



The Five Objects

الْمَفَاعِيلُ الْخَمْسَةُ (الْمَفْعُولُ الْمُطْلَقُ)

Notes:

1. There is a total of **five** objects.
2. We have covered the following two:

الْمَفْعُولُ بِهِ	1
الْمَفْعُولُ فِيهِ	2

3. The remaining objects are:

الْمَفْعُولُ الْمُطْلَقُ	3
الْمَفْعُولُ لَهُ	4
الْمَفْعُولُ مَعَهُ	5

4. All objects in Arabic are in the accusative case. They are thus from the منصوبات.
5. Let us look at الْمَفْعُولُ الْمُطْلَقُ.

The Absolute Object

الْمَفْعُولُ الْمُطْلَقُ¹

Look at the following examples:

ضَرَبْتُهُ **ضَرْبًا**.

I hit him **thoroughly**.

I hit him **a lot**.

فَهَمْتُ الدَّرْسَ **فَهْمًا**.

I understood the lesson **completely**.

I **fully** understood the lesson.

Notes:

1. In the above examples, **ضَرْبًا** and **فَهْمًا** are الْمَفْعُولُ الْمُطْلَقُ.
2. You will notice that الْمَفْعُولُ الْمُطْلَقُ creates **emphasis**.
3. You will also notice that the word creating this emphasis is a **مُضَدَّر**.
4. This **مُضَدَّر** has the **same root letters** as the فعل (action) it is emphasising. More detail on this will follow.
5. Both **ضَرْبًا** and **فَهْمًا** are in the accusative case. They are also **indefinite**.
6. The above is a “simple” definition to get you started.

¹ سُمِّيَ بِذَلِكَ ، لِأَنَّهُ هُوَ الَّذِي يَصْدُقُ عَلَيْهِ اسْمُ الْمَفْعُولِ دُونَ أَنْ يُقَيَّدَ بِحَرْفِ جَرٍّ ، مِثْلَ سَائِرِ الْمَفْعُولَاتِ . فَإِذَا تَقُولُ : مَفْعُولٌ مُطْلَقٌ ،

تَعْنِي بِهِ مَفْعُولًا فَقَطْ دُونَ تَقْيِيدِهِ بِحَرْفِ جَرٍّ وَ نَحْوِهِ ، مِثْلُ الْمَفْعُولِ بِهِ ، وَ الْمَفْعُولِ فِيهِ وَ الْمَفْعُولِ لَهُ وَ الْمَفْعُولِ مَعَهُ .

وَعَلَّلَ الْبَعْضُ : تَسْمِيَتَهُ بِالْمَفْعُولِ الْمُطْلَقِ لِأَنَّهُ حَمَلَ الْمَفْعُولَ عَلَيْهِ لَا يَحْتَاجُ إِلَى صِلَةٍ ، لِأَنَّهُ مَفْعُولُ الْفَاعِلِ حَقِيقَةً ، بِخِلَافِ سَائِرِ الْمَفْعُولَاتِ ،

فَإِنَّهَا لَيْسَتْ بِمَفْعُولِ الْفَاعِلِ ، وَ تَسْمِيَةُ كُلِّ مِنْهَا مَفْعُولًا إِنَّمَا هِيَ بِاعْتِبَارِ الْإِصَاقِ الْفِعْلِ بِهِ ، أَوْ وَقُوعِهِ فِيهِ أَوْ لِأَجْلِهِ أَوْ مَعَهُ .

فَاحْتَاجَتْ تِلْكَ الْمَفْعُولُ فِي حَمَلِ الْمَفْعُولِ عَلَيْهَا إِلَى التَّقْيِيدِ بِحَرْفِ الْجَرِّ ، وَلَمَّا خَصَّتْ هَذِهِ بِالتَّقْيِيدِ ، خَصَّ ذَلِكَ (أَيَ : الْمَفْعُولِ الْمُطْلَقِ) بِالْإِطْلَاقِ .

