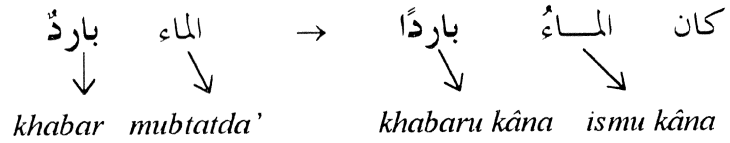


LESSON 25

In this lesson we learn the following:

1) **كَانَ** : We were introduced to **كَانَ** in Lesson 7. We learn more about it here.

كَانَ is used in a nominal sentence. After its introduction the *mubtada'* is called *ismu kâna* and the *khavar* is called *khavaru kâna*. The *khavaru kâna* is *mansûb*, e.g.:



Here are some more examples:

كَانَتْ زَيْنَبُ مَرِيضَةً → زَيْنَبُ مَرِيضَةٌ

كَانَ الْجَوُّ جَمِيلاً → الْجَوُّ جَمِيلٌ

If the *khavar* is a prepositional phrase, it remains without any change, e.g.:

كَانَ الْمَدْرَسُ فِي الْفَصْلِ → الْمَدْرَسُ فِي الْفَصْلِ

2) **لَا يَزَالُ** : It means 'he is still'. It is one of the 'sisters of *kâna*' and acts exactly like **كَانَ**, e.g.:

لَا يَزَالُ بِلَالٌ مَرِيضاً → بِلَالٌ مَرِيضٌ 'Bilal is still sick.' → 'Bilal is sick.'

لَا تَزَالُ مَرْيَمُ طَالِبَةً → مَرْيَمُ طَالِبَةٌ 'Maryam is still a student.' → 'Maryam is a student.'

لَا يَزَالُ إِبْرَاهِيمُ فِي الْمُسْتَشْفَى → إِبْرَاهِيمُ فِي الْمُسْتَشْفَى 'Ibrahim is still in the hospital.' → 'Ibrahim is in the hospital.'

3) The *i'râb* of **أَبٌ** and **أَخٌ** : We have learnt in Book 1 that when these two words are *mudâf* they take a *wâw*, e.g.: أَخُوهُ، أَبُوكَ، أَخُو حَامِدٍ، أَبُو بِلَالٍ

This *wâw* is the nominative ending. In the accusative case the *wâw* changes to *alif*, and in the genitive case to *yâ*, e.g.:

Marfû' (nominative) أينَ أَبُوكَ؟ 'Where is your father?' (abû-ka)

Mansûb (accusative) أَعْرَفُ أَبَاكَ ‘I know your father.’ (abâ-ka)

Majrûr (genitive) مَاذَا قُلْتَ لِأَبِيكَ ‘What did you tell your father?’ (abî-ka)

Here is an example of أَخُو :

Marfû ‘أَيْنَ ذَهَبَ أَخُوهَا؟’ ‘Where did her brother go?’ (akhû-hâ)

Mansûb ‘أَرَأَيْتَ أَحَاهَا؟’ ‘Did you see her brother?’ (akhâ-hâ)

Majrûr ‘أَذْهَبْتَ إِلَى أَخِيهَا؟’ ‘Did you go to her brother?’ (akhî-hâ)

4) مِنْ قَبْلُ : We know that قَبْلَ and بَعْدَ are always *mudâf*, e.g.:

ذَهَبْتُ إِلَى الْمَسْجِدِ قَبْلَ الْأَذَانِ، وَرَجَعْتُ بَعْدَ الصَّلَاةِ ‘I went to the mosque before the adhân, and returned after the salât.’

If the *mudâf ilaihi* is omitted, قَبْلَ and بَعْدَ become indeclinable, and they always have *dammah*, e.g. :

أَبِي الْآنَ مُدِيرٌ، وَكَانَ مِنْ قَبْلُ مَدْرَسًا ‘My father is now a headmaster, and before that he was a teacher.’

In this sentence مِنْ قَبْلُ is for مِنْ قَبْلُ ذَلِكَ ‘before that’, i.e. before being a headmaster. But the *mudâf ilaihi* ذَلِكَ has been omitted.

Here is an example of بَعْدَ :

أَذْهَبُ الْآنَ إِلَى الْمَكْتَبَةِ، وَسَأَذْهَبُ إِلَى الْمَسْجِدِ مِنْ بَعْدُ ‘I am now going to the library, and shall go to the mosque after that.’

Here مِنْ بَعْدُ is for مِنْ بَعْدِهِ or مِنْ بَعْدِ ذَلِكَ ‘after it’ or ‘after that’.

لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ‘The decision of the matter, before and after, is only Allah’s.’

5) مَرَضَى is the plural of مَرِيضٌ. This plural form is a diptote, and so has no *tanwîn*. Here are some more examples:

أَسْرَى prisoner, pl. قَتَلَى killed, pl. قَتِيلَى

حَمَقَى. أحمقُ stupid, pl. جَرَحَى جرحى wounded, pl جَرِيحٌ

Exercises

1. Answer the following questions.
2. Rewrite the following sentences using كَانَ .
3. Rewrite the following sentences using لَا يَزَالُ .
4. Learn the *i'rāb* of أَب and أَخ .
5. Fill in the blank in each of the following sentences with أَب with the correct case-ending.
6. Fill in the blanks in each of the following sentences with أَخ with the correct case-ending.

Vocabulary

سَفِيرٌ	ambassador	مُتَقَاعِدٌ	retired
مُفْتَشٌّ	inspector	جَمِيعُ أَنْحَاءِ الْعَالَمِ	all parts of the world
شُرْطِيٌّ	policeman	تَرَكَ يَتْرُكُ	(a-u) to leave
عَمِيدٌ	dean of a faculty, principal of a college	أَلَّفَ يُولِّفُ	to write a book