

Forming the Arabic Word

AN INTRODUCTION TO ARABIC MORPHOLOGY

Part 1

MT KARAAN

© MT Karaan 2016

All rights reserved

First edition 2016



DĀR AL-‘ULŪM AL-‘ARABIYYAH AL-ISLĀMIYYAH

Strand • Western Cape • South Africa

www.duai.org.za • admin@duai.org.za

CONTENTS

Foreword	5
SECTION 1: Basic concepts	6
LESSON 1: The problem of unmarked text	7
LESSON 2: Classes of words	9
LESSON 3: What is <i>ṣarf</i> ?	12
LESSON 4: Root letters	15
LESSON 5: Types of roots	17
LESSON 6: Tenses and voices	19
LESSON 7: The three persons	21
LESSON 8: The fourteen forms	23
SECTION 2: The <i>thulāthī mujarrad</i> (simple triliteral verb)	25
LESSON 9: The <i>māḍī</i> (past tense)	26
LESSON 10: The <i>muḍāriʿ</i> (present-future tense)	31
LESSON 11: <i>Naṣb</i> of the <i>muḍāriʿ</i>	35
LESSON 12: <i>Jazm</i> of the <i>muḍāriʿ</i>	42
LESSON 13: The <i>amr</i> and <i>nahy</i> (imperative and prohibitive forms)	47
LESSON 14: The <i>ism al-fāʿil</i> and <i>ism al-mafʿūl</i> (active and passive participles)	50
LESSON 15: The <i>maṣdar</i> (verbal noun)	52
LESSON 16: The six <i>abwāb</i> —patterns of the triliteral verb	54
SECTION 3: The <i>thulāthī mazīd</i> (increased triliteral verb)	58
LESSON 17: The eight <i>abwāb</i> of the <i>thulāthī mazīd</i>	59
LESSON 18: <i>Ifʿāl</i>	63
LESSON 19: <i>Tafʿīl</i>	69

LESSON 20: <i>Mufā‘alah</i>	72
LESSON 21: <i>Tafā‘ul</i>	75
LESSON 22: <i>Tafa‘‘ul</i>	78
LESSON 23: <i>Ifti‘āl</i>	81
LESSON 24: <i>Istif‘āl</i>	86
LESSON 25: <i>Infi‘āl</i>	88



الحمد لله، وصلى الله على سيدنا محمد، وعلى آله وصحبه وسلم، وبعد:

Prospective students of the Arabic language often find themselves faced with the problem of learning a vibrant, living language through the stultified rigours of grammar. This is especially true for those who learn the language to access the Islamic legacy to which it is the doorway.

The problem becomes exacerbated when the student's first brush with grammar happens in a language other than his first language. It reaches its zenith when the study of grammar is misrepresented as the study of the language itself. Furthermore, the texts through which grammar is traditionally taught tend to present technicalities to which the average student struggles to relate, and for which even seasoned scholars rarely ever experience a need.

This book is an attempt to present the most basic aspects of Arabic morphology in an engaging, reader-friendly format that dispenses with superfluous intricacies and arcane terminology. Towards this end it willingly eschews technical precision. Together with Part 2 of this title, and its counterpart, *Navigating Arabic Text* on syntax, it aims to produce not a specialist in grammar, but a student equipped with just the required amount of grammatical theory to enable him or her to read a diacritically unmarked text.

However, in learning Arabic, an exclusive focus on theory almost invariably results in an awkward stiffness in the way the language is appreciated and used. To avoid slipping into such rigidity, and to preserve the living dynamism of the language, this text should ideally be studied along with the companion volume prepared for it under the title *Qitāf*. Together, these texts are intended to convey the idea of language as the animated fabric into which grammar is thoroughly suffused.

May Allah accept and bless.

MT KARAAN
23/4/1437
3/2/2016

SECTION ONE

Basic concepts

LESSON 1

The problem of unmarked text

اعلم أن التصريف جزء من أجزاء النحو بلا خلاف من أهل الصناعة. والتصريف - على ما حكى سيبويه عنهم - هو أن تبني من الكلمة بناء لم تبنيه العرب على وزن ما بنته، ثم تعمل في البناء الذي بنيته ما يقتضيه قياس كلامهم، كما يتبين من مسائل التمرين إن شاء الله. والمتأخرون على أن التصريف علم بأبنية الكلمة، وبما يكون لحروفها من أصالة وزيادة وحذف وصحة وإعلال وإدغام وإمالة، وبما يعرض لآخرها مما ليس بإعراب ولا بناء من الوقف وغير ذلك.

No diacritics?

To an aspiring student of the Arabic language, especially one who already possesses some fluency in reciting the Qur'ān, it might come as a bit of an uncomfortable surprise to learn that Arabic as a rule is written *without* those diacritical markings upon which we depend to vocalize the letters of an Arabic text: the *fathas*, *ḍammas*, *kasras*, *sukūns* and *tashdīds*.

A typical Arabic text, in fact, looks very much like the above extract from Raḍiyy al-Dīn al-Astarābādī's commentary on Ibn al-Ḥājjib's famous work *al-Shāfiyah* on morphology. It is to be expected that a beginner would find the prospect of reading a

text such as the one above as daunting and fearsome as having to drive along a bustling road without traffic signs to indicate direction, regulations or warnings.

But is it really such an impossible task? Millions of people routinely read unmarked Arabic text. There has to therefore be some method to the apparent madness of unmarked letters sitting side by side. This book will attempt to guide the student towards mastery of one of the two disciplines required to solve the apparent mystery of unmarked text.

The first step in mastering the required disciplines is to recognise the different classes of words in the Arabic language. This is the subject of the next lesson.

LESSON 2

Classes of words

in	فِي	he took	أَخَذَ	book	كِتَاب
on	عَلَى	he wrote	كَتَبَ	pen	قَلَم
then	ثُمَّ	he put	وَضَعَ	table	مَائِدَة
with	بِ	he sat	جَلَسَ	chair	كُرْسِي

جَلَسَ مُحَمَّدٌ عَلَى كُرْسِيٍّ، وَأَخَذَ كِتَابًا. ثُمَّ وَضَعَ
الْكِتَابَ عَلَى الْمَائِدَةِ، وَكَتَبَ فِي الْكِتَابِ بِقَلَمٍ.

Languages are made up of a vast number of words. The first step to bringing order and system into the confusing jumble of words that constitute a language is *classification*. Arabic uses a simple system of classification. This system considers *what the word indicates*.

A word may indicate—

- a thing;
- a deed (plus the time in which the deed is done);
- or neither of the above, but it serves to connect other words together and show relationships between them.

Now, in the list of words above, consider the column to the far right. It contains four words, each of which indicates a thing:

- a book, a pen, a table, a chair.

The middle column contains four words too, but they indicate not things, but acts that were done in the past:

- he took, he wrote, he put, he sat

The words in the left column do not indicate much on their own:

- in, on, then, with

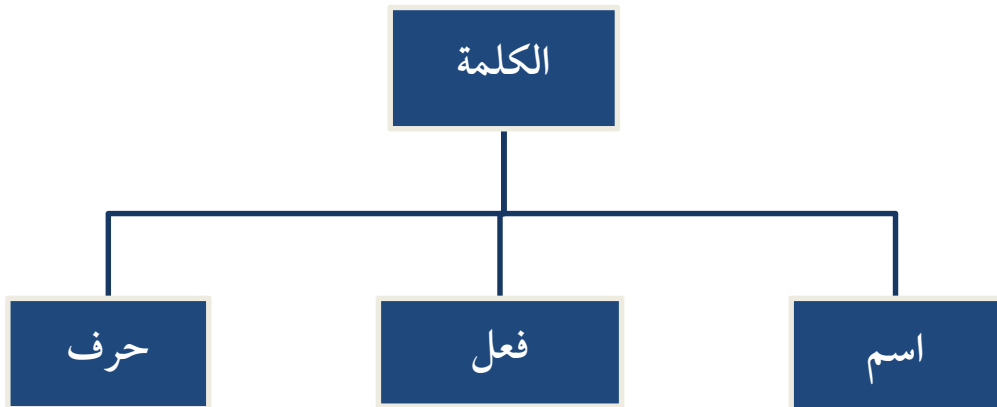
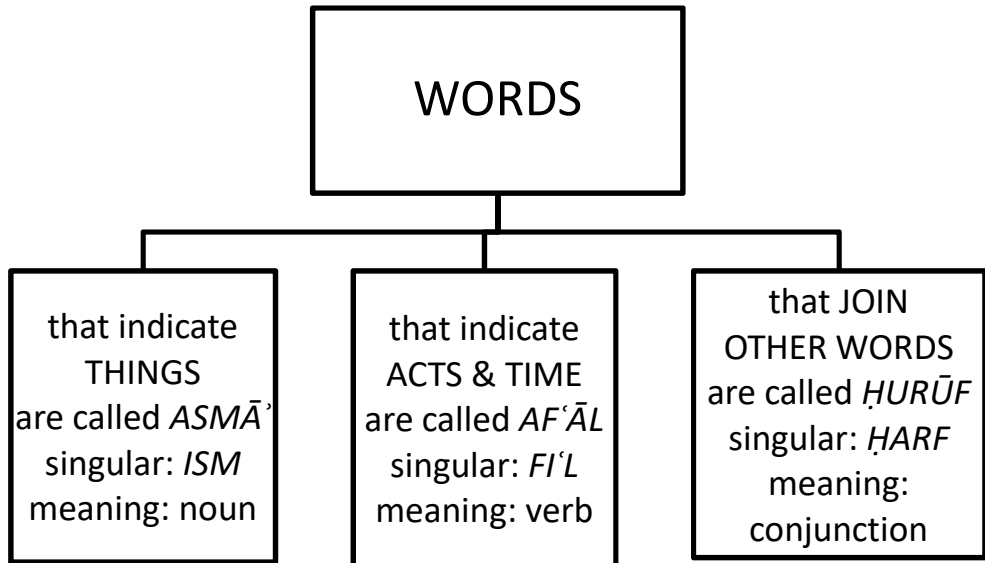
But when joined to the other words in the sentences, one can see that they indicate relationships between the other players in the sentences:

- It was *in* the book that Muḥammad wrote.
- It was *on* the chair that he sat.
- It was *after* taking the book that he put it on the table.
- It was *with* the pen that he wrote.

This gives us three classes of words:

- Words that indicate *things*
- Words that indicates *acts* and their time
- Words that don't indicate much on their own, but display relationships between other words

Terminology

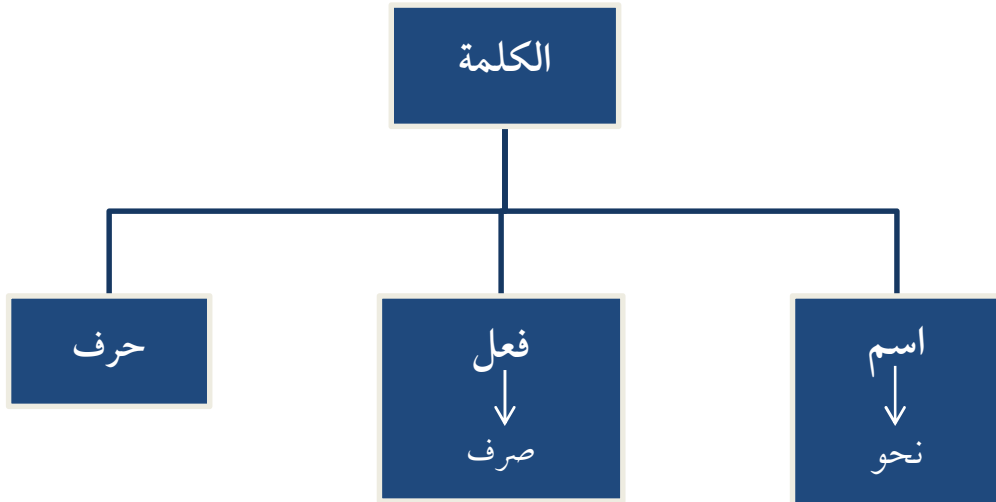


LESSON 3

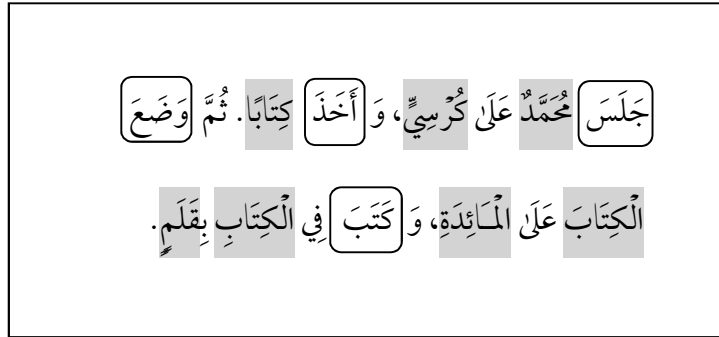
What is *ṣarf*?

Once you are able to classify a word appearing in a text as an *ism*, a *fiʿl* or a *ḥarf*, you are ready to learn the next important lesson. This lesson pertains to the particular discipline of grammar whose rules should be applied to the word.

Essentially, the discipline that will unravel all the mysteries of an unmarked text is grammar. There are, however, two distinct sub-disciplines within grammar. One is called *naḥw* and the other is known as *ṣarf*. As the heading above shows, this lesson is all about introducing the sub-discipline of *ṣarf*. Before going any further with that, though, it would be useful to take note of an important rule: ***Ṣarf* applies primarily to the *fiʿl* as well as to some *asmāʾ*, while *naḥw* applies mainly to the *ism* as well as to some *afʿāl*.**



Now, let's take a look at the sentence at the beginning of the previous lesson again to identify which set of rules will apply to which word:



The shaded words are all *asmā'* and require primarily the rules of *naḥw* to be applied to them. The framed words, on the other hand, are *af'āl* and will therefore be governed by the rules of *ṣarf*. The student who is able to classify the words of a sentence into their respective categories, and knows which set of rules to apply to which type of word, is now ready to begin learning exactly what those respective sets of rules are.

So what is *ṣarf*?

In Arabic, everything commences from a set of root letters. From those root letters words are then built, both through the placement of *ḥarakāt* (vowel signs, i.e. *fathas*, *ḍammas*, *kasras* and *sukūns*) and through the addition of extra letters. The discipline that looks at how words are formed out of their root letters is called *ṣarf* or *taṣrīf*.

In the sentence above, consider the first two words: جَلَسَ and مُحَمَّدٌ. Both these words were formed from root letters. The first was formed from the root ج ل س and the second from the root ح م د. The first word was formed in a simple manner: each letter was given a *fathah*. The formation of the second word, on the other hand, employed both the addition of *ḥarakāt* and extra letters. An extra م with a *ḍammaḥ*

was added at the beginning, and another extra μ was added to the already existing μ in the middle of the root, causing the middle letter to get a *tashdīd*. These changes to the root come in standard patterns. It is these patterns that are the subject matter of the subject called *ṣarf*.

Now, you would have noticed that in the word محمد we pointed out the changes to all letters in the word except for the last letter which is a ν . With *asmā'* (and some *af'āl*), the *ḥarakah* of the last letter of the word is determined not by the rules of *ṣarf*, but by its sister discipline, *naḥw*. You will notice how the last letter of the word كتاب in the above sentence changes: sometimes it has a *tanwīn* (double *ḥarakah*) and sometimes a single *ḥarakah*; sometimes it has a *kasrah* and sometimes a *fatḥah*. These changes are all due to the rules of *naḥw* and are caused by elements *within the sentence*. The changes governed by the rules of *ṣarf* do not require the context of a sentence to happen. They can as easily happen outside a sentence as inside it.

Difference between *ṣarf* and *naḥw*

From the above you may now be able to draw a distinction between *ṣarf* and *naḥw* on several counts:

- *Ṣarf* is about how to form words from root letters; *naḥw* is about how to string words into a sentence.
- *Ṣarf* gives *ḥarakāt* to most of the letters in the word; *naḥw* focuses only upon the last letter (the end-case).
- *Ṣarf* follows standard patterns of change; *naḥw* depends upon elements within the sentence.
- *Ṣarf* does not require the context of a sentence; *naḥw* happens within a sentence.
- *Ṣarf* applies primarily (though not exclusively) to *af'āl*; *naḥw* applies primarily (though not exclusively) to *asmā'*.

LESSON 4

Root letters

Root letters are the most basic building blocks of Arabic words. Any attempt to understand precisely how words evolve out of their roots letters must begin with the recognition of root letters.

The root letters of a word is called its *māddah*, or basic substance. Once one has mastered the patterns according to which words evolve from the *māddah*, it becomes easy to strip away everything extra and reduce a word to its basic *māddah*. For the beginner who has not yet mastered all the rules it might thus not be that easy to determine the *māddah* by using rules. But nothing stands in the way of some clever guesswork. Towards this end the following table might prove to be of some help.

ح م د	ح م د	ح م د	مُحَمَّدٌ
	ن ح م د	ن ح م د	نَحْمَدُ
	ال ح م د	ال ح م د	الْحَمْدُ
	ح م ي د	ح م ي د	حَمِيدٌ
ر ح م	ي ر ح م	ي ر ح م	يُرْحَمُ
	ر ح م ة	ر ح م ة	رَحْمَةٌ
	ال ر ح م ان	ال ر ح م ن	الرَّحْمَنُ
	ا ر ح م	ا ر ح م	إِرْحَمُ

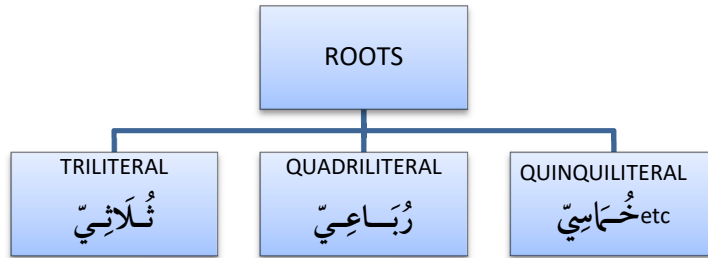
س ل م	س ل ا م	س ل ا م	سَلَامٌ
	س ل ي م ا ن	س ل ي م ا ن	سَلِيْمَانُ
	س ل ل م و ا	س ل ل م و ا	سَلْمُوَا
	ا ل ا س ل ا م	ا ل ا س ل ا م	اَلْاِسْلَامُ

LESSON 5

Types of roots

You might have noticed several things in the table given in the previous lesson. In the column to the extreme left you would have seen that all the roots given there consist of only three letters. Does this mean that roots can only ever consist of three letters? By no means! Although three-letter (or trilateral) roots are the most common ones, you will encounter four-letter (or quadrilateral) roots, five-letter (or quinquilateral) roots, or roots with even more than five letters. In this book, however, we will concern ourselves with three-letter roots primarily, taking a brief look at four-letter roots later on.

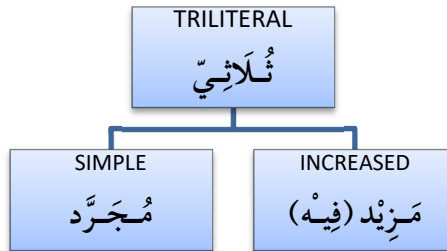
Trilateral roots are called *thulāthī*, while quadrilateral roots are called *rubā'ī* and quinquilateral roots are called *khumāsī*. Our first division of roots will thus look as follows:



The basic three-letter root is sometimes left as is it, without the addition of any extra letters. In this case we call it the *simple trilateral root* or *thulāthī mujarrad*. On the other hand, it often happens that other letters are added to the original three, according to standard patterns. In this case the root is known as the *increased trilateral root* or *thulāthī mazīd*. (It may also be referred to as *mazīd fih*.) The following table gives a few examples of *mujarrad* and *mazīd* roots.

حروف زائدة EXTRA LETTERS	مزيد INCREASED	مجرد SIMPLE	مادة ROOT
أ ج ل س	أَجَلَسَ	جَلَسَ	ج ل س
ك ا ت ب	كَاتَبَ	كَتَبَ	ك ت ب
ح م د	حَمَدَ	حَمِدَ	ح م د
ا ج ت ع	اجْتَمَعَ	جَمَعَ	ج م ع
ا س ت غ ف ر	اسْتَعْفَرَ	عَفَرَ	غ ف ر

Our second division of roots would thus be:



All the lessons in Section 2 in this book are devoted to the *thulāthī mujarrad*. In Section 3 it is the *thulāthī mazīd* that comes under discussion.

LESSON 6

Tenses and voices

Having now learnt about root letters, we move on to the manner in which the root letters arrange themselves to produce different forms of the words. To facilitate this we take a closer look at two concepts: that of *tense*, and that of *voice*.

Tenses

Grammatically speaking, a tense is a form of the verb that locates the action described by that verb *within a specific time*. Now, in terms of time, one can easily identify three possibilities. Events occur, and acts are done, either in the past, the present, or the future. As such, there should be three tenses. This is where the Arabic language is somewhat peculiar.

Arabic has a distinct form for the past tense. It is called *māḍī*, meaning “that which has passed”. However, it conflates the present and future tenses into the same form which it calls *muḍāriʿ*. This word, which literally means “similar”, is sometimes translated as “imperfect tense”, but it would be easier to refer to it as the “present-future tense”.

We now have two tenses: the *māḍī*, and the *muḍāriʿ*. In addition to them there are two other forms of the verb which might not be tenses in the strictest sense of the word, but undergo changes similar to those of the *māḍī* and *muḍāriʿ*. In grammar they are more properly referred to as “moods” rather than tenses.

The first of these two is the *amr*, an imperative form of the verb whereby a command is given to do a certain act. Opposed to it stands the *nahy*, the prohibitive form of the verb through which the doing of a deed is forbidden. Both the *amr* and the *nahy* derive from the *māddah* in a manner similar to the *māḍī* and the *muḍāriʿ*.

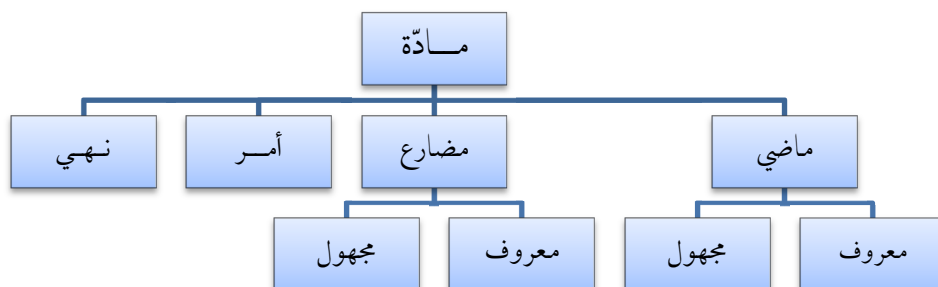
The exact manner in which the root is modified to form these four forms of the verb comes under discussion in Section 2. At this stage it is sufficient just to know about these four forms into which the *māddah* can morph to form the different tenses.

Voices

The word “voice”, in grammar, does not refer to the sounds you make when you speak. Rather, it denotes whether the person or thing to whom the verb connects in the sentence (the “subject”) is the one *doing* the action, or whether that action is being *done to* him or it. When the subject is doing the action we call it the *active voice*, and when the act is being done to the subject it is the *passive voice*. Thus, “He saw,” is in the active voice, while “He was seen,” is in the passive voice.

The same two voices exist in Arabic, but the names given to them revolve around whether the doer of the action is known or unknown. In the active voice the doer is known and in the passive voice he is unknown. The active voice is therefore known as *ma‘rūf* (known) while the passive voice goes by the name of *majhūl* (unknown).

Note that *ma‘rūf* and *majhūl* apply only to the *māḍī* and *muḍāri‘* tenses, and not to the *amr* and *nahy*. As such there will be two forms for both the *māḍī* and *muḍāri‘*, while the *amr* and *nahy* will have only one form.



LESSON 7

The three persons

Imagine a situation in which one person (“Zayd”) is speaking to another (“Amr”). Sometimes Zayd speaks about what he himself did; sometimes he speaks of what ‘Amr did; and sometimes he speaks about a third person who is not present in their conversation (“Bakr”). When he says, “I went,” we say that he is speaking in *the first person*. When he tells ‘Amr, “You went,” he is speaking in *the second person*. When he speaks of Bakr who is not present he says, “He went.” This time he is speaking in *the third person*.

You may notice that in the above examples it was only the pronoun (I, you, he) that changed while the verb (went) remained unchanged throughout. In Arabic this will not be the same. The verb undergoes a slight adaptation for every different person. The point of departure in Arabic will be the third person, which in Arabic is called the *ghā’ib*, meaning “absent”. Here there is the least amount of change. Going to the second person, or *mukhāṭab*, meaning “the one addressed”, there is a bit more of a change. (The *mukhāṭab* is sometimes referred to as the *ḥāḍir* or “present”.) And then there is a different kind of change to accommodate the *mutakallim*, or “speaker” which is the equivalent of the first person.

The next lesson deals with subdivisions within these three categories. For the moment, though, it suffices to know what these three categories are, and that the verb adapts itself to indicate whether it speaks of the *ghā’ib* (third person), *mukhāṭab* (second person) or *mutakallim* (first person).

In light of all that has been learnt up to this stage we may begin to draw a provisional table for the various categories of change in the verb in the following manner.

مادّة						
نهى	أمر	مضارع		ماضي		
		مجهول	معروف	مجهول	معروف	
						غائب
						مخاطب
						متكلم

LESSON 8

The fourteen forms

The previous lesson identified three categories for each of the *ghā'ib* (third person), *mukhāṭab* (second person), and *mutakallim* (first person). But the present lesson speaks of the number fourteen! How do we get from three persons to fourteen forms?

The Arabic language is particularly sensitive in two respects: *gender*, and *number*. In terms of gender, the masculine form of the verb is different from the feminine form; and in terms of number, it has not only singular and plural forms for the verb, but even a dual form for the case of two persons. The terms for these sub-categories are as follows:

GENDER: masculine = *mudhakkār*
 feminine = *mu'annath*

NUMBER: singular = *mufrad*
 dual = *muthannā*
 plural = *jam'*

Our three categories of person (*ghā'ib*, *mukhāṭab* and *mutakallim*) are thus now opened to further subdivision. In the case of the *ghā'ib* and *mukhāṭab* both gender and number are fully accommodated. Each one has all six sub-categories listed above. The *mutakallim* case, however, changes for neither femininity nor duality. It provides only one form for both genders, and it accommodates only singular and plural.

In this manner the three persons develop into fourteen different forms of the verb:

- the *ghā'ib* having 6 forms;
- the *mukhāṭab* having 6 forms;
- and the *mutakallim* having 2 forms only.

نهي	أمر	مضارع		ماضي				
		مجهول	معروف	مجهول	معروف			
						مُفْرَد	مُدَكَّر	غَائِب
						مُتَنَّى		
						جَمْع		
						مُفْرَد	مُؤَنَّث	
						مُتَنَّى		
						جَمْع		
						مُفْرَد	مُدَكَّر	مُخَاطَب
						مُتَنَّى		
						جَمْع		
						مُفْرَد	مُؤَنَّث	
						مُتَنَّى		
						جَمْع		
						مُفْرَد	مُتَكَلِّم	
						جَمْع		

SECTION TWO

The *thulāthī mujarrad*

(simple triliteral verb)

LESSON 9

The *māḍī*

In Lessons 4 and 5 we learnt about root letters, while Lesson 5 introduced us to the tenses: *māḍī* and *muḍāriʿ*. In this lesson we will learn how the root letters are adapted in order to form the past tense form of the verb, the *māḍī*.

Let us return to the root letters. There are three letters in the trilateral root, and to each of these letters we give a specific name. This name is derived from the letters in the root ل ع ل (*fāʿ-ʿayn-lām*). Using this root as a generic template, the first letter of every root is called the ف of that root, while the second letter is its ع, and the third one its ل. In this way every trilateral root will have a ف, an ع, and a ل, as shown in this table:

ل	ع	ف	مادة
ل	ع	ف	فعل
ب	ر	ض	ضرب
ب	ت	ك	كتب
ر	ص	ن	نصر
س	ل	ج	جلس

Having now named each of the root letters, the steps towards producing the *māḍī* form of the verb are simple:

- Give the ف (i.e. the first letter) a *fatḥah*: ف

- give the ل (i.e. the last letter) also a *fathah*: ل
- the ع will mostly carry a *fathah* too (as in the table above): ع but could also receive a *kasrah*, ع and occasionally even a *dammah*, ع .

More will be said about this variation in the *ḥarakah* of the ع in Lesson 16.

Lesson 6 introduced us to the passive voice, or *majhūl*. All that needs to be done to render the *māḍī* into its *majhūl* form is the following:

- Give the ف (first letter) a *dammah*. This is standard and remains the same for all roots.
- Give the ع a *kasrah*. This, too, is standard and does not change.
- Give the ل a *fathah*. This is also a standard and consistent change.

Apply these steps to the roots in the table above and you will get the following:

ماضي مجهول	ماضي معروف	مادة
فُعِلَ	فَعَلَ	ف ع ل
ضُرِبَ	صَرَبَ	ض ر ب
كُتِبَ	كَتَبَ	ك ت ب
نُصِرَ	نَصَرَ	ن ص ر
جُلِسَ	جَلَسَ	ج ل س

With this we are now ready for expanding the *māḍī*, in both its *ma'rūf* and *majhūl* forms, into the three persons (*ghā'ib*, *mukhāṭab* and *mutakallim*) as discussed in Lesson 7, and beyond that into the fourteen forms (for *mudhakkār* and *mu'annath*, and then for *mufrad*, *muthannā* and *jam'*) as introduced in Lesson 8. This we do in the table that follows.

Note that we use the ل ع ج (fā-'ayn-lām) root as a generic template. As for the changes that the root undergoes to accommodate the person, gender and number, instead of minutely describing them, they should ideally be observed, and then committed to memory.

ماضي		صيغة		
مجهول	معروف			
فُعِلَ	فَعَلَ	مُفْرَد	مُذَكَّر	غَائِب
فُعِلَا	فَعَلَا	مُثَنَّى		
فُعِلُوا	فَعَلُوا	جَمْع		
فُعِلَتْ	فَعَلَتْ	مُفْرَد	مُؤَنَّث	
فُعِلَتَا	فَعَلَتَا	مُثَنَّى		
فُعِلْنَ	فَعَلْنَ	جَمْع		
فُعِلَتْ	فَعَلَتْ	مُفْرَد	مُذَكَّر	مُخَاطَب
فُعِلْتَمَا	فَعَلْتَمَا	مُثَنَّى		

فَعَلْتُمْ	فَعَلْتُمْ	جَمْع	مُؤَنَّث
فَعَلْتِ	فَعَلْتِ	مُفْرَد	
فَعَلْتُمَا	فَعَلْتُمَا	مُتَنِّي	
فَعَلْتُنَّ	فَعَلْتُنَّ	جَمْع	
فَعَلْتُ	فَعَلْتُ	مُفْرَد	مُتَكَلِّم
فَعَلْنَا	فَعَلْنَا	جَمْع	

If you have memorized and observed the changes and addition to the root letters, you should be able to set apart the root letters from the additives. This should also enable you to replace the root letters ل ع ف with any set of other root letters, since the ل ع ف root is only intended as a template for morphological change. If you are able to do that, you are well on your way to mastering the discipline of *ṣarf*.

You would also have noticed that while the ف and ع letters of the root remain fairly constant, it is the ل that has to undergo occasional changes. This is so because the ل is the point of connection between root and additive. This table separates the root letters from the additives and indicates changes to the ل .

زيادة	ل	ف ع	صيغة		
-	لَ	فَعَدُ / فَعِدُ	مُفْرَد	مُدَكَّر	غَائِب
ا	لَ	فَعَدُ / فَعِدُ	مُثَنَّى		
وا	لُ	فَعَدُ / فَعِدُ	جَمْع		
تَ	لَ	فَعَدُ / فَعِدُ	مُفْرَد	مُؤَنَّث	
تا	لَ	فَعَدُ / فَعِدُ	مُثَنَّى		
نَ	لُ	فَعَدُ / فَعِدُ	جَمْع		
تَ	لُ	فَعَدُ / فَعِدُ	مُفْرَد	مُدَكَّر	مُخَاطَب
تُما	لُ	فَعَدُ / فَعِدُ	مُثَنَّى		
تُم	لُ	فَعَدُ / فَعِدُ	جَمْع		
تِ	لُ	فَعَدُ / فَعِدُ	مُفْرَد	مُؤَنَّث	
تُما	لُ	فَعَدُ / فَعِدُ	مُثَنَّى		
تُنَّ	لُ	فَعَدُ / فَعِدُ	جَمْع		
لُتْ	لُ	فَعَدُ / فَعِدُ	مُفْرَد	مُتَكَلِّم	
نَا	لُ	فَعَدُ / فَعِدُ	جَمْع		

LESSON 10

The *muḍāriʿ*

Lesson 5 introduced us to the tenses, *māḍī* and *muḍāriʿ*. In the previous lesson we investigated the formation of the *māḍī*. The present lesson will do the same for the present-future tense, the *muḍāriʿ*.

Changes for the *māḍī* occurred only at the end of the root letters. For the *muḍāriʿ* it is going to be a bit different. Here changes will occur at both ends. At the beginning there will be the addition of an extra letter, and at the end there will be either just a vowel (i.e. *ḥarakah*) change to the ʔ, or an additive, or both. As for the root letters in the middle, while their sequence remains static and unchanged, the vowel signs (*fathās, dammas, kasras* and *sukūns*) that they carry do differ from the *māḍī*.

The most prominent sign of the *muḍāriʿ* is the letter that is prefixed to the root letters. It is called the *ḥarf al-muḍāraʿah* or the *ḥarf al-muḍāriʿ*. All in all there is a set of four such letters that affix themselves to the front of the root letters across the various fourteen forms. Take care to note that they all get a *fathah*.

With the *ḥarf al-muḍāraʿah* now affixed before the root letters with its *fathah*, the rest of the letters adapt as follows:

- The ف takes a *sukūn* and becomes vowelless.
- The *ḥarakah* of the ع is dynamic and not static. Sometimes it is a *fathah*, sometimes a *ḍammah*, and sometimes a *kasrah*. More about this in Lesson 16.
- The ʔ initially takes a *ḍammah*, but then gets additives for many of the remaining 13 forms.

Before going on to draw up the table, we need to see how the *muḍāriʿ* adapts for the *majhūl* or passive voice. What we do to make it passive is the following:

- Change the *ḥarakah* of the *ḥarf al-muḍāraʿah* into a standard *ḍammah*.
- Give the *ʿayn* a standard *fathah*.

The rest remains essentially the same. With these adaptations, all that changes is the meaning: يُفَعِّلُ (he does) becomes يُفَعَّلُ (it is done); and يُنْصِرُ (he helps) becomes يُنْصَرُ (he is helped).

With this we now come to the table for the *muḍāriʿ*.

مضارع		صيغة		
مجهول	معروف			
يُفَعِّلُ	يَفَعَّلُ	مُفْرَد	مُدَّاكِر	غَائِب
يُفَعِّلَانِ	يَفَعَّلَانِ	مُثَنَّى		
يُفَعِّلُونَ	يَفَعَّلُونَ	جَمْع		
تُفَعِّلُ	تَفَعَّلُ	مُفْرَد	مُؤَنَّث	
تُفَعِّلَانِ	تَفَعَّلَانِ	مُثَنَّى		
يُفَعِّلْنَ	يَفَعَّلْنَ	جَمْع		
تُفَعِّلُ	تَفَعَّلُ	مُفْرَد	مُدَّاكِر	مُخَاطَب
تُفَعِّلَانِ	تَفَعَّلَانِ	مُثَنَّى		
تُفَعِّلُونَ	تَفَعَّلُونَ	جَمْع		
تُفَعِّلِينَ	تَفَعَّلِينَ	مُفْرَد	مُؤَنَّث	
تُفَعِّلَانِ	تَفَعَّلَانِ	مُثَنَّى		

تَفَعَّلْنَ	تَفَعَّلْنَ	جَمْع		
أَفْعَلُ	أَفْعَلُ	مُفْرَد	مُتَكَلِّم	
نُفَعِّلُ	نُفَعِّلُ	جَمْع		

As before, this table should be memorized, and after memorization note must be taken of the changes. We may then proceed to the following table.

زيادة	ل	ف ع	حرف المضارعة	صيغة		
-	لُ	فَعَدَ	يَ / يُّ	مُفْرَد	مُذَكَّر	غَائِب
انِ	لَا	فَعَدَ	يَ / يُّ	مُثَنَّى		
وَنَ	لَا	فَعَدَ	يَ / يُّ	جَمْع		
-	لُ	فَعَدَ	تَ / تُّ	مُفْرَد	مُؤَنَّث	
انِ	لَا	فَعَدَ	تَ / تُّ	مُثَنَّى		
نَ	لَا	فَعَدَ	يَ / يُّ	جَمْع		
-	لُ	فَعَدَ	تَ / تُّ	مُفْرَد	مُذَكَّر	مُخَاطَب
انِ	لَا	فَعَدَ	تَ / تُّ	مُثَنَّى		

وَنَ	لُ	فَعَا	دَا / تَا	جَمْع	مُؤَنَّث
يَنَّ	لِ	فَعَا	دَا / تَا	مُفْرَد	
اِنَ	لَا	فَعَا	دَا / تَا	مُثَنَّى	
نَ	لُ	فَعَا	دَا / تَا	جَمْع	
-	لُ	فَعَا	أَا / أُ	مُفْرَد	مُتَكَلِّم
-	لُ	فَعَا	دَا / تَا	جَمْع	

LESSON 11

Naṣb of the muḍāri‘

The changes that the verb undergoes are generally not influenced by other elements surrounding it within the context of a sentence. They are adaptations that occur within the word itself, completely unaffected by external factors in the sentence, and governed only by the morphological rules of *ṣarf*.

The grammatical discipline that deals with changes motivated by elements within the context of a sentence is called *naḥw*, or syntax. We have learnt before that the rules of *naḥw* apply predominantly to the *ism*, or noun, and that the *fi‘l* in general is governed by the rules of *ṣarf*. We have also learnt that the changes which occur to the *ism* generally occur to the last letter of the word. What we are about to learn is that in both these respects—being affected by external elements in the sentence, and having change occur to its last letter—the *fi‘l muḍāri‘*, specifically amongst all *af‘āl*, resembles the *ism*. It accepts changes from other elements within the sentence, and when those changes occur they occur to the last letter.

The specific change that occurs to the last letter depends on whether the form of the *muḍāri‘* contained an additive or not.

- Where there is no additive and the *muḍāri‘* ends in the ج with a *ḍammah*, all that will happen is that the *ḍammah* will change to a *fathah*. This will happen in 5 of the 14 cases.
- When the additive is a و preceded by either an ل (4 cases), or a و (2 cases) or a ﺽ (1 case), the و will simply fall away. In the و case its absence will be indicated by the writing of an extra ل.
- But in the remaining 2 cases where the additive is a و preceded by the ج with a *sukūn*, no change occurs and the *muḍāri‘* remains unchanged. Let’s place this in a table:

END CASE	ORIGINAL	CHANGE	CASES
No additive	لُ	لَ	5 cases
Additive	لَانِ	لَا	4 cases
	لُونِ	لُوا	2 cases
	لَيْنِ	لِي	1 case
	لَنْ	no change	2 cases

Naşb

The title of this lesson says: “*Naşb* of the *muḍāri‘*”. So what exactly is meant by *naşb*? To understand this, let’s take a look at the *ism*. *Asmā’* generally allow for *i’rāb*, or inflection of the end-case (i.e. last letter). The word كِتَاب , for example, can come with any of three end-cases:

كِتَابٌ - كِتَابًا - كِتَابٍ

When the *ism* ends in *ḍammah* or *ḍammatayn*, this is called the *marfū‘* or nominative case; when it ends in *fathah* or *fathatayn*, it is termed the *manşub* or accusative case; and when it ends in *kasrah* or *kasratayn* it is called the *majrūr* or genitive case.

The *fi’l muḍāri‘* is very similar in this regard. Like the *ism* it too, has three possible end-cases. It can end in a *ḍammah*, or a *fathah*, or (and here it differs from the *ism*) a *sukūn*, as shown below:

يَفْعَلُ - يَفْعَلْ - يَفْعَلٍ

Like the *ism*, the *ḍammah* case of the *muḍāriʿ* is called *marfūʿ* and the *fathah* case is called *manṣūb*. The *sukūn* case, however, is called *majzūm* or jussive. *Naṣb*, which is the focus of this lesson, is the situation wherein the *muḍāriʿ* is *manṣub* by having a *fathah* at its end.

Agents of *naṣb* in the *muḍāriʿ*

So what causes the *muḍāriʿ* to become *manṣūb*? There are quite a number of agents that bring about this change, and for a beginner the discussion around them can become somewhat complicated. We will therefore restrict ourselves to a simple discussion of the most common agents of *naṣb* in the *muḍāriʿ*, which are six in number. They are called the *nawāṣib* (singular: *nāṣib*) of the *muḍāriʿ*.

1. أَنْ
2. لَنْ
3. كَيْ
4. إِذَنْ
5. لِ
6. حَتَّى

1. أَنْ

This *ḥarf* carries the meaning of “to” as in “I want *to* write.” In Arabic this sentence would read:

أُرِيدُ أَنْ أَكْتُبَ

2. لَنْ

This *ḥarf* negates the *muḍāri‘* and adds emphasis at the same time. It means “will never”. If I want to say, “I will never write,” in Arabic, I say:

لَنْ أَكْتُبَ

3. كَيْ

This *ḥarf* carries the meaning of “so that” or “in order that”, as in “Help your friend so that he understands.” In Arabic this sentence would read:

سَاعِدْ صَدِيقَكَ كَيْ يَفْهَمَ

4. إِذَنْ

The meaning of this *ḥarf* approximates to something like “in that case”, as in the case where Zayd says to ‘Amr, “I will help you,” and ‘Amr replies, “*In that case* I will pass.”

زَيْدٌ: أَسَاعِدُكَ - عَمْرُو: إِذَنْ أَنْجَحَ

5. لِي

Unlike the previous *ḥurūf* that stand separate from the *muḍāri‘*, this *ḥarf* attaches itself directly to the *muḍāri‘*. In meaning it is the same as كَيْ above. It is therefore referred to as the ل of لِي. The example above might therefore be rewritten as:

سَاعِدْ صَدِيقَكَ لِيَفْهَمَ

6. حَتَّى

This *ḥarf* has two possible meanings. It could either be the same as كَيْ and لِ and mean “so that” or “in order that”, or it could mean “until”. The sentence,

سَاعِدْ صَدِيْقَكَ حَتَّى يَفْهَمَ

could be translated as either “Help your friend *so that* he understands,” or as “Help your friend *until* he understands.”

Having understood what *naṣb* of the *muḍāri‘* means, and having learnt about the *nawāṣib* or agents that produce that *naṣb*, we now proceed to build the table.

مضارع منصوب		صيغة		
مجهول	معروف			
لِيَفْعَلَ	لِيَفْعَلَ	مُفْرَد	مُذَكَّر	غَائِب
لِيَفْعَلَا	لِيَفْعَلَا	مُثَنَّى		
لِيَفْعَلُوا	لِيَفْعَلُوا	جَمْع		
لِتَفْعَلَ	لِتَفْعَلَ	مُفْرَد	مُؤَنَّث	
لِتَفْعَلَا	لِتَفْعَلَا	مُثَنَّى		
لِيَفْعَلْنَ	لِيَفْعَلْنَ	جَمْع		
لِتَفْعَلَ	لِتَفْعَلَ	مُفْرَد	مُذَكَّر	مُخَاطَب

لِتُفَعَّلَا	لِتَفْعَلَا	مُثْنِي	
لِتُفَعَّلُوا	لِتَفْعَلُوا	جَمْع	
لِتُفَعَّلِي	لِتَفْعَلِي	مُفْرَد	مُؤَنَّث
لِتُفَعَّلَا	لِتَفْعَلَا	مُثْنِي	
لِتُفَعَّلَنْ	لِتَفْعَلَنْ	جَمْع	
لِأَفْعَلْ	لِأَفْعَلْ	مُفْرَد	مُتَكَلِّم
لِنُفَعَّلْ	لِنَفْعَلْ	جَمْع	

Make sure to memorize this table, and only after you have memorized it and taken due note of the changes caused by the *nawāṣib* (of which ل has been used here by way of example) should you look at the next table in which the changes are set out.

زيادة	ل	ف ع	حرف المضارعة	نواصب	صيغة		
-	لَ	فَعَدَ	يَ / يُ	أَنَّ	مُفْرَد	مُذَكَّر	غَائِب
لا (لا)	لَا	فَعَدَا	يَ / يُ	لَنْ	مُثْنِي		
حَا	لُ	فَعَدُوا	يَ / يُ		جَمْع		
-	لَ	فَعَدَا	تَ / تُ		مُفْرَد	مُؤَنَّث	

كَيَّ	مُنْتَيَّ			تَا / تُ	فَعَا	لَا	لَا (لا)	
	جَمْع			يَا / يُ	فَعَا	لَا	نَا	
إِذْنٌ	مُفْرَد	مُذَكَّر	مُخَاطَب	تَا / تُ	فَعَا	لَا	-	
	مُنْتَيَّ			تَا / تُ	فَعَا	لَا	لَا (لا)	
لِ	جَمْع			تَا / تُ	فَعَا	لَا	وَا	
	مُفْرَد	مُؤَنَّث			تَا / تُ	فَعَا	لَا	يَا
حَتَّى	مُنْتَيَّ			تَا / تُ	فَعَا	لَا	لَا (لا)	
	جَمْع			تَا / تُ	فَعَا	لَا	نَا	
	مُفْرَد	مُنْتَكَم			أَا / أُ	فَعَا	لَا	-
	جَمْع			تَا / تُ	فَعَا	لَا	-	

LESSON 12

Jazm of the muḍāri‘

In the previous lesson we looked at length at how and why the *muḍāri‘* becomes *manṣūb*. It was mentioned there that the *muḍāri‘* has a third case, the *majzūm* or jussive case. It is to this case that we now turn.

In terms of form there is very little difference between the *manṣūb* and *majzūm* cases of the *muḍāri‘*, except that where the *ḍammah* changes into a *fatḥah* for the *manṣūb*, it changes into a *sukūn* for the *majzūm*.

Agents of *jazm* in the *muḍāri‘*

We are going to deal with 5 agents of *jazm* (called *jawāzim*, singular *jāzim*) of the *muḍāri‘*:

1. لَمْ

2. لَمَّا

3. لِ

4. لَا

5. Conditionality

1. لَمْ

لَمْ, when added before the *muḍāri‘*, does two things in terms of meaning: it makes the statement negative (“He is writing” becomes “He is not writing”), and then it takes it back into the past tense (with “He is not writing” now becoming “He did not write”).

لَمْ يَكْتُبْ

2. لَمَّا

لَمَّا can mostly be found to stand before the *māḍī*, in which case it carries the simple meaning of “when”. But that usage is not our present concern. We are more concerned with لَمَّا preceding the *muḍāriʿ* because it then has a peculiar effect on meaning. Before the *muḍāriʿ* it comes to convey the equivalent of “not yet” in meaning. To say, “He has not yet written,” I would simply use the *muḍāriʿ* with لَمَّا before it:

لَمَّا يَكْتُبُ

3. لِ

Commands and prohibitions (that is, the imperative and prohibitive moods) are typically addressed to the second person. People do of course address orders to themselves (which is the grammatical first person), but even in that case they speak as if the self is a different person with whom they are having a conversation. The same may be said addressing orders to an absent third person. When you say, “Help me” or “Go away” to an absent person, it is as if you imagine him to be present. More will be said about this in the next lesson.

So how would one go about if you want to impose something upon an absent third person without imagining him to actually be present? A direct command in the second person would be, “Help me.” Put this in the third person and you get, “He must (or should) help me.”

To do that in Arabic you use the *ḥarf* لِ before the *muḍāriʿ*. You have already encountered one type of لِ in the previous lesson. That was the لِ (or لِ) of لِي which gives the meaning of “so that” or “in order that”. Our present لِ, though similar in form, is somewhat different in meaning and effect. In term of effect it gives *jazm* rather than *naṣb* to the *muḍāriʿ*, and in terms of meaning it conveys the sense of “he must or should do”. Accordingly, the sentence, “Zayd must hit,” becomes:

لَا يَضْرِبُ زَيْدٌ

4. لَا

Following on from the above, what if I do *not* want Zayd to hit? In that case I merely replace the ِ with َ before the *muḍāriʿ* and make its end *majzūm*. While this َ resembles the simple َ through which the *muḍāriʿ* is normally negated, it differs in that the normal َ does not cause *jazm* at the end. So to say “Zayd must not hit,” all I need to do is say:

لَا يَضْرِبُ زَيْدٌ

5. Conditionality

Conditionality is found in a sentence when one part of it is made to hinge upon another part: “If you help me, I will help you.” In Arabic this is done by adding particles such as *إن* or *لو* before the sentence. The form of the verb that tends often to be used here is the *māḍī*, which places it beyond the pale of our discussion around the *muḍāriʿ*. However, it is not uncommon for even the *muḍāriʿ* to be used with conditional particles (*ḥurūf al-sharṭ*). When the *muḍāriʿ* is used in such a context, it often results in it becoming *majzūm*, either in one, or even both parts of the sentence. The sentence, “If you help me, I will help you,” then becomes:

إِنْ تَنْصُرْنِي أَنْصُرَكَ

And now we may proceed to drawing up our tables for the *fiʿl muḍāriʿ majzūm*.

مضارع مجزوم		صيغة		
مجهول	معروف			
لَمْ يُفْعَلْ	لَمْ يَفْعَلْ	مُفْرَد	مُذَكَّر	غَائِب
لَمْ يُفْعَلَا	لَمْ يَفْعَلَا	مُثَنَّى		
لَمْ يُفْعَلُوا	لَمْ يَفْعَلُوا	جَمْع		
لَمْ تُفْعَلْ	لَمْ تَفْعَلْ	مُفْرَد	مُؤنَّث	
لَمْ تُفْعَلَا	لَمْ تَفْعَلَا	مُثَنَّى		
لَمْ يُفْعَلْنَ	لَمْ يَفْعَلْنَ	جَمْع		
لَمْ تُفْعَلْ	لَمْ تَفْعَلْ	مُفْرَد	مُذَكَّر	مُخَاطَب
لَمْ تُفْعَلَا	لَمْ تَفْعَلَا	مُثَنَّى		
لَمْ تُفْعَلُوا	لَمْ تَفْعَلُوا	جَمْع		
لَمْ تُفْعَلِيْ	لَمْ تَفْعَلِيْ	مُفْرَد	مُؤنَّث	
لَمْ تُفْعَلَا	لَمْ تَفْعَلَا	مُثَنَّى		
لَمْ تُفْعَلْنَ	لَمْ تَفْعَلْنَ	جَمْع		
لَمْ أَفْعَلْ	لَمْ أَفْعَلْ	مُفْرَد	مُتَكَلِّم	
لَمْ نَفْعَلْ	لَمْ نَفْعَلْ	جَمْع		

زيادة	ل	فع	حرف المضارعة	جوازم	صيغة		
					مُفْرَد	مُذَكَّر	غائب
-	لُ	فَعَعَا	يَا / يُدِي	لَمْ	مُفْرَد	مُذَكَّر	غَائِب
لا (لا)	لَدَا	فَعَعَدَا	يَا / يُدِي		مُثَنَّى		
حَوَا	لُدُوا	فَعَعَدُوا	يَا / يُدِي		جَمْع		
-	لُ	فَعَعَا	تَا / تُدِي	لَمَّا	مُفْرَد	مُؤَنَّث	
لا (لا)	لَدَا	فَعَعَدَا	تَا / تُدِي	مُثَنَّى			
حَوَا	لُدُوا	فَعَعَدُوا	يَا / يُدِي	جَمْع			
-	لُ	فَعَعَا	تَا / تُدِي	لِ	مُفْرَد	مُذَكَّر	مُخَاطَب
لا (لا)	لَدَا	فَعَعَدَا	تَا / تُدِي	مُثَنَّى			
حَوَا	لُدُوا	فَعَعَدُوا	تَا / تُدِي	جَمْع			
حِي	لِ	فَعَعَدَا	تَا / تُدِي	مُفْرَد	مُؤَنَّث		
لا (لا)	لَدَا	فَعَعَدَا	تَا / تُدِي	مُثَنَّى			
حَوَا	لُدُوا	فَعَعَدُوا	تَا / تُدِي	جَمْع			
-	لُ	فَعَعَا	أُ / أُدِي	لَوْ	مُفْرَد	مُتَكَلِّم	
-	لُ	فَعَعَا	تَا / تُدِي	جَمْع			

LESSON 13

The *amr* and the *nahy*

Two other forms of the verb with which have been tentatively touched upon prior to this were the *amr* (imperative) through which a command is given, and the *nahy* (prohibitive) by which an act is forbidden. These are the forms of the verb that say, “Do!” and “Don’t!” Here we look at how they are formed.

The *amr*

As usual we start from the root letters. With those root letters before us we do the following:

- Add an ا (*alif*) before the root letters. This ا will have either a *kasrah* or a *ḍammah*. More about this in Lesson 16.
- Give the ف of the root a *sukūn*.
- The ع is open to either *fathah*, *ḍammah* or *kasrah*. The rule governing this comes under discussion in Lesson 16.
- The ل gets a *sukūn*.

By following these steps we get the following:

مادة	ا	ف	ع	ل	أمر
فعل	إِ	فُ	عَ	لُ	إفعل
ضرب	إِ	ضُ	رِ	بُ	إضرب
كتب	أُ	كُ	تُ	بُ	أكتب
نصر	أُ	نُ	صُ	رُ	أنصر
جلس	إِ	جُ	لِ	سُ	إجلس

The *nahy*

Forming the *nahy* is very similar to forming the *amr* except in respect of the prefix used. For the *amr* we used an ا with a *kasrah* or *ḍammah*. For the *nahy* we will use the *ḥarf* لا followed by a ت with a *fathah*. With this adaptation the table for the *nahy* looks like this:

مادة	لَا تَ	ف	ع	ل	أمر
فعل	لَا تَفْعَلْ	ف	ع	ل	لَا تَفْعَلْ
ضرب	لَا تَضْرِبْ	ض	ر	ب	لَا تَضْرِبْ
كتب	لَا تَكْتُبْ	ك	ت	ب	لَا تَكْتُبْ
نصر	لَا تَنْصُرْ	ن	ص	ر	لَا تَنْصُرْ
جلس	لَا تَجْلِسْ	ج	ل	س	لَا تَجْلِسْ

These two tables provide only the basic form, which is for the singular male in the third person (*mufrad mudhakkar ghā'ib*). From here onwards it has to be expanded to cover all the remaining categories.

Fortunately we will not have to accommodate all 14 forms since the *amr* and *nahy* exist only in the second person. Instead of 14 forms we will therefore have only 6, 3 for masculine and 3 for feminine.

In this way we come to the following table:

نهي	أمر	صيغة		
				مُفْرَد
		مُثَنَّى		
		جَمْع		
		مُفْرَد	مُؤَنَّث	
		مُثَنَّى		
		جَمْع		
		مُفْرَد	مُذَكَّر	مُخَاطَب
لَا تَفْعَلْ	إِفْعَلْ	مُثَنَّى		
لَا تَفْعَلَا	إِفْعَلَا	جَمْع		
لَا تَفْعَلُوا	إِفْعَلُوا	مُفْرَد	مُؤَنَّث	
لَا تَفْعَلِي	إِفْعَلِي	مُثَنَّى		
لَا تَفْعَلَا	إِفْعَلَا	جَمْع		
		مُفْرَد	مُتَكَلِّم	
		جَمْع		

LESSON 14

The *ism al-fā'il* and the *ism al-maf'ūl*

Thus far we have only dealt with verbs, *af'āl*, that are conjugated from the root letters. While conjugation concerns mostly verbs, there are a number of nouns, *asmā'*, that are produced from conjugation as well. The most important of these are the *ism al-fā'il*, the active participle, and the *ism al-maf'ūl*, the passive participle.

The *ism al-fā'il* is a noun derived from the root letters and denoting the doer of the act described by the verb conjugated from the same root. In English, if the verb “seek” indicates an act, the “seeker” is the one doing that act. Similarly, if “break” denotes the act, “breaker” is the one who does it. This is what we call the active participle, or in Arabic, the *ism al-fā'il*.

The *ism al-maf'ūl*, on the other hand, indicates the one upon whom the act is carried out. If “seeker” was the active participle who does the act, then “sought” describes the one at whom the act of seeking is directed. If the one doing the breaking is the “breaker”, then the one who has been subjected to the act of breaking is “broken”.

The *ism al-fā'il*

In forming the *ism al-fā'il* we begin from the root letters as usual. This time the sequence of the root letters will be interrupted. The steps towards forming it are as set out below:

- Give the ف a *fatḥah*.
- Add an | between the ف and ع to elongate the ف.
- Give the ع a *kasrah*.
- The *ḥarakah* of the last letter is governed by the rules of *naḥw*.

اسم الفاعل	ل	ع	ا	ف	مادّة
فَاعِلٌ	لٌّ	عِ	ا	فَ	فعل
ضَارِبٌ	بٌّ	رِ	ا	ضَ	ضرب
كَاتِبٌ	بٌّ	تِ	ا	كَ	كتب
نَاصِرٌ	رٌّ	صِ	ا	نَ	نصر
جَالِسٌ	سٌّ	لِ	ا	جَ	جلس

The *ism al-maf'ul*

The *ism al-maf'ul* is formed by following these steps:

- Add a م with a *fathah* before the root letters.
- Give a *sukūn* to the ف .
- Give a *ḍammah* to the ع .
- Add a و with a *sukūn* between the ع and ل .
- The *ḥarakah* of the ل is governed by the rules of *naḥw*.

اسم المفعول	ل	و	ع	ف	م	مادّة
مَفْعُولٌ	لٌّ	وٌّ	عُ	فَ	مَ	فعل
مَضْرُوبٌ	بٌّ	وٌّ	رُ	ضَ	مَ	ضرب
مَكْتُوبٌ	بٌّ	وٌّ	تُ	كَ	مَ	كتب
مَنْصُورٌ	رٌّ	وٌّ	صُ	نَ	مَ	نصر
مَجْلُوسٌ	سٌّ	وٌّ	لٌّ	جَ	مَ	جلس

LESSON 15

The *maṣḍar*

Aside from the *ism al-fāʿil* and the *ism al-mafʿūl*, there is another important noun that is conjugated from the root. It is called the *maṣḍar*, which means source.

There exists a very common practice, followed even in dictionaries, to translate the *māḍī* as “to do this-or-that”. The verb *ضَرَبَ*, which literally means “he hit”, thus gets translated as “to hit”. In a strict technical sense this is not very precise. What corresponds more closely with the form “to hit” is what we call *the verbal noun*. It is this verbal noun which in Arabic goes by the name of *maṣḍar*.

We have seen in the previous lesson how the formation of the *ism al-fāʿil* and *ism al-mafʿūl* follows standard patterns of conjugation from the root letters. The *maṣḍar*, too is conjugated from the root letters, but not according to any standard pattern. At least not for the simple trilateral verb, the *thulāthī mujarrad*. In the next section it will be seen how the *maṣādir* (plural of *maṣḍar*) of the various forms of the increased trilateral verb—the *thulāthī mazīd*—follow patterns every bit as standard as those of the verbs and other conjugated nouns.

So, if there are no standard patterns whereby to conjugate the *maṣḍar* of the *thulāthī mujarrad*, how are we to know how the *maṣādir* of this type of verb must be formed? When there are no standard patterns to help the student, he has to fall back upon the repositories of the language. In ancient times one would have had to consult the speakers of the language themselves, such as the Bedouins, for they themselves were the repositories of the pure and unadulterated Arabic language. Today the treasure of which they were once custodians has been deposited into dictionaries. It is thus to dictionaries such as *al-Muʿjam al-Wasīṭ* that the seeker of the correct form of the *maṣḍar* for a particular root will have to turn.

What is sufficient to know at this stage is—

- that the *maṣḍar* is the verbal noun;

- that it corresponds to the English form “to do this-or-that” (eg. to eat, to drink, to sleep);
- that it is conjugated from the root letters;
- that for the *thulāthī mujarrad* its conjugation does not follow standard patterns;
- and that the best source for unknown *maṣḍar* forms are those dictionaries, such *al-Muʿjam al-Wasīṭ*, that make a point of listing the *maṣḍar* together with the verb forms.

Hereunder follows a list of familiar roots, their *māḍī* and *muḍāriʿ* forms, and their respective *maṣḍar*.

مصدر	مضارع	ماضي	مادة
فِعْلًا	يَفْعَلُ	فَعَلَ	ف ع ل
كِتَابَةً	يَكْتُبُ	كَتَبَ	ك ت ب
نَصْرًا	يَنْصُرُ	نَصَرَ	ن ص ر
جُلُوسًا	يَجْلِسُ	جَلَسَ	ج ل س
ضَرْبًا	يَضْرِبُ	ضَرَبَ	ض ر ب
فَتْحًا	يَفْتَحُ	فَتَحَ	ف ت ح

Two final remarks about the *maṣḍar* before concluding this lesson:

- You would have noticed that all the *maṣḍar* in the table end in the *manṣūb* case, i.e. with *fatḥatayn*. This is on account of a particular rule in *naḥw*.
- A particular root might well have more than one *maṣḍar* form. The *maṣḍar* given for the root *k-t-b* above is but one of several. A few others are:

كَتَبًا، كِتَابًا

LESSON 16

The six *abwāb*

Mention has been made before of the fact that the middle letter of the *thulāthī mujarrad* does not consistently display the same *ḥarakah*. But this lack of consistency does not mean that it is completely random and without system. In imposing some type of order upon it we begin from the *māḍī-muḍāriʿ* combination.

The *ʿayn*, as the focal point of variation, occurs twice in the *māḍī-muḍāriʿ* combination: once in the *māḍī* and once in the *muḍāriʿ*. In each instance it could theoretically have any of the three *ḥarakāt*: *fathah*, *ḍammah* or *kasrah*. This produces 9 possibilities, in the following manner:

	يَفْعَلُ	فَعَلَ	1
	يَفْعُلُ	فَعَلْ	2
	يَفْعِلُ	فَعَلِ	3
	يَفْعَلُ	فَعِلَ	4
×	يَفْعُلُ	فَعِلْ	5
	يَفْعِلُ	فَعِلِ	6
×	يَفْعَلُ	فَعِلَ	7
	يَفْعُلُ	فَعِلْ	8
×	يَفْعِلُ	فَعِلِ	9

But not all of these patterns occur in the Arabic language. Three of them, in fact, do not occur at all. They are the ones marked with an **×**. The remaining 6 forms give us the standard patterns to which all *thulāthī mujarrad* verbs conform. They are called the *abwāb* (singular: *bāb*) of the *thulāthī mujarrad*.

It becomes awkward, however, to refer to each pattern in the above form, eg. the *bāb* of *فَعَلَ يَفْعَلُ*, or the *bāb* of *فَعِلَ يَفْعِلُ*. For this reason it became standard practice to use one well known *māḍī—muḍāriʿ* combination as the prototype by which all other verbs

conforming to the same *bāb* will be identified. The 6 prototypes by which the *abwāb* are called are as follows:

يَفْتَحُ	فَتَحَ	يَفْعَلُ	فَعَلَ	1
يَنْصُرُ	نَصَرَ	يَفْعَلُ	فَعَلَ	2
يَضْرِبُ	ضَرَبَ	يَفْعَلُ	فَعَلَ	3
يَسْمَعُ	سَمِعَ	يَفْعَلُ	فَعَلَ	4
يَحْسِبُ	حَسِبَ	يَفْعَلُ	فَعَلَ	5
يَكْرُمُ	كَرَمَ	يَفْعَلُ	فَعَلَ	6

In an unmarked text one constantly comes across *thulāthī mujarrad* verbs. When the reader knows a certain verb to belong to a particular *bāb* he would know precisely how to vocalize it. When he doesn't know which *bāb* it belongs to he should typically refer to a dictionary in which its *bāb* is identified. The dictionary *al-Muʿjam al-Wasīṭ* uses the following format to indicate *bāb*:

قَتَلَ ، جَعَلَ ، كَبُرَ ، قَبَضَ

In this format the *māḍī* is given in full, while for the *muḍāriʿ* only the *ḥarakah* of the *ʿayn* is indicated by *ḥarakah* above or below the line. Of the above examples—

- the first belongs to the *bāb* of نَصَرَ يَنْصُرُ
- the second belongs to the *bāb* of فَتَحَ يَفْتَحُ
- the third belongs to the *bāb* of كَرُمَ يَكْرُمُ
- and the fourth to the *bāb* of ضَرَبَ يَضْرِبُ.

The Hans Wehr dictionary uses a different format. It spells out the *māḍī* in Latin transliteration and indicates the *ḥ* of the *muḍāriʿ* with the letters *a*, *u* or *i*. The examples above would thus appear as follows in the Hans Wehr dictionary:

qatala u ; ja'ala a ; kabura u ; qabaḍa i

Variation in the *amr* and *nahy*

Earlier, when discussing the *amr* and the *nahy*, reference was made to the variation of the ع of the root and its effect on the form of the *amr* and *nahy*. In the case of the *amr* there was the issue of the ḥarakah of the ا that is added before the root letters to make the *amr*, and for both the *amr* and *nahy* there remained the matter of what ḥarakah to give to the ع.

The rule here would be to consider the ḥarakah of the muḍāri'. If that ḥarakah is ḍammah, both the ