

البَابُ العَاشِرُ  
Chapter 10

## Verbs, Prepositions and Adverbs

### 10.1 الفِعْلُ الرَّبَاعِيُّ (The quadrilateral verb)

We have encountered the basic فِعْلٌ ثَلَاثِيٌّ (trilateral verb) كَتَبَ (يَكْتُبُ).

Although not common, some أَفْعَالٌ (verbs) are derived from a four letter root rather than a three letter root. These are called أَفْعَالٌ رُبَاعِيَّةٌ (quadrilateral verbs).

تَرْجَمَ (يُتَرْجِمُ) تَرْجَمَةً

To translate

بَسَمَلَ (يُسَمِّلُ) بَسْمَلَةً

To say بِاسْمِ اللَّهِ

('bismillah', with the name of Allah)

يُسَمِّلُ مُحَمَّدًا عِنْدَ الطَّعَامِ

Muhammad invokes the name of Allah when he eats (*lit.* at food time)

### 10.2 الأَفْعَالُ (verbs) that govern مَفْعُولَيْنِ (two objects)

#### 10.2.1 ظَنَّ (يُظَنَّ) (to think, consider)

(a) الفِعْلُ "ظَنَّ (يُظَنَّ)" يَدْخُلُ عَلَى جُمْلَةٍ اسْمِيَّةٍ (the verb 'Dhanna' enters upon a noun sentence) and turns both المَبْتَدَأُ وَالْخَبْرُ (the subject and predicate) into مَفْعُولَيْنِ (two objects).

الرَّجُلُ عَالِمٌ

The man is a scholar

ظَنَّ الرَّجُلَ عَالِمًا

He considered the man (to be) a scholar

ظَنَّ الْكَلَامَ صَحِيحًا

He considered the speech to be correct

The first مَفْعُولٌ بِهِ (object) was originally المَبْتَدَأُ (the subject) and the second was originally الخَبْرُ (the predicate). This is why the second مَفْعُولٌ بِهِ (object) is نَكِيرَةٌ (indefinite).

(b) أَخَوَاتُ ظَنَّ (Sisters of 'Dhanna')

الأفعال (verbs) that mean to consider, deem, see, think, find, give etc. are sisters of ظَنَّ and similarly enter upon a noun sentence) and turn both المبتدأ والخبر (the subject and predicate) into مفعولين (two objects).

حَسِبْتُ الرَّجُلَ عَالِمًا

I considered the man a scholar

جَعَلَ الْكَلَامَ طَوِيلًا

He considered the speech long

(Also, 'He made the speech long'. Here جَعَلَ is not a sister of ظَنَّ)

وَجَدَ الْكِتَابَ طَيِّبًا

He found the book good

**10.2.2** Some أفعال\* (verbs) govern مفعولين (two direct objects i.e don't require prepositions before them) that were not originally مبتدأ وخبر\* (subject and predicate).

هَلْ مَنَعْتُكَ كُرْسِيًّا؟

Did I deny you a seat?

مَنَعُوا الْوَلَدَ حَقَّهُ

They denied the boy his right

سَأَلَ الْوَلَدُ الْأُسْتَاذَ سُؤَالَ

The boy asked the teacher a question

سَأَلَ الْوَلَدُ الْأُسْتَاذَ السُّؤَالَ

The boy asked the teacher the question

سَأَلْنَا اللَّهَ الْجَنَّةَ

We asked Allah (for) paradise

It is important with such verbs to distinguish between the object of 'person/'someone' (هـ s.o.) and the object of 'thing'/'something' (هـ s.th.). With both مَنَعَ and سَأَلَ, 'هـ s.o.' must be the first object and 'هـ s.th.' the second.

**10.2.3** If the second object happens to be a ضمير\* (pronoun), it cannot stand alone. We must import the pronoun 'إِيَّاهُ', to which is it attached.

هَلْ مَنَعْتُكَ إِيَّاهُ؟

Did I deny it to you? (*lit.* did I deny you it?)

