimes prone to overlook religious obligations and go for 'worldly gain' or 'a passing delight'. In what follows, the Qur'an reminds us that 'what is with God is better than all leisure and all trade'.

This day I have perfected for you your religion. 5: 3

1 الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

And Allah will judge between you on the Day of Resurrection. 4: 141

2 فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ

And remember the name of your Lord at morn and evening. 76: 25

3 وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً

Then Pharaoh and his soldiers pursued them out of oppression and tyranny. 10: 90

4 ■ فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغِيًّا وَعَدُوًّا

They exchanged God's favour for disbelief. 14: 28

5 بَدَلُوا نِعْمَةَ اللَّهِ كُفْرًا

And the servants of the Beneficent are those who walk gently on earth. 25: 63

6 وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

They remember God standing and sitting. 3: 191

7 يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا

And they left you standing. 62: 11

8 وَتَرَكُوكَ قَائِمًا

Stand up truly devout to God. 2: 238

9 وَقَوْمُوا لِلَّهِ قَانِتِينَ

In their hearts is a disease and God has increased them in disease. 2: 10

10 فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

I have less wealth and children than you. 18: 39

11 ■ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا

We have explained it completely. 17: 12

12 ■ فَصَلَّنَاهُ تَفْصِيلاً

(How is it) that We pour down water abundantly. 80: 25

13 أَنَا صَبَبْنَا الْمَاءَ صَبًّا

When the earth is shaken violently. 99: 1

14 إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

And you love wealth with boundless love. 89: 20

15 وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

#### Notes for text above

- **Line 4:** بَغِيًّا is an example of an accusative expressing aim or purpose. بَغِيًّا has the sense of 'out of oppression', and عِدُوًّا 'out of tyranny'. This means that Pharaoh and his forces were motivated by the desire to oppress and tyrannize.
- **Line 11:** Literally, *I am less than you with regard*

*to wealth and children.* These are two examples of tamyiz.

- **Line 12:** Literally, *We have explained it an explaining.* This is an example of an absolute accusative which gives emphasis to the verb and shows that an action is complete. Other examples of absolute accusatives are in lines 13, 14, and 15.

# Unit 37

## Exercises

Many words in Surah Nuh are accusative, and for a variety of reasons. From the Surah (Selections 86 and 87), identify the following:

1. Ten words which are accusative because each is a direct object. In the right column, write the sentence in which each occurs and underline the direct object.

.....	.....	a
.....	.....	b
.....	.....	c
.....	.....	d
.....	.....	e
.....	.....	f
.....	.....	g
.....	.....	h
.....	.....	i
.....	.....	j

2. Two accusatives used as adverbs of time:

.....	.....	a
.....	.....	b

3. Five accusatives used as حَال:

.....	.....	a
.....	.....	b
.....	.....	c
.....	.....	d
.....	.....	e

4. One accusative used as the noun of إِنَّ:

.....	.....	a
-------	-------	---

5. One accusative used as the predicate of كَانَ:

..... a

6. Three accusatives used as tamyiz or specification:

..... a

..... b

..... c

7. Five accusatives used as 'absolute accusatives':

..... a

..... b

..... c

..... d

..... e

8. From Sūrah al-Zalzalah (sūrah 99), write out the sentences in which the following words occur. Underline each word. زلزال / أثقال / أشتاتا / خيرا / شرا . In brackets, write why each is accusative:

a .....

b .....

c .....

d .....

e .....

9. From Sūrah an-Nasr (sūrah 110), write out the sentences in which the following words occur. Underline each word. In brackets say why each is accusative: تواباً ، أفواجاً ، الناس

a .....

b .....

c .....

10. From Sūrah al-Masad (sūrah 111), write out the sentences in which the following words occur. Underline each word. In brackets say why each is accusative: حمالة ، ناراً

a .....

b .....

# Unit 38

## Relative Pronouns

Relative pronouns are used to refer to the nouns or pronouns which have already been used earlier in a sentence. They are very useful for joining two sentences together.