Conclusion:

- One of the usages of الْمَفْعُولُ الْمُطْلَقُ is to create emphasis.
- There are also other usages of الْمَفْعُولُ الْمُطْلَقُ. Refer to the next section.
- Note that this handout only contains basic information on the absolute object, relevant for beginners.

Using the absolute object

إِسْتِعْمَالُ الْمَفْعُولِ الْمُطْلَقِ

The following are the usages of this object:

Arabic	English	
تَأْكِيدُ الْفِعْلِ	Emphasis of the action.	1
بَيَانُ نَوْعِ الْفِعْلِ	Manner of the action.	2
بَيَانُ عَدَدِ الْفِعْلِ	Number of times the action occurred.	3

Let us now look at each one in a little detail.

Explanation	Example	Usage	
The مَصْدَر is there to emphasise that Allah <i>did</i> speak to his prophet, and that there is no doubt in this.	وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا. <i><u>Surely</u> Allah spoke to Musa (peace be upon).</i>	Emphasis of the action. تَأْكِيدُ الْفِعْلِ ²	1
The word جَلَسَةٌ describes the manner (style) in which I sat.	جَلَسْتُ جَلَسَةَ الْقَارِئِ. <i>I sat <u>like</u> the reciter³.</i>	Manner of the action. بَيَانُ نَوْعِ الْفِعْلِ	2
The word جَلَسَةٌ denotes that I sat once.	جَلَسْتُ الْيَوْمَ جَلَسَةً. <i>I sat <u>once</u> today.</i>	Number of times the action occurred. بَيَانُ عَدَدِ الْفِعْلِ	3

² لا يجوز تغنية المصدر، ولا جمعه في هذا القسم (أي: تأكيد الفعل).

³ A Qur'an reciter usually sits in the "Tashahud" posture.

Some rules regarding the absolute object

بَعْضُ قَوَاعِدِ الْمَفْعُولِ الْمُطْلَقِ

Rule 1:

The pattern (وَزْن) of **فِعْلَةٌ** is normally used for simple triliteral verbs (الثلاثي المجرد) to denote the “manner” of something.

Note this pattern in the following examples:

<i>I sat like the reciter.</i>	جَلَسْتُ جَلَسَةً الْقَارِئِ.	1
<i>Walk like the walking of a noble person. Walk like a noble person.</i>	إَمْشِ مَشْيَةَ الْكَرِيمِ.	2
<i>They sat like kings.</i>	جَلَسُوا جُلُوسَ الْمُلُوكِ.	3
<i>Fatima cried like the crying of children. Fatima cried like a child.</i>	بَكَتْ فَاطِمَةُ بُكَاءَ الْأَطْفَالِ.	4

Such nouns that denote the **manner of something** are known as:

2	1
إِسْمُ الْهَيْئَةِ	إِسْمُ النَّوعِ

Rule 2:

You will notice from the above examples that a possessive compound is used to denote the “manner” of something. An adjectival compound is also used.

Example:

سَرْتُ سَيْرًا حَسَنًا.
<i>I walked well.</i>

Rule 3:

To denote the “manner” of something from increased triliteral verbs (الثلاثي المزيد فيه), you simply add a *ṣ* to the verbal noun (مصدر).

Note the following examples:

<i>O Zaid! Learn (study) like the learning of a hardworking student.</i> <i>O Zaid! Study like a hardworking student.</i>	يَا زَيْدُ! تَعَلَّمْ تَعَلُّمَ الطَّالِبِ الْمُجْتَهِدِ.	1
<i>O Khalid! Teach like the teaching of a good teacher.</i> <i>O Khalid! Teach like a good teacher.</i>	يَا خَالِدُ! عَلِّمْ تَعْلِيمَ الْمُعَلِّمِ الرَّائِعِ.	2
<i>The students recalled their lessons very well.</i>	ذَكَرَ الطُّلَابُ دُرُوسَهُمْ مَذَاكِرَةً جَيِّدَةً.	3

Rule 4:

The pattern (وُثْن) of **فَعْلَة** is used for simple triliteral verbs to denote something being done once.

