Conditional Sentences
الشَّرْطُ وجَوابُ الشَّرطِ

In this lesson we learn the following:

(1) In the previous lesson we have been introduced to the *sharṭ*. We will learn more about it in this lesson.

Another very important word denoting *sharṭ* is إنْ. It means 'if', e.g.:

إنْ تَذْهَبْ أَذْهَبْ . 'If you go I will (also) go.'

Note that both verbs (i.e., in the *sharṭ* and in the *jawāb*) are *majzūm*. That is why إنْ and its 'sisters'

(which we will shortly meet) are called أَدَوَاتُ الشَّرْطِ الجازِمَةُ, i.e., conditional words which render

the verb *majzūm*. Here are some more examples:

إنْ تَأْكُلْ طَعاماً فاسِداً تَمْرَضْ . 'If you eat rotten food, you will fall sick.'

إنْ = حرف شرط جازم يجزم فعلين
تأْكُلْ = فعل شرط جازم
جواب شرط

إنْ تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ
فعل شرط مجزوم بحذف النون   جواب شرط فعل مضارع مجزوم بسكون غير مقترن بالفاء

'If you help Allāh, He will help you and make your foothold firm.' (Qur'ān, 47:7)

نَصَرَ - يَنْصُرْ
كانَ - يَكُونْ
ران - يَنْصُرْ

وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ ٱلْخَٰسِرِينَ

'If You do not forgive me and have mercy on me, I shall be among the losers.'

(Qur'ān, 11:47). Here إلَّا = لَّ + إنْ .

اداةُ شرطٍ جازمٌ النافيةُ

تَغْفِرْلِي = فعل شرط وَمضارع مجزوم وَفاعل مستتر تقديرُهُ أنتَ

وَتَرْحَمْنِي = عطف (مجزوم على تَغْفِرْ) ن الوقايةِ ي مفعول به

أَكُنْ = فعل مضارع ناقص مجزوم بالسكون جواب شرط واسمها مستتر تقديرُهُ أَنا

مِنَ الخَاسِرِينَ = جار ومجرور خبر أَكُنْ

Here are other words belonging to أَدَوَاتُ الشَّرْطِ الْجَازِمَةِ:

1) مَنْ 'he who', e.g.:   ~~اسم شرط جازم تجزم فعلين~~   *Whoever*   WHO اسم استفهام = مَنْ؟

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝   رَأَى - يَرَى

'He who does an atom's weight of good shall see it.' (Qur'ān, 99:7).

2) مَا 'that which', e.g.:   اسم شرط جازم تجزم فعلين   what اسم استفهام = مَا

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ ۝

'And whatever good you do, Allāh knows it.' (Qur'ān, 2:197).

3) مَتَى 'whenever', e.g.:   اسم شرط جازم تجزم فعلين   When ظرف = متى

مَتَى تُسَافِرْ أُسَافِرْ.

'Whenever you travel I will (also) travel.'

4) أَينَ 'wherever', e.g.:   اسم شرط جازم تجزم فعلين   Where ظرف = أَيْنَ

أَيْنَ تَسْكُنْ أَسْكُنْ.

'Wherever you stay, I will (also) stay.'

An extra مَا is often added for emphasis, e.g.:

Where أَيْنَ + مَا

أَيْنَمَا تَكُونُوا يُدْرِككُّمُ ٱلْمَوْتُ ۝   زائدة للتوكيد

'Wherever you maybe, death will overtake you.' (Qur'ān, 4:78).

5) أَيُّ 'whichever', e.g.:   اسم شرط جازم تجزم فعلين   اشْتَرَى - يَشْتَرِي

أَيَّ مُعْجَمٍ نَجِدْ فِي الْمَكْتَبِةِ نَشْتَرِهِ.

'Whichever dictionary we find in the bookshop we will buy it.'

6) مَهْما 'whatever', e.g.:   اسم شرط جازم تجزم فعلين

مَهْما تَقُلْ نُصَدِّقْكَ.

'Whatever you say, we believe you.'