Examples of relative pronouns in English are: **who, whom, which, that.**

The noun or pronoun to which a relative pronoun refers is called an **antecedent**.

In Arabic, relative pronouns agree with their antecedents in number and gender.

### Worship your Lord Who created you.

In the above sentence, the word 'Who' is a relative pronoun. It relates to the word 'Lord' which is called the **'antecedent'**. Antecedent means the word you refer back to.

In Arabic relative pronouns must agree with their antecedents in number and gender. The relative pronouns are:

Plural	Dual	Singular	
الَّذِينَ الَّذِي	الَّذَانِ / الَّذِينَ الَّتَانِ / اللَّتَيْنِ	الَّذِي الَّتِي	m. f.

الَّذِي and الَّتِي may mean 'who, whom, that, which, the one who'.

الَّذِينَ may mean 'who, those who, those whom, the ones who'.

الَّذِي and الَّتِي are the forms occurring most frequently in the Qur'an.

The **'relative clause'** refers to the part of the sentence coming after the relative pronoun.

In Arabic, the relative clause must be a complete sentence on its own.

The relative clause must therefore contain a stated or implied pronoun which refers back to the antecedent. We shall call this stated or implied pronoun the **'referent'**. The relative clause in the following is underlined.

- أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ  
Worship your Lord / Who / He created you.
- اتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ  
Beware of the fire / which / its fuel is people and stones.
- صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ  
The path / of those whom / You have favoured them.

In sentence 1 above, the relative clause is 'He created you'. The referent is 'He' which is implied in the verb خَلَقَ and this refers back to the relative pronoun الَّذِي which is masculine singular.

In sentence 2, the referent is the attached pronoun هَا which is feminine because it refers back to النَّارَ which is feminine. The relative pronoun الَّتِي must of course be feminine.

In 3, the referent is the attached pronoun هِمْ which is masculine plural to agree with the relative pronoun الَّذِينَ. The pronoun هِمْ is needed in the Arabic to make the relative clause a complete sentence on its own. However, in English the referent 'them' will be left out in translation.

### Two special nouns

Genitive	Accusative	Nominative	
أَبِي	أَبَا	أَبُو	(father)
ذِي	ذَا	ذُو	m. s. (possessor of)
ذَاتِ	ذَاتَ	ذَاتُ	f. s. (possessor of)

The word ذُو and ذَاتُ have dual and plural forms as well. See line 13.

The words أُولُو (m.p.) and أُولَاتُ (f.p.) mean 'possessors of'. These nouns and the various forms of ذُو are always part of an إِضَافَةٌ construction.

### Respond with that which is better

The context of this verse (line 3 opposite) is that the best speakers are the ones who not only call to the way of God but who do righteous deeds and who say, 'I am one of those who submit (to God alone)'.

A person in this frame of mind and behaviour is urged not to respond to provocation and abuse in kind but to repel evil with a good word. This is not a sign of weakness but requires vision, calmness and courage.

The result of such calmness under fire may be quite startling. The one who at one time bitterly hated you could one day become your bosom friend. This is the promise and method of the Qur'an. Islam is both a message and a method.

He is the One Who has sent His messenger with the guidance and the religion of truth. 48: 28

1 هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ

About the awesome news on which they disagree. 78: 2 - 3

2 عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

Repel (evil) with that which is better. 41: 34

3 ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ

What are these images to which you are devoted? 21: 52

4 مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ

And those who had rejected faith will say: 'Our Lord! Show us both those (among jinn and humans) that have led us astray. 41: 29

5 وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أُضَلَّانَا

Their mothers are none but those who gave birth to them. 58: 2

6 إِنَّ أُمَّهَاتِهِمْ إِلَّا اللَّائِي وَلَدْنَهُمْ

Our father is an old man. 28: 23

7 أَبُونَا شَيْخٌ كَبِيرٌ

Muhammad is not the father of any one of your men, but is God's messenger.. 33: 40

8 مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ

And indeed your Sustainer is full of forgiveness for people despite their evil-doing. 13: 6