Note this pattern in the following examples:

3	2	1
وُثْنْتُ وَثْنَتَيْنِ . <i>I jumped twice.</i>	وُثْنْتُ وَثْنَةً . <i>I jumped once.</i>	أَخَذْتُ أَخَذَةً . <i>I took once.</i>

Such nouns that denote **something being done once** are known as:

إِسْمُ الْمَرَّةِ

This noun takes the form of singular, dual, and plural as follows:

Example 2	Example 1		
جَلَسَ	ضَرَبَ	Singular	1
جَلَسَتَانِ / جَلَسَتَيْنِ	ضَرَبَتَانِ / ضَرَبَتَيْنِ	Dual	2
جَلَسَات	ضَرَبَات	Plural (Sound Feminine)	3

Other examples:

The child shed two tears.	دَمَعَ الطِّفْلُ دَمْعَتَيْنِ .	1
They stopped twice.	وَقَفُوا وَقَفَتَيْنِ .	2
Zaid performed two prayers.	صَلَّى زَيْدٌ صَلَوَتَيْنِ .	3

Rule 5:

To denote something being done once from increased trilateral verbs, you simply add a **س** to the verbal noun (مصدر).

Note the following examples:

2	1
أَرْسَلُوا الْكَلْبَ إِرْسَالَةً .	كَبَّرَ زَيْدٌ تَكْبِيرَةً .
They released the dog once.	Zaid said “Takbir” once.
	Zaid said “Allah O Akbar” once.

Rule 6:

If a verb already has a مصدر on the pattern (وُزُنَ) of فَعَّلَ, then the word **وَاحِدَةً** is added when this مصدر is used as اِسْمُ الْمَرْفُوعِ⁴.

Note the following examples:

<i>They were compassionate to the poor person once.</i>	رَحِمُوا الْفَقِيرَ رَحْمَةً وَاحِدَةً .	1
<i>I stayed (resided) once.</i>	أَقَمْتُ إِقَامَةً وَاحِدَةً .	2
<i>Zainab translated the book once.</i>	تَرَجَمْتُ زَيْنَبُ الْكِتَابَ تَرْجَمَةً وَاحِدَةً .	3

⁴ Otherwise, one could confuse these مصادر as being there for emphasis or to denote “the number of times the action occurred”.
Example:

رَحِمُوا الْفَقِيرَ رَحْمَةً.

In this example, your objective is to denote something being done once (they were compassionate once), however in the absence of the word واحدة, this can easily be misinterpreted as “they were **very** compassionate to the poor person” (emphasis) or “they were compassionate **once**” (number of times the action occurred).

Rule 7:

The verbal noun (مَصْدَر) of the absolute object can derive from its respective verb, or it can take other forms.

Note the following examples:

Explanation	Example	
In this example, the مَصْدَر and the verb are the same. They are derived from the same root.	ضَرَبْتُهُ ضَرْبًا . I hit him thoroughly.	1
In all three examples, although the مَصْدَر has the same meaning as the verb, it is not from the same verb (same root).	قَعَدْتُ جُلُوسًا . Indeed I sat.	2
	وَقَفْتُ قِيَامًا . Indeed I stood.	3
	كَرِهْتُ الْخَمْرَ بُغْضًا . I disliked wine very much.	4

Rule 8 (extension):

The absolute object also comes in the following manner:

Rule	Example	
In such examples, the word كثِيرًا is the adjective (صفة) of the hidden الْمَفْعُولُ الْمُطْلَقُ.	وَادْكُرُوا اللَّهَ كثِيرًا ، لَعَلَّكُمْ تُفْلِحُونَ. 62:10	1
التقدير: وَادْكُرُوا اللَّهَ ذِكْرًا كثِيرًا . (يُنَوِّبُ النَّعْتُ عَنِ الْمَصْدَرِ).		
التقدير: أُحِبُّ الْفَوَاكِهَ حُبًّا كثِيرًا .	أُحِبُّ الْفَوَاكِهَ كثِيرًا . <i>I love fruit very much.</i>	
التقدير: أُسَافِرُ سَفَرًا كثِيرًا .	أُسَافِرُ كثِيرًا . <i>I travel a lot.</i>	
التقدير: نِمْتُ نَوْمًا طَوِيلًا .	نِمْتُ طَوِيلًا . <i>I slept for a long time.</i>	
In these examples, there is an adjective (صفة) after الْمَفْعُولُ الْمُطْلَقُ. This is usually for further emphasis.	فَعَضِي فِرْعَوْنَ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا . 73:16	2
	وَمَنْ يُشْرِكْ بِاللَّهِ، فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا . 4:116	
	جَلَسُوا جُلُوسًا طَوِيلًا .	

