

ARABIC GRAMMAR

ARG 116



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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PREFACE

Arabic has been alive and radiant in every period of history. Even today, with all its qualities, it is a progressive language, whereas other languages keep changing with time. These languages become outdated and need change with the progression of each century. The association that the Muslims have with Arabic is not merely because it is the language of the Muslim brotherhood, rather, Muslims bind to Classical Arabic because Allah chose to send the Qur'an, the book of guidance for humanity, in Arabic. Arabic is also the language of the Ḥadīth of the Prophet ﷺ and therefore the entire knowledge of Islam is preserved in the Arabic language. Therefore, to understand this knowledge it is necessary to learn the basic rules of Arabic. It is a way to understand the formation of the words which helps in knowing the meaning of the word and the mistakes in I'rāb can be avoided. Khalīfah Abd al-Malik bin Marwān used to say,

"I'rāb is the beauty of the illiterate and laḥan is a source of humiliation for a respectable man...and learn naḥw like you learn sunnan and farāiḍ."

[Sair A'lām al-Nablā' pg12, Vol: 1]

The objective of this book is to produce an ability in the students to understand the Qur'an in the light of Arabic grammar. Therefore, the examples used here are from the Qur'an except in very few places. We hope that this initial attempt will produce an interest in the experts of morphology and grammar to further this effort. We pray to Allah to accept this little endeavor and make it beneficial for the common man. *Amīn*.

Al-Huda Institute Canada.

When (مُفْرَد) words join together (two or more) and give meaning, they are called (مُرَكَّب) or compound. *Murakkab* literally means composition, compound, assembled thing.

Examples of (مُرَكَّب) are:

خَلَقَكُمْ - نَفْسٍ وَاحِدَةٍ - وَاتَّقُوا اللَّهَ

Murakkab are further divided into two types.

- *Taamm* (تَام) is from (تَمَام) and it refers to 'complete *murakkab*' that are groups of words which express a complete idea and join together to form a complete sentence.

وَاتَّقُوا اللَّهَ - وَعَاتُوا النِّسَاءَ صِدْقَاتِهِنَّ نَحْلَةً - إِنَّهُ كَانَ حُوبًا كَبِيرًا

- *Naaqis* (نَاقِص) is from (نَقْص) and it refers to 'incomplete *murakkab*' that are groups of words that express an incomplete idea and join together to form a phrase or incomplete sentence.

نَفْسٍ وَاحِدَةٍ - حُوبًا كَبِيرًا - نَصِيبًا مَفْرُوضًا - أُولُوا الْقُرْبَى

There are two major parts of Arabic Grammar:

1. عِلْمُ الصَّرْفِ: Morphology

The study and description of word formation in a language.

2. عِلْمُ النَّحْوِ: Syntax

The study of the way in which words are put together to form phrases clauses or sentences.

Purpose of نَحْو:

1.

2.

2: Identifying the components of the Arabic Script

1. Huroof: There are 29 huroof hijaa-yyah or alphabet in the Arabic language:

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و ي

Huroof Shamsiyyah and Qamariyyah: حُرُوفُ شَمْسِيَّةٍ وَقَمَرِيَّةٍ

- a. Shamsiyyah huroof are those huroof from the huroof hijaa-yyah that when they are preceded by *al lam* (ال), then the *lam* is silenced. For example: الشَّمْسُ

The following are Huroof Shamsiyyah, find words from the Quran and fill in the table:

ث	ت	س	ش	
د	ذ	ص	ض	
ر	ز	ط	ظ	
ل	ن			

- b. Qamariyyah huroof are those huroof from the huroof hijaa-yyah that when they are preceded by *al lam* (ال), then the *lam* (ل) is pronounced. For example: القَمَرُ

The following are Huroof Qamariyyah, find words from the Quran and fill in the table:

ا / ء	ب	ع	غ	
ج	ح	خ	ف	
ق	ك	م	و	
ه	ي			

Alif (ا) and Hamza (ء) :

Alif (ا) is only for elongation (as in category, cat) ا

Hamza (ء) is pronounced as 'a' (as in absolutely, apple) ء ا ؤ إ أ

- Hamzatul Asl or Qat' (همزة الاصل - قَطْع) : Always pronounced - has a *harakah* or a *sukoon* on it

إِنَّ - تُؤْمِنُ - إِلَّا

- Hamzatul wasl (همزة الوصل): Ignored when joined with the previous word

أَهْلُ الْكِتَابِ - إِنَّ اللَّهَ - فَاتَّبِعُوا

- Read with a *fathah* when followed by *lam* (ل) in a noun.

الْجَنَّةُ - التَّوَابُ - النَّارُ - النَّاسُ

- Read with a *kasrah* — if verb, when the third letter of the word has a *fathah* — or a *kasrah* —

اعْتَدُوا - اهْدِ - اتَّقُوا - ارْكَعُوا - اسْتَكْبِرْ - اهْبِطُوا

- Read with a *dammah* — if verb, when the third letter of the word has a *dammah* — on it.

ادْعُ - ادْخُلُوا - اقْتُلُوا - اسْجُدُوا

The *hamzatul wasl* of a verb will always be read with either a *kasrah* or a *dammah*, never a *fathah*. Only a noun is read with a *fathah*. If a verb does begin with a *fathah*, then that *hamza* is actually of *Istifhaam* (Interrogation), not of the verb, for example:

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٢﴾

In this case the *hamzatul wasl* is dropped in *khatt* (script) and in *lafdh* (pronunciation).

If there is a *hamzatul wasl* before an *Ism* that is to be read with a *fathah*, there are two ways of reading it:

1. Make it into an *alif*. For example:

[Yunus: 59]

قُلْ ءَاللهُ أَذِىبَ لَكُمْ ؕ أَمْ عَلَى اللهِ تَفَتَرُونَ ﴿٥٩﴾

2. Read it with *tas-heel*. For example:

[Fussilat: 44]

ءَاَعْجَبْنِي ۖ وَعَرَبِيٌّ

In this case it is written and pronounced but with a change.

2. The accents:

Harakaat thalaathah: حَرَكَاتُ الثَّلَاثَةِ

- a. The short *harakaat* : *dammah* —, *fathah* — and *kasrah* —
- b. The long *harakaat*: To form long vowels, *dammah* —, *fathah* — and *kasrah* — are followed by the letter associated with them.

أَنْى - إِنَّا - قُوا

Sukoon: The state of being without a *harakah* is indicated by the symbol — over the letter.

Shadd: In Arabic, two same letters coming one after another are not written twice, instead a sign — is placed above the letter once.

Tanween:

Double short vowels are read as:

Un / sukoon - مُسْلِمٌ

An / aa - مُسْلِمًا

In / sukoon - مُسْلِمٍ

Exercise

1. State if the *hamza* in the following words is *asl* (اصل) or *wasl* (وصل):

Word	Asl or Wasl	Word	Asl or Wasl
الْخَيْرُ		اِخْتَلَفُوا	
اللَّهُ		اسْوَدَّتْ	
الَّذِينَ		يَا أَيُّهَا	
الْبَيِّنَاتُ		الْآيَاتِ	
اعْتَصِمُوا		أَنْتُمْ	
مُؤْمِنٌ		بِئْرٍ	

2. Put the *harakah* on *hamzatul wasl* that it should be read with:

السَّمَاوَاتِ	اذْكُرْ
اتَّبِعُونِي	الْعَالَمِينَ
الرَّسُولَ	اقْنُتِي
اصْطَفَى	اسْجُدِي
امْرَأَةً	ارْكَعِي
اِيضَتْ	المُسْكَنَةَ
فَاعْبُدُوهُ	اَكْتَبْنَا
الْخَيْرِ	ارْزُقْنَا
اتَّقُوا	اصْبِرُوا

3: Ism – an overview (اسم)

An ism is the name of an object, place, person, an action and more. It gives complete meaning and makes no reference to time.

An Ism can be further classified into the following five categories. The purpose of these categories is to identify the characteristics, or properties of an ism.

1. Gender (جنس): e.g. (He is a banker)

- Masculine (مذكر) - مؤمن
- Feminine (مؤنث) - مؤمنة

2. Quantity (عدد): e.g. (Bankers)

- Singular (واحد) - مؤمن
- Dual (ثنائية) - مؤمنان
- Plural (جمع) - مؤمنون

3. Capacity (وسعة): The State of the noun – e.g. (The banker)

- Definite (معرفة) - المؤمن
- Indefinite (نكرة) - مؤمن

4. Case (اغراب): The status of the noun in the sentence, e.g. (The banker is going)

- Nominative (مرفوع) - مؤمن
- Genitive (منجور) - مؤمن
- Accusative (منصوب) - مؤمناً

5. Derivation (اشتقاق): Word structures. e.g. (bank-er, teach-er)

- مشتق: Derived noun

E.g. from إيمان: مؤمن

- جامد: Original or Frozen

Exercise

State the properties of the following nouns:

Words	Gender	Quantity	Capacity
الْمُسْلِمُ			
مَعْلُومَاتٌ			
ذَكَرٌ			

Grammatical States (اعراب)

There are four grammatical states in Arabic

1. رفع: The Nominative case – Subject (He)
2. نصب: The Accusative Case – Object (Him)
3. جر: The Genitive Case – Possessive (His)
4. جزم: The Jussive Case – Applied only to verbs

What is a grammatical state?

What is اعراب?

Why do we need these states?

3-1: Ism > Gender (جنس)

Each noun in the Arabic language has a gender, meaning that it is either masculine (مذكر) or feminine (مؤنث), and this applies to both animate (عاقِل) and inanimate objects (غير عاقِل). There is also the *ism jins* (اسم جنس) or the generic noun, that is understood as masculine and feminine both, depending on the usage. The pronouns used for each noun are according to its gender.

There are three kinds of feminine nouns. Whatever is not feminine is masculine (مذكر).

1. The Real Feminine (Haqeeqi مؤنث حقيقي)

- Nouns of the feminine gender - feminine noun that has a masculine pair

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ [4:23]

وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ [4:23]

وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمْ [4:23]

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ [4:25]

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا [4:128]

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا [5:38]

- Feminine names

زَيْنَب

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ [19:16]

2. The Formal feminine (Qiyasi مؤنث قياسي)

- Nouns that are considered feminine because of their 'form'. They have one of the three signs:

- *Taa Marbootah* تا مَرْبُوطَة (the letter ta – ة) at the end

ءَاخِرَة – جَنَّة – ءَايَة

وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ [4:92]

- Exceptions: some masculine names

طَلْحَة

وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً [2:30]

- Some intensified forms (مبالغة)

عَلَّامَة

- *Alif Maqsoorah* الف مَقْصُورَة at the end of the word

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى [2:197]

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى [4:95]

وَهَدَىٰ وَيُذِيرُ لِلْمُؤْمِنِينَ [2:97]

- Exceptions: some masculine names

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ [2:67]

إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ [3:45]

- *Alif Mamdoodah* أَلِف مَمْدُودَة at the end of the word

يَبْضَاءُ – سَوْدَاءُ

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً [2:22]

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا [2:69]

- Exceptions: some broken plurals

أَوَلَمْ يَكُنْ لَهُمْ ءَايَةٌ أَن يَعْلَمَهُرْ عُلَمَؤُا بَنِي إِسْرَءِيلَ [26:197]

يَتَأْتِيهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ [35:15]

3. The Exceptional / Heard feminine (Samaa'i مؤنث سماعي)

- The people of the language have always used them as feminine words. They may not have any feminine signs or a masculine pair, and have always been 'heard' as feminine.

- Names of countries, cities and tribes

مِصْر — مَكَّة — قُرَيْش

- Some human organs that are in pairs

أُذُن

وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ [3:13]

وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ [5:6]

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ [5:64]

- All names of the winds

كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ [3:117]

فَأَرْسَلْنَا عَلَيْهِم رِيحًا صَرْصَرًا [41:16]

وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ [69:6]

- All names of fire

سَقَر — جَهَنَّمَ

وَكَفَىٰ جَهَنَّمَ سَعِيرًا [4:55]

إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا [4:10]

- All names of wine. In Arabic there are 80 different names for wine.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ [2:219]

- Various nouns: some natural / man made things

وَمَا أُنْزِلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ [2:164]

وَالْفُلُكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ [2:164]

قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ [2:258]

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ [2:94]

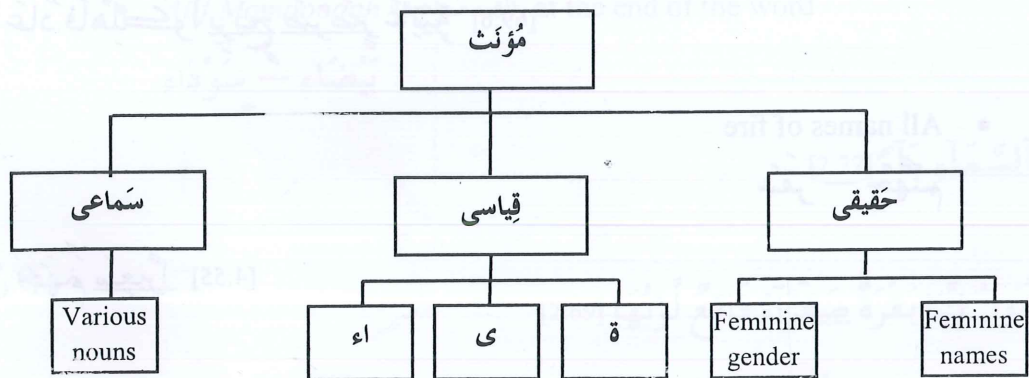
يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ [3:30]

- The broken plurals

صُحُفٌ مُطَهَّرَةٌ - أَيَّامٌ خَالِيَةٌ - أَزْوَاجٌ مُطَهَّرَةٌ

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ [2:253]

Summary



Exercise

1. Complete the following table:

مُؤنث	مذكر	مُؤنث	مذكر	مُؤنث	مذكر
	صالح		شاهد		ناصر
رافعة			مُسليم		ظالم
	فاسق		خالد		مؤمن
	كافر		صادق	مُشركة	

2. State what kind of feminine these nouns (اسماء) are:

Word	Kind	Word	Kind	Word	Kind
واحدة		أُمَّة		عِزَّة	
مُشركة		حَسَنَة		عَيْن	
خَطِيئَة		طَائِفَة		شَمْس	
الصَّلَاة		سَرَاء		صُعْرَى	
نَار		ضَرَاء		أُخْرَى	
أَيَّام		دُنْيَا		كُبْرَى	
قُلُوب		اٰخِرَة		عَمَّة	
بَيْنَة		مُصِيبَة		زَيْنَب	
سَبِيل		أُنْثَى		شَفَة	
أَرْض		قَرْيَة		وُجُوْه	
شَفَاعَة		رَحْمَة		فِتْنَة	
سَقَر		ذِلَّة		بِأَسَاء	
صَفْرَاء		مَسْكَنَة		ضَرَاء	
أَمْوَال		نَعْمَة		حَمْرَاء	

3-2: Ism > Quantity (عَدَد)

Each noun in the Arabic language is of a specific quantity, meaning that it is singular when one, dual when two or plural when three or more. There is also the *ism jins* or the generic noun, that is understood as singular, dual and plural, depending on the usage (like in English: fish, moose, sheep). The pronouns used for each noun are according to its quantity.

1. Singular (واحد): In quantity, when the noun is single or one

رَجُلٌ - مُؤْمِنٌ - مُؤْمِنَةٌ - نَفْسٌ - مُتَوَكِّلٌ - الَّذِي - شَهِيدٌ - يَدٌ - هُوَ - هَا - كَ

2. Dual (تشية): In quantity, when the noun is two specifically – neither less nor more.

The following suffixes are added to the original noun to make it dual:

رَجُلَانِ - إِمْرَأَتَانِ = اِنَّ

رَجُلَيْنِ - إِمْرَأَتَيْنِ = اِنَّ

e.g. مُؤْمِنَانِ - شَهِيدَيْنِ - يَدَيْنِ - يَدَاهُ - هُمَا - كُما

Note: Sometimes the ن is dropped.

3. Plural (جمع): In quantity, when the noun is three or more.

رِجَالٌ - مُؤْمِنُونَ - مُؤْمِنَاتٌ - أَنْفُسٌ \ نُفُوسٌ - مُتَوَكِّلِينَ

الَّذِينَ - شُهَدَاءٌ - هُمْ - هُنَّ - كُمْ

There are two types of plurals:

- a. Sound plural (جمع سالم): The singular word is suffixed by the plural sign; and remains as it was, as in English ('s) is added to the singular word to make it plural. (e.g. book = books)
Following are the plural signs:

ون
مُؤْمِنٌ = مُؤْمِنُونَ

ين
مُحْسِنٌ = مُحْسِنِينَ

ات
مُؤْمِنَةٌ = مُؤْمِنَاتُ

Sound plural paradigm table: A paradigm is a systematic arrangement of all the inflected forms of a word.

a. رفع

جَمْع	ثَنِيَّة	وَاحِد	
مُؤْمِنُونَ	مُؤْمِنَانِ	مُؤْمِنٌ	مُذَكَّر
All [males] who believe	Two [males] who believe	One [male] who believes	Masculine
مُؤْمِنَاتُ	مُؤْمِنَتَانِ	مُؤْمِنَةٌ	مُؤَنَّث
All [females] who believe	Two [females] who believe	One [female] who believes	Feminine

b. نصب

جَمْع	ثَنِيَّة	وَاحِد	
مُؤْمِنِينَ	مُؤْمِنَيْنِ	مُؤْمِنًا	مُذَكَّر
All [males] who believe	Two [males] who believe	One [male] who believes	Masculine
مُؤْمِنَاتٍ	مُؤْمِنَتَيْنِ	مُؤْمِنَةً	مُؤَنَّث
All [females] who believe	Two [females] who believe	One [female] who believes	Feminine

c. جر

جَمْع	ثَنِيَّة	وَاحِد	
مُؤْمِنِينَ	مُؤْمِنَيْنِ	مُؤْمِنٍ	مُذَكَّر
All [males] who believe	Two [males] who believe	One [male] who believes	Masculine
مُؤْمِنَاتٍ	مُؤْمِنَتَيْنِ	مُؤْمِنَةٍ	مُؤَنَّث
All [females] who believe	Two [females] who believe	One [female] who believes	Feminine

d. جمع

جمع مذكر سالم			
واحد	رفع	نصب	جر
مُسْلِمٌ	مُسْلِمُونَ	مُسْلِمِينَ	مُسْلِمِينَ
فَاسِقٌ	فَاسِقُونَ	فَاسِقِينَ	فَاسِقِينَ

جمع مؤنث سالم			
واحد	رفع	نصب	جر
مُسْلِمَةٌ	مُسْلِمَاتٌ	مُسْلِمَاتٍ	مُسْلِمَاتٍ
فَاسِقَةٌ	فَاسِقَاتٌ	فَاسِقَاتٍ	فَاسِقَاتٍ

- a. Broken plural (جمع مكسر): The singular word does not remain intact anymore. It is broken and prefix, infix and/or suffix are added to it or some *huroof* are taken out to make it plural. Like in English: hoof = hooves; man = men; knife = knives. In all these words the singular word is modified in some way or the other.

رَجَالٌ = رَجُلٌ

شُهَدَاءٌ = شَهِيدٌ

Plural according to meaning

The broken plurals are on certain word structures, and each word structure determines the quantity of the plural word. To know the structure of a word, simply replace the three root letters with ل, ع, ف in order. The word structures are what give shape to the root meaning.

1. *Jam' Qillah* (جمع قلة): used for plurals that number less than 10. Some of the most common word structures are:

Word Structure	Example	Singular
أَفْعُلُّ	أَشْهُرُ [2:197]	شَهْرٌ
أَفْعَالُ	أَعْمَالُ [2:167]	عَمَلٌ
أَفْعِلَّةُ	أَلْسِنَةُ [24:15]	لِسَانٌ

2. *Jam' Kathrah* (جمع كثرة): used for plurals that number more than 10. Some of the common structures are:

Word Structure	Example	Singular
فِعَالُ	عِبَادُ [25:63]	عَبْدٌ
فُعَلَاءُ	عُلَمَاءُ [26:197]	عَالِمٌ
أَفْعِلَاءُ	أَنْبِيَاءُ [2:91]	نَبِيٌّ
فُعُلُ	رُسُلُ [2:253]	رَسُولٌ
فُعُولُ	نُجُومٌ [6:97]	نَجْمٌ
فُعَالُ	كُفَّارُ [2:161]	كَافِرٌ
فَعْلَى	مَرْضَى [4:43]	مَرِيضٌ
فَعَلَّةُ	سَحَرَةُ [7:113]	سَاحِرٌ

Exercise

1. Make the dual and plural of the following:

Singular	Dual	Plural
الْخَاسِر		
الظَّالِم		
الصَّالِح		
مُسْلِم		
مُفْلِح		

2. Make the paradigm tables of the following words and state the اعراب of each:

جمع	تثنية	واحد	اعراب:
		مُحْسِنٌ	مُذَكَّرٌ
			مُؤَنَّثٌ

جمع	تثنية	واحد	اعراب:
		مُصْلِحٌ	مُذَكَّرٌ
			مُؤَنَّثٌ

جمع	تثنية	واحد	اعراب:
		مُفْسِدٌ	مُذَكَّرٌ
			مُؤَنَّثٌ

3. State the structure of the following words and whether they are *Jam' Kathrah* (جمع كثرة) or *Jam' Qillah* (جمع قلة):

Word	Structure	Type	Word	Structure	Type
أَعْيُنٌ			أَعْرَافٌ		
زُبُرٌ			قُرُونٌ		
شُهَدَاءُ			جِبَالٌ		
جُنُودٌ			حَفَدَةٌ		
أَسْمَاءُ			خُدَّامٌ		
أَوْلِيَاءُ			أَنْسَابٌ		
أَبْصَارٌ			ثِيَابٌ		
أَنْبَاءٌ			عِظَامٌ		
قِيَامًا			بُيُوتٌ		
سُبُلٌ			أَزْوَاجٌ		
بُطُونٌ			فُرُوجٌ		
أَصْوَاتٌ			طَلَبَةٌ		
حُدُودٌ			بُرُوجٌ		
حُنَفَاءُ			شُرَكَاءُ		
جِبَالٌ			أَطْرَافٌ		
أَعْنَاقٌ			أَلْوَانٌ		
الْأَسْبَاطُ			بُيُوتٌ		
دِيَارٌ			أَدْبَارٌ		
بِلَادٌ			أَنْصَارٌ		
ذُنُوبٌ			أَبْنَاءُ		
أَرْجُلٌ			أَنْهَارٌ		

رِجَالٌ		أَخْدَانٌ		
سُفَهَاءٌ		أَرْحَامٌ		
أَعْدَاءٌ		أَصْحَابٌ		
جُلُودٌ		أَعْيُنٌ		
أَيِّمَةٌ		أَرْبَابٌ		
أَيْدٍ		غُدُوٌّ		
أَنْفَالٌ		نِسَاءٌ		
إِيمَانٌ		أَيَّامٌ		
صُدُورٌ		أَقْلَامٌ		
مَوْتَى		ظُهُورٌ		
أُجُورٌ		أَمْوَالٌ		
الْأَلْبَابُ		جُنُوبٌ		
أَبْرَارٌ		أَفْوَاهٌ		
أَمْوَاتٌ		أَحْيَاءٌ		
أَخْلَاقٌ		أَغْنِيَاءٌ		
خُلَفَاءٌ		سُهُولٌ		
قُصُورٌ		قُرُونٌ		
شُفَعَاءٌ		شُرَكَاءٌ		
رِقَابٌ		غُيُوبٌ		
ثِيَابٌ		أَشْهَادٌ		
أَبْوَابٌ		سِمَانٌ		
عِجَافٌ		أَضْغَاثٌ		
أَحْلَامٌ		ظِلَالٌ		

4.

مَجْرُور	مَنْصُوب	مَرْفُوع		
			1	مُذَكَّر
			2	
			2 +	
			1	مُؤنَّث
			2	
			2 +	

مَجْرُور	مَنْصُوب	مَرْفُوع		
			1	مُذَكَّر
			2	
			2 +	
			1	مُؤنَّث
			2	
			2 +	

3-3: Ism > Capacity (وُسْعَة)

Ism, when looked at according to its capacity signifies what state it is in. Nouns are **either**:

a. Definite (مَعْرِفَة)

- A word that is used for a specific, known noun such as a particular person, place or book.
- *Laam ta'reef* is prefixed to the word
- In translation: 'the', 'all', are added

الأمر - أنت - الرجل - الفوز - المؤمنين - اليوم - الحمد - تحت

b. Indefinite (نَكِيرَة)

- A word that is used for an unspecific or unknown noun
- A *tanween* is suffixed to the word
- In translation: 'any, any one, some, a', are added

شهادة - شهيد - فاسقين - اجلاً - قرن - ملك - يوم - شيء - عذاب

Types of definite nouns:

1. *Ism Mu'arrafa bil laam* (اسم مُعَرَّف بِاللَّام) - Noun that has been made proper

- A noun that originally does not have an 'al - ال' at the beginning, but it is added to make it specific. The 'al - ال' is called (لام تعريف). For example, رجل may refer to any man but الرجل is a specific man.
- A noun will either have لام تعريف or تنوين at the end, it cannot have both.

2. *Ism 'Alam* (اسم علم) - Proper name

- A name of a specific person, thing, time, place etc.

عائشة - رمضان - مكة

3. *Ism Mausool* (اسم موصول) - Connecting noun

4. *Ism Ishaarah* (اسم إشارة) - Demonstrative noun

5. *Ism Dameer* (اسم ضمير) - Pronoun

6. *Ism Munaadaa* (اسم منادى) - Vocative noun

Question:

1. What is the link between *Huroof Shamsiyyah* and *Qamariyyah* and definite nouns?

Exercise

1. Make the following Indefinite (نَكِرَة) nouns into Definite (مَعْرِفَة) nouns:

نَكِرَة	مَعْرِفَة
قَرْحٌ	
قَوْمٌ	
مَسٌّ	
هُدًى	
بَيَانٌ	
جَنَّةٌ	
أُمَّةٌ	
جَمِيعًا	
أَعْدَاءٌ	
إِخْوَانًا	

2. Give 5 examples of *Ism Alam* (اسم علم) from the Quran and also state the ayah number:

-
-
-
-
-

3. Mark the nouns in the following verses and state whether they are نَكِرَة, مَعْرِفَة or عَلَم:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

سَلْ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَاهُمْ مِنْ ءَايَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ

شَدِيدُ الْعِقَابِ ﴿٢١١﴾

3-3-(i): Ism > Capacity (وُسْعَة) > Connecting Noun (اسم موصول)

Ism Mausool (اسم موصول) is the Connecting Noun or the Relative Pronoun.

Mausool is from *wasl* (وصل) which means to join or connect. *Ism Mausool* are those nouns that connect together two nouns or two sentences - they relate to the words before and after them. For example:

[2:47] اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ

[2:25] قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ

The *Silah* (صلة): The *Silah* is the word or sentence which explains the *Ism Mausool* and it follows the *Ism Mausool*. It is underlined in the following examples:

[2:185] شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

[2:66] قَالَ أَمَلَأُ الذِّبْنَ كَفَرُوا

Following is the paradigm table - the inflected forms of the *Ism Mausool* (اسم موصول):

جَمْع	تَثْنِيَّة	وَاحِد	
الَّذِينَ	الَّذَانِ / الَّذِينَ	الَّذِي	مُذَكَّر
Those who	Those two who	The one who / which	Masculine
الَّتِي / الَّتِي	الَّتَانِ / الَّتَيْنِ	الَّتِي	مُؤَنَّث
Those who	Those two who	The one who / which	Feminine

Note:

- All the masculine *Ism Mausool* (اسم موصول) have the letter ذ in them
- All the feminine *Ism Mausool* (اسم موصول) have the letter ت in them except for one

Questions:

1. When is *Ism Mausool* translated as 'who' and when is it translated as 'which'?
2. How do the different inflected forms of the *Ism Mausool* help us understand the sentence better?

Exercise

1. Write the paradigm table:

مُذَكَّر	وَاحِد	ثَنِيَّة	جَمْع
مُؤَنَّث			

2. Mark the *silah* in the following verses:

- هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ [2:2]
- يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ [2:21]
- فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ [2:24]
- وَأَمْهَتُكُمْ الَّتِي أَرْضَعْنَكُمْ [4:23]
- وَمَا جَعَلَ أَزْوَاجَكُمْ الَّتِي تَظْهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ [33:4]

3. Analyze each *Ism Mausool*, state their quantity and gender:

- وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَازِوهُمَا [4:16]
- إِنَّ أُمَّهَاتِهِمْ إِلَّا الَّتِي وَلَدْنَهُمْ [58:2]
- وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أُضْلَلْنَا مِنَ الْجَنِّ وَالْإِنْسِ [41:29]

3-3-(ii): Ism > Capacity (رُسْعَة) > Demonstrative Pronoun (اسم إشارة)

Ism Ishaarah (اسم إشارة) is the Demonstrative Pronoun.

Ishaarah (إشارة) means to point to something, be it near or far. *Ism Ishaarah* is therefore that noun which is used to point to another noun. It indicates which item, object, person or concept is being referred to. In other words, it demonstrates the noun it indicates. For example:

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ [2:83]

The *Mushaarun Ilayh* (مُشَارٌ إِلَيْهِ): The *Mushaarun Ilayh* is the word, or group of words that the *Ism Ishaarah* points to in a sentence or a context. The *Mushaarun Ilayh* is underlined in the following examples.

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ [9:23]

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا [3:117]

The two types of *Ism Ishaarah*:

1. *Ism Ishaarah Qareeb* (اسم إشارة قريب): *Qareeb* is from *qurb* (قُرْب), which means nearness or closeness. So *Ism Ishaarah Qareeb* is that which is used to point at those nouns which are close in distance or in time. Sometimes they are also used to disgrace the pointed object. For example:

قَالُوا إِنَّ هَٰذِينَ لَسَاحِرُونَ [20:63]

Following is the paradigm table - the inflected forms of the *Ism Ishaarah Qareeb* (اسم إشارة قريب):

جَمْع	تَشْبِيْه	وَاحِد	
هَٰؤُلَاءِ	هَٰذَانِ / هَٰذَيْنِ	هَٰذَا	مُذَكَّر
These all	These two	This	Masculine
هَٰؤُلَاءِ	هَٰتَانِ / هَٰتَيْنِ	هَٰذِهِ	مُؤَنَّث
These all	These two	This	Feminine

Note: All the *Ism Ishaarah Qareeb* begin with the same letter *haa* (ها).

The *dhaa* (ذَا), *taa* (تَا) and *ulaa* (وَلَاءِ) are *Ism Ishaarah* and *haa* (ها) is for *qurb* (قُرْب), closeness - both together: *Ism Ishaarah Qareeb*!

2. *Ism Ishaarah Ba'eed* (اسم إشارة بعيد): *Ba'eed* is from *bu'd* (بُعد) which means 'to be far'. So *Ism Ishaarah Ba'eed* is used to point at those nouns which are far - in distance, status or in time. They are also used for *ta'dheem* (honour) of the pointed object. Because that which is honourable is 'high' and 'above', 'raised' in status.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ [2:2]

جَمْع	تَنْثِيَة	وَاحِد	
أُولَئِكَ	ذَانِكَ / ذَيْنِكَ	ذَلِكَ	مُذَكَّر
Those all	Those two	That	Masculine
أُولَئِكَ	تَانِكَ / تَيْنِكَ	تِلْكَ	مُؤَنَّث
Those all	Those two	That	Feminine

Note: All the *Ism Ishaarah Ba'eed* (اسم إشارة بعيد) end with the same letter *kaf* (ك)

Dissection:

- The first part of the word is the *Ism Ishaarah* i.e. the *dhaa* (ذَا), *dhaani* (ذَانِ), or *taani* (تَانِ) and it is according to the gender and quantity of the *Musharun ilayh*.
- The *laam* is for *bu'd* - farness. The *dhaa* (ذَا) and *laam* (ل) together give the meaning of *bu'd*, as this is *Ism Isharaah ba'eed*.
- The third part of the word which is *ka* (كَ) or *ki* (كِ) is for *mukhatab* (مُخَاطَب) - those who are being addressed / told about what is being pointed at. This is why the *Ism Isharah* at times appears as *dhaalikum* (ذَالِكُمْ) or *tilkumaa* (تِلْكُمَا) 'that, o you all', or 'this, o you two'. For example:

ذَالِكُمْ وَصَّيْتُكُمْ بِهِ [6:152]

أَلَمْ أَنُهَاكُمْ عَنْ تِلْكَ الشَّجَرَةِ [7:22]

Usually however, the *kaf* (ك) is left in its singular form, even though multiple people are addressed:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ [2:2]

So the *Ism Isharah* actually works like this:

ذَلِكَ {أَيُّهَا الْإِنْسَانُ الْمُخَاطَبُ} الْكِتَابُ

Also Note:

- Sometimes the *Mushaarun Ilayh* (مُشَارٌ إِلَيْهِ) is a sentence instead of a word. At other times it may not be mentioned explicitly in the text but is implied.
- The different inflected forms of the *Ism Ishaarah* help us identify which object is being pointed at specifically in the sentence.

