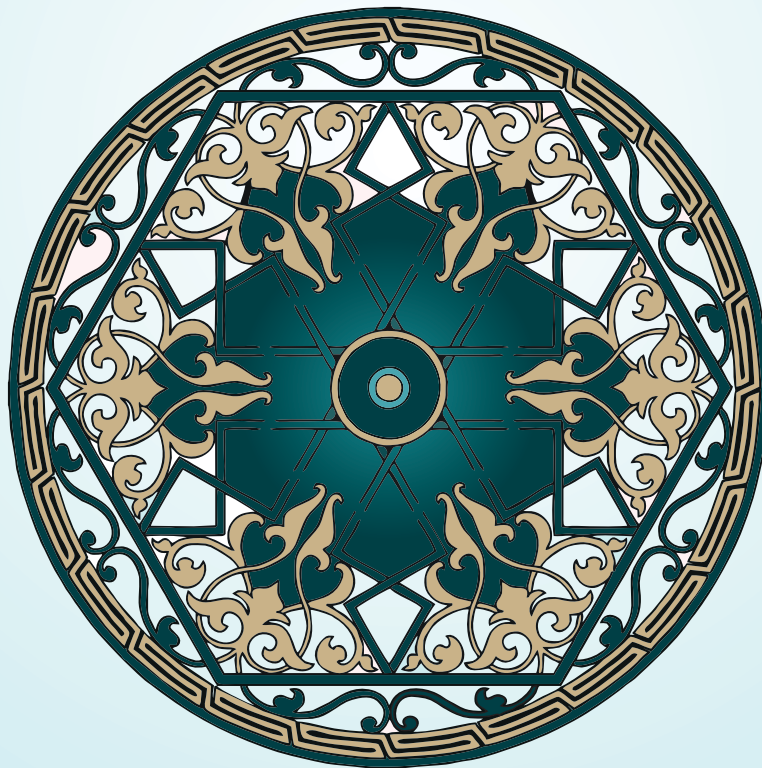


# ARABIC GRAMMAR

eBook





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Title: Arabic Grammar  
Compiled by: Taimiyyah Zubair  
Produced by: Al-Huda Institute Canada  
Publisher: Al-Huda Publications (Pvt) Ltd, Islamabad  
Edition: First  
Quantity: 2000  
Date: July 2014, Ramadan 1435  
ISBN: 978-969-8665-65-4

## Available At:

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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 These languages become outdated and need change with the progression of each century.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*.”

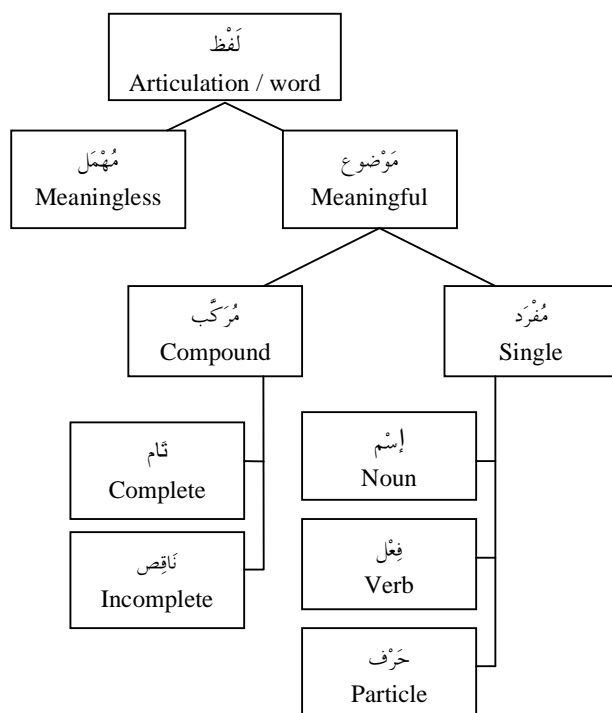
[Sair A'lām al-Nablā' pg12, Vol: 1]

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.

# 1: Mapping the Arabic language

Each word in the Arabic language belongs to a specific category.



*Lafdh* (لَفْظٌ) literally means 'to throw'. It refers to all words that are produced by the tongue.

Arabic grammarians use this term to refer to articulation because speech involves throwing sounds from the mouth.

There are two types of articulations: *Mawdu'* and *Muhmal*.

- *Mawdu'* (مَوْضُوعٌ) refers to meaningful articulations that have established, understood meanings. Because every word in Arabic is meaningful, a word is called *kalimah* (كَلِمَةٌ).
- *Muhmal* (مُهْمَلٌ) literally means to lack or be devoid of something. *Muhmal* are those articulations that lack established meanings.

Meaningful articulations can be further divided into single (مُفْرَدٌ) and compound (مُرَكَّبٌ).

There are the three types of single (مُفْرَدٌ) words:

- An *ism* (إِسْمٌ) or a noun is the name of an object, place, person, or of an action. It includes the English nouns, pronouns, adjectives and adverbs. It gives **complete meaning** and there is **no reference to time**.

النَّاسُ - رَبُّ - نَفْسٌ

- A *fe'l* (فِعْلٌ) or a verb tells us about an action with reference to past, present, or future tense and gives complete meaning.

خَلَقَ - تَسَاءَلُونَ - اتَّقُوا

- A *harf* (حَرْفٌ) or a particle is a word other than a verb or noun, such as a preposition (e.g. for /in) that can be used with a noun or a verb. *Harf* on its own does not give a complete meaning and needs the support of other words to give complete meaning.

يَا - مِنْ - وَ

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 — وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً — إِنَّهُ كَانَ حُبًّا 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 — حُبًّا 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 ء 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* (ل), 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* (ل), then the *lam* (ل) is pronounced. For example: الْقَمَرُ

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'* (هَمْزَةُ الْاَصْلِ - قَطْعٌ): Always pronounced – has a *harakah* or a *sukoon* on it

إِنَّ - تُؤْمِنُ - إِلَّا

- *Hamzatul wasl* (هَمْزَةُ الْوَصْلِ): Ignored when joined with the previous word

أَهْلُ الْكِتَابِ - إِنَّ اللَّهَ - فَاتَّبِعُوا

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

الْجَنَّةَ - التَّوَابَ - النَّارَ - النَّاسَ

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

اعْتَدُوا - اهْدِ - اتَّقُوا - ارْكَعُوا - اسْتَكَبِرْ - 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 ﴿١٥٣﴾

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 أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

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

[Fussilat: 44]

ءَاَعْجَمِي وَعَرَبِيٌّ ﴿٤٤﴾

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 - إْنَا - قُواْ

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 - مُسْلِمٌ

## 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		الآيَاتِ	
اعْتَصِمُوا		أَنْتُمْ	
مُؤْمِنٍ		بِئْرٍ	

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

السَّمَاوَاتِ	اذْكُرْ
اتَّبِعُونِي	الْعَالَمِينَ
الرَّسُولَ	اِفْتَتِي
اصْطَفَى	اسْجُدِي
امْرَأَةً	ارْكَعِي
ابْيَضَّتْ	الْمَسْكَنَةَ
فَاعْبُدُوهُ	اَكْتُبْنَا
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 (أغراب): The status of the noun in the sentence, e.g. (The banker is **going**)

- Nominative (مرفوع) - مؤمن
- Genitive (مجرور) - 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			

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## 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?

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### 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 وَرَبَائِبُكُمْ [4:23]

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

وَأِنْ 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 لِلْمَلَكَةِ 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]

وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ [2:97]

- Exceptions: some masculine names

وَإِذْ قَالَ مُوسَى 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

بَيِّضَاء — سَوْدَاء

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً [2:22]

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا [2:69]

- Exceptions: some broken plurals

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُرُ عُلَمَتُوا بَنَى إِسْرَءِيلَ [26:197] ﴿١٧﴾

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ [35:15] ﴿١٥﴾

### 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

مِصْرُ — مَكَّةُ — قُرَيْشُ

- Some human organs that are in pairs

أُذُنٌ

وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ [3:13]

وَأَمْسَحُوا بِرءُوسِكُمْ 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 عَلَيْهِمُ رِيحًا صَرْصَرًا [41:16]

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ [69:6]

- All names of fire

سَقَرٌ — جَهَنَّمَ

وَكَفَىٰ بِنَجْمِهِمْ 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 أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ [2:164]

وَالْفَلَكَ 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]

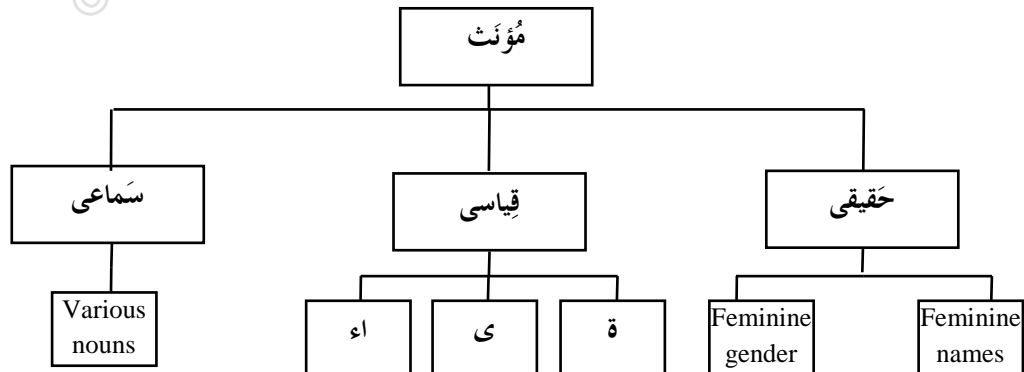
يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ [3:30]

- The broken plurals

صُحُفٌ مُطَهَّرَةٌ - أَيَّامٌ خَالِيَةٌ - أَزْوَاجٌ مُطَهَّرَةٌ

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ [2:253]

## Summary



## Exercise

1. Complete the following table:

مذكر	مؤنث	مذكر	مؤنث	مذكر	مؤنث
ناصر		شاهد		صالح	
ظالم		مسلم		رافعة	
مؤمن		خالد		فاسق	
	مشركة	صادق		كافر	

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

Word	Kind	Word	Kind	Word	Kind
واحدة		أمة		عزة	
مشركة		حسنة		عين	
خطيئة		طائفة		شمس	
الصلوة		سراء		صغرى	
نار		ضراء		أخرى	
أيام		دنيا		كبرى	
قلوب		أخرة		عممة	
بينه		مصبية		زيتب	
سبيل		أنثى		شفة	
أرض		قرية		وجوه	
شفاعة		رحمة		فتنة	
سقر		ذلة		بأساء	
صفراء		مسكنة		ضراء	
أموال		نعمة		حمرأ	

## 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 - هٌ - 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 = اِنْ

رَجُلَيْنِ - إِمْرَأَتَيْنِ = يَنْ

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

Note: Sometimes the ى 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 سَالِم): 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 = مُؤْمِنَاتٌ

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

a. رفع

جَمْع	تَشْيِية	واحد	
مُؤْمِنُونَ	مُؤْمِنَانِ	مُؤْمِنٌ	مُذَكَّر
All [males] who believe	Two [males] who believe	One [male] who believes	Masculine
مُؤْمِنَاتٌ	مُؤْمِنَتَانِ	مُؤْمِنَةٌ	مُؤَنَّث
All [females] who believe	Two [females] who believe	One [female] who believes	Feminine

b. نصب

جَمْع	تَشْيِية	واحد	
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	تَشْيِية	واحد	
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 مُكْسَرٌ): 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
أَفْعُلٌ	أَشْهُرٌ [2:197]	شَهْرٌ
أَفْعَالٌ	أَعْمَالٌ [2:167]	عَمَلٌ
أَفْعَلَةٌ	أَلْسِنَةٌ [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
فِعَالٌ	عِبَادٌ [25:63]	عَبْدٌ
فُعَلَاءٌ	عُلَمَاءٌ [26:197]	عَالِمٌ
أَفْعِلَاءٌ	أَنْبِيَاءٌ [2:91]	نَبِيٌّ
فُعُلٌ	رُسُلٌ [2:253]	رَسُولٌ
فُعُولٌ	نُجُومٌ [6:97]	نَجْمٌ
فُعَالٌ	كُفَّارٌ [2:161]	كَافِرٌ
فَعَلَى	مَرَضَى [4:43]	مَرِيضٌ
فَعَلَةٌ	سَحَرَةٌ [7:113]	سَاحِرٌ

## Exercise

1. Make the dual and plural of the following:

Singular	Dual	Plural
الخَاسِر		
الظَّالِم		
الصَّالِح		
مُسْلِم		
مُفْلِح		

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

اعراب:	واحد	تثنية	جمع
مذكر	مُحْسِنٌ		
مؤنث			

اعراب:	واحد	تثنية	جمع
مذكر	مُصْلِحٌ		
مؤنث			

اعراب:	واحد	تثنية	جمع
مذكر	مُفْسِدٌ		
مؤنث			

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		
أَنْبَاءُ			عِظَامٌ		
قِيَامًا			بُيُوتٌ		
سُبُلٌ			أَزْوَاجٌ		
بُطُونٌ			فُرُوجٌ		
أَصْوَاتٌ			طَلَبَةٌ		
حُدُودٌ			بُرُوجٌ		
حُنَفَاءُ			شُرَكَاءُ		
حِبَالٌ			أَطْرَافٌ		
أَعْنَاقٌ			أَلْوَانٌ		
الْأَسْبَاطُ			بُيُوتٌ		
دِيَارٌ			أَذْبَارٌ		
بِلَادٌ			أَنْصَارٌ		
ذُنُوبٌ			أَبْنَاءُ		
أَرْجُلٌ			أَنْهَارٌ		

رَجَالٌ			أَخْدَانٌ		
سُفَهَاءٌ			أَرْحَامٌ		
أَعْدَاءٌ			أَصْحَابٌ		
جُلُودٌ			أَعْيُنٌ		
أَيْمَةٌ			أَرْبَابٌ		
أَيْدٍ			عُدُوٌّ		
أَنْفَالٌ			نِسَاءٌ		
إِيمَانٌ			أَيَّامٌ		
صُدُورٌ			أَقْلَامٌ		
مَوْتَى			ظُهُورٌ		
أَجُورٌ			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	مُؤَنَّث
			2	
			2 +	

مَجْرُور	مَنْصُوب	مَرْفُوع		
			1	مُذَكَّر
			2	
			2 +	
			1	مُؤَنَّث
			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 (نَكِرَة)

- 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 مُنَادَى)- 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 اسم علم:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْعَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

سَلِّ بَنِي إِسْرَءِيلَ كَمَا آتَيْنَاهُمْ مِّنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ

شَدِيدُ الْعِقَابِ ﴿٣١﴾

### 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* (وَصَلَ) 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 الْمَلَأُ الَّذِينَ كَفَرُوا

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

جَمْع	تَشْبِيْه	وَاحِد	
الَّذِينَ	الَّذَانِ / الَّذِينَ	الَّذِي	مَذَكَّر
Those who	Those two who	The one who / which	Masculine
الَّتِي / الَّتِي	الَّتَانِ / اللَّتَيْنِ	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:

جَمْع	تَشْيِة	واحد	
			مُذَكَّر
			مُؤَنَّث

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

- هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ [2:2]
- يَأْتِيهَا النَّاسُ عِبْدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ [2:21]
- فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ [2:24]
- وَأُمَهِّتُكُمْ أَلَّتِي أَرْضَعْنَكُمْ [4:23]
- وَمَا جَعَلَ أَزْوَاجَكُمْ أَلَّتِي تَطْهَرُونَ مِنْهُنَّ أُمَهِّتَكُمْ [33:4]

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

- وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَازِجُوهُمَا [4:16]
- إِنَّ أُمَهِّتُهُمْ إِلَّا أَلَّتِي وَلَدْنَهُمْ [58:2]
- وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أُضْلَلْنَا مِنْ الْجَنِّ وَالْإِنْسِ [41:29]

### 3-3-(ii): Ism > Capacity (وُسْعَة) > 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:

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

**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.

[9:23] وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

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

**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:

[20:63] قَالُوا إِنَّ هَٰذِينَ لَسَحِرَانِ

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

جَمْع	تَثْنِيَّة	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* (ذا), *taa* (تا) and *ulaa* (ؤلاء) 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* (بُعْد) 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 Ishaarah* at times appears as *dhaalikum* (ذَالِكُمْ) or *tilkumaa* (تِلْكُمْ) 'that, o you all', or 'this, o you two'. For example:

ذَالِكُمْ وَصَّيْكُمْ بِهِ [6:152]

أَلَمْ أَنْهَكُمَا 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 Ishaarah* 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*:

جَمْع	تَشْبِيْه	وَاحِد	
			مُذَكَّر
			مُؤَنَّث

جَمْع	تَشْبِيْه	وَاحِد	
			مُذَكَّر
			مُؤَنَّث

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

- وَأِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ [3:186]
- وَبَاءُ وَبَغَضٍ مِّنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ [2:61]
- أَفْتَوْمُنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا [2:85]

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

- قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ<sup>ط</sup> [2:25]
- ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ<sup>ث</sup> [2:2]
- أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ<sup>ط</sup> وَأُولَئِكَ هُمُ الْمُفْلِحُونَ [2:5]
- هَٰذَا نِ حَصَمَانِ اخْتَصَمُوا فِي رَبِّهِمْ<sup>ط</sup> [22:19]
- تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ<sup>ط</sup> [2:134]
- وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ<sup>ع</sup> [29:64]
- إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حِجَابٍ<sup>ط</sup> [28:27]
- فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ [2:31]
- فَذَانِكَ بُرْهَنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ<sup>ع</sup> [28:32]

### 3-3-(iii): Ism > Capacity (وُسْعَة) > Vocative Noun (إِسْمٌ مُنَادَى)

*Ism Munaadaa* (إِسْمٌ مُنَادَى) 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 مُنَادَى and Allah (swt) is the مُنَادِي

**The Harf Nidaa** (حَرْفٌ نِدَاءٌ): 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* (هَـ) 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 زَكَرِيَّا or يَا مُوسَى.