The tense of the *sharṭ* and the *jawāb* verbs:

a) Both of them may be *muḍāriʿ*, e.g.:

إِمَّا مُضَارِعَيْنِ

تَعُودُوا / نَعُودُ

عَادَ – يَعُودُ   to return

﴿ وَإِن تَعُودُواْ نَعُدْ ﴾

'And if you return (to the attack) We (also) shall return.' (Qur'ān, 8:19).

In this case (when the verbs are *muḍāriʿ*) both the verbs should be *majzūm*.

b) Both of them may be *māḍī*, but the meaning is future, e.g.:

وَإِمَّا مَاضِيَيْنِ

عَادَ – يَعُودُ   to return

﴿ وَإِنْ عُدتُّمْ عُدْنَا ﴾

'And if you return We shall (also) return.[1]' (Qur'ān, 17:8).

The *māḍī* is *mabnī*, so the conditional words do not effect any change in them.

c) The first may be *māḍī* and the second *muḍāriʿ*, e.g.:

إِمَّا مَاضِيًا فَمُضَارِعًا

﴿ مَن كَانَ يُرِيدُ حَرْثَ ٱلْأَخِرَةِ نَزِدْ لَهُۥ فِي حَرْثِهِۦ ﴾

'Whoever desires the harvest of the Hereafter, We give him increase in its harvest.' (Qur'ān, 42:20).

In this case the second verb is *majzūm*.

d) The first may be *muḍāriʿ* and the second *māḍī*, e.g.:

وَإِمَّا مُضَارِعًا فَمَاضِيًا

﴿ مَنْ يَقُمْ لَيْلَةَ القَدْرِ إِيمَانًا وَٱحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ﴾

الذى   مفعول لأجله   مفيه

'Whoever stands up (offering *ṣalāt*) on the Night of Qadr with faith and hope of reward, his past sins will be forgiven him.[2]'

قَامَ – يَقُومُ   to stand   to desire   أَرَادَ – يُرِيدُ

غَفَرَ – يَغْفِرُ   to forgive   to increase   زَادَ – يَزِيدُ

---

[1] The meaning is, 'If you return to sins, We shall return to punishment.' Allāh says this to the Jews.

[2] *Ḥadīth* reported by Bukhārī, Kitāb al-Īmān:25; and al-Nasāʾī, Kitāb al-Īmān:22

جواب الشرط

The *Jawab-al-shart* should take a **ف** in the following cases:

❋ If it is a nominal sentence

جملة إسميةٌ (مبتدأ وخبر)

إِذَا اجْتَهَدْتَ فَالنَّجَاحُ مَضْمُونٌ

If you work hard success is certain.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ (البقرة-١٨٦)

And if my servant asks you about Me, then surely, I am close by

❋ If the verb in the *jawab-al-shart* is *talabi* (demand)

A *talabi* verb is one containing:

استفهام 4.Istifham	لا الناهية 3.Nahy	لامُ أمر 2.laam-amr	أَمر 1.Amr

❋ أَمَر- إِذَا رَأَيْتَ حامدًا فَاسْأَلْهُ عَنْ مَؤعِدِ السَّفَرِ.

If you see Hamid ask him about the time of departure.

❋ لَامُ أَمر- إِذَا دَخَلَ أَحَدُكُمُ المَسجِدِ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَن يَجْلِسَ

If one of you enters the masjid let him perform two rakah's before he sits down.

❋ لَا الناهية - إِذَا وَجَدتَ المَرِيضَ نَائِمًا فَلا تُوقِظْهُ

If you find the patient sleeping don't wake him up.

❋ استفهام- إِذَا رَأَيْتُ بِلَالًا فَمَاذَا أَقُولُ لَهُ.

If I see Bilal, what should I tell him?

✳ If the *Jawab -al- shart* is *jamid* verb, e.g.

لَيسَ

مَنْ غَشَّنَا فَلَيسَ مِنَّا.

Whoever deceives us is not one of us.