مَنَعُوا الْوَلَدَ إِيَّاهُ

They denied it to the boy

سَأَلَ الْوَلَدُ الْأُسْتَاذَ إِيَّاهُ

The boy asked it to the teacher

سَأَلْنَا اللَّهَ إِيَّاهَا	We asked Allah for it
نَعْبُدُكَ	We worship You
إِيَّاكَ نَعْبُدُ	You alone we worship

### 10.3 الأَفْعَالُ وَحُرُوفُ جَرٍّ (verbs and prepositions)

10.3.1 Certain أَفْعَالٌ (verbs) are not able to govern a direct object and require a حَرْفُ جَرٍّ (preposition) before المَنْفَعُولُ بِهِ (the object). We call this the indirect object.

خَرَجَ مِنَ الْبَيْتِ	He went out of the house
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Rather than,

خَرَجَ الْبَيْتَ ✘

Often, a فِعْلٌ (verb) requires a particular حَرْفُ جَرٍّ (preposition), even though that حَرْفُ جَرٍّ (preposition) does not convey that meaning when isolated. If this is the case, such حُرُوفُ جَرٍّ (prepositions) are provided in the vocabulary lists مَعَ الْأَفْعَالِ (with the verbs) they are attached to. These should be learned.

وَتَّقْتُ بِمُحَمَّدٍ	I trust (in) Muhammad
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(الفِعْلُ الْمَاضِي (the perfect verb) is used for states of being that are complete, even though they may be in the present.)

رَغِبْتُ فِي الْجَنَّةِ	I desired paradise (Note: not to be translated as, 'I desired in paradise')
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### Deceptive definition

The student may have noticed that we have translated الْجَنَّةَ above as 'paradise', without the definite article 'the'. This is because many words in English that are definite do not require a definite article. We say for example, 'Mankind is God's vicegerent on Earth'. We do not say, 'The Mankind is God's vicegerent on the Earth', even though both 'Mankind' and 'Earth' are definite entities as indicated by the capital letters. In Arabic however, we must use الـ if the word is definite:

الْإِنْسَانُ خَلِيفَةُ اللَّهِ فِي الْأَرْضِ

Man is Allah's vicegerent o earth

### Prescription

Translating from Arabic to English is generally not a problem. Just follow your native instinct. Most students face problems when translating from English into Arabic. We can overcome this using a simple formula:

1. Assume that all words are indefinite unless there is a reason to believe them definite.
2. Ask yourself: 'is there a reason to believe this particular word to be definite?'

Some reasons for definition:

(i) Attribution to a definite entity: 'He went home' ذَهَبَ إِلَى الْبَيْتِ .

(ii) There being only one of something: 'On Earth' عَلَى الْأَرْضِ

(iii) Reference to an all-encompassing plural or generic:

'Mankind is God's vicegerent' الْإِنْسَانُ خَلِيفَةُ اللَّهِ

'Students are patient'/'a student is patient' الطَّلَابُ صَبُورٌ / الطَّلِبُ صَبُورٌ

(iv) Use of a verbal noun as an infinitive:

'Existence' الوجودُ

'Sitting is nice' الجلوسُ طَيِّبٌ

3. If yes, use الـ

**10.3.2** Some أَفْعَالٌ\* (verbs) govern one direct object but require a حَرْفٌ جَرٌّ (preposition) before a second indirect object. Again, it is important with such verbs to distinguish between the object of person (o s.o.) and thing (h s.th.).

(a) Sometimes the person (o s.o.) is the direct object and the thing (h s.th.) goes after حَرْفٌ جَرٌّ (a preposition).

مَنَعَ الْوَلَدَ مِنَ الذَّهَابِ      He prevented the boy from going

مَنَعُونَا مِنَ الْجُلُوسِ      They prevented us from sitting

(Note that مَنَعَ can govern two direct objects, as illustrated above).