9 وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ

And let him who has ample means spend of his amplitude. 65: 7

10 وَلِيَنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ

And give the close relative his due. 17: 26

11 وَءَاتِ ذَا الْقُرْبَىٰ حَقَّهُ

And (you shall be) good to parents and close relatives, to orphans and the needy. 2: 83

12 وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ

And he gives wealth - despite his love for it, to close relatives and the orphans... 2: 177

13 وَءَاتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ

And every woman pregnant (lit: having a burden) will put down her burden. 22: 2

14 وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا

Only those who have minds will take heed. 39: 9

15 إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

#### Notes for text above

■ **Line 4:** تَمَثَّلٌ is the broken plural of تَمَثَّلٌ and so is grammatically feminine singular. Its relative pronoun الَّتِي is therefore feminine and the attached pronoun هَا is of course also feminine.

■ **Line 9:** The preposition عَلَى in عَلَى ظُلْمِهِمْ and in عَلَى حُبِّهِ line 13 has the sense of 'despite'.

■ **Line 14:** تَضَعُ she puts down/she will put down, is from the weak verb وَضَعَ, to put down or to give birth.

■ **Line 15:** The word الْأَلْبَابِ is plural of لُبٌّ which means *mind* or *heart* and connotes *insight* and *wisdom*.

# Unit 38

## Exercises

1. From the 15 lines of Arabic in Unit 38 of the Textbook, fill in the blanks below

	Word	Gender	Number	Case (nom./acc./gen.)	(Reason for case)
a.	النَّبَاِ	.....	.....	.....	.....
b.	التَّمَاثِيْلِ	.....	.....	.....	.....
c.	أُمَّهَاتٍ	.....	.....	.....	.....
d.	أَبَا	.....	.....	.....	.....
e.	مَغْفِرَةً	.....	.....	.....	.....
f.	ذُو	.....	.....	.....	.....
g.	سَعَةٍ	.....	.....	.....	.....
h.	مَسَاكِيْنٍ	.....	.....	.....	.....
i.	ذَاتِ	.....	.....	.....	.....
j.	أَلْبَابِ	.....	.....	.....	.....

2. a. In line 2, the pronoun **فِيهِ** in **ه** refers to .....
- b. In line 4, the pronoun **لَهَا** in **هَا** refers to .....
- c. In line 4, the word **هَذِهِ** is translated as .....
- d. In lines 9 and 13, the preposition **عَلَى** is translated as .....
- e. In line 2, the word **مُخْتَلِفُوْنَ** is the active participle plural from the Form VIII verb .....
- f. In line 4, the word **عَاكِفُوْنَ** is the active participle plural from the Form I verb .....
- g. In line 10, **يَنْفِقْ** is the jussive of the Form ..... verb .....
- h. In line 15, **يَتَذَكَّرْ** is a Form ..... verb.

3. Selections 55 and 56 (Surah al-Furqan, 25: 61 - 77) deal with some of the characteristics of 'the servants of the Beneficent' - **عِبَادُ الرَّحْمٰنِ**. Copy these verses below, understand them well and memorize them.

Underline all the relative pronouns.

.....

.....



A series of horizontal dotted lines for writing, spanning the width of the page.

# Unit 39

## More on broken plurals

### Broken plurals

When you learn a new word, find out its plural or singular and learn the two together.

Some words may have more than one broken plural.

In Unit 6, we referred briefly to broken plurals of nouns and noted that many such plurals are formed according to patterns. Some of these plurals take tanwīn. Some do not take tanwīn. Here we give some examples of these patterns using the root letters فَعَلَ :

### Broken plurals with tanwīn:

Plural	Singular	Plural	Singular
(i) On the pattern of أَفْعَالٌ :		(ii) On the pattern of فُعُولٌ :	
أَوْلَادٌ	وَلَدٌ	نَفُوسٌ	نَفْسٌ
أَسْوَاقٌ	سُوقٌ	قُلُوبٌ	قَلْبٌ
(iii) On the pattern of فَعْلٌ :		(iv) On the pattern of فِعَالٌ :	
كُتُبٌ	كِتَابٌ	جِبَالٌ	جَبَلٌ
سَبِيلٌ	سَبِيلٌ	رِجَالٌ	رَجُلٌ
(v) On the pattern of أَفْعُلٌ :		(vi) On the pattern of فِعَالَانٌ :	
أَنْفُسٌ	نَفْسٌ	وَلَدَانٌ	وَلَدٌ
أَعْيُنٌ	عَيْنٌ	صَبِيَانٌ	صَبِيٌ

### Broken plurals without tanwīn:

Plural	Singular	Plural	Singular
(i) On the pattern of أَفْعَالٌ :		(ii) On the pattern of أَفْعَالٌ :	
عِلْمَاءٌ	عَالِمٌ	أَنْبِيَاءٌ	نَبِيٌّ
فُقَرَاءٌ	فَقِيرٌ	أَغْنِيَاءٌ	غَنِيٌّ
(iii) On the pattern of فَعَالِلٌ :		(iv) On the pattern of فَعَالِيلٌ :	
مَسَاجِدٌ	مَسْجِدٌ	تَمَائِيلٌ	تَمَثَلٌ
مَسَاكِنٌ	مَسْكَنٌ	مَحَارِبٌ	مَحْرَابٌ

### Great and small

Many people deviate from what they know to be right because they stand in awe and do the bidding of leaders and men considered great on account of wealth, power or influence.

The result of this servility and sycophancy is a loss of dignity, and humiliation in this world and the next.

On the day of Judgement, the excuse that we were misled by the great and powerful (refer to the verse in line 9 opposite) will not reduce this humiliation.

That a worse fate may be in store for such as were great and powerful in this world may be but little comfort.

**In the indefinite,** broken plurals without tanwīn end with a single fat-hah for both the accusative and genitive. In line 13 opposite, the words *mahariba* and *tamathila* both end with a fat-hah but they are genitive. You will remember that certain proper names also have the same ending for both the accusative and genitive, for example: *Maryama*, *Fir'awna*.

**Remember that:** Broken plurals of nouns referring to non-rational beings or things are considered to be grammatically **feminine singular**. This means that:

- the adjective of such a broken plural noun will be feminine singular. In line 5 opposite, for example, the adjectives *mutahharatan* and *qayyimatum* are singular whereas the nouns they qualify are plural.
- the pronouns used to refer to a broken plural noun will be feminine singular: see the attached pronoun *haa* in lines 3, 5, 8, 12, and 15 opposite.
- if the broken plural is the subject of a verb, the verb will be feminine singular. For example, see the verbs *tatma'innu* in line 1, and *zuwwijat* in line 6.

Surely, in the remembrance of God hearts do find rest. 13: 28

1 أَلَا بَدَّكَرِ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ

She said: Indeed kings - when they enter a town, they corrupt it. 27: 34

2 قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا

And (He created) horses and mules and donkeys that you might ride them and as an adornment 16: 8

3 وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً

Men - neither bargaining nor selling diverts them from the remembrance of God. 24: 37

4 رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

A messenger from God reciting pages purified in which are sound prescriptions. 98: 2-3

5 رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً فِيهَا كُتِبَ قِيمَةٌ

And when (all) human beings are coupled (with their deeds)... 81: 7

6 وَإِذَا النُّفُوسُ زُوِّجَتْ

And We did not wrong them but they have been wronging themselves. 16: 118

7 وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

And they have hearts with which they do not grasp the truth and they have eyes with which they do not see. 7: 179

8 لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا

And they will say: Our Sustainer! Indeed We obeyed our leaders and our great ones and they led us astray from the right path. 33: 67

9 وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَ

Only the ones with knowledge among His servants fear God. 35: 28

10 إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

God has indeed heard the saying of those who said, God is poor and we are rich. 3: 181

11 لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ

And mosques - in them the name of God is remembered much. 22: 40

12 وَمَسَاجِدٍ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

They (were) making for him whatever he wished of sanctuaries, and images, and basins...