2. Ism Mu'arraf bil laam (إِسْمٌ مُعَرَّفٌ بِاللَّامِ): When the *Munaadaa* is a *Mu'arraf bil laam*, the *harf nidaa* **يَا** 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 الْمَرْمَلُ [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
<i>Harf nidaa</i> appears without the <i>yaa</i> and still has the same affect on the <i>munaadaa</i>	أَيَّتُهَا الْعَيْرُ [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
	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 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 أَعْرِضْ عَنْ هَذَا [12:29]	يَا يُوسُفُ أَعْرِضْ عَنْ هَذَا
رَبِّ قَدْ ءَاتَيْتَنِي [12:101]	يَا رَبِّ قَدْ ءَاتَيْتَنِي
رَبِّ زِدْنِي عِلْمًا [20:114]	يَا رَبِّ زِدْنِي عِلْمًا
اَللّٰهُمَّ [8:32]	يَا اَللّٰه

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 أَبْتَ [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

نُوحٌ

مُوسَى

عَبْدُ اللَّهِ

عِبَادِي

الْمُدَّثِّرُ

الَّذِينَ

أَرْضُ

سَمَاءُ

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. 'ي' 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	
	مُتَّابِعَيْنِ	
	أَبْوَيْنِ	
	أُنْثَيْنِ	
	أَبْنَيْنِ	
	أُذْنَيْنِ	
	صَالِحَيْنِ	

Name \_\_\_\_\_  
Student No. \_\_\_\_\_  
Group \_\_\_\_\_  
Date \_\_\_\_\_

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

*Arabic Grammar – ARG 116*  
*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		نُفِخَ	

2. Identify the *Ism Alam* and the *Ism Muarraf bil laam* in the following ayah. [2.5]

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ

أَنْتَ السَّمِيعُ الْعَلِيمُ

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		بِأَسَاءَ	
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 الشَّجَرَةِ	
مَالِ هَذَا الْكِتَابِ	

6. Complete the following table:

[5]

جَمْع	تَشْبِيْه	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	تَشْبِيْه	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 ﴿١﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾ مَلِكٌ يَوْمَ الدِّينِ  
 \_\_\_\_\_  
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٣﴾  
 \_\_\_\_\_

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		مَرِيَمَ	
قَوْلًا		قَرْيَةً	

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

تِلْكَ حُدُودُ اللَّهِ	
أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ	
مَالِ هَذَا الْكِتَابِ	

6. Complete the following table:

جَمْع	تَثْنِيَّة	وَاحِد		
		كَافِرٌ	مُذَكَّرٌ	حَاضِر
			مُؤَنَّثٌ	
مُحْسِنُونَ			مُذَكَّرٌ	غَائِب
			مُؤَنَّثٌ	
	زَاهِدَيْنِ		مُذَكَّرٌ	مُتَكَلِّم
			مُؤَنَّثٌ	

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

جَمْع	تَثْنِيَّة	وَاحِد	
			مُذَكَّرٌ
			مُؤَنَّثٌ

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

رَبِّ		بَشَرِيْ	
الَّذِينَ ءَامَنُوا		الرَّسُولُ	
أُولِي الْأَبْأَابِ		زَكَرِيَّا	

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### 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 تُخَفِّفُ عَنْهُمْ الْعَذَابَ 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* (متفصل): *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 - نِكَلٌ - رَحِمَتَنَا

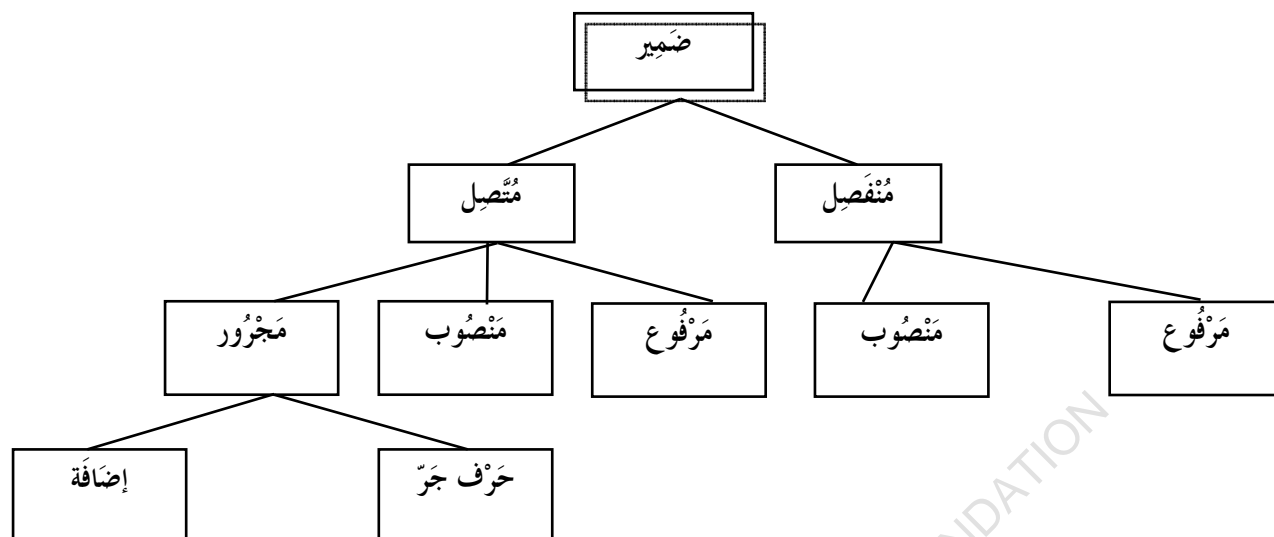
**The three cases:** Each of the two types of the *dameer* further have the following three cases:

*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 وَفِي الْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا

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

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

### 3-4: Ism > Case Endings (إِعْرَاب)

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] **فَأَثْبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ**

'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 لَهُمْ 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 – التَّانِ / التَّيْنِ

- 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 مُكَسَّر are مُعَرَّب but a few are غير منصرف. The simple way to recognize them is that if an *ism* ends with a tanween , then it is مُعَرَّب . 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	تَشْبِيْه	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	تَشْبِيْه	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	تَشْبِيْه	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:

مَجْرُور	مَنْصُوب	مَرْفُوع		
فَاعِلٍ	فَاعِلًا	فَاعِلٌ	1	مُذَكَّر
فَاعِلَيْنِ	فَاعِلَيْنِ	فَاعِلَانِ	2	
فَاعِلِينَ	فَاعِلِينَ	فَاعِلُونَ	2 +	
فَاعِلَةٍ	فَاعِلَةً	فَاعِلَةٌ	1	مُؤَنَّث
فَاعِلَتَيْنِ	فَاعِلَتَيْنِ	فَاعِلَتَانِ	2	
فَاعِلَاتٍ		فَاعِلَاتٌ	2 +	

## 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	
مَرْضًا		وَلَنَسْأَلَنَّ الْمُرْسَلِينَ	
فِي ظُلُمَاتٍ		الْمُفْلِحُونَ	
السُّفَهَاءُ		فِي الْأَرْضِ	
صَدْرٍ		أَوْلِيَاءَ	
الْوَزْنُ		أَنْفُسَهُمْ	
قَرْيَةٍ		صَرَاطٍ	
بَلِيٍّ		الْبَيِّنَاتِ	
بَلِيِّنَاتٍ		مِنَ الشَّاكِرِينَ	

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

يَا أَيُّهَا 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 الْغَايِبِ أَوْ لَمْ تُسْتُمْ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَئِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿١﴾

### 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] يُبَيِّنُ لَنَا مَا هِيَ

#### Declension table

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

## Exercise

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

- هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ [2:187]
- قَالَ أَنَا أَحْيَى وَأُمِيتُ [2:258]
- إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ [2:102]
- إِذْ هُمَا فِي الْغَارِ [9:40]
- قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ [3:37]

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

جَمْع	تَنْثِيَّة	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.

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- 
-

### 3: Ism > Pronouns (اسْمٌ ضَمِيرٌ) > Attached Personal Pronoun

(اسْمٌ ضَمِيرٌ مَرْفُوعٌ مُتَّصِلٌ)

#### Break down of term

*Ism* (اسْمٌ): Name of a thing.

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

*Marfoo'* (مَرْفُوعٌ): Subjective case.

*Muttasil* (مُتَّصِلٌ): 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* (فِعْلٌ)] or it is hidden in the فِعْلٌ. It always comes at the end of the فِعْلٌ of past tense (مَاضٍ), and at the beginning of the فِعْلٌ of the future tense (مُضَارِعٌ). 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 الرُّبُعَ مِمَّا تَرَكْتُمْ

#### Future Tense

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

[4:6] وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَهُمْ

[7:22] وَأَقْلِلْ لَكُمْ إِنَّا الشَّيْطَانُ لَكُمْ عَدُوٌّ مُّبِينٌ

[4:31] وَنَدِّخْكُمْ مَدْخَلًا كَرِيمًا

[4:40] وَإِنْ تَكُ حَسَنَةً يُضْعِفْهَا

# Declension table (صَرَف):

Table 1

جَمْع	تَثْنِيَّة	وَاحِد		
فَعْلُوا	فَعَلَا	فَعَلَ	مُذَكَّر	غَائِب
فَعَلْنَ	فَعَلْتَا	فَعَلْتُ	مُؤَنَّث	
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	مُذَكَّر	حَاضِر
فَعَلْتَنَّ	فَعَلْتُمَا	فَعَلْتِ	مُؤَنَّث	
فَعَلْنَا		فَعَلْتُ	مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

Table 2

جَمْع	تَثْنِيَّة	وَاحِد		
يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ	مُذَكَّر	غَائِب
يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	مُؤَنَّث	
تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ	مُذَكَّر	حَاضِر
تَفْعَلَنَّ	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 حَبِطَتِ أَعْمَالُهُمْ [3:22]
- قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ [3:37]
- فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنْذِرِينَ [2:213]
- قَالَ كَمْ لَبِثْتَ [2:259]
- قَالَ أَوْلَمْ تُؤْمِنُوا [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	تَنْنِيَّة	وَاحِد		
			مُذَكَّر	غَائِب
			مُؤَنَّث	
			مُذَكَّر	حَاضِر
			مُؤَنَّث	
			مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

جَمْع	تَنْثِيَة	وَاحِد		
			مُذَكَّر	غَائِب
			مُؤَنَّث	
			مُذَكَّر	حَاضِر
			مُؤَنَّث	
			مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

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 ۖ كُلُّ لَّهُ قَنِينٌ ﴿١١٦﴾ بَدِيعُ  
السَّمَوَاتِ وَالْأَرْضِ ۖ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

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### 3: Ism > Pronouns (اسْمٌ ضَمِيرٌ) > Attached Objective Pronoun

(اسْمٌ ضَمِيرٌ مَنْصُوبٌ مُتَّصِلٌ)

#### Breakdown of term

*Ism* (اسْمٌ): Name of a thing.

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

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

*Muttasil* (مُتَّصِلٌ): 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* (فِعْلٌ) that is doing the action on it. It comes after *Dameer Marfoo' Muttasil*. For example:

[6:2] هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ

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

[6:4] وَمَا تَأْتِيهِمْ مِنْ آيَةٍ

[6:7] فَلَمَسُوهُ بِأَيْدِيهِمْ

[6:12] لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ

#### Declension table (صَرَفٌ):

جَمْعٌ	تَشْبِيهُ	وَاحِدٌ		
هُمْ	هُمَا	هُ	مُذَكَّرٌ	غَائِبٌ
هُنَّ	هُمَا	هَا	مُؤَنَّثٌ	
كُمُ	كُما	كَ	مُذَكَّرٌ	حَاضِرٌ
كُنَّ	كُما	كِ	مُؤَنَّثٌ	
نَا		نِي	مُذَكَّرٌ	مُتَكَلِّمٌ
			مُؤَنَّثٌ	

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 جُذًا إِلَّا كَبِيرًا لَهُمْ [21:58]

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

جَعَلَ + نِي = وَحَعَلَنِي 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	تَشْنِيعَة	وَاحِد		
جَعَلَ + هُمْ	جَعَلَ + هُمَا	جَعَلَ + هُ	مُذَكَّر	غَائِب
جَعَلَ + هُنَّ	جَعَلَ + هُمَا	جَعَلَ + هَا	مُؤَنَّث	
جَعَلَ + كُمْ	جَعَلَ + كُما	جَعَلَ + كَ	مُذَكَّر	حَاضِر
جَعَلَ + كُنَّ	جَعَلَ + كُما	جَعَلَ + كِ	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 جَاءَتْهُمْ الْيَقِينُ [2:213]

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

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

جَمْع	تَثْنِيَّة	وَاحِد		
جَاءَتْ + هُمْ	جَاءَتْ + هُمَا	جَاءَتْ + هُ	مُذَكَّر	غَائِب
جَاءَتْ + هُنَّ	جَاءَتْ + هُمَا	جَاءَتْ + هَا	مُؤَنَّث	
جَاءَتْ + كُمْ	جَاءَتْ + كُمَا	جَاءَتْ + كَ	مُذَكَّر	حَاضِر
جَاءَتْ + كُنَّ	جَاءَتْ + كُمَا	جَاءَتْ + كِ	مُؤَنَّث	
جَاءَتْ + نَا		جَاءَتْ + نِي	مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

كَذَّبُوا - (they) belied = who?

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

جَمْع	تَثْنِيَّة	وَاحِد		
كَذَّبُوا + هُمْ	كَذَّبُوا + هُمَا	كَذَّبُوا + هُ	مُذَكَّر	غَائِب
كَذَّبُوا + هُنَّ	كَذَّبُوا + هُمَا	كَذَّبُوا + هَا	مُؤَنَّث	
كَذَّبُوا + كُمْ	كَذَّبُوا + كُمَا	كَذَّبُوا + كَ	مُذَكَّر	حَاضِر
كَذَّبُوا + كُنَّ	كَذَّبُوا + كُمَا	كَذَّبُوا + كِ	مُؤَنَّث	
كَذَّبُوا + نَا		كَذَّبُوا + نِي	مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

## Exercise

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

- |   |   |
|---|---|
| فَأَخَذَهُمُ الْعَذَابُ ۖ [26:158]                  | وَيَوْمَ نَخْشِرُهُمْ [6:22]                                      |
| وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ [26:164]  | فَلَمَّا وَضَعَتْهَا قَالَتْ [3:36]                               |
| وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ [26:186]      | وَقَدْ بَلَغَنِيَ الْكِبَرُ [3:40]                                |
| وَجَعَلَنِي مِنَ الْمُرْسَلِينَ [26:21]             | وَلَيْنَ نَصْرُهُمْ لِيُؤْتِيَنَّ الْأَدْبَرَ [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*:

جَمْع	تَشْنِيعَة	وَاحِد		
			مُذَكَّر	غَائِب
			مُؤَنَّث	
			مُذَكَّر	حَاضِر
			مُؤَنَّث	
			مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

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 (اسْمٌ ضَمِيرٌ) > Detached Objective Pronoun

(اسْمٌ ضَمِيرٌ مَنْصُوبٌ مُنْفَصِلٌ)

#### Break down of term

*Ism* (اسْمٌ): Name of a thing.

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

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

*Munfasil* (مُنْفَصِلٌ): 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 'إِيَّ' which gives it the meaning of *hasr* (حَصْر) – specification of the object; i.e. it specifies the pronoun to be the only object.

Compare:

نَعْبُدُكَ : Attached to the verb.

إِيَّاكَ نَعْبُدُ : Not attached to the verb

**Note:** It only comes with إِيَّا

بَلْ إِيَّاهُ تَدْعُونَ [6:41]

وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ 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 بِعَآيَتِي ثَمَنًا قَلِيلًا وَإِنِّي فَآتَتُقُونَ [2:41]

يَقُولُ لِلْمَلَكَةِ أَهْؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ [34:40]

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [1:5]

نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ<sup>ط</sup> [6:151]

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ<sup>ج</sup> [4:131]

نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ<sup>ج</sup> [17:31]

نُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ<sup>ل</sup> [60: 1]

إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ [16:114]

أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ<sup>ط</sup> [17:23]

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ<sup>ط</sup> [17:67]

اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ<sup>ج</sup> [29:60]

لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِنِّي<sup>ط</sup> [7:155]

#### Declension table (صَرَف):

جَمْع	تَنْثِيَة	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:

فى ، على ، الى ، عن ، من ، ب ، ل

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

أَلْسِنَتِكُمْ : 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 **عَهْدُ اللَّهِ**

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

مضاف اليه	مضاف	Translation
اللَّهِ	عَهْدُ	
اللَّهِ	خَلْقُ	
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* (مُضَافٌ إِلَيْهِ) – the owner.

For example:

عَهْدُهُ = عَهْدُ اللَّهِ

جَزَاءُهُمْ = جَزَاءُ الْمُحْسِنِينَ

### Summary:

Attached to a حرف جرّ = فِيهِ

Attached to a noun = رَبُّهُمْ

### Declension table

جَمْع	تثْنِيَّة	وَاحِد		
هُم/هِنَّ	هُمَا/هُنَّ	هُوَ/هِيَ	مُذَكَّر	غَائِب
هُنَّ/هِنَّ	هُمَا/هُنَّ	هَا	مُؤَنَّث	
كُم	كُما	كَ	مُذَكَّر	حَاضِر
كُنَّ	كُما	كِ	مُؤَنَّث	
	نَا	يَا يَ يِ	مُذَكَّر	مُتَكَلِّم
			مُؤَنَّث	

## 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 كُنْتَ 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 اعْتَدَوْا 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]
فَعَاتَتْ أَكُلَهَا ضِعْفَيْنِ [2:265]	وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا [2:286]
وَتَنَبَّيْتَا مِنْ أَنْفُسِهِمْ [2:265]	وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا [7:189]
أَيُّودُ أَحَدُكُمْ [2:266]	وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ [2:4]
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ [2:266]	

## Exercise

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

- رَّبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا [2:129]      ▪ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا [2:17]
- وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ [2:186]      ▪ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ 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*:

جَمْع	تَشْبِيْه	وَاحِد		
			مُذَكَّر	غَائِب
			مُؤَنَّث	
			مُذَكَّر	حَاضِر
			مُؤَنَّث	
			مُذَكَّر	مُتَكَلِّم
			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 متّصل: Hidden/attached to a verb of past/future tense.