In these examples, the word كُلَّ is مضاف towards the مضاف إليه. The possessive compound is the absolute object.	فَلَا تَمِيلُوا كُلَّ الْمِيلِ . 4:129	3
	وَلَا تَبْسُطْهَا كُلَّ الْبَسِطِ ، فَتَقْعُدَ مَلُومًا مَّحْسُورًا . 17:29	
	فَهَمَّتِ الدَّرَسَ كُلَّ الْفَهْمِ . أي: فَهَمَّتِ الدَّرَسَ فَهْمًا كُلِّيًّا .	

In these examples, a number is “linked” to the مضاف إليه. Both together form the absolute object.	فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ . 24:2	6
	فَاجْلِدُوا هُمَ ثَمَانِينَ جَلْدَةً .	

	فَارْزُوا فِي الْإِمْتِحَانِ مَرَّتَيْنِ . أي: فَارْزُوا فِي الْإِمْتِحَانِ فَوْزَتَيْنِ .	7
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Exercise

The Absolute Object

Ponder over the sentence and explain the purpose of the absolute object.

English	Arabic	
	طَلَعَتِ الشَّمْسُ طُلُوعًا .	1
	عَاتَبْنَا الْمُدَرِّسَ عِتَابًا .	2
	لَا تَجْلِسْ جَلْسَةً الْمُتَكَبِّرِ.	3
	وَتُبْتُ وُتْبَةً الْأَسَدِ.	4
	حَزِنْتُ حُزْنًا شَدِيدًا.	5
	ظَلَمُونَا ظُلْمًا شَدِيدًا.	6
	صَرَبْتُهُمْ شَرِبًا .	7
	لَا تَشْرَبُوا شُرْبَ الْحَيَوَانَاتِ.	8
	حَارَبَ زَيْدٌ مُحَارَبَةً الْمَجْنُونِ.	9
	وَقَفْتُ وَقَفَتَيْنِ .	10
	لَعَبْنَا لَعِبَتَيْنِ بَعْدَ الدَّرْسِ.	11
	يُسَافِرُونَ إِلَى لَنْدَنَ كَثِيرًا .	12
	نَامَتْ زَيْنَبٌ طَوِيلًا .	13
	أُحِبُّ الْقُرْآنَ كَثِيرًا .	14
	أَحْسَنْتُ كُلَّ الْإِحْسَانِ.	15
	زَامُوا مَكَّةَ زِيَارَتَيْنِ .	16
	فَهِمْنَا الْكِتَابَ الْجَدِيدَ فَهْمًا عَمِيقًا.	17
	قُرَأْتُ الْقُرْآنَ قِرَاءَةً الْمَاهِرِ.	18

Exercise

The Absolute Object

Ponder over the sentence and explain the purpose of the absolute object.