13 يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَتَمَاثِيلَ وَجِفَانٍ

as (large as) watering-troughs and cauldrons firmly anchored. 34: 13

14 كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ

What are these images to which you are devoted? 21: 52

15 مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ

### Notes for text above

■ **Line 5:** The word **صُحُفٌ** literally means 'pages' and here refers to 'revelations'. It is the plural of **صَحِيفَةٌ**. The word **كُتِبَ** is normally translated as books or scriptures. Here it may be translated as prescriptions or ordinances. The singular is **كِتَابٌ**. The root word has the basic meaning of to write or to prescribe.

■ **Line 6 & 7:** Notice that the word **نَفْسٌ** has two broken plurals: **نُفُوسٌ** here meaning human beings or souls and **أَنْفُسٌ** meaning selves.

■ **Line 13:** The words **مَحَارِبٍ** and **تَمَاثِيلَ** are both genitive because they are controlled by a preposition. Notice however that they both end with a fat-hah.

# Unit 39

## Exercises

1. Copy the Arabic from lines 1 - 8 of Unit 39 of the Textbook.

..... 1

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2. From the sentences above, fill in the blanks below .

- a. Write two plural nouns on the pattern of فَعُولٌ . .....
- b. Write two plural nouns on the pattern of فَعْلٌ . .....
- c. Write two plural nouns on the pattern of أَفْعَالٌ . .....
- d. Write two plural nouns on the pattern of فَعَالٌ . .....

3. Copy the Arabic from lines 9 - 15 of Unit 39 of the Textbook.

..... 9

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..... 11

..... 12

..... 13

..... 14

..... 15

4. From the sentences above, fill in the blanks below .

- a. Write two plural nouns on the pattern of فَعَالَاءٌ . .....
- b. Write two plural nouns on the pattern of فَعَالِيلٌ . .....
- c. Write three plural nouns which do not take tanwīn. ....



# Unit 40

## Conditional Sentences

### Note carefully

The use of the Past form of the verb in Arabic should not be taken automatically to refer to an event that has happened. You must look at the context in which a verb is used to determine its tense.

### Parts of a conditional sentence

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ If you help (the cause of) God, He will help you. 47:7

The above sentence is known as a conditional sentence. It is made up of two parts. The first part is: 'If you help the cause of God'. It begins with the word 'if'. This part is known as the condition and is called the **شَرَط** in Arabic.

The second part of the sentence is 'He will help you'. This part is the fulfilment of the condition. In Arabic it is called the **جَوَاب** or reply to the condition.

In Arabic conditional sentences, the **شَرَط condition**, almost always comes before the **جواب reply**.

### Introducing the condition

There are various short words or particles used in Arabic for 'if'. The most common of these are: **إِنْ**, **لَوْ** and **إِذَا**.

**لَوْ** is often used for hypothetical conditions. See line 3 opposite.

**إِذَا** may be translated as 'when' or 'whenever'. **إِذَا** must be distinguished from **لَمَّا**.

**لَمَّا** does not introduce a conditional sentence but is clearly used to introduce a verb in the past tense. Compare the following two examples:

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ . . .  
When the hypocrites come to you,  
they say, 'We testify...' 63: 1

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ مُّبِينٌ  
When the Truth came to them,  
they said, 'This is plain magic.' 43:30

There are other particles used to introduce conditional sentences. The most common of these in the Qur'an is **مَنْ**:

**مَنْ** may have the meaning of 'whoever, he who, those who';  
**كَلَّمَا** - whenever; **أَيْنَمَا** - wherever.

### Submitting your face

Whoever submits his face to God and is a doer of good.. (line 10) opposite. Here 'his face' has the meaning of 'his whole self'. This is an example of metonymy - a figure of speech in which the part is used to express the whole. The face has the marvellous capacity to reflect the range of emotions and human states—happiness, fear, grief, anger, hurt, pain, calm reflection. It can, quite dangerously, also dissimulate and cover up and be a front for hypocrisy and deviousness.

In contrast, the use of the word face in 'face of God' cannot be taken to represent human emotions but is a pointer to God's existence and his vast and awesome creative power.