مرفوع مُتّصل: Attached to منصوب متّصل

مرفوع مُتّصل: Supported by إِيَّا

مرفوع مُتّصل: Attached to حرف جرّ

Attached to اسم

قسم	واحد	ثنائية	جمع	واحد	ثنائية	جمع	واحد	ثنائية	جمع	واحد	ثنائية	جمع	واحد	ثنائية و جمع
مرفوع منفصل	هُوَ	هُمَا	هُمْ	هِيَ	هُمَا	هُنَّ	أَنْتَ	أَنْتُمَا	أَنْتُمْ	أَنْتِ	أَنْتُمَا	أَنْتُنَّ	أَنَا	نَحْنُ
مرفوع متصل	فَعَلَ	فَعَلَا	فَعَلُوا	فَعَلَتْ	فَعَلْتَا	فَعَلْنَ	فَعَلْتَ	فَعَلْتُمَا	فَعَلْتُمْ	فَعَلْتِ	فَعَلْتُمَا	فَعَلْتُنَّ	فَعَلْتُ	فَعَلْنَا
منصوب منفصل	إِيَّاهُ	إِيَّاهُمَا	إِيَّاهُمْ	إِيَّاهَا	إِيَّاهُمَا	إِيَّاهُنَّ	إِيَّاكَ	إِيَّاكُمَا	إِيَّاكُمْ	إِيَّاكِ	إِيَّاكُمَا	إِيَّاكُنَّ	إِيَّايَ	إِيَّانَا
منصوب متصل	فَعَلَهُ	فَعَلَهُمَا	فَعَلَهُمْ	فَعَلَهَا	فَعَلَهُمَا	فَعَلَهُنَّ	فَعَلَكَ	فَعَلَكُمَا	فَعَلَكُم	فَعَلَكِ	فَعَلَكُمَا	فَعَلَكُنَّ	فَعَلَنِي	فَعَلْنَا
مجرور بحرف جرّ	لَهُ	لَهُمَا	لَهُمْ	لَهَا	لَهُمَا	لَهُنَّ	لَكَ	لَكُمَا	لَكُمْ	لَكَ	لَكُمَا	لَكُنَّ	لِي	لَنَا
مجرور بالاضافة	كِتَابُهُ	كِتَابُهُمَا	كِتَابُهُمْ	كِتَابُهَا	كِتَابُهُمَا	كِتَابُهُنَّ	كِتَابُكَ	كِتَابُكُمَا	كِتَابُكُمْ	كِتَابُكِ	كِتَابُكُمَا	كِتَابُكُنَّ	كِتَابِي	كِتَابُنَا

# 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  
أَعْمَالَهُمْ  
هُنَّ  
لَهُ  
قَوْمِي  
جِهَادِهِ

لِي  
أَنْتُمْ  
نَزَّلْنَا  
ضَرَبْتُ  
نَفْسِي  
عَلَيْهِ  
بِكُمْ

أَبْيَكُمُ	إِلَيْنَا
كَذَّبُواكُمْ	زَعَمْتُمْ
أَنْبَتْنَا	عَصَيْتَ
وَجْهَهُ	نَفْسَكَ
رُبُّكُمْ	إِيَّانَا
أَلْوَانُهُ	أَهْلَكْنَاهَا
أَوْزَارَهُمْ	ظَلَمَهُمْ
جَاءَهُمْ	أَنْتَ
يُضِلُّونَهُمْ	كَفَرُوا
إِيَّاهُمْ	أَعْنَقَهُمْ
بَنِيَانُهُمْ	عَنْكُمْ
مَتَعْتَهُمْ	يُخْرِجُهُمْ

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

ظَلَمُونَا  
رَزَقْتَهُمْ  
خَلَقْنَاكُمْ  
زَعَمْتُمْ  
وَجَدُوهَا  
قَبَضْتُ  
عَصَيْتَ

5. Which nouns have the underlined *Damáir* 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 – مصدر – مادّة

### 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  
= عَلَمَ : sign

ح س ب = حِسَاب : To take account  
= حُسْبَان : 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	ناصِرٌ
نَصَرُوا	نَصِيرٌ
نُصِرَتْ	مَنْصُورٌ

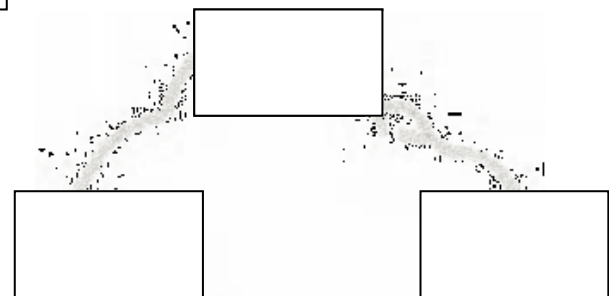
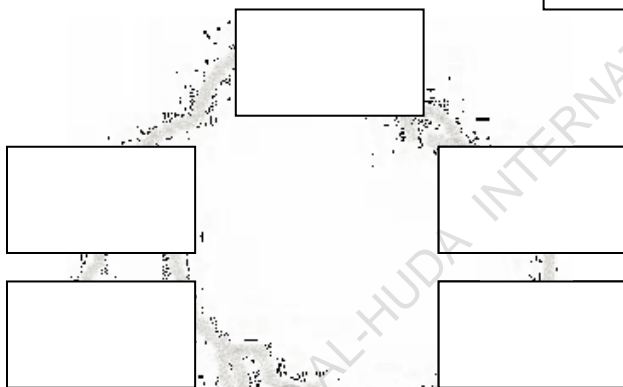
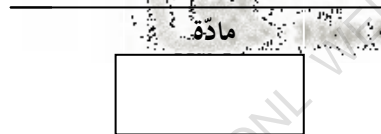
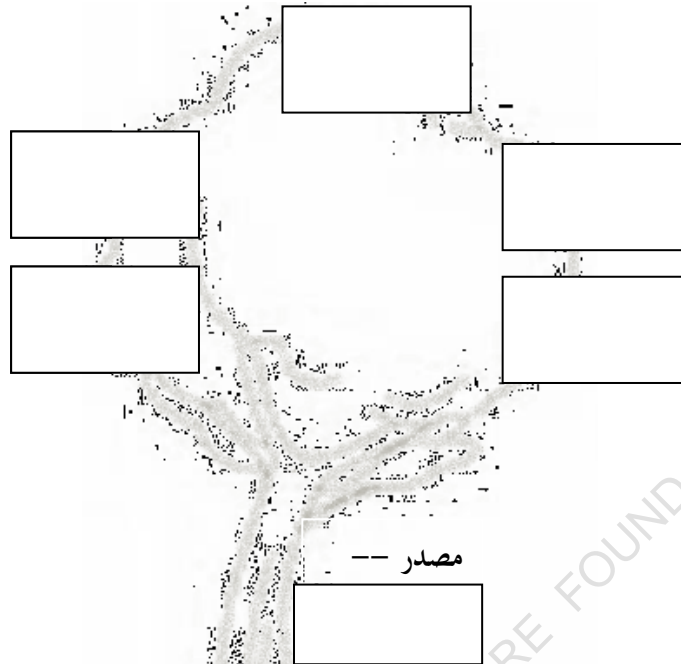
Note: There are some words in the Arabic language from which no derivatives are derived. Such nouns are called اسم جامد. جَمَدَ means to freeze; such nouns are frozen.

For example:

رَجُلٌ - اِبْرَاهِيمُ - بُهْتَانٌ  
بُئْرٌ - بَرْزَخٌ

## Exercise

Fill in the following diagrams with derivatives of your choice:



#### 4: Ism (اسم) > Ilm-ul-Ishtiqaaq (علم الاشتقاق) > 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			مَنْزِلٌ		
خَبِيرٌ			جَعَلْتُمْ		
حَكِيمٌ			تَرَكَتُمْ		
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]

لَهْلِكَنَّ 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 الْمُنْفِقِينَ [4:61]
مُفَعِّلٌ	وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ [3:50]
مُتَفَعِّلٌ	إِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ مَتَوَفَّيْكَ [3:55]
مُتَفَاعِلٌ	فَمَنْ أَضْطَرُّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ [5:4]
مُفْتَعِلٌ	فَلَا تَكُن مِّنَ الْمُمْتَرِينَ [3:60]
مُنْفَعِلٌ	قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ [7:125]
مُسْتَفْعِلٌ	وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَتُنَا وَلَّىٰ مُسْتَكْبِرًا [31:7]

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

جَمْع	تَشْبِيْه	وَاحِد	
فَاعِلُونَ/فَاعِلِينَ	فَاعِلَانِ/فَاعِلَيْنِ	فَاعِل	مُذَكَّر
فَاعِلَات	فَاعِلَتَانِ/فَاعِلَتَيْنِ	فَاعِلَة	مُؤَنَّث

**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 إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ [2:94]

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

For example:

لَيْسَ بِخَارِجٍ مِّنْهَا [6:122]

وَمَا رَبُّكَ بِغَفِلٍ عَمَّا يَعْمَلُونَ [6:132]

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

إِنْ 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		قَتَلَ		لَعَنَ		صَلَّاحٌ	
نَسَخَ		كَتَبَ		شَعَرَ		خَلَقَ	
أَخَذَ		كَفَرَ		مَكَرَ		جَعَلَ	
حَكَمَ		نَصَرَ		عَبَادَهُ		قَوْلٌ	
عَلِمَ		سَجَدَ		قَنُوتٌ		رُكُوعٌ	

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

جَمْعٌ	تَنْثِيَةٌ	وَاحِدٌ	
			مُذَكَّرٌ
			مُؤَنَّثٌ

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

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#### 4: Ism (اسم) > Ilm-ul-Ishtiqaaq (علم الاشتقاق) > 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 أَلْعَهْدَ كَانَ مَسْئُولًا [17:34]

وَكُتِبَ مَسْطُورٍ [52:2]

لَأَجْعَلَكَ مِنَ الْمَسْجُونِينَ [26:29]

Other word structures of اسم مفعول are:

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

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

جَمْع	تَنْثِيَة	وَاحِد	
مَفْعُولُونَ / مَفْعُولِينَ	مَفْعُولَانِ / مَفْعُولَيْنِ	مَفْعُول	مُذَكَّر
مَفْعُولَات	مَفْعُولَتَانِ / مَفْعُولَتَيْنِ	مَفْعُولَة	مُؤَنَّث

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:

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا [5:80]

تَرَى 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:

وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ [28:42]

وَالْبَيْتِ الْمَعْمُورِ [52:4]

إِنَّهُ كَانَ مِنْصُورًا [17:33]

وَمَنْ قَتَلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا [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		قَتَلَ		لَعَنَةً		مُلْكٌ	
نَسَخَ		كَتَبَ		عُرِفَ		خَلَقَ	
أَخَذَ		سُئِلَ		سِجْنٌ		أَمْنٌ	
حُكِمَ		نَصَرَ		عِبَادَةٌ		شَهَادَةٌ	
عِلْمٌ		تَرَكَ		يُسْرٌ		سَطْرٌ	

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

جَمْعٌ	تَنْثِيَةٌ	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) = مَشْرِقٌ

The place/time of sunset (غروب) = مَغْرِبٌ

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

The three primary structures of (اسم ظرف) are:

Structure	Examples
مَفْعِلٌ	<p>إِنَّ مَوْعِدَهُمُ الصُّبْحُ [11: 81]</p> <p>وَكَانَ فِي مَعَزِلٍ يَبْنِي أَرْكَبَ مَعَنَا [42: 11]</p> <p>قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ [2: 142]</p> <p>حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا [18:90]</p> <p>إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا [5:105]</p>
مَفْعَلٌ	<p>فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ [2: 198]</p> <p>قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ [60: 38]</p> <p>ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ [30: 53]</p> <p>وَضَنُّوْا أَنْ لَا مَلْحًا مِنَ اللَّهِ إِلَّا إِلَيْهِ [9: 118]</p> <p>قَالُوا وَمَا يَنْوِيلُنَا مِنْ بَعَثْنَا مِنْ مَّرْقَدِنَا [36:52]</p>
مَفْعَلَةٌ	<p>مَكْتَبَةٌ</p> <p>مَدْرَسَةٌ</p>

*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 الْمَسَاجِدِ [2: 187]

وَمَسْكَنَ طَيِّبَةً فِي جَنَّةٍ عَدْنٍ [11: 81]

حَتَّى زُرْتُمُ الْمَقَابِرَ [102: 2]

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْغَمًا كَثِيرًا [4:100] (مَرْغَم. Sing.)

**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 إِطْعَمُوا فِي يَوْمٍ ذِي مَسْغَبَةٍ [90:14]

أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ [90:16]

يَتِيمًا ذَا مَقْرَبَةٍ [90: 15]

### 3. Ism Aalah: مِفْعَال:

مَثَلُ نُورِهِ كَمِشْكُوفٍ 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	أَمْسٌ	yesterday
قَبْلُ	before	بَعْدُ	after	بُكْرَةً	morning	أَصِيلٌ	evening
صَبَاحٌ	morning	مَسَاءٌ	evening	لَيْلٌ	night	نَهَارٌ	day
أَبَدٌ	ever	دَهْرٌ	time	قَرْنٌ	century	عَامٌ	year
سَنَةٌ	year	حَوْلٌ	year	شَهْرٌ	month	يَوْمٌ	day
سَاعَةٌ	hour	عِشَاءٌ	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
طُلُوعٌ		شَرَابٌ		وَعْدٌ	
ضُجُوعٌ		كُونٌ		لُجُوءٌ	
جُلُوسٌ		دُخُولٌ		أَوِيٌّ	
ثَوِيٌّ		وُطْأٌ		صِيرٌ	
نُزُولٌ		خُرُوجٌ		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 فتح is done: A key.

مِيزَان : The tool through which وزن 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	<ul style="list-style-type: none"> <li>مِنْ آلَلِهِ ذِي الْمَعَارِجِ [70:3] مِغْرَجٌ Sing.</li> <li>وَهُمْ مَقَمِعٌ مِنْ حَدِيدٍ [22:21] مِقْمَعٌ Sing.</li> </ul>
مِفْعَالٌ	<ul style="list-style-type: none"> <li>وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ [11:84]</li> <li>مَثَلُ نُورِهِ كَمِشْكُوهٍ فِيهَا مِصْبَاحٌ [24: 35]</li> <li>فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ [32:5]</li> </ul>
فَاعِلٌ	<ul style="list-style-type: none"> <li>رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ [33:40]</li> </ul>

Inflection Table

Singular	Dual	Plural
مِفْعَلٌ	مِفْعَلَانِ	مِفْعَالٍ
مِفْعَلَةٌ	مِفْعَلَتَانِ	
مِفْعَالٌ	مِفْعَالَانِ	مِفْعَالٍ

Examples from the Quran:

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

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

سِكِّين : اسم جامد

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

مَثَلُ نُورِهِ كَمِشْكُوهٍ فِيهَا مِصْبَاحٌ [24: 35]

#### 4: Ism (اسم) > Noun of Attribute (اسم 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 *رحم* 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
فَعُولٌ	غَفُورٌ - رَسُولٌ - ظَلُومٌ - هَلُوعٌ - جَهُولٌ - قَتُورٌ
فَعْلَانٌ	شَيْطَانٌ
فَاعِلٌ	صَادِقٌ - عَادِلٌ
فَعِلٌ	فَرَحٌ
فَعْلٌ	عَذَبٌ
فَعْلٌ	حَسَنٌ
فُعَالٌ	عُجَابٌ
فِعَالٌ	كِرَامٌ
فَعِيلَةٌ	خَلِيفَةٌ - بَصِيرَةٌ
أَفْعَلٌ m. فَعْلَاءٌ f.	أَخْضَرٌ - أَصَمٌّ - أَعْمَى - أَعْرَجٌ - أَبْكَمٌ - أَبْيَضٌ بَيِّضَاءٌ - 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
قَدَّرَ		زَعَمَ		حَيَاةَ	
لُطْفٌ		نَصْرٌ		تَقْوَايَ	
خَبَّرَ		حَفَاوَةَ		نَسْيَانِ	
حِفْظٌ		شَقَاوَةَ		زَكَاةَ	
سَمِعَ		نَدَاءِ		سَوَاءَ	

#### 4: Ism (اسم) > Emphatic Form (مُبَالَغَة)

*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	مَنَاعٌ - مَشَاءٌ - هَمَّازٌ - أَفَّاكٌ - جَبَّارٌ - ظَلَّامٌ - قَهَّارٌ - صَبَّارٌ كَذَّابٌ - خَنَاسٌ
فَعَّالَةٌ	نَزَّاعَةٌ - أَمَّارَةٌ - لَوَّاحَةٌ - حَمَّالَةٌ
فَعِيلٌ	صِدِّيقٌ - صِدِّيقَةٌ
فُعُولٌ	سُبُوحٌ - قُدُّوسٌ
فُعُولٌ	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 - ظَلُومٌ - جَهُولٌ - وَدُودٌ
فَعَّالٌ	بَحَّارٌ
فَعْلَانٌ	عَطْشَانٌ - غَضَبَانٌ - رَحْمَانٌ

## Exercise

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

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

Word	Ism Dharf	Word	Ism Dharf	Word	Ism Dharf
تَوْب		عَبْد		كُفْر	
لَوْح		أَوْه		وَهْب	
خَلَق		فَتَح		رَزَق	
عِلْم		سَمْع		دِين	
قَتْر		سِحْر		مَنْ	

## 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:

أَعْلَمَ

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]

وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا [2:219]

### 2. تفضيل كلّ – 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]

إِنَّهَا لِأَحَدَى الْكُبَرِ [74:35]

Structure: أَفْعَل

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

Inflection table

Singular	Dual	Plural
أَفْعَل	أَفْعَلَانِ	أَفْعُلُونَ / أَفَاعِلِ
فُعْلَى	فُعْلَيَانِ / فُعْلَيْنِ	فُعْلَيَاتُ / فُعَلْ

Structure	Example
أَفْعَل	أَحْسَنَ - أَكْبَرَ
أَفْعَلَانِ	
أَفْعُلُونَ أَفَاعِلِ	أَرْذَلُونَ - أَكْبَرُونَ - أَخْسَرُونَ أَرَاذِلَ - أَكَابِرَ
فُعْلَى	حُسْنَى - كُبْرَى - عُقْبَى - صُغْرَى - عُليَا
فُعْلَيَانِ فُعْلَيْنِ	حُسْنَيْنِ
فُعْلَيَاتُ فُعَلْ	كُبْرُ

## Exercise

1. State whether the following are تفضيل بعض or كلّ? 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 مُنْتَقِمُونَ

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

[18:103] قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

[7: 151] وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

[2:232] ذَلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ

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

[2:140] قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ

[3:139] وَأَنْتُمْ أَلَّا عَلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ

[6:62] أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

[9:97] أَلَا عَرَابٌ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا 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.

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## Exercise

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

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

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ [54:10]

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلِّمٌ مِّثْنُونٌ [44:14]

إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ [28:19]

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

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

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

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوْءَى [30:10]

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالٍ [4:142]

إِنَّ الْمُنْفِقِينَ فِي الدَّرِكِ الْأَسْفَلِ مِنَ النَّارِ [4:145]

إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَعَابٍ [13:36]

إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ [13:31]

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

كَأَلَدَى آسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُ أَصْحَابٌ يَدْعُونَهُ [6:71]

Name \_\_\_\_\_  
 Student No. \_\_\_\_\_  
 Group \_\_\_\_\_  
 Date \_\_\_\_\_

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

*Arabic Grammar – ARG 116*  
*Ilm-ul-Ishtiqaq*  
 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	ظَمْئَان	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 يَخْلُقُوا ذُبَابًا وَلَوْ  
 اجْتَمَعُوا لَهُ ۚ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٢﴾ مَا قَدَرُوا اللَّهَ  
 حَقَّ قَدْرِهِ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٣﴾  
 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 ﴿٧٤﴾

## 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

لِ = ل + اَللّٰه = for Allah

both together give the meaning of “Allah owns, deserves.”

الْحَمْدُ + لِلّٰه = الْحَمْدُ لِلّٰه

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. *Naaqis* (ناقص): incomplete.

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

لِلّٰه - 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 لِلّٰه [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
عذابٌ	اليمُّ	القَوْمَ	الظَّالِمِينَ
سُلْطَانًا	مُبِينًا	الكِتَابِ	الْمُنِيرِ
ضَلَالًا	بَعِيدًا	الْفَوْزُ	الْعَظِيمُ
نَصِيْبًا	مَفْرُوضًا	سُرُرٌ	مَرْفُوعَةٌ
أَجَلٍ	مُسَمًّى	شَجَرَةٍ	مُبَارَكَةٍ
هُدًى	مُسْتَقِيمٌ	كَلِمَةٍ	طَيِّبَةٍ

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

1. Gender [مذكر، مؤنث]
2. Quantity [واحد، تشنية، 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:

الْأَسْمَاءُ الْحُسْنَى [7:180] أَجَلٍ مُّسَمًّى [11:3]

## Exercise

1. State if the following are مركب توصيفى:

ضَلَّلِ مُبِينٍ [3:164]

الْفَضْلِ الْعَظِيمِ [2:105]

خَوَّانًا أَثِيمًا [4:107]

بِهَذَا الْحَدِيثِ [3:119]

عَذَابٌ عَظِيمٌ [2: 7]

رَبِّ الْعَالَمِينَ [1:2]

مَثْوَى الظَّالِمِينَ [3:151]

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

الْخُسْرَانِ الْمُبِينُ	الْفَوْزُ الْكَبِيرُ	الْبَيْتَ الْحَرَامَ
فَرِهَنَ مَقْبُوضَةً	النَّفْسَ الْمُطْمَئِنَّةَ	عَذَابًا مُهِينًا
نَذِيرٌ مُبِينٌ	عَذَابٌ عَظِيمٌ	كِتَابٌ كَرِيمٌ

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

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

*Murakkab Ishariy* مرکب اشاری is a composition of:

1. إسم إشارة [*Ism Ishaarah*]
2. إسم مُعرّف بالام [*Ism Mu'arraaf 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	تَنْثِيَة	جَمْع	
هَذَا	هَذَانِ / هَذَيْنِ	هَؤُلَاءِ	مُذَكَّر
هَذِهِ	هَاتَانِ / هَاتَيْنِ	هَؤُلَاءِ	مُؤَنَّث

*Ism Ishaarah Ba'eed* (اسم إشارة بعيد):

وَاحِد	تَنْثِيَة	جَمْع	
ذَلِكَ	ذَانِكَ / ذَيْنِكَ	أُولَئِكَ	مُذَكَّر
تِلْكَ	تَانِكَ / تَيْنِكَ	أُولَئِكَ	مُؤَنَّث

More examples:

هَؤُلَاءِ الْقَوْمِ

تِلْكَ الرُّسُلُ

هَذَا الْبَلَدِ

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:

تِلْكَ الْقَرْيُ

3. The *Musharun Ilayh* is always *Mu'arraaf 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 مُتَبَرِّ [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
الْقُرْءَانُ	تِلْكَ
الْحَيَاةِ الدُّنْيَا	تِلْكَمَا
الْجَنَّةُ	هَذَا

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

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### 5:3 Phrases (مرکبات) > Murakkab Jaariy (مُرکب جاری)

Murakkab Jaariy is a composition of:

1. حَرْف جَرّ [Harf Jarr]
2. إسم مَجْرُور [Ism Majroor]

For example:

بِالْحَقِّ لِلَّهِ عَنْ شَيْءٍ

#### 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 (تثنية) changes into (ين)

بِ + الْوَالِدَانِ = بِالْوَالِدَيْنِ

- The (ون) of the (جمع) 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 مُمْنُؤُ مُذُ 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!	وَ
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:

كَالْأَنْعَامِ مِنَ الْحَيَاةِ تَاللَّهُ

## Exercise

1. 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:

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### 5:4 Phrases (مرکبات) > Conjunctive Phrase (مرکب عطفی)

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 عَظْفٍ** [*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:

الْسَّمَوَاتِ ۖ وَ الْأَرْضِ ۚ [2:117] مَعْطُوفٌ عَلَيْهِ حَرْفٌ عَاطِفٌ

Note:

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

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَتِينَ وَالْقَنَاتِ وَالصَّادِقِينَ  
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ  
وَالصَّامِينَ وَالصَّامَاتِ الْخَائِفُونَ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا  
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم 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:

نَزَّلَ عَلَيْكَ الْكِتَابَ 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 <i>harf atf</i> . خَوْفًا وَطَمَعًا [7:56]
2. ثُمَّ	then	Used for showing: 1. [Tarteeb bi muhlah] Sequence of events with a longer delay, 2. [Taraakhiy] Delay مَتَّعُ قَلِيلٌ ثُمَّ مَأْوُهُمْ جَهَنَّمُ [3:197]
3. لَا	not	Used for negating the rule [Hukm] governing the <i>ma'tuf</i> . 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 آدَارَكَ 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 <i>thumma</i> 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.

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## 5:5 Phrases (مرکبات) > Possessive Phrase (مركب 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.

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

For example:

الْقِيَامَةِ	يَوْمٌ
مُضَاف إِلَيْهِ	مُضَافٌ

**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	أَمْرُ الْمُسْرِفِينَ
يَا رَبَّنَا	رَبُّنَا

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

رَبُّ الْعَالَمِينَ  
 طَرَفَانِ + النَّهَار = طَرْفِي النَّهَار  
 بُنُونَ + عَادَم = بُنُو 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.

رَبُّنَا - عَصَايَ - أُمُّكَ - قَوْلُنَا

## Exercise

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

حَيْرُ الرَّاحِمِينَ

عِبَادِي

رَبُّ الْعَرْشِ الْكَرِيمِ

دِينِ اللَّهِ

وَالْيَوْمِ الْآخِرِ

عَذَابَهُمَا

رَبِّ الْعَالَمِينَ

مَثْوَى الظَّالِمِينَ

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

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## Final Exercise

State what kind of مُرَكَّب the following words are.

مُرَكَّب		مُرَكَّب	
	نِعْمَةُ اللَّهِ		سَبِيلُ اللَّهِ
	عِبَادُ الرَّحْمَنِ		الْمَالُ وَالْبَنُونَ
	رُوحِي		النَّاقَةُ اللَّهِ
	ذَلِكَ الْكِتَابِ		نُورُ السَّمَاوَاتِ
	كَلِمَةً طَيِّبَةً		شُرَكَائِكُمْ
	دَارَ الْبَوَارِ		مِنَ الْجَنَّةِ
	الشَّمْسُ وَالْقَمَرُ		أَجْرَ الْمُحْسِنِينَ
	اللَّيْلِ وَالنَّهَارِ		الْإِثْمِ وَالْعُدْوَانِ
	لِلْمُؤْمِنِينَ		عَذَابٌ غَلِيظٌ
	كِتَابٌ مَّعْلُومٌ		لِيَوْمٍ
	كِتَابُ اللَّهِ		فِي الْأَرْضِ
	شِهَابٌ مُبِينٌ		عَنْ سَبِيلِهِ
	شَجَرَةٍ مُبَارَكَةٍ		فِي بُيُوتٍ
	عِلْمُ السَّاعَةِ		كَوَكَبٌ دُرِّيٌّ
	وَعَدَ اللَّهُ		يَوْمَ الْبَعْثِ
	فِي الْآخِرَةِ		لَهُمْ
	مَتَاعٌ قَلِيلٌ		مُحْيِي الْمَوْتِ

## 5-2 Phrases (مرکب تام) > 1. Nominal Sentence (جُمْلَة اِسْمِيَّة)

A *murakkab taam* is a composition of words that together express a complete idea and meaning. They join together to form sentences or جُمْلَة.

**There are two types of جُمْلَة:**

- جُمْلَة اِسْمِيَّة : (Jumlah Imiyyah) A sentence that begins with a اسم : A nominal sentence
- جُمْلَة فِعْلِيَّة : (Jumlah Fi'liyyah) A sentence that begins with a فعل : A verbal sentence

**What are *Ism*, *Fe'l* and *Harf*?**

اسم is any word that conveys a meaning by itself without being associated with a tense. E.g. nouns, pronouns, adjectives, relative pronouns, demonstrative pronouns, etc.

فعل is any word that conveys a meaning by itself while being associated with a tense.

حرف is any word that does not convey a meaning by itself. E.g. prepositions cannot be understood by themselves, like the word “from” is meaningless until associated with another word.

### جُمْلَة اِسْمِيَّة.1

There are two major components of: جُمْلَة اِسْمِيَّة

1. Subject: مُبْتَدَأ - Topic of the sentence.
2. Predicate: خَبَر - Comment about the topic.

Eg. The mosque is spacious

↓                      ↓  
Subject            Predicate

Note: In Arabic, “is” gets translated through the process of إعراب

*What are إعراب?*

إعراب is grammatical inflection. It is the process of clarifying the different grammatical roles of words in Arabic by changing their endings. This is achieved in English by maintaining the order of words in a sentence. Arabic is not bound by the ordering of words and hence grammatical inflection is used to determine the positioning of the word in a sentence. For example, “Zaid hit Amr” is different from “Amr hit Zaid” and “Hit Zaid Amr”, or “Zaid Amr hit” do not make sense in English.

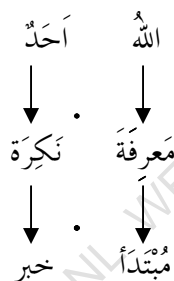
- All اسم are supposed to be مُعرَّب, meaning they should accept the إعراب although there are some exceptions. There are three grammatical states which an اسم can experience.

جر	نصب	رفع	
—	—	—	واحد / جمع مكسر
—	—	—	واحد / جمع مكسر (غير منصرف)
—َين	—َين	—َان	تشية
—َين	—َين	—َون	جمع مذكر سالم
—َات	—َات	—َات	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:

- المُبتدأ is generally مَعْرِفَةٌ whereas خبر is mostly نَكِيرَةٌ



- The مُبتدأ is always *marfoo'* and usually appears at the beginning of the sentence.
- The مُبتدأ is an اسم مَعْرِفَةٌ, therefore it could be:
  - اسم علم like الله أَحَدٌ.
  - Ism Mu'arraḥ bil laam like الصَّالِحَاتُ فَانْتَاتُ
  - اسم إشارة like ذلك كتابٌ.
  - اسم ضمير like هُوَ خَيْرٌ
- The مُبتدأ can be a *mufraad* and also a *murakkab*. For e.g..
  - *Idaafiyy*: ثَوَابُ اللَّهِ خَيْرٌ
  - *Tawseeḥi*: الْحَيَاةُ الدُّنْيَا لَعِبٌ
  - *Ataḥfiyy*: الْمَالُ وَالْبَنُونَ زِينَةٌ
- Sometimes the مُبتدأ can be brought after the Khabr, this is called مُبتدأ مُؤَخَّر

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 نَكْرَةٌ. 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. الضَّالُّمُونَ 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. الْمَسَاجِدُ وَسَيِّعَةٌ 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 حَافِظَاتٌ لِّلْغَيْبِ 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 اسْمِيَّة

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

وُسْعَةٌ, عَدَدٌ, جِنْسٌ, إِغْرَابٌ

e.g. Painful punishment: عَذَابٌ أَلِيمٌ

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

e.g. Punishment is painful: الْعَذَابُ أَلِيمٌ

**Exercise:** Make مُرَكَّبٌ تَوْصِيفِي from تَامٌ مُرَكَّبٌ

1. اللَّهُ الْغَفُورُ

2. الْعَذَابُ الشَّدِيدُ

3. الْأَجْرُ الْعَظِيمُ

4. الْمَاءُ الطَّهَوْرُ

### ⇒ مُرَكَّبٌ إِشَارِي vs. جُمْلَةٌ اسْمِيَّة

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

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'arrafa bil laam* (made definite with al-)

eg. This book = هَذَا الْكِتَابُ

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

جُمْلَةٌ اسْمِيَّة

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. هَذَا السَّاحِرَانِ
4. هَذَا الصِّرَاطُ

**Exercise:** Analyze the sentences and translate them:

1. ذَلِكَ بُرْهَانَانِ
2. تِلْكَ قَرِيَّةٌ
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)

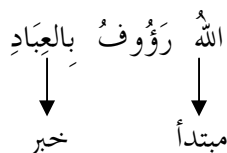
مركب إضافي، مركب توصيفي، مركب إشاري، مركب جاري، مركب عطفي

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

For example:

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

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



Exercise:

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]

يَا أَيُّهَا 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

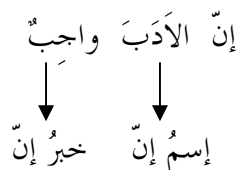
For example,

إِنَّ الْأَدَبَ وَاجِبٌ Good behavior is necessary.

إِنَّ الْأَدَبَ وَاجِبٌ 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:



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.

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## 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 رفع 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 مِلَّةَ 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] وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

[2: 133] قَالُوا نَعْبُدُ إِلَهَكَ

4. Sometimes, the مفعول comes before the فاعِل

[2: 124] وَإِذْ أَبْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ

[2: 133] إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ

5. *جُمْلَةٌ فِعْلِيَّةٌ* always begins with *فعل* that is *واحد مذكر* or *مؤنث واحد*, whether the *فاعل* is *واحد*, *جمع* or *تنثية*.

وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾ [9: 33]

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

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ [23: 1]

6. If the *فاعل* is *جمع مكسر* 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]	قَالَتِ الْأَعْرَابُ ءَامَنَّا ﴿١٤﴾ [49: 14]
مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ ﴿١٢٥﴾ [4: 125]	وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ ﴿٣٠﴾ [12: 30]
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.

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## 5: Fe'l > An overview (فَعْل)

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

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

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

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## 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. مُضارع : Present or future tense
3. فِعْل أمر/نهي : 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. مُضارع

*Mudaari* (مُضارع) 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/ي, which are not part of the root of the word.

Where 'ي' indicates 'he' (3<sup>rd</sup> person)

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

‘أ’ indicates ‘I’ (1<sup>st</sup> person)

‘ن’ indicates ‘we’ (1<sup>st</sup> person)

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

جَمْع	تَنْثِيَّة	وَاحِد		
يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ	♂	غَائِب
يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	♀	
تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ	♂	حَاضِر
تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِينَ	♀	
نَفْعَلُ		أَفْعَلُ	♂ ♀	مُتَكَلِّم

### 3. أَمْر

A *fe’l amr* (فَعْلُ أَمْر) 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 فَعْلُ أَمْر فُهِى. 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:

جَمْع	تَنْثِيَّة	وَاحِد	
إِفْعَلُوا	إِفْعَلَا	أَفْعَلْ	♂
إِفْعَلْنَ	إِفْعَلَا	إِفْعَلِي	♀

## 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		بَلَّغَنَ	
يَتَّبِعُ		ءَامِنُوا		تَقُولُ	
لَعَنَ		فَضَّلَ		يَقُولُ	
يُحِبُّ		أَعْبُدُوا		أَنْعَمْتَ	
إِهْدِ		تَعَلَّمَ		كَفَرُوا	
ضَرَبَ		يُؤْمِنُونَ		نُؤْمِنُ	
أَنْزَلَ		نَقَصُ		أَقُولُ	
خَتَمَ		أَنْكِحُوا		أَشْكُرُ	
لَبَثَ		أَكْتُبُ		لَا تَقُولُوا	
لَا تُفْسِدُوا		أَرْسِلْ		لَا تَمْسُوها	
يَأْكُلُونَ		يَرْجِعُ		يُعِيبُهُمْ	
بَعَثْنَا		مَسَّ		لَا تَقْتُلُوا	
بَعَثُ		يَمْسِسُكَ		قَتَلَ	

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

Every **فِعْل** has a pronoun in it. This means that the **فِعْل** 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 **فِعْل** of writing was done by “one, third-person male.”

خُلِقُوا : they were created

The **فِعْل** of creating was done on “plural, third-person males.”

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

### 1. مَعْرُوف

*Ma'roof* (مَعْرُوف) is from **عَرَفَ**: to know. So **مَعْرُوف** is the **فِعْل** 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, أَقُل : I say, أَنْزَلْنَا : we sent down

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

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

### 2. مَجْهُول

*Majhool* (مَجْهُول) is from **جَهَلَ**: ignorance. So **مَجْهُول** is the **فِعْل** 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	تَثْنِيَّة	جَمْع		
فُعِلَ	فُعِلَا	فُعِلُوا	♂	غَائِب
فُعِلَتْ	فُعِلَتَا	فُعِلْنَ	♀	
فُعِلَتْ	فُعِلْتُمَا	فُعِلْتُمْ	♂	حَاضِر
فُعِلَتْ	فُعِلْتُمَا	فُعِلْتُنَّ	♀	
فُعِلْتُ	فُعِلْنَا		♂ ♀	مُتَكَلِّم

The مَفْعُول 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]

يُعَرَفُ الْمُجْرِمُونَ [55:41]

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

## Exercise

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

سُئِلَ	
يَرْحَمُ	
يَبْسُطُ	
سُطِحَتْ	
ظَلَمْنَا	
سئل	
تَعْرِفُ	
كَذَّبَ	
لُعِنُوا	
أُنْزِلَ	
يُظْلَمُونَ	
يُؤْفَكُونَ	
تُحْشَرُونَ	
تَأْكُلُونَ	
تَحْمِلُونَ	
يُظْلَمُونَ	
كُتِبَ	
لَعَنْتَ	
يَنْفَخُ	
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 - كَرُمَ - خَرَجَ - فَرَحَ - 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:

أَنْزَلَ = 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:

أَمْرٌ	مُضَارِعٌ	مَاضِي
إَعْلَمَ	يَعْلَمُ	عَلِمَ
نَزَلَ	يُنْزِلُ	نَزَلَ
بَارَكَ	يُبَارِكُ	بَارَكَ

### 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 يَسَّرَ يَمِّنَ

*Mithaal* وادى is when the *faa kalimah* is ا and *Mithaal* يائى is when the *faa kalimah* is ا 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 مَدَدَ , ظَلَّلَ , شَدَدَ

### 4. Lafeef (لَفِيف)

This *fe'l* is of two types:

#### a. Lafeef Maqroon (لَفِيفٌ مَقْرُون)

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

غَوَى - هَوَى

#### b. Lafeef Mafrooq (لَفِيفٌ 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* وَاوِى is when the *laam kalimah* is و and *Naaqis* يائِى 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:

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

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

أَمَرَ	مُضَارِع	مَاضِي	
ارْزُقْ	يَرْزُقُ	رَزَقَ	صَحِيح
عِدْ	يَعِدُ	وَعَدَ	مِثَال
أَشْدُدْ	يَشْدُدُ	شَدَّ	مُضَاعَف
قِ	يَقِي	وَقَى	لَفِيف
ادْعُ	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		أَعْرَضَ	
زَيْنَ		ضَاقَ	
لَا تَعْتَوُوا		كَانُوا	
تَأْمُرُ		اتَّقُوا	
نَشَاءُ		ءَاوَى	
أَصَابَ		يَصِلُونَ	
جَاءَ		تَخْشُونَ	
جَعَلْنَا		يَأْتِي	
أَمْطَرْنَا		نَصَرَ	
أَعْبُدُوا		أَعْجَبَتْ	
أَرَى		وَلَيْتُمْ	
أَخَافُ		يُتُوبُ	
ذَهَبَ		يَسْتَوْنَ	
يَعْمُرُ		يَهْدِي	
حَبَطَتْ		هَاجَرُوا	
جَعَلْتُمْ		يُبَشِّرُ	
جَاهَدَ		يُرِيدُونَ	

## 5-5: Fe'1 > Number of *huroof* (تَعْدَادُ الحُرُوفِ)

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 ف ت ح

The و 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 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* (ثَلَاثِي): Triliteral. Verbs with three letter roots. فَتَحَ
2. *Rubai* (رُبَاعِي): Quadriliterals. Verbs with four letter roots. دَمَدَمَ

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

1. *Mujarrad* (مُجَرَّد): 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* (مَزِيد فِيهِ): 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* (ثَلَاثِي مُجَرَّد): Verbs that have three letter roots and no additional letters.

These are of six different forms / أَبْوَاب:

مَضَارِع	مَاضِي
يَسْمَعُ	سَمِعَ
يَحْسِبُ	حَسِبَ
يَكْرُمُ	كَرَّمَ

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
تَفَعَّل	يَتَفَعَّلُ	تَفَعَّلَ
تَفَاعُل	يَتَفَاعَلُ	تَفَاعَلَ
إِفْتِعَال	يَفْتَعِلُ	إِفْتَعَلَ
إِنْفِعَال	يَنْفَعِلُ	إِنْفَعَلَ
إِسْتِفْعَال	يَسْتَفْعِلُ	إِسْتَفْعَلَ

## Exercise

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

Words	Type	Words	Type
يَعِدُّ		لَعِبَ	
عَلِمَ		بَقِيَ	
يَسْمَعُونَ		تَنَاصَرُونَ	
أَرْسَلْنَا		أَكْبَرُ	
يَسْتَبْشِرُونَ		ضَاقَ	
لَا تَعْتَوُوا		اِنْتَظِرَ	
تَأْمُرُ		اَتَّقُوا	
نَزَلَ		ءَاوَى	
أَصَابَ		اصْطَفَى	
جَاءَ		تَخْشُونَ	
جَعَلْنَا		قِصْطَاسَ	
أَمْطَرْنَا		نَصَرَ	
تَنَزَّلَتْ		أَعْجَبَتْ	
أَرَى		يُنْزِلُ	
اسْتَخَارَ		يُتُوبُ	
ذَهَبَ		انْتَهَى	
يَعْمُرُ		يَهْدِي	
حَبَطَتْ		هَاجَرُوا	
جَعَلْنَاهُمْ		يُبَشِّرُ	
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, ماضى. [1.5]

يَتَّخِذُونَ		نَجَّيْنَاهُ	
اتَّخَذَ		أَرَى	
اتَّخِذُوا		تَعْقِلُ	

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

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

3. Mark true or false: [3]

الَّذِينَ يَحْمِلُونَ الْعَرْشَ = مُتَعَدِّ	
يُنْزِلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا = لَازِم	
يُؤْمِنُ = مَعْرُوف	
يَكْتُمُ إِيمَانَهُ = لَازِم	
وَجِئْنَا بِالنَّبِيِّينَ = مَعْرُوف	
سَيِّقَ = مَعْرُوف	

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

أَخْطَأْتُمْ		لَا 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 a ماضی can have a *kasrah*, *fathah* or *dammah*.

فَعَلَ - فَعِلَ - فَعُلَ

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

يَفْعَلُ - يَفْعِلُ - يَفْعُلُ

Take this example:

يَمْرُدُ = to rebel

مَرَدٌ 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

أَنْزَلَ 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'1 > *Thalaathi Mujarrad* (ثَلَاثِي مُجَرَّد)

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

There are nine possible *thalaathi mujarrad* combinations:

مَضَارِع	مَاضِي	
يَفْعُلُ	فَعَلَ	1
يَفْعِلُ	فَعَلَّ	2
يَفْعُلُ	فَعَلَّ	3
يَفْعُلُ	فَعِلَ	4
يَفْعُلُ	فَعِلَّ	5
يَفْعُلُ	فَعِلَّ	6
يَفْعُلُ	فَعُلَ	7
يَفْعِلُ	فَعُلَّ	8
يَفْعُلُ	فَعُلَّ	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.

مَضَارِع	مَاضِي
يَنْصُرُ	نَصَرَ
يَضْرِبُ	ضَرَبَ
يَسْمَعُ	سَمِعَ
يَفْتَحُ	فَتَحَ
يَكْرُمُ	كَرَّمَ
يَحْسِبُ	حَسَبَ

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

The *ayn kalimah* of the *maadi* has a *fathah* and the *mudaari'* has a *dammah*. (فَعَلَ - يَفْعُلُ) 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 مَنْصَرَةٌ وَ الْمِنْصَارُ

وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَنْصَرُ وَالْمُؤَنَّثُ مِنْهُ نُصْرِي

فعل ماضى معروف

جَمْع	تَشْيِة	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	تَشْيِة	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	تَشْيِة	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	تَشْيِة	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
♂	أَنْصِرْ	أَنْصِرُوا
♀	أَنْصِرِي	أَنْصِرْنَ

### فعل هـى

وَاحِد	تَشْيِة	جَمْع
♂	لَا تَنْصِرْ	لَا تَنْصِرُوا
♀	لَا تَنْصِرِي	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. إِقْدَام : 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 - مَكْت - مَكْر  
 قُعُود - فَسَاد - شُكْر - سُكُون  
 سُقُوط - كِفْل - زُلْف - سَر

## Exercise

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

فعل فہی	فعل امر	مضارع مجهول	ماضی مجهول	مضارع معروف	ماضی معروف		
						وَاحِد	3rd Person
						تَنْنِیَہ	
						جَمْع	
						وَاحِد	
						تَنْنِیَہ	
						جَمْع	
						وَاحِد	2 <sup>nd</sup> Person
						تَنْنِیَہ	
						جَمْع	
						وَاحِد	
						تَنْنِیَہ	
						جَمْع	
						وَاحِد	1 <sup>st</sup> Person
						جَمْع	

## Exercise

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

جَمْع	تَثْنِيَّة	وَاحِد		
			♂	غَائِب 3rd Person
			♀	
			♂	حَاضِر 2 <sup>nd</sup> Person
			♀	
			♂♀	مُتَكَلِّم 1 <sup>st</sup> Person

جَمْع	تَثْنِيَّة	وَاحِد		
			♂	غَائِب 3rd Person
			♀	
			♂	حَاضِر 2 <sup>nd</sup> Person
			♀	
			♂♀	مُتَكَلِّم 1 <sup>st</sup> Person

وَاحِد	تَشْيِة	جَمْع	
			♂
			♀

وَاحِد	تَشْيِة	جَمْع	
			♂
			♀

وَاحِد	تَشْيِة	جَمْع	
			♂
			♀

وَاحِد	تَشْيِة	جَمْع	
			♂
			♀

## 5-6: Fe'1 > 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 فَذَٰكَ مَضْرُوبٌ وَالْأَمْرُ مِنْهُ اضْرِبْ  
وَالنَّهْيُ عَنْهُ لَا تَضْرِبْ وَالظَّرْفُ مِنْهُ مَضْرِبٌ وَالْآلَةُ مِنْهُ مَضْرَبٌ وَ الْمَضْرَابُ  
وَأَفْعَلُ التَّفْضِيلِ مِنْهُ اضْرِبْ وَالْمُؤَنَّثُ مِنْهُ ضَرْبِي

فعل ماضى معروف

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

فعل مضارع معروف

جَمْع	تَشْيِة	وَاحِد		
يَضْرِبُونَ	يَضْرِبَانِ	يَضْرِبُ	♂	غَائِب 3rd Person
يَضْرِبْنَ	تَضْرِبَانِ	تَضْرِبُ	♀	
تَضْرِبُونَ	تَضْرِبَانِ	تَضْرِبُ	♂	حَاضِر 2nd Person
تَضْرِبْنَ	تَضْرِبَانِ	تَضْرِبِينَ	♀	
نَضْرِبُ		اَضْرِبُ	♂ ♀	مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	تَشْيِة	جَمْع		
ضُرِبَ	ضُرِبَا	ضُرِبُوا	♂	غَائِب 3rd Person
ضُرِبَتْ	ضُرِبَتَا	ضُرِبْنَ	♀	
ضُرِبَتْ	ضُرِبْتَمَا	ضُرِبْتُمْ	♂	حَاضِر 2nd Person
ضُرِبَتْ	ضُرِبْتَمَا	ضُرِبْتَنَّ	♀	
ضُرِبْتُ	ضُرِبْنَا		♂♀	مُتَكَلِّم 1st Person

فعل مضارع مجهول

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

### فعل امر

وَاحِد	تَشْيِة	جَمْع
♂	إِضْرِبْ	إِضْرِبُوا
♀	إِضْرِبِي	إِضْرِبْنَ

### فعل هـى

وَاحِد	تَشْيِة	جَمْع
♂	لَا تَضْرِبْ	لَا تَضْرِبُوا
♀	لَا تَضْرِبِي	لَا تَضْرِبْنَ

Baab Daraba has the characteristic of:

1. هُبُوط : 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'1 > 3. Baab Sami'a (باب سَمِعَ)

The *ayn kalimah* of the *maadi* has a *kasrah* and the *mudaari'* has a *fathah*. (فَعْلٌ - 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 تَسْمَعُ وَالظَّرْفُ مِنْهُ مَسْمَعٌ وَالآلَةُ مِنْهُ مِسْمَعٌ وَ مِسْمَاعٌ  
وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَسْمَعُ وَالْمُؤَنَّثُ مِنْهُ سَمْعِي

فعل ماضى معروف

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

فعل مضارع مجهول

وَاحِد	تَشْيِة	جَمْع		
يُسْمَعُ	يُسْمَعَانِ	يُسْمَعُونَ	♂	غَائِب 3rd Person
تُسْمَعُ	تُسْمَعَانِ	يُسْمَعْنَ	♀	
تُسْمَعُ	تُسْمَعَانِ	تُسْمَعُونَ	♂	حَاضِر 2nd Person
تُسْمَعِينَ	تُسْمَعَانِ	تُسْمَعْنَ	♀	
أُسْمَعُ		نُسْمَعُ	♂♀	مُتَكَلِّم 1st Person

### فعل امر

وَاحِد	تَشْيِة	جَمْع
♂	إِسْمَعَا	إِسْمَعُوا
♀	إِسْمَعَا	إِسْمَعْنَ

### فعل هـى

وَاحِد	تَشْيِة	جَمْع
♂	لَا تَسْمَعَا	لَا تَسْمَعُوا
♀	لَا تَسْمَعَا	لَا تَسْمَعْنَ

The characteristics of this *baab* are:

1. يُطُون : 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 - يَمْرَضُ

سَلِمَ - يَسْلَمُ

بَخِلَ - يَبْخُلُ

رَهَبَ - يَرْهَبُ

سَفِهَ - يَسْفَهُ

رَبِحَ - جَزَعُ - حَذَرُ - حَزَنُ

حَفِظَ - حَبَطَ - رُكِبَ - سُخِرَ

سَعَدَ - شَرِبَ - يَسَّ - فَهَمَ

رَحِمَ - سَلَامَةٌ - سَقَمَ - كَبُرَ

## 5-6: Fe'l > 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 فَاتِحٌ وَفُتِحَ يُفْتَحُ فَتَحًا فَذَاكَ مَفْتُوحٌ وَالْأَمْرُ مِنْهُ إِفْتَحْ  
وَالنَّهْيُ عَنْهُ لَا تَفْتَحْ وَالظَّرْفُ مِنْهُ مَفْتَحٌ وَالْآلَةُ مِنْهُ مِفْتَاحٌ وَ مِفْتَاحٌ  
وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَفْتَحُ وَالْمُؤَنَّثُ مِنْهُ فُتْحِي

فعل ماضى معروف

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

فعل مضارع معروف

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

فعل ماضى مجهول

وَاحِد	تَشْبِيْه	جَمْع		
فُتِحَ	فُتِحَا	فُتِحُوا	♂	غَائِب 3rd Person
فُتِحَتْ	فُتِحَتَا	فُتِحْنَ	♀	
فُتِحَتْ	فُتِحْتُمَا	فُتِحْتُمْ	♂	حَاضِر 2nd Person
فُتِحَتْ	فُتِحْتُمَا	فُتِحْتُنَّ	♀	
فُتِحَتْ	فُتِحْنَا		♂♀	مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	تَشْبِيْه	جَمْع		
يُفْتَحُ	يُفْتَحَانِ	يُفْتَحُونَ	♂	غَائِب 3rd Person
تُفْتَحُ	تُفْتَحَانِ	يُفْتَحْنَ	♀	
تُفْتَحُ	تُفْتَحَانِ	تُفْتَحُونَ	♂	حَاضِر 2nd Person
تُفْتَحِينَ	تُفْتَحَانِ	تُفْتَحْنَ	♀	
أُفْتَحُ	نُفْتَحُ		♂♀	مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تَشْبِيْه	جَمْع
♂	اِفْتَحَا	اِفْتَحُوا
♀	اِفْتَحَيَا	اِفْتَحْنِ

فعل هـى

وَاحِد	تَشْبِيْه	جَمْع
♂	لَا تَفْتَحَا	لَا تَفْتَحُوا
♀	لَا تَفْتَحِيَا	لَا تَفْتَحْنِ

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:

سَأَلَ - نَحَرَ - جَعَلَ - قرأ

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

مَدَحَ - نَفَعَ - نَفَخَ - نَحَرَ

نَسَخَ - نُصَحَ - مَحَقَّ - مَنَعَ

مَسَخَ - مَسَحَ - لَمَحَ - كَذَحَ

قَطَعَ - ظَهَرَ - فَضَحَ - ذَهَابَ

## 5-6: Fe'1 > 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 كُرْمِي

فعل ماضى معروف

جَمْع	تَشْيِة	وَاحِد		
كَرُمُوا	كَرَمًا	كَرُمَ	♂	غَائِب 3rd Person
كَرُمْنَ	كَرَمَتَا	كَرُمْتَ	♀	
كَرُمْتُمْ	كَرُمْتُمَا	كَرُمْتَ	♂	حَاضِر 2nd Person
كَرُمْتَنَّ	كَرُمْتُمَا	كَرُمْتَ	♀	
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	تَشْيِة	جَمْع	
أَكْرُمَ	أَكْرُمَا	أَكْرُمُوا	♂
أَكْرُمِي	أَكْرُمَا	أَكْرُمْنَ	♀

فعل نهي

وَاحِد	تَشْيِة	جَمْع	
لَا تَكْرُمَ	لَا تَكْرُمَا	لَا تَكْرُمُوا	♂
لَا تَكْرُمِي	لَا تَكْرُمَا	لَا تَكْرُمْنَ	♀

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:

حَسَنٌ - ضَعْفٌ - عَظُمٌ - حَلُمٌ

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

قَرَبٌ - يَقْرُبُ To be close

كَثْرٌ - يَكْثُرُ To be in abundance

ثَقُلٌ - يَثْقُلُ To be heavy

صَغُرٌ - يَصْغُرُ To be small

شَعَرَ - يَشْعُرُ To realize

جَبْنٌ - يَجْبُنُ To be cowardly

شَرَفٌ - يَشْرَفُ To be honorable

شَجَعٌ - يَشْجَعُ To be brave

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

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

حَسِبَ يَحْسِبُ حَسَبًا فَذَاكَ حَاسِبٌ وَحُسْبٌ يُحْسَبُ حَسَبًا فَذَاكَ مُحْسُوبٌ وَالْأَمْرُ مِنْهُ  
إِحْسِبْ وَالنَّهْيُ عَنْهُ لَا تَحْسِبْ وَالظَّرْفُ مِنْهُ مُحْسِبٌ وَالْآلَةُ مِنْهُ مُحْسَبٌ وَ  
مِحْسَابٌ وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَحْسَبُ وَالْمُؤَنَّثُ مِنْهُ حُسْبِي

فعل ماضى معروف

جَمْع	ثَنِيَّة	وَاحِد		
حَسِبُوا	حَسِبَا	حَسِبَ	♂	غَائِب 3rd Person
حَسِبْنَ	حَسِبَتَا	حَسِبَتْ	♀	
حَسِبْتُمْ	حَسِبْتُمَا	حَسِبْتَ	♂	حَاضِر 2nd Person
حَسِبْتَنَّ	حَسِبْتُمَا	حَسِبْتِ	♀	
حَسِبْنَا		حَسِبْتُ	♂ ♀	مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	ثَنِيَّة	وَاحِد		
يَحْسِبُونَ	يَحْسِبَانِ	يَحْسِبُ	♂	غَائِب 3rd Person
يَحْسِبْنَ	تَحْسِبَانِ	تَحْسِبُ	♀	
تَحْسِبُونَ	تَحْسِبَانِ	تَحْسِبُ	♂	حَاضِر 2nd Person
تَحْسِبْنَ	تَحْسِبَانِ	تَحْسِبِينَ	♀	
نَحْسِبُ		أَحْسِبُ	♂ ♀	مُتَكَلِّم 1st Person

فعل ماضى مجهول

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

فعل مضارع مجهول

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

### فعل امر

وَاحِد	تَشْيِة	جَمْع	
إِحْسِبْ	إِحْسِبَا	إِحْسِبُوا	♂
إِحْسِبِي	إِحْسِبَا	إِحْسِبِينَ	♀

### فعل هـى

وَاحِد	تَشْيِة	جَمْع	
لَا تَحْسِبْ	لَا تَحْسِبَا	لَا تَحْسِبُوا	♂
لَا تَحْسِبِي	لَا تَحْسِبَا	لَا تَحْسِبِينَ	♀

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

وَرِثَ - يَرِثُ  
يَقْسَ - يَقْسُ  
يَسَ - يَسُ  
نَعِمَ - يَنْعِمُ  
حَسِبَ - يَحْسِبُ

## Exercise

1. Fill the following table:

Meaning	باب	ماضى, مضارع	Meaning	باب	ماضى, مضارع
		كَرِهَ - يَكْرَهُ			أَكَلَ - يَأْكُلُ
		شَرَبَ - يَشْرَبُ			سَحَرَ - يَسْحَرُ
		خَلَقَ - يَخْلُقُ			هَدَمَ - يَهْدِمُ
		شَفَعَ - يَشْفَعُ			سَجَدَ - يَسْجُدُ
		ضَعَفَ - يَضْعِفُ			سَيَّمَ - يَسَيِّمُ
		غَفَلَ - يَغْفَلُ			حَزَنَ - يَحْزَنُ
		فَسَقَ - يَفْسُقُ			عَمِلَ - يَعْمَلُ
		صَدَقَ - يَصْدُقُ			تَبَعَ - يَتَّبِعُ
		رَكَبَ - يَرْكَبُ			حَفِظَ - يَحْفَظُ
		قَبِلَ - يَقْبَلُ			فَرَّغَ - يَفْرِغُ
		كَسَرَ - يَكْسِرُ			مَلَكَ - يَمْلِكُ
		رَكَعَ - يَرْكَعُ			حَكَّمَ - يَحْكُمُ
		حَمِدَ - يَحْمَدُ			عَدَلَ - يَعْدِلُ
		يَتَّمَ - يَتِّمُ			جَعَلَ - يَجْعَلُ
		وَعَدَ - يَعِدُ			جَهَلَ - يَجْهَلُ
		دَعَا - يَدْعُو			خَطَبَ - يَخْطُبُ
		جَاءَ - يَجِيءُ			ذَبَحَ - يَذْبَحُ
		عَمَرَ - يَعْمُرُ			مَرَضَ - يَمْرَضُ
		نَشَأَ - يَنْشَأُ			كَذَبَ - يَكْذِبُ
		هَوَى - يَهْوِي			فَرَحَ - يَفْرَحُ
		قَالَ - يَقُولُ			لَعَبَ - 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 Mujarrad*  
 Time Allowed: 20 mins

Marks Obtained: \_\_\_\_\_

1. Identify and name the following tables. Also complete them. [5]

a. Table: \_\_\_\_\_, Baab: \_\_\_\_\_

جَمْع	تَشْنِیَّة	وَاحِد		
	ضَرَبَا		♂	غَائِب 3rd Person
	ضَرَبَتَا		♀	
			♂	حَاضِر 2nd Person
			♀	
			♂+♀	مُتَكَلِّم 1st Person

b. Table: \_\_\_\_\_, Baab: \_\_\_\_\_

جَمْع	تَشْنِیَّة	وَاحِد	
		اِحْسَبْ	♂
			♀

c. Table: \_\_\_\_\_, Baab: \_\_\_\_\_

جَمْع	تَشْنِیَّة	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	ماضى, مضارع	باب	ماضى, مضارع
	نَكَحَ - يَنْكِحُ		فَرَغَ - يَفْرُغُ
	عَمَّقَ - يَعْمِقُ		فَسَحَ - يَفْسُحُ
	قَبَلَ - يَقْبَلُ		حَبَسَ - يَحْبِسُ
	كَتَبَ - يَكْتُبُ		بَطَرَ - يَبْطِرُ
	كَثَرَ - يَكْثُرُ		بَصَرَ - يَبْصُرُ

3. Fill the following table [2.5]

Masdar	باب	ماضى, مضارع	Masdar	باب	ماضى, مضارع
شَكَرَ	نَصَرَ		لَبَسَ		لَبَسَ يَلْبَسُ
رُكِبَ		رَكِبَ يَرْكَبُ	مَنَعَ	فَتَحَ	
حَلَمَ		حَلَمَ يَحْلُمُ	سُكُونٌ	نَصَرَ	
كَسَبَ			سَلَامَةٌ	سَمِعَ	
كَثَرَ	ضَرَبَ		زَلَفَ		زَلَفَ يَزْلِفُ

4. Mark true or false: [2.5]

- There are three *abwaab* of *Thalaathi Mujarrad*
- The *Ism Faa'il* of *Baab Karuma* is on the structure of مَفْعُول
- 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'1 > *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
أَلَّفَ - يُؤَلِّفُ	to assemble, compose, compile
أَلَفَ - يُؤَالِفُ	to have mutual love
تَأَلَّفَ - يَتَأَلَّفُ	to gather together
تَأَلَّفَ - يَتَأَلَّفُ	to have harmony, mutual affection
إِيتَلَفَ - يَأْتَلِفُ	to be united
إِسْتَأَلَفَ - يَسْتَأَلِفُ	to desire love / unity

There are a total of 12 *abwaab* of *Thalaathi Mazeed fee'h*. The first eight are most commonly used.

#	مَاضِي	مُضَارِع	مَصْدَر	#	مَاضِي	مُضَارِع	مَصْدَر
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	مَصْدَر
9	إِفْعَلَّ	يَفْعَلُّ	إِفْعِلَال
10	إِفْعَوَلَ	يَفْعَوِلُ	إِفْعِيعَال
11	إِفْعَوَّلَ	يَفْعَوِّلُ	إِفْعِوَال
12	إِفْعَالَّ	يَفْعَالُّ	إِفْعِيعَال

**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. (رَتَّبَ - 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	صَرَّفَ	ع	no hamza
مُفَاعَلَةٌ	قَاتَلَ	ا	no hamza
إِفْعَالٌ	إِجْتَنَبَ	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
إِفْعِيلَالٌ	إِخْشَوْنَشَ	أ , و	همزة الوصل
إِفْعِيلَالٌ	إِذْهَامَ	أ , ا , ل	همزة الوصل
إِفْعَوَالٌ	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.

أُسْتَنْصِرَ , 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.

مُكْرِمٌ - يُكْرِمُ

- The (اسم المفعول) is like the (الفاعل) except that the *laam kalimah* is (مفتوح). For e.g.

مُكْرِمٌ - يُكْرِمُ

- 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 (مآيه) are added to the (مصدر). For e.g.

مآيه الإِجْتِنَابُ - The means of refraining.

- To express the (اسم التفضيل), the word (أَشَدُّ) is used before the (مصدر منصوب), e.g. (أَشَدُّ) (أشدُّ) - more refraining. Words like (أَقْلُّ), (أَكْثَرُ) etc. can also be used instead of (أَشَدُّ).

## 5-7: Fe'1 > 1. Baab If'aal (باب اِفْعَال)

The sign of اِفْعَال 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 اِفْعَالٌ فَهُوَ مُفْعِلٌ ؛ وَ أَفْعِلْ يُفْعِلْ اِفْعَالٌ فَهُوَ مُفْعِلٌ ؛

وَالْأَمْرُ مِنْهُ أَفْعِلْ ؛ وَالنَّهْيُ عَنْهُ لَا تُفْعِلْ

The detailed paradigms of are as follows.

فعل ماضى معروف

جَمْع	تَشْنِية	وَاحِد		
أَفْعَلُوا	أَفْعَلَا	أَفْعَلَ	♂	غَائِب 3rd Person
أَفْعَلْنَ	أَفْعَلَتَا	أَفْعَلَتْ	♀	غَائِب 3rd Person
أَفْعَلْتُمْ	أَفْعَلْتُمَا	أَفْعَلْتَ	♂	حَاضِر 2nd Person
أَفْعَلْتُنَّ	أَفْعَلْتُمَا	أَفْعَلْتِ	♀	حَاضِر 2nd Person
أَفْعَلْنَا		أَفْعَلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	تَشْنِية	وَاحِد		
يُفْعِلُونَ	يُفْعِلَانِ	يُفْعِلُ	♂	غَائِب 3rd Person
يُفْعِلْنَ	تُفْعِلَانِ	تُفْعِلُ	♀	غَائِب 3rd Person
تُفْعِلُونَ	تُفْعِلَانِ	تُفْعِلُ	♂	حَاضِر 2nd Person
تُفْعِلْنَ	تُفْعِلَانِ	تُفْعِلِينَ	♀	حَاضِر 2nd Person
تُفْعِلُ		أَفْعِلُ		مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	تَشْبِيْه	جَمْع		
أَفْعِلَ	أَفْعَلَا	أَفْعَلُوا	♂	غَائِب 3rd Person
أَفْعِلَتْ	أَفْعِلَتَا	أَفْعِلْنَ	♀	
أَفْعِلْتَ	أَفْعِلْتَمَا	أَفْعِلْتُمْ	♂	حَاضِر 2 <sup>nd</sup> Person
أَفْعِلْتِ	أَفْعِلْتُمَا	أَفْعِلْتُنَّ	♀	
أَفْعِلْتُ	أَفْعِلْنَا			مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	تَشْبِيْه	جَمْع		
يُفْعَلُ	يُفْعَلَانِ	يُفْعَلُونَ	♂	غَائِب 3rd Person
تُفْعَلُ	تُفْعَلَانِ	يُفْعَلْنَ	♀	
تُفْعَلُ	تُفْعَلَانِ	تُفْعَلُونَ	♂	حَاضِر 2 <sup>nd</sup> Person
تُفْعَلِينَ	تُفْعَلَانِ	تُفْعَلْنَ	♀	
أَفْعَلُ	تُفْعَلُ			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	مُفْعِلَانِ	مُفْعِلُونَ	♂
مُفْعَلَةٌ	مُفْعِلَتَانِ	مُفْعِلَاتٌ	♀

### 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 Ibtidaa

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] مَنَءَامَنَ 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	[7:78] فَأَصْبَحُوا فِي دَارِهِمْ جَثِمِينَ To enter into morning
مَسَاءَ = evening	[30:17] فَسَبَّحَنَ اللَّهُ حِينَ تُمْسُونَ To enter the evening

#### 4. Sayroorah

To become the possessor of the *ma-khadh*.

ثَمَرَ = fruit	To bear fruit [6:99] إِذَا أَثْمَرَ وَيَنْعِهِ
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#### 5. Salb

To remove or take away the meaning of the *ma-khadh*

عَتَبَ = to be upset	[41:24] وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ To remove anger
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#### 6. Wijdaan

To find something to be described with the *ma-khadh*.

كَبَرَ = to be great	[12:31] فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ To find someone great
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Following are some more examples from the Quran with the characteristics of Baab If'aal:

إِبْتِدَاء	إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا [78:40]
تَعْدِيَة	لَيْنَ أَشْرَكَتَ لِيَحْبَطَنَّ عَمَلُكَ [39:65]
إِبْتِدَاء	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	وَأَشْرَبُوا فِي قُلُوبِهِمْ أَلْعَجَلَ بِكُفْرِهِمْ [2:93]
تَعْدِيَة	وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ [76:8]
تَعْدِيَة	قَالُوا إِنَّمَا نحنُ مُصْلِحُونَ [2:11]
تَعْدِيَة	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ [2:12]
تَعْدِيَة	وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ [2:195]
إِبْتِدَاء	وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ [6:42]
تَعْدِيَة	وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ [2:99]
تَعْدِيَة	يُهْلِكُونَ أَنْفُسَهُمْ [9:42]
إِبْتِدَاء	إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ [3:9]
تَعْدِيَة	كَلَّمَ أَضَاءَ لَهُمْ مَشَوْا فِيهِ [2:20]
تَعْدِيَة	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ [1:7]

## 5-7: Fe'1 > 2. Baab Taf'eel (باب تَفْعِيل)

علامه: sign of Baab Taf'eel is the تشديد of the كلمة. The علامة المضارع is always مضموم. The sarf sagheer is as follows.

فَعْلٌ يُفَعِّلُ تَفْعِيلٌ فَهُوَ مُفَعَّلٌ ؛ وَ فُعِّلَ يُفَعِّلُ تَفْعِيلٌ فَهُوَ مُفَعَّلٌ ؛

وَالْأَمْرُ مِنْهُ فَعِّلْ ؛ وَالنَّهْيُ عَنْهُ لَا تُفَعِّلْ

Example: عَلَّمَ يُعَلِّمُ تَعْلِيمٌ

فعل ماضى معروف

جَمْع	تَشْنِية	وَاحِد		
فَعَّلُوا	فَعَّلَا	فَعَّلَ	♂	غَائِب 3rd Person
فَعَّلْنَ	فَعَّلَا	فَعَّلَتْ	♀	
فَعَّلْتُمْ	فَعَّلْتُمَا	فَعَّلْتَ	♂	حَاضِر 2nd Person
فَعَّلْتَنَّ	فَعَّلْتُمَا	فَعَّلْتِ	♀	
فَعَّلْنَا		فَعَّلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	تَشْنِية	وَاحِد		
يُفَعِّلُونَ	يُفَعِّلَانِ	يُفَعِّلُ	♂	غَائِب 3rd Person
يُفَعِّلْنَ	يُفَعِّلَانِ	يُفَعِّلُ	♀	
يُفَعِّلْتُمْ	يُفَعِّلَانِ	يُفَعِّلُ	♂	حَاضِر 2nd Person
يُفَعِّلْتَنَّ	يُفَعِّلَانِ	يُفَعِّلِينَ	♀	
يُفَعِّلُ		أُفَعِّلُ		مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	تَشْيِة	جَمْع		
فَعَلَ	فَعَلَا	فَعَلُوا	♂	غَائِب 3rd Person
فَعَلَتْ	فَعَلْنَا	فَعَلْنَ	♀	
فَعَلْتَ	فَعَلْتَمَا	فَعَلْتُمْ	♂	حَاضِر 2 <sup>nd</sup> Person
فَعَلْتِ	فَعَلْتُمَا	فَعَلْتُنَّ	♀	
فَعَلْتُ	فَعَلْنَا			مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	تَشْيِة	جَمْع		
يُفَعِّلُ	يُفَعِّلَانِ	يُفَعِّلُونَ	♂	غَائِب 3rd Person
تُفَعِّلُ	تُفَعِّلَانِ	يُفَعِّلْنَ	♀	
تُفَعِّلُ	تُفَعِّلَانِ	تُفَعِّلُونَ	♂	حَاضِر 2 <sup>nd</sup> Person
تُفَعِّلِينَ	تُفَعِّلَانِ	تُفَعِّلُنَّ	♀	
أَفَعَّلُ	نُفَعِّلُ			مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تَثْنِيَّة	جَمْع	
فَعَّلْ	فَعَّلَا	فَعَّلُوا	♂
فَعَّلِي	فَعَّلَا	فَعَّلْنَ	♀

فعل نهي

وَاحِد	تَثْنِيَّة	جَمْع	
لَا تُفَعِّلْ	لَا تُفَعَّلَا	لَا تُفَعَّلُوا	♂
لَا تُفَعِّلِي	لَا تُفَعَّلَا	لَا تُفَعَّلْنَ	♀

اسم فاعل

وَاحِد	تَثْنِيَّة	جَمْع	
مُفَعِّلٌ	مُفَعَّلَانِ	مُفَعِّلُونَ	♂
مُفَعِّلَةٌ	مُفَعَّلَتَانِ	مُفَعَّلَاتٌ	♀

اسم مفعول

وَاحِد	تَثْنِيَّة	جَمْع	
مُفَعِّلٌ	مُفَعَّلَانِ	مُفَعِّلُونَ	♂
مُفَعِّلَةٌ	مُفَعَّلَتَانِ	مُفَعَّلَاتٌ	♀

## 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] وَنَكَتُبُ مَا قَدْ مَوَّأَوْا وَءَاثَرَهُمْ he sent ahead

### 2. *Tadreej*

The action in the verb takes place gradually, with effort and over a time period:

تَعْلِيمٌ = To gradually teach	[55:2] عَلَّمَ الْقُرْآنَ
تَنْزِيلٌ = To descend gradually	[3:3] نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ
تَبْلِيغٌ = To convey gradually	[5:67] بَلِّغْ مَا أُنْزِلَ 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:

بَشِّرْكَ بِالْحَقِّ [15:55]	إِنَّمَا يُعَلِّمُهُ بَشِيرٌ [16:103]
قَدْ صَدَّقْتَ الرُّيَا [37:105]	تُخْرِفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ [4:46]
وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ [45:16]	لَا تُخَفِّفْ عَنْهُمْ الْعَذَابُ [2:162]
وَوَلَّلْنَا عَلَيْكُمُ 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 [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 [20:47]	وَلَا تُصَلِّبْنَكُمْ 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، تَذَكُّرٌ	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، تَذَكُّرٌ
عَجَّلَ، يُعَجِّلُ، تَعْجِيلٌ	حَرَّفَ، يُحَرِّفُ، تَحْرِيفٌ
بَشَّرَ، يُبَشِّرُ، تَبَشِيرٌ	فَصَّلَ، يُفَصِّلُ، تَفْصِيلٌ

### 5-7: Fe'1 > 3. Baab Mufaa'alah (باب مُفَاعَلَةٌ)

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 مُفَاعَلٌ ؛ وَ فُوعِلَ يُفَاعَلُ مُفَاعَلَةً / فِعَالٌ فَهُوَ مُفَاعَلٌ ؛  
وَالْأَمْرُ مِنْهُ فَاعِلٌ ؛ وَالنَّهْيُ عَنْهُ لَا تُفَاعِلُ

The (مصدر) of (باب مفاعلة) is also used on the following scales:

(قَتَلَ) e.g. (فِعَالٌ)

(قَتِلَ) e.g. (فُعِلَ)

فعل ماضى معروف

جَمْع	تَشْبِيْة	وَاحِد		
فَاعِلُوا	فَاعِلًا	فَاعِلٌ	♂	غَائِب 3rd Person
فَاعِلْنَ	فَاعِلَتَا	فَاعِلَتْ	♀	غَائِب 3rd Person
فَاعِلْتُمْ	فَاعِلْتُمَا	فَاعِلْتَ	♂	حَاضِر 2nd Person
فَاعِلَتْنِ	فَاعِلَتُمَا	فَاعِلْتِ	♀	حَاضِر 2nd Person
فَاعِلْنَا		فَاعِلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	تَشْبِيْة	وَاحِد		
يُفَاعِلُونَ	يُفَاعِلَانِ	يُفَاعِلُ	♂	غَائِب 3rd Person
يُفَاعِلْنَ	يُفَاعِلَانِ	يُفَاعِلُ	♀	غَائِب 3rd Person
يُفَاعِلُونَ	يُفَاعِلَانِ	يُفَاعِلُ	♂	حَاضِر 2nd Person
يُفَاعِلْنَ	يُفَاعِلَانِ	يُفَاعِلِينَ	♀	حَاضِر 2nd Person
يُفَاعِلُ		أُفَاعِلُ		مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	تَثْنِيَّة	جَمْع		
فُوعِلَ	فُوعِلَا	فُوعِلُوا	♂	غَائِب 3rd Person
فُوعِلَتْ	فُوعِلَتَا	فُوعِلْنَ	♀	
فُوعِلَ	فُوعِلْتَمَا	فُوعِلْتُمْ	♂	حَاضِر 2 <sup>nd</sup> Person
فُوعِلَتْ	فُوعِلْتَمَا	فُوعِلْتَنَّ	♀	
فُوعِلْتُ	فُوعِلْنَا			مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	تَثْنِيَّة	جَمْع		
يُفَاعَلُ	يُفَاعَلَانِ	يُفَاعَلُونَ	♂	غَائِب 3rd Person
تُفَاعَلُ	تُفَاعَلَانِ	يُفَاعَلْنَ	♀	
تُفَاعَلُ	تُفَاعَلَانِ	تُفَاعَلُونَ	♂	حَاضِر 2 <sup>nd</sup> Person
تُفَاعَلِينَ	تُفَاعَلَانِ	تُفَاعَلَنَّ	♀	
أَفَاعَلُ	نُفَاعَلُ			مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تثْنِيَّة	جَمْع	
فَاعِلٌ	فَاعِلَا	فَاعِلُوا	♂
فَاعِلِي	فَاعِلَا	فَاعِلْنَ	♀

فعل نهي

وَاحِد	تثْنِيَّة	جَمْع	
لَا تُفَاعِلْ	لَا تُفَاعِلَا	لَا تُفَاعِلُوا	♂
لَا تُفَاعِلِي	لَا تُفَاعِلَا	لَا تُفَاعِلْنَ	♀

اسم فاعل

وَاحِد	تثْنِيَّة	جَمْع	
مُفَاعِلٌ	مُفَاعِلَانِ	مُفَاعِلُونَ	♂
مُفَاعِلَةٌ	مُفَاعِلَتَانِ	مُفَاعِلَاتٌ	♀

اسم مفعول

وَاحِد	تثْنِيَّة	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

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ [2:190]

### 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.

	يُضَعِّفْ 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:

	فَحَاسَبْنَهَا 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 شُرَكَاءِىَ الَّذِينَ كُنْتُمْ تُشْتَقُونَ 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 لِّصَاحِبِهِ وَهُوَ يُحَاوِرُهُ [18:34]
	إِذَا نَجَّيْتُمُ الرُّسُلَ [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]
	لِيُؤْطُوا عِدَّةَ مَا حَرَّمَ اللَّهُ [9:37]
	كَيْفَ يُؤَارَىٰ سَوْءَةَ أَخِيهِ [5:31]

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## 5-7: Fe'1 > 4. Baab Tafa''ul (باب تَفَعَّلَ)

(عين الكلمة) and a *shiddah* on the (فاء الكلمة) *zaaidah* before the (ت).

تَفَعَّلَ يَتَفَعَّلُ تَفَعَّلَ فَهُوَ مُتَفَعِّلٌ ؛ وَ تُفَعِّلُ يَتَفَعَّلُ تَفَعَّلَ فَهُوَ مُتَفَعِّلٌ ؛

وَالْأَمْرُ مِنْهُ تَفَعَّلْ ؛ وَالنَّهْيُ عَنْهُ لَا تَتَفَعَّلْ

تَذَكَّرَ يَتَذَكَّرُ تَذَكَّرَ

فعل ماضى معروف

وَاحِدَ	تَشْيِيةَ	جَمْعَ
تَفَعَّلَ	تَفَعَّلَا	تَفَعَّلُوا
تَفَعَّلَتْ	تَفَعَّلَتَا	تَفَعَّلْنَ
تَفَعَّلَتْ	تَفَعَّلْتُمَا	تَفَعَّلْتُمْ
تَفَعَّلَتْ	تَفَعَّلْتُمَا	تَفَعَّلْتُنَّ
تَفَعَّلْتُ	تَفَعَّلْنَا	
مُتَكَلِّمٌ	1 <sup>st</sup> Person	

فعل مضارع معروف

وَاحِدَ	تَشْيِيةَ	جَمْعَ
يَتَفَعَّلُ	يَتَفَعَّلَانِ	يَتَفَعَّلُونَ
تَتَفَعَّلُ	تَتَفَعَّلَانِ	يَتَفَعَّلْنَ
تَتَفَعَّلُ	تَتَفَعَّلَانِ	تَتَفَعَّلُونَ
تَتَفَعَّلِينَ	تَتَفَعَّلَانِ	تَتَفَعَّلْنَ
أَتَفَعَّلُ	تَتَفَعَّلُ	
مُتَكَلِّمٌ	1 <sup>st</sup> Person	

فعل ماضى مجهول

وَاحِد	تَشْيِة	جَمْع		
تُفَعِّلُ	تُفَعِّلَا	تُفَعِّلُوا	♂	غَائِب 3rd Person
تُفَعِّلَتِ	تُفَعِّلَتَا	تُفَعِّلَنَ	♀	
تُفَعِّلَتَ	تُفَعِّلَتَمَا	تُفَعِّلْتُمْ	♂	حَاضِر 2nd Person
تُفَعِّلَتِ	تُفَعِّلَتَمَا	تُفَعِّلْتَنَّ	♀	
تُفَعِّلْتُ	تُفَعِّلْنَا			مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	تَشْيِة	جَمْع		
يُتَفَعَّلُ	يُتَفَعَّلَانِ	يُتَفَعَّلُونَ	♂	غَائِب 3rd Person
تُتَفَعَّلُ	تُتَفَعَّلَانِ	يُتَفَعَّلَنَ	♀	
تُتَفَعَّلُ	تُتَفَعَّلَانِ	تُتَفَعَّلُونَ	♂	حَاضِر 2nd Person
تُتَفَعَّلِينَ	تُتَفَعَّلَانِ	تُتَفَعَّلَنَ	♀	
أُتَفَعَّلُ		نُتَفَعَّلُ		مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تَشْيِة	جَمْع	
تَفَعَّلْ	تَفَعَّلَا	تَفَعَّلُوا	♂
تَفَعَّلِي	تَفَعَّلَا	تَفَعَّلْنَ	♀

فعل هي

وَاحِد	تَشْيِة	جَمْع	
لَا تَفَعَّلْ	لَا تَفَعَّلَا	لَا تَفَعَّلُوا	♂
لَا تَفَعَّلِي	لَا تَفَعَّلَا	لَا تَفَعَّلْنَ	♀

اسم فاعل

وَاحِد	تَشْيِة	جَمْع	
مُتَفَعِّلٌ	مُتَفَعِّلَانِ	مُتَفَعِّلُونَ	♂
مُتَفَعِّلَةٌ	مُتَفَعِّلَتَانِ	مُتَفَعِّلَاتٌ	♀

اسم مفعول

وَاحِد	تَشْيِة	جَمْع	
مُتَفَعِّلٌ	مُتَفَعِّلَانِ	مُتَفَعِّلُونَ	♂
مُتَفَعِّلَةٌ	مُتَفَعِّلَتَانِ	مُتَفَعِّلَاتٌ	♀

Word Bank:

تَحْبُطُ	تَعْلَمُ	تَقَطُّعُ	تَفَجَّرُ
تَمْتَعُ	تَقْرُبُ	تَرُبُّصُ	تَفَكَّرُ

### 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 يَكَاذُ يُسِغُهُ [21:86]

تَنَزَّلَ = to descend gradually, time after time

تَنَزَّلَ 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.

تَوَلَّى = to turn away, وَلَّى = to be close

تَكَلَّمَ = To speak, كَلَّمَ = To injure

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 أُتُّبِعُوا [2:203]
إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ [39:9]	فَلَمَّا تَوَفَّيْتَنِي كُنْتَ 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 ﴿٢٧﴾ [7:82]
وَيَتَجَنَّبُهَا الْأَشْقَى [87:11]	وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى [33:33]
وَلَا تَجَسَّسُوا [49:12]	فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ 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 [ت، ث، ج، د، 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.:

يَتَأْتِيهَا الْمَدْيَرُ ﴿١﴾ [74:1]	مُدَّتْ	د ث ر
أَوْ يَذَّكَّرُ فَتَنْفَعُهُ الذِّكْرَى ﴿٤﴾ [80:4]	يَذَّكَّرُ	ذ ك ر
يَتَأْتِيهَا الْمَزْمَلُ ﴿١﴾ [73:1]	مُزْمَلٌ	ز م ل
حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ [10:24]	تَزَيَّنَ	ز ي ن
فَأَصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ ﴿١٠﴾ [63:10]	أَتَصَدَّقُ	ص د ق
لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾ [7:94]	يَتَضَرَّعُونَ	ض ر ع
قَالُوا أَطِيرَنَا بِكَ وَبِمَنْ مَعَكَ [27:47]	تَطِيرُ	ط ي ر
وَلَيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٦﴾ [22:29]	يَنْطُوفُ	ط و ف

Sometimes the *taa* gets eliminated without any other changes, for e.g., actually تَنْزَلُ becomes:

تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرِ ﴿٤﴾

## 5-7: Fe'1 > 5. Baab Tafaa'ul (باب تَفَاعُلْ)

Sign: (فاء الكلمة) and an alif after the (ت) zaaidah before the (فاء الكلمة).

تَفَاعُلٌ يَتَفَاعَلُ تَفَاعُلٌ فَهُوَ مُتَفَاعِلٌ ؛ وَ تُفَوِّعِلُ يُتَفَاعَلُ تَفَاعُلٌ فَهُوَ مُتَفَاعِلٌ؛

وَالْأَمْرُ مِنْهُ تَفَاعَلْ ؛ وَالنَّهْيُ عَنْهُ لَا تَتَفَاعَلْ

Example: تَبَارَكَ يَتَبَارَكَ تَبَارُكٌ

فعل ماضى معروف

جَمْع	تَشْيِة	وَاحِد		
تَفَاعَلُوا	تَفَاعَلَا	تَفَاعَلَ	♂	غَائِب 3rd Person
تَفَاعَلْنَ	تَفَاعَلَتَا	تَفَاعَلَتْ	♀	
تَفَاعَلْتُمْ	تَفَاعَلْتُمَا	تَفَاعَلْتَ	♂	حَاضِر 2nd Person
تَفَاعَلْتُنَّ	تَفَاعَلْتُمَا	تَفَاعَلْتِ	♀	
تَفَاعَلْنَا		تَفَاعَلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	تَشْيِة	وَاحِد		
يَتَفَاعَلُونَ	يَتَفَاعَلَانِ	يَتَفَاعَلُ	♂	غَائِب 3rd Person
يَتَفَاعَلْنَ	تَتَفَاعَلَانِ	تَتَفَاعَلُ	♀	
تَتَفَاعَلُونَ	تَتَفَاعَلَانِ	تَتَفَاعَلُ	♂	حَاضِر 2nd Person
تَتَفَاعَلْنَ	تَتَفَاعَلَانِ	تَتَفَاعَلِينَ	♀	
تَتَفَاعَلُ		اتَّفَاعَلُ		مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	تَشْيِة	جَمْع		
تُفْعِلَ	تُفْعِلَا	تُفْعِلُوا	♂	غَائِب 3rd Person
تُفْعِلَتْ	تُفْعِلَتَا	تُفْعِلْنَ	♀	
تُفْعِلَتْ	تُفْعِلْتَمَا	تُفْعِلْتُمْ	♂	حَاضِر 2 <sup>nd</sup> Person
تُفْعِلَتْ	تُفْعِلْتَمَا	تُفْعِلَنَّ	♀	
تُفْعِلْتُ	تُفْعِلْنَا			مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	تَشْيِة	جَمْع		
يُتَفَاعَلُ	يُتَفَاعَلَانِ	يُتَفَاعَلُونَ	♂	غَائِب 3rd Person
تُتَفَاعَلُ	تُتَفَاعَلَانِ	يُتَفَاعَلْنَ	♀	
تُتَفَاعَلُ	تُتَفَاعَلَانِ	تُتَفَاعَلُونَ	♂	حَاضِر 2 <sup>nd</sup> Person
تُتَفَاعَلِينَ	تُتَفَاعَلَانِ	تُتَفَاعَلَنَّ	♀	
أُتَفَاعَلُ	تُتَفَاعَلْنَا			مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تثنية	جمع	
تَفَاعَلْ	تَفَاعَلَا	تَفَاعَلُوا	♂
فَفَاعَلِي	تَفَاعَلَا	تَفَاعَلْنَ	♀

فعل نهي

وَاحِد	تثنية	جمع	
لَا تَتَفَاعَلْ	لَا تَتَفَاعَلَا	لَا تَتَفَاعَلُوا	♂
لَا تَتَفَاعَلِي	لَا تَتَفَاعَلَا	لَا تَتَفَاعَلْنَ	♀

اسم فاعل

وَاحِد	تثنية	جمع	
مُتَفَاعِلٌ	مُتَفَاعِلَانِ	مُتَفَاعِلُونَ	♂
مُتَفَاعِلَةٌ	مُتَفَاعِلَتَانِ	مُتَفَاعِلَاتٌ	♀

اسم مفعول

وَاحِد	تثنية	جمع	
مُتَفَاعِلٌ	مُتَفَاعِلَانِ	مُتَفَاعِلُونَ	♂
مُتَفَاعِلَةٌ	مُتَفَاعِلَتَانِ	مُتَفَاعِلَاتٌ	♀

## Some characteristics of Baab Tafaa'ul

### 1. Tashaaruk

The participation of two faa'uls 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'uls 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

[78:1] عَمَّ يَتَسَاءَلُونَ [2:282] يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنُتُمْ بَدِينِ

[28:48] قَالُوا سِحْرَانِ تَظَاهَرَا [40:32] وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ

[58:3] مِّن قَبْلِ أَنْ يَتَمَاسَا [37:25] مَا لَكُمْ لَا تَنَاصَرُونَ

### 2. Adhamah

[20:114] فَتَعَلَّىٰ اللَّهُ الْمَلِكُ الْحَقُّ	[67:1] تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ
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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.:

بَرَكَ = the camel sat	[67:1] تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ
نَزَعَ = to be near death	[8:46] وَلَا تَنْزَعُوا فَتَفْشَلُوا

**Note:** When the *faa kalimah* in Baab Tafaa'ul is a [ط، ض، ص، ش، ز، س، ج، د، ذ، ز، س، ش، ص، ض، ط] 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.:

د ر ك	تَدَارَكَ	[27:66] بَلِ ادْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ
		[7:38] حَتَّىٰ إِذَا آدَرَكُوا فِيهَا جَمِيعًا
ث ق ل	تَثَاقَلَ	[9:38] أَثَاقَلْتُمْ إِلَى الْأَرْضِ

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 أَن يُتَحَاكَمُوا إِلَى الطَّغُوتِ [4:60]	فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَوْمُونَ [68:30]
كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعْلُوهُ [5:79]	وَإِذِ يَتَحَاكَمُونَ فِي النَّارِ [40:47]
فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ [4:92]	مُتَّكِئِينَ عَلَيْهَا مُتَقَبِّلِينَ ﴿٦٦﴾ [56:16]
إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾ [38:64]	وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ [103:3]
فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهَا 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 فَسَرِّضْ لَهُ أُخْرَى ﴿٦٦﴾ [65:6]	وَلَا تَنَابَزُوا بِاللِّقَبِ ط [49:11]
وَتَفَاخَرُوا بَيْنَكُمْ وَتَكَأْتُرُ فِي الْأَمْوَالِ وَالْأَوْلَادِ [57:20]	رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ [39:29]
يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ ط [16:59]	وَلَكِنْ لَا تُوعِدُوهُمْ سِرًّا [2:235]
وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ ط [2:282]	وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ط [46:16]

### Word Bank:

تَقَابُل	تَنَاوَش
تَبَارُك	تَجَاوَز
تَعَارُف	تَلَاوُم
تَفَاخُر	تَشَابُه

## 5-7: Fe'l > 6. Baab Ifti'aal (بابِ اِفْتِعَالٍ)

The sign of (بابِ اِفْتِعَالٍ) 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 اِفْتِعَالٌ فَهُوَ مُفْتَعِلٌ؛ وَ اُفْتُعِلَ يُفْتَعَلُ اِفْتِعَالٌ فَهُوَ مُفْتَعَلٌ؛

وَالْأَمْرُ مِنْهُ اِفْتَعِلْ ؛ وَالنَّهْيُ عَنْهُ لَا تَفْتَعِلْ

Example: اجْتَنَّبَ يَجْتَنِبُ اجْتِنَابٌ

فعل ماضى معروف

جَمْع	تَشْيِية	وَاحِد		
اِفْتَعَلُوا	اِفْتَعَلَا	اِفْتَعَلَ	♂	غَائِب 3rd Person
اِفْتَعَلْنَ	اِفْتَعَلَتَا	اِفْتَعَلَتْ	♀	
اِفْتَعَلْتُمْ	اِفْتَعَلْتُمَا	اِفْتَعَلْتَ	♂	حَاضِر 2nd Person
اِفْتَعَلْتُنَّ	اِفْتَعَلْتُمَا	اِفْتَعَلْتِ	♀	
اِفْتَعَلْنَا		اِفْتَعَلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

جَمْع	تَشْيِية	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

وَاحِد	تَشْيِة	جَمْع		
أَفْعِلَ	أَفْعِلَا	أَفْعِلُوا	♂	غَائِب 3rd Person
أَفْعِلَتْ	أَفْعِلَتَا	أَفْعِلْنَ	♀	
أَفْعِلْتَ	أَفْعِلْتَمَا	أَفْعِلْتُمْ	♂	حَاضِر 2nd Person
أَفْعِلْتِ	أَفْعِلْتُمَا	أَفْعِلْتُنَّ	♀	
أَفْعِلْتُ	أَفْعِلْنَا			مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	تَشْيِة	جَمْع		
يُفْعَلُ	يُفْعَلَانِ	يُفْعَلُونَ	♂	غَائِب 3rd Person
تُفْعَلُ	تُفْعَلَانِ	يُفْعَلْنَ	♀	
تُفْعَلُ	تُفْعَلَانِ	تُفْعَلُونَ	♂	حَاضِر 2nd Person
تُفْعَلِينَ	تُفْعَلَانِ	تُفْعَلُنَّ	♀	
أَفْعَلُ	نُفْعَلُ			مُتَكَلِّم 1st Person

فعل امر

وَاحِد	تَشْيِة	جَمْع	
اِفْعِلْ	اِفْعِلَا	اِفْعِلُوا	♂
اِفْعِلِي	اِفْعِلَا	اِفْعِلْنَ	♀

فعل نهي

وَاحِد	تَشْيِة	جَمْع	
لَا تَفْعِلْ	لَا تَفْعِلَا	لَا تَفْعِلُوا	♂
لَا تَفْعِلِي	لَا تَفْعِلَا	لَا تَفْعِلْنَ	♀

## اسم فاعل

وَاحِد	تَشْبِيْه	جَمْع
مُفْتَعِلٌ	مُفْتَعِلَانِ	مُفْتَعِلُونَ
مُفْتَعِلَةٌ	مُفْتَعِلَتَانِ	مُفْتَعِلَاتٌ

## اسم مفعول

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 الْأُنْثَيْنِ

[33:51] وَمَنْ أَبْتَغَيْتَ مِمَّنْ عَزَلْتَ

[12:63] فَأَرْسِلْ مَعَنَا آخَانًا نَكَتَلْ

[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 أَنْتَهُوا فَإِنَّ اللَّهَ

[59:2] فَاعْتَبِرُوا يَأُولِيَ الْأَبْصَارِ

Sometimes, Baab Ifti'aal is also used for Muta'addi, such as:

[22:78] هُوَ اجْتَبَاكُمْ

### 4. Idh'haar: To express the commission of the fe'l

[2:194] فَمَنْ أَعْتَذَى 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 اتَّخَذَ اللَّهُ وَلَدًا [18:4]

**Rule #1:** If the (فَاء الكلمة) of (باب افتعال) is [ز، ذ، د], the (ت) of (افتعال) is changed to (د).

If the (فَاء 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. (إِذْتَكَّرَ) changes to (إِذْكَرَ).

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ [54:40]

وَمَا تَذْخُرُونَ فِي بُيُوتِكُمْ [3:49]

- Sometimes the (د) is changed to (ذ), e.g. (إِذْتَكَّرَ) changes to (إِذْكَرَ).
- Sometimes the verb is left as it is, e.g. (إِذْكَرَ).

If the (فَاء 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 وَّازْدَجَرَ [54:9]

- Sometimes the (د) is changed to (ز), e.g. (إِزْدَجَرَ) changes to (إِزْجَرَ).

**Rule # 2:** If the (فَاء الكلمة) of (باب افتعال) is (ص), (ض), (ط), or (ظ), then the (ت) is changed to (ط).

لَعَلِّي أَطْلُعُ إِلَى إِلَهِ مُوسَى [28:38]

If the (فَاء 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 اصْطَفَى لَكُمْ الدِّينَ [2:132]

وَاصْطَنَعْتُكَ 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 تَخِصُّمُونَ

**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

[10:93] فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ	[23:30] وَإِنْ كُنَّا لَمُبْتَلِينَ
[11:54] إِلَّا أَعْرَضْنَا عَنْ بَعْضِ الْهَيْئَةِ بِسُوءٍ	[36:59] وَأَمْتَرُوا الْيَوْمَ
[9:111] إِنْ اللَّهُ اشْتَرَىٰ	[41:31] وَلَكُمْ فِيهَا مَا تَشْتَهَىٰ أَنْفُسُكُمْ
[50:30] يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ	[22:5] فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ
[36:21] اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا	[14:18] كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ
[54:31] فَكَانُوا كَهَشِيمٍ الْمُحْتَظِرِ	[14:26] كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ
[13:17] فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا	[54:1] أَقْرَبَتْ السَّاعَةُ وَانْشَقَّ الْقَمَرُ
[4:91] فَإِنْ لَمْ يَعْزِلْوَكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ	[17:62] لَا حَتَنَكَ ذُرِّيَّتُهُ إِلَّا قَلِيلًا

**Word Bank:**


**5-7: Fe'1 > 7. *Baab Infi'aal* (باب انْفِعَال)**

The sign of (باب انفعال) is the (ن) before the (فَاء الكلمة). This (باب) is always intransitive (لازم), and therefore there is no *majhool* in this *baab*.

إِنْفَعَلَ يَنْفَعُ إِنْفَعَالًا فَهُوَ مُنْفَعِلٌ ؛

وَالْأَمْرُ مِنْهُ **إِنْفَعِلْ** ؛ وَالنَّهْيُ عَنْهُ لَا **تَنْفَعِلْ**

Example: انفجرَ يَنْفجرُ انفجارٌ

### فعل ماضی معروف

جَمْع	تَشْيِية	وَاحِد		
اِنْفَعَلُوا	اِنْفَعَلَا	اِنْفَعَلَ	♂	غَائِب 3rd Person
اِنْفَعَلْنَ	اِنْفَعَلَتَا	اِنْفَعَلَتْ	♀	غَائِب 3rd Person
اِنْفَعَلْتُمْ	اِنْفَعَلْتُمَا	اِنْفَعَلْتَ	♂	حَاضِر 2nd Person
اِنْفَعَلْتُنَّ	اِنْفَعَلْتُمَا	اِنْفَعَلْتِ	♀	حَاضِر 2nd Person
اِنْفَعَلْنَا		اِنْفَعَلْتُ		مُتَكَلِّم 1st Person

فعل مضارع معروف

واحد	تَشْيِيَّة	جَمْع
يَنْفَعِلُ	يَنْفَعِلَانِ	يَنْفَعِلُونَ
تَنْفَعِلُ	تَنْفَعِلَانِ	يَنْفَعِلْنَ
تَنْفَعِلُ	تَنْفَعِلَانِ	تَنْفَعِلُونَ
تَنْفَعِلِينَ	تَنْفَعِلَانِ	تَنْفَعِلْنَ
أَنْفَعِلُ	نَنْفَعِلُ	

## فعل امر

وَاحِد	تَشْيِة	جَمْع	
إِنْفَعِلْ	إِنْفَعِلَا	إِنْفَعِلُوا	♂
إِنْفَعِلِي	إِنْفَعِلَا	إِنْفَعِلْنَ	♀

## فعل نهي

وَاحِد	تَشْيِة	جَمْع	
لَا تَنْفَعِلِي	لَا تَنْفَعِلَا	لَا تَنْفَعِلُوا	♂
لَا تَنْفَعِلِي	لَا تَنْفَعِلَا	لَا تَنْفَعِلْنَ	♀

## إِسْم فاعِل

وَاحِد	تَشْيِة	جَمْع	
مُنْفَعِلٌ	مُنْفَعِلَانِ	مُنْفَعِلُونَ	♂
مُنْفَعِلَةٌ	مُنْفَعِلَتَانِ	مُنْفَعِلَاتٌ	♀

### Some characteristics of Baab Infi'aalun

#### 1. Luzoom

بَعَثَ = He sent, rasied someone

إِذْ أُنْبِثَتْ أَشْقَلَهَا [91:12] He rose

قَلَبَ = He turned something

أَنْقَلَبُوا فَكِهِينَ [83:31] He returned

#### 2. Ibtidaa

For example:

فَجَرَ = He sinned

فَأَنْفَجَرَتْ مِنْهُ أَثْنَتَا عَشَرَ عَيْنًا [2:60]

It burst

بَغَى = H rebelled

وَمَا يُنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا [19:92]

It befits

أَفَلَا يَنْ مَاتَ أَوْ قُتِلَ أُنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ [3:144]	حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ ۚ وَالْمُنْخَنِقَةُ [5:3]
فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَرٍ [54:11]	فَإِذَا أُنْسِلَخَ الْأَشْهُرُ الْحُرُمُ [9:5]
ثُمَّ أَرْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ [67:4]	إِذَا السَّمَاءُ أَشْجَتْ [84:1]
أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تَكْذِبُونَ [77:29]	لَا أَنْفِصَامَ لَهَا ۚ [2:256]
وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ [26:227]	فَإَنْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ [18:71]
وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَأَنَّفَضُوا مِنْ حَوْلِكَ [2:60]	وَالْمُشْرِكِينَ مُنْفَكِّينَ [98:1]
فَأَنفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ [26:63]	ثُمَّ أَنْصَرَفُوا ۚ صَرَفَ اللَّهُ قُلُوبَهُمْ [9:127]
تَنَزَّعُ النَّاسُ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنْقَعِرٍ [54:20]	فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ [18:77]

#### Word Bank

مصدر	مضارع	ماضى
		انْقَلَبَ
		انْفَصَمَ
		انْقَطَعَ
		انْبَعَثَ
		انْهَمَرَ
		انْحَرَفَ

## 5-7: Fe'1 > 8. Baab Istif'aal (بابِ اسْتِفْعَالٍ)

The sign of (فَاء الكلمة) is the extra (س) and (ت) before the (فَاء الكلمة).

اسْتَفْعَلَ يَسْتَفْعِلُ اسْتَفْعَالًا فَهُوَ مُسْتَفْعِلٌ ؛ وَ أُسْتَفْعِلَ يُسْتَفْعَلُ اسْتِفْعَالًا فَهُوَ مُسْتَفْعَلٌ ؛

وَالْأَمْرُ مِنْهُ اسْتَفْعِلْ ؛ وَالنَّهْيُ عَنْهُ لَا تَسْتَفْعِلْ

The hamza of this baab is wasl.

It is permissible to delete the (ت) from the verb (اسْتَطَاعَ يَسْتَطِيعُ). The verbs (فَمَا اسْطَاعُوا) and (مَا لَمْ) mentioned in the Qur'ân are from this (باب).

فعل ماضى معروف

وَاحِد	تثنية	جَمْع		
اسْتَفْعَلَ	اسْتَفْعَلَا	اسْتَفْعَلُوا	♂	غَائِب 3rd Person
اسْتَفْعَلْتُ	اسْتَفْعَلْتَا	اسْتَفْعَلْنَ	♀	3rd Person
اسْتَفْعَلْتَ	اسْتَفْعَلْتُمَا	اسْتَفْعَلْتُمْ	♂	حَاضِر 2nd Person
اسْتَفْعَلْتِ	اسْتَفْعَلْتُمَا	اسْتَفْعَلْتُنَّ	♀	2nd Person
اسْتَفْعَلْتُ	اسْتَفْعَلْنَا			مُتَكَلِّم 1st Person

فعل مضارع معروف

وَاحِد	تثنية	جَمْع		
يَسْتَفْعِلُ	يَسْتَفْعِلَانِ	يَسْتَفْعِلُونَ	♂	غَائِب 3rd Person
تَسْتَفْعِلُ	تَسْتَفْعِلَانِ	يَسْتَفْعِلْنَ	♀	3rd Person
تَسْتَفْعِلُ	تَسْتَفْعِلَانِ	تَسْتَفْعِلُونَ	♂	حَاضِر 2nd Person
تَسْتَفْعِلِينَ	تَسْتَفْعِلَانِ	تَسْتَفْعِلْنَ	♀	2nd Person
اسْتَفْعِلْ	اسْتَفْعِلَا	اسْتَفْعِلُوا		مُتَكَلِّم 1st Person

فعل ماضى مجهول

وَاحِد	ثَنِيَّة	جَمْع		
أَسْتَفْعِلَ	أَسْتَفْعِلَا	أَسْتَفْعِلُوا	♂	غَائِب 3rd Person
أَسْتَفْعِلَتْ	أَسْتَفْعِلَتَا	أَسْتَفْعِلْنَ	♀	
أَسْتَفْعِلْتُ	أَسْتَفْعِلْتُمَا	أَسْتَفْعِلْتُمْ	♂	حَاضِر 2nd Person
أَسْتَفْعِلْتِ	أَسْتَفْعِلْتُمَا	أَسْتَفْعِلْتُنَّ	♀	
أَسْتَفْعِلْتُ	أَسْتَفْعِلْنَا			مُتَكَلِّم 1st Person

فعل مضارع مجهول

وَاحِد	ثَنِيَّة	جَمْع		
يُسْتَفْعَلُ	يُسْتَفْعَلَانِ	يُسْتَفْعَلُونَ	♂	غَائِب 3rd Person
تُسْتَفْعَلُ	تُسْتَفْعَلَانِ	يُسْتَفْعَلْنَ	♀	
تُسْتَفْعَلُ	تُسْتَفْعَلَانِ	تُسْتَفْعَلُونَ	♂	حَاضِر 2nd Person
تُسْتَفْعَلِينَ	تُسْتَفْعَلَانِ	تُسْتَفْعَلْنَ	♀	
أَسْتَفْعَلُ	تُسْتَفْعَلُ			مُتَكَلِّم 1st Person

فعل امر

وَاحِد	ثَنِيَّة	جَمْع	
اِسْتَفْعِلْ	اِسْتَفْعِلَا	اِسْتَفْعِلُوا	♂
اِسْتَفْعِلِي	اِسْتَفْعِلَا	اِسْتَفْعِلْنَ	♀

فعل نهي

وَاحِد	ثَنِيَّة	جَمْع	
لَا تَسْتَفْعِلْ	لَا تَسْتَفْعِلَا	لَا تَسْتَفْعِلُوا	♂
لَا تَسْتَفْعِلِي	لَا تَسْتَفْعِلَا	لَا تَسْتَفْعِلْنَ	♀

## اسم فاعل

وَاحِد	تَشْنِيَة	جَمْع
مُسْتَفْعِلٌ	مُسْتَفْعِلَانِ	مُسْتَفْعِلُونَ
مُسْتَفْعِلَةٌ	مُسْتَفْعِلَتَانِ	مُسْتَفْعِلَاتٌ

## اسم مفعول

وَاحِد	تَشْنِيَة	جَمْع
مُسْتَفْعِلٌ	مُسْتَفْعِلَانِ	مُسْتَفْعِلُونَ
مُسْتَفْعِلَةٌ	مُسْتَفْعِلَتَانِ	مُسْتَفْعِلَاتٌ

## Characteristics of Baab Istif'aal

1. Talab: To seek the ma-khadh from the maf'ool

فَلْيَسْتَعِذُّوْا كَمَا اسْتَعِذَّ الَّذِيْنَ مِنْ قَبْلِهِمْ [24:59] اَذِنَ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْزُ [1:5] عَانَ

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلُهَا فَأَبَوْا [18:77] طَعَمَ

اسْتَغْفِرُوا رَبَّكُمْ [11:52] غَفَرَ

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.:

استَخْرَجَ = to extract

2. Muwaafaqah with Mujarrad and if'aal: The meaning is the same as that in the mujarrad form and baab if'aal.

فَإِنْ اسْتَقَرَّ مَكَانُهُ فَسَوِّفَ تَرَنِى [7:143] قَرَّ

إِذْ تَسْتَغِيْثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ [8:9] اجَابَ

3. Mubaalaghah and Taktheer

وَاسْتَكْبَرُوا اسْتِكْبَارًا [71:7] وَالْوَّاسِقَاتُ عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ [72:16]

وَكَانُوا مُسْتَبْصِرِينَ [29:38] إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ [4:98]

وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا [47:38]	أَسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ [6:128]
قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ [2:61]	بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ [46:24] وَلَيْسَتَعْفِيفُ الَّذِينَ لَا يَحْدُونَ نِكَاحًا [24:33]
وَإِنْ أَرَدْتُمْ أَنْ تَسْرَضِعُوا أَوْلَادَكُمْ [2:233]	حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا [24:27]
الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ [3:172]	سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ [7:182]
وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِّن رِّجَالِكُمْ [2:282]	لَيْسَتْخَلَفْنَهُمْ فِي الْأَرْضِ [24:55]
وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ [8:72]	وَأَسْتَفْزِزَ مَنِ اسْتَطَاعَتْ مِنْهُمْ [17:64]
وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ﴿٦٤﴾ [20:64]	فَمَا اسْطَبْعُوا 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.

إِفْعَلَّ يَفْعَلُّ إِفْعِلَالٌ فَهُوَ مُفْعَلٌّ؛ وَالْأَمْرُ مِنْهُ إِفْعَلَّ إِفْعَلَّ إِفْعِلَالٌ؛

وَالنَّهْيُ عَنْهُ لَا تَفْعَلَّ لَا تَفْعَلَّ لَا تَفْعِلَالٌ

إِسْوَدَّ يَسْوَدُّ إِسْوِدَادًا فَهُوَ مُسْوَدٌّ؛ وَالْأَمْرُ مِنْهُ إِسْوَدَّ إِسْوَدَّ إِسْوِدَادٌ؛

وَالنَّهْيُ عَنْهُ لَا تَسْوَدَّ لَا تَسْوَدَّ لَا تَسْوِدَادٌ

#### 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 وُجُوهُهُمْ

##### 2. Mubaalaghah

Baab If'ilaal shows the mubaalaghah in the state or quantity of something.

It was white- very white.

[3:107] أَبْيَضَتْ وُجُوهُهُمْ

##### 3. Lawn

They provide the meaning of colours, e.g.

White

[3:106] يَوْمَ تَبْيَضُّ وُجُوهٌ

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] أَسْوَدَّتْ وُجُوهُهُمْ

## بابِ إِفْعِيلًا

The sign of (بابِ إِفْعِيلًا) is the same as (بابِ إِفْعَالًا) 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). (بابِ إِفْعِيلًا) has the same characteristics as that of (بابِ إِفْعَالًا).

إِفْعَالٌ يَفْعَلُ إِفْعِيلًا فَهُوَ مُفْعَلٌ؛ وَالْأَمْرُ مِنْهُ إِفْعَالٌ إِفْعَالٌ؛

وَالنَّهْيُ عَنْهُ لَا تَفْعَلْ لَا تَفْعَلْ لَا تَفْعَلْ

إِذْهَامٌ يَذْهَمُ إِذْهِيمًا فَهُوَ مُذْهَمٌ؛ وَالْأَمْرُ مِنْهُ إِذْهَامٌ إِذْهَامٌ إِذْهَامٌ؛

وَالنَّهْيُ عَنْهُ لَا تَذْهَمْ لَا تَذْهَمْ لَا تَذْهَمْ

Dark green.

مُذْهَامَتَانِ [55:64]

## 5-7: Fe'l > 11. Baab If'ee'aal (باب إفعيعال)

### 12. Baab If'iwwaal (باب إفعوَّال)

#### 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 يَفْعَوْعَلْ إِفْعِيْعَالًا فَهُوَ مُفْعَوْعَلٌ؛ وَالْأَمْرُ مِنْهُ إِفْعَوْعَلْ؛

وَالنَّهْيُ عَنْهُ لَا تَفْعَوْعَلْ

إِخْشَوْشَنْ يَخْشَوْشَنْ إِخْشِيْشَانًا فَهُوَ مُخْشَوْشَنْ؛ وَالْأَمْرُ مِنْهُ إِخْشَوْشَنْ؛

وَالنَّهْيُ عَنْهُ لَا تَخْشَوْشَنْ

#### باب إفعوَّال

The sign of (باب إفعوَّال) is the (و) after the (عين الكلمة) and a (همزة الوصل) in the (الفعل الماضي).

إِفْعَوَّلْ يَفْعَوَّلْ إِفْعَوَّالًا فَهُوَ مُفْعَوَّلٌ؛ وَالْأَمْرُ مِنْهُ إِفْعَوَّلْ؛

وَالنَّهْيُ عَنْهُ لَا تَفْعَوَّلْ

إِجْلَوَّذْ يَجْلَوَّذْ إِجْلَوَّاذًا فَهُوَ مُجْلَوَّذٌ؛ وَالْأَمْرُ مِنْهُ إِجْلَوَّذْ؛

وَالنَّهْيُ عَنْهُ لَا تَجْلَوَّذْ

## Exercise

Word	وزن	باب	Word	وزن	باب
اهْتَزَّتْ			كَذَّبَ		
انْتَقَمْنَا			أَمْسَكَنَ		
يُوفِّيهِمْ			مُكَذِّبِينَ		
الْمُتَصَدِّقَاتِ			يَسْتَنْكِفُ		
انْطَلَقَ			يُتَوَفَّى		
يَسْتَضَعِفُ			يَتَلَاوُمُونَ		
يُذَبِّحُ			يَتَكَلَّمُونَ		
اسْتَكْبَرُوا			تَتَنَاجَوُا		
يَحْتَنِبُونَ			انْشَقَّتْ		
مَهَّدْتُ			فَسَبِّحْ		
غَيْرَ			يُجَادِلُ		
يَتَعَبَّدُ			الْمُدَبِّرَاتِ		
اسْتَخْرِجْ			يُبْصِرُونَ		
ءَامَنَ			انْشَرَّتْ		
تَعَالَى			يَتَّبِعُ		
تَبَارَكَ			الْمُتَصَدِّقِينَ		
انْتَقَمْنَا			يَتَسَاءَلُونَ		
اشْتَمَلْتُ			يَتَعَارَفُونَ		

ماضى	مضارع	مصدر	ماضى	مضارع	مصدر
تَبَارَكَ					تَصَلِيَّة
ءَامَنَ		تَعَلَّمَ			
اهْتَرَّ		انْتَقَمَ			
نَاصَرَ		اعْتَزَلَ			
جَاوَرَ		تَفَكَّرَ			
اسْتَوَى			تَشَابَهَتْ		
اتَّخَذَ		تَبَيَّنَ			
كَذَّبَ		اِقْتَحَمَ			
	يُسْرِفُ				تَيْسِير
	تَعْجِيل				تَجْنِيب
	يَسْتَنْكِفُ				اِنْبِعَاث
	اِنْتَظَار	اِنْطَلَقَ			
يَتْلَاوُمُونَ			يَسْتَضَعِفُ		
يَتَكَلَّمُونَ			يُدْبِحُ		
	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				
افعلَّال				
افعيعال				
افعوَّال				
افعيَّال				

## Al-Huda – At a Glance

Established in 1994, Al-Huda International Welfare Foundation is a registered non-profit organization working to promote authentic Islamic knowledge. Free of any political influence and sectarianism, Al-Huda aims to present a true understanding of the Qur'an and Sunnah and strives for the welfare of the society.

The branches of Al-Huda provide several structured Academic and Social Welfare programs, from community outreach to online courses. A variety of publications and multimedia products are also widely available.

Al-Huda Institute began its first educational program in Islamabad catering to students of all ages and backgrounds. The various courses offered not only increase the students in their awareness and strengthen their knowledge but also help them find inner peace, develop good character and consciously serve humanity by applying and conveying the knowledge they have learnt.

Al-Huda reaches out to the community through various well-arranged welfare services including: Educational Sponsorships, Assistance for Self Employment, Monthly Financial Assistance, Marriage Bureau, Religious and Social Counseling, Funeral Support Services, Ramaḍān Services, Collective Sacrifices on Eid al-Adḥa, Water Supply Service, Monthly Ration and Clothes, Free Medical Camps, Emergency Relief etc.

For further information please visit our websites:

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Indeed We have sent this Qur'an  
in Arabic so that you all  
understand.  
(Yusuf:20)

ISBN: 978-969-8665-65-4



04010078

TM  
  
AL-HUDA  
Publications (Pvt) Ltd.