Exercise

1. Write the tables for *Ism Ishaarah Qareeb* and *Ba'eed*:

وَاحِد	ثَنِيَّة	جَمْع
مُذَكَّر		
مُؤنَّث		

وَاحِد	ثَنِيَّة	جَمْع
مُذَكَّر		
مُؤنَّث		

2. State/ mark the *Musharun Ilayh* (مُشَارٌ إِلَيْهِ):

- وَإِنْ تَصَبَّرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ [3:186]
- وَبَاءُ وَبَغْضٍ مِنْ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِعَايَتِ اللَّهِ [2:61]
- أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ٥ [12:85]

3. Analyze each *Ism Ishaarah* (إسم إشارة) and state their quantity, gender and whether they are *qareeb* or *ba'eed*:

▪ قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ^ط [2:25]

▪ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ^ث [2:2]

▪ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ^ط وَأُولَئِكَ هُمُ الْمُفْلِحُونَ [2:5]

▪ هَٰذَا نِ خَصَمَانِ اخْتَصَمُوا فِي رَبِّهِمْ^ط [22:19]

▪ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ^ط [2:134]

▪ وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ^ط [29:64]

▪ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجَجٍ^ط [28:27]

▪ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ [2:31]

▪ فَذَانِكَ بُرْهَنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ^ع [28:32]

3-3-(iii): Ism > Capacity (وُسْعَة) > Vocative Noun (اسْمٌ مُنَادِي)

Ism Munaadaa (اسْمٌ مُنَادِي) is known as the Vocative noun.

Munaadaa is from *nidaa* which means 'to call out'. *Ism Munaadaa* is therefore that noun which is being called, addressed or whose attention is being raised. It is always evident in the context.

Munaadee (مُنَادِي) is one who calls.

For example:

يَا أَيُّهَا الَّذِينَ آمَنُوا

مُنَادِي is the مُنَادِي and Allah (swt) is the مُنَادِي

The Harf Nidaa (حَرْفُ نِدَاء): The *harf Nidaa*, known as the Vocative case in English is the word that is used to call out to someone, address them or gain their attention. For example 'o', 'yo' or 'hey'. It is followed by the *munaadaa*. There are two kinds of *huroof nidaa* used in the Quran:

1. *yaa* (يَا) - for example: (يَا أَدَمُ) The *yaa* is used for both, *munaadaa qareeb* and *ba'eed* (to call out to someone who is close or far)
2. *ay* (أَيُّ) - for example: (يَا أَيُّهَا النَّبِيُّ) The *ay* is used specifically for *munaadaa* that is *qareeb*.

The *ha* (هَا) is for *tanbeeh* (exclamation) which adds intensity to the address.

Sometimes it is not mentioned at all. But we understand it as implied from the context and the *harakah* on the *munaadaa*.

Note:

1. Any *harf nidaa* cannot be used with any *munaadaa*
2. *Harf Nidaa* always has an affect on the *munaadaa*

The five cases:

1. **Mufrad word (مُفْرَد):** When the *Munaadaa* is a *mufrad* (singular) word, the *harf nidaa* 'yaa' will be used.

Affect on the Munaadaa	Munaadaa	Harf Nidaa
The munaadaa gets a dammah (') at the end	يَا مَرْيَمُ [3:37]	يَا
	يَا شُعَيْبُ [11:87]	
	يَا آدَمُ [2:35]	

Note: some words are not meant to take *dammah* - so they remain as they are, like يَا مُوسَى or يَا زَكَرِيَّا.

2. Ism Mu'arraaf bil laam (إِسْمٌ مُّعَرَّفٌ بِاللَّامِ): When the *Munaadaa* is a *Mu'arraaf bil laam*, the *harf nidaa* *أَي* will be used with *يَا* sometimes preceding it and at other times without it.

Affect on the Munaadaa	Munaadaa	Harf Nidaa	
The <i>Munaadaa</i> gets a <i>dammah</i>	يَا أَيُّهَا النَّاسُ [2:21]	يَا أَيُّهَا	Masculine
	يَا أَيُّهَا الْمُؤْمِنُ [73:1]		
<i>Harf nidaa</i> appears without the <i>yaa</i> and still has the same affect on the <i>munaadaa</i>	يُوسُفُ أَيُّهَا الصِّدِّيقُ [12:46]		
The <i>Munaadaa</i> gets a <i>dammah</i>	يَا أَيَّتُهَا النَّفْسُ [89:27]	يَا أَيَّتُهَا	Feminine
	أَيَّتُهَا الْعِيرُ [12:70]		

3. Mudaaf: A *Mudaaf* carries a *damma* at the end. The *harf nidaa yaa* is used for it and it changes the *damma* into a *fathah*:

Affect	Munaadaa		Harf Nidaa
The <i>damma</i> of the last <i>harf</i> of the <i>mudaaf</i> is changed into a <i>fathah</i>	يَا أَهْلَ الْكِتَابِ [3:64]	أَهْلُ الْكِتَابِ	
	يَا مَعْشَرَ الْجِنِّ [6:128]	مَعْشَرُ الْجِنِّ	
The <i>waw</i> changes into <i>yaa</i> : <i>banoo</i> is changed into <i>banee</i> .	يَا بَنِي آدَمَ [7:26]	بَنُو آدَمَ	يَا
	يَا بَنِي إِسْرَائِيلَ [2:122]	بَنُو إِسْرَائِيلَ	
<i>uloo</i> is changed into <i>ulee</i>	يَا أُولَى الْأَلْبَابِ [2:179]	أُولُوا الْأَلْبَابِ	

4. Harf Nidaa eliminated - This is just as we say, 'Sada, please bring me the book', 'Children, sit down', 'Girls, be quiet', or, 'I don't know, Maryam'. When one reads the context, it is clear who the *munaadaa* is even if the *harf nidaa* does not precede it. In this case the *munaadaa* carries the same sign as it would have with the *harf nidaa*.

As stated	Originally
رَبَّنَا [2:201]	يَا رَبَّنَا
عَبْدَ اللَّهِ	يَا عَبْدَ اللَّهِ
يُوسُفُ أَعْرَضُ عَنْ هَذَا [12:29]	يَا يُوسُفُ أَعْرَضُ عَنْ هَذَا
رَبِّ قَدْ ءَاتَيْتَنِي [12:101]	يَا رَبِّ قَدْ ءَاتَيْتَنِي
رَبِّ زِدْنِي عِلْمًا [20:114]	يَا رَبِّ زِدْنِي عِلْمًا
اَللّٰهُمَّ [8:32]	يَا اَللّٰهُ

5. Mutakallim yaa eliminated - The *yaa* at the end of 'me' is eliminated, while the *harf nidaa* is retained.

As stated	Originally
يَا رَبِّ [25:30]	يَا رَبِّي
يَا قَوْمِ [2:54]	يَا قَوْمِي
يَا أَبَتِ [12:4]	يَا أَبِي

Exercise

1. Summary of *Ism Munaadaa*: Complete the following table and put the references:

Example	Affect on Munaadaa	Harf Nidaa	Case
			<i>Mufrad</i>
			<i>Mu'arraaf bil laam</i>
			<i>Mudaaf</i>
			<i>Harf Nida eliminated</i>
			<i>Mutakallim yaa eliminated</i>

2. Put the appropriate *harf nidaa* and *tashkeel* on the *Munaadaa*:

الكَافِرُونَ

نُوح

مُوسَى

عَبْدُ اللَّهِ

عِبَادِي

الْمُدَّثِّر

الَّذِينَ

أَرْض

سَمَاء

رَبِّ الْعَالَمِينَ

أَبَانَا

أُخْتُ هَارُونَ

Quiz

A: True or False

1. Huroof Illah are ا, ه, ي
2. 'ت' is a word / lafdh
3. The sound of noon *saakin* is made on the letter that has a *tanween* on it
4. The *tashdeed* on a letter indicates there are three of those letters in the word. For example شرّ - there are three ر's in it
5. The *kasrah* is a *taweel harakah*
6. 'الناس' is an example of a *Maudoo'* word
7. There are 2 kinds of meaningful words: *Mufrad* and *Murakkab*
8. 'خَلَقَ' - (he created) is an example of *ism*
9. 'ى' is a *harf*
10. 'على الأرض' is an example of *Murakkab Taam*
11. Only عاقل nouns have a gender
12. *Ism Jins* is either masculine or feminine
13. 'سَارَة' is a *Mu'annath haqeeqi*
14. بأساء is *mu-annath samaa'i*
15. *jahannam* is a *mu-annath samaa'i*
16. Its necessary that every noun that ends with a sign of feminine is a feminine noun, for example 'khaleefah', 'allaamah'
17. *Laam ta'reef* is the *tanween* on the lam
18. A proper name is *Ism Alam*
19. A noun can be in one instance a *nakirah* noun and in another a *ma'rifah*
20. The word that is being pointed at or indicated by the *Ism Isharah* is called *Isharah*
21. *Ism Isharah qareeb* is used to disgrace the pointed object ONLY
22. هؤلاء is *ism ishaarah qareeb* used for masculine only
23. *Ism Isharah ba'eed* is used at times to honor the pointed object
24. The *kaaf* at the end of the *ism isharah* is meaningless
25. Any *harf nidaa* can be used with any *munaadaa*
26. *Munaadee* is one who is being called
27. The *harf nidaa* 'ayyu' is used for *munaadaa* that is far
28. *Harf nida* always has an effect on the *munaadaa*
29. *Harf nidaa* 'yaa ayyuhaa' gives a *lam ta'reef* to the *munaadaa*
30. The *harf nidaa* is always mentioned in the sentence

B: Answer the following

1. Give the Dual and Plural of the following words

Singular	Dual	Plural
ذَاكِرٌ		
مُنْذِرٌ		
شَاكِرَةٌ		

2. Give the Singular and Plural of the following:

Singular	Dual	Plural
	يَدَيْهِ	
	هَذَيْنِ	
	اِثْنَيْنِ	
	شَهْرَيْنِ	
	مُسَابَعَيْنِ	
	أَبَوَيْنِ	
	أُنْثَيْنِ	
	ابْنَيْنِ	
	أُذُنَيْنِ	
	صَالِحَيْنِ	

Name _____
 Student No. _____
 Group _____
 Date _____

Al Huda Institute Canada
Taleem al Qur'an
 Diploma Course in Islamic Education

Arabic Grammar – ARG 11
 Revision Exercise
 Total Marks: 20
 Marks Obtained: _____
 Home Assignment
 Due Date: June 5 09

Signature (Gp.Incharge) _____

Instructions: You are expected to attempt this sheet entirely and independently. Feel free to refer to your notes. Late submission will result in the deduction of one mark per day.

1. Identify the following words - are they *Ism*, *Fe'l* or *Harf*?

[1.5]

الْحَمْدُ		عَنْ	
يَسْتَهْزِؤْنَ		هُوَ	
وَلَّى		نَفِخَ	

2. Identify the *Ism Alam* and the *Ism Muarraf bil laam* in the following ayah.

[2.5]

وَ إِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ

أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

3. State whether the following words are *Ma'rifah* or *Nakirah*.

[1.5]

أُمَّةٌ		هَذَيْنِ	
الْحُسْنَى		قَوْلًا	
يَأْجُوجَ		أَنَا	

4. State whether the following nouns are masculine or feminine. And if feminine, which feminine?

[3]

كَلِمَةً		بُأَسَاءَ	
بَلَّغَ		أَبْصَارَ	
الْقُرَى		بَنَاتَ	

5. State if the following *Ism Ishaarah* are *qareeb* or *ba'eed*. Underline the *Musharun ilayh*. [1.5]

تِلْكَ حُدُودُ اللَّهِ	
أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا الشَّجَرَةَ	
مَالِ هَذَا الْكِتَابِ	

6. Complete the following table:

[5]

جَمْع	تَشْيِيعَة	وَاحِد		
مُصْلِحُونَ			مُذَكَّر	حَاضِر
	مُصْلِحَتَانِ		مُؤَنَّث	
غَافِلُونَ			مُذَكَّر	غَائِب
	غَافِلَتَانِ		مُؤَنَّث	
صَادِقُونَ			مُذَكَّر	مُتَكَلِّم
	صَادِقَتَانِ		مُؤَنَّث	

7. Fill the following table of *Ism Mausool*:

[2]

جَمْع	تَشْيِيعَة	وَاحِد	
			مُذَكَّر
			مُؤَنَّث

8. Write the appropriate *Harf Nidaa* in front of the following *Munaadaa*.

[3]

رَبِّ		بُشْرَى	
الَّذِينَ كَفَرُوا		الْمُدَّثِّرُ	
ذَا الْقَرْنَيْنِ		الْمُؤْمِنُونَ	

Worksheet # 1

Instructions: You are expected to attempt this sheet entirely and independently. You may refer to your own notes.

1. Identify the following words - are they *Ism*, *Fe'l* or *Harf*?

أَلْبَيْتِ		مِنْ	
كَفَرُوا		هَذَيْنِ	
يَرْفَعُ		أَنْتَ	

2. Under each word on the line, write whether the word is *Ism* (I), *Fe'l* (F) or *Harf* (H).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

3. State whether the following words are *Ma'rifah* or *Nakirah*.

أُمَّةٌ		هَذَيْنِ	
إِيَّاكَ		رَبِّ	
يَأْجُوجَ		بِأَسَاءَ	

4. State whether the following nouns are masculine or feminine. And if feminine, which feminine?

شَجَرَةٌ		الْحُسْنَى	
تِلْكَ		مَرْيَمَ	
قَوْلًا		قَرْيَةً	

5. State if the following *Ism Ishaarah* are *qareeb* or *ba'eed*. Underline the *Musharun ilayh*

تِلْكَ حُدُودُ اللَّهِ	
أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا الشَّجَرَةَ	
مَالِ هَذَا الْكِتَابِ	

6. Complete the following table:

جَمْع	تَشْيِة	وَاحِد		
		كَافِرٌ	مُذَكَّرٌ	حَاضِرٌ
			مُؤَنَّثٌ	
مُحْسِنُونَ			مُذَكَّرٌ	غَائِبٌ
			مُؤَنَّثٌ	
	زَاهِدِينَ		مُذَكَّرٌ	مُتَكَلِّمٌ
			مُؤَنَّثٌ	

7. Fill the following table of *Ism Mausool*:

جَمْع	تَشْيِة	وَاحِد	
			مُذَكَّرٌ
			مُؤَنَّثٌ

8. Write the appropriate *Harf Nidaa* in front of the following *Munaadaa*.

رَبِّ		بُشْرَى	
الَّذِينَ آمَنُوا		الرَّسُولُ	
أُولِي الْأَنْبَابِ		زَكَرِيَّا	

3: Ism > Capacity (وسعة) > Pronoun (اسم ضمير)

Ism Dameer (اسم ضمير) is known as Pronoun in English.

Dameer literally means 'a secret' or 'something hidden'. It is also used for the heart where things are kept secret and hidden. *Ism Dameer* is therefore that **noun** behind which another noun is hidden. It is placed in place of the actual noun in the sentence, and is therefore a *معرفة* noun.

For example:

[6:99] وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً

(هو - refers to Allah)

Why Dameer:

Compare the two passages:

1. Zayd came. Zayd was very happy because today Zayd got Zayd's result, and Zayd got good marks.
2. Zayd came. He was very happy because he got his result, and he got good marks.

If the *Dameer* is not used then the sentences become very long and that destroys the beauty of the speech.

[19:59] خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ

(هم - refers to many prophets)

Dameer also give the benefit of encompassing more than one meaning - at times one pronoun may refer to more than one thing, so the speech is comprehensive containing multiple meanings at a time. For example:

[3: 88] خَالِدِينَ فِيهَا لَا تُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

(ها may refer to لعنة or نار)

The two types of Dameer:

There are two kinds of *dameer* used in the Arabic language:

Ism Dameer Munfasil (منفصل): *Munfasil*, is from *fasala* (فصل) which means to separate. *Munfasil dameer* is the pronoun that appears separately – it is detached. It is an individual word on its own.

هُوَ - هِيَ - أَنْتَ - إِيَّاكَ

Ism Dameer Muttasil (متصل): *Muttasil* is from *wasala* (وصل) which means to join. *Muttasil dameer* is the pronoun that is attached to another word. It does not appear on its own.

فَحَمَلَتْهُ - لَهَا - نُكَلِّمُ - رَحِمَتِنَا

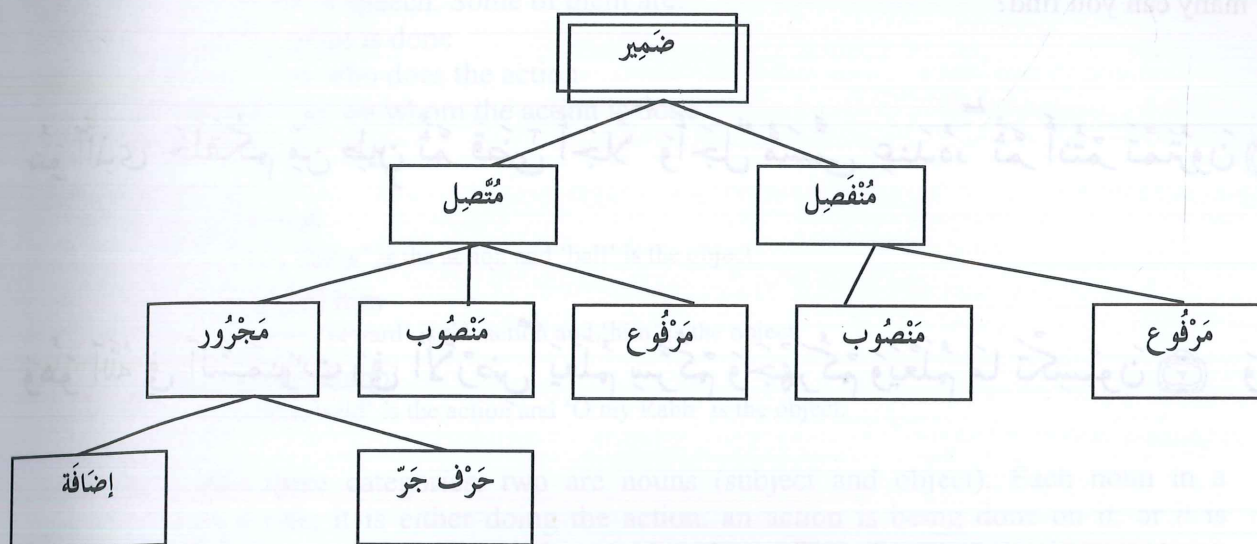
The three cases: Each of the two types of the *dameer* further have the following three cases:

Marfoo' (مرفوع)

Mansoob (منصوب)

Majroor (مجرور)

Summary:



Exercise

1. Mark the *dameer* in the following verses (There are at least 26 pronouns in these verses), How many can you find?

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾

وَهُوَ اللَّهُ فِي السَّمَوَاتِ فِي الْأَرْضِ يَعْلَمُ سِرُّكُمْ وَجَهْرُكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا

تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾ فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا

جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾ [6:2-5]

3-4: Ism > Case Endings (إعراب)

To understand this chapter, some basic points need to be understood.
There are many parts of speech. Some of them are:

- The action - what is done
- The doer - one who does the action
- The object - one on whom the action is done

For example:

I threw the ball

'I' is the doer, 'threw' is the action and 'ball' is the object.

We will reward him

'We' is the doer, 'reward' is the action and 'him' is the object.

He said 'O my Rabb'

'He' is the doer, 'said' is the action and 'O my Rabb' is the object.

From the above three categories, two are nouns (subject and object). Each noun in a sentence plays a role; it is either doing the action, an action is being done on it, or it is related to or further describes the subject or the object. Therefore, a noun in a sentence would be one of the following:

1. *Marfoo* (مرفوع): Nominative/ the subject. It is the noun that 'does' the action. For example:

[4:160] **إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ**

'Allah' is subject as He is doing the action of helping.

[5:85] **فَأَنْتَبِهْهُمْ اللَّهُ بِمَا قَالُوا جَنَّتِ**

'Allah' is the subject as He is doing the action of rewarding.

2. *Mansoob* (منصوب): Accusative/ the object. It is the noun on which the action is done.

For example:

[4:44] **أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ**

'Naseeb' is an object as it has been given to a people.

[7:55] **ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً**

'Rabb' is the object as He should be called.

3. *Majrur* (مجرور): Genitive. It is the noun that further describes another noun or comes after a *harf jarr*. For example:

[7:46] **وَنَادَوْا أَصْحَابَ الْجَنَّةِ**

'Jannah' is further describing the people.

[4:53] **أَمْ هُمْ نَصِيبٌ مِّنَ الْمُلْكِ**

'Al mulk' is coming after a *harf jarr* (مِّن).

I'rab (اعراب) literally means to reveal. The اعراب of a word reveals what role the word is playing in the sentence. Each noun is originally *Marfoo'* (مرفوع) – meaning it ends with the sign of رفع, and depending on the use of the word in the sentence, the اعراب is changed.

اعراب are changed in two ways:

1. *Bil harakah* (بالحركة): the *harakah* (حركة) at the end of the word is changed.

اللَّهُ – اللَّهُ – اللَّهُ

2. *Bil harf* (بالحرف): some *huroof* (حروف) at the end of the word are changed.

مُؤْمِنُونَ = مُؤْمِنِينَ

However, all words do not accept this change. With regards to accepting the change, the *I'rab* are of two types:

1. *Mu'arrab* (مُعَرَّب): words that are flexible and accept the change. For example:

قَبْلُ – كِتَابُ – إِنْسَانُ

قَبْلَ – كِتَابَ – إِنْسَانَ

قَبْلِ – كِتَابِ – إِنْسَانِ

2. *Mabniyy* (مَبْنِيّ): words that are non-flexible and remain on their original form no matter what their *I'rab* (اعراب) is. They never change. For example:

a. Pronouns – أَنْتَ، هُوَ

- b. All *Ism Isharah* and *Mausool*, except for their dual forms that are:

ذَانِكَ / ذَيْنِكَ – تَانِكَ / تَيْنِكَ – هَذَانِ / هَذَيْنِ – هَاتَانِ / هَاتَيْنِ

الَّذَانِ / الّذَيْنِ – التّانِ / التّينِ

- c. All such nouns that end with *alif* (ا) or *yaa* (يا)

دُنْيَا – مُوسَى – عِيسَى

- d. Other exceptions

3. Some nouns only adapt to two grammatical states instead of three. Therefore, in **نصب** and **جر**, they take on the same form or ending. For example:

رفع	نصب	جر
إِبْرَاهِيمُ	إِبْرَاهِيمَ	إِبْرَاهِيمَ
مَكَّةُ	مَكَّةَ	مَكَّةَ
مَرْيَمُ	مَرْيَمَ	مَرْيَمَ
إِسْرَائِيلُ	إِسْرَائِيلَ	إِسْرَائِيلَ
أَحْمَدُ	أَحْمَدَ	أَحْمَدَ
أَسْوَدُ	أَسْوَدَ	أَسْوَدَ

They look the same in the state of **نصب** and **جر**.

How do we distinguish between **معرب** and **غير منصرف**?

Note: Most of **جمع مَكْسَرٌ** are **مُعْرَبٌ** but a few are **غير منصرف**. The simple way to recognize them is that if an *ism* ends with a tanween , then it is **مُعْرَبٌ**. And if it ends with only one *dammah* then it is **غير منصرف**.

Note: The *I'rab* do not determine the meaning of the word, rather, they determine the state of the word in the sentence.

Following are the paradigm tables for the three cases:

1. *Ism Marfoo' (مَرْفُوع)* Sign: ends with a *dammah*

جَمْع	تَنْثِيَّة	وَاحِد	
فَاعِلُونَ	فَاعِلَانِ	فَاعِلٌ	مُذَكَّر
All [males] who do	Two [males] who do	One [male] who does	Masculine
فَاعِلَاتُ	فَاعِلَتَانِ	فَاعِلَةٌ	مُؤَنَّث
All [females] who do	Two [females] who do	One [female] who does	Feminine

2. *Ism Mansoob (مَنْصُوب)* Sign: ends with a *fathah*

جَمْع	تَنْثِيَّة	وَاحِد	
فَاعِلِينَ	فَاعِلَيْنِ	فَاعِلًا	مُذَكَّر
All [males] who do	Two [males] who do	One [male] who does	Masculine
فَاعِلَاتِ	فَاعِلَتَيْنِ	فَاعِلَةً	مُؤَنَّث
All [females] who do	Two [females] who do	One [female] who does	Feminine

3. *Ism Majroor (مَجْرُور)* Sign: ends with a *kasrah*

جَمْع	تَنْثِيَّة	وَاحِد	
فَاعِلِينَ	فَاعِلَيْنِ	فَاعِلٍ	مُذَكَّر
All [males] who do	Two [males] who do	One [male] who does	Masculine
فَاعِلَاتِ	فَاعِلَتَيْنِ	فَاعِلَةٍ	مُؤَنَّث
All [females] who do	Two [females] who do	One [female] who does	Feminine

Note: Singular forms change only in *harakah* whereas the dual and plural forms change in *huroof*.

Comparative:

مَرْفُوع	مَنْصُوب	مَنْجُز
فَاعِلٌ	فَاعِلًا	فَاعِلٍ
فَاعِلَانِ	فَاعِلَيْنِ	فَاعِلَيْنِ
فَاعِلُونَ	فَاعِلِينَ	فَاعِلِينَ
فَاعِلَةٌ	فَاعِلَةً	فَاعِلَةٍ
فَاعِلَتَانِ	فَاعِلَتَيْنِ	فَاعِلَتَيْنِ
فَاعِلَاتٌ	فَاعِلَاتٍ	فَاعِلَاتٍ

Exercise

1. Memorize the tables.
2. Make the tables for *Marfoo'*, *Mansoob* and *Majroor* from the following words:

مَجْرُور	مَنْصُوب	مَرْفُوع		
		مُؤْمِنٌ	1	مُذَكَّر
			2	
			2 +	
			1	مُؤَنَّث
			2	
			2 +	

مَجْرُور	مَنْصُوب	مَرْفُوع		
		كَافِرٌ	1	مُذَكَّر
			2	
			2 +	
			1	مُؤَنَّث
			2	
			2 +	

3. State the I'rab of the following words:

Word	I'rab	Word	I'rab
كِتَابٌ		عَذَابٌ	
هُدًى		أَنْدَادًا	
جَنَّةٌ		مِنَ الظَّالِمِينَ	
مِنْ ثَمَرَةٍ		بِالْغَيْبِ	
مَرَضًا		وَلَنَسْأَلَنَّ الْمُرْسَلِينَ	
فِي ظُلُمَاتٍ		الْمُفْلِحُونَ	
السُّفَهَاءُ		فِي الْأَرْضِ	
صَدْرٍ		أَوْلِيَاءَ	
الْوِزْنَ		أَنْفُسَهُمْ	
قَرِيَّةٍ		صَرَاطَ	
بَلْبِيٍّ		الْبَيِّنَاتِ	
بَلِيِّنَاتٍ		مِنَ الشَّاكِرِينَ	

4. Underline and identify the Marfoo' (مرفوع), Mansoob (منصوب) and Majroor (مجرور) in the following verses:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

3: Ism > Pronouns (اسم ضمير) > Detached Personal Pronoun

(اسم ضمير مرفوع منفصل)

Break down of term

Ism (اسم): Name of a thing.

Dameer (ضمير): word that is used in place of the actual noun.

Marfoo' (مرفوع): subjective case- i.e., doer.

Munfasil (منفصل): detached, a separate word on its own.

Definition

Ism Dameer Marfoo' Munfasil is the pronoun which is used in place of a noun that is a subject in the sentence, it is doing some action. Also, it is a pronoun that is a separate word on its own, it is not attached to another word, nor is it hidden. For example:

[2:29] هُوَ الَّذِي خَلَقَ لَكُمْ

[2:32] إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

[2:70] يَبَيِّنْ لَنَا مَا هِيَ

Declension table

جَمْع	تَشْيِة	وَاحِد		
هُمْ	هُمَا	هُوَ	مُذَكَّر	حَاضِر
هُنَّ	هُمَا	هِيَ	مُؤَنَّث	
أَنْتُمْ	أَنْتُمَا	أَنْتَ	مُذَكَّر	غَائِب
أَنْتُنَّ	أَنْتُمَا	أَنْتِ	مُؤَنَّث	
	نَحْنُ	أَنَا	مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

Exercise

1. Mark *Ism Dameer Marfoo' Munfasil* in the following verses:

[2:187] هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ

[2:258] قَالَ أَنَا أَحْيِي وَأُمِيتُ

[2:102] إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

[9:40] إِذْ هُمَا فِي الْغَارِ

[3:37] قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ

2. Write out the declension table for *Ism Dameer Marfoo' Munfasil*:

جَمْع	تَشْيِيع	وَاحِد		
			مُذَكَّر	غَائِب
			مُؤَنَّث	
			مُذَكَّر	حَاضِر
			مُؤَنَّث	
			مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

3. Find three *Dameer Marfoo' Munfasil* in verses 85 to 86 of *Surah Baqarah* and identify what noun they are being used in place of. Write the noun.

-
-
-

3: Ism > Pronouns (اسم ضمير) > Attached Personal Pronoun

(اسم ضمير مرفوع متّصل)

Break down of term

Ism (اسم): Name of a thing.

Dameer (ضمير): Word that is used in place of the actual noun.

Marfoo' (مرفوع): Subjective case.

Muttasil (متّصل): Attached to another word.

Definition

- *Ism Dameer Marfoo' Muttasil* is the pronoun which is used in place of a noun that is doing some action. It is always attached to the action that it is doing [the *fe'l* (فعل)] or it is hidden in the فعل. It always comes at the end of the فعل of past tense (ماض), and at the beginning of the فعل of the future tense (مضارع). For example:

Past Tense

[4:1] وَخَلَقَ مِنْهَا زَوْجَهَا

[4:24] إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ

[4:6] حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ

[4:3] وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا

[4:12] فَلَكُمْ الرُّبُعُ مِمَّا تَرَكْنَ

Future Tense

[4:58] إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

[4:6] وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا

[7:22] وَأَقْلَلْ لَكُمْ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُّبِينٌ

[4:31] وَنَدْخَلَكُمْ مُدْخَلَ كَرِيمًا

[4:40] إِنْ تَكُ حَسَنَةً يُضْعِفْهَا

Declension table (صَرَف):

Table 1

جَمْع	ثَنِيَّة	وَاحِد		
فَعَلُوا	فَعَلَا	فَعَلَ	مُذَكَّر	غَائِب
فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	مُؤَنَّث	
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	مُذَكَّر	حَاضِر
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	مُؤَنَّث	
فَعَلْنَا		فَعَلْتُ	مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

Table 2

جَمْع	ثَنِيَّة	وَاحِد		
يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ	مُذَكَّر	غَائِب
يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	مُؤَنَّث	
تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ	مُذَكَّر	حَاضِر
تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِينَ	مُؤَنَّث	
نَفْعَلُ		أَفْعَلُ	مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

Exercise

1. Mark *Ism Dameer Marfoo' Muttasil* in the following verses:

■ وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ [2:258]

■ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ [3:20]

■ أُولَئِكَ الَّذِينَ خَبَطَتْ أَعْمَالُهُمْ [3:22]

■ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ [3:37]

■ فَبَعَثَ اللَّهُ النَّبِيَّ مُبَشِّرِينَ وَمُنذِرِينَ [2:213]

■ قَالَ كَمْ لَبِثْتُ [2:259]

■ قَالَ أَوْلَمْ تُؤْمِنِ [2:260]

■ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ [2:220]

■ مَا نَنْسَخْ مِنْ آيَةٍ [2:106]

■ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [2:259]

2. Write out the declension tables for *Ism Dameer Marfoo' Muttasil*:

جَمْع	تَشْبِيْه	وَاحِد		
			مُذَكَّر	غَائِب
			مُؤَنَّث	
			مُذَكَّر	حَاضِر
			مُؤَنَّث	
			مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

واحد	تثنية	جمع		
			مذكر	غائب
			مؤنث	
			مذكر	حاضر
			مؤنث	
			مذكر	متكلم
			مؤنث	

3. Find three *Dameer Marfoo' Muttasil* in verses 116 to 117 of *Surah Baqarah* and identify what noun they are being used in place of. Write the noun.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ۚ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَنِينٌ ﴿١١٦﴾ بَدِيعُ

السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

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3: Ism > Pronouns (اسم ضمير) > Attached Objective Pronoun

(اسم ضمير منصوب متصّل)

Breakdown of term

Ism (اسم): Name of a thing.

Dameer (ضمير): Word that is used in place of the actual noun.

Mansoob (منصوب): Objective case: the one on whom the action is being done.

Muttasil (متصّل): Attached to another word.

Definition

Ism Dameer Mansoob Muttasil is the pronoun which is used in place of a noun on which an action is being done. It is always attached at the end of the *fe'l* (فعل) that is doing the action on it. It comes after *Dameer Marfoo' Muttasil*. For example:

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ [6:2]

[In this ayah, *Dameer Marfoo' Muttasil* 'he' in *khalaqa* is doing the action on 'kum'.]

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ [6:4]

فَلَمَسُوهُ بِأَيْدِيهِمْ [6:7]

لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ [6:12]

Declension table (صرف):

جمع	تثنية	واحد		
هُمْ	هُمَا	هُ	مذكر	غائب
هُنَّ	هُمَا	هَا	مؤنث	
كُم	كُما	كَ	مذكر	حاضر
كُنَّ	كُما	كِ	مؤنث	
نَا		نِي	مذكر	متكلم
			مؤنث	

جَعَلَ - (he) made = who?

In the word جَعَلَ the Dameer Marfoo' Muttasil هُوَ is hidden. The subject and the action are mentioned but the object is not.

جَعَلَ + ?

جَعَلَ + هُ = وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى [3:126]

جَعَلَ + هُمْ = فَجَعَلَهُمْ جُذَاذَا إِلَّا كَبِيرًا هُمْ [21:58]

جَعَلَ + كُمْ = وَجَعَلَكُمْ مُلُوكًا وَءَاتَاكُمْ [5:20]

جَعَلَ + نِي = وَجَعَلَنِي نَبِيًّا [19:30]

Dameer Mansoob Muttasil comes attached to the fe'il in which Dameer Marfoo' Muttasil is present.

