Lecture 1

Introduction

The Arabic language, like other languages has three main type of words that form a sentence. These are:

1. لِمْ (isam): These are nouns and include the subject and object of the verb.
2. فَعْل (fayl): These are verbs, specifying the action.
3. حَرْف (harf): These are words that aid in the completion of a sentence and include prepositions etc.

The first 4 lectures will cover isam, the next 4 lectures will cover fayl and the last 2 lectures will cover harf.

1. لِمْ (Noun)

حَرْكَات (harkāt) are the symbols used on the characters in a word to help pronounce the word correctly. These are equivalent to vowels in the English language.

أَعْرَاب (airāb) are the symbols used on the last character of a noun, and they decide the “role” of the noun in that particular sentence. There are exactly 3 types of airāb.

1. رَفْع (rafa). Most common and

1Singular: حَرْكَات (harkat)
2. (nasab). Most common and 

3. (jarr). Most common and 

For all three forms, the single airab and the double airab symbols are correct. The single airab form is used with proper nouns formed by adding an ُاَل to the beginning of a common noun. For example, مسجد uses the double symbol for rafa but for the proper noun we will use the single symbol for rafa as in أَمْسِجَد.

In Arabic the singular noun is called the ُواَحِد (wahid) and the plural noun is called the ُجَمَع (jama). In addition to the singular and plural nouns, Arabic also has a separate type of noun for words denoting exactly two things. This type of noun is called the ُتَسْنِيَة (tasnia). Also, Arabic usually uses two different words for the masculine and feminine forms of a (common) noun. These are called مُذَكَر (muzakar) and مُوَسَّمَة (muannas) respectively.

Table 1 shows the different forms the words مُسْلِم (male) and مُسْلِمَة (female) take when used in wahid, tasnia and jama forms for each of the three airab. Notice that the nasab and jarr forms for the tasnia and jama (both for the muzakar and muannas) are identical. How then do we decide if, for example, is the nasab or the jarr form when used in a sentence? The answer is that the context that the word is used in a sentence, in addition to other things, will then decide the form of the word.

2In Arabic, a common noun can be changed to a proper noun by adding ُاَل to the beginning. So مسجد means “A mosque” whereas أَمْسِجَد means “The mosque”
2 Reasons for رَفَع form

Before we look at the reasons for a noun being used in its rafa form, we look at the type of sentences. There are exactly two types of sentences.

1. **إِسْمَيْة خَبَرَى** (ismiya-khabariya): a sentence giving some information or khabar about a noun or isam. There is no verb in a ismiya-khabariya sentence.\(^3\)

2. **فَعْلَيْة خَبَرَى** (fayliya-khabariya): a sentence giving some information or khabar about an action or fayl.

Now that we know the two types of sentences, we can move to the reasons for a noun being used in the rafa form when used in a sentence. There are exactly 4 possible reasons for a noun to be in the rafa form in a sentence.

\(^3\)Since the verb in a sentence decides the tense (past/present/future) of a sentence, so an إِسْمَيْة خَبَرَى sentence has no time associated with it and the information caters for all times. The actual tense is usually obvious from the context of the sentence.
1. **mubtid** (mubtidā)

2. **khabar**

3. **fā'il**

4. **nāib-fā'il**

### 2.1 **حُبّر**

In an *ismiya-khabariya* sentence, the noun about which the information is being given is called the **mubtid**. Similarly, the information itself is called the **khabar**. Both the **mubtid** and the **khabar** always occur in the *rafa* form in a sentence.

E.g. the sentence (meaning “The mosque is near”) is an *ismiya-khabariya* sentence and therefore both the nouns (the **mubtid**) and (the **khabar**) occur in the *rafa* form.

As another example, consider the above sentence for two mosques (*tasnia*). The sentence (meaning “The two mosques are near”) again has both the **mubtid** and the **khabar** in the *rafa* form.

Why do we use и®ûр ard not и®ûр?

Would we use and not for “Zaid is a scholar”?

### 2.2 **فَاعِل**

A *fayliya-khabariya* sentence can be in the active voice or passive voice. For a sentence in the active voice, the doer of the action is called the **fā'il**, and always occurs in the *rafa* form. E.g. In the sentence (meaning “Zaid hit Khalid”), the noun (the **fā'il**) is the and so occurs in the *rafa* form.

As another example, the sentence “The two alims hit Khalid” would become with the **fā'il** (the two alims) occurring in the *rafa* form.

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4 As a general principle, the **mubtid** is usually a proper noun, whereas the **khabar** is usually a common noun.

5 A verb in the active voice is called *مَعْروُفِ فَاعِل*, whereas a verb in the passive voice is called *مَبْيَلِ فَاعِل*.
2.3 نائب فاعل

In a fagliya-khabariya sentence that uses the passive voice, we are usually not interested in the doer of the action, and are only interested in the “receiver” of the action. So the مفعول of a active verb sentence becomes the نائب فاعل in a passive form sentence and the نائب الفاعل uses the رفأ form.