✳ If the verb in the *Jawab* is preceded by قَدْ, e.g.

مَنْ يُطِعِ اللهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيْمًا.

Whoever obeys Allah and His messenger has indeed achieved a great success.

✳ If the verb in the *Jawab* is preceded by the negative مَا

مَهمَا تَكُنْ الظُّرُوفُ فَمَا أَكذِبُ.

Whatever may be the circumstances I don't lie.

✳ If the verb in the *Jawab* is preceded by لَنْ, e.g.

مَنْ لَبِسَ الحَرِيرَ في الدُّنْيَا فَلَنْ يَلبَسَهُ في الآخِرةِ.

Whoever puts on silk (dress) in this world will not put it on in the Hereafter.

✳ If the verb in the *Jawab* is preceded by س, e.g.

إِنْ تُسَافِرْ فَسَأَسَافِرُ

If you travel, I will (also) travel.

✳If the verb in the *Jawab* is preceded by سَوفَ, e.g.

وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ (التوبة:٢٨)

And if you fear poverty Allah will enrich you, if He wills, out of His bounty.

✳If the verb in the *Jawab* is preceded by كَأَنَّمَا, e.g.

أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

That whoever kills a human being for other than murder or corruption in the earth, it is as if he has killed all mankind.

note

If the *Jawab-al-shart* has ف, the *mudari* verb therein is NOT *mujzum*. (See nos. 5,6,7& 8 above).

In this case the whole *Jawab-al-shart* is said to be in the place of *jazm* (فِي مَحَلِّ جَزْمٍ).

كَمْ   How many?

We have learnt the word كَمْ (how many)in book 1 and 2 that the noun after كَمْ is singular and *mansub*. But if the word كَمْ is preceded by a preposition, the noun following it maybe *majroor* or *mansub*.

كَمْ كِتَابًا عِنْدَكَ؟	How many books you have?	?
كَمْ رِيَالاً عِندكَ؟	How many riyals you have?	?

بِكَمْ رِيَالاً/ رِيَالٍ هَذا؟ How many riyals does it cost?

Here both رِيَالاً and رِيالٍ are permissible because of the preposition بِـ. In the same case we say:

فِي كَمْ يَوْمًا/ يَوْمٍ؟ in how many days?

Here كَمْ is used to ask a question, so it is called كَم الأَسْتِفْهامِيَّة (the interrogative *kam*).

But if I say:

كَمْ كِتابٍ عِندَك! it means 'How many books you have!'

Here I am not asking you a question. I am wondering at the great number of books you have, so it is called كَم الخَبَرِيَّة (the predicative *kam*).

The points in which كَم الخَبَرِيَّةُ and كَم الأَسْتِفْهامِيَّةُ differ from each other:

a) The *tamyīz* [6] of كَم الأَسْتِفْهامِيَّة is always singular and it is *manṣūb*.

The *tamyīz* of كَم الخَبَرِيَّة may be singular or plural and it is *majrūr*.

It may be preceded by مِنْ, e.g.:

كَمْ مِنْ كِتابٍ عِنْدَك! How many books you have!

كَمْ كِتابٍ عِنْدَكَ! How many books you have!

كَمْ كُتُبٍ عِنْدَك! How many books you have!

It is better to avoid the construction كَمْ كُتُبٍ عِنْدَك!.

b) Each of the two type of كَمْ has its own intonation in speech, and its own punctuation mark in writing (؟,!).

---

[6] The tamyīz (التَّمْيِيز) is a noun that comes after كَم to specify what *how many* denotes. This word is fully dealt with in Lesson 30.

Here are some more examples of كَمِ الْخَبَرِيَّةُ :

تمييز

الخبريت ← كَمْ نَجْمٍ في السَّماءِ!

'How many stars are there in the sky!'

كَمْ مِن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۗ

حرف جر | نعت فعل ماض | نعت | نعت | اسم مجرور | كم اليـه

تمييز | فاعل مستتر | حرف جر مضاف

هي (النَّانيث) | (كَمْ الخبريت)

كم الخبريت في محل رفع مبتدأ

How many a small group has overcome a mighty host with Allah's leave! (Quran, 2: 249).