Declension tables of Dameer Mansoob Muttasil with Dameer Marfoo' Muttasil (صَرَف):

جَمْع	تَشْبِيْه	وَاحِد		
جَعَلَ + هُمْ	جَعَلَ + هُمَا	جَعَلَ + هُ	مُذَكَّر	غَائِب
جَعَلَ + هُنَّ	جَعَلَ + هُمَا	جَعَلَ + هَا	مُؤَنَّث	
جَعَلَ + كُمْ	جَعَلَ + كُما	جَعَلَ + كُ	مُذَكَّر	حَاضِر
جَعَلَ + كُنَّ	جَعَلَ + كُما	جَعَلَ + كُ	مُؤَنَّث	
جَعَلَ + نَا		جَعَلَ + نِي	مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

جَاءَتْ - (he/it) came = who?

جَاءَتْ + هُ = وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ [2:211]

جَاءَتْ + هُمْ = وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ [2:213]

جَاءَتْ + كُمْ = قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ [7:85]

جَاءَتْ + كُ = بَلَى قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا [39:59]

واحد	تثنية	جمع	
جَاءَتْ + هُ	جَاءَتْ + هُمَا	جَاءَتْ + هُمْ	غائب
جَاءَتْ + هَا	جَاءَتْ + هُمَا	جَاءَتْ + هُنَّ	
جَاءَتْ + كَ	جَاءَتْ + كُمَا	جَاءَتْ + كُمْ	حاضر
جَاءَتْ + كِ	جَاءَتْ + كُمَا	جَاءَتْ + كُنَّ	
جَاءَتْ + نِي	جَاءَتْ + نَا		مُتَكَلِّم

كَذَّبُو - (they) belied = who?

- كَذَّبُو + هُ = فَكَذَّبُوهُ فَأَهْلَكَتْهُمْ [26:139]
- كَذَّبُو + هُمَا = فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ [23:48]
- كَذَّبُو + كَ = فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ [3:184]
- كَذَّبُو + كُمْ = فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ [25:19]
- كَذَّبُو + نِي = قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ [26:117]

واحد	تثنية	جمع	
كَذَّبُو + هُ	كَذَّبُو + هُمَا	كَذَّبُو + هُمْ	غائب
كَذَّبُو + هَا	كَذَّبُو + هُمَا	كَذَّبُو + هُنَّ	
كَذَّبُو + كَ	كَذَّبُو + كُمَا	كَذَّبُو + كُمْ	حاضر
كَذَّبُو + كِ	كَذَّبُو + كُمَا	كَذَّبُو + كُنَّ	
كَذَّبُو + نِي	كَذَّبُو + نَا		مُتَكَلِّم

Exercise

1. Mark *Ism Dameer Mansoob Muttasil* in the following verses:

- فَأَخَذَهُمُ الْعَذَابُ ۖ [26:158]
- وَيَوْمَ نَحْشُرُهُمْ [6:22]
- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ [26:164]
- فَلَمَّا وَضَعَتْهَا قَالَتْ [3:36]
- وَإِنْ نَظُنُّكَ لَمِنَ الْكَذِبِينَ [26:186]
- وَقَدْ بَلَغَنِ الْكَبَرُ [3:40]
- وَجَعَلَنِي مِنَ الْمُرْسَلِينَ [26:21]
- وَلَئِنْ نَصَرُوهُمْ لَيُوَلِّرَنَّ الْأَذْبَرَ [59:12]
- وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ [6:17]
- كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ [3:11]
- قُلْ أُوْنِتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ ۚ [3:15]
- وَقِنَا عَذَابَ النَّارِ [3:16]

2. Write out the declension table for *Ism Dameer Mansoob Muttasil*:

واحد	تثنية	جمع		
			مذكر	غائب
			مؤنث	
			مذكر	حاضر
			مؤنث	
			مذكر	متكلم
			مؤنث	

3. Find three *Dameer Mansoob Muttasil* in verses 142 to 144 of *Surah Baqarah* and identify what noun they are being used in place of. Write the noun.

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3: Ism > Pronouns (اسم ضمير) > Detached Objective Pronoun

(اسم ضمير منصوب منفصل)

Break down of term

Ism (اسم): Name of a thing.

Dameer (ضمير): Word that is used in place of the actual noun.

Mansoob (منصوب): Objective case: the one on whom the action is being done.

Munfasil (منفصل): Not attached to another word.

Definition

Ism Dameer Mansoob Munfasil is the pronoun which is used in place of a noun on which action is done. It is not attached with any noun or verb. Since the *dameer* is an object, it cannot come on its own and thus needs support. Therefore it comes with 'أَيَّا' which gives it the meaning of *hasr* (حصر) – specification of the object; i.e. it specifies the pronoun to be the only object.

Compare:

نَعْبُدُكَ : Attached to the verb.

أَيَّاكَ نَعْبُدُ : Not attached to the verb

Note: It only comes with أَيَّا

بَلْ إِيَّاهُ تَدْعُونَ [6:41]

وَأَنَا أَوْ إِيَّاكُمْ لَعَلِّي هُدًى [34:24]

وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ [10:28]

مَا كَانُوا إِلَّا نَا يَعْبُدُونَ [28:63]

وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ [9:114]

أَمَرَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ [12:40]

أَوْفِ بِعَهْدِكُمْ وَإِنِّي فَأَرْحَبُكُمْ [2:40]

وَلَا تَشْتَرُوا بِعَآئِنِي ثَمَنًا قَلِيلًا وَإِنِّي فَآتِقُونَ [2:41]

يَقُولُ لِلْمَلَائِكَةِ أَهْؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ [34:40]

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [1:5]

نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ^ط [6:151]

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ^ع [4:131]

نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ^ج [17:31]

نُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ^ل [60: 1]

إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ [16:114]

أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ [17:23]

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ^ط [17:67]

اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ^ج [29:60]

لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِنِّي^ط [7:155]

Declension table (صَرَف):

جَمْع	تَشْيِيع	وَاحِد		
إِيَّا + هُمْ	إِيَّا + هُمَا	إِيَّا + هُ	مُذَكَّر	غَائِب
إِيَّا + هُنَّ	إِيَّا + هُمَا	إِيَّا + هَا	مُؤَنَّث	
إِيَّا + كُمْ	إِيَّا + كُما	إِيَّا + كَ	مُذَكَّر	حَاضِر
إِيَّا + كُنَّ	إِيَّا + كُما	إِيَّا + كِ	مُؤَنَّث	
إِيَّا + نَا		إِيَّا + يَ	مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

3: Ism > Pronouns (اسم ضمير) > Attached Possessive Pronoun

(اسم ضمير مجرور متّصل)

Break down of term

Ism (اسم): Name of a thing.

Dameer (ضمير): Word that is used in place of the actual noun.

Majroor (مجرور): Possessive case.

Muttasil (متّصل): Attached to another word.

A noun is *majroor* when:

1. It comes after a *Harf Jarr* (حرف جرّ). *Harf Jarr* are words that give *kasrah* to the noun following them. Some of the most common ones in the Quran are:

فِي ، عَلَى ، إِلَى ، عَنْ ، مِنْ ، بَ ، لِ

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ [3:27]

2. When it has a possessive relationship with the noun that comes before it.

الإضافة : نسبة – possessive relationship

To associate one thing with another in a particular way.

Examples:

رَسُولُ اللَّهِ : Messenger of Allah/Allah's Messenger.

How? Allah sent him.

يَوْمُ الْقِيَامَةِ : Day of the standing.

How? People will stand in that day.

حَيَاةُ الدُّنْيَا : Life of the world/worldly life

How? It's lived in the world

اللِّسَانُ : Languages of yours/your languages.

How? You speak them.

سَبِيلُ اللَّهِ : Way of Allah/Allah's way.

How? Way takes you to Allah.

In translation, there is 'of' or 's'. In all cases the first noun is owned by or belongs to the second noun. Such word combinations are called *Murakkab Idaafi* (مركب اضافي). Taking the example of

اللَّهُ عَهْدُ is مُضَاف; i.e. the dependant clause, the one that is being linked to Allah, and Allah is the مُضَاف اليه, the principle clause, the one with whom the relationship is being established.

مضاف اليه	مضاف	Translation
اللَّهِ	عَهْدُ	
اللَّهِ	خَلَقُ	
اللَّهِ	كِتَابُ	
اللَّهِ	نِعْمَةٌ	
المُحْسِنِينَ	جَزَاءُ	

Majroor dameer is the pronoun that has a possessive relationship with the noun preceding it. i.e., it comes in place of the *mudaaf ilayh* (مُضَاف إِلَيْهِ) – the owner.

For example:

عَهْدُهُ = عَهْدُ اللَّهِ

جَزَاءُهُمْ = جَزَاءُ الْمُحْسِنِينَ

Summary:

Attached to a حرف جر = فِيهِ

Attached to a noun = رَبُّهُمْ

Declension table

حاضر	واحد	تثنية	جمع
مُذَكَّر	هُ/هُ	هُمَا/هِمَا	هُمْ/هِم
مُؤَنَّث	هَا	هُمَا/هِمَا	هُنَّ/هِنَّ
مُذَكَّر	كَ	كُما	كُهم
مُؤَنَّث	كِ	كُما	كُنَّ
مُتَكَلِّم	يَ يَ يَ	نَا	

Examples:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ [2:262]	ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ [2:2]
هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ [2:262]	كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا [2:151]
لَا تُبْطِلُوا صِدْقَتَكُمْ [2:264]	فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ [2:22]
كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ [2:264]	إِنَّكَ كُنتَ بِنَا بَصِيرًا [20:35]
فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ [2:264]	لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ [2:134]
وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا [2:259]	لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا [2:32]
أَنِّي يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا [2:259]	فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ [2:102]
فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ [2:259]	وَالَّذِينَ أَعْتَدُوا مِنْكُمْ فِي السَّبْتِ [2:65]
الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ [2:258]	رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ [2:127]
قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ [2:258]	لَا تُخَفِّفْ عَنْهُمْ الْعَذَابَ وَلَا هُمْ يُنْظَرُونَ [2:162]
فَأَتَتْ أَكْلَهَا ضِعْفَيْنِ [2:265]	وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا [2:286]
وَتَثْبِيثًا مِّنْ أَنْفُسِهِمْ [2:265]	وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا [7:189]
أَيُّودُ أَحَدُكُمْ [2:266]	وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ [2:4]
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ [2:266]	

Exercise

1. Mark *Ism Dameer Majroor Muttasil* in the following verses:

- رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا [2:129] ▪ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا [2:17]
- وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ [2:186] ▪ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَّهُمْ فِي ظُلُمَاتٍ [2:17]
- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ [26:164] ▪ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ [2:21]
- وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ [2:152] ▪ فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ [2:24]
- فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا [2:36] ▪ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ [2:27]

2. Write out the declension table for *Ism Dameer Majroor Muttasil*:

وَزَوْجِهِ الَّذِينَ آ رَبَّنَا تَق لَا تُخَفِّفْ [2:162] وَأَعْفُ وَجَعَلَ وَالَّذِينَ	وَاحِد	تَشْيِيع	جَمْع
غَائِب	مُذَكَّر		
	مُؤَنَّث		
حَاضِر	مُذَكَّر		
	مُؤَنَّث		
مُتَكَلِّم	مُذَكَّر		
	مُؤَنَّث		

3. Find five *Dameer Majroor Muttasil* in verses 38 to 40 of *Surah Baqarah* and identify what noun they are being used in place of. Write the noun.

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-
-
-

Dameer Summary

مرفوع منفصل: Detached, a word on its own.

مرفوع متصل: Hidden/attached to a verb of past/future tense.

مرفوع متصل: Attached to متصل

إِيَّايَا : منصوب بمنفصل

حرف جرّ: Attached to مجرور

Attached to اس

[illegible]

Ism Dameer Worksheet

Instructions: You are expected to attempt this sheet entirely and independently. Feel free to refer to your notes.

1. What is meant by 'Ism Dameer'?

2. What is the difference between Ism Dameer Mutasil and Ism Dameer Munfasil?

3. Briefly define the following:

1- Ism Dameer Mansoob Mutasil-

2- Ism Dameer Majroor Mutasil-

3- Ism Dameer Marfu' Munfasil-

4. Mark and Identify the Dameer:

رَبُّكُمْ

عَنْكُمْ

أَعْمَالُهُمْ

هُنَّ

لَهُ

قَوْمِي

جِهَادِهِ

لِي

أَنْتُمْ

نَزَّلْنَا

ضَرَبْتُ

نَفْسِي

عَلَيْهِ

بَكُمْ

إِلَيْنَا	أَيُّكُمْ
زَعَمْتُمْ	كَذَّبُوكُمْ
عَصَيْتَ	أَنْبَتْنَا
نَفْسِكَ	وَجْهَهُ
إِيَّانَا	رَبُّكُمْ
أَهْلَكْنَاهَا	أَلْوَانُهُ
ظَلَمَهُمْ	أَوْزَارَهُمْ
أَنْتَ	جَاءَهُمْ
كَفَرُوا	يُضِلُّونَهُمْ
أَعْنَقَهُمْ	إِيَّاهُمْ
عَنْكُمْ	بَنِيَانَهُمْ
يُخْزِيهِمْ	مَتَّعَهُمْ

5. Mark the Dameer in the following words and also give their wazan "structure".

ظَلَمُونَا
رَزَقْتَهُمْ
خَلَقْنَاكُمْ
زَعَمْتُمْ
وَجَدُّوْهَا
قَبَضْتُ
عَصَيْتَ

5. Which nouns have the underlined *Damair* been used for in the following verse?

﴿إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

4: Ism (اسم) > Ilm-ul-Ishtiqaaq (علم الاشتقاق)

Ishtiqaaq is from (شَقَّ) which means to break apart. *Ishtiqaaq* means to branch out.

Ilm ul Ishtiqaaq is the science of deriving different words on certain word structures from the *masdar*/ the stem word.

There are three parts to this science:

The Root – The Stem – The Derivative

اسماء/افعال مشتقة – مصادر – مادّه

1. The Root

The root letters are the original letters of a word. Most Arabic words have three letter roots which always maintain their order. The root letters provide the basic lexical meaning of the word and are joined along with other letters to form different words which give related meanings.

For example:

ع ل م = عِلْم

ن ص ر = نَصْر

ح س ب = حِسَاب

2. The Stem/Masdar

The stem is the main noun that sprouts from the root letters. It is the name of an action that makes no reference to time. From one set of root letters many different *masdar* can come. Each *masdar* gives a unique meaning that may be similar to or relate to other *masadir* of the same root in meaning.

For example:

ع ل م = عَلِمَ : To know

= عَلَّمَ : sign

ح س ب = حِسَابٌ : To take account

= حُسْبَانٌ : To assume

Note: *Masdar* is an اسم and not a فعل because it does not make any reference to time. It is the name of the action. It will always have the sign of a noun in its مفرد form – i.e., a *tanween* at the end or *laam tareef* at the beginning.

3. اسماء/افعال مشتقة – The derivatives

The derivatives are words that are derived on certain word structures from one *masdar*. These derivatives can be افعال (verbs, making reference to time) and اسماء (nouns).

For example:

ن ص ر	
نَصَرَ	
/ \	
افعال مشتقة	اسماء مشتقة
نَصَرَ	ناصرٌ
نَصَرُوا	نَصِيرٌ
نُصِرَتْ	مَنْصُورٌ

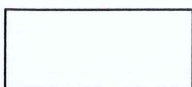
Note: There are some words in the Arabic language from which no derivatives are derived. Such nouns are called اسم جامد. جَمَدَ means to freeze; such nouns are frozen.

For example:

رَجُلٌ - إِبْرَاهِيمُ - بُهْتَانٌ
بَثْرٌ - بَرَزَخٌ

Exercise

fill in the following diagrams with derivatives of your choice:



4: Ism (اسم) > Ilm-ul-Ishtiqaaq (علم الإشتقاق) > Derived Nouns (اسماء مشتقة)

اسماء مشتقة are nouns derived on certain word structures from a *masdar*. They are of various types:

1. اسم فاعل – Active Participle
2. اسم مفعول – Passive Participle
3. اسم ظرف – Noun of Place/Time
4. اسم آلة – Noun of Instrument
5. اسم صفة – Noun of Attribute
6. اسم تفضيل – Elative Form
7. اسم مبالغة – Emphatic and Hyperbolized Form

Word Structures

All derived nouns and verbs are on certain word structures. These structures give shape to the root meaning and each structure has certain characteristics.

To know the structure of a word it is important to identify:

- فاء كلمة : the first letter of the set of root letters
- عين كلمة : the second letter of the set of root letters
- لام كلمة : the third letter of the set of root letters

فَعَلَ – he did

نَصَرَ – he helped

ف is the فاء كلمة

ع is the عين كلمة

ل is the لام كلمة

In the word structure it is important to place the root letters at the right place and keep the *harakaat* as they are. Following are the examples of words on the structure of فَعَلَ

ظَلَمَ

قَتَلَ

صَدَقَ

لَعَنَ

Exercise

Write the word structures of the following words and their translations:

Word	Structure	Translation	Word	Structure	Translation
رَجَعَ			يَعْلَمُ		
خَرَجَ			يَلْعَنُ		
كَتَبَ			يَحْسَبُ		
تَرَكَ			يَسْأَلُ		
عَلِمَ			نَاصِرٌ		
سَلِمَ			كَاذِبٌ		
نَسِيَ			كَافِرٌ		
رَضِيَ			مُؤْمِنٌ		
أَنْزَلَ			مُحْسِنٌ		
أَمْسَكَ			مُسْلِمٌ		
أَقْبَلَ			مَشْرِقٌ		
أَنْفَقَ			مَغْرِبٌ		
عَلِمَ			مَنْزَلٌ		
خَبِرَ			جَعَلْتُمْ		
حَكِيمٌ			تَرَكْتُمْ		
حَفِظَ			حَكَمْتُمْ		
يَنْصُرُ			أَحْسَنُ		
يَقْتُلُ			أَكْبَرُ		
يَكْفُرُ			أَقْسَطُ		

4: Ism (اسم) > Ilm-ul-Ishtiqaaq (علم الإشتقاق) > Active Participle (اسم فاعِل)

Ism Faa'il is the *Ism Mushtaq* that is the doer of the *Fe'l*.

ظالم : one who does the action of ظلم

كاذب : one who says كذب

صادق : one who says صدق

Ism Faa'il has many structures. The primary structure is:

فاعِل

Examples from the Quran:

إِنْ كُنْتُمْ صَادِقِينَ [2:31]

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ [2:153]

لَنُهْلِكَنَّ الظَّالِمِينَ [14:13]

مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ [10:27]

وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا [11:29]

Other word structures of اسم فاعِل are:

Structure	Example
مُفْعِلٌ	وَمَا هُمْ بِمُؤْمِنِينَ [2:8]
مُفَاعِلٌ	رَأَيْتَ الْمُنَافِقِينَ [4:61]
مُفَعِّلٌ	وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ [3:50]
مُتَفَعِّلٌ	إِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ مَتَوَفَّيَكَ [3:55]
مُتَفَاعِلٌ	فَمَنْ أَضْطَرُّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ [5:4]
مُفْتَعِّلٌ	فَلَا تَكُن مِّنَ الْكَاذِبِينَ [3:60]
مُنْفَعِلٌ	قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ [7:125]
مُسْتَفَعِّلٌ	وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَتُنَا وَلَّىٰ مُسْتَكْبِرًا [31:7]

Following is the declension table of the different forms of *Ism Faa'il*:

مُذَكَّر	وَاحِد	تَشْبِيه	جَمْع
فَاعِل	فَاعِلَانِ / فَاعِلَيْنِ	فَاعِلُونَ / فَاعِلِينَ	فَاعِلُونَ / فَاعِلِينَ
مُؤَنَّث	فَاعِلَةٌ	فَاعِلَتَانِ / فَاعِلَتَيْنِ	فَاعِلَات

Note: *Ism Faa'il* is different from *Ism Marfoo'*. A *Marfoo'* *Ism* is a *Faa'il* in the context, carrying a *dammah* at the end, regardless of its word structure.

For example:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ [2:109]

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ [2:101]

قُلْ إِن كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ [2:94]

Ism Faa'il is the word that is on the structure of *فَاعِل* regardless of its *Iraab*.

For example:

لَيْسَ بِخَارِجٍ مِّنْهَا [6:122]

وَمَا رَبُّكَ بِغَفِلٍ عَمَّا يَعْمَلُونَ [6:132]

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا [6:139]

إِن كُنْتُمْ صَادِقِينَ [2:94]

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى [2:164]

Exercise

1. Make *Ism Faa'il* from the following *Masdar*:

Masdar	Ism Faa'il	Masdar	Ism Faa'il	Masdar	Ism Faa'il	Masdar	Ism Faa'il
طَلَبٌ		قَتْلٌ		لَعْنَةٌ		صَلَاحٌ	
نَسَخٌ		كَتَبٌ		شِعْرٌ		خَلْقٌ	
أَخَذٌ		كُفْرٌ		مَكْرٌ		جَعْلٌ	
حُكْمٌ		نَصْرٌ		عِبَادَةٌ		قَوْلٌ	
عِلْمٌ		سَجْدَةٌ		قُنُوتٌ		رُكُوعٌ	

2. Fill the table with an اسم فاعل of your choice:

مُذَكَّرٌ	وَاحِدٌ	تَشْيِيعٌ	جَمْعٌ
مُؤَنَّثٌ			

3. Find five examples of اسم فاعل from the Quran and write its reference.

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-
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4: Ism (اسم) > Ilm-ul-Ishtiqaaq (علم الإشتقاق) > Passive Participle (اسم مفعول)

Ism Maf'ool is the *Ism Mushtaq* which receives the action of the doer.

مظلوم : one on whom ظلم is done.

مقتول : one who is murdered.

مفتوح : that which is opened.

Ism Faa'il has many structures. The primary structure is:

مفعول

Examples from the Quran

وَالْبَحْرِ الْمَسْجُورِ [52:6]

فِي رَقٍّ مَّنْشُورٍ [53:3]

إِنَّ الْعَهْدَ كَانَ مَسْئُولًا [17:34]

وَكُتِبَ مَسْطُورٍ [52:2]

لَا جَعَلْنَاكَ مِنَ الْمَسْجُونِينَ [26:29]

Other word structures of اسم مفعول are:

Structure	Example
مُفْعَلٌ	وَيَنْهَوْنَ عَنِ الْمُنْكَرِ [3:114]
مُفَاعَلٌ	سَجَدَ فِي الْأَرْضِ مُرْغَمًا [4:100]
مُفَعَّلٌ	أَنَّهُ مُنْزَلٌ مِّن رَّبِّكَ بِالْحَقِّ [6:114]
مُتَفَعَّلٌ	وَعَمَلًا مُّتَقَبَّلًا [Mishkat]
مُتَفَاعَلٌ	
مُفْتَعَلٌ	وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌّ [54:53]
مُسْتَفَعَّلٌ	وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ [4:75]

Following is the declension table of the different forms of *Ism Mafool*:

مُذَكَّر	وَاحِد	تَشْبِيه	جَمْع
مَفْعُول	مَفْعُولَانِ / مَفْعُولَيْنِ	مَفْعُولُونَ / مَفْعُولِينَ	مَفْعُولُونَ / مَفْعُولِينَ
مُؤَنَّث	مَفْعُولَةٌ	مَفْعُولَتَانِ / مَفْعُولَتَيْنِ	مَفْعُولَات

Note: *Ism Mafool* is different from *Ism Mansoob*.

A *Mansoob Ism* is a *Mafool* in the context, carrying a *fathah*, regardless of its structure.

For example:

نَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا [5:80]

نَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ [5:83]

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ [5:95]

Ism Mafool is the word that is on the structure of *Mafool* regardless of the *Irab* of the word.

For example:

يَوْمَ الْقِيَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ [28:42]

وَالْبَيْتِ الْمَعْمُورِ [52:4]

إِنَّهُ كَانَ مَنْصُورًا [17:33]

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَنًا [17:33]

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ [37:172]

Exercise

1. Make *Ism Maf'ool* from the following *masdar*:

Masdar	Ism Maf'ool	Masdar	Ism Maf'ool	Masdar	Ism Maf'ool	Masdar	Ism Maf'ool
طَلَبٌ		قَتْلٌ		لَعْنَةٌ		مُلْكٌ	
نَسَخٌ		كُتِبَ		عُرِفَ		خَلْقٌ	
أَخَذَ		سُئِلَ		سِجْنٌ		أَمْنٌ	
حُكْمٌ		نَصْرٌ		عِبَادَةٌ		شَهَادَةٌ	
عِلْمٌ		تَرَكَ		يُسْرٌ		سَطْرٌ	

2. Fill the table with an اسم مفعول of your choice:

جَمْعٌ	تَشْبِيهُ	وَاحِدٌ	
			مُذَكَّرٌ
			مُؤَنَّثٌ

3. Find five examples of اسم مفعول from the Quran and write its reference.

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4: Ism (اسم) > Noun of Place/Time (اسم ظرف)

Ism Dharf is the *Ism Mushtaq* that expresses the time (زمان) and /or place (مكان) where an action has taken place.

The place/time of sunrise (شروق) = مَشْرِق

The place/time of sunset (غروب) = مَغْرِب

The place/time that is promised (وعده) = مَوْعِد

The three primary structures of (اسم ظرف) are:

Structure	Examples
مَفْعِلٌ	إِنَّ مَوْعِدَهُمُ الصُّبْحُ [11: 81] وَكُنَّا فِي مَعْرِلٍ يَبْنِي أَرْكَبَ مَعَنَا [42: 11] قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ [2: 142] حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجْدَهَا [18: 90] إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا [5: 105]
مَفْعَلٌ	فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ [2: 198] قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ [60: 38] ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ [30: 53] وَضَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ [9: 118] قَالُوا وَمَا يَنْوِيلُنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا [36: 52]
مَفْعَلَةٌ	مَكْتَبَةٌ مَدْرَسَةٌ

Ism Dharf also has different inflected forms. Usually the plural is broken. For example:

Singular	Dual	Plural
مَغْرِب	مَغْرِبَيْن	مَغَارِب
مَدْرَسَة	مَدْرَسَتَيْن	مَدَارِس
مَسْجِد	مَسْجِدَيْن	مَسَاجِد
مَجْلِس	مَجْلِسَيْن	مَجَالِس
مَسْكَن		مَسَاكِن
مَقْبَرَة		مَقَابِر

إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ [58: 11]

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ [2: 187]

وَمَسْكِنَ طَيِّبَةً فِي جَنَّةٍ عَدْنٍ [11: 81]

حَتَّى زُرْتُمُ الْمَقَابِرَ [102: 2]

(مرغَم. Sing.)

وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا [4: 100]

Note: Sometimes the structures of *Ism Dharf* are shared by structures of other words. For example:

1. *Ism Maf'ool*: مُفْعَلٌ

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾ [23: 29]

لِيَدْخُلْنَهُمْ مُدْخَلًا يَرْضَوْنَهُ [22: 59]

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ [17: 80]

2. *Ism Masdar Meemi*: مَفْعَلَةٌ and others

أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ [90: 14]

أَوْ مَسْكِنًا ذَا مَثَرَةٍ [90: 16]

يَتِيمًا ذَا مَقْرَبَةٍ [90: 15]

3. Ism Aalah: مفعال:

مَثَلُ نُورِهِ، كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ [24: 35]

إِنَّ اللَّهَ لَا يُخَلِّفُ الْمِيعَادَ [3: 9]

Note: Other *Dharf* are not necessarily on these word structures, such are جامد.

1. *Dharf Zaman* (ظرف زمان) – tells the time

Word	Meaning	Word	Meaning	Word	Meaning	Word	Meaning
إِذَا	when	مَتَى	when	أَيَّانَ	when	أَمْسَ	yesterday
قَبْلُ	before	بَعْدُ	after	بُكْرَةً	morning	أَصِيلُ	evening
صَبَاحُ	morning	مَسَاءُ	evening	لَيْلُ	night	نَهَارُ	day
أَبَدُ	ever	دَهْرُ	time	قَرْنُ	century	عَامُ	year
سَنَةٌ	year	حَوْلُ	year	شَهْرُ	month	يَوْمُ	day
سَاعَةٌ	hour	عِشَاءُ	night	هُنَالِكَ	right then	أَنَّى	when

2. *Dharf Makan* (ظرف مكان) – tells the place

Word	Meaning	Word	Meaning	Word	Meaning	Word	Meaning
حَيْثُ	where	أَمَامَ	in front	خَلْفَ	behind	تَحْتَ	under
فَوْقَ	above	عِنْدَ	near	أَيْنَ	where	لَدَى	near
لَدُنْ	near	وَرَاءَ	behind	تِلْقَاءَ	towards	مَعَ	with
بَيْنَ	between	بَيْنَ يَدَيِ	in front of	يَمِينًا	right	شِمَالًا	left
هُنَالِكَ	right there	شَرْقًا	east	غَرْبًا	west	أَنَّى	where
حَوْلَ	around	قَبْلَ	before				

Exercise

1. Mark *Ism Dharf* in the following ayahs:

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ [97:5]

قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ [1:60]

الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ [3:154]

بَلْ لَهُمْ مَوْعِدٌ [18:58]

2. Find five *Ism Dharf* from the Quran. Write the structure, appropriate translation and the reference.

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3. Make *Ism Dharf* from the following words:

Word	Ism Dharf	Word	Ism Dharf	Word	Ism Dharf
طُلُوع		شَرَابٌ		وَعْدٌ	
ضُجُوع		كُون		لُجُوءٌ	
جلوس		دخول		أوي	
ثوى		وطأ		صير	
نُزُول		خُرُوج		قَوْلٌ	

4: Ism (اسم) > Noun of Instrument (اسم آلة)

Ism Aalah is the *Ism Mushtaq* that is a tool or a means of completing a task.

مِفْتَاح : The tool through which فَتْح is done: A key.

مِيزَان : The tool through which وَزَن is done: A scale.

مِصْبَاح : The tool through which light is obtained, صَبَح is done: A lamp.

There are four structures of (اسم آلة), 3 of which appear in the Quran:

Structure	Example
مِفْعَلٌ	مِغْرَج. Sing. [70:3] مِّنَ اللَّهِ ذِي الْمَعَارِجِ
	مِقْمَع. Sing. [22:21] وَهُمْ مَّقْمَعُ مِنْ حَدِيدٍ
مِفْعَالٌ	[11:84] وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ
	[24: 35] مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
	[32:5] فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ
فَاعِلٌ	[33:40] رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Inflection Table

Singular	Dual	Plural
مِفْعَلٌ	مِفْعَلَانِ	مَفَاعِلُ
مِفْعَلَةٌ	مِفْعَلَتَانِ	
مِفْعَالٌ	مِفْعَالَانِ	مَفَاعِيلُ

Examples from the Quran:

[11:84] وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

Note: Not all *Ism Aalah* are on these structures. For example:

سِكِّين : اسم جامد

The structure مِفْعَالٌ is also shared by *Ism Dharf*:

[24: 35] مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ

4: Ism (اسم) > Noun of Attribute (صفة)

Ism Sifah is the *Ism Mushtaq* that expresses a constant and established (i.e. proven) trait of a noun. *Ism Faa'il* is different from *Ism Sifah* in that it is temporary and unestablished. *عالم* is someone who has *علم*, but this *علم* could be partial and incomplete whereas *عليم* is one who has always had *علم* and has complete *علم* as well. This is why *عليم* is translated as “Always All Knowing”.

سارق is someone who steals, but this action of stealing is temporary.

In meaning, *Ism Sifah* is similar to an *Ism Fa'il* and/or is *Maf'ool*. For example:

Ism Fa'il: *رحيم* is one who does *رحم* - merciful.

Ism Maf'ool: *رجيم* - accursed, one on whom *رجم* is done.

رسول - messenger, the one on whom the action of sending is done.

Ism Sifah is also called *Sifah Mushabbahah* (مُشَبَّهَة) and it has many structures. Some of the most common ones are:

Structure	Examples
فَعِيلٌ	سَعِيدٌ - كَرِيمٌ - خَلِيلٌ - زَعِيمٌ - سَرِيعٌ - سَفِيهٌ بَصِيرٌ - رَفِيقٌ - سَقِيمٌ - خَصِيمٌ - بَشِيرٌ - نَذِيرٌ غَلِيظٌ - أَلِيمٌ - عَظِيمٌ
فُعُولٌ	غَفُورٌ - رَسُولٌ - ظُلُومٌ - هُلُوعٌ - جَهُولٌ - قَتُورٌ
فَعْلَانٌ	شَيْطَانٌ
فَاعِلٌ	صَادِقٌ - عَادِلٌ
فَعِلٌ	فَرِحٌ
فَعْلٌ	عَذَبٌ
فَعْلٌ	حَسَنٌ
فُعَالٌ	عُجَابٌ
فِعَالٌ	كَرَامٌ
فَعِيْلَةٌ	خَلِيفَةٌ - بَصِيرَةٌ
أَفْعَلٌ m. فَعْلَاءٌ f.	أَخْضَرٌ - أَصَمٌ - أَعْمَى - أَعْرَجٌ - أَبْكَمٌ - أَبْيَضٌ يَبْيِضَاءٌ - صَفْرَاءٌ

Exercise

1. Find five *Ism Sifah* from the Quran. Write their structure, appropriate translation and reference.

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2. Make *Ism Sifah* from the following words:

Word	Ism Dharf	Word	Ism Dharf	Word	Ism Dharf
قَدَرٌ		زَعَمَ		حَيَاةٌ	
لُطْفٌ		نَصَرَ		تَقْوَى	
خَبْرٌ		حَفَاوَةٌ		نَسِيَانٌ	
حِفْظٌ		شَقَاوَةٌ		زَكَاةٌ	
سَمْعٌ		نَدَاءٌ		سَوَاءٌ	

4: Ism (اسم) > Emphatic Form (اسم مُبالغة)

Ism Mubalagha is the *Ism Mushtaq* that is derived for the one who is known to do an action

1. excessively in quantity, and
2. extreme in quality.