E.g. The passive sentence “Khalid was hit” becomes خالد ضرب.

3 Reasons for جر form

There are exactly 2 possible reasons for a noun in a sentence to be in the جر form.

1. مضاف إليه

2. حرف جر

3.1 مضاف إليه

In a sentence, sometimes a noun is formed by joining two (or more) nouns together (when one noun “belongs” to the other). E.g. In Urdu, the ‘noun’ يبِتُ اللهُ GOD changes to يبِتُ اللهُ كنهر in Arabic. In this case the noun يبِتُ اللهُ is called the مضاف إليه, and the noun كنهر is the حرف جر. The muzāf-ilahi always occurs in the جر form. Hence the جر form for عبد الله.

Notice the single symbol for رفأ on يبِتُ. In Arabic, the muzāf only has a single symbol for the ابر, and the actual ابر for the muzāf depends on its role in the sentence. The muzāf-ilahi on the other hand will always use the جر form.

Why did we use the single symbol of جر for عبد الله?

6assuming that the noun يبِتُ اللهُ is used in the رفأ form in some sentence
E.g. The Urdu قَلمُ زَيْدٕ changes to the Arabic قَلمُ زَيْدٕ.

As a final example, we look at a noun formed by joining more than two words. The Urdu بَيْتُ ابن‌زَيْدٕ changes to the Arabic بَيْتُ ابن‌زَيْدٕ with two muzāf and two muzāf-ilahi. The noun ابن has a jarr because it is the muzāf-ilahi for the noun بَيْتٕ, and the single symbol of the jarr because it is the muzāf for the noun بَيْتٕ.  

\[\text{Notice the complete reversal of the order of the nouns as compared to the equivalent Urdu.}\]
Lecture 2

1 Reasons for جر form (contd.)

As discussed earlier, there are exactly 2 possible reasons for a noun in a sentence to be in the jarr form.

1. مضاف إليه
2. حرف جر

1.1 مضاف إليه
Covered in the last lecture.

1.2 حرف جر

In the Arabic language, there are certain حروف (haroof) that change the airāb of the noun that follows them. There are 17 such haroof, not all of which are used in the Quran. Of these we will cover only the ones that are used in the Quran.

1. ب (meaning بِسْمِ اللهِ): E.g. بِسْمِ اللهِ (the jarr on إِنَّمَ).  
2. ت (meaning فَمِ)
3. ل (meaning طَرِيح): E.g. كِيمَسْكُوْة.
4. و (meaning عَصِرِ): E.g. زَمِ.

plural of حرف
The 

 can also be used for “and”. In such a case it will not give a jarr to the next noun.

5. (meaning من): E.g. من الحنيبة والنايب.

6. (meaning ‘in’): E.g. في دين الله.

7. (meaning عَلَى): E.g. عبد الله.

8. (meaning عَلَى): E.g. عَلَى قلوبهم.

9. (meaning ‘until’ or حتى): E.g. حتى مطلع النجر.

10. (meaning إلى)

A harf-e-jarr can be present in a sentence because of two different reasons; (i) because of its meaning and, (ii) because it is needed as a preposition to a verb.

2 Reasons for نَصَب form

2.1 مَفْعُولُ بِهِ

The mafwool(s) in a fayliya-khabariya sentence always use the nasab form. E.g. In the sentence ضرب زيد جالد, the mafwool جالد appears in the nasab form.

Certain verbs require two mafwools. In such a case both mafwools appear in the nasab form. E.g. the Arabic verb أرى (meaning “show” in English, or دِکْھاُیاہ in Urdu) needs two mafwools, one whom the object was shown to and another for the object that was shown. E.g. The sentence أَرَى زيدا خالدا مسجدًا. 

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Lecture 2

(meaning “Zaid showed Khalid a mosque”) has both mafwools (مَسْجِد and خَالِد) in the nasab form.

Finally, if a verb that requires two mafwools is used as a passive verb in a sentence, then the fail of the original (active) sentence is no longer required. The first mafwool becomes the nāib-fail while the second mafwool becomes/remains the mafwool for the passive sentence. E.g. The above sentence when changed to passive voice becomes أَرَى خَالِد مَسْجِدًا (meaning “Khalid was shown a mosque”) with the (only) mafwool (مَسْجِد) in the nasab form.

Why does Y nga now appear in the © form?