English	Arabic	
	نَامَ يُوسُفُ نَوْمًا عَمِيقًا.	1
	عَاشُوا عَيْشَةً السُّعْدَاءِ.	2
	بَكَتْ بُكَاءَ الْأَطْفَالِ.	3
	لَا تَجْلِسُوا جُلُوسَ الْمُلُوكِ.	4
	لَا تَمْشُوا مَشْيَةَ الْمُتَكَبِّرِينَ، بَلِ امْشُوا مَشْيَةَ الْمُتَوَاضِعِينَ.	5
	إِبْتَسَمَ الْأَطْفَالُ إِبْتِسَامَةً.	6
	أَكْرَمُوا الضُّيُوفَ أَحْسَنَ الْإِكْرَامِ.	7
	سَعَى زَيْدٌ سَعْيَ الطَّالِبِ الْمُجْتَهِدِ.	8
	صَحِكَتْ مُرْقِبَةً صَحَكَتَيْنِ ثُمَّ سَكَتَتْ.	9
	يَصْرُخُ الْمَرِيضُ صَرَخَ الطِّفْلِ الصَّغِيرِ.	10
	تَدُورُ الْأَرْضُ دَوْرَةً كُلَّ يَوْمٍ.	11
	مَشَى الْعَرَابُ مَشْيَةَ الْحَجَلِ، فَنَسِيَ مَشْيَتَهُ.	12
	إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعَتَيْنِ وَعَنْ لِبَسَتَيْنِ ⁵ .	13

⁵ Bukhari. H. 584.

Mixed Exercise

Ponder over the sentence and explain the purpose of the relevant object.

English	Arabic	
	كان رسول الله ﷺ يسكت بين التكبير وبين القراءة إسكاته ⁶ .	1
	رَحِمَهُ اللهُ رَحْمَةً وَاسِعَةً.	2
	جَزَاكَ اللهُ خَيْرًا.	3
	جَزَاكَ اللهُ أَحْسَنَ الْجَزَاءِ.	4

Ponder over these Qur'an verses and recognise the absolute object.

English	Arabic	
	33:56 يَا أَيُّهَا الَّذِينَ آمَنُوا ، صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا .	1
	69:14 وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ ، فَدُكَّتَا دَكَّةً وَاحِدَةً .	2
	65:52 وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا .	3
	17:16 وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا .	4
	33:11 وَرُزِّلُوا زُلْزَالًا شَدِيدًا .	5
	66:88 تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا .	6
	33:61 وَتَقَاتِلُوا تَقَاتِيلًا .	7
	73:04 وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا .	8

⁶ وهو من المصادر الشاذة، نحو: أثبته إثباتة⁶.

Extension

الْمَصَادِرُ الْمَنْصُوبَةُ بِأَفْعَالٍ مَحذُوفَةٍ وَجُوبًا

Verbal nouns that must always have their governing verbs omitted.

There are certain verbal nouns (مَصْدَر) whose governor (عَامِل) is always⁷ omitted (محذوف). This omission (حذف) is many a time not based on choice, rather in most cases it is compulsory (واجب). There are also different reasons for this omission⁸.

Some such words are given here.

The following are expressions of gratitude and praise.

Details		
أَيُّ: أَشْكُرُكَ شُكْرًا. (حَذِثْ عَامِلُهُ وَجُوبًا سَمَاعًا).	شُكْرًا. Thank you.	1
أَيُّ: أَحْمَدُ اللَّهَ حَمْدًا.	حَمْدًا لِلَّهِ. Praise be to Allah	2
أَيُّ: أُسَبِّحُ اللَّهَ تَسْبِيحًا. (حَذِثْ عَامِلُهُ وَجُوبًا سَمَاعًا).	سُبْحَانَ اللَّهِ. Glory be to Allah. I glorify Allah.	3
أَيُّ: أَعُوذُ بِاللَّهِ مَعَاذًا. (حَذِثْ عَامِلُهُ وَجُوبًا سَمَاعًا).	مَعَاذَ اللَّهِ. I seek refuge in Allah.	4

⁷ هكذا كثر جريائها على الألسنة.

⁸ Arab grammarians (like the Basran school) established that if a verbal noun is frequently used in speech and (due to this) its meaning becomes entirely self-explanatory, keeping the verb becomes unnecessary and is actually a duplication. Eliminating the verb (*hadhf*) creates maximum conversational efficiency (due to less words) and rhetorical impact.

The following are examples of prayers and supplications.