It is a form of intensification (hyperbole).

For example:

غَفَّارٌ	One who forgives repeatedly (excessive in quantity) and forgives the greatest of sins (extreme in quality).
صِدِّيقٌ	One who always speaks the truth
حَمَّالَةٌ	One who carries great and heavy loads

Ism Mubalagha has many structures. The most common ones in the Quran are:

فَعَّالٌ	مَنَّاغٌ - مَشَاءٌ - هَمَّازٌ - أَفَّاكٌ - جَبَّارٌ - ظَلَّامٌ - قَهَّارٌ - صَبَّارٌ كَذَّابٌ - خَنَّاسٌ
فَعَّالَةٌ	نَزَّاعَةٌ - أَمَّارَةٌ - لَوَّاحَةٌ - حَمَّالَةٌ
فَعِيلٌ	صِدِّيقٌ - صِدِّيقَةٌ
فُعُولٌ	سُبُوحٌ - قُدُّوسٌ
فَعُولٌ	قَيُّومٌ

Some of the structures of *Ism Mubalagha* overlap with those of *Ism Sifah*. The usage determines if the word is *Ism Mubalagha* or *Sifah*. For example:

فَعِيلٌ	عَلِيمٌ
فُعُولٌ	صَبُورٌ - شَكُورٌ - ظُلُومٌ - جَهُولٌ - وَدُودٌ
فَعَّالٌ	نَجَّارٌ
فَعْلَانٌ	عَطْشَانٌ - غَضَبَانٌ - رَحْمَانٌ

Exercise

1. Find five *Ism Mubalaghah* from the Quran. Write their word structure, appropriate translation and reference.

تَوْبٌ	إِسْمٌ دَهْرِيٌّ	عَبْدٌ	إِسْمٌ دَهْرِيٌّ	كُفْرٌ	إِسْمٌ دَهْرِيٌّ
لَوْحٌ	إِسْمٌ دَهْرِيٌّ	أَوْهٌ	إِسْمٌ دَهْرِيٌّ	وَهْبٌ	إِسْمٌ دَهْرِيٌّ
خَلْقٌ	إِسْمٌ دَهْرِيٌّ	فَتْحٌ	إِسْمٌ دَهْرِيٌّ	رِزْقٌ	إِسْمٌ دَهْرِيٌّ
عِلْمٌ	إِسْمٌ دَهْرِيٌّ	سَمْعٌ	إِسْمٌ دَهْرِيٌّ	دَيْنٌ	إِسْمٌ دَهْرِيٌّ
فَقْرٌ	إِسْمٌ دَهْرِيٌّ	سِحْرٌ	إِسْمٌ دَهْرِيٌّ	مَنْ	إِسْمٌ دَهْرِيٌّ

4: Ism (اسم) > Elative Form (اسم تفضيل)

The *Ism Tafdeel* is the *Ism Mushtaq* that is used to show comparison between two things and to show the supremacy of one over the other. It is also used to show the highest level of something.

It is the *Ism Sifah* that shows one noun as superior and greater than the other in quality or trait. There is comparison in this and the objective is to reveal partial or complete supremacy/ imperative preference. For example:

أَعْلَمُ

Compared to others, He is the one who knows most.

There are two types of اسم تفضيل:

1. تفضيل بعض

The objective is to express partial preference of something over some others. In this, 'من' is used. For example:

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا [4:122]

أَنَا أَكْثَرُ مِنْكَ مَالًا [18:34]

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ [2:217]

وَإِنَّهُمْ أَكْبَرُ مِنْ نَفْعِهِمَا [2:219]

2. تفضيل كل - Superlative noun.

The objective in this is to show complete preference. In this, the *Ism Tafdeel* comes as a مضاف and there is no من following it. For example:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَنُّكُمْ [49:13]

وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ [29:41]

وَهُوَ أَرْحَمُ الرَّاحِمِينَ [12:64]

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ [95:8]

إِنَّا لَا حَدَى الْكَبِيرِ [74:35]

Structure: أَفْعَل

أَرْحَمَ ، أَعْلَى ، أَطَهَرَ ، أَقْسَطَ ، أَعْلَمَ ، أَكْرَمَ ، أَحَقَّ ، أَحْسَنَ ، أَفْضَلَ
أَسْفَلَ ، أَصْفَرَ ، أَسْرَعَ ، أَجْدَرَ ، أَقْرَبَ ، أَضْعَفَ ، أَنْكَرَ

Inflection table

Singular	Dual	Plural
أَفْعَل	أَفْعَلَانِ	أَفْعُلُونَ / أَفَاعِلُ
فُعْلَى	فُعْلَيَانِ / فُعْلَيْنِ	فُعْلَيَاتُ / فُعَلٌ

Structure	Example
أَفْعَل	أَحْسَنَ - أَكْبَرَ
أَفْعَلَانِ	
أَفْعُلُونَ	أَرَذَلُونَ - أَكْبَرُونَ - أَخْسَرُونَ
أَفَاعِلُ	أَرَاذِلُ - أَكَابِرُ
فُعْلَى	حُسْنَى - كُبْرَى - عُقْبَى - صُغْرَى - عُلْيَا
فُعْلَيَانِ	
فُعْلَيْنِ	حُسْنَيْنِ
فُعْلَيَاتُ	
فُعَلٌ	كُبُرٌ

Exercise

1. State whether the following are **تفضيل بعض** or **كل**? And write the structure of each.

[6:123] وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا

[6:152] وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ

[43:48] وَمَا نُرِيهِمْ مِّنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا

[44:16] يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ

[59:24] هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

[18:103] قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

[7:151] وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

[2:232] ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ

[2:282] ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا

[2:140] قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ

[3:139] وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ

[6:62] أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

[9:97] الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ

[2:237] وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ

2. Make *Ism Tafdeel* from the following words:

Word	Ism Tafdeel	Word	Ism Tafdeel	Word	Ism Tafdeel	Word	Ism Tafdeel
رَحْمَةٌ		قِسْطٌ		فَضْلٌ		صِدْقٌ	
عُلُوٌّ		عِلْمٌ		سُرْعَةٌ		ضُعْفٌ	
طَهَارَةٌ		حَقٌّ		قُرْبٌ		سَمْعٌ	
زَكَاةٌ		صُمٌّ		كِبَرٌ		بَصَرٌ	

3. Find five *Ism Tafdeel* from the Quran. Write the structure, appropriate translation and the reference. If applicable also write its masculine/feminine form.

■

■

■

■

■

Exercise

1. Identify the *Ism Mushtaq* in the following verses, and state which one it is.

[3:49] إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

[54:10] فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

[44:14] ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلِّمٌ مِّثْنُونٌ

[28:19] إِن تُرِيدُ إِلَّا أَن تَكُونَ جَبَّارًا فِي الْأَرْضِ

[28:24] رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

[8:42] إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ

[9:74] وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

[30:10] ثُمَّ كَانَ عَقِبَةَ الَّذِينَ أَسَاءُوا السُّوءَى

[4:142] وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالٍ

[4:145] إِنَّ الْأَنْفَاقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

[13:36] إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَقَابِ

[13:31] إِنَّ اللَّهَ لَا يَخْلِفُ الْمِيعَادَ

[7:143] وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي إِلَيْكَ

[6:71] كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُ أَصْحَابٌ يَدْعُونَهُ

Name _____
 Student No. _____
 Group _____
 Date _____

Al Huda Institute Canada
Taleem al Qur'an
 Diploma Course in Islamic Education

Arabic Grammar – ARG 116
Ilm-ul-Ishtiqaaq
 Time Allowed: 15 mins
 Total Marks: 10
 Marks Obtained: _____

1. Write the structure of any **five** of the following words and state what type of Ism Mushtaqq they are. [5]

Word	Structure	Type	Word	Structure	Type
سَمَاع			كَاتِب		
أَقْرَب			مِيزَان		
مَخْلُوق			مَنْزِل		

Solve any two of the following questions:

2. Write the structure of the following words: [2.5]

Word	مِرْفَقًا	مُبَارَكَة	كِرَام	ظَمْثَان	نَذِير
Structure					

3. Make the following Asmaa Mushtaqqah from the masdar 'ظَلَمَ'. [2.5]

فَاعِل	
مَفْعُول	
صِفَة	
مُبَالِغَة	
تَفْضِيل	

4. Mark **five** Ism Mushtaqq in the following verses: [2.5]

يَتَأَيُّهَا النَّاسُ ضَرْبٌ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ تَخْلُقُوا ذُبَابًا وَلَوْ
 اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٦﴾ مَا قَدَرُوا اللَّهَ
 حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٧﴾

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا
 كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ
 نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٨٠﴾

5: Phrases (مرکبات) Introduction

Murakkab literally means a composition of two or more things. It is used for something that is assembled. *Murakkab* refers to a composition of words that together carry a meaning, because of a relationship between them.

For example:

الْحَمْدُ لِلَّهِ

ل + الله = لله for Allah

both together give the meaning of "Allah owns, deserves."

الْحَمْدُ لِلَّهِ

all together give the meaning that "Allah deserves all praise."

From the above examples it is clear that there are two types of (مُرَكَّب) combinations.

1. *Naqis* (ناقص): incomplete.

Such composition of words that give incomplete meaning. For example:

لِلَّهِ - for Allah/Allah owns/ deserves

The question arises, What is for Allah? Similarly:

السَّمَوَاتِ وَالْأَرْضِ [29:61] What about the heavens and the earth?

ءَايَاتٍ بَيِّنَاتٍ [58:5] What about clear verses?

Such compositions are called مُرَكَّب: phrases or compound words. There are five types of مُرَكَّب نَاقِص

1. مُرَكَّب تَوْصِيفِي Descriptive phrase
2. مُرَكَّب اِشَارِي Demonstrative phrase
3. مُرَكَّب اِضَافِي - Possessive phrase
4. مُرَكَّب جَارِي -
5. مُرَكَّب عَطْفِي - Conjunctions.

2. *Taam* (تام): Complete.

Such composition of words that gives complete meaning. For example:

الْحَمْدُ لِلَّهِ [1:2] All praise is for Allah

خَلَقَ السَّمَوَاتِ وَالْأَرْضِ [29:61] He created the heavens and the earth.

أَنْزَلْنَا ءَايَاتٍ بَيِّنَاتٍ [58:5] He revealed clear verses.

Such compositions are called جُمْلَة: sentence. There are two types of جُمْلَة:

1. جُمْلَة اِسْمِيَّة Nominal sentence.
2. جُمْلَة فِعْلِيَّة Verbal sentence.

5:1 Phrases (مرکبات) > Descriptive Phrase (مُرکب توصیفی)

There are two parts to this مرکب:

1. The موصوف [Mausoof] The noun that is being described.
2. The صفة [Sifah] The noun that describes the موصوف.

For example:

ءَايَاتٌ بَيِّنَاتٌ [3:97]

In this مرکب, آيات (verses) is the موصوف that is being described and بينات (clear ones) is its صفة that describes what type of verses they are: verses that are clear.

مَوْصُوف	صِفَة	مَوْصُوف	صِفَة
اجراً	عظيماً	الشَّيْطَانِ	الرَّجِيمِ
عذاباً	اليَمِّ	القَوْمِ	الظَّالِمِينَ
سُلْطَاناً	مُبِيناً	الكِتَابِ	الْمُنِيرِ
ضَلَالاً	بَعِيداً	الْفَوْزِ	الْعَظِيمِ
نَصِيحاً	مَفْرُوضاً	سُرُّر	مَرْفُوعَةً
أَجَلٍ	مُسَمًّى	شَجَرَةٍ	مُبَارَكَةٍ
هُدًى	مُسْتَقِيمٍ	كَلِمَةٍ	طَيِّبَةٍ

In المركب توصيفي the Sifah and Mausooof are both the same in their:

1. Gender [مذكر، مؤنث]
2. Quantity [واحد، تنية، جمع]
3. I'rab [مرفوع، منصوب، مجرور]
4. Wus'ah [معرفة، نكرة]

Note: For a broken plural Mausooof, the Sifah will always be singular and feminine. For example:

الْأَسْمَاءُ الْحُسْنَى [7:180]

Also, words that cannot take the end harakah of the mausoof / sifah remain as they are. Their I'raab is recognized by the I'raab of the other word. For example:

أَجَلٍ مُّسَمًّى [11:3]

الْأَسْمَاءُ الْحُسْنَى [7:180]

Exercise

1. State if the following are مركب توصيفى:

ضَلَّالٍ مُبِينٍ [3:164]

الْفَضْلُ الْعَظِيمِ [2:105]

خَوَّانًا أَثِيمًا [4:107]

بِهَذَا الْحَدِيثِ [3:119]

عَذَابٌ عَظِيمٌ [2: 7]

رَبِّ الْعَالَمِينَ [1:2]

مَثْوًى الظَّالِمِينَ [3:151]

2. Put the correct *I'rab* on the *Sifah* and *Mausoof*.

الْحُسْرَانُ الْمُبِينُ	الْفَوْزُ الْكَبِيرُ	الْبَيْتَ الْحَرَامَ
فَرِهْنِ مَقْبُوضَةٌ	الْأَنْفُسَ الْمُطْمَئِنَّةُ	عَذَابًا مُهِينًا
نَذِيرٌ مُبِينٌ	عَذَابٌ عَظِيمٌ	كِتَابٌ كَرِيمٌ

3. Find five مركب توصيفى from ayahs 13 to 21 of *Surah Nisa*.

-
-
-
-
-

5:2 Phrases (مرکبات) > Demonstrative Phrase (مُرکب إشاری)

Murakkab Ishariy مرکب اشاری is a composition of:

1. إسم إشارة [*Ism Ishaarah*]
2. إسم مُعرّف بِالام [*Ism Mu'arraf Bil Laam*] The *Musharun Ilayh* that follows the *Ism Ishaarah* and is pointed at by the *Ism Ishaarah*. For example:

هَذَا الْكِتَابُ

Ism Ishaarah Qareeb (اسم إشارة قريب):

وَاحِد	تَشْبِيْه	جَمْع
مُذَكَّر	هَذَا / هَذَيْنِ	هَؤُلَاءِ
مُؤَنَّث	هَئَاتَانِ / هَاتَيْنِ	هَؤُلَاءِ

Ism Ishaarah Ba'eed (اسم إشارة بعيد):

وَاحِد	تَشْبِيْه	جَمْع
مُذَكَّر	ذَلِكَ / ذَيْنِكَ	أُولَئِكَ
مُؤَنَّث	تِلْكَ / تَيْنِكَ	أُولَئِكَ

More examples:

هَؤُلَاءِ الْقَوْمِ

تِلْكَ الرُّسُلُ

هَذَا الْبَلَدُ

هَذِهِ الْقَرْيَةُ

أُولَئِكَ الْأَحْزَابُ

ذَلِكَ الْكِتَابُ

Note:

1. In *Murakkab Ishariy* the *Ism Ishaarah* and *Musharun Ilayh* are both the same in their gender and quantity.
2. For a broken plural *Musharun Ilayh* the *Ism Ishaarah* should be singular feminine.
For example:
3. The *Musharun Ilayh* is always *Mu'arraf Bil Laam*. If the *Ism* followed by an *Ism Ishaarah* is *nakirah*, then the *Ism Ishaarah* and *Ism* make up a *Jumlah*. For example:

Murakkab Ishaariy (phrase)

هَذَا الْكِتَابُ

This is **the** book...

Jumlah (complete sentence)

هَذَا كِتَابٌ

This is **a** book.

Exercise

1. State if the following are مركب اشارى:

▪ هَذَا لَسَجِرَانِ [20:63]

▪ وَهَذَا النَّبِيُّ [3:68]

▪ إِحْدَى أَبْنَتَيَّ هَتَيْنِ [28:27]

▪ وَتِلْكَ الْأَيَّامُ [3:140]

▪ هَتُولَاءِ مُتَبَرِّئُونَ [7:139]

▪ وَذَلِكَ الْفَوْزُ الْعَظِيمُ [4:13]

▪ هَذَا الْغُرَابِ [5:31]

▪ هَذَا يَوْمٌ [5:119]

2. Match the following with the appropriate *Ism Ishaarah*:

الشَّجَرَةُ	ذَلِكَ
الْفَضْلُ	هَذِهِ
الْقُرَّاءُ	تِلْكَ
الْحَيَوَةُ الدُّنْيَا	تِلْكَمَا
الْجَنَّةُ	هَذَا

3. Find three مركب اشارى from the Quran with their references.

▪

▪

▪

5:3 Phrases (مرکبات) > Murakkab Jaariy (مُرَكَّب جَارِي)

Murakkab Jaariy is a composition of:

1. حَرْفُ جَرٍّ [Harf Jarr]
2. إِسْمٌ مَجْرُورٌ [Ism Majroor]

For example:

عَنْ شَيْءٍ

لِلَّهِ

بِالْحَقِّ

What is a Harf Jarr?

A Harf Jarr is a harf that gives a jarr to the noun that follows it. It makes a noun following it Majroor.

- The (واحد) gets a kasrah (ـِ)

فِي + اللَّهُ = فِي اللَّهِ

- The (ان) of the (ثَنِيَّة) changes into (ين)

بِ + الْوَالِدَانِ = بِالْوَالِدَيْنِ

- The (ون) of the (جَمْع) changes into (ين).

عَلَى + الْمُؤْمِنُونَ = عَلَى الْمُؤْمِنِينَ

For some pronouns it converts the dammah (ـُ) on the first letter into a kasrah (ـِ).

بِ + هُ = بِهِ

فِي + هُمَا = فِيهِمَا

عَلَى + هُنَّ = عَلَيْهِنَّ

There are 17 huroof jarr in Arabic. All of them are composed in this Arabic verse of poetry:

بَاؤُ تَاؤُ كَافُ وَلَاؤُ وَاؤُ مُنْذُ مُذْ خَلَا
رُبُّ حَاشَا مِنْ عَدَا فِي عَنْ عَلَى حَتَّى إِلَى

Only these appear in the Quran:

for	لِ x 3000+	in	فِي x 1500+	from	عَنْ x 400+	by!	تَ
from	مِنْ x 3000+	upon	عَلَى x 1400+	like	كَ x 200+	by!	وُ
with	بِ x 2000+	to	إِلَى x 700+	until	حَتَّى x 140+		

What is an Ism Majroor?

It is the Ism that follows the harf jarr and carries a harf jarr at the end. For example:

تَاللَّهِ

مِنْ الْحَيَوَةِ

كَالْأَنْعَامِ

Exercise

- Find 10 مرکب جاری from the Quran. Also write their references and the appropriate translations. Underline the affect of the *harf jarr* on the *majroor* as well:

For example:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَءُوا الْقُرْآنَ أَجْرًا﴾ (2:175)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَءُوا الْقُرْآنَ أَجْرًا﴾

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Note:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَءُوا الْقُرْآنَ أَجْرًا﴾ (2:175)

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What is the Harf Jarr?

Harf Jarr means to join or couple together. In grammar it refers to the coordinating conjunction. The harf al connects words as well as sentences and passages together.

Word: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَءُوا الْقُرْآنَ أَجْرًا﴾ (2:175)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَءُوا الْقُرْآنَ أَجْرًا﴾ (2:175)

Sentences:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَءُوا الْقُرْآنَ أَجْرًا﴾ (2:175)

5:4 Phrases (مرکبات) > Conjunctive Phrase (مركب عطفي)

There are three parts to this *Murakkab*:

1. **مَعْطُوف عَلَيْهِ** [*Ma'toof alayh*] The word with which the conjunctive relationship is being established.
2. **حَرْفُ عَطْفٍ** [*Harf Atf*] The word that coordinates between the words that precede and follow it and couples them together, while establishing a conjunctive relationship between them.
3. **مَعْطُوف** [*Ma'toof*] The word that is being coordinated with the *Ma'toof alayh* by the *Harf Atf*.

If a noun, its *I'raab* is always the same as that of the *Ma'toof alayh*. This means that the *ma'toof* is from the *tawaabi*, i.e. the follower of the previous word.

For example:

السَّمَوَاتِ وَ الْأَرْضِ [2:117]
مَعْطُوف عَلَيْهِ حَرْفُ عَطْفٍ مَعْطُوف

Note:

- The **مَعْطُوف** can be more than one. For example, in the following verse *al muslimeena* is the *ma'toof alayh* and there are 19 *ma'toofaat*:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا [2:83]

What is the *Harf Atf*?

Atf means to join or couple together. In grammar *Atf* refers to the coordinating conjunction. The *harf atf* connects words as well as sentences and passages together.

Words:

الْمَالُ وَالْبَنُونَ [18:46]

Sentences:

نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ [3:3]

There are 10 huroof atf:

1. وَ	and	Gives the meaning of [Ishtiraak] participation, but not sequence. This is the most common harf atf. خَوْفًا وَطَمَعًا [7:56]
2. ثُمَّ	then	Used for showing: 1. [Tarteeb bi muhlah] Sequence of events with a longer delay, 2. [Taraakhiy] Delay مَتَّعْ قَلِيلٌ ثُمَّ مَأْوَهُمْ جَهَنَّمُ [3:197]
3. لَا	not	Used for negating the rule [Hukm] governing the ma'tuf. Also, for specification of one or the other إِنِّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ [2:71] قَمَحْنَا الشَّعِيرَ لَا الْقَمْحَ We harvested wheat, not barley.
4. فَ	so	Gives the meaning of 1. [Tarteeb] Sequence, 2. [Ta'qeeb] Consequence, without a significant delay وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ [12:109]
5. أَمْ	or	This is for seeking determination and confirmation [Talabut ta'yeen] قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ [2:140]
6. أَوْ	or	Used for showing: 1. [Takhyeer] Choice, 2. [Shakk] Doubt قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا [17:50]
7. بَلْ	rather	Used for showing: 1. [Idraab] Uncertainty or Negation? بَلِ أَدْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا [27:66]
8. إِمَّا	either / or	Used for showing 1. [Ibhaam] Uncertainty, 2. [Tafseel] Detail, 3. [Takhyeer] Choice إِمَّا شَاكِرًا وَإِمَّا كَفُورًا [76:3]
9. لَكِنْ	but	Used for [Istidraak] Rectification ثُمَّ سَوَّكَ رَجُلًا ﴿٢٧﴾ لَكِنَّا هُوَ اللَّهُ رَبِّي [18:37, 38]
10. حَتَّى	until	Used for [Ghaayah] stating the extent, like thumma but with a lesser delay فَرَّ الْجُنُودُ حَتَّى الْقَائِدُ The armies fled, even the commander.

Q. Find three Murakkab atafiyy with the harf atf waw from the Quran.

-
-
-

5:5 Phrases (مرکبات) > Possessive Phrase (مرکب اضافی)

There are two parts to this *Murakkab*:

1. **مُضَاف** [*Mudaaf*] The dependant clause, the word that is being linked.
2. **مُضَاف إِلَيْهِ** [*Mudaaf Ilayh*] The principle clause, the word with which the relationship is being established.

نِسْبَة : الإضافة – possessive relationship. To associate one thing with another in a particular way.

For example:

الْقِيَامَة	يَوْمٌ
مُضَاف إِلَيْهِ	مُضَاف

Note:

1. *Murakkab Idaafi* is a combination of two nouns, between which there is a possessive relationship. The first noun is owned by or belongs to the second noun. In translation there is 'of' or 's'.

رَسُولُ اللَّهِ : Messenger of Allah / Allah's Messenger.

2. The *I'raab* of the *Mudaaf* changes according to its status in the sentence. It can come as a *marfoo'*, *mansoob* or *majroor*.

إِلَّا عَلَى رَبِّ الْعَالَمِينَ	رَبُّ الْعَالَمِينَ
لَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ	رِ الْمُسْرِفِينَ
يَا رَبَّنَا	رَبَّنَا

3. *Mudaaf* generally has a *khafeef I'raab*. It neither has *lam ta'reef*, nor *tanween*.

رَبُّ الْعَالَمِينَ
طَرَفَانِ + النَّهَارُ = طَرَفِي النَّهَارِ
بُنُونَ + عَادَم = بَنُو عَادَم

4. *Mudaaf Ilayh* is always *majroor*. It can have *lam ta'reef* as well as *tanween*.

رَبُّ الْعَالَمِينَ
صِيَامٌ + شَهْرَانِ = صِيَامُ شَهْرَيْنِ
رَبُّ الْمَشْرِقِ

5. The *Mudaaf Ilayh* can be a *majroor dameer* as well.

رَبَّنَا - عَصَايَ - أُمُكْ - قَوْلُنَا

Exercise

1. State if the following are **مركب اضافي** or not. If yes, mark the *mudaf* and *mudaf ilayh*.

خَيْرُ الرَّحِمِينَ

عِبَادِي

رَبُّ الْعَرْشِ الْكَرِيمِ

دِينِ اللَّهِ

وَالْيَوْمِ الْآخِرِ

عَذَابَهُمَا

رَبِّ الْعَالَمِينَ

هَيْبَةِ الظَّالِمِينَ

2. Find ten **مركب اضافي** from the Quran and give the reference, along with the appropriate translation

Final Exercise

State what kind of مُركَّب the following words are.

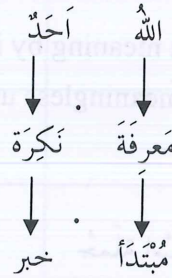
مُركَّب		مُركَّب	
	نِعْمَةُ اللَّهِ		سَبِيلِ اللَّهِ
	عِبَادُ الرَّحْمَنِ		الْمَالُ وَ الْبَنُونَ
	رُوحِي		النَّاقَةُ اللَّهِ
	ذَلِكَ الْكِتَابِ		نُورُ السَّمَاوَاتِ
	كَلِمَةً طَيِّبَةً		شُرَكَائِكُمْ
	دَارَ الْبَوَارِ		مِنَ الْجَنَّةِ
	الشَّمْسُ وَالْقَمَرُ		أَجْرَ الْمُحْسِنِينَ
	اللَّيْلِ وَ النَّهَارِ		الْإِثْمِ وَالْعُدْوَانِ
	لِلْمُؤْمِنِينَ		عَذَابٌ غَلِيظٌ
	كِتَابٌ مَّعْلُومٌ		لِيَوْمٍ
	كِتَابِ اللَّهِ		فِي الْأَرْضِ
	شِهَابٌ مُبِينٌ		عَنْ سَبِيلِهِ
	شَجَرَةٍ مُبَارَكَةٍ		فِي بُيُوتٍ
	عِلْمُ السَّاعَةِ		كَوْكَبٌ دُرِّيٌّ
	وَعَدَ اللَّهُ		يَوْمُ الْبَعْثِ
	فِي الْآخِرَةِ		لَهُمْ
	مَتَاعٌ قَلِيلٌ		مُحْيِي الْمَوْتَى

رفع	نصب	جر
واحد / جمع مكسر	واحد / جمع مكسر	(غير منصرف)
تنشئة	جمع مذكر سالم	جمع مؤنث سالم
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

The مُبتدأ and خبر are both in the state of رفع which is that they will both have a *dammah* or *dammah tanween* at the end.

⇒ The مُبتدأ:

- نُكْرَة is generally مَعْرِفَة whereas خبر is mostly نَكْرَة



- The مُبتدأ is always *marfoo'* and usually appears at the beginning of the sentence.
- The مُبتدأ is an اسم مَعْرِفَة, therefore it could be:
 - الله أَحَدٌ like اسم عِلْم
 - الصَّالِحَاتُ قَاتِلَاتٌ like اسم مُؤَرَّرَات
 - ذَلِكَ كِتَابٌ like اسم إِشَارَة
 - هُوَ خَيْرٌ like اسم ضَمِير
- The مُبتدأ can be a *mufrad* and also a *murakkab*. For e.g.,

- *Idaafiyy*: تَوَابُ اللَّهِ خَيْرٌ
- *Tawseefi*: الْحَيَوَة الدُّنْيَا لَعِبٌ
- *Atafiyy*: الْمَالُ وَالْبَنُونَ زِينَةٌ

- Sometimes the مُبتدأ can be brought after the Khabr, this is called مُبْتَدَأٌ مُؤَخَّرٌ

لِلرِّجَالِ نَصِيبٌ

⇒ The خبر

- The خبر is generally an *Ism Marfoo'* but sometimes it is a *fe'l*. الشَّمْسُ تَجْرِي

- The خبر generally comes after the مُبْتَدَأ in a sentence. When it precedes the مُبْتَدَأ then there is the meaning of *hasr*.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

- The خبر is generally an اسم نكرة

الصُّلْحُ خَيْرٌ

- Sometimes the خبر is مَعْرِفَةٌ

اللَّهُ الصَّمَدُ

In this case, either of the words can be made مُبْتَدَأ and the other one can be the خبر e.g.

'Allah is the Eternal Refuge', or 'The Eternal Refuge is Allah'

- If خبر is not صِفَةٌ then it can come as نَكِرَةٌ. eg. انا يُوسُفُ
- If خبر is صِفَةٌ and for some reason it is to be brought as مَعْرِفَةٌ, then between مُبْتَدَأ and خبر we place a ضمير منفصل. eg. الضَّالِّمُونَ هُمُ الْكَافِرُونَ – The disbelievers are the wrongdoers. This way it creates the meaning of *hasr*. It limits the meaning and emphasizes on one aspect.
- The خبر corresponds with the جِنْس and عَدَد of مُبْتَدَأ.

- If مُبْتَدَأ is the broken plural of a non intelligible being (غير عاقل) then the خبر will be brought as singular feminine.

E.g. وَسَيِّعَةٌ الْمَسَاجِدُ The mosques are spacious

- The خبر can be a *mufrad* or a *murakkab*, for e.g.:

○ *Idaafiyy*: أُولَئِكَ أَصْحَابُ الْجَنَّةِ

○ *Tawseefi*: هَذَا صِرَاطٌ مُسْتَقِيمٌ

○ *Jaariyy*: الْحَمْدُ لِلَّهِ

- Sometimes the خبر is an entire sentence

- Sometimes one مُبْتَدَأ has several خبر

فَالصَّالِحَاتُ قَنِبَتْنَ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ

Exercise: Analyze the Sentences:

1. هَذَا ذِكْرٌ

(21:24)

2. ذَلِكَ يَوْمٌ

(11:103)

3. هَذَا نَذِيرٌ

(53:56)

مُرَكَّبٌ تَوْصِيفِي vs. جُمْلَةٌ اسْمِيَّةٌ ⇒

In مُرَكَّبٌ تَوْصِيفِي the صِفَةٌ and مَوْصُوفٌ must coordinate with each other in four aspects.

وُسْعَةٌ, عِدَدٌ, جِنْسٌ, إِغْرَابٌ

e.g. Painful punishment: عَذَابٌ أَلِيمٌ

We can make a مُرَكَّبٌ تَوْصِيفِي into a جُمْلَةٌ اسْمِيَّةٌ by making the مَوْصُوفٌ definite (مَعْرِفَةٌ) and changing صِفَةٌ to indefinite (نَكِيرَةٌ), then give both of them رَفْعٌ.

e.g. Punishment is painful: الْعَذَابُ أَلِيمٌ

Exercise: Make مُرَكَّبٌ تَوْصِيفِي from تَامٌ مُرَكَّبٌ

1. اللَّهُ الْغَفُورُ

2. الْعَذَابُ الشَّدِيدُ

3. الْآجِرُ الْعَظِيمُ

4. الْمَاءُ الطَّهَوْرُ

مُرَكَّبٌ إِشَارِي vs. جُمْلَةٌ اسْمِيَّةٌ ⇒

All of the اسم إشارة are مَعْرِفَةٌ But all are not in the state of رَفْعٌ.

مُرَكَّبٌ إِشَارِي is also composed of two ism: The اسم that is the demonstrative pronoun known as

مُشَارٌ إِلَيْهِ and the ism that is pointed to known as اسم الإشارة

- مُشَارٌ إِلَيْهِ is always *Mu'arraḥ bil laam* (made definite with al-)

eg. This book = هَذَا الْكِتَابُ

- When the ism after اسم الإشارة is نَكِيرَةٌ, then it will no longer be a مُرَكَّبٌ إِشَارِي. It will become جُمْلَةٌ اسْمِيَّةٌ

eg. This is a book = هَذَا كِتَابٌ

Exercise: Make تَامٌ مُرَكَّبٌ from مُرَكَّبٌ إِشَارِي, analyze the sentences and translate:

1. هَذَا الرَّجُلُ

2. هَذِهِ الشَّجَرَةُ
3. هَذَانِ السَّاحِرَانِ
4. هَذَا الصِّرَاطُ

Exercise: Analyze the sentences and translate them:

1. ذَلِكَ بُرْهَانَانِ
2. تِلْكَ قَرْيَةٌ
3. أُولَئِكَ ظَالِمَاتٌ

⇒ مركب تام : within a مركبات

مُبْتَدَأ is not always one word and خبر also is not always one word?

For example: 'Zayd is a great Scholar'.

Here we see that Zayd is the (مُبْتَدَأ), and its (خبر) is composed of two words "great scholar"

'Zayd's brother is righteous'.