2.2 حَالَات

Nouns that are used to represent the hālat or state of the action usually appear in the nasab form. E.g. The verb بَكُّ (meaning “to cry”) changes to the noun بَكَّا (meaning “one who cries”). When this is used in a sentence to represent the hālat/state of crying, it changes to the noun بَكَا. So now the sentence بَكَا ضَرَّبَ زَيْدُ خَالِدَا بَكَا in addition to the information that “Zaid hit Khalid” also gives the hālat of crying. The hālat of crying, in this sentence, can mean both that ‘Zaid was crying (while hitting Khalid)’ or that ‘Khalid was crying (while being hit by Zaid)’. The actual meaning is usually clear given the context of the particular sentence.

If on the other hand, we want to convey that “Zaid hit Khalid and both of them were crying”, then we use the tasnia form of بَكَا. Hence the equivalent Arabic sentence for this would be ضَرَّبَ زَيْدُ خَالِدَا بَكَا. As a side note, there are two other ways that the information about the hālat of crying can be added to the sentence “Zaid hit Khalid”.

1. The ismiya-khabariya sentence وهو بَكَا (meaning “(and) he is crying”)  

3
can be added to the sentence “Zaid hit Khalid” to get ضرب زيد خالدا وهو يبكى (meaning “Zaid hit Khalid and he was crying”) which is identical in meaning to the sentence ضرب زيد خالدا يبكى.

2. The verb يبكي (meaning “is crying”) can also be used to represent the halat of crying in the sentence “Zaid hit Khalid”.

2.3 مفعول مطلق

In Arabic, sometimes you want to not only tell that a person did something but also the quality/intensity of the work that was done. In such cases, we can add the مصدار of a verb to the represent the intensity. Such a word, when used in a sentence, will always use the nasab form.

E.g. The مصدار form of the verb ضرب is ضربا. So the sentence ضرب زيد خالدا ضربا means that “Zaid hit/beat Khalid very badly” with the noun ضربا representing the intensity of the verb ضرب and thus appearing in the nasab form.

E.g. َكَلِمَةُ اللَّهُ مُوسىَ تَكْلِيماً.

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2The مصدار of a verb is a noun that represents that verb. E.g. in Urdu the مصدار for the verb رواي (“cry”) is the noun رواي.
Lecture 3

1 Reasons for نَصَب form (contd.)

1.1 مَفَعُولُ بِه

Covered in the last lecture.

1.2 حَالَت

Covered in the last lecture.

1.3 مَفَعُولُ مُطَلَق

Covered in the last lecture.

1.4 مَفَعُولُ لَهُ

The mafwul-lahu is a noun that represents the reason\(^1\) for a particular fayl or verb. The mafwul-lahu always occurs in the nasab form in a sentence.

E.g. The word ضَرِبُ زَيْدَ حَالَداً تَأَدَّيبًا means "Zaid hit Khalid for discipline." Since the word ضَرِبُ represents the reason for the action حَالَداً تَأَدَّيبًا, so it occurs in the nasab form.

E.g. لا تَتَقَلَّبُوا أَوْلَادُ كَمْ خَشْيَةَ إِمَلاَقِ. Here the combined word خَشْيَةَ إِمَلاَقِ forms the mafwul-lahu. This explains the nasab on the word خَشْيَةَ, and the single form is used since this is the muzāf.

\(^{1}\)The لَهُ مَفَعُولٌ means كِلِّيَةٌ in Urdu

1.5 تَمِيز

The word تَمِيز means to clarify (opposite of ‘to confuse’). In Arabic, sometimes a sentence is not clear and a noun is needed to clarify its meaning. Such a noun

Why does the word إِمَلاَق occur in its jarr form?
Lecture 3

is called قمیظ، and it occurs in the nasab form in the sentence.

E.g. The sentence زید أكبر من خالد (meaning “Zaid is better/bigger/larger than Khalid”) is unclear about what Zaid is better/bigger/larger at (weight, height, knowledge)? Changing this to زید أكبر من خالد علمًا (meaning “Zaid is better than Khalid in knowledge”) clarifies the meaning. So the word علمًا acts as the tamyiz and therefore occurs in the nasab form.

E.g. ﴿هم أشد منك قوة﴾. Here the word قوة is the tamyiz and therefore occurs in the nasab form.

1.6

ظرف زمان

The word ﴿ظرف زمان﴾ means a container. ﴿ظرف زمان﴾ means the time when you do something (the time where the action is “contained”). Words that denote the time of an action always occur in the nasab form.

1.7

ظرف مكان

ظرف مكان means the place where you do something (the place where the action is “contained”). Words that denote the place of an action always occur in the nasab form.

1.8

إن

E.g. The ismiya-khabariya sentence إن اللّه قدیر Argentine changes to إن اللّه قدیر when preceded by إن. So although the word اللّه is still the mubtida, but because of the use of إن now occurs in the nasab form.

1.9

كان

The use of كان has the opposite effect, with the khabar changing to nasab form.