Details		
أَيُّ : سَقَاكَ اللَّهُ سَقِيًّا . (حَذِثْ عَامِلُهُ وَجُودًا سَمَاعًا).	سَقِيًّا لَكَ. May Allah irrigate (your pasture).	5
أَيُّ : رَعَاكَ اللَّهُ رَعِيًّا . (حَذِثْ عَامِلُهُ وَجُودًا سَمَاعًا).	رَعِيًّا لَكَ. May Allah protect you.	6
أَيُّ : تَعَسَّهُ اللَّهُ تَعَسًّا . (حَذِثْ عَامِلُهُ وَجُودًا سَمَاعًا).	تَعَسًّا لِلْخَائِنِ . Woe to the deceiver (cheater) ⁹ . Misery / destruction to the traitor.	7
أَيُّ : أَسْحَقَهُ اللَّهُ . (حَذِثْ عَامِلُهُ وَجُودًا سَمَاعًا).	سُحْقًا لَهُ ! Away with him! Damn/curse him!	8
أَيُّ : أَبْعَدَهُ اللَّهُ بُعْدًا . (حَذِثْ عَامِلُهُ وَجُودًا سَمَاعًا).	بُعْدًا لِلظَّالِمِ ! Away with the oppressor!	9
أَيُّ : رَحِمَهُ اللَّهُ . كلمة رحمة لمن وقع فيهلكه ظلما . وعكسه لفظ ذيل ، فهو كلمة عذاب . وهذا المصدر لم يُسمع له فعل من لفظه .	وَيْحٌ ¹⁰ عَمَّا ! May Allah have mercy on Ammar! Pity on Ammar. Used as a pitiful expression, to express sympathy when someone faces a tragedy or hardship.	10

⁹ May evil befall the betrayer / cheater / fraudster.

¹⁰ ويجوز الرفع في حالة الإفراد : وَيَحُّ لِوَيْحٍ .

The following are examples of commands (hearing, listening, obeying):

Details		
أَيُّ: أَسْمَعُكَ سَمْعًا وَ أُطِيعُكَ طَاعَةً . (حَذِثْ غَامِلُهُ وَجُوبًا سَمَاعًا).	سَمْعًا وَ طَاعَةً I hear and obey you. (I am at your service).	10
أَيُّ: أَصْبِرْ صَبْرًا وَلَا أَجْزَعْ جَزْعًا.	صَبْرًا لَا جَزْعًا. I will be patient and not impatient.	11
أَيُّ: أَحْمَدُ وَ أَشْكُرُ وَلَا أَكْفُرُ.	حَمْدًا وَ شُكْرًا لَا كُفْرًا. I praise, and I am grateful and not ungrateful.	12

Other examples:

Details		
مثال: هَذَا جَمِيلٌ جِدًّا. This is beautiful “to a point of ultimate seriousness”. This literal meaning (that also reflects the hidden verb) is no longer applied, and the translation now is “This is very beautiful”. مفعولٌ مطلقٌ حَذِثْ غَامِلُهُ وَجُوبًا سَمَاعًا . التقدير: هَذَا جَمِيلٌ (جَدًّا) جِدًّا.	جِدًّا Very. Extremely. Actual literal meaning is seriousness, earnestness (the opposite of joking).	13
مثال: جَاءَ زَيْدٌ وَبَكَرٌ أَيْضًا. مفعولٌ مطلقٌ حَذِثْ غَامِلُهُ وَجُوبًا سَمَاعًا . التقدير: جَاءَ زَيْدٌ وَبَكَرٌ (أَصْن) أَيْضًا.	أَيْضًا Also Very similar to the above word.	14
مثال: أُحِبُّ الْكُتُبَ وَخُصُوصًا كُتُبَ التَّارِيخِ. I love books, in particular history books. مفعولٌ مطلقٌ حَذِثْ غَامِلُهُ وَجُوبًا سَمَاعًا . التقدير: أُحِبُّ الْكُتُبَ (وَ أَخْصَنُ) خُصُوصًا كُتُبَ التَّارِيخِ. I love books, in particular I specify with a direct specification history books.	خُصُوصًا In particular / especially	15