Here, the (مُبْتَدَأ) is of two words "Zayd's brother" and its (خبر) is one word, "righteous".

'Zayd's brother is a righteous man'. Here, the (مُبْتَدَأ) is composed of two words and so is the (خبر).

Conclusion: Sentences are not always simple. They are not just composed of two words. They are a combination of many words interacting with each other and hence conveying a message.

Similarly in Arabic, sentences are composed of more than just two words. They are a combination of many words and phrases.

How do we arrange these words? Let's discuss.

We have discussed 5 phrases (مركب ناقص)

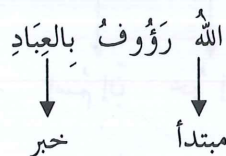
مركب إضافي، مركب توصيفي، مركب إشاري، مركب جاري، مركب عطفي

At times, these 5 مركبات get incorporated in one مركب تام.

For example:

(2:207) اللَّهُ رَؤُوفٌ بِالْعِبَادِ Allah is loving with the slaves/worshippers.

We see this particular ayah is composed of more than two words. Let's analyze it.



وَأَرْضُ اللَّهِ وَاسِعَةٌ [39:10]

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ [24:35]

بَلْ يَدَاهُ مَبْسُوطَتَانِ [5:64]

هَذَا بَيَانٌ لِلنَّاسِ [3:138]

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ [4:34]

وَنَحْنُ لَهُ عَبِيدُونَ [2:138]

اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ [42:15]

يَأَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ [35:15]

The Affect of Inna on a Nominal Sentence:

1. The particle **إِنَّ** is used at the beginning of a nominal sentence (جملة إسمية) for emphasis.

2. The noun after **إِنَّ** goes in the grammatical state of **نصب**

For example,

واجِبُ الأَدَبُ Good behavior is necessary.

إِنَّ الأَدَبَ واجبٌ Indeed, good behavior is necessary.

Inna signifies emphasis. It can be translated as "indeed, surely, no doubt, and verily".

3. When *inna* is introduced in a sentence, the subject of that sentence is no longer called a *mubtada*, it is rather called *ism of inna*. Similarly, the predicate of the sentence is also given a new name i.e. *khabar of inna*. For example:

إِنَّ الأَدَبَ واجبٌ
↓ ↓
إِسْمُ إِنَّ خَبَرُ إِنَّ

Exercise 1:

Analyze the sentences, and then rewrite the sentences with *inna*. If *inna* is already present then rewrite the sentences without *inna* on a separate piece of paper.

1. الشَّيْطَانُ عَدُوٌّ مُبِينٌ
2. الشِّرْكُ ضَلَلٌ مُبِينٌ
3. الشِّرْكُ ظُلْمٌ عَظِيمٌ
4. إِنَّ اللَّهَ مُحِيطٌ
5. الْقُرْآنُ كِتَابٌ مِّنِيرٌ

Exercise 2:

Find 5 ayahs from the Quran that begin with *inna*, and notice the grammatical state of the noun right after it. Write them down with reference.

5-2 Phrases (مرکب تام) > 2. Verbal Sentence (جُمْلَة فِعْلِيَّة)

(جُمْلَة فِعْلِيَّة) is a sentence that begins with a فعل . It constitutes:

1. Action: فعل
 2. Subject: فاعِل
 3. Object: مفعول
- For e.g.

[2: 251] وَقَتَلَ دَاوُدُ جَالُوتَ

[9: 18] يَعْمرُ مَسْجِدَ اللَّهِ

Properties:

1. The فاعِل in جُمْلَة فِعْلِيَّة is in the state of رفع, just as the مُبْتَدَأ in جُمْلَة اِسْمِيَّة is in the state of رفع.

In both sentences the مفعول is the noun from which the action is issued.

[29: 44] خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ

[27: 16] وَوَرِثَ سُلَيْمَنُ دَاوُدَ

2. In جُمْلَة فِعْلِيَّة, the مفعول usually comes after the فاعِل . The مفعول is the state of نصب.

[2: 251] وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

[2: 17] ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

[4: 125] وَاتَّبَعَ مَلَّةَ إِبْرَاهِيمَ حَنِيفًا

3. In a جُمْلَة فِعْلِيَّة, the فعل has to come before the فاعِل , if it comes after the فاعِل then the sentence will be جُمْلَة اِسْمِيَّة.

[4: 125] وَأَتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

[2: 133] قَالُوا نَعْبُدُ إِلَهَكَ

4. Sometimes, the مفعول comes before the فاعِل

[2: 124] وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ

[2: 133] إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ

5. واحد is فاعِل whether مؤنث or واحد مذكر that is فعل begins with جُمْلَةٌ فَعْلِيَّة always. جمع or تنثية.

وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١٣﴾ [9: 33]

وَلَمَّا رَأَى الْمُؤْمِنُونَ آلَ حَرْابٍ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ﴿٢٢﴾ [33: 22]

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ [23: 1]

6. If the فاعِل is جمع مَكْسَر or جمع غير عاقل then the فعل that is used for it is واحد مؤنث.

حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ﴿٢١٧﴾ [2: 217]

وَحَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ [20: 108]

Exercise

1. Analyze the following verses:

وَكَذَّبَ بِهِ قَوْمُكَ ﴿٦٦﴾ [6: 66]	﴿١٤﴾ قَالَتِ الْأَعْرَابُ ءَامَنَّا ﴿١٤﴾ [49: 14]
مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ ﴿١٢٥﴾ [4: 125]	﴿٣٠﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ
حَصِرَتْ صُدُورُهُمْ ﴿٩٠﴾ [4: 90]	إِذَا أَصَبْتَهُمْ مُصِيبَةٌ ﴿١٥٦﴾ [2: 156]
فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ [101: 6]	فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ ﴿٢٧٥﴾ [2: 275]
ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾ [22: 73]	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ ﴿١٢﴾ [50: 12]

2. Find five *Jumlah Fe'liyyah* from the Qur'an, mark the *fe'l*, *faa'il* and *maf'ool* and also write the reference.

5: Fe'l > An overview (فعل)

A *fe'l* (فعل) is a word that indicates an action being done with reference to time.

A *fe'l* (فعل) can be further classified into the following categories. The purpose of these categories is to identify the characteristics of a *fe'l* (فعل).

1. Time (زَمَان)
2. Presence of the subject
3. Need of the object
4. Huroof (حُرُوف)
5. Number of letters (تَعْدَادُ الْحُرُوف)

فَعَلَ	فَعَلْتُ
فَعَلْنَا	فَعَلْتُمْ
فَعَلُوا	فَعَلْتُمْ
فَعَلْتُ	فَعَلْتُمْ
فَعَلْنَا	فَعَلْتُمْ
فَعَلُوا	فَعَلْتُمْ

5-1: Fe'l > Time (زَمَان)

All verbs in Arabic make reference to time, meaning they indicate whether the action was done in the past, is being done in the present or will be done in the future. Therefore, **فِعْل** is of 3 types:

1. ماضى : Past tense
2. مضارع : Present or future tense
3. فعل أمر/هي : Imperative

1. ماضى

ماضى is from مَضَى (to pass away). *Maadi* (ماضى) therefore refers to those verbs that indicate an action being done in the past. For example:

دَخَلَ: He entered,

دَخَلُوا: They entered,

قَالَتْ: She said

A basic conjugation table of *Fe'l Maadi* is as follows:

جَمْع	تَشْيِة	وَاحِد		
فَعَلُوا	فَعَلَا	فَعَلَ	♂	غَائِب
فَعَلْنَ	فَعَلْنَا	فَعَلَتْ	♀	
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	♂	حَاضِر
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	♀	
فَعَلْنَا		فَعَلْتُ	♂ ♀	مُتَكَلِّم

2. مضارع

Mudaari (مضارع) verbs are those verbs that indicate an action being done in the present or the future. For example:

يَدْخُلُ: He enters/ will enter, يَدْخُلُونَ: They are entering/ will enter, تَقُولُ: She says/ will say

These verbs begin with **ن/ا/ت/ي**, which are not part of the root of the word.

Where 'ي' indicates 'he' (3rd person)

‘ت’ indicates ‘you/she’ (2nd person + 3rd person)

‘أ’ indicates ‘I’ (1st person)

‘ن’ indicates ‘we’ (1st person)

A basic conjugation table of Fe’l Mudaari’ is as follows:

وَاحِد	ثَنِيَّة	جَمْع		
يَفْعَلُ	يَفْعَلَانِ	يَفْعَلُونَ	♂	فَاعِلٌ
تَفْعَلُ	تَفْعَلَانِ	يَفْعَلْنَ	♀	
تَفْعَلُ	تَفْعَلَانِ	تَفْعَلُونَ	♂	فَاعِلَةٌ
تَفْعَلِينَ	تَفْعَلَانِ	تَفْعَلْنَ	♀	
أَفْعَلُ	نَفْعَلُ	نَفْعَلُ	♂ ♀	مُتَكَلِّمٌ

3. أَمْرٌ

A *fe’l amr* (فِعْلُ أَمْرٍ) is a verb that indicates an imperative. In this, the one addressed is ordered to do an action in the future or is prohibited from doing an action. This is called فِعْلُ أَمْرٍ هِىَ. For example:

أَدْخُلْ: You enter!

قُلْ: You say!

لَا تُشْرِكُوا: You all do not do *shirk*!

These words generally begin with *hamzatul wasl* and always end with a *jazm*.

A basic conjugation table of *Fe’l Amr* is as follows:

وَاحِد	ثَنِيَّة	جَمْع	
أَفْعَلْ	أَفْعَلَا	أَفْعَلُوا	♂
أَفْعَلِي	أَفْعَلَا	أَفْعَلْنَ	♀

Exercise

1. State what kind of verbs these افعال are:

Verb	Type	Verb	Type	Verb	Type
يَكْسِبُ		أَعْرَضَ		أَسْمَعُ	
إِصْبِرْ		تَجْتَنِبُونَ		وَلَّى	
أَخَذَ		قَالَ		عَلَّمَ	
يَكْفُرُونَ		نَزَّلْنَا		يَرْجُونَ	
عَقَرُوا		تَرَكَ		يَكْسِبُونَ	
لَا تَأْكُلُوا		ءَاتَوْا		هَمَّتْ	
شَكَرَ		ءَامِنُوا		بَلَعْنَ	
يَتَّبِعُ		ءَامِنُوا		تَقُولُ	
لَعَنَ		فَضَّلَ		يَقُولُ	
يُحِبُّ		أَعْبُدُوا		أُنْعَمْتَ	
إِهْدِ		تَعَلَّمَ		كَفَرُوا	
ضَرَبَ		يُؤْمِنُونَ		نُؤْمِنُ	
أَنْزَلَ		نَقَصُ		أَقُولُ	
خَتَمَ		أَنْكِحُوا		أَشْكُرُ	
لَبِثَ		أَكْتُبَ		لَا تَقُولُوا	
لَا تُفْسِدُوا		أَرْسَلَ		لَا تَمْسُوها	
يَأْكُلُونَ		يَرْجِعُ		يُعِيبُهُمْ	
بَعَثْنَا		مَسَّ		لَا تَقْتُلُوا	
نَبَعَثُ		يَمْسَسُكَ		قَتَلَ	

5-2: Fe'l > Presence of the Subject

Every **فعل** has a pronoun in it. This means that the **فعل** does not only express an action being done with reference to time, but also as to who is doing the action, or on whom the action is being done. For example:

كَتَبَ : he wrote

The **فعل** of writing was done by "one, third-person male."

خُلِقُوا : they were created

The **فعل** of creating was done on "plural, third-person males."

With regards to the presence of the subject/doer of the action in the **فعل**, **فعل** are of two types:

1. مَعْرُوف

Ma'roof (مَعْرُوف) is from **عَرَفَ**: to know. So **مَعْرُوف** is the **فعل** in which the subject/doer is present or is known. The pronoun present is the one doing the action, the *dameer marfoo' muttasil*. This is the active form. For example:

حَرَّمَ : he made unlawful, تُبْدُونَ : you all reveal, يَفْتَرُونَ : they fabricate,

ضَرَبَتْ : she struck, أَقُلْ : I say, أَنْزَلْنَا : we sent down

A basic conjugation of *fe'l maadi ma'roof* is as follows:

جَمْع	تَشْيِة	وَاحِد		
فَعَلُوا	فَعَلَا	فَعَلَ	♂	غَائِبٌ
فَعَلْنَ	فَعَلْنَا	فَعَلَتْ	♀	
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	♂	حَاضِرٌ
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	♀	
فَعَلْنَا		فَعَلْتُ	♂ ♀	مُتَكَلِّمٌ

2. مَجْهُول

Majhool (مَجْهُول) is from **جَهَلَ**: ignorance. So **مَجْهُول** is the **فعل** whose subject/doer is unknown or is not mentioned in the verb. Instead of the subject the object is mentioned. The pronoun is that of the object/the one on whom the action is being done, the *dameer mansoob muttasil*. This is the passive form. For example:

أُخِذُوا: they were taken, ضُرِبَتْ: it was struck, حُرِّمَ: it was made unlawful,
 أُنْزِلَ: it was revealed, قِيلَ: it was said, يُرْجَعُونَ: they will be returned

A basic conjugation table of *fe'l maadi majhool* is as follows:

وَاحِد	تَشْبِيه	جَمْع		
فُعِلَ	فُعِلَا	فُعِلُوا	♂	فَاعِلٌ
فُعِلَتْ	فُعِلْتَا	فُعِلْنَ	♀	
فُعِلَتْ	فُعِلْتَمَا	فُعِلْتُمْ	♂	فَاعِلٌ
فُعِلَتْ	فُعِلْتَمَا	فُعِلْتُنَّ	♀	
فُعِلْتُ	فُعِلْنَا		♂ ♀	مُتَكَلِّمٌ

The مَجْهُول is mentioned in a sentence with the مَفْعُول. For example:

كُتِبَ عَلَيْكُمُ الصِّيَامُ [2:183]

خُلِقَ الْإِنْسَانُ ضَعِيفًا [4:28]

This مَفْعُول noun substitutes for the فاعل in the sentence and therefore comes with the sign of رَفْع whereas actually it is an object. Such a مَفْعُول noun is called نَائِبُ الْفَاعِل: The substitute of the doer
 More examples:

إِذَا زُلْزِلَتِ الْأَرْضُ [99:1]

وَقُضِيَ الْأَمْرُ [2: 210]

حُشِرَ لِسُلَيْمَانَ جُنُودُهُ [27:17]

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ [75:9]

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ [2: 61]

يُعْرِفُ الْمَجْرُمُونَ [55:41]

Question: Why is a *fe'l majhool*?

Exercise

1. State if the following words are **مَجْهُول** or **مَعْرُوف**. Also write the **فاعل** or the **مفعول** (ضمير) in front of them.

سُئِلَ	
يَرْحَمُ	
يَسْطُ	
سُطِحَتْ	
ظَلَمْنَا	
سَلَّ	
تَعْرِفُ	
كَذَّبَ	
لُعِنُوا	
أُنْزِلَ	
يُظْلَمُونَ	
يُؤْفَكُونَ	
تُحْشَرُونَ	
تَأْكُلُونَ	
تَحْمِلُونَ	
يُظْلَمُونَ	
كُتِبَ	
لَعَنَتْ	
يُنْفَخُ	
أُنْزَلَ	

5-3: Fe'l > Need of Object

A **فعل** is a word that describes an action that is being done. This action can have a subject that does the action and there may or not be an object on which the action is done. Therefore *fe'l* with regards to the need of an object is of two types:

1. لازم : Intransitive.

Verbs that only require a subject and not an object. For example:

He *died* on Friday

She is *sleeping*

قَامَ - كَرَّمَ - خَرَجَ - فَرِحَ - ضَحِكَ - نَزَلَ

He came down - He laughed - He was happy - He came out - He is honorable - He stood

Because *fe'l laazim* does not require an object, therefore it does not have a *majhool* form.

2. مُتَعَدِّي : Transitive.

Verbs that require an object. Without the mention of the object, the sentence is incomplete.

For example:

She *wrote* on the book

You *lifted* the bag

نَصَرَ - ضَرَبَ - قَتَلَ - جَعَلَ - سَمِعَ - أَخْرَجَ

He helped - He hit - He killed - He made - He heard - He took out

Some *fe'l muta'addi* require only one *maf'ool* and others require more than one. For example:

أُنْزِلَ = what? 1. Quran. On who? 2. On Prophet (saw)

Fe'l Muta'addi also has a *majhool* form.

Some verbs can be both *Laazim* and *Muta'addi* at the same time. For example:

صَدَّ: He stopped (himself) and stopped (others)

أَبَانَ: It was clear (in itself) and clarifies (others)

Exercise:

Find five examples from the Quran and state if they are *laazim* or *muta'addi*:

-
-
-
-
-

5-4: Fe'l > Huroof (حُرُوف)

With regards to *huroof*, *fe'l* are of 7 types. They are all composed in this verse of poetry:

صَحِيحٌ أَسْتُ وَ مِثَالٌ أَسْتُ وَ مُضَاعَفٌ
لَفِيفٌ وَ نَاقِصٌ وَ مَهْمُوزٌ وَ أَجُوفٌ

1. Saheeh (صَحِيح)

This is the *fe'l* that has no *huroof illah*, *hamza* or a letter that appears twice in the root letters, i.e., the *faa*, *'ain* and *laam kalimah*. Therefore the letters in these verbs are always there in the different forms of the verb and the verb is in its proper structure. For example:

ماضي	مضارع	أمر
عَلِمَ	يَعْلَمُ	اعْلَمْ
نَزَلَ	يُنْزِلُ	نَزِّلْ
بَارَكَ	يُبَارِكُ	بَارِكْ

2. Mithaal (مِثَال)

This is the *fe'l* in which a *harf illah* (ا- و- ي) falls only on the *faa kalimah*, i.e., the first of the root letters. For example:

وَعَدَ وَصَلَ يَسِرُّ يَمْنُ

Mithaal وادی is when the *faa kalimah* is a و and *Mithaal* يائ is when the *faa kalimah* is a ي

3. Mudaa'af (مُضَاعَف)

Literally it means that which is doubled. This is the *fe'l* in which two of the letters from the root letters are the same and therefore there is a *tashdeed*. For example:

مَدَّ ظَلَّ شَدَّ

The words are actually شَدَدَ, ظَلَّلَ, مَدَدَ

4. Lafeef (لَفِيف)

This *fe'l* is of two types:

a. Lafeef Maqroon (لَفِيف مَقْرُون)

That *fe'l* in which a *harf illah* falls on the *ayn* and *laam kalimah*. For example:

غَوَى - هَوَى

b. Lafeef Mafrooq (لَفِيف مَفْرُوق)

That *fe'l* in which *harf illah* falls on the *fa* and *laam kalimah*. For example:

وَقَى

5. Naaqis (نَاقِص)

That *fe'l* in which a *harf illah* falls on the *laam kalimah* only. For example:

نَهَى - شَرَى - قَلَى - قَضَى

دَعَا - عَلَا - رَبَا - تَلَا

Naaqis راوى is when the *laam kalimah* is ر and *Naaqis* ياءى is when the *laam kalimah* is ي

6. Mahmooz (مَهْمُوز)

That *fe'l* in which there is a *hamza*. This is of 3 types:

a. Mahmoozul faa (مَهْمُوزُ الْفَاءِ)

The *hamza* falls on the *faa kalimah*. For example:

أَمَرَ - أَكَلَ - أَذِنَ

b. Mahmoozul ayn (مَهْمُوزُ الْعَيْنِ)

The *hamza* falls on the *ayn kalimah*. For example:

سَأَلَ - دَابَّ

c. Mahmoozul laam (مَهْمُوزُ اللَّامِ)

The *hamza* falls on the *laam kalimah*. For example:

قَرَأَ - بَرَأَ - مَلَأَ

7. Ajwaf (أَجْوَف)

'*Jawf*' is the belly or the mid-most part of something. *Ajwaf* is the *fe'l* in which a *harf illah* falls on the *ayn kalimah*. For example:

قَالَ - نَالَ - نَامَ

Note: A word can at the same time be more than one of the above *Af'aal*. For example:

يُثْسِرُ: is *Mithaal yaa-ee* and *Mahmoozul 'ayn*

أَتَى: is *Naaqis yaa-ee* and *Mahmoozul faa*

أَمَرَ	مُضَارِع	مَاضِي	لَاحِظ
ارْزُقْ	يَرْزُقُ	رَزَقَ	صَحِيح
عِدْ	يَعِدُ	وَعَدَ	مِثَال
أَشْدُدْ	يَشْدُدُ	شَدَّ	مُضَاعَف
قِ	يَقِي	وَقَى	لَفِيف
أَدْعُ	يَدْعُو	دَعَا	نَاقِص
خُذْ	يَأْخُذُ	أَخَذَ	مَهْمُوز
قُلْ	يَقُولُ	قَالَ	أَجْوَف

Exercise

1. State whether the following فعل are مُعْتَلّ or صَحِيح:

Words	Type	Words	Type
يَعِدُّ		لَعِبَ	
عَلِمَ		بَقِيَ	
تَصِفُ		أَوْفُوا	
أَرْسَلْنَا		أَعْرِضْ	
زَيْنَ		ضَاقَ	
لَا تَعْتَوُوا		كَانُوا	
تَأْمُرُ		أَتَّقُوا	
نَشَاءُ		ءَاوَى	
أَصَابَ		يَصِلُونَ	
جَاءَ		تَخْشُونَ	
جَعَلْنَا		يَأْتِي	
أَمْطَرْنَا		نَصَرَ	
أَعْبُدُوا		أَعْجَبَتْ	
أَرَى		وَلَيْتُمْ	
أَخَافُ		يُتَوَبُّ	
ذَهَبَ		يَسْتَوْنَ	
يَعْمُرُ		يَهْدِي	
حَبِطَتْ		هَاجَرُوا	
جَعَلْتُمْ		يُيَسِّرُ	
جَاهَدَ		يُرِيدُونَ	

5-5: Fe'l > Number of *huroof* (تعداد الحروف)

Verbs in Arabic language are composed of:

1. The root letters
2. The letters that indicate the gender and quantity of the verb
3. The letters that indicate the tense and person
4. The letters that give additional meaning to the verb.

For example:

يَسْتَفْتِحُونَ: They seek victory

The root letters of this verb are ح ت ح

The ر at the end indicates that this verb is of masculine, plural

The ي at the beginning indicates that the verb is of *mudaari'*, third person

The س ت in the middle indicate that this verb has the characteristic of seeking

The above analysis tells us that verbs are of several types.

With regards to the number of root letters, verbs are:

1. *Thalaathi* (ثلاثي): Triliteral. Verbs with three letter roots. فَتَحَ
2. *Rubaai* (رباعي): Quadriliterals. Verbs with four letter roots. دَمَدَمَ

With regards to the additional *huroof*, verbs are:

1. *Mujarrad* (مجرد): The stripped verb. Verbs that only have their root letters, and no additional letters that give additional meaning to the verb. فَتَحَ
2. *Mazeed feeh* (مزيد فيه): The added or deflected verb. Verbs that along with their root letters have additional letters that give additional meaning to the verb. اسْتَفْتَحَ

The most common forms used in the Quran are:

1. *Thalaathi Mujarrad* (ثلاثي مجرد): Verbs that have three letter roots and no additional letters.

These are of six different forms / أبواب:

مَضَارِع	مَاضِي
يَسْمَعُ	سَمِعَ
يَحْسِبُ	حَسِبَ
يَكْرُمُ	كَرُمَ

مَضَارِع	مَاضِي
يَفْتَحُ	فَتَحَ
يَنْصُرُ	نَصَرَ
يَضْرِبُ	ضَرَبَ

2. *Thalaathi Mazeed Feeh* (ثلاثي مزيد فيه): Verbs that have three letter roots and additional letters. These are of twelve different forms / أبواب:

مَضَر	مُضَارِع	مَاضِي
إِفْعَال	يُفْعِلُ	أَفْعَلَ
تَفْعِيل	يُفَعِّلُ	فَعَّلَ
مُفَاعَلَة	يُفَاعِلُ	فَاعَلَ
تَفَعُّل	يَتَفَعَّلُ	تَفَعَّلَ
تَفَاعُل	يَتَفَاعَلُ	تَفَاعَلَ
إِفْتِعَال	يَفْتَعِلُ	إِفْتَعَلَ
إِنْفِعَال	يَنْفَعِلُ	إِنْفَعَلَ
إِسْتِفْعَال	يَسْتَفْعِلُ	إِسْتَفْعَلَ

Exercise

1. State whether the following **فِعْل** are **مُجَرَّد** or **ثَلَاثِي** or **مَزِيد فِيهِ** :

Words	Type	Words	Type
يَعِدُ		لَعِبَ	
عَلِمَ		بَقِيَ	
يَسْمَعُونَ		تَنَاصَرُونَ	
أَرْسَلْنَا		أَكْبَرُ	
يَسْتَبْشِرُونَ		ضَاقَ	
لَا تَعْتَوُوا		انْتَظِرَ	
تَأْمُرُ		اتَّقُوا	
نَزَلَ		ءَاوَى	
أَصَابَ		اصْطَفَى	
جَاءَ		تَخْشُونَ	
جَعَلْنَا		قِصْطَاسَ	
أَمْطَرْنَا		نَصَرَ	
تَنَزَّلَتْ		أَعْجَبَتْ	
أَرَى		يُنْزِلُ	
اسْتَخَارَ		يُتُوبُ	
ذَهَبَ		انْتَهَى	
يَعْمُرُ		يَهْدِي	
حَبَطَتْ		هَاجَرُوا	
جَعَلْتُمْ		يُشِيرُ	
جَاهَدَ		أَخْرَجَ	

Name _____
 Student No. _____
 Group _____
 Date _____

Al Huda Institute Canada
Taleem al Qur'an
 Diploma Course in Islamic Education

Arabic Grammar – ARG 116
 Fe'l: Test # 1
 Time Allowed: 15 min.
 Total Marks: 10
 Marks Obtained: _____

1. State if the following words are مضارع or امر or ماضى. [1.5]

يَتَّخِذُونَ		نَجَّيْنَاهُ	
اتَّخَذَ		أَرَى	
اتَّخِذُوا		تَعْقِلُ	

2. Complete the following table of فعل ماضى: [2.5]

جَمْع	تَشْنِية	وَاحِد		
			♂	غَائِب 3rd Person
نَصَرَنَ			♀	
	نَصَرْتُمَا		♂	حَاضِر 2nd Person
نَصَرْتُنَّ	نَصَرْتُمَا		♀	
			♂ ♀	مُتَكَلِّم 1st Person

3. Mark true or false: [3]

الَّذِينَ يَحْمِلُونَ الْعَرْشَ = مُتَعَدِّ	
يُنْزَلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا = لازم	
يُؤْمِنُ = معروف	
يَكْتُمُ إِيْمَانَهُ = لازم	
وَجِيَءَ بِالنَّبِيِّينَ = معروف	
سَيِّقَ = معروف	

4. State what type of مُعْتَلَّ verbs are the following: [3]

أَخْطَأْتُمْ		لا تُطِيع	
تَأْكُلُ		تَوَكَّلْ	
يُوقِنُونَ		تَوَلَّى	

5-6: Fe'l > Abwaab (ابواب)

From the topic 'fe'l with regards to the number of *huroof*' we learn that all افعال are not the same, and that there is a lot of variation in them. The question arises, why is there so much variation? Why can't all verbs be similar in their structures and letters? This is due to several reasons, of them are:

1. Middle letter variations.

These variations sometimes show difference in meaning. If these variations were not there, how would the different meanings be deciphered?

The *كلمة* عین of *ماضی* can have a *kasrah*, *fathah* or *dammah*.

فَعَلَ - فَعِلَ - فَعُلَ

Similarly the *كلمة* عین of *مضارع* can also have *kasrah*, *fathah* or *dammah*.

يَفْعَلُ - يَفْعِلُ - يَفْعُلُ

Take this example:

يَمْرُدُ = to rebel

يَمْرُدُ = To be free of hair (in humans) or leaves (in plants)

2. Difference in the number of base letters.

Some verbs have three letter roots and others have more. Due to this, it is inevitable that the verbs will vary. For eg.

زُحِرِحَ - رُفِعَ

3. Methods of enhancements.

Different verbs take different enhancements. For eg.

Some افعال begin with a *همزة* at the beginning.

أَخْرَجَ as opposed to خَرَجَ

أُنْزِلَ as opposed to نَزَلَ

Other افعال 's letters get duplicated such as:

نَزَّلَ as opposed to نَزَلَ

Others get additional letters, such as:

اِنْتَصَرَ

All of the various types of افعال have been categorized into several ابواب "abwaab". [doors/chapters] which will now be explained.

5-6: Fe'l > *Thalaathi Mujarrad* (ثلاثي مُجرّد)

Thalathi Mujarrad are verbs that have three base letters only without any enhancements. However, these verbs have middle letter or *عين* *كلمة* variations. The *فعل ماضى* and the *فعل مضارع* can have a *fathah*, *kasrah*, or *dammah* on the *عين* *كلمة*

There are nine possible *thalaathi mujarrad* combinations:

مضارع	ماضى	
يَفْعُلُ	فَعَلَ	1
يَفْعُلُ	فَعَلَ	2
يَفْعُلُ	فَعَلَ	3
يَفْعُلُ	فَعَلَ	4
يَفْعُلُ	فَعَلَ	5
يَفْعُلُ	فَعَلَ	6
يَفْعُلُ	فَعَلَ	7
يَفْعُلُ	فَعَلَ	8
يَفْعُلُ	فَعَلَ	9

Of these only six exist in the language. These are displayed here in order of popularity as used in the language in their respective names.

مضارع	ماضى
يَنْصُرُ	نَصَرَ
يَضْرِبُ	ضَرَبَ
يَسْمَعُ	سَمِعَ
يَفْتَحُ	فَتَحَ
يَكْرُمُ	كَرَّمَ
يَحْسِبُ	حَسَبَ

5-6: Fe'l > 1. Baab Nasara (باب نَصَرَ)

The *ayn kalimah* of the *maadi* has a *fathah* and the *mudaari'* has a *dammah*. (فَعْل - يَفْعُل) The abbreviated paradigm (*sarf sagheer*) is as follows. The *sarf sagheer* is a collection of only the first word of the paradigm tables of different tenses or verbs and nouns of a particular *baab*.

نَصَرَ يَنْصُرُ نَصْرًا فَذَاكَ مَنْصُورٌ وَالْأَمْرُ مِنْهُ أَنْصُرْ

وَالنَّهْيُ عَنْهُ لَا تَنْصُرْ وَالظَّرْفُ مِنْهُ مَنْصَرٌ وَالْآلَةُ مِنْهُ مِنْصَرَةٌ وَ مِنْصَارٌ

وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَنْصَرُ وَالْمُؤَنَّثُ مِنْهُ تُصْرِي

فعل ماضى معروف

جَمْع	ثَنِيَّة	وَاحِد		
نَصَرُوا	نَصَرَا	نَصَرَ	♂	غَائِب 3rd Person
نَصَرْنَ	نَصَرَتَا	نَصَرَتْ	♀	
نَصَرْتُمْ	نَصَرْتُمَا	نَصَرْتَ	♂	حَاضِر 2nd Person
نَصَرْتُنَّ	نَصَرْتُمَا	نَصَرْتِ	♀	
نَصَرْنَا		نَصَرْتُ	♂ ♀	مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	ثَنِيَّة	وَاحِد		
يَنْصُرُونَ	يَنْصُرَانِ	يَنْصُرُ	♂	غَائِب 3rd Person
يَنْصُرْنَ	تَنْصُرَانِ	تَنْصُرُ	♀	
تَنْصُرُونَ	تَنْصُرَانِ	تَنْصُرُ	♂	حَاضِر 2nd Person
تَنْصُرْنَ	تَنْصُرَانِ	تَنْصُرِينَ	♀	
نَنْصُرُ		أَنْصُرُ	♂ ♀	مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	تَشْبِيْه	جَمْع		
نُصِرَ	نُصِرَا	نُصِرُوا	♂	غَائِب 3rd Person
نُصِرَتْ	نُصِرَتَا	نُصِرْنَ	♀	
نُصِرَتْ	نُصِرْتُمَا	نُصِرْتُمْ	♂	حَاضِر 2nd Person
نُصِرَتْ	نُصِرْتُمَا	نُصِرْتُنَّ	♀	
نُصِرْتُ	نُصِرْنَا		♀♂	مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	تَشْبِيْه	جَمْع		
يُنْصَرُ	يُنْصَرَانِ	يُنْصَرُونَ	♂	غَائِب 3rd Person
تُنْصَرُ	تُنْصَرَانِ	يُنْصَرْنَ	♀	
تُنْصَرُ	تُنْصَرَانِ	تُنْصَرُونَ	♂	حَاضِر 2nd Person
تُنْصَرِينَ	تُنْصَرَانِ	تُنْصَرْنَ	♀	
أُنْصَرُ		نُنْصَرُ	♀♂	مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تَشْيِة	جَمْع
أُنْصِرْ	أُنْصِرَا	أُنْصِرُوا
أُنْصِرِي	أُنْصِرَا	أُنْصِرْنَ

فعل هي

وَاحِد	تَشْيِة	جَمْع
لَا تَنْصِرْ	لَا تَنْصِرَا	لَا تَنْصِرُوا
لَا تَنْصِرِي	لَا تَنْصِرَا	لَا تَنْصِرْنَ

Baab Nasara is the most common of all the abwaab of Thalaathi Mujarrad, which is why it has many characteristics. All these characteristics are 'samaa'i, which means that that is how the people of the language have used them. It is not necessary at the same time each verb of this *baab* has all the characteristics. Of the most common characteristics of this *baab* are:

1. إِفْدَام : To move forward
2. بَسْط : To spread

Word Bank

كَتَبَ - يَكْتُبُ
دَخَلَ - يَدْخُلُ
خَرَجَ - يَخْرُجُ
نَظَرَ - يَنْظُرُ
عَرَجَ - يَعْرِجُ
قَتَلَ - يَقْتُلُ
دَخَلَ - يَدْخُلُ
بَسَطَ - يَبْسُطُ
طَلَبَ - يَطْلُبُ
تَرَكَ - يَتْرُكُ

عِبَادَة - ذِكْر - مَكْتُ - مَكْر
فُعُود - فَسَاد - شُكْر - سُكُون
سُقُوط - كِفْل - زَلْف - سَر

Exercise

1. Fill the following table with the paradigm tables of *baab* _____:

فعل في	فعل امر	مضارع مجهول	ماضي مجهول	مضارع معروف	ماضي معروف		
						وَاحِد	3rd Person
						ثَنِيَّة	
						جَمْع	
						وَاحِد	
						ثَنِيَّة	
						جَمْع	
						وَاحِد	2nd Person
						ثَنِيَّة	
						جَمْع	
						وَاحِد	
						ثَنِيَّة	
						جَمْع	
						وَاحِد	1st Person
						جَمْع	

Exercise

1. Fill out the following tables with words of your choice.

جَمْع	تَشْيِة	وَاحِد		
			♂	غَائِب 3rd Person
			♀	
			♂	حَاضِر 2 nd Person
			♀	
			♂♀	مُتَكَلِّم 1 st Person

جَمْع	تَشْيِة	وَاحِد		
			♂	غَائِب 3rd Person
			♀	
			♂	حَاضِر 2 nd Person
			♀	
			♂♀	مُتَكَلِّم 1 st Person

وَاحِد	تَشْيِة	جَمْع
♂		
♀		

وَاحِد	تَشْيِة	جَمْع
♂		
♀		

وَاحِد	تَشْيِة	جَمْع
♂		
♀		

وَاحِد	تَشْيِة	جَمْع
♂		
♀		

5-6: Fe'l > 2. Baab Daraba (باب ضَرَبَ)

The *ayn kalimah* of the *maadi* has a *fathah* and the *mudaari'* has a *kasrah*. (فَعَلَ - يَفْعِلُ) The abbreviated paradigm (*sarf sagheer*) is as follows.

ضَرَبَ يَضْرِبُ ضَرْبًا فَذَاكَ مَضْرُوبٌ وَالْأَمْرُ مِنْهُ اضْرِبْ
وَالنَّهْيُ عَنْهُ لَا تَضْرِبْ وَالظَّرْفُ مِنْهُ مَضْرِبٌ وَالْآلَةُ مِنْهُ مِضْرَبٌ وَ مِضْرَابٌ
وَأَفْعَلُ التَّفْضِيلِ مِنْهُ اضْرِبْ وَالْمُؤَنَّثُ مِنْهُ ضَرْبِي

فعل ماضى معروف

وَاحِد	تَنْثِيَّة	جَمْع
ضَرَبَ	ضَرَبَا	ضَرَبُوا
ضَرَبَتْ	ضَرَبَتَا	ضَرَبْنَ
ضَرَبْتَ	ضَرَبْتَمَا	ضَرَبْتُمْ
ضَرَبْتِ	ضَرَبْتُمَا	ضَرَبْتُنَّ
ضَرَبْتُ	ضَرَبْنَا	

فعل مضارع معروف

وَاحِد	تَنْثِيَّة	جَمْع
يَضْرِبُ	يَضْرِبَانِ	يَضْرِبُونَ
تَضْرِبُ	تَضْرِبَانِ	يَضْرِبْنَ
تَضْرِبُ	تَضْرِبَانِ	تَضْرِبُونَ
تَضْرِبِينَ	تَضْرِبَانِ	تَضْرِبْنَ
أَضْرِبُ	أَضْرِبُ	نَضْرِبُ

فعل ماضى مجهول

وَاحِد	تَنْثِيَّة	جَمْع		
ضَرَبَ	ضَرَبَا	ضَرَبُوا	♂	غَائِب 3rd Person
ضَرَبَتْ	ضَرَبَتَا	ضَرَبْنَ	♀	
ضَرَبَتْ	ضَرَبْتُمَا	ضَرَبْتُمْ	♂	حَاضِر 2nd Person
ضَرَبَتْ	ضَرَبْتُمَا	ضَرَبْتُنَّ	♀	
ضَرَبْتُ	ضَرَبْنَا		♀♂	مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	تَنْثِيَّة	جَمْع		
يُضْرَبُ	يُضْرَبَانِ	يُضْرَبُونَ	♂	غَائِب 3rd Person
تُضْرَبُ	تُضْرَبَانِ	يُضْرَبْنَ	♀	
تُضْرَبُ	تُضْرَبَانِ	تُضْرَبُونَ	♂	حَاضِر 2nd Person
تُضْرَبِينَ	تُضْرَبَانِ	تُضْرَبْنَ	♀	
أُضْرَبُ	تُضْرَبُ		♀♂	مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تَثْنِيَّة	جَمْع
إِضْرِبْ	إِضْرِبَا	إِضْرِبُوا
إِضْرِبِي	إِضْرِبَا	إِضْرِبْنَ

فعل نهي

وَاحِد	تَثْنِيَّة	جَمْع
لَا تَضْرِبْ	لَا تَضْرِبَا	لَا تَضْرِبُوا
لَا تَضْرِبِي	لَا تَضْرِبَا	لَا تَضْرِبْنَ

Baab Daraba has the characteristic of:

1. هَبُوط : To come down

Word Bank

نَزَلَ - يَنْزِلُ
جَلَسَ - يَجْلِسُ
غَلَبَ - يَغْلِبُ
لَفِظَ - يَلْفِظُ
نَطَقَ - يَنْطِقُ
غَفَرَ - يَغْفِرُ
صَبَرَ - يَصْبِرُ
رَجَعَ - يَرْجِعُ
عَرَفَ - يَعْرِفُ
سَرَقَ - يَسْرِقُ
حَمَلَ - يَحْمِلُ
غَسَلَ - يَغْسِلُ

نَقَمَ - نَكَاحَ - نَزَعَ - مَلَكَ
كَشَفَ - لَبَسَ - كَسَبَ - قَبَضَ
لَمَزَ - كَنَزَ - قَلَبَ

5-6: Fe'l > 3. Baab Sami'a (باب سَمِعَ)

The *ayn kalimah* of the *maadi* has a *kasrah* and the *mudaari'* has a *fathah*. (فَعِلَ - يَفْعُلُ) The abbreviated paradigm (*sarf sagheer*) is as follows.

سَمِعَ يَسْمَعُ سَمْعًا فَذَاكَ سَامِعٌ وَ سَمِعَ يُسْمَعُ سَمْعًا فَذَاكَ مَسْمُوعٌ وَالْأَمْرُ مِنْهُ إِسْمَعُ

وَالنَّهْيُ عَنْهُ لَا تَسْمَعْ وَ الظَّرْفُ مِنْهُ مَسْمَعٌ وَالْآلَةُ مِنْهُ مِسْمَعٌ وَ مِسْمَاعٌ

وَ أَفْعَلُ التَّفْضِيلِ مِنْهُ أَسْمَعُ وَالْمُؤَنَّثُ مِنْهُ سُمْعِي

فعل ماضى معروف

جَمْع	تَشْيِة	وَاحِد		
سَمِعُوا	سَمِعَا	سَمِعَ	♂	غَائِب 3rd Person
سَمِعْنَ	سَمِعَتَا	سَمِعَتْ	♀	
سَمِعْتُمْ	سَمِعْتُمَا	سَمِعْتَ	♂	حَاضِر 2nd Person
سَمِعْتُنَّ	سَمِعْتُمَا	سَمِعْتَ	♀	
سَمِعْنَا		سَمِعْتُ	♂ ♀	مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	تَشْيِة	وَاحِد		
يَسْمَعُونَ	يَسْمَعَانِ	يَسْمَعُ	♂	غَائِب 3rd Person
يَسْمَعْنَ	تَسْمَعَانِ	تَسْمَعُ	♀	
تَسْمَعُونَ	تَسْمَعَانِ	تَسْمَعُ	♂	حَاضِر 2nd Person
تَسْمَعْنَ	تَسْمَعَانِ	تَسْمَعِينَ	♀	
نَسْمَعُ		أَسْمَعُ	♂ ♀	مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	تَشْيِة	جَمْع
سَمِعَ	سَمِعَا	سَمِعُوا
سَمِعَتْ	سَمِعَتَا	سَمِعْنَ
سَمِعَتْ	سَمِعَتَا	سَمِعْتُمْ
سَمِعَتْ	سَمِعَتَا	سَمِعْتُنَّ
سَمِعْتُ	سَمِعْنَا	

غَائِب
3rd Person

حَاضِر
2nd Person

مُتَكَلِّم
1st Person

فعل مضارع مجهول

وَاحِد	تَشْيِة	جَمْع
يُسَمِعُ	يُسَمِعَانِ	يُسَمِعُونَ
تُسَمِعُ	تُسَمِعَانِ	يُسَمِعْنَ
تُسَمِعُ	تُسَمِعَانِ	تُسَمِعُونَ
تُسَمِعِينَ	تُسَمِعَانِ	تُسَمِعْنَ
أَسْمَعُ	تُسَمِعُ	

غَائِب
3rd Person

حَاضِر
2nd Person

مُتَكَلِّم
1st Person

فعل امر

وَاحِد	تثْنِيَّة	جَمْع
إِسْمَعْ	إِسْمَعَا	إِسْمَعُوا
إِسْمَعِي	إِسْمَعَا	إِسْمَعْنَ

فعل هي

وَاحِد	تثْنِيَّة	جَمْع
لَا تَسْمَعْ	لَا تَسْمَعَا	لَا تَسْمَعُوا
لَا تَسْمَعِي	لَا تَسْمَعَا	لَا تَسْمَعْنَ

The characteristics of this *baab* are:

1. يُطَوَّن : To be internal.
2. Most verbs of this *baab* are لازم
3. The *sifaat* of sadness, happiness, illness, color, fault, physical features come from this *baab*

Word Bank

سَمِعَ - يَسْمَعُ
عَلِمَ - يَعْلَمُ
جَهَلَ - يَجْهَلُ
فَرِحَ - يَفْرَحُ
خَشِيَ - يَخْشَى
وَجَلَ - يَجِلُ
مَرَضَ - يَمْرُضُ
سَلِمَ - يَسْلَمُ
بَخِلَ - يَبْخُلُ
رَهَبَ - يَرْهَبُ
سَفِهَ - يَسْفَهُ

رَبِحَ - جَزَعُ - حَذَرُ - حَزَنُ
حَفِظَ - حَبَطُ - رُكِبَ - سُخِرَ
سَعَدَ - شَرِبَ - يئسَ - فُهِمَ
رَحِمَ - سَلَامَةٌ - سَقَمَ - كَبُرَ

5-6: Fe'1 > 4. Baab Fataha (باب فَتَحَ)

The *ayn kalimah* of the *maadi* has a *fathah* and the *mudaari'* has a *fathah*. (فَعَلَ - يَفْعَلُ) The abbreviated paradigm (*sarf sagheer*) is as follows.

فَتَحَ يَفْتَحُ فَتَحًا فَذَاكَ فَتَحَ يَفْتَحُ فَتَحًا فَذَاكَ مَفْتُوحٌ وَالْأَمْرُ مِنْهُ إِفْتَحْ
وَالنَّهْيُ عَنْهُ لَا تَفْتَحْ وَالظَّرْفُ مِنْهُ مَفْتَحٌ وَالْآلَةُ مِنْهُ مِفْتَاحٌ وَ مِفْتَاحُ
وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَفْتَحْ وَالْمُؤَنَّثُ مِنْهُ فُتْحِي

فعل ماضى معروف

جَمْع	ثَنِيَّة	وَاحِد		
فَتَحُوا	فَتَحَا	فَتَحَ	♂	غَائِب 3rd Person
فَتَحْنَ	فَتَحَتَا	فَتَحَتْ	♀	غَائِب 3rd Person
فَتَحْتُمْ	فَتَحْتُمَا	فَتَحْتَ	♂	حَاضِر 2nd Person
فَتَحْتُنَّ	فَتَحْتُمَا	فَتَحْتِ	♀	حَاضِر 2nd Person
فَتَحْنَا		فَتَحْتُ	♂ ♀	مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	ثَنِيَّة	وَاحِد		
يَفْتَحُونَ	يَفْتَحَانِ	يَفْتَحُ	♂	غَائِب 3rd Person
يَفْتَحْنَ	يَفْتَحَانِ	تَفْتَحُ	♀	غَائِب 3rd Person
تَفْتَحُونَ	تَفْتَحَانِ	تَفْتَحُ	♂	حَاضِر 2nd Person
تَفْتَحُنَّ	تَفْتَحَانِ	تَفْتَحِينَ	♀	حَاضِر 2nd Person
نَفْتَحُ		أَفْتَحُ	♂ ♀	مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	تَشْيِة	جَمْع
3rd Person غَائِب	فُتِحَ	فُتِحُوا
3rd Person غَائِب	فُتِحَتْ	فُتِحْنَ
2nd Person حَاضِر	فُتِحْتَ	فُتِحْتُمْ
2nd Person حَاضِر	فُتِحْتِ	فُتِحْتُنَّ
1st Person مُتَكَلِّم	فُتِحْتُ	فُتِحْنَا

فعل مضارع مجهول

وَاحِد	تَشْيِة	جَمْع
3rd Person غَائِب	يُفْتَحُ	يُفْتَحُونَ
3rd Person غَائِب	تُفْتَحُ	يُفْتَحْنَ
2nd Person حَاضِر	تُفْتَحُ	تُفْتَحُونَ
2nd Person حَاضِر	تُفْتَحِينَ	تُفْتَحُنَّ
1st Person مُتَكَلِّم	أُفْتَحُ	نُفْتَحُ

فعل امر

وَاحِد	تَثْنِيَّة	جَمْع
إِفْتَحْ	إِفْتَحَا	إِفْتَحُوا
إِفْتَحِي	إِفْتَحَا	إِفْتَحْنَ

فعل مهي

وَاحِد	تَثْنِيَّة	جَمْع
لَا تَفْتَحْ	لَا تَفْتَحَا	لَا تَفْتَحُوا
لَا تَفْتَحِي	لَا تَفْتَحَا	لَا تَفْتَحْنَ

It is said that *baab fataha* is not actually a *baab* and it has been classified only for the ease of pronunciation. Verbs that have *huroof halqi* (ها - ع - غ - ح - خ) on the *ayn* or *laam kalimah* usually come from this *baab* as it is easier to pronounce these letters with a *fathah*. For example:

سَال - نَحَرَ - جَعَلَ - قَرَأَ

However it is not necessary that all the verbs of this *baab* are like this.

Word Bank

جَرَحَ - يَجْرَحُ

جَحَدَ - يَجْحَدُ

دَفَعَ - يَدْفَعُ

ذَرَأَ - يَذْرَأُ

نَشَأَ - يَنْشَأُ

خَلَعَ - يَخْلَعُ

زَرَعَ - يَزْرَعُ

سَبَحَ - يَسْبَحُ

ذَبَحَ - يَذْبَحُ

لَعَنَ - يَلْعَنُ

فَسَحَ - يَفْسَحُ

مَذَحَ - نَفَعَ - نَفَخَ - نَحَرَ

نَسَخَ - نُصَحَ - مَحَقَّ - مَنَعَ

مَسَحَ - مَسَحَ - لَمَحَ - كَذَحَ

قَطَعَ - ظَهَرَ - فَضَحَ - ذَهَابَ

5-6: Fe'l > 5. Baab Karuma (باب كَرُم)

The *ayn kalimah* of the *maadi* has a *dammah* and the *mudaari'* has a *dammah*. (فَعْلٌ - يَفْعُلُ) The abbreviated paradigm (*sarf sagheer*) is as follows.

كَرُمَ يَكْرُمُ كَرَمًا فَهُوَ مَكْرُومٌ وَالْأَمْرُ مِنْهُ أَكْرُمُ
وَالنَّهْيُ عَنْهُ لَا تَكْرُمُ وَالظَّرْفُ مِنْهُ مَكْرَمٌ وَالْآلَةُ مِنْهُ مِكْرَمٌ وَ مِكْرَامٌ
وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَكْرَمُ وَالْمُؤَنَّثُ مِنْهُ كَرْمِي

فعل ماضى معروف

جَمْع	تَشْيِة	وَاحِد		
كَرُمُوا	كَرَمًا	كَرُمَ	♂	غَائِب 3rd Person
كَرُمْنَ	كَرَمَتَا	كَرَمَتْ	♀	
كَرُمْتُمْ	كَرُمْتُمَا	كَرُمْتَ	♂	حَاضِر 2nd Person
كَرُمْتَنَّ	كَرُمْتُمَا	كَرُمْتِ	♀	
كَرُمْنَا		كَرُمْتُ	♂ ♀	مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	تَشْيِة	وَاحِد		
يَكْرُمُونَ	يَكْرُمَانِ	يَكْرُمُ	♂	غَائِب 3rd Person
يَكْرُمْنَ	تَكْرُمَانِ	تَكْرُمُ	♀	
تَكْرُمُونَ	تَكْرُمَانِ	تَكْرُمُ	♂	حَاضِر 2nd Person
تَكْرُمْنَ	تَكْرُمَانِ	تَكْرُمِينَ	♀	
نَكْرُمُ		أَكْرُمُ	♂ ♀	مُتَكَلِّم 1st Person

In this baab there is no فعل مضارع مجهول or فعل ماضى مجهول

فعل امر

وَاحِد	تَشْنِئَة	جَمْع
أَكْرَمَ	أَكْرَمَا	أَكْرَمُوا
أَكْرَمِي	أَكْرَمَا	أَكْرَمْنَ

فعل نهي

وَاحِد	تَشْنِئَة	جَمْع
لَا تَكْرُمَ	لَا تَكْرَمَا	لَا تَكْرَمُوا
لَا تَكْرَمِي	لَا تَكْرَمَا	لَا تَكْرَمْنَ

The characteristics of this *baab* are:

1. The verbs of this *baab* show *sifaat* like *baab sami'a*. However the *sifaat* in this *baab* are not temporary but permanent or long lasting. For example:

حَسَنَ - ضَعُفَ - عَظُمَ - حَلِمَ

2. The *faa'il* of this *baab* or the ذُو الْفِعْلِ comes on the structure of فَعِيل (Ism Sifah) For example:

حَسِينٌ - ضَعِيفٌ - عَظِيمٌ - حَلِيمٌ

3. This *baab* is always لازم

Word Bank

فَقَهُ - يَفْقَهُ To be intellectual

قَرُبَ - يَقْرُبُ To be close

كَثُرَ - يَكْثُرُ To be in abundance

ثَقُلَ - يَثْقُلُ To be heavy

صَغُرَ - يَصْغُرُ To be small

شَعَرَ - يَشْعُرُ To realize

جَبَنَ - يَجْبُنُ To be cowardly

شَرُفَ - يَشْرَفُ To be honorable

شَجَعَ - يَشْجَعُ To be brave

5-6: Fe'1 > 6. Baab Hasiba (باب حَسَبَ)

The *ayn kalimah* of the *maadi* has a *kasrah* and the *mudaari'* has a *kasrah*. (فَعِلٌ - يَفْعِلُ) The abbreviated paradigm (*sarf sagheer*) is as follows.

حَسِبَ يَحْسِبُ حَسَبًا فَذَاكَ حَاسِبٌ وَحُسِبَ يُحْسَبُ حَسْبًا فَذَاكَ مَحْسُوبٌ وَالْأَمْرُ مِنْهُ
إِحْسِبْ وَالنَّهْيُ عَنْهُ لَا تَحْسِبْ وَالظَّرْفُ مِنْهُ مَحْسِبٌ وَالْآلَةُ مِنْهُ مِحْسَبَةٌ وَ
مِحْسَابٌ وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَحْسَبُ وَالْمُؤَنَّثُ مِنْهُ حُسْبِي

فعل ماضى معروف

وَاحِدٌ	ثَنِيَّةٌ	جَمْعٌ		
حَسِبَ	حَسَبَا	حَسَبُوا	♂	غَائِبٌ 3rd Person
حَسِبَتْ	حَسَبَتَا	حَسَبْنَ	♀	
حَسِبْتُ	حَسِبْتُمَا	حَسِبْتُمْ	♂	حَاضِرٌ 2nd Person
حَسِبْتِ	حَسِبْتُمَا	حَسِبْتِنَّ	♀	
حَسِبْتُ	حَسِبْنَا		♂ ♀	مُتَكَلِّمٌ 1st Person

فعل مضارع معروف

وَاحِدٌ	ثَنِيَّةٌ	جَمْعٌ		
يَحْسِبُ	يَحْسِبَانِ	يَحْسِبُونَ	♂	غَائِبٌ 3rd Person
تَحْسِبُ	تَحْسِبَانِ	يَحْسِبْنَ	♀	
تَحْسِبُ	تَحْسِبَانِ	تَحْسِبُونَ	♂	حَاضِرٌ 2nd Person
تَحْسِبِينَ	تَحْسِبَانِ	تَحْسِبِنَّ	♀	
أَحْسِبُ	نَحْسِبُ		♂ ♀	مُتَكَلِّمٌ 1st Person

فعل ماضى مجهول

وَاحِد	ثَنِيَّة	جَمْع		
حُسِبَ	حُسِبَا	حُسِبُوا	♂	غَائِب 3rd Person
حُسِبَتْ	حُسِبَتَا	حُسِبْنَ	♀	
حُسِبَتْ	حُسِبْتُمَا	حُسِبْتُمْ	♂	حَاضِر 2nd Person
حُسِبَتْ	حُسِبْتُمَا	حُسِبْتُنَّ	♀	
حُسِبَتْ	حُسِبْنَا		♂♀	مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	ثَنِيَّة	جَمْع		
يُحْسَبُ	يُحْسَبَانِ	يُحْسَبُونَ	♂	غَائِب 3rd Person
تُحْسَبُ	تُحْسَبَانِ	يُحْسَبْنَ	♀	
تُحْسَبُ	تُحْسَبَانِ	تُحْسَبُونَ	♂	حَاضِر 2nd Person
تُحْسَبِينَ	تُحْسَبَانِ	تُحْسَبْنَ	♀	
أُحْسَبُ	تُحْسَبُ		♂♀	مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تَثْنِيَّة	جَمْع
إِحْسِبْ	إِحْسِبَا	إِحْسِبُوا
إِحْسِبِي	إِحْسِبَا	إِحْسِبْنَ

فعل هي

وَاحِد	تَثْنِيَّة	جَمْع
لَا تَحْسِبْ	لَا تَحْسِبَا	لَا تَحْسِبُوا
لَا تَحْسِبِي	لَا تَحْسِبَا	لَا تَحْسِبْنَ

Like *baab fataha*, *baab hasiba* is also not considered an actual *baab*. It has been classified for the purpose of *takhfeef* for some words from *baab sami'a* for ease of pronunciation. According to some scholars only *Mu'tallul faa* [Mithaal] or *Lafeef* verbs appear in this *baab*, with the exception of only two *saheeh* verbs that are mentioned in the word bank below. For example:

وَرِثَ - يَرِثُ
وَلِيَ - يَلِي

Word Bank

وَثِقَ - يَثِقُ
يُسَّ - يَيْسُ
يَسَّ - يَيْسُ
نَعِمَ - يَنْعِمُ
حَسِبَ - يَحْسِبُ

Exercise

1. Fill the following table:

Meaning	باب	ماضى, مضارع	Meaning	باب	ماضى, مضارع
		كَرِهَ - يَكْرَهُ			أَكَلَ - يَأْكُلُ
		شَرِبَ - يَشْرَبُ			سَحَرَ - يَسْحَرُ
		خَلَقَ - يَخْلُقُ			هَدَمَ - يَهْدِمُ
		شَفَعَ - يَشْفَعُ			سَجَدَ - يَسْجُدُ
		ضَعَفَ - يَضْعِفُ			سَمِمَ - يَسُمُّ
		غَفَلَ - يَغْفُلُ			حَزَنَ - يَحْزَنُ
		فَسَقَ - يَفْسُقُ			عَمِلَ - يَعْمَلُ
		صَدَقَ - يَصْدُقُ			تَبَعَ - يَتَّبِعُ
		رَكِبَ - يَرْكَبُ			حَفِظَ - يَحْفَظُ
		قَبِلَ - يَقْبَلُ			فَرَّغَ - يَفْرِغُ
		كَسَرَ - يَكْسِرُ			مَلَكَ - يَمْلِكُ
		رَكَعَ - يَرْكَعُ			حَكَمَ - يَحْكُمُ
		حَمِدَ - يَحْمَدُ			عَدَلَ - يَعْدِلُ
		يَتَّمَ - يَتِمُّ			جَعَلَ - يَجْعَلُ
		وَعَدَ - يَعِدُ			جَهَلَ - يَجْهَلُ
		دَعَا - يَدْعُو			خَطَبَ - يَخْطُبُ
		جَاءَ - يَجِيءُ			ذَبَحَ - يَذْبَحُ
		عَمَرَ - يَعْمُرُ			مَرَضَ - يَمْرُضُ
		نَشَأَ - يَنْشَأُ			كَذَبَ - يَكْذِبُ
		هَوَى - يَهْوِي			فَرَحَ - يَفْرَحُ
		قَالَ - يَقُولُ			لَعِبَ - يَلْعَبُ
		عَمَدَ - يَعْمِدُ			بَحَثَ - يَبْحَثُ
		قَتَرَ - يَقْتَرُ			شَرَحَ - يَشْرَحُ
		مَرَّ - يَمُرُّ			بَدَأَ - يَبْدَأُ
		نَسِيَ - يَنْسِي			بَصَرَ - يَبْصُرُ

Name _____
 Student No. _____
 Group _____
 Date _____

Al Huda Institute Canada
Taleem al Qur'an
 Diploma Course in Islamic Education

Arabic Grammar – ARG 116
 Fe'l Thalaathi Mugarad
 Time Allowed: 20 mins

Marks Obtained: _____

1. Identify and name the following tables. Also complete them. [5]

a. Table: _____, Baab: _____

جَمْع	ثَنِيَّة	وَاحِد		
	ضَرَبَا		♂	غَائِب 3rd Person
	ضَرَبَتَا		♀	
			♂	حَاضِر 2nd Person
			♀	
			♂ ♀	مُتَكَلِّم 1st Person

b. Table: _____, Baab: _____

جَمْع	ثَنِيَّة	وَاحِد	
		إِحْسَبْ	♂
			♀

c. Table: _____, Baab: _____

جَمْع	ثَنِيَّة	وَاحِد		
			♂	غَائِب 3rd Person
يُنْصَرْنَ			♀	
			♂	حَاضِر 2nd Person
		تُنْصَرِينَ	♀	
		أُنْصَرُ	♂ ♀	مُتَكَلِّم 1st Person

Solve any two of the following questions:

2. Fill the following table: [2.5]

باب	ماضي, مضارع	باب	ماضي, مضارع
	نَكَحَ - يَنْكِحُ		فَرَعَ - يَفْرَعُ
	عَمَقَ - يَغْمُقُ		فَسَحَ - يَفْسُحُ
	قَبَلَ - يَقْبَلُ		حَبَسَ - يَحْبِسُ
	كَبَتَ - يَكْبِتُ		بَطَرَ - يَبْطِرُ
	كَثَرَ - يَكْثُرُ		بَصَرَ - يَبْصُرُ

3. Fill the following table [2.5]

Masdar	باب	ماضي, مضارع	Masdar	باب	ماضي, مضارع
شُكْرٌ	نَصَرَ		لَبَسَ		لَبَسَ يَلْبَسُ
رُكُوبٌ		رَكِبَ يَرْكَبُ	مَنْعَ	فَتَحَ	
حِلْمٌ		حَلَمَ يَحْلُمُ	سُكُونٌ	نَصَرَ	
كَسَبٌ			سَلَامَةٌ	سَمِعَ	
كَزْزٌ	ضَرَبَ		زَلْفٌ		زَلَفَ يَزْلُفُ

4. Mark true or false: [2.5]

- There are three *abwaab* of *Thalqaathi Mujarrad*
- The *Ism Faa'il* of *Baab Karuma* is on the structure of مَفْعُولٌ
- Baab Fataha* and *Hasiba* are made for the ease of pronunciation only.
- Baab Sami'a* and *Karuma* both have words that give the meanings of *sifaat*.
- Baab Hasiba* is the most common *Baab*.

5-7: Fe'l > *Thalaathi Mazeed Feeh* (ثلاثي مزيد فيه)

Thalathi Mazeed Feeh are verbs that have three base letters along with some enhancements. These enhancements are:

1. Additional letters prefixed to the word, i.e. coming at the beginning of the original letters of the verb. For example: أَخْرَجَ
2. Additional letters infixed in the word, i.e. coming between the original letters of the verb. For example: انْتَصَرَ

Up to a maximum of three extra letters can be added to a verb, thus bringing the maximum number of letters of a verb to six (root letters plus extra letters). With these additions, the meanings of the verbs change although they may share the same base / root letters.

أَلَفَ - يُؤَلِّفُ	to accustom
أَلَفَ - يُؤَلِّفُ	to assemble, compose, compile
أَلَفَ - يُؤَلِّفُ	to have mutual love
تَأَلَّفَ - يَتَأَلَّفُ	to gather together
تَأَلَّفَ - يَتَأَلَّفُ	to have harmony, mutual affection
إِيتَلَفَ - يَأْتَلِفُ	to be united
اسْتَأَلَفَ - يَسْتَأَلِفُ	to desire love / unity

There are a total of 12 *abwaab* of *Thalaathi Mazeed fee*. The first eight are most commonly used.

#	مَاضِي	مُضَارِع	مَصْنَد	#	مَاضِي	مُضَارِع	مَصْنَد
1	أَفْعَلَ	يُفْعِلُ	إِفْعَال	5	تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعُل
2	فَعَّلَ	يُفَعِّلُ	تَفْعِيل	6	إِفْتَعَلَ	يَفْتَعِلُ	إِفْتِعَال
3	فَاعَلَ	يُفَاعِلُ	مُفَاعَلَة	7	إِنْفَعَلَ	يَنْفَعِلُ	إِنْفِعَال
4	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعُّل	8	إِسْتَفَعَلَ	يَسْتَفَعِلُ	إِسْتَفِعَال

#	مَاضِي	مُضَارِع	مَصْنَد
9	إِفْعَلَّ	يَفْعَلُّ	إِفْعِلَال
10	إِفْعَوَّلَ	يَفْعَوِّلُ	إِفْعِوَال
11	إِفْعَوَّلَ	يَفْعَوِّلُ	إِفْعِوَال
12	إِفْعَالَّ	يَفْعَالُّ	إِفْعِلَال

Note:

- All of the verb roots do not have all the derived forms of the *abwaab* of *Mujarrad* and *Mazeed*. There is often overlapping of meaning between the different derived forms. Sometimes the *mujarrad* form is not in use while the *mazeed* forms are, e.g. (رَبَّ - to arrange).
- Seven of the (أبواب) of *Thalaathi Mazeed Feeh* have (همزة الوصل) at the beginning while five do not have.

باب	Example	Extra Letters	همزة
إِفْعَالٌ	أَكْرَمَ	أ	همزة القطع
تَفْعِيلٌ	صَرَفَ	ع	no hamza
مُفَاعَلَةٌ	قَاتَلَ	ا	no hamza
إِفْتِعَالٌ	اجْتَنَبَ	أ , ت	همزة الوصل
إِنْفِعَالٌ	إِنْفَطَرَ	أ , ن	همزة الوصل
إِفْعِلَالٌ	إِسْوَدَّ	أ , ل	همزة الوصل
تَفَعُّلٌ	تَقَبَّلَ	ت , ع	no hamza
تَفَاعُلٌ	تَقَابَلَ	ت , ا	no hamza
إِسْتِفْعَالٌ	إِسْتَنْصَرَ	أ , س , ت	همزة الوصل
إِفْعِيلَاعٌ	إِخْشَوْشَنَ	أ , و	همزة الوصل
إِفْعِيلَالٌ	إِذْهَامٌ	أ , ا , ل	همزة الوصل
إِفْعُولٌ	إِجْلَوذَ	أ , و	همزة الوصل

- Every letter that has a *harakah* in the (الماضي المجهول) form is read with a *dammah* except for the 'ayn *kalimah* which is (مكسور). The (ساكن) will remain as it is. For e.g.

أُسْتَنْصَرَ , أُجْتَنِبَ

- Construction of nouns:

- The (اسم الفاعل) of any (باب), is made by adding a (م مضموم) at the beginning of (مضارع) and making the 'ayn *kalimah* (مكسور) if it is not already so. For e.g.

مُكْرَمٌ - يُكْرَمُ

- The (اسم المفعول) is like the (الفاعل) except that the *laam kalimah* is (مفتوح). For e.g.

مُكْرَمٌ - يُكْرَمُ

- The (اسم الظرف) of these (أبواب) is on the structure of (اسم المفعول).
- There is no (اسم الآلة) in these (أبواب). In order to express the meaning of the (اسم الآلة) the words (مأبِه) are added to the (مصدر). For e.g.

مأبِهِ الْإِجْتِنَابِ - The means of refraining.

- To express the (اسم التفضيل), the word (أَشَدُّ) is used before the (مصدر منصوب), e.g. (أَشَدُّ) (أَشَدُّ) - more refraining. Words like (أَقْلُ), (أَكْثَرُ) etc. can also be used instead of (أَشَدُّ).

5-7: Fe'1 > 1. Baab If'aal (باب افعال)

The sign of افعال is a هَمْزَةُ الْقَطْع in the فعل ماضى and فعل امر while the علامة المضارع is always يُفْعِلُ. The هَمْزَةُ الْقَطْع of the فعل ماضى is deleted from the المضارع. Thus يُأَفْعِلُ becomes يُفْعِلُ. The remaining word-forms follow the same pattern. The sarf sagheer is as follows.

أَفْعَلْ يُفْعِلْ إِفْعَالٌ فَهُوَ مُفْعِلٌ؛

وَالْأَمْرُ مِنْهُ أَفْعِلْ؛ وَالنَّهْيُ عَنْهُ لَا تُفْعِلْ

The detailed paradigms of are as follows.

فعل ماضى معروف

وَاحِد	تَشْنِية	جَمْع
أَفْعَلْ	أَفْعَلَا	أَفْعَلُوا
أَفْعَلْتِ	أَفْعَلْتَا	أَفْعَلْنَ
أَفْعَلْتُمْ	أَفْعَلْتُمَا	أَفْعَلْتُمْ
أَفْعَلْتِ	أَفْعَلْتُمَا	أَفْعَلْتُنَّ
أَفْعَلْتُ	أَفْعَلْنَا	أَفْعَلْنَا
Person 1 st مُتَكَلِّمٌ		
Person 2 nd خَاضِرٌ		
Person 3 rd غَائِبٌ		

فعل مضارع معروف

وَاحِد	تَشْنِية	جَمْع
يُفْعِلُ	يُفْعِلَانِ	يُفْعِلُونَ
تُفْعِلُ	تُفْعِلَانِ	يُفْعِلْنَ
تُفْعِلْتُمْ	تُفْعِلْتُمَا	تُفْعِلْتُمْ
تُفْعِلْتِ	تُفْعِلْتُمَا	تُفْعِلْتُنَّ
يُفْعِلُ	يُفْعِلْنَا	يُفْعِلْنَا
Person 1 st مُتَكَلِّمٌ		
Person 2 nd خَاضِرٌ		
Person 3 rd غَائِبٌ		

فعل ماضى مجهول

وَاحِد	تثْنِيَّة	جَمْع		
أَفْعِلَ	أَفْعِلَا	أَفْعِلُوا	♂	غَائِب 3rd Person
أَفْعِلْتَ	أَفْعِلْتَا	أَفْعِلْنَ	♀	
أَفْعِلْتَ	أَفْعِلْتَمَا	أَفْعِلْتُمْ	♂	حَاضِر 2nd Person
أَفْعِلْتَ	أَفْعِلْتَمَا	أَفْعِلْتُنَّ	♀	
أَفْعِلْتُ	أَفْعِلْنَا			مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	تثْنِيَّة	جَمْع		
يُفْعَلُ	يُفْعَلَانِ	يُفْعَلُونَ	♂	غَائِب 3rd Person
تُفْعَلُ	تُفْعَلَانِ	يُفْعَلْنَ	♀	
تُفْعَلُ	تُفْعَلَانِ	تُفْعَلُونَ	♂	حَاضِر 2nd Person
تُفْعَلِينَ	تُفْعَلَانِ	تُفْعَلْنَ	♀	
أَفْعَلُ	نُفْعَلُ			مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تَثْنِيَّة	جَمْع
أَفْعِلْ	أَفْعِلَا	أَفْعِلُوا
أَفْعِلِي	أَفْعِلَا	أَفْعِلْنَ

فعل نهي

وَاحِد	تَثْنِيَّة	جَمْع
لَا تُفْعِلْ	لَا تُفْعِلَا	لَا تُفْعِلُوا
لَا تُفْعِلِي	لَا تُفْعِلَا	لَا تُفْعِلْنَ

اسم فاعل

وَاحِد	تَثْنِيَّة	جَمْع
مُفْعِلٌ	مُفْعِلَانِ	مُفْعِلُونَ
مُفْعِلَةٌ	مُفْعِلَتَانِ	مُفْعِلَاتٌ

اسم مفعول

وَاحِد	تَثْنِيَّة	جَمْع
مُفْعَلٌ	مُفْعَلَانِ	مُفْعَلُونَ
مُفْعَلَةٌ	مُفْعَلَتَانِ	مُفْعَلَاتٌ

Some characteristics of Baab If'aal:

1. *تَعْدِيَّة* [Transitivity]

In *Baab If'aal*, *Laazim* (Intransitive) verbs are made *Muta'addi* (Transitive). For e.g.:

دَخَلَ = he entered	He admitted [21:86] وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا
خَرَجَ = he went out	He brought out. [2:36] فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

2. *إِبْتِدَاء*

The verb is used for a meaning other than the one used in the *Mujarrad* form. For e.g.:

أَمِنَ = he was safe	To believe [2:177] مَنْ ءَامَنَ بِاللَّهِ
عَرَضَ = he requested	To turn away [18:57] فَأَعْرَضَ عَنْهَا
شَفَقَ = he was kind	To fear [18:49] مُشْفِقِينَ مِمَّا فِيهِ

3. *Buloogh*

The doer enters the *Ma-khadh* or reaches it. [*Ma-khadh* is a word other than the *masdar* from which verbs are derived, for e.g. *a'raqa* from *Iraaq*: he reached *Iraaq*)

صُبْحَ = morning	فَأَصْبَحُوا فِي دَارِهِمْ جَنَّتَيْنِ [7:78] To enter into morning
مَسَاءَ = evening	فَسُبْحَنَّ اللَّهَ حِينَ تُمْسُونَ [30:17] To enter the evening

4. *Sayroorah*

To become the possessor of the *ma-khadh*.

ثَمَرَ = fruit	إِذَا أَثْمَرَ وَيَنْعِهِ [6:99] To bear fruit
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5. *Salb*

To remove or take away the meaning of the *ma-khadh*

عَبَّ = to be upset	وَأِنْ يَسْتَعْثِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ [41:24] To remove anger
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6. *Wijdaan*

To find something to be described with the *ma-khadh*.

كَبَرَ = to be great	فَلَمَّا رَأَيْنَهُ أَكْبَرْتَهُ [12:31] To find someone great
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Following are some more examples from the Quran with the characteristics of Baab If'aa:

إِنِّدَاء	إِنَّا أَنْذَرْتَكُمْ عَذَابًا قَرِيبًا [78:40]
تَعْدِيَة	لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ [39:65]
إِنِّدَاء	مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ [2:112]
تَعْدِيَة	إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ [17:7]
تَعْدِيَة	وَأَخْلَصُوا دِينَهُمْ لِلَّهِ [4:146]
تَعْدِيَة	وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ [31:20]
بَلَو غ	قَدْ أَفْلَحَ الْمُؤْمِنُونَ [23:1]
تَعْدِيَة	وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ [2:93]
تَعْدِيَة	وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ [76:8]
تَعْدِيَة	قَالُوا إِنَّمَا خُنَّ مُصْلِحُونَ [2:11]
تَعْدِيَة	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ [2:12]
تَعْدِيَة	وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ [2:195]
إِنِّدَاء	وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ [6:42]
تَعْدِيَة	وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ [2:99]
تَعْدِيَة	يُحِلُّونَ أَنْفُسَهُمْ [9:42]
إِنِّدَاء	إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ [3:9]
تَعْدِيَة	كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ [2:20]
تَعْدِيَة	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ [1:7]

5-7: Fe'l > 2. Baab Taf'eel (باب تَفْعِيل)

علامة: sign of Baab Taf'eel is the تشديد of the كلمة عين. The علامة المضارع is always مضموم. The sarf sagheer is as follows.

فَعْلٌ يُفَعِّلُ تَفْعِيلٌ فَهُوَ مُفَعِّلٌ ؛ وَ فُعْلٌ يُفَعِّلُ تَفْعِيلٌ فَهُوَ مُفَعِّلٌ ؛

وَالْأَمْرُ مِنْهُ فَعِّلْ ؛ وَالنَّهْيُ عَنْهُ لَا تُفَعِّلْ

Example: عَلَّمَ يُعَلِّمُ تَعْلِيمٌ

فعل ماضى معروف

جَمْع	تَثْنِيَّة	وَاحِد		
فَعَّلُوا	فَعَّلَا	فَعَّلَ	♂	غَائِب 3rd Person
فَعَّلْنَ	فَعَّلَتَا	فَعَّلَتْ	♀	3rd Person
فَعَّلْتُمْ	فَعَّلْتُمَا	فَعَّلْتَ	♂	حَاضِر 2nd Person
فَعَّلْتُنَّ	فَعَّلْتُمَا	فَعَّلْتِ	♀	2nd Person
فَعَّلْنَا		فَعَّلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	تَثْنِيَّة	وَاحِد		
يُفَعِّلُونَ	يُفَعِّلَانِ	يُفَعِّلُ	♂	غَائِب 3rd Person
يُفَعِّلْنَ	يُفَعِّلَانِ	تُفَعِّلُ	♀	3rd Person
تُفَعِّلُونَ	تُفَعِّلَانِ	تُفَعِّلُ	♂	حَاضِر 2nd Person
تُفَعِّلُنَّ	تُفَعِّلَانِ	تُفَعِّلِينَ	♀	2nd Person
تُفَعِّلُ		أَفَعِّلْ		مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	تَشْيِة	جَمْع		
فَعَلَ	فَعَّلَا	فَعَّلُوا	♂	غَائِب 3rd Person
فَعَّلَتْ	فَعَّلَتَا	فَعَّلْنَ	♀	
فَعَّلَتْ	فَعَّلْتَمَا	فَعَّلْتُمْ	♂	حَاضِر 2nd Person
فَعَّلَتْ	فَعَّلْتُمَا	فَعَّلْتُنَّ	♀	
فَعَّلْتُ	فَعَّلْنَا			مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	تَشْيِة	جَمْع		
يُفَعِّلُ	يُفَعِّلَانِ	يُفَعِّلُونَ	♂	غَائِب 3rd Person
تُفَعِّلُ	تُفَعِّلَانِ	يُفَعِّلْنَ	♀	
تُفَعِّلُ	تُفَعِّلَانِ	تُفَعِّلُونَ	♂	حَاضِر 2nd Person
تُفَعِّلِينَ	تُفَعِّلَانِ	تُفَعِّلْنَ	♀	
أَفَعِّلُ	نُفَعِّلُ			مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تَثْنِيَّة	جَمْع
♂	فَعَّلَا	فَعَّلُوا
♀	فَعَّلَا	فَعَّلْنَ

فعل هي

وَاحِد	تَثْنِيَّة	جَمْع
♂	لَا تُفَعَّلَا	لَا تُفَعَّلُوا
♀	لَا تُفَعَّلَا	لَا تُفَعَّلْنَ

اسم فاعل

وَاحِد	تَثْنِيَّة	جَمْع
♂	مُفَعَّلَانِ	مُفَعَّلُونَ
♀	مُفَعَّلَتَانِ	مُفَعَّلَاتُ

اسم مفعول

وَاحِد	تَثْنِيَّة	جَمْع
♂	مُفَعَّلَانِ	مُفَعَّلُونَ
♀	مُفَعَّلَتَانِ	مُفَعَّلَاتُ

Some characteristics of Baab Taf'eel

1. Ta'diyah [Transitivity]

In Baab Taf'eel Laazim (Intransitive) verbs are made Muta'addi (Transitive). For example:

عَلَّمَ = he learnt	[55:2] عَلَّمَ الْقُرْآنَ he taught
نَزَلَ = he came down	[3:3] نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ he sent down
قَدِمَ = he went ahead	[36:12] وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ he sent ahead

2. Tadreej

The action in the verb takes place gradually, with effort and over a time period:

تَعَلَّمَ = To gradually teach	[55:2] عَلَّمَ الْقُرْآنَ
تَنَزَّلَ = To descend gradually	[3:3] نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ
تَبَلَّغَ = To convey gradually	[5:67] بَلَّغَ مَا أَنزَلَ إِلَيْكَ مِنْ رَبِّكَ

3. Mubaalaghah

The verbs of Baab Taf'eel express shiddah and kathrah.

قَتَلَ = He killed.	[7:78] فَأَصْبَحُوا فِي دَارِهِمْ جَثِمِينَ To massacre
ذَبَحَ = He slaughtered	[28:4] يُذَبِّحُ أَبْنَاءَهُمْ To slaughter terribly
كَذَبَ = He lied	[36:14] إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا To deny

4. Qasr

Baab Taf'eel is also used for abbreviation of a murakkab.

تَحْمِيدٌ = To say Alhamdulillah
تَكْبِيرٌ = To say Allaahu Akbar
تَهْلِيلٌ = To say Laa ilaaha illaAllaah

Examples from the Quran with of Baab Taf'eel:

بَشَرْنَاكَ بِالْحَقِّ [15:55]	إِنَّمَا يُعَلِّمُهُ بَشَرٌ [16:103]
قَدْ صَدَّقْتَ الرُّءْيَا [37:105]	تُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ [4:46]
وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ [45:16]	لَا تُخَفِّفْ عَنْهُمْ الْعَذَابِ [2:162]
وَوَضَّلْنَا عَلَيْكُمْ الْغَمَامَ [45:16]	وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا [35:11]
نُمَتِّعُهُمْ قَلِيلًا [31:24]	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾ [93:11]
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ط [2:30]	وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿١٢﴾ [33:42]
لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ [20:97]	إِذَا الشَّمْسُ كُوِّرَتْ ﴿٨١﴾ [2:81]
فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ ط [20:47]	وَلَا صَلِّبَنَّكُمْ فِي جُدُوعِ النَّخْلِ [20:71]
فَلَا تُقَطِّعْ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ [20:71]	أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ [20:94]

Word Bank:

ذَكَرَ، يُذَكِّرُ، تَذَكُّيرٌ	بَدَّلَ، يُبَدِّلُ، تَبْدِيلٌ
صَدَّقَ، يُصَدِّقُ، تَصْدِيقٌ	خَوَّفَ، يُخَوِّفُ، تَخْوِيفٌ
عَذَّبَ، يُعَذِّبُ، تَعْذِيبٌ	سَخَّرَ، يُسَخِّرُ، تَسْخِيرٌ
بَيَّنَّ، يُبَيِّنُ، تَبْيِينٌ	صَرَّفَ، يُصَرِّفُ، تَصْرِيفٌ
بَشَّرَ، يُبَشِّرُ، تَبَشِيرٌ	فَرَّقَ، يُفَرِّقُ، تَفْرِيقٌ
قَدَّسَ، يُقَدِّسُ، تَقْدِيسٌ	كَلَّفَ، يُكَلِّفُ، تَكْلِيفٌ
يَسَّرَ، يُيسِّرُ، تَيْسِيرٌ	ذَكَرَ، يُذَكِّرُ، تَذَكُّيرٌ
عَجَّلَ، يُعَجِّلُ، تَعْجِيلٌ	حَرَّفَ، يُحَرِّفُ، تَحْرِيفٌ
بَشَّرَ، يُبَشِّرُ، تَبَشِيرٌ	فَصَّلَ، يُفَصِّلُ، تَفْصِيلٌ

5-7: Fe'1 > 3. Baab Mufaa'alah (باب مُفاعَلة)

The sign of (باب مفاعلة) is the (الف زائدة) after the (فاء الكلمة) in the (الفعل الماضي) and (فعل الأمر الحاضر) without a (ت) preceding it. The (علامة المضارع) of this (باب) is always (مضموم). The (sarf sagheer) is as follows.

فَاعِلٌ يُفَاعِلُ مُفَاعَلَةً / فِعَالٌ فَهُوَ مُفَاعِلٌ ؛ وَ فُوعِلَ يُفَاعِلُ مُفَاعَلَةً / فِعَالٌ فَهُوَ مُفَاعِلٌ ؛
وَالْأَمْرُ مِنْهُ فَاعِلٌ ؛ وَالنَّهْيُ عَنْهُ لَا تُفَاعِلُ

The (مصدر) of (باب مفاعلة) is also used on the following scales:

(قَتَلَ) e.g. (فَعَالٌ)

(قَتَلْتُ) e.g. (فَعِلْتُ)

فعل ماضى معروف

جَمْع	ثَنِيَّة	وَاحِد		
فَاعِلُوا	فَاعِلَا	فَاعِلَ	♂	غَائِب 3rd Person
فَاعِلَنَ	فَاعِلَتَا	فَاعِلَتْ	♀	
فَاعِلْتُمْ	فَاعِلْتُمَا	فَاعِلْتَ	♂	حَاضِر 2nd Person
فَاعِلْتُنَّ	فَاعِلْتُمَا	فَاعِلْتِ	♀	
فَاعِلْنَا		فَاعِلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	ثَنِيَّة	وَاحِد		
يُفَاعِلُونَ	يُفَاعِلَانِ	يُفَاعِلُ	♂	غَائِب 3rd Person
يُفَاعِلْنَ	يُفَاعِلَانِ	يُفَاعِلُ	♀	
يُفَاعِلُونَ	يُفَاعِلَانِ	يُفَاعِلُ	♂	حَاضِر 2nd Person
يُفَاعِلْنَ	يُفَاعِلَانِ	يُفَاعِلِينَ	♀	
يُفَاعِلُ		أَفَاعِلُ		مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	ثَنِيَّة	جَمْع
فُعِلَ	فُعِلَا	فُعِلُوا
فُعِلَتْ	فُعِلَتَا	فُعِلْنَ
فُعِلَتْ	فُعِلْتُمَا	فُعِلْتُمْ
فُعِلَتْ	فُعِلْتُمَا	فُعِلْتُنَّ
فُعِلْتُ	فُعِلْنَا	

فعل مضارع مجهول

وَاحِد	ثَنِيَّة	جَمْع
يُفَاعَلُ	يُفَاعَلَانِ	يُفَاعَلُونَ
تُفَاعَلُ	تُفَاعَلَانِ	يُفَاعَلْنَ
تُفَاعَلُ	تُفَاعَلَانِ	تُفَاعَلُونَ
تُفَاعَلِينَ	تُفَاعَلَانِ	تُفَاعَلْنَ
أَفَاعَلُ	تُفَاعَلْنَا	

فعل امر

وَاحِد	تَثْنِيَّة	جَمْع	
فَاعِلٌ	فَاعِلَا	فَاعِلُوا	♂
فَاعِلِي	فَاعِلَا	فَاعِلِنَ	♀

فعل نهي

وَاحِد	تَثْنِيَّة	جَمْع	
لَا تُفَاعِلُ	لَا تُفَاعِلَا	لَا تُفَاعِلُوا	♂
لَا تُفَاعِلِي	لَا تُفَاعِلَا	لَا تُفَاعِلِنَ	♀

إسم فاعل

وَاحِد	تَثْنِيَّة	جَمْع	
مُفَاعِلٌ	مُفَاعِلَانِ	مُفَاعِلُونَ	♂
مُفَاعِلَةٌ	مُفَاعِلَتَانِ	مُفَاعِلَاتٌ	♀

اسم مفعول

وَاحِد	تَثْنِيَّة	جَمْع	
مُفَاعَلٌ	مُفَاعِلَانِ	مُفَاعِلُونَ	♂
مُفَاعِلَةٌ	مُفَاعِلَتَانِ	مُفَاعِلَاتٌ	♀

Characteristics of Baab If'aal

1. Mushaarakah

The participation of both the faa'il and the maf'ool in an action. For example:

(قَتَلَ) – he killed

(قَاتَلَ) – he fought

[2:190] وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ

2. Muwaafaqah

To have the same meaning as that in another baab. For example:

Mujarrad	سَافَرَ – سَفَرَ
If'aal	بَاعَدْتُهُ وَأَبْعَدْتُهُ = I distanced him.
Taf'eel	ضَاعَفَ وَضَعَّفَ = to double something.

3. Mubaalaghah

The action is done with intensity and kathrah.

	يُضَعِّفُ لَهُ الْعَذَابُ [25:69]
	الَّتِي تُجَدِّدُكَ [58:1]
	إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا [22:38]
	وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِزِينَ [22:51]
	وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ [7:21]
	وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا [31:15]

Following are some more examples from the Quran with the characteristics of Baab Mufaa'aalah:

	فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا [65:8]
	تُجَدِّدُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ [8:6]

	وَشَاوِرْهُمْ فِي الْأَمْرِ [3:159]
	سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ [57:21]
	أَيُّ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشْفِقُونَ فِيهِمْ [16:27]
	وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ [2:282]
	الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ [4:76]
	وَاللَّهُ يُضْعِفُ لِمَن يَشَاءُ [2:261]
	وَمَن جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ [29:6]
	الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ [9:4]
	أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا [3:200]
	فَسَوْفَ تَحْسَبُ حِسَابًا يَسِيرًا [84:8]
	وَإِن عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ [16:126]
	وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ [4:19]
	لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً [18:49]

Other:

	وَإِذْ وَعَدْنَا مُوسَىٰ [2:51]
	وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ [7:138]
	فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ [18:34]
	إِذَا نَجَّيْتُمُ الرُّسُولَ [58:12]

	حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ [18:96]
	يُؤَادُّونَ مَنْ حَادَّ اللَّهَ [58:22]
	الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ [2:258]
	لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ [2:225]
	لِيُؤَاطِعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ [9:37]
	كَيْفَ يُؤَارَىٰ سَوْءَةَ أَخِيهِ [5:31]

5-7: Fe'l > 4. Baab Tafa''ul (باب تَفَعُّل)

(عين الكلمة) and a shiddah on the (فاء الكلمة) and a zaaidah before the (ت).

تَفَعَّلَ يَتَفَعَّلُ تَفَعُّلاً فَهُوَ مُتَفَعِّلٌ ؛ وَ تُفَعَّلُ يُتَفَعَّلُ تَفَعُّلاً فَهُوَ مُتَفَعَّلٌ ؛

وَالْأَمْرُ مِنْهُ تَفَعَّلْ ؛ وَالنَّهْيُ عَنْهُ لَا تَتَفَعَّلْ

تَذَكَّرَ يَتَذَكَّرُ تَذَكُّراً

فعل ماضى معروف

جَمْع	ثَنِيَّة	وَاحِد		
تَفَعَّلُوا	تَفَعَّلَا	تَفَعَّلَ	♂	غَائِب 3rd Person
تَفَعَّلْنَ	تَفَعَّلَتَا	تَفَعَّلَتْ	♀	
تَفَعَّلْتُمْ	تَفَعَّلْتُمَا	تَفَعَّلْتَ	♂	حَاضِر 2nd Person
تَفَعَّلْتُنَّ	تَفَعَّلْتُمَا	تَفَعَّلْتِ	♀	
تَفَعَّلْنَا		تَفَعَّلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	ثَنِيَّة	وَاحِد		
يَتَفَعَّلُونَ	يَتَفَعَّلَانِ	يَتَفَعَّلُ	♂	غَائِب 3rd Person
يَتَفَعَّلْنَ	تَتَفَعَّلَانِ	تَتَفَعَّلُ	♀	
تَتَفَعَّلُونَ	تَتَفَعَّلَانِ	تَتَفَعَّلُ	♂	حَاضِر 2nd Person
تَتَفَعَّلْنَ	تَتَفَعَّلَانِ	تَتَفَعَّلِينَ	♀	
تَتَفَعَّلُ		أَتَفَعَّلُ		مُتَكَلِّم 1st Person

فعل امر

وَاحِد	ثَنِيَّة	جَمْع
تَفَعَّلْ	تَفَعَّلَا	تَفَعَّلُوا
تَفَعَّلِي	تَفَعَّلَا	تَفَعَّلْنَ

فعل نهي

وَاحِد	ثَنِيَّة	جَمْع
لَا تَفَعَّلْ	لَا تَفَعَّلَا	لَا تَفَعَّلُوا
لَا تَفَعَّلِي	لَا تَفَعَّلَا	لَا تَفَعَّلْنَ

اسم فاعل

وَاحِد	ثَنِيَّة	جَمْع
مُتَفَعِّلٌ	مُتَفَعِّلَانِ	مُتَفَعِّلُونَ
مُتَفَعِّلَةٌ	مُتَفَعِّلَتَانِ	مُتَفَعِّلَاتٌ

اسم مفعول

وَاحِد	ثَنِيَّة	جَمْع
مُتَفَعِّلٌ	مُتَفَعِّلَانِ	مُتَفَعِّلُونَ
مُتَفَعِّلَةٌ	مُتَفَعِّلَتَانِ	مُتَفَعِّلَاتٌ

Word Bank:

تَخْبِطُ	تَعْلُمُ	تَقْطَعُ	تَفْجُرُ
تَمْنَعُ	تَقْرُبُ	تَرْبُصُ	تَفَكِّرُ

Some characteristics of *Baab Tafa''ul*

1. Laazim: Most nouns of this Baab are Laazim. For e.g.

تَعَلَّمَ = he learnt

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ [2:102]

تَصَدَّقَ = he gave sadaqah

وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ [33:35]

تَبَسَّمَ = he smiled

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا [27:19]

2. Tadreej: To do the action gradually

تَجَرَّعَ = to drink sip after sip

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ [21:86]

تَنَزَّلَ = to descend gradually, time after time

تَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا [2:36]

3. Takalluf: To simulate having a certain quality or status, or when the faa'il does the fe'l with effort. For e.g.:

تَشَجَّعَ = to show bravery.

تَهَجَّدَ = To stay up at night with effort

وَمِنَ اللَّيْلِ فَتَهَجَّدَ بِهِ [2:36]

تَدَبَّرَ = To think about something with effort

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ [4:82]

4. Tajannub: To refrain from the meaning found in the Mujarrad form. For e.g.:

أَثَمَ = To sin

تَأْتَمَّ = To refrain from sinning

هَجَدَ = he slept

وَمِنَ اللَّيْلِ فَتَهَجَّدَ بِهِ [2:36] To stay awake

5. Ibtidaa: The verb is used for another meaning other than the one used in the Mujarrad form.

وَلِيَّ = to be close, تَوَلَّى = to turn away

كَلِمَ = To injure, تَكَلَّمَ = To speak

6. Shiddah and Mubaalaghah

فَجَرَ = To break

لَمَّا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ [2:74]

قَطَعَ = To cut

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ [2:166]

Examples from the Quran:

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ [28:18]	إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا [2:203]
إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ [39:9]	فَلَمَّا تَوَفَّيْتَنِي أَنْتَ الرَّقِيبَ عَلَيْهِمْ [5:117]
فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ [3:37]	تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ [19:90]
يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ [14:48]	إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ [58:11]
الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا [24:63]	إِنَّهُمْ أَنَاسٌ يَتَطَهَّرُونَ [7:82]
وَيَتَجَنَّبُهَا الْأَشْقَى [87:11]	وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى [33:33]
وَلَا تَجَسَّسُوا [49:12]	فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِنَّهُمْ عَلَيْهِ [2:203]
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ [2:275]	وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ [8:49]

Note: When the *faa kalimah* in Baab Tafa''ul is a [ط، ذ، ز، س، ش، ص، ض، ط] then the *taa* is removed and instead the *faa kalimah* gets a *shiddah*. A *hamzatul wasl* is put before it in *fe'l maadi* and *amr*. For e.g.:

يَأَيُّهَا الْمُدَّثِّرُ [74:1]	مُتَدَثِّرٌ	د ث ر
أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى [80:4]	يَتَذَكَّرُ	ذ ك ر
يَأَيُّهَا الْمُزَّمِّلُ [73:1]	مُتَزَّمِّلٌ	ز م ل
حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ [10:24]	تَزَيَّنَ	ز ي ن
فَأَصْدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ [63:10]	أَتَصَدَّقُ	ص د ق
لَعَلَّهُمْ يَضُرَّعُونَ [7:94]	يَتَضَرَّعُونَ	ض ر ع
قَالُوا أَطِيرْنَا بِكَ وَبِمَنْ مَعَكَ [27:47]	نَطِيرُ	ط ي ر
وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ [22:29]	يَتَطَوَّفُ	ط و ف

Sometimes the *taa* gets eliminated without any other changes, for e.g., actually تَنْزِلُ becomes:

تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرِ [2:129]

5-7: Fe'1 > 5. Baab Tafaa'ul (باب تَفَاعُلْ)

Sign: (فاء الكلمة) and an alif after the (ت) zaaidah before the (فاء الكلمة).

تَفَاعَلْ يَتَفَاعَلُ تَفَاعُلٌ فَهُوَ مُتَفَاعِلٌ ؛ وَ تُفْعِلُ يُتَفَاعَلُ تَفَاعُلٌ فَهُوَ مُتَفَاعِلٌ ؛

وَالْأَمْرُ مِنْهُ تَفَاعَلْ ؛ وَالنَّهْيُ عَنْهُ لَا تَتَفَاعَلْ

Example: تَبَارَكَ يَتَبَارَكُ تَبَارُكٌ

فعل ماضى معروف

جَمْع	تَشْبِيْه	وَاحِد		
تَفَاعَلُوا	تَفَاعَلَا	تَفَاعَلَ	♂	غَائِب 3rd Person
تَفَاعَلْنَ	تَفَاعَلَتَا	تَفَاعَلَتْ	♀	غَائِب 3rd Person
تَفَاعَلْتُمْ	تَفَاعَلْتُمَا	تَفَاعَلْتَ	♂	حَاضِر 2nd Person
تَفَاعَلْتُنَّ	تَفَاعَلْتُمَا	تَفَاعَلْتِ	♀	حَاضِر 2nd Person
تَفَاعَلْنَا	تَفَاعَلْتُ	تَفَاعَلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	تَشْبِيْه	وَاحِد		
يَتَفَاعَلُونَ	يَتَفَاعَلَانِ	يَتَفَاعَلُ	♂	غَائِب 3rd Person
يَتَفَاعَلْنَ	يَتَفَاعَلَانِ	يَتَفَاعَلُ	♀	غَائِب 3rd Person
يَتَفَاعَلُونَ	يَتَفَاعَلَانِ	يَتَفَاعَلُ	♂	حَاضِر 2nd Person
يَتَفَاعَلْنَ	يَتَفَاعَلَانِ	يَتَفَاعَلِينَ	♀	حَاضِر 2nd Person
يَتَفَاعَلُونَ	يَتَفَاعَلُونَ	يَتَفَاعَلُونَ		مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	تَشْيِة	جَمْع
3rd Person غَائِب	♂ تُفْعِلُ	تُفْعِلُوا
♀ تُفْعِلَتْ	تُفْعِلَتَا	تُفْعِلْنَ
2nd Person حَاضِر	♂ تُفْعِلْتَ	تُفْعِلْتُمْ
♀ تُفْعِلْتِ	تُفْعِلْتُمَا	تُفْعِلْتُنَّ
1st Person مُتَكَلِّم	تُفْعِلْتُ	تُفْعِلْنَا

فعل مضارع مجهول

وَاحِد	تَشْيِة	جَمْع
3rd Person غَائِب	♂ يُتَفَاعَلُ	يُتَفَاعَلُونَ
♀ تُتَفَاعَلُ	تُتَفَاعَلَانِ	يُتَفَاعَلْنَ
2nd Person حَاضِر	♂ تُتَفَاعَلُ	تُتَفَاعَلُونَ
♀ تُتَفَاعَلِينَ	تُتَفَاعَلَانِ	تُتَفَاعَلْنَ
1st Person مُتَكَلِّم	أَتَفَاعَلُ	تُتَفَاعَلُ

فعل امر

وَاحِد	تَشْيِة	جَمْع
تَفَاعَلَ	تَفَاعَلَا	تَفَاعَلُوا
فَفَاعَلِي	تَفَاعَلَا	تَفَاعَلْنَ

فعل هي

وَاحِد	تَشْيِة	جَمْع
لَا تَتَفَاعَلْ	لَا تَتَفَاعَلَا	لَا تَتَفَاعَلُوا
لَا تَتَفَاعَلِي	لَا تَتَفَاعَلَا	لَا تَتَفَاعَلْنَ

إسم فاعل

وَاحِد	تَشْيِة	جَمْع
مُتَفَاعِلٌ	مُتَفَاعِلَانِ	مُتَفَاعِلُونَ
مُتَفَاعِلَةٌ	مُتَفَاعِلَتَانِ	مُتَفَاعِلَاتٌ

اسم مفعول

وَاحِد	تَشْيِة	جَمْع
مُتَفَاعَلٌ	مُتَفَاعِلَانِ	مُتَفَاعِلُونَ
مُتَفَاعِلَةٌ	مُتَفَاعِلَتَانِ	مُتَفَاعِلَاتٌ

Some characteristics of Baab Tafaa'ul

1. Tashaaruk

The participation of two faa'ls in an act. In Baab Mufaa'alah, both the faa'il and the maf'ool participate in the act, whereas in Baab Tafaa'ul, there are two faa'ls and no maf'ool. For e.g.:

عَاوَنَ = to support, aid the other.

[5:2] وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

تَعَاوَنَ = to cooperate with each other

[2:282] يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ [78:1] عَمَّ يَتَسَاءَلُونَ

[40:32] وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ [28:48] قَالُوا سِحْرَانِ تَظَاهَرَا

[37:25] مَا لَكُمْ لَا تَنَاصَرُونَ [58:3] مِّن قَبْلِ أَنْ يَتَمَاسَا

2. Adhamah

تَبَرَكَ الَّذِي بِيَدِهِ الْمُلْكُ [67:1]	فَتَعَلَّىٰ اللَّهُ الْمَلِكُ الْحَقُّ [20:114]
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3. Ibtidaa

The verb is used for another meaning other than the one used in the Mujarrad form. For e.g.:

تَبَرَكَ الَّذِي بِيَدِهِ الْمُلْكُ [67:1]	بَرَكَ = the camel sat
وَلَا تَنْزِعُوا فَتَفْشَلُوا [8:46]	نَزَعَ = to be near death

Note: When the *faa kalimah* in Baab Tafaa'ul is a [ط، ض، ص، ش، س، ز، د، ذ، ج، ث، ت] then the *taa* is removed and instead the *faa kalimah* gets a *shiddah*, i.e. the *ta* is changed into the *faa kalimah*. A *hamzatul wasl* is put before it in *fe'l maadi* and *amr*. For e.g.:

بَلِ آدَارَكَ عِلْمُهُمْ فِي الْآخِرَةِ [27:66]	تَدَارَكَ	د ر ك
حَتَّىٰ إِذَا آدَارَكُوا فِيهَا جَمِيعًا [7:38]		
أَنَّا قَلْبْتُمْ إِلَى الْأَرْضِ [9:38]	تَنَاقَلَ	ث ق ل

If there are two (ت)'s coming adjacent to one in another in (باب تفاعل) in the (فعل مضارع), it is permissible to delete one:

[2:85] تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ

Examples from the Quran:

يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ [4:60]	فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَوُمُونَ [68:30]
كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ [5:79]	وَإِذْ يَتَحَاجُّونَ فِي النَّارِ [40:47]
فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ [4:92]	مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿٦٦﴾ [56:16]
إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٦﴾ [38:64]	وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ [103:3]
فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ [2:233]	تَشَبَّهَتْ قُلُوبُهُمْ ۚ [2:118]
وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِي الْمِيعَدِ [8:42]	وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ [83:26]
قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ [27:49]	يَتَعَارَفُونَ بَيْنَهُمْ ۚ [10:45]
وَإِنْ تَعَاَسَرْتُمْ فَسُدُّوا لَهُ أُخْرَىٰ ﴿٦٦﴾ [65:6]	وَلَا تَنَابَزُوا بِاللِّقَبِ ۚ [49:11]
وَتَفَاخَرُوا بَيْنَكُمْ وَتَكَاثُرُوا فِي الْأَمْوَالِ وَالْأَوْلَادِ [57:20]	رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ [39:29]
يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ ۚ [16:59]	وَلَكِنْ لَا تُوعِدُوهُمْ سِرًّا [2:235]
وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ ۚ [2:282]	وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۚ [46:16]

Word Bank:

تَقَابُل	تَنَاوَش
تَبَارُك	تَجَاوَز
تَعَارُف	تَلَاوُم
تَفَاخُر	تَشَابُه

5-7: Fe'l > 6. Baab Ifti'aal (باب اِفْتَعَال)

The sign of (باب اِفْتَعَال) is the (ت) after the (فاء الكلمة). Fe'l Maadi and Amr both begin with a hamzatul wasl. This hamza is written but is only pronounced when the word is at the beginning of a sentence.

اِفْتَعَلَ يَفْتَعِلُ اِفْتَعَالٌ فَهُوَ مُفْتَعِلٌ ؛ وَ اُفْتَعِلَ يُفْتَعَلُ اِفْتَعَالٌ فَهُوَ مُفْتَعَلٌ ؛

وَالْأَمْرُ مِنْهُ اِفْتَعِلْ ؛ وَالنَّهْيُ عَنْهُ لَا تَفْتَعِلْ

Example: اجْتَنَّبَ يَجْتَنِبُ اجْتِنَابٌ

فعل ماضى معروف

جَمْع	تَشْبِيْه	وَاحِد		
اِفْتَعَلُوا	اِفْتَعَلَا	اِفْتَعَلَ	♂	غَائِب 3rd Person
اِفْتَعَلْنَ	اِفْتَعَلَتَا	اِفْتَعَلَتْ	♀	
اِفْتَعَلْتُمْ	اِفْتَعَلْتَمَا	اِفْتَعَلْتَ	♂	حَاضِر 2nd Person
اِفْتَعَلْتُنَّ	اِفْتَعَلْتُمَا	اِفْتَعَلْتِ	♀	
اِفْتَعَلْنَا		اِفْتَعَلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	تَشْبِيْه	وَاحِد		
يَفْتَعِلُونَ	يَفْتَعِلَانِ	يَفْتَعِلُ	♂	غَائِب 3rd Person
يَفْتَعِلْنَ	تَفْتَعِلَانِ	تَفْتَعِلُ	♀	
تَفْتَعِلُونَ	تَفْتَعِلَانِ	تَفْتَعِلُ	♂	حَاضِر 2nd Person
تَفْتَعِلْنَ	تَفْتَعِلَانِ	تَفْتَعِلِينَ	♀	
نَفْتَعِلُ		اَفْتَعِلْ		مُتَكَلِّم 1st Person

فعل ماضى مجهول

جَمْع	تَنْثِيَّة	وَاحِد		
أَفْتَعِلُوا	أَفْتَعِلَا	أَفْتَعِلَ	♂	غَائِب 3rd Person
أَفْتَعِلْنَ	أَفْتَعِلَتَا	أَفْتَعِلَتْ	♀	غَائِب 3rd Person
أَفْتَعِلْتُمْ	أَفْتَعِلْتَمَا	أَفْتَعِلْتَ	♂	حَاضِر 2nd Person
أَفْتَعِلْتُنَّ	أَفْتَعِلْتُمَا	أَفْتَعِلْتِ	♀	حَاضِر 2nd Person
أَفْتَعِلْنَا		أَفْتَعِلْتُ		مُتَكَلِّم 1st Person

فعل مضارع مجهول

جَمْع	تَنْثِيَّة	وَاحِد		
يُفْتَعِلُونَ	يُفْتَعِلَانِ	يُفْتَعِلُ	♂	غَائِب 3rd Person
يُفْتَعِلْنَ	يُفْتَعِلَانِ	يُفْتَعِلُ	♀	غَائِب 3rd Person
يُفْتَعِلُونَ	يُفْتَعِلَانِ	يُفْتَعِلُ	♂	حَاضِر 2nd Person
يُفْتَعِلْنَ	يُفْتَعِلَانِ	يُفْتَعِلِينَ	♀	حَاضِر 2nd Person
يُفْتَعِلُنَا		يُفْتَعِلُ		مُتَكَلِّم 1st Person

فعل امر

جَمْع	تَنْثِيَّة	وَاحِد	
اِفْتَعِلُوا	اِفْتَعِلَا	اِفْتَعِلْ	♂
اِفْتَعِلْنَ	اِفْتَعِلَا	اِفْتَعِلِي	♀

فعل نهي

جَمْع	تَنْثِيَّة	وَاحِد	
لَا تَفْتَعِلُوا	لَا تَفْتَعِلَا	لَا تَفْتَعِلْ	♂
لَا تَفْتَعِلْنَ	لَا تَفْتَعِلَا	لَا تَفْتَعِلِي	♀

وَاحِد	تَشْبِيْه	جَمْع
مُفْتَعِلٌ	مُفْتَعِلَانِ	مُفْتَعِلُونَ
مُفْتَعِلَةٌ	مُفْتَعِلَتَانِ	مُفْتَعِلَاتٌ

وَاحِد	تَشْبِيْه	جَمْع
مُفْتَعِلٌ	مُفْتَعِلَانِ	مُفْتَعِلُونَ
مُفْتَعِلَةٌ	مُفْتَعِلَتَانِ	مُفْتَعِلَاتٌ

Some characteristics of Baab Ifti'aal

1. Tasarruf

The effort to obtain the maa-khadh is tasarruf. It is also called Ijtihaad and Talab:

كَسَبَ = he earned

[2:286] لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

Strove to earn

2. Takhyeer

When the faa'il does an action for himself, his own dhaat. For e.g.

[6:143] أَشْتَمَلْتُ عَلَيْهِ أَرْحَامُ الْأُنثِيِّينَ

[33:51] وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ

[12:63] فَأَرْسِلْ مَعَنَا آخَانًا نَكَتَلُ

[57:13] أَنْظِرُونَا نَقْتَبِسَ مِنْ نُورِكُمْ

3. Lazim. For e.g.:

[20:5] الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

[7:43] وَمَا كُنَّا لِنَهْتَدِيَ

[2:192] فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ

[59:2] فَاعْتَبِرُوا يَأُولِيَ الْأَبْصَارِ

Sometimes, Baab Ifti'aal is also used for Muta'addi, such as:

[22:78] هُوَ أَجْتَبَاكُمْ

4. Idh'haar: To express the commission of the fe'l

[2:194] فَمَنْ أَعْتَدَى عَلَيْكُمْ

[58:1] وَتَشْتَكِي إِلَى اللَّهِ

[35:37] وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا

[9:94] يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ

5. Mubaalaghah

فَأَخَذْنَهُمْ أَخَذَ عَزِيزٌ مُّقْتَدِرٌ [54:42] فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ [7:204]

حَتَّى تَتَّبِعَ مِلَّتَهُمْ [2:120] قَالُوا آتَيْنَاهُ اللَّهَ وَلَدًا [18:4]

Rule #1: If the (فاء الكلمة) of (باب افتعال) is [ز، ذ، د], the (ت) of (افتعال) is changed to (د).

If the (فاء الكلمة) of (باب افتعال) is (ذ), then after changing the (ت) to (د), the following three changes are permissible:

- The (ذ) is changed to (د), e.g. (إِذْكَرَ) changes to (إِدْكَرَ).

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ [54:40]

وَمَا تَذْخِرُونَ فِي بُيُوتِكُمْ [3:49]

- Sometimes the (د) is changed to (ذ), e.g. (إِذْكَرَ) changes to (إِذْكَرَ).
- Sometimes the verb is left as it is, e.g. (إِذْكَرَ).

If the (فاء الكلمة) of (باب افتعال) is (ز), then after changing the (ت) to (د), the following two changes are permissible:

- The verb is left as it is, e.g. (إِزْدَجَرَ).

وَقَالُوا مَجْنُونٌ وَازْدُجِرَ [54:9]

- Sometimes the (د) is changed to (ز), e.g. (إِزْدَجَرَ) changes to (إِزْدَجَرَ).

Rule # 2: If the (فاء الكلمة) of (باب افتعال) is (ص), (ض), (ط), or (ظ), then the (ت) is changed to (ط).

لَعَلِّي أَطْلُعَ إِلَى إِلَهِ مُوسَى [28:38]

If the (فاء الكلمة) is (ص) or (ض), then after changing the (ت) to (ط), the following two changes are permissible:

- the verb is left as it is:

إِنَّ اللَّهَ أَصْطَفَى لَكُمْ الدِّينَ [2:132]

وَأَصْطَفَيْتُكَ لِنَفْسِي [20:41]

أَوْءَاتِيَكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ [27:7]

- Sometimes the (ط) is changed to (ص) or (ض).

Rule # 3: If the (عين الكلمة) of (باب افتعال) is (ت), (ث), (ج), (ز), (د), (ذ), (س), (ش), (ص), (ض), (ط), or (ظ), then the (ت) is changed to the same letter as the (عين الكلمة).

[10:35] أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَىٰ

[36:49] وَهُمْ يَخْصِمُونَ ﴿٤٩﴾

Rule # 4: If the (فاء الكلمة) is a (و) then the (و) is changed to (ت).

[76:13] مُتَكِبِينَ فِيهَا

[2:2] هُدًى لِّلْمُتَّقِينَ

[84:18] وَالْقَمَرَ إِذَا اتَّسَقَ ﴿١٨﴾

[10:93] فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾	[23:30] وَإِنْ كُنَّا لَمُبْتَلِينَ
[11:54] إِلَّا أَعْرَضْنَاكَ بَعْضُ الْهَتَنِ بِسُوءٍ	[36:59] وَامْتَنُوا الْيَوْمَ
[9:111] إِنْ اللَّهُ اشْتَرَىٰ	وَلَكُمْ فِيهَا مَا تَشْتَهَىٰ أَنْفُسُكُمْ [41:31]
[50:30] يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ	فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ [22:5]
[36:21] اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا	كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ [14:18]
[54:31] فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾	كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ [14:26]
[13:17] فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا	أَقْرَبَتْ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾ [54:1]
[4:91] فَإِنْ لَمْ يَعْزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ	لَأَحْتَنِكَ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿١٦﴾ [17:62]

Word Bank:

5-7: Fe'1 > 7. Baab Infi'aal (باب اِنْفِعَال)

The sign of (باب اِنْفِعَال) is the (ن) before the (فاء الكلمة). This (باب) is always intransitive (لازم), and therefore there is no *majhool* in this *baab*.

اِنْفَعَلَ يَنْفَعِلُ اِنْفِعَالًا فَهُوَ مُنْفَعِلٌ ؛

وَالْأَمْرُ مِنْهُ اِنْفَعِلْ ؛ وَالنَّهْيُ عَنْهُ لَا تَنْفَعِلْ

Example: اِنْفَجَرَ يَنْفَجِرُ اِنْفِجَارًا

فعل ماضى معروف

جَمْع	تَشْيِية	وَاحِد		
اِنْفَعَلُوا	اِنْفَعَلَا	اِنْفَعَلَ	♂	غَائِب 3rd Person
اِنْفَعَلْنَ	اِنْفَعَلَتَا	اِنْفَعَلَتْ	♀	
اِنْفَعَلْتُمْ	اِنْفَعَلْتُمَا	اِنْفَعَلْتَ	♂	حَاضِر 2nd Person
اِنْفَعَلْتُنَّ	اِنْفَعَلْتُمَا	اِنْفَعَلْتِ	♀	
اِنْفَعَلْنَا		اِنْفَعَلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	تَشْيِية	وَاحِد		
يَنْفَعِلُونَ	يَنْفَعِلَانِ	يَنْفَعِلُ	♂	غَائِب 3rd Person
يَنْفَعِلْنَ	تَنْفَعِلَانِ	تَنْفَعِلُ	♀	
تَنْفَعِلُونَ	تَنْفَعِلَانِ	تَنْفَعِلُ	♂	حَاضِر 2nd Person
تَنْفَعِلْنَ	تَنْفَعِلَانِ	تَنْفَعِلِينَ	♀	
نَنْفَعِلُ		اَنْفَعِلُ		مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تَثْنِيَّة	جَمْع
♂	انْفَعِلْ	انْفَعِلُوا
♀	انْفَعِلِي	انْفَعِلْنَ

فعل نهي

وَاحِد	تَثْنِيَّة	جَمْع
♂	لَا تَنْفَعِلْ	لَا تَنْفَعِلُوا
♀	لَا تَنْفَعِلِي	لَا تَنْفَعِلْنَ

اسم فاعل

وَاحِد	تَثْنِيَّة	جَمْع
♂	مُنْفَعِلٌ	مُنْفَعِلُونَ
♀	مُنْفَعِلَةٌ	مُنْفَعِلَاتٌ

Some characteristics of Baab Infi'aalun

1. Luzoom

بَعَثَ = He sent, rasied someone

إِذْ أَنْبَعَثَ أَشْقَاهَا [91:12] He rose

قَلَّبَ = He turned something

أَنْقَلَبُوا فِكَهَيْنَ [83:31] He returned

2. Ibtidaa

For example:

فَجَرَ = He sinned

فَأَنْفَجَرَتْ مِنْهُ أَثْنَتَا عَشْرَةَ عَيْنًا [2:60]

It burst

بَغَى = H rebelled

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا [19:92]

It befits

أَفَلَا يَنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ [3:144]	حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ [5:3]
فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّهِيرٍ [54:11]	فَإِذَا أُنْزِلَ الْأَشْهُرُ الْحُرُمُ [9:5]
ثُمَّ أَرْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ [67:4]	إِذَا السَّمَاءُ أَنْشَقَّتْ [84:1]
أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تَكْذِبُونَ [77:29]	لَا أَنْفِصَامَ لَهَا [2:256]
وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ [26:227]	فَإِنْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ [18:71]
وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَأَفَضُّوا مِنْ حَوْلِكَ [2:60]	وَالْمُشْرِكِينَ مُنْفَكِّينَ [98:1]
فَأَنْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ [26:63]	ثُمَّ أَنْصَرَفُوا سَرَفَ اللَّهُ قُلُوبَهُمْ [9:127]
تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ [54:20]	فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ [18:77]

Word Bank

ماضي	مضارع	مصدر
انْقَلَبَ		
انْفَصَمَ		
انْقَطَعَ		
انْبَعَثَ		
انْهَمَرَ		
انْحَرَفَ		

5-7: Fe'l > 8. Baab Istif'aal (باب اِسْتِفْعَال)

The sign of (باب استفعال) is the (س) and (ت) before the (فَاء الكلمة).

اِسْتَفْعَلَ يَسْتَفْعِلُ اِسْتَفْعَالًا فَهُوَ مُسْتَفْعِلٌ ؛ وَ اُسْتُفْعِلَ يُسْتَفْعَلُ اِسْتِفْعَالًا فَهُوَ مُسْتَفْعَلٌ ؛

وَالْأَمْرُ مِنْهُ اِسْتَفْعِلْ ؛ وَالنَّهْيُ عَنْهُ لَا تَسْتَفْعِلْ

The hamza of this baab is wasl.

It is permissible to delete the (ت) from the verb (اِسْتَطَاعَ يَسْتَطِيعُ). The verbs (فَمَا اسْطَاعُوا) and (مَا لَمْ) mentioned in the Qur'ân are from this (باب).

فعل ماضى معروف

جَمْع	ثَنِيَّة	وَاحِد		
اِسْتَفْعَلُوا	اِسْتَفْعَلَا	اِسْتَفْعَلَ	♂	غَائِب 3rd Person
اِسْتَفْعَلْنَ	اِسْتَفْعَلَتَا	اِسْتَفْعَلَتْ	♀	
اِسْتَفْعَلْتُمْ	اِسْتَفْعَلْتُمَا	اِسْتَفْعَلْتَ	♂	حَاضِر 2nd Person
اِسْتَفْعَلْتُنَّ	اِسْتَفْعَلْتُمَا	اِسْتَفْعَلْتِ	♀	
اِسْتَفْعَلْنَا		اِسْتَفْعَلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	ثَنِيَّة	وَاحِد		
يَسْتَفْعِلُونَ	يَسْتَفْعِلَانِ	يَسْتَفْعِلُ	♂	غَائِب 3rd Person
يَسْتَفْعِلْنَ	تَسْتَفْعِلَانِ	تَسْتَفْعِلُ	♀	
تَسْتَفْعِلُونَ	تَسْتَفْعِلَانِ	تَسْتَفْعِلُ	♂	حَاضِر 2nd Person
تَسْتَفْعِلْنَ	تَسْتَفْعِلَانِ	تَسْتَفْعِلِينَ	♀	
نَسْتَفْعِلُ		اَسْتَفْعِلُ		مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	تَنْثِيَّة	جَمْع		
أُسْتَفْعِلَ	أُسْتَفْعِلَا	أُسْتَفْعِلُوا	♂	غَائِب 3rd Person
أُسْتَفْعِلَتْ	أُسْتَفْعِلَتَا	أُسْتَفْعِلْنَ	♀	
أُسْتَفْعِلْتَ	أُسْتَفْعِلْتَمَا	أُسْتَفْعِلْتُمْ	♂	حَاضِر 2nd Person
أُسْتَفْعِلْتِ	أُسْتَفْعِلْتُمَا	أُسْتَفْعِلْتُنَّ	♀	
أُسْتَفْعِلْتُ	أُسْتَفْعِلْنَا			مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	تَنْثِيَّة	جَمْع		
يُسْتَفْعَلُ	يُسْتَفْعَلَانِ	يُسْتَفْعَلُونَ	♂	غَائِب 3rd Person
تُسْتَفْعَلُ	تُسْتَفْعَلَانِ	يُسْتَفْعَلْنَ	♀	
تُسْتَفْعَلُ	تُسْتَفْعَلَانِ	تُسْتَفْعَلُونَ	♂	حَاضِر 2nd Person
تُسْتَفْعَلِينَ	تُسْتَفْعَلَانِ	تُسْتَفْعَلْنَ	♀	
أُسْتَفْعَلُ	أُسْتَفْعَلُ	أُسْتَفْعَلُ		مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تَنْثِيَّة	جَمْع	
اِسْتَفْعِلْ	اِسْتَفْعِلَا	اِسْتَفْعِلُوا	♂
اِسْتَفْعِلِي	اِسْتَفْعِلَا	اِسْتَفْعِلْنَ	♀

فعل نهي

وَاحِد	تَنْثِيَّة	جَمْع	
لَا تَسْتَفْعِلْ	لَا تَسْتَفْعِلَا	لَا تَسْتَفْعِلُوا	♂
لَا تَسْتَفْعِلِي	لَا تَسْتَفْعِلَا	لَا تَسْتَفْعِلْنَ	♀

اسم فاعل

وَاحِد	تَشْيِة	جَمْع
مُسْتَفْعِلٌ	مُسْتَفْعِلَانِ	مُسْتَفْعِلُونَ
مُسْتَفْعِلَةٌ	مُسْتَفْعِلَتَانِ	مُسْتَفْعِلَاتٌ

اسم مفعول

وَاحِد	تَشْيِة	جَمْع
مُسْتَفْعَلٌ	مُسْتَفْعَلَانِ	مُسْتَفْعَلُونَ
مُسْتَفْعَلَةٌ	مُسْتَفْعَلَتَانِ	مُسْتَفْعَلَاتٌ

Characteristics of Baab Istif'aal

1. Talab: To seek the ma-khadh from the maf'ool

أَذِنَ [24:59] فَلْيَسْتَغْذِنُوا كَمَا اسْتَغْذَنَ الَّذِينَ مِن قَبْلِهِمْ

عَانَ [1:5] إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

طَعَمَ [18:77] فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا

غَفَرَ [11:52] اسْتَغْفِرُوا رَبَّكُمْ

Talab is of two types: 1. Haqeeqi: To literally seek, ask for something, such as the above examples, 2. Majaazi: To figuratively demand or request something. For e.g.:

استخرج = to extract

2. Muwaafaqah with Mujarrad and if'aal: The meaning is the same as that in the mujarrad form and baab if'aal.

قَرَّ [7:143] فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنُّي

اجَابَ [8:9] إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ

3. Mubaalaghah and Taktheer

[71:7] وَاسْتَكْبَرُوا اسْتِكْبَارًا [72:16] وَالْوِاسْتَقْبَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ

[29:38] وَكَانُوا مُسْتَبْصِرِينَ [4:98] إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ

وَأَنْ تَتَوَلَّوْا يَسْتَبْدِلَ قَوْمًا [47:38]	أَسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ [6:128]
قَالَ أَتُسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ [2:61]	بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ [46:24]
وَأِنْ أَرَدْتُمْ أَنْ تَسْرَضِعُوا أَوْلَادَكُمْ [2:233]	وَلَيْسَتَعْفِيفُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا [24:33]
الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ [3:172]	حَتَّىٰ تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا [24:27]
وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ [2:282]	سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ [7:182]
وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ [8:72]	لَيْسَتْ خَلْفَهُمْ فِي الْأَرْضِ [24:55]
وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَىٰ ﴿٦٤﴾ [20:64]	وَأَسْتَفْرِزْ مَنْ اسْتَطَاعَتْ مِنْهُمْ [17:64]
	فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ [18:97]

مصدر	مضارع	ماضي
استأناس		
استحياء		
استعصام		
استنكاح		
استنصار		

5-7: Fe'l > 9. Baab If'ilaal (باب إِفْعِلَال)

10. Baab If'eelaal (باب إِفْعِيلَال)

The sign of (باب إِفْعِلَال) is the repetition of the (لام الكلمة) and four letters after the (همزة الوصل) in the (الفعل الماضي). The (لام الكلمة) of this (باب) is always (مشدّد) except in (فعل ناقص) the fi'l that has an 'illah in it.

إِفْعَلٌ يَفْعَلُ إِفْعِلَالٌ فَهُوَ مُفْعَلٌ؛ وَالْأَمْرُ مِنْهُ إِفْعَلٌ إِفْعَلٌ إِفْعِلَالٌ؛

وَالنَّهْيُ عَنْهُ لَا تَفْعَلُ لَا تَفْعَلُ لَا تَفْعِلَالٌ

إِسْوَدٌ يَسْوَدُ إِسْوِدَالًا فَهُوَ مُسْوَدٌ؛ وَالْأَمْرُ مِنْهُ إِسْوَدٌ إِسْوَدٌ إِسْوِدَالٌ؛

وَالنَّهْيُ عَنْهُ لَا تَسْوَدُ لَا تَسْوَدُ لَا تَسْوِدَالٌ

Characteristics of Baab Ifi'laal

1. Luzoom

The words of this baab are always laazim and therefore there is no majhool or maf'ool of this baab. For example:

It was white.

[3:107] أَبْيَضَتْ وَجُوهُهُمْ

2. Mubaalaghah

Baab If'ilaal shows the mubaalaghah in the state or quantity of something.

It was white- very white.

[3:107] أَبْيَضَتْ وَجُوهُهُمْ

3. Lawn

They provide the meaning of colours, e.g.

White

[3:106] يَوْمَ تَبْيَضُّ وَجُوهُ

Yellow

[39:21] فَتَرَاهُ مُصْفَرًّا

Green

[22:63] فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً

4. 'Ayb

They provide the meaning of defects, e.g.

It was black

[3:106] أَسْوَدَتْ وَجُوهُهُمْ

باب إِفْعِيلَالٌ

The sign of (باب إِفْعِيلَالٌ) is the same as (باب إِفْعِلَالٌ) which is the repetition of the (ل). However, there is the appearance of an extra (الف) before the first (ل) in the (الفعل الماضي). This (الف) changes to a (ي) in the (مصدر). (باب إِفْعِيلَالٌ) has the same characteristics as that of (باب إِفْعِلَالٌ).

إِفْعَالٌ يَفْعَلُ إِفْعِيلَالًا فَهُوَ مُفْعَلٌ؛ وَالْأَمْرُ مِنْهُ إِفْعَالٌ إِفْعَالٌ إِفْعَالٌ؛

وَالنَّهْيُ عَنْهُ لَا تَفْعَالٌ لَا تَفْعَالٌ لَا تَفْعَالٌ

إِذْهَامٌ يَذْهَمُ إِذْهِمَامًا فَهُوَ مُذْهَامٌ؛ وَالْأَمْرُ مِنْهُ إِذْهَامٌ إِذْهَامٌ إِذْهَامٌ؛

وَالنَّهْيُ عَنْهُ لَا تَذْهَامٌ لَا تَذْهَامٌ لَا تَذْهَامٌ

Dark green.

مُذْهَامَتَانِ ﴿٦٤﴾ [55:64]

5-7: Fe'l > 11. Baab If'ee'aal (باب إفعيعال)

12. Baab If'iwwaal (باب إفعوآل)

باب إفعيعال

The sign of (باب إفعيعال) is the repetition of the (ع) and the appearance of a (و) between the two (ع)'s. This (و) has changed to a (ي) in the (مصدر) due to the preceding (كسرة). This (باب) is mostly intransitive (لازم).

إِفْعَوْعَلْ يَفْعَوْعَلُ إِفْعِيْعَالًا فَهُوَ مُفْعَوْعَلٌ؛ وَالْأَمْرُ مِنْهُ إِفْعَوْعَلْ؛

وَالنَّهْيُ عَنْهُ لَا تَفْعَوْعَلْ

إِخْشَوْشَنْ يَخْشَوْشِنْ إِخْشِيْشَانًا فَهُوَ مُخْشَوْشِنْ؛ وَالْأَمْرُ مِنْهُ إِخْشَوْشِنْ؛

وَالنَّهْيُ عَنْهُ لَا تَخْشَوْشِنْ

باب إفعوآل

The sign of (باب إفعوآل) is the (و) after the (عين الكلمة) and a (همزة الوصل) in the (الفعل الماضي).

إِفْعَوَّلَ يَفْعَوِّلُ إِفْعَوَّالًا فَهُوَ مُفْعَوِّلٌ؛ وَالْأَمْرُ مِنْهُ إِفْعَوِّلْ؛

وَالنَّهْيُ عَنْهُ لَا تَفْعَوِّلْ

إِجْلَوَّذَ يَجْلَوَّذُ إِجْلَوَّاذًا فَهُوَ مُجْلَوَّذٌ؛ وَالْأَمْرُ مِنْهُ إِجْلَوَّذْ؛

وَالنَّهْيُ عَنْهُ لَا تَجْلَوَّذْ

Exercise

Word	وزن	باب	Word	وزن	باب
اهْتَرَّتْ			كَذَّبَ		
انْتَقَمْنَا			أَمْسَكَنَ		
يُوفِّيهِمْ			مُكَذِّبِينَ		
الْمُتَصَدِّقَاتِ			يَسْتَنْكِفُ		
انْطَلَقَ			يُتَوَفَّى		
يَسْتَضَعِفُ			يَتَلَاوُمُونَ		
يُذَبِّحُ			يَتَكَلَّمُونَ		
اسْتَكْبَرُوا			تَتَنَاجَوُا		
يَجْتَنِبُونَ			انْشَقَّتْ		
مَهَّدْتُ			فَسَّحَ		
غَيْرَ			يُجَادِلُ		
يَتَعَبَّدُ			الْمُدَبِّرَاتِ		
اسْتَخْرِجْ			يُبْصِرُونَ		
ءَامِنَ			انْتَشَرَتْ		
تَعَالَى			يَتَّبِعُ		
تَبَارَكَ			الْمُتَصَدِّقِينَ		
انْتَقَمْنَا			يَتَسَاءَلُونَ		
اِشْتَمَلَتْ			يَتَعَارَفُونَ		

ماضي	مضارع	مصدر	ماضي	مضارع	مصدر
تَبَارَكَ					تَصْلِيَةٌ
ءَامَنَ			تَعَلَّمَ		
اهْتَزَّ			انْتَقَمَ		
نَاصَرَ			اعْتَزَلَ		
جَاوَرَ			تَفَكَّرَ		
اسْتَوَى			تَشَابَهَتْ		
اتَّخَذَ			تَبَيَّنَ		
كَذَّبَ			اِفْتَحَمَ		
	يُسْرِفُ				تَيْسِير
		تَعْجِيل			تَجْنِيب
	يَسْتَنْكِفُ				انْبِعَاث
		اِنْتَظَار	اِنْطَلَقَ		
	يَتَلَاوُمُونَ			يَسْتَضْعِفُ	
	يَتَكَلَّمُونَ			يُدَبِّحُ	
		مُضَاعَفَةٌ	اسْتَكْبَرُوا		
اِنْشَقَّتْ			يَجْتَنِبُونَ		
		الزَّام	مَهَّدْتُ		
	يُجَادِلُ		غَيْرُ		
		اِنْفِطَار		يَتَعَبَّدُ	
		اِحْصَاء			ايوَاء
اِنْتَشَرَتْ			تَعَالَى		
		تَقْدِير	اِسْتَمَلَتْ		
	يَتَّبِعُ		يَتَعَارَفُونَ		
	يَتَسَاءَلُونَ				تَجَلَّى

باب	Basic Structures	Sign	Characteristics	Example
افعال				
تفعيل				
مفاعلة				
تفعُّل				
تفاعل				
افتعال				
انفعال				
استفعال				
افعلال				
افعيال				
افعوّال				
افعيّال				

AL-HUDA at a Glance

AL-HUDA International Welfare Foundation Pakistan is diligently imparting knowledge of Qur'an and Sunnah and serving people through a variety of social welfare programs since 1994.

Educational Programs

Courses of varying durations are offered to impart authentic Islamic education while focusing on moral and character development of the students. The courses include:

- Taleem al Quran Diploma Course
- Tafheem e Deen Course
- Correspondence Courses
- Sawt al Quran Course
- Courses via Social Media
- Tahfeez al Qur'an Course
- Taleem al Hadith Certificate Course
- Summer Courses
- Taleem al Tajweed Certificate Course
- Fahm al Qur'an Certificate Course
- Reality Touch Course
- Taleem e Deen Course
- Roshni ka Safar
- Roshni ki Kiran

Hamaray Bachchay Courses: • Manar al Islam • Miftah al Qur'an • Miftah al Qur'an

Al-Huda International School provides academic education from nursery till grade 9 along with education of Qur'an and Sunnah.

Social Welfare Programs

Al-Huda contributes to the society through the following projects and services:

Welfare Services

- Assistance For Deserving
- Social Counseling
- Umrah Service
- Marriage Bureau
- Funeral Services (Ghusl e Mayyat)
- Ta'am al Miskeen

Welfare Projects

- Sacrifice (Sadqa, Aqiqa, Eid al Adha- Qurbani Project)
- Vocational Centre
- Prisoners Support Program
- Tree Plantation
- Public Health
- Free Medical Camps
- Hospital Program
- Clinic Facility
- Free Dispensary
- Emergency Relief
- Flood Relief
- Earth Quake Relief
- Crises Relief
- Rehabilitation and Constructions
- Winter Protection Drive
- Educational Program
- Al-Huda Guloon (Orphanage)
- OSC School
- Rural Area Program
- Urban Area Program
- Provision for Water
- Ramadan Ration Project
- Construction of Masjids

Mass Communication

- To further facilitate the masses, a variety of print and electronic media products are widely available.
- Authentic Islamic content is produced and published in Urdu, English and various regional languages in form of books, cards, and pamphlets.
- A wide range of audio and video resources are prepared and made available free of cost on topics including Qur'an, hadith, seerah, fiqh as well as various subjects including character development and social issues.

- Websites: www.alhudapk.com, www.farhathashmi.com
- Telegram channels: AlhudaNews Channel/25
- Alhuda Apps: www.farhathashmi.com/alhuda-apps/
- Facebook: www.facebook.com/DrFarhatHashmi