

# ALI 676 – Arabic Level 8

Session 2: Unit 2, Lessons 7 and 8





## Review lesson 6

1. What is لِي and what does it do?

2. What is لَا and what does it do?

3. What is لَمْ and what does it do?

4. What two meanings does لَمَّا have?

5. What is إِنَّ and what does it do?

Should	لِي	Not yet / when	لَمَّا
Do not / should not	لَا	If	إِنَّ
Did not / was not	لَمْ		

Practice these

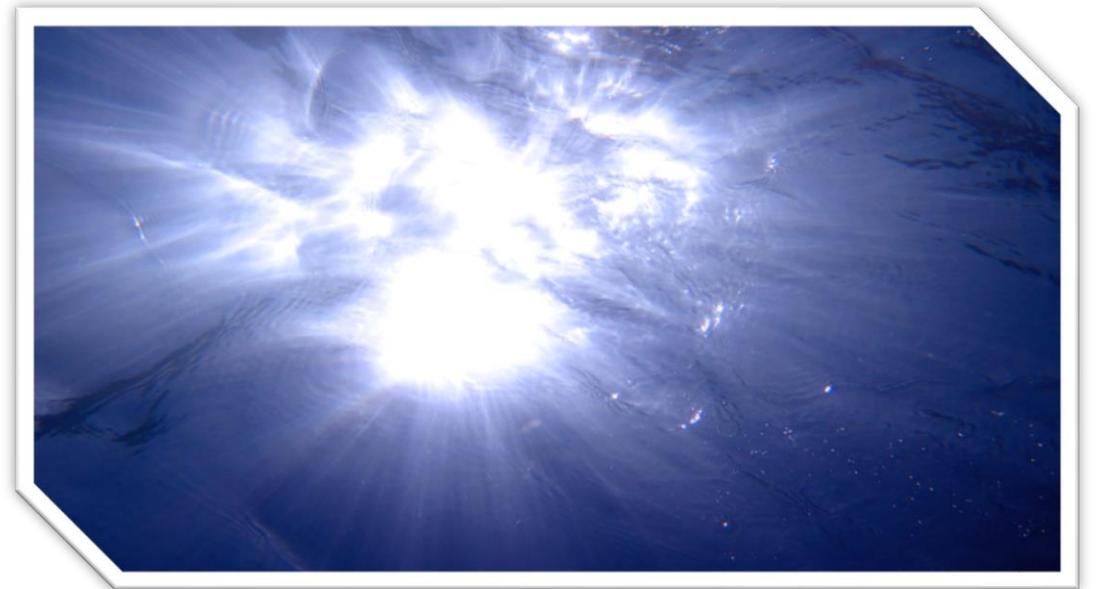
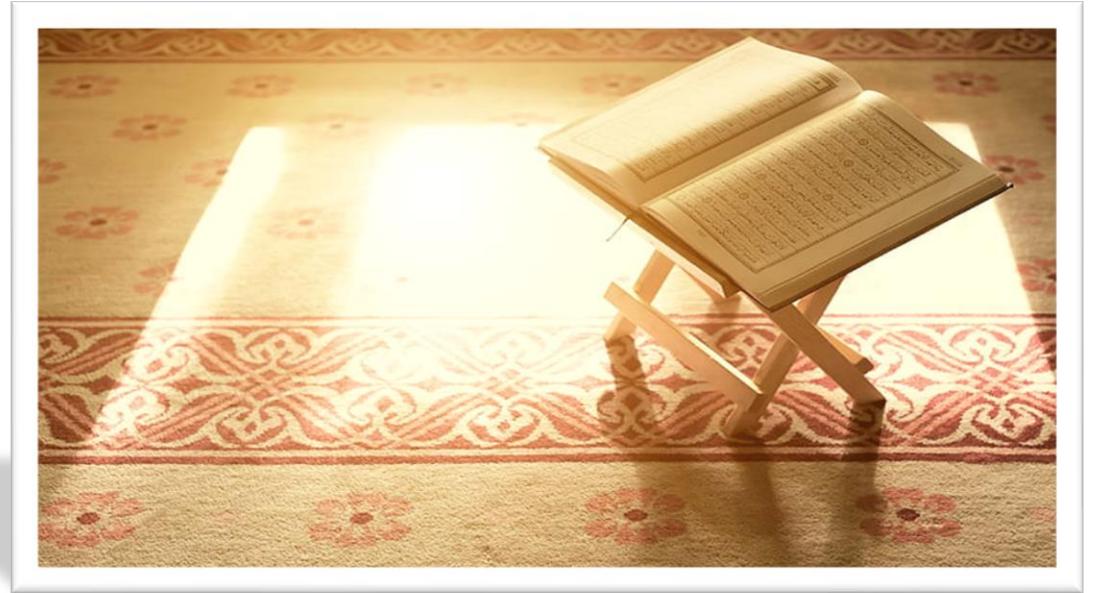
فَلَمَّا وَضَعَتْهَا