16	دَائِمًا Always	مفعولٌ مطلقٌ حَدِثْ عَامِلُهُ وَجُوبًا سَمَاعًا .
17	خَيْرَ مَقْدَمٍ ! Welcome!	أَيُّ : قَدِمْتَ قَدْ وُفِّدَ خَيْرَ مَقْدَمٍ . (الْحَذَفُ جَوَازًا) .
18	عَجَبًا لَكَ ! لِمَاذَا تَشْرَبُ الْخَمْرَ؟ How strange are you! Why do you drink wine?	أَيُّ : أَعْجَبُ عَجَبًا . (حَدِثْ عَامِلُهُ وَجُوبًا سَمَاعًا) .

Details		
هَذِهِ مَصَادِرُ ، تُسْتَعْمَلُ مُثَنَّا ، يُرَادُ بِهَا التَّكْثِيرُ ، لَا حَقِيقَةُ التَّثْنِيَةِ . أَيُّ : أَلَيْسَ تَلْبِيَةً بَعْدَ تَلْبِيَةٍ وَأُسْعِدَكَ إِسْعَادًا بَعْدَ إِسْعَادٍ .		18
مَصْدَرٌ يَأْتِي مُؤَكَّدًا لِمَضْمُونٍ جُمْلَةً قَبْلَهُ .	أَيُّ : هَذَا أَخِي أَحَقُّهُ حَقًّا . This really is my brother. This actually / indeed is my brother.	19
	This definitely / indeed is my house. By all means this is my house.	20
	Absolutely not. Not at all. Under no circumstances.	21

¹¹ وَلَا يُسْتَعْمَلُ سَعْدَيْكَ إِلَّا تَابِعًا لِلتَّابِعِ ، وَ يَجُوزُ أَنْ يُسْتَعْمَلَ لَكَيْكَ وَخَدَا .

Research the following:

Rule		
	أَتَوَانِيَا؟	1
	هَنِيئًا	2
	قَسَمًا بِاللّٰهِ	3
	أَهْلًا وَسَهْلًا وَمَرْحَبًا.	4

Vocabulary Bank

Memorise the following words:

Sports:

1	رِيَاضَة	Sport
2	رِيَاضَات	Sports
3	كُرَة	Ball
4	كُرَة السَّلَة	Basketball
5	كُرَة الْقَدَمِ	Football
6	كُرَة الطَّاوِلَة	Table tennis
7	سِبَاحَة	Swimming
8	رِمَايَة	Archery
9	مُبَارَاة	Match
10	فَرِيق	Team
11	كُرَة الطَّاوِلَة	Volleyball
12	لَاعِب	Player
13	دَرَّاجَة	Bike / Cycle
14	مُرْكُوب الدَّرَّاجَة	Cycling

Weather:

15	جَوّ	Weather
16	طَقْس	Weather
17	مَطَر	Rain
18	ثَلْج	Snow
19	مُشْمَس	Sunny
20	سَحَاب	Cloud
21	غَيْم	Cloud

22	غُيُومٌ	Clouds
23	غَائِمٌ	Cloudy
24	رَعْدٌ	Thunder
25	بَرْقٌ	Lightning
26	بَارِدٌ	Cold
27	حَارٌّ	Hot

Seasons:

28	خَرِيفٌ	Autumn
29	شِتَاءٌ	Winter
30	رَبِيعٌ	Spring
31	صَيْفٌ	Summer
32	مَوْسِمٌ	Season
33	مَوَاسِمٌ	Seasons
34	فَصْلٌ	Season
35	فُصُولٌ	Seasons

Temperature:

36	دَرَجَةُ الْحَرَارَةِ	Temperature (Level of heat)
37	كَمْ دَرَجَةُ الْحَرَارَةِ؟	What is the temperature?
38	دَرَجَةُ الْحَرَارَةِ عِشْرُونَ	The temperature is twenty (degrees).
39	 دَرَجَةُ الْحَرَارَةِ	The temperature is thirty (degrees).
40	 دَرَجَةُ الْحَرَارَةِ	The temperature is forty (degrees).

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