### Verbs in conditional sentences

Arabic uses either the Past form of the verb or the Jussive for conditional sentences.

- the past form may be used in both the shart and the jawab - see lines 1, 2, 3, 7 and 13 opposite;
- the jussive may be used in both the shart and the jawab - see lines 5, 6 and 14;
- there may be a mixture of the past form and the jussive in the jawab and the shart - see line 12;
- the jawab may have an imperative - see line 8;
- the shart may not have a verb at all - see line 4;
- the jawab may not have a verb at all - see line 10.

### Introducing the jawab

The jawab is often introduced by **la** or **fa** - both of which can remain untranslated.

If the condition is introduced by **lau**, the jawab is often introduced by **la** - see lines 1, 2, 3 and 5 opposite.

The jawab is introduced by **fa** if:

- the jawab begins with anything but a verb - see line 9;
- the jawab begins with a verb in the imperative - see line 8.

If We had sent down this Qur'an on a mountain..,

1 لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ

...you would have seen it humbling itself, breaking asunder out of the awe of God. 59: 21

2 لِرَأَيْتِهِ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ

If your Lord had wished, he would have made human beings one nation. 11: 118

3 وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً

And if it were not for the grace of God on you and His mercy, you would have been among the losers. 2: 64

4 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

If you help (the cause of) God, He will help you. 47:7

5 إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

If you obey him (the messenger) , you will be guided. 24: 54

6 إِنْ تَطِيعُوهُ تَهْتَدُوا

And when the ignorant ones address them, they say, Peace. 25: 63

7 وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And when the Salat is ended, then disperse in the land. 62: 10

8 فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ

Whoever follows my guidance, there shall be no fear on them and they shall not grieve. 2: 38

9 مَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Whoever submits his face to God and is a doer of good, he shall have his reward with his Lord. 2: 112

10 مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ

And whoever is grateful, he is only grateful for the benefit of his own self. 31: 12

11 وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ

Whoever from among you witnesses the month (of Ramadan), let him fast it. 2: 185

12 فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

Whenever I invited them for you to forgive them, they put their fingers in their ears. 71 : 7

13 كَلَّمَا دَعَوْتَهُمْ لَتُغْفِرَ لَهُمْ جَعَلُوا أُصَابِعَهُمْ فِي آذَانِهِمْ

Wherever you may be, Allah will bring you forth, all (of you). 2: 148

14 أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا

So wherever you turn, there is the face of God. 2: 115

15 فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

### Notes for text above

■ **Line 10:** <sup>وَجْهَهُ</sup> 'his face' has the meaning of 'his whole self'. This is an example of a figure of speech in which the part is used to express the whole.

■ **Line 11:** The preposition <sup>لِ</sup> in <sup>لِنَفْسِهِ</sup> has the

meaning of 'for the benefit of'.

■ **Line 15:** This verse should not be taken to mean that God is part of His creation or that the creation is part of God. Instead the creation provides marvellous evidence of the creative power of God and His existence.

# Unit 40

## Exercises

1. Copy the Arabic from lines 1 - 8 of Unit 40 of the Textbook. For each sentence, underline the *shart* or the condition.

..... 1

..... 2

..... 3

..... 4

..... 5

..... 6

..... 7

..... 8

2. Fill in the blanks below. (The verbs are from the lines above).

	Verb	Form (I -X)	Past/Present	Act./pass	Ind/subj /juss/imp.	sing/dual/pl.	1st/2nd/3rd
a.	أَنْزَلْنَا	.....	.....	.....	.....	.....	.....
b.	تَطِيعُوا	.....	.....	.....	.....	.....	.....
c.	تَهْتَدُوا	.....	.....	.....	.....	.....	.....
d.	خَاطَبَ	.....	.....	.....	.....	.....	.....
e.	اَنْتَشِرُوا	.....	.....	.....	.....	.....	.....

3. Copy the Arabic from lines 9 - 15 of Unit 40 of the Textbook. For each sentence, underline the *jawab* or the reply to the *shart*:

..... 9

..... 10

..... 11

..... 12

..... 13

..... 14

..... 15