E.g. Again, the ismiya-khabariya sentence إن اللّه قدیر Argentine changes to إن اللّه قدیر when
preceded by كأن. So although the word كُنا is still the khabar, but because of the use of كأن, now occurs in the nasab form.

1.10

مَنادِي مضافة

The مَنادِي is the person being called2. In Arabic يأ is usually added before a noun to represent it as a مَنادِي. When the noun being called is a مُزَاف, it will use a nasab instead of the rafa form that is common for the مُزَاف.

E.g. يأ رَبّ المَلائِكَة changes to يأ رَبّ المَلائِكَة when used as a munāda-muzāf. So although the مُزَاف using the nasab form because it is now a munāda-muzāf.

The use of يأ is sometimes implicit in case of a munāda-muzāf. E.g. رَبّنا simply means “Our Rabb” with the word رَبّ being the مُزَاف and the word ‘our’ being the muzāf-ilahi. When this is changed to رَبّنا the nasab form means that this is now a munāda-muzāf, and hence this now means “O’ Our Rabb”.

1.11

لَاتَيْ نَفْطُ جَنس

When a لَاتَيْ is used to negate a complete category or جنس represented by the noun following it, the noun immediately following لَاتَيْ will occur in the nasab form. This does not apply to use of لَاتَيْ in the normal form (when NOT negating a complete category).

E.g. لَاتَيْ, the noun الله occurs in the nasab form since the لَاتَيْ immediately before it is negating the complete category represented by the word الله.

2from the word يأ
3Similar to O’ in English (as in “O’ Our Lord”).
Lecture 4

1 تَابِع (Follower)

Some nouns do not have the airāb as specified by the rules that we have covered till now. Instead the word uses the airāb of the noun that it follows. There are two possible reasons for a noun to act as a تَابِع.

1. صَفَت
2. بَدْل

In addition to the airāb, the تَابِع also copies the following properties of the noun that it follows.

1. أَعْرَاب (rafa, nasab or jarr)
2. مَعْرَفَة (common noun/proper noun)
3. جَنْس (gender)
4. عَدْد (wahid, tasnia or jama)

1.1 صَفَت (sift)

The صَفَت (adjective) of a noun follows the airāb etc. of the noun it describes. E.g. أَلْبَيْت جَدِيدُ is an ismiya-khabariya sentence meaning “The house is new”. On the other hand أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِيدُ أَلْبَيْتُ الجوَبَيْتُ جَدِي
(airāb), the Āl (proper noun) and the singular form of the noun Ālībēt.
E.g. “A new house” would be بِيْتُ جَدِيدٌ, and “Two new houses” would be بَيْتَانِ جَدِيدَانِ.

1.2 بَدَال (badal)

In addition to صفت, another reason for a noun to be a نَامِع of another noun is that it is a بَدَال for the first noun. This means that (in the given context) both nouns refer to exactly the same person and hence are a بَدَال or replacement for each other. An approximate example of this in English would be “President Obama” where (in a given context) both the words refer to the same person or entity.

E.g. In the verse أَخْمَدُ الْهُدَى رَبُّ الْمَالِيِّنَّ, the word أَخْمَدُ رَبُّ الْمَالِيِّنَّ occurs in the jarr form because it is a badal for the word الله and so follows its airāb.

Infact, in the second verse أَرْحَمَنَ الرَّحْمَيْنَ both أَرْحَمَنَ and أَرْحَمَنَ occur in the jarr form because they are badal for the word الله in the first verse. The same applies to the word مَلَكُ يَوْمِ الْدُّنِيَّةِ in the third verse.

2 ضَمْيِر (Pronoun)

A ضَمْيِر (zameer) or a pronoun² is a word that is used in place of a noun. In Arabic there are two types of pronouns.

- ضَمْيِر مُنْقَصِلُ (zameer-e-munfasil)
- ضَمْيِر مُتْصِلٌ (zameer-e-muttasil)

For each of the two types of pronouns, we have different forms for حَاضِر. حَاضِر and مُتَبَكِّر. مُتَبَكِّر. These are equivalent to the English third person, second person and first person respectively. In addition to this, Arabic uses different pronouns for

¹plural
²E.g. ‘he’, ‘she’, ‘it’ etc. in English
Table 1: 
<table>
<thead>
<tr>
<th>a'ad</th>
<th>tanihe</th>
<th>harim</th>
</tr>
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Table 1: zameer-e-munfasil

The muzakar (male) and muannas (female) nouns³.

2.1 (Personal Pronoun)

The zameer-e-munfasil when used in a sentence appears as a separate word. It usually replaces a noun in the rafa form in a sentence. E.g. The wahid, muzakar, ghayib pronoun can replace the word zaid in (meaning “Zaid is a scholar”) to give hoom (meaning “He is a scholar”).

