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 kāna and the khabar is called khabaru kāna. The khabaru kāna is mansūb, e.g.:

\[
\text{khabar mubtada' } \quad \quad \text{khabaru kāna } \quad \text{ismu kāna}
\]

Here are some more examples:

كَانَ زَيْنَبُ مُرِيضةٌ → زَيْنَبُ مُرِيضةٌ
كَانَ الجَّوْدُ مُحْيِيٌّ → الجَّوْدُ مُحْيِيٌّ

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

كَانَ المَدْرَسَ في الْفَصِّلِ → المَدْرَسَ في الْفَصِّلِ

2) لا يَزَالُ It means ‘he is still’. It is one of the ‘sisters of kāna’ and acts exactly like كَانَ, e.g.:

‘Bilal is sick.’ → لا يَزَالُ بِلَالٌ مَرِيضٌ ‘Bilal is still sick.’
‘Maryam is a student.’ → لا يَزَالُ مَرْتِيمٌ طَالِبَةٌ ‘Maryam is still a student.’
‘Ibrahim is in the hospital.’ → لا يَزَالُ إِبْرَاهِيمُ في الْمَسْتَشْفَى ‘Ibrahim is still in the hospital.’

3) The i‘rāb of أَبُو and أَخُ: We have learnt in Book 1 that when these two words are mūdīf they take a wāw, e.g.:

أَبُو بِلَالٍ أَخُو حَامِدٍ أَبُوُّ أَخُوُّهُ أَروُّهُ

This wāw is the nominative ending. In the accusative case the wāw changes to alif, and in the genitive case to ya‘, e.g.:

Maf‘ū‘ (nominative) مَعْلُومٌ ‘Where is your father?’ (abū-ka)
Mansūb (accusative) ‘I know your father.’ (abā-ka)

Majnūr (genitive) ‘What did you tell your father?’ (abī-ka)

Here is an example of:

Marfū‘ ‘Where did her brother go?’ (akhū-hā)

Mansūb ‘Did you see her brother?’ (akhā-hā)

Majnūr ‘Did you go to her brother?’ (akhi-hā)

4) We know that قَبْلَ and بَعْدَ are always mudāf, e.g.:

‘I went to the mosque before the adhān, and returned after the salāt.’

If the mudāf ilaḥī is omitted, قَبْلَ and بَعْدَ become indeclinable, and they always have dammah, e.g.:

‘My father is now a headmaster, and before that he was a teacher.’

In this sentence قَبْلَ is for قَبْلِ ذلك ‘before that’, i.e. before being a headmaster. But the mudāf ilaḥī that it is for has been omitted.

Here is an example of بَعْدَ:

‘I am now-going to the library, and shall go to the mosque after that.’

Here قَبْلَ is for قَبْلِ ذلك or بَعْدَ ذلك ‘after it’ or ‘after that’.

5) The decision of the matter, before and after, is only Allah’s.

is the plural of مَرْضَى. This plural form is a diptote, and so has no tanwin. Here are some more examples:

killed, pl. قُتُّى, prisoner, pl. أسْرَى.
Exercises

1. Answer the following questions.
2. Rewrite the following sentences using كَانَ.
3. Rewrite the following sentences using لَا يُرَّالِ.
4. Learn the i'ráh of أَخُ and أَبُ.
5. Fill in the blank in each of the following sentences with أَبُ with the correct case-ending.
6. Fill in the blanks in each of the following sentences with أَخُ with the correct case-ending.

Vocabulary

سِيِّيرٌ ambassador
مُغْتَشٌ inspector
مُشْرِكٌ policeman
عَمِيدٌ dean of a faculty,
principal of a college
مَتقاعدٌ retired
جَمِيعُ أنحاءِ العالمِ all parts of the world
تَرَكَلْ (a-u) to leave
أَلْفَ يُؤُلفُ to write a book