So when she delivered her... (3:36)



وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ

Allah has not yet seen those who strive amongst you. (3:142)



لِ	لِكَيْ لِكَيْ كَيْ	أَلَّا ، لَأَنَّ ، أَنْ	حَتَّى	لَنْ
So that	So that / so that not	That / for that / may not	Until	Will never

## Lesson 7 – al-Huruf al-Nasibah (Accusative Particles)

Plural	جمع	Dual	مثنى	Singular	مفرد	
لِيَفْعَلُوا	لِيَفْعَلُوا	لِيَفْعَلَا	لِيَفْعَلَا	لِيَفْعَلْ	لِيَفْعَلْ	الغائب المذكر Third person masculine
لِيَفْعَلْنَ	لِيَفْعَلْنَ	لِتَفْعَلَا	لِتَفْعَلَا	لِتَفْعَلْ	لِتَفْعَلْ	الغائب المؤنث Third person feminine
لِتَفْعَلُوا	لِتَفْعَلُوا	لِتَفْعَلَا	لِتَفْعَلَا	لِتَفْعَلْ	لِتَفْعَلْ	الحاضر المذكر Second person masculine
لِتَفْعَلْنَ	لِتَفْعَلْنَ	لِتَفْعَلَا	لِتَفْعَلَا	لِتَفْعَلِي	لِتَفْعَلِي	الحاضر المؤنث Second person feminine
لِنَفْعَلْ	لِنَفْعَلْ	لِنَفْعَلْ	لِنَفْعَلْ	لَأَفْعَلْ	لَأَفْعَلْ	المتكلم المذكر/المؤنث First person (masculine & feminine)
So that we do	So that we do	So that we (two) do	So that we (two) do	So that I do	So that I do	

## Lesson 7 - what are the two لِ & what's the difference?

Should

لِ

لِ meaning 'should' (which gives a ُ to the verb), when it is preceded by وَ or فَ, the ِ of the لِ

changes to a ُ ; e.g.: And he should do righteous deeds... **وَلْيَعْمَلْ صَالِحًا**

But the لِ meaning 'so that' (which gives a ِ to the verb), is not affected by any word preceding it;

e.g.: And so that he does righteous deeds... **وَلِيَعْمَلْ صَالِحًا**

لِ

So that

## Lesson 7 – Details Part 2

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

So that it be not taken by turns by the rich among you. (59:7)

لِكَيْلًا لِكَيْ كِي

So that / so that not

لِكَيْلًا تَأْسَوْا عَلَى مَا فَاتَكُمْ

So that you may not despair over matters that pass by. (57:23)

## Lesson 7 – Details Part 3

3. Examples of **لَآنُ**، **أَنَّ** meaning 'that, for that'

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

And I am commanded to be of those who submit (to Allah's will). (10:72)

**أَلَّا** meaning 'may not':

أَلَّا تَخَافُوا وَلَا تَحْزَنُوا

So you may not fear nor grieve...(41:30)

## Lesson 7 – Details Part 4

4. Examples of حَتَّى meaning 'until':

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

Until the camel passes through the eye of a needle. (7:40)

حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Until He separates the evil from the good. (3:179)

## Lesson 7 – Details Part 5

5. Examples of **لَنْ** meaning ‘will never’:

فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

So Allah will never forgive them...(9:80)

لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ نُنْفِقُوا مِمَّا نَحِبُّونَ

You will never attain to righteousness unless you spend out of what you love...(3:92)

*Note: Besides changing the I'raab of the verb, **لَنْ** also limits the meaning of the verb from present or future to only future tense. It also indicates firmness in negation.*

# Lesson 8 – ليس (Negative Particles)

ليسَ is a weak or an incomplete verb used for negation. The table format is only in the past tense,

but it is used for the present tense. The table format is as follows:

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ  
Is not Allah the wisest of judges? (95:8)

Plural	جمع	Dual	مثنى	Singular	مفرد
لَيْسُوا	لَيْسَا	لَيْسَ	لَيْسَ	لَيْسَ	الغائب المذكر Third person masculine
لَيْسْنَ	لَيْسَتَا	لَيْسَتْ	لَيْسَتْ	لَيْسَتْ	الغائب المؤنث Third person feminine
لَيْسْتُمْ	لَيْسْتُمَا	لَيْسْتَ	لَيْسْتَ	لَيْسْتَ	الحاضر المذكر Second person masculine
لَيْسْتُنَّ	لَيْسْتُمَا	لَيْسْتِ	لَيْسْتِ	لَيْسْتِ	الحاضر المؤنث Second person feminine
لَيْسْنَا	لَيْسْنَا	لَيْسْتُ	لَيْسْتُ	لَيْسْتُ	المتكلم المذكر/المؤنث First person (masculine & feminine)

Note: the second letter of the verb ( ي ) is dropped starting with the feminine third person plural to the end of the table.

# Lesson 8 – Details Part 1

إِنْ also becomes a word of negation when it is followed by إِلاَّ in the sentence;

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

This is no less than a message for the nations. (12:104)

Sometimes إِنْ gives the same negative sense, even without إِلاَّ ; e.g.:

وَإِنْ أَدْرِي لَعَلَّه فِتْنَةٌ لَكُمْ

And I do not know if this may be a trial for you. (21:111)

Sometimes إِنْ is actually إِنَّ. It can be determined by the predicate, which is always preceded by a لَ.

وَإِنْ كُنَّا لَخَطِيئِينَ

And we certainly have been guilty of sin. (12:91)

ان الله في ايام دهركم لنفحات الا فتعرضوا لها

"Indeed, in the days of your lifetime, there are breezes from God, so expose yourselves to them."

One of the mercies of the Almighty for the creation of a spiritual spring is providing special opportunities and times of the year, such as the blessed months of Rajab, Sha'bān, and Ramadān, which, like life-refreshing breezes, gently sway through our lives.

From the realm of the Beloved comes the gentle breeze of the New Year; seek assistance from this breeze to enlighten your heart.

One's true specialty lies in being able to expose oneself to these breezes. These breezes and opportunities in and of themselves instill life and keep us alive. The special breezes of monotheism, set in motion by the Almighty, commence from the holy month of Rajab.

Therefore, the holy month of Rajab and the two holy months that supersede it hold a special place in the cosmic order; special blessings, unique attractions, and the mercy of the Creator of the world pour down starting from the holy month of Rajab until the night of 'Eid al-Fitr.

In the supplication of Imām Sajjād (peace be upon him), he said: "O' Allāh! Place us among those in whom the trees of longing towards You have taken root."

إلهي فاجعلنا من الذين توشحت (ترسخت) أشجار الشوق إليك في حقائق صدورهم

O' Allāh! The month of Rajab has arrived once again, and we are Your guests once more. By the right of Your beloved Prophet and his esteemed Ahlul Bayt (peace be upon them), grant us access to this Divine banquet.

Be gracious hosts to us, guide us to success in observing the noble actions of this month, including fulfilling our duties (in language, behavior, ethics, thoughts, and attitudes towards others). Help us to engage in worship such as seeking forgiveness, glorification, reciting Sūrah Tawhīd, reciting supplications specific to the month of Rajab, especially the supplication conveyed by the Imām of our time (peace be upon him) to his second deputy, Muhammad bin 'Uthmān, as well as the Ziyārah Rajabiyyah.

Ameen Rabbal 'Alameen!