Table 1 lists all possible forms of zameer-e-munfasil. So hoom would translate to the English ‘he’, hoom will translate to the English ‘she’ and both hoom and hoom will translate to the English ‘they’⁴. Infact there are five different Arabic pronouns (for haazir) for the single English pronoun ‘you’.

Notice that the mutakalam (first person) form does not distinguish between muzakar and muannas or between tasnia and jama. Also notice that the tasnia form of the pronouns does not depend on the gender for all three cases (ghayib, haazir and mutakalam).

³except for the first person (inshak)

⁴since English does not have separate pronouns for the hoom (dual) form, so hoom would also translate to ‘they’
Table 2: ضَمْهُر مُتَّصِل

Table 2: Possessive Pronoun

The zameer-e-muttasil when used in a sentence appears together with another noun. It always replaces a noun in its nasab or jarr form. E.g. The wahid, muzakar, ghâyib pronoun can replace the word بَيْتُ زَيْد (meaning “Zaid’s house”) to give بَيْتُهُ (meaning “His house”).

Table 2 lists all possible forms of zameer-e-muttasil when used with the noun بَيْت. So بَيْتُهُ would translate to the English ‘his house’, بَيْتُهَا would translate to the English ‘her house’ and both بَيْتُهُم and بَيْتُهُمَا would translate to the English ‘their house’.

Again, the mutakalam (first person) form does not distinguish between muzakar and muannas or between tasnia and jama. Also the tasnia form of the pronouns
does not depend on the gender for all three cases (ghāyib, hāzir and matakalam).

3 Miscellaneous

3.1 mabnī and ghābir muncīf muncīf nouns

In Arabic there are three different categories of nouns/pronouns depending on how they change for the different airāb.

1. muncīf (munsarf): These are nouns that change with all the different possibilities of airāb (i.e. their grammatical role).

E.g. The word آلام is munsarf and is used as مسلما, مسلما, مسلما... depending on its role in the sentence.

2. Ghābir muncīf (ghair-munsarf): These are nouns that use the same symbol (a ز) for their nasab and jarr forms. These also use a single symbol for the airāb even if used as a common noun (meaning even if no ‘لل’ before them).

E.g. The word مساجد is ghair-munsarf and is used as either مساجد (rafa form) or مساجد (both for nasab and jarr forms).

E.g. The name ملت is a munsarf word, but the name ملت is ghair-munsarf.

So whereas ملت is valid rafa form, but ملت is incorrect.

E.g. محدث is munsarf but محدث is ghair-munsarf.

3. Mabnī (mabnii): These are nouns that do NOT change in any of the different possibilities of airāb. So they remain unchanged in all three airāb forms of rafa, nasab and jarr.
E.g. The names عيسى and عيسى are both mabnii, and will always appear as shown irrespective of their role in the sentence.

All pronouns are mabnii words. This is the reason that we use بْيَنْهُ and NOT بْيَنْهُ to replace بْيَنْهُ (where بْيَنْهُ رَيْد appears in the jarr form). One exception to this is the use of فِي بْيَنْهُ instead of فِي بْيَنْهُ. The reasons for this exception seem to be purely aesthetic on the part of the Arab people.

One way to identify a mabnii noun is the use of the single اَيْر. There are exactly three reasons for a noun to use the single symbol of اَيْر.

1. Because it is a proper noun formed by adding بْيَنْهُ or بْيَنْهُ
2. Because it is the مضاف or مضاف
3. Because it is a مُكَسَّر noun.

### 3.2 جَمع مُكَسَّر and غَير عَاقِل كِي جَمع

Normally the khabar, sift, zameer and fayl of a noun copy its gender (muza-kar/muannas) and the quantity (rafa/nasab/jarr). There are only two exceptions to this rule.

1. غِير عَاقِل كِي جَمع: The khabar, sift, zameer and fayl of a plural of a غِير عَاقِل will always appear in the singular feminine form.

E.g. The ismiya-khabariya sentence بْيَتْ عُورَةُ (meaning “Our houses are not safe”) uses the singular, feminine form of the khabar عُورَة although the mubtida بْيَتْ is a plural noun.

2. مُكَسَّر: When a word “breaks” in changing to the plural form, its


khabar, sift, zameer and fayl will use the singular, feminine form.

E.g. The singular noun عالم, "breaks" when changing to the plural عالما.

Therefore the khabar, sift, zameer and fayl for عالم will always appear in the singular, feminine form.

### 3.3 Formation of Nouns

The verb عَلِمُ (meaning "to know") changes to the nouns عَلِيمٌ (أَبا) عَلِيمٍ or to عَلَمَ (مَعْثَى) عَلَمَ or to عَلَمُ (كَذَر) عَلَمُ. The table below shows some other examples.