---

(3) حَتَّى has two meanings:

a) *till*, e.g.:

أَنْ

مَنْ جَاءَ مُتَأَخِّراً فَلا يَدْخُلْ حَتَّى يَسْتَأْذِنَ.

يهاں تک

'Whoever comes late should not enter <u>till</u> he seeks permission.'

Here is another example:

أَنْ

اِنْتَظِرْ حَتَّى أَلْبَسَ.

'Wait till I get dressed.'

b) *so that*, e.g.:

لِكَىْ

دَخَلْتُ حَتَّى لا أَشْغَلَكَ. تاكَ

'I entered (without seeking permission) so that I might not distract you.'

Here is another example:

أَدْرُسُ اللغةَ العربيةَ حَتَّى أَفْهَمَ القرآنَ.

'I am studying Arabic so that I can understand the Qur'ān.'

NOTE: The *muḍāri'* which comes after حَتَّى is *manṣūb* because of a latent أَنْ.

hidden, veiled, unseen   أَنْ مُضْمَر

(4) هَاءَ is a verb-noun meaning 'take'. It is *amr*. This is how it is *isnāded* to the other pronouns of the second person:

أَنْتُمْ	هَاؤُمُ الكِتَابَ يا إِخْوانُ. م بـه	أَنتَ	هَاءَ الكِتَابَ يا عَلِيُّ. م بـه
أَنْتُنَّ	هاؤُنَّ الكِتَابَ يا أَخَواتُ. م بـه	أَنتِ	هَاءِ الكِتَابَ يا آمنةُ. م بـه

In the Qur'ān (69:19):

﴿ هَآؤُمُ ٱقْرَءُواْ كِتَٰبِيَهْ ١٩ ﴾

'Take, read my book.'

هَاؤُمُ : اسم فعل أمر بمعنى خُذُوا فاعل مستتر أَنْتُمْ

اقْرَءُوا : فعل أمر مبني على حذف النون، الواو فاعل

كِتَابِيَهْ : مفعول بـ وهُو مضاف ن مضاف إليه

---

(5) We have been introduced to the diminutive in Book Two (Lesson 26). Here we learn more about it. The diminutive has three patterns:

a) ==فُعَيْلٌ== e.g.:

زُهَيْرٌ from زَهْرٌ   جُبَيْلٌ from جَبَلٌ

The first letter is followed by **u**, and the second by **ay**, e.g.: jabal to jubayl.

THE DIMINUTIVE :-   ==فَعْلٌ - فُعَيْلٌ==

The diminutive form is used to indicate smaller size on for endearment. The diminutive form (اسم التصغير) three letter words noun is formed on the pattern فُعَيْلٌ

التَّصْغِيرُ الثُّلَاثِيُّ :

يُضَمُّ أَوَّلُهُ وَ يُفْتَحُ ثَانِيهِ ثُمَّ تُزَادُ بَعْدَ الْحَرْفِ الثَّانِي يَاءٌ سَاكِنَةٌ، وَتُسَمَّى يَاءَ التَّصْغِيرِ (فُعَيْلًا)

Eg:-

Flower	زَهْرٌ ←	زُهَيْرٌ	small flower.
River	نَهْرٌ ←	نُهَيْرٌ	small lake.
Pen	قَلَمٌ ←	قُلَيْمٌ	small pen.
mountain	جَبَلٌ ←	جُبَيْلٌ	Small mountain
slave	فُعَيْلٌ ← عُبَيْرٌ ← عَبْدٌ		

note

Nouns from which the diminutive اسم التصغير is formed must be Declinable (معرب). It cannot be formed from indeclinable (مبني) nouns.

b) <mark>فُعَيْعِل</mark> e.g.:

دِرْهَمٌ from دُرَيْهِمٌ

The first letter is followed by **u**, the second by **ay** and the third by **i**, e.g., dirham to durayhim.