(b) Sometimes the thing (h s.th.) is the direct object and the person (o s.o.) goes after حَرْفٌ جَرٌّ (a preposition).

غَفَرَ اللَّهُ الذَّنْبَ      Allah forgave the sin

غَفَرَ اللَّهُ لَهُ      Allah forgave him

غَفَرَ اللَّهُ الذَّنْبَ لَهُ      Allah forgave him the sin

غَفَرَ اللَّهُ لَهُ الذَّنْبَ      Allah forgave him the sin

لَقَدْ غَفَرْتُ لَكَ      I have forgiven you

قَالَ      He said it

قَالَ لَهُ      He said to him

قَالَ لَهُ      He said it to him

قَالَ كَلِمَاتٍ لَهَا      He spoke words to her

قَالَ لَهَا كَلِمَاتٍ      He spoke words to her

(c) Sometimes a حَرْفُ جَرٍّ (preposition) is required before both object of person (هـ s.o.) and thing (هـ s.th.).

أَذِنْتُ لِأَخِيكَ بِالذُّخُولِ I permitted your brother to enter

أَذِنْتُ لَكَ بِالكَلامِ I permitted you to speak

**10.3.3** Some أَفْعَالٌ (verbs) carry different meanings according to the حَرْفُ جَرٍّ (preposition) that is used with it.

خَرَجَ مِنْ To go out (of)

خَرَجَ عَلَى To rebel (against)

رَغِبَ فِي To desire

رَغِبَ عَنْ Not to desire

رَغِبْتُ فِي الذَّهَابِ مَعَهُمْ I desired to go with them

رَغِبْتُ عَنْ الذَّهَابِ مَعَهُمْ I desired not to go with them

سَمِعَهُ He heard it

سَمِعَ بِهِ He heard about him

دَخَلَ / دَخَلَ فِي To enter

دَخَلَ عَلَى To enter upon / call on someone

ذَهَبَ To go

ذَهَبَ بِـ To take / take away

ذَهَبَ بِهِ إِلَى الْبَيْتِ He took him home

ذَهَبَ كَلَامُهُ بِمُفَوِّلِهِمْ His speech stole their attention, enraptured them / His speech drove them mad

It is noteworthy that أَفْعَالٌ (verbs) that bear a meaning of ‘going’ or ‘coming’, when used with the preposition ‘بِـ’ mean to ‘take’ or to ‘bring’ rather than to ‘go with’ or ‘come with’.

## 10.4 المفعولُ فيه (the adverb)

Just as a *صفة* (adjective) describes an *اسم* (noun), a *مفعولُ فيه* (adverb) describes a *فعل* (verb), in terms of *مكان* (place) or *زمان* (time). That is, it tells us about *when* an action happened or *where* it happened. Those that refer to place are called *مفعولُ فيه ظرفُ مكانٍ* (adverbial of place) and those that refer to time are called *مفعولُ فيه ظرفُ زمانٍ* (adverbial of time). Adverbials of 'how' an action happens will be introduced later.

\* *المفعولُ فيه* (the adverb) in Arabic is *منصوبٌ* and normally ends in *فتحة*.

10.4.1 Often it is produced simply by making an *اسم* (noun) *منصوبٌ* :

حَالاً	At once (from <i>حَالٌ</i> )
نَهَاراً	By day (from <i>نَهَارٌ</i> )
لَيْلاً	At night (from <i>لَيْلٌ</i> )
يَوْماً	One day
قَبْلاً	Before
بَعْداً	After
مَرَّةً	Once
مَرَّتَيْنِ	Twice
مَرَّاتٍ	More than twice
مَرَّاتٍ كَثِيرَةً	Many times
لَقَدْ قَرَأْنَاهُ مَرَّةً قَبْلاً	We have read it once before
ذَهَبْنَا يَوْمَماً إِلَى الْبَحْرِ	We went one day to the sea
جَلَسْتُ عِنْدَهُمْ أَيَّاماً ثَلَاثَةً / كَثِيرَةً	I stayed with them three days / many days (All numbers can be used as adverbs)
جَلَسْتُ مَعَهُ دَقِيقَةً / سَاعَةً / أُسْبُوعاً / شَهْراً / سَنَةً	I stayed with him a minute / an hour / a week / a month / a year

10.4.2 When *معرفة* (definite), it usually refers to a particular time or place.

الليَلةُ      Tonight (from *ليَلةٌ*)

اليَوْمَ Today (from يَوْمٌ)

الآنَ Now (from آناً)

An exception to this is أَمْسٍ (yesterday) which is مَبْنِيٌّ عَلَى الْكَسْرِ (fixed on kasra).

## 10.5 إِضَافَةٌ adverbs

The مَفْعُولٌ فِيهِ (adverbs) produced above are general. قَبْلًا for example, refers generally to the past and بَعْدًا refers generally to the future. In order to be more specific and say ‘before *x*’ or ‘after *y*’ we use a different type of مَفْعُولٌ فِيهِ (adverb), again produced by simply making nouns that refer to place or time مَنصُوبٌ. These adverbs are used only as مُضَافٌ (possessed) in an إِضَافَةٌ construction and require a مُضَافٌ إِلَيْهِ (possessor) to immediately follow them.

خَرَجَ قَبْلَ الْفَجْرِ He left before dawn

وَصَلَ بَعْدَ يَوْمَيْنِ He arrived after two days

﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾ (48:10) The hand of Allah is over their hands

وَجَدَتْ قَلَمَهَا تَحْتَ كِتَابِهَا She found her pen under her book

كَلَامِي حَوْلَ مَوْضُوعٍ جَدِيدٍ My talk is about a new subject

جَلَسُوا حَوْلَ عَرْشِ الْمَلِكِ They sat around the king’s throne

قَرَأْتُ كُتُبِي طُولَ اللَّيْلِ وَطُولَ النَّهَارِ I read my books all night and all day

خَرَجْنَا عَلَى الطَّرِيقِ نَحْوَ مَكَّةَ We went out on the road towards Mecca

وَجَدْتُهُ ضِمْنَ كِتَابَاتِهِ I found it among his essays

خَرَجُوا بَيْنَ الْعَصْرِ وَالْمَغْرِبِ They left between mid-afternoon and sunset

بَيْنِي وَبَيْنَكَ Between me and you

(بَيْنَ must be repeated if one of the parties is a ضَمِيرٌ (pronoun).)

الْأَمْرُ بَيْنِي وَبَيْنَ رَبِّي The matter is between me and my Lord



كَلَامُكَ دُونَكَ

Your speech is below you

ذَهَبَ إِلَى الْمَدْرَسَةِ دُونَ كِتَابِهِ

He went to school without his book

دَخَلَ وَجَلَسَ دُونَ كَلَامٍ

He entered and sat without a word

مَفْعُولٌ فِيهِ (with) and عِنْدَ (with/at) that were introduced in chapter six are in fact not prepositions but مَفْعُولٌ فِيهِ (adverbs).

As we noted مَعَ (with) implies having the possessed article actually on one's person.

مَعَكَ حَقٌّ / الْحَقُّ مَعَكَ

You are right

عِنْدَ is used to refer to الزَّمَانُ وَالْمَكَانُ (time and place), often implying 'at home'.

مُحَمَّدٌ عِنْدِي الْيَوْمَ

Muhammad is (staying) at my place today

قَرَأَ الْكِتَابَ عِنْدَ الْمُعَلِّمِ

He read the book at the house of/with the teacher

عِنْدَ بَابِ الْمَدِينَةِ

At the city gate

عِنْدَ الْفَجْرِ

At daybreak, dawn

Books of Arabic grammar written by English grammarians tend to list all the above as prepositions because they appear to behave like prepositions. Although it may be useful at the outset for the student to think of these as حُرُوفٌ جَرٌّ (prepositions), they are in fact not so.

The above examples of مَفْعُولٌ فِيهِ (adverb) are in common usage. However, since any word that can potentially refer to place or time may be used as a مَفْعُولٌ فِيهِ (adverb) by making it مَنَّصُوبٌ , the possibilities are cognitively unlimited. Often, we may precede the مَفْعُولٌ فِيهِ (adverb) with a حَرْفٌ جَرٌّ (preposition) which makes it مَجْرُورٌ and no longer a مَفْعُولٌ فِيهِ (adverb). This is illustrated in some of the examples below.

ذَهَبْنَا إِلَى الْبَحْرِ يَوْمَ الْجُمُعَةِ

We went to the sea on Friday

ذَهَبْنَا إِلَى الْبَحْرِ فِي يَوْمِ الْجُمُعَةِ

We went to the sea on Friday

ذَهَبْنَا إِلَى الْبَحْرِ نَهَارَ الْجُمُعَةِ

We went to the sea on Friday, during the day

ذَهَبْنَا إِلَى الْبَحْرِ لَيْلَةَ الْجُمُعَةِ

We went to the sea on Friday night

وَجَدْنَاهُ وَسَطَ الطَّرِيقِ	We found him in the middle of the road (Note: when وَسَطٌ is used as an adverb, it becomes وَسَطٌ)
وَجَدْنَاهُ فِي وَسَطِ الطَّرِيقِ	We found him in the middle of the road (Note: when preceded by فِي وَسَطِ remains وَسَطٌ)
جَلَسْتُ عِنْدَهُمْ ثَلَاثَةَ أَيَّامٍ	I stayed with them three days (All numbers can be used as adverbs)
جَلَسْتُ عِنْدَهُمْ ثَلَاثَةَ الْإَيَّامِ الْعَشْرِ	I stayed with them three of the ten days
دَخَلَ عَلَيَّ فَجْرَ يَوْمِ الْجُمُعَةِ	He called upon me at fajr on Friday
ذَهَبْنَا إِلَيْهِ وَقْتَ خُرُوجِهِ مِنَ الْمَدْرَسَةِ	We went to him at the time when he left the school ( <i>lit.</i> of his leaving the school)
وَصَلْنَا دَقِيقَةَ وُصُولِهِ / وَصَلْنَا سَاعَةَ وُصُولِهِ	We arrived the minute / hour he arrived ( <i>lit.</i> of his arrival)
جَلَسْتُ مَعَهُ شَهْرَ رَمَضَانَ	I stayed with him the month of Ramadan

**10.5.1** Some مَفْعُولٌ فِيهِ (adverbs) require that they are followed by a جُمْلَةٌ (a sentence), usually a جُمْلَةٌ فِعْلِيَّةٌ (verb sentence). This جُمْلَةٌ (sentence) is فِي مَحَلِّ الْمُضَافِ إِلَيْهِ (in the place of the possessor).

ذَهَبَ حَسَنٌ حَيْثُ ذَهَبَ مُحَمَّدٌ	Hasan went where Muhammad went (ضَمَّةٌ is anomalously fixed on حَيْثُ)
يَذْهَبُ حَسَنٌ حِينَ يَذْهَبُ مُحَمَّدٌ	Hasan will go when Muhammad goes
قَرَأْتُ عَنْ حَيْثُ ذَهَبَ	I read about where he went

**10.5.2** A مَفْعُولٌ فِيهِ (adverb) that is مُضَافٌ (possessed) followed by a مُضَافٌ إِلَيْهِ (possessor) produces شَيْبَةٌ جُمْلَةٌ (quasi sentence). We may call this an ‘adverbial phrase’ and just like a prepositional phrase, we may have an indefinite مُبْتَدَأٌ (subject) after it.

الْمَجْلِسُ بَعْدَ الْفَجْرِ	The meeting is after fajr
بَعْدَ الْفَجْرِ مَجْلِسٌ	There is a meeting after fajr

## المُفْرَدَاتُ

وَصَلَ (يَصِلُ) وَصُولًا	he arrived at	waSala (yaSil <sup>u</sup> ) wuSuul <sup>an</sup>
وُصُولٌ	arrival	wuSuul <sup>un</sup>
حَالًا	at once, immediately	Haal <sup>an</sup>
لَيْلٌ	night	layl <sup>un</sup>
لَيْلَةٌ (لَيْالٍ)	a night	laylat <sup>un</sup> (layaal <sup>in</sup> )
اللَّيْلَةُ	tonight	al-laylat <sup>a</sup>
لَيْلًا	at night	layl <sup>an</sup>
نَهَارٌ	day	nahaar <sup>un</sup>
نَهَارًا	by day	nahaar <sup>an</sup>
كَتَبَ لَيْلَ نَهَارٍ	he wrote night and day	kataba layl <sup>a</sup> nahaar <sup>a</sup>
يَوْمًا	one day	yawm <sup>an</sup>
قَبْلًا	before, previously	qabl <sup>an</sup>
بَعْدًا	after, later	ba <sup>c</sup> d <sup>an</sup>
أَمْسٌ	yesterday	ams <sup>i</sup>
كَاتِبٌ (كُتَّابٌ)	writer, author	kaatib <sup>un</sup> (kuttaab <sup>un</sup> )
وَجَدَ (يَجِدُ) وَجُودًا	he found	wajada (yajid <sup>u</sup> ) wujuud <sup>an</sup>
وُجُودٌ	existence; being, presence	wujuud <sup>un</sup>
خَرَجَ (-) خُرُوجًا (مِنْ)	he went out (of)	kharaja (yakhruj <sup>u</sup> ) khuruuj <sup>an</sup> (min)
خُرُوجٌ	exit; going out	khuruuj <sup>un</sup>
دَخَلَ (-) دُخُولًا / (فِي)	he entered	dakhala (yadkhal <sup>u</sup> ) dukhuul <sup>an</sup>
دَخَلَ (-) دُخُولًا (عَلَى)	he entered (upon ◦ s.o.), called (on ◦ s.o.)	dakhala (yadkhal <sup>u</sup> ) dukhuul <sup>an</sup> (‘alaa)
دُخُولٌ	entry	dukhuul <sup>un</sup>
بَسَمَلٌ (يُبَسِّمِلُ) بِسْمَلَةٌ	to recite ‘bismillah’	basmala (yubasmil <sup>u</sup> ) basmalat <sup>an</sup>
بَسْمَلَةٌ	the utterance of ‘bismillah’	basmalat <sup>un</sup>
ظَنَّ (يُظَنُّ) ظَنًّا	1. to think, consider ◦ s.o./ هـ s.th. to be هـ s.th. 2. to doubt	Dhanna (yaDhunn <sup>u</sup> ) Dhann <sup>an</sup>
ظَنٌّ (ظُنُونٌ)	1. opinion 2. doubt	Dhann <sup>un</sup> (Dhunuun <sup>un</sup> )
بِـ	with (prep.)	bi
مَنَعَ (-) مَنَعًا	to deny, refuse ◦ s.o. هـ s.th.	mana <sup>c</sup> a (yamna <sup>c</sup> u) man <sup>an</sup>
مَنَعَ (-) مَنَعًا (مِنْ)	to prevent ◦ s.o. (from هـ s.th.)	mana <sup>c</sup> a (yamna <sup>c</sup> u) man <sup>an</sup> (min)
مَنَعٌ	prevention	man <sup>c</sup> un

سَأَلَ (-) سُؤَالًا	to ask ◦ s.o. ه s.th.	sa'ala (yas'al <sup>u</sup> ) su'aal <sup>an</sup>
سُؤَالٌ (أَسْئَلَةٌ)	question	su'aal <sup>un</sup> (as'ilat <sup>un</sup> )
جَعَلَ (-) جَعْلًا	1. to make 2. to consider ◦ s.o./ ه s.th. to be ه s.th.	ja'ala (yaj'al <sup>u</sup> ) ja'l <sup>an</sup>
جَعْلٌ	making	ja'l <sup>un</sup>
قَالَ (يَقُولُ) قَوْلًا (-)	he said ه s.th. (to ◦ s.o.)	qaala (yaquul <sup>u</sup> ) qawl <sup>an</sup> (li)
قَوْلٌ (أَقْوَالٌ)	statement	qawl <sup>un</sup> (aqwaal <sup>un</sup> )
بِالْقَوْلِ وَالْفِعْلِ	by/in word and deed	bi-l-qawl <sup>i</sup> wa-l-fi' <sup>i</sup>
وَتَقَى (يَتَّقِي) ثِقَةً (-)	he trusted	wathiqā (yathiq <sup>u</sup> ) thiqa <sup>an</sup> (bi)
ثِقَةٌ	trust	thiqa <sup>un</sup>
سَمِعَ (-) سَمْعًا	to hear	sami'a (yasma' <sup>u</sup> ) sam <sup>can</sup>
سَمِعَ (-) سَمْعًا (-)	to hear (about)	sami'a (yasma' <sup>u</sup> ) sam <sup>can</sup> (bi)
سَمْعٌ	hearing; sense of hearing, audition	sam <sup>cun</sup>
سَمْعٌ (أَسْمَاعٌ)	ear	sam <sup>cun</sup> (asmaa' <sup>cun</sup> )
رَغِبَ (-) رَغْبَةً (فِي)	to desire	raghiba (yarghab <sup>u</sup> ) raghbat <sup>an</sup> (fi)
رَغِبَ (-) رَغْبَةً (عَنْ)	not to desire	raghiba (yarghab <sup>u</sup> ) raghbat <sup>an</sup> ( <sup>c</sup> an)
رَغْبَةٌ (رَغَبَاتٌ)	desire	raghbat <sup>un</sup> (raghabaat <sup>un</sup> )
عَفَرَ (-) مَعْفِرَةً , عُفْرَانًا (-)	to forgive (◦ s.o.) ه s.th.	ghafara (yaghfir <sup>u</sup> ) maghfirat <sup>an</sup> , ghufraan <sup>an</sup> (li)
مَعْفِرَةٌ , عُفْرَانٌ	forgiveness	maghfirat <sup>un</sup> , ghufraan <sup>un</sup>
أَذِنَ (-) إِذْنًا (-) (-)	to permit (◦ s.o.) to do (ه s.th.)	adhina (ya'dhan <sup>u</sup> ) idhn <sup>an</sup> (li) (bi)
إِذْنٌ	permission	idhn <sup>un</sup>
بِإِذْنِ اللَّهِ	God willing ( <i>lit. with Allah's permission</i> )	bi-idhn <sup>i</sup> Allah
ذَهَبَ (-) ذَهَابًا (-)	to take, take away	dhahaba (yadhhab <sup>u</sup> ) dhahaab <sup>an</sup> (bi)
ذَنْبٌ (ذُنُوبٌ)	sin	dhanb <sup>un</sup> (dhunuub <sup>un</sup> )
أَيًّا	pronoun	iyyaa
عِنْدِي	in my opinion	'indii
مَفْعُولٌ فِيهِ ظَرْفٌ مَكَانٍ/زَمَانٍ	adverbs of place/time	maf' <sup>cun</sup> uul <sup>un</sup> fiih <sup>i</sup> Dhari' <sup>u</sup> makaan <sup>in</sup> /zamaan <sup>in</sup>
ظَرْفٌ (ظُرُوفٌ)	situation	Dhari' <sup>un</sup> (Dhuruuf <sup>un</sup> )

Exercise 10.1  
Express in English

١. قَالَ الْوَزِيرُ كَلِمَةً حَقًّا لِلرَّئِيسِ
٢. مَا سَمِعَنِي أَحَدًا أَمْسَ وَلَا يَسْمَعُنِي أَحَدٌ الْيَوْمَ
٣. أَمَا سَأَلُوكَ الدُّخُولَ؟ بَلَى، فَأَذِنْتُ لَهُمْ بِالْدُّخُولِ حَالًا
٤. لَقَدْ تَرَجَّمُوا كَلَامَهُمْ مِنَ الْعَرَبِيَّةِ إِلَى الْإِنْكَلِيزِيَّةِ
٥. خَرَجْنَا مِنْ مَكَّةَ نَهَارًا وَوَصَلْنَا الْمَدِينَةَ لَيْلًا
٦. هَلْ سَأَلْتَ الْأُسْتَاذَ سُؤَالَ قَبْلًا؟ نَعَمْ، سَأَلْتُهُ ثَلَاثَةَ أَسْئَلَةٍ مَرَّةً
٧. قَالَ حَسَنٌ لِمَرْيَمَ: هَلْ ذَهَبْتَ إِلَى مَكَّةَ قَبْلًا؟ فَقَالَتْ: نَعَمْ ذَهَبْتُ مَرَّتَيْنِ
٨. أَمَا سَمِعْتُمْ بِمُحَمَّدٍ؟ بَلَى، لَقَدْ سَمِعْنَا بِهِ مَرَّاتٍ كَثِيرَةً. هُوَ نَبِيٌّ مِنْ أَنْبِيَاءِ اللَّهِ
٩. سَأَلْتُهُ: أَلَا يَصِلُ حَسَنُ اللَّيْلَةَ؟
- فَقَالَ: بَلَى، خَرَجَ مِنْ بَيْتِهِ فِي مَكَّةَ عِنْدَ الْفَجْرِ فَيَصِلُ اللَّيْلَةَ بِإِذْنِ اللَّهِ
١٠. رَغِبُوا عَنِ سَبِيلِ اللَّهِ وَهُمْ قَرَأُوا الْكِتَابَ وَفَهَمُوهُ
١١. هَلْ وَجَدْتُمُوهُ صَاحِبَ عِلْمٍ؟ نَعَمْ، وَجَدْنَاهُ عَالِمًا بِالْقَوْلِ وَالْفِعْلِ
١٢. جَعَلُوا كَلَامَهُمْ كَثِيرًا وَطَوِيلًا فَمَنَعَهُمُ الْأُسْتَاذُ مِنَ الْكَلَامِ
١٣. ذَهَبَ بِسَمْعِهِمْ
١٤. ذَهَبَ قَوْلِي بِظُنُونِهِ
١٥. هَلْ سَأَلْتِكَ مَرْيَمُ السُّؤَالَ أَمْسَ؟ نَعَمْ، سَأَلْتَنِي إِيَّاهُ
١٦. وَجَدَتِ الْأُمَانُ أَبْنَاءَهُمَا الثَّلَاثَةَ فِي الْبَيْتِ
١٧. كَبُرَتْ كَلِمَاتُهُ عِنْدِي

### Exercise 10.2

Express in Arabic

1. I took my family to the sea.
2. Did you hear the news? Yes, we heard it many times.
3. I didn't find four of my books yesterday. Did anyone take them away? No, nobody took them.
4. Isn't he going out tonight? Yes indeed, he is going out with his parents.
5. The (*f*) students read their books so they recited 'bismillah'.
6. The two ministers entered the cabinet yesterday and asked the president two difficult questions.
7. Hasan read his books night and day.
8. He didn't trust you before so he will not trust you later.
9. The professor said to us: You have heard their speech so do you trust them?
10. They did not permit us to enter and prevented us from sitting so we left at once.
11. I desired to call upon the author because (فَ) I have five difficult questions for him.
12. Hasan considered the book to be difficult. He read it and found it to be very precise (دَقِيقٌ).
13. Did you ask Allah for paradise? Yes, we asked Allah for it.
14. Will Allah not forgive me my sin? Yes indeed, Allah will forgive you your sin.