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<td>عَلَمُ</td>
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Lecture 5

**Verb** (فعل)

In this lecture we start learning about أفعال or verbs. Arabic, unlike most other languages, has only two different tenses for verbs. These are

1. ماضٍ (maazi): This is the normal past tense used in most languages.

2. مضَارع (mazaaray): This caters for both the present and the future tenses.

We will also cover أمر, which is a verb used to give an order or to request something.

### 1. Past tense

The maazi form of the verb represents the past tense of the verb. Arabic uses different forms of the verb for the active and passive forms of the past tense.

#### 1.1 Active verb

Like the أعَرَب and the ضَرَبَ, Arabic uses different forms of the (active voice, past tense) verb for the ghāyib, hāzir and mutakalam. In addition to this, Arabic also uses different forms of the verb for the muzakar and muannas (as well as the wahid, tasnia and jama).

Table 1a shows the different forms of the verb ضَرَبَ (meaning “(He) hit”) for the different cases. The (maazi, maroof) ghāyib, wahid, muzakar form of a verb (ضَرَبَ in this case) is the simplest form of the verb with (usually) just 3

---

1Singular: فعل
(a) Example 1

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(b) Example 2

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<td>حَمِعَتْ</td>
<td>حَمِعَتْ</td>
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</tbody>
</table>

Table 1: مَاضِىٍّ (مُعْرُوفٍ)
characters (رض and ب in this case).

So َضِرَّ بَمَع َضِرَّ بَمَع means “He hit.”, َضِرَّ بَمَع َضِرَّ بَمَع means “Those two females hit.” and َضِرَّ بَمَع َضِرَّ بَمَع means “They (more than two males) hit.”.

E.g. Other verbs that would follow an identical pattern include َنَصَرَ (meaning “(He) helped”), َحَلَّ (meaning “(He) created”), َفَتَّل (meaning “(He) killed”) and َشَكَّرَ (meaning “(He) thanked”).

E.g. The verb َذَيَّعَ (meaning “(He) heard”) has a زِير on the second character and the forms it takes are shown in Table 1b.

1.2 فعل مُحِول (Passive verb)

The fayl-e-maaroof (or active voice) and the fayl-e-majhool (or passive voice) forms of a verb differ only in the harkât. So the active verb َضَرَّ بَمَع changes to the passive verb َضَرَّ بَمَع. However, unlike fayl-e-maaroof where we can have َنَصَرَ and َذَيَّعَ, the fayl-e-majhool will always be of the form َضَرَّ بَمَع. So the active voice َنَصَرَ and َذَيَّعَ change to the passive voice َنَصَرَ and َذَيَّعَ respectively.

Table 2 shows the different forms the passive verb َضَرَّ بَمَع takes. Notice that the table is identical to Table 1a with the verb َضَرَّ بَمَع replaced with the passive form َضَرَّ بَمَع.

2 مَصَارِع (Present and Future tense)

In addition to the maazi, Arabic only has one other tense for verbs – the mazaaray. The mazaaray incorporates both the present and the future tenses.

\[^{2}\text{This form will also be used if the fāṣil is (a group of) more than two people containing both males and females.}\]
used in other languages. Again, Arabic uses different forms of the verb for the active and passive forms for the *mazaaray* tense.

2.1 *فعل معروف* (Active verb)

The *mazaaray* form for *(the maazi verb)* is ضرَب. This can mean “(He) hits”, “(He) is hitting” or “(He) will hit”. The actual meaning is usually clear from the context of the sentence it is used in.

Table 3a shows the different forms the verb ضرَب takes.

E.g. The *mazaaray* form for *يسمع* is ضرَب. (see Section 3). Table 3b shows the different forms the verb ضرَب takes.

2.2 *فعل مجهول* (Passive verb)

As with the *maazi*, the *fayl-e-maaroof* (or active voice) and the *fayl-e-majhool* (or passive voice) forms of a *mazaaray* verb differ only in the *harkāt*. So the
Lecture 5

<table>
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<tr>
<th>Islamist</th>
<th>Khatib</th>
<th>Asad</th>
<th>Tone</th>
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(a) Example 1

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(b) Example 2

Table 3: مصارع (معروف)
active \textit{(mazaary)} verb يَعْضَرُ changes to the passive \textit{(mazaary)} verb يَعْضَرُ.

Table 4 shows the different forms the passive verb يَعْضَرُ takes. Notice that the table is identical to Table 3a with the verb يَعْضَرُ replaced with the passive form يَعْضَرُ.

\section*{3 Converting \textit{ماضي} to \textit{مضارع}}

There is no fixed rule for converting a verb from the \textit{maazi} to the \textit{mazaary} form. Table 5 shows six different verbs in their \textit{maazi} and \textit{mazaary} forms.

Notice that even though the (\textit{maazi}) verbs يَقْلَعُ and نَقْرَ have identical \textit{harkāt}, yet their \textit{mazaary} forms are very different. The reason for this is simply

\footnotesize
\begin{table}
\centering
\begin{tabular}{|l|l|l|l|}
\hline
\begin{tabular}[c]{@{}l@{}}تَنْئِيَهٍ\end{tabular} & \begin{tabular}[c]{@{}l@{}}واحِدٍ\end{tabular} & \begin{tabular}[c]{@{}l@{}}مَذْكُرٍ\end{tabular} & \begin{tabular}[c]{@{}l@{}}يُضَرَّبُ\end{tabular} \\
\hline
يَعْضَرُونَ & يَعْضَرُونَ & يَعْضاً & يَعْضاً \\
\hline
مَذْكُرٍ & مَذْكُرٍ & تَضَرَّبُ & تَضَرَّبُ \\
\hline
يُضَرَّبُ & يُضَرَّبُ & مُنْتَيْ & مُنْتَيْ \\
\hline
خَاصِرٍ & خَاصِرٍ & تَضَرَّبُ & تَضَرَّبُ \\
\hline
مَذْكُرٍ & مَذْكُرٍ & مُنْتَيْ & مُنْتَيْ \\
\hline
أَضْرَبُ & أَضْرَبُ & مُتَكَلِّمٍ & مُتَكَلِّمٍ \\
\hline
\end{tabular}
\caption{\textit{مضارع} (هبور)}
\end{table}

3 This is NOT a general rule. E.g. The form for يَحْلَقُ is يَحْلُقُ and not يَحْلَقُ. See Section 3 for the different ways the \textit{ماضى} form of a verb can be converted to the \textit{مضارع} form.
that this is how the native Arabic speakers use these words.

The six options in Table 5 list all possible transformations of a *maazi* verb to its *mazaaray* form. So e.g. Arabic does not have any verb where the second character has a *pesh* but its *mazaaray* form has a *zair* or a *zabar* on the second character.

The entry of each verb in the dictionary has one of the six letters from the “Family” column against it. This letter decides which of these six transformations is used to convert the particular verb from the *maazi* to the *mazaaray* form.

#### 4 (Request/Order)

In Arabic, the *fayl-e-amar* is a verb representing an order or a request to do something. So e.g. the *fayl-e-amar* for the verb *نَصَرَ* (meaning “(He) helped”) is *إِنْصَرَ* (meaning “Help! (order/request given to one male)”).

The *fayl-e-amar* can be formed only from a verb in the *mazaaray, hāżir* form.

The steps for converting a *mazaaray, hāżir* verb to *fayl-e-amar* are as follows.
1. Remove the ت before the mazaaray form.

2. If the first character (of the remaining word) contains a جرمام, we add an ألف before the word so that it can be pronounced. If the harkat on the ع كام is a zair or a zabar, then the harkat for the ألف is a zair. Otherwise the harkat on the ألف is a pesh.

3. If the word ends in a ن, remove it. Otherwise, remove the harkat on the last character and replace it with a جرمام. This applies to all cases except the jama, muannas form. In that particular case we leave the ن at the end when forming the fayl-e-amar.

E.g. The mazaaray, active verb تضرب changes to the fayl-e-amar تضرب.
Lectures 6 & 7a

1 تَلَاثِيٍّ مَهْرَد

Till now we have looked at verbs whose simplest form (the \textit{maazi}, \textit{wahid}, \textit{gh̄ayib}, \textit{muzakar} form in the active voice) is composed of exactly three characters from the Arabic alphabet. These are called تَلَاثِيٍّ مَهْرَد (meaning “three and no more”).

2 تَلَاثِيٍّ مَرِيِّد فِيه

The second type of verbs (as far as number of characters are concerned) is the salāsi-mazīd-fīh. This literally translates to “three and more”, meaning that the simplest form (the \textit{maazi}, \textit{wahid}, \textit{gh̄ayib}, \textit{muzakar} form in the active voice) of these verbs is composed of three root letters plus one or more letters.

There are many different categories within salāsi-mazīd-fīh, but only eight of these are commonly used in the Qurān. We will be looking at only these eight categories.

Table 1 lists the first four of these categories, each with two examples.
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Table 1: Categories of تلائي مريد فيه
Lectures 7b & 8

Miscellaneous

1 حَرَوْفٌ عَلَيْتُ

The Arabic characters ی, ١, ٢ and ٣ are called haroof-e-illat These sound like the harkât zabar, pesh and zair respectively. Because of this they sometimes effect the characters that follow them. We will not go into the details on how they effect the word they occur in, but will just cover a few examples.

E.g. The (maazi, wahid, muzakar, ghâyib) verb قَوَلَ is written (and pronounced) as قَالَ (meaning “(He spoke)”) because of the harf-e-illat ۶. The mazaaray form of ۶ is قَوَلْ قَالَ.

E.g. The (maazi, wahid, muzakar, ghâyib) verb جَيَّاَبَ is written (and pronounced) as جَاءَ (meaning “(He came)”).

2 إنّ إِذَا and إنّ

When إنّ (among others) are used before a verb in its maazi form, the meaning of the verb changes to its mazaaray form. In addition to this, the sentence starting with إنّ or إنّ is composed of a جَوَابٌ مُّرَطَ and a جَوْابٌ مُّرَطَ.

E.g. Whereas the sentence جَيَّاَبَ اللّهِ means “Allah’s help came” (in the maazi tense), the phrase إنّ إِذَا جَيَّاَبَ اللّهِ means “When Allah’s help comes” (in the mazaaray form).

Also notice that the use of the word إنّ now makes this an incomplete sentence (with only the جَوَابٌ مُّرَطَ). It now needs a phrase (the جَوَابٌ مُّرَطَ) to complete it.
This starts with a ف. So the complete sentence is
إذا جاء نصر الله فسيبحم ربك
meaning “When Allah’s help comes ... extol your Rabb’s limitless glory ...”.

3

لَو

Compared to إن and أَنَّ, the use of لَوْ has the completely opposite effect. When لَوْ is used before a verb in its mazaaray form, it changes the meaning of the verb to its maazi form. Also, the sentence starting with لَوْ is composed of a جَوَابٌ مَّرَط and a جَوَابٌ مَّرَط, but the جَوَابٌ مَّرَط does not necessarily begin with a ف.

E.g. ...

4

لَم

When لُم is used before a verb in its mazaaray form, it will

1. remove the harkat on the last character, replacing it with a jazam, unless the last character is a ن in which case it is removed except in the case of the jama, muannas form

2. change the meaning of the مَاضِيُّ مُنَفِّي verb to the مَاضِيُّ مُنَفِّي (or the “negated past tense”).

So the mazaaray verb يُضربُ (meaning “(He) is hitting/will hit”) changes to the maazi-manfi لم يُضرب (meaning “He did not hit”).

5

حَتَّى بَلَّن بَعَن

etc.

When حَتَّى or بَعَن precede a verb in the mazaaray tense, they change the harkat on the last character of the verb to a zabar. If, however, the last character
of the mazaaray form is a ن, they will result in the removal of the ن from the end except in the case of the jama, muannas case.

So the (jama, ghāyib, muzakar) mazaaraay verb يَضَرِّبُونَ (meaning “(They) are hitting/will hit”) changes to لَنْ يَضَرِّبُوا or أُنْ يَضَرِّبُوا.

E.g. In the mazaaraay verb *تَبْكُحُ* changed to *تَبْكُحُ* or *تَبْكُحُ* because of the use of حَتَّى.

**Note:** Sometimes there is a zabar on the last character of a mazaaraay verb even if it is not (explicitly) preceded by any of لَنْ or أُنْ. In such cases the لَنْ or أُنْ before the verb is implied.

### 6 Adding certainty to an action

Sometimes the Arabs want to emphasize the certainty of something happening. This is done by adding a لِ and أَ (respectively) before and after the mazaaraay form of the verb.

So لِ ضَرِّبَهُ means “He will definitely hit”. أَ ضَرِّبَهُ means “Those (two) men will definitely hit”. لِ ضَرِّبَهُ means “Those (more than two) men will definitely hit”.

E.g. The (mazaaraay) verb تَرَى تَرُونَ means “(You) will see”, تَرَونَ means “(You all) will see”. The phrase لِ تَرَونَ المَجِيِّن means “(You) will certainly see al-jaheem”.

This also applies to the majhool form of a verb.
Adding لَا before a verb in its mazaaray form changes it to the لَا bi: This is the opposite of فَعَلَ امَّرُ and is used to order/request/advice NOT to do something.

In the previous lectures we discussed that the لَا bi: can only be made from a (mazaaray) verb in the hāzir form. There is a variation of the لَا bi: that is applicable to the ghāyib and the mutakalam forms. In English, an approximate translation of this would be “He (third person) should come today” or “I should do that”.

In Arabic, this is done by adding a لَا before the mazaaray form of the verb. Also the harkat on the last character is replaced by a jazam unless the last character is a ن, in which case it is removed except for the jama, muannas case.

So لَا bi: means “He should hit” where the ‘he’ refers to a ghāyib muzakar.

Note: When a وَ (meaning ‘and’) is present before such a verb, the zair on the لَا is removed and a jazam is added. The same applies to the presence of فَأْنَأَ (meaning ‘therefore’) before the verb. So e.g. وَلَا bi: changes to فَأْنَأَ bi: in the two cases respectively.