Note that the diminutive of كِتَابٌ is كُتَيِّبٌ (kutaiyib) wherein the *alif* is changed to yā'.

c) <mark>فُعَيْعِيل</mark> e.g.:

فِنْجَانٌ from فُنَيْجِينٌ

The first letter is followed by **u**, the second by **ay** and the third by **ī**, e.g. finjān to funayjīn.

<mark>فُعَيْعِل</mark>	<mark>فُعَيْعِيل</mark>
يُضَمُّ أَوَّلُهُ وَ يُفْتَحُ ثَانِيهِ ثُمَّ تُزَادُ بَعْدَ الْحَرْفِ الثَّانِي يَاءٌ سَاكِنَةٌ وَيُكْسَرُ مَا بَعْدَهَا	يُضَمُّ أَوَّلُهُ وَيُفْتَحُ ثَانِيهِ ثُمَّ تُزَادُ بَعْدَ الْحَرْفِ الثَّانِي يَاءٌ سَاكِنَةٌ وَ يُكْسَرُ مَا بَعْدَهَا

coin	دُرَيْهِمٌ ← دِرْهَمٌ		cup	فُنَيْجِينٌ ← فِنْجَانٌ	
house	مُنَيْزِلٌ ← مَنْزِلٌ		lamp	قُنَيْدِيلٌ ← قِنْدِيلٌ	
food	طُعَيِّمٌ ← طَعَامٌ		sparrow	عُصَيْفِيرٌ ← عُصْفُورٌ	
close, nearby	قُرَيِّبٌ ← قَرِيبٌ		Light, lamp	مُصَيْبِيحٌ ← مِصْبَاحٌ	

(6) <mark>يَكُنْ، تَكُنْ، أَكُنْ، نَكُنْ</mark>: these four *majzūm* forms of يَكُونُ may drop the ن and become:

<mark>يَكُ، تَكُ، أَكُ، نَكُ</mark>, e.g.:

مَاضٍ	مُضَارِع	مَجْزُوم
كَانَ هُوَ	يَكُونُ	يَكُنْ ← يَكُ

هِيَ كَانَتْ	تَكُوْنْ	نَكُنْ ←تَكُ
أَنَا كُنْتُ	أَكُوْنْ	أَكُنْ ← أَكُ
نَحْنُ كُنَّا	نَكُوْنْ	نَكُنْ ← نَكُ

أَنْتُ

﴿ وَلَمْ أَكُ بَغِيًّا ٢٠ ﴾

'And I was not an unchaste woman.' (Qur'ān, 19:20)

﴿ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ٩ ﴾

'And I created you before while you were nothing.' (Qur'ān, 19:9).

﴿ قَالُواْ لَمْ نَكُ مِنَ الْمُصَلِّينَ ٤٣ ﴾

'They said, "We were not among those who perform *ṣalāt*."' (Qur'ān 74:43).

﴿ فَإِن يَتُوبُواْ يَكُ خَيْرًا لَّهُمْ ﴾

'And if they repent it will be better for them.' (Qur'ān, 9:74).

وَمَنْ يَكُ ذا فَمٍ مُرٍّ مَرِيضٍ   يَجِدْ مُرًّا بِهِ الماءَ الزُّلَالَا (7)

'Whoever has a bitter sickly mouth finds with it the purest fresh water bitter.'

This optional omission of the *nūn*, which is the third radical, is peculiar to كَانَ:يَكُونُ.

---

(7) In لَيْلَ نَهَارَ ('day and night') two nouns have been combined into one. This combined word is *mabnī*.

The same is true of صَبَاحَ مَسَاءَ ('morning and evening'). We say:
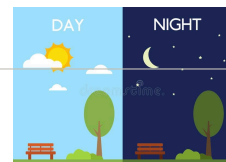
أَعْمَلُ لَيْلَ نَهَارَ.   'I work day and night.'

نَعْبُدُ اللَّهَ صَبَاحَ مَسَاءَ.   'We worship Allāh morning and evening.'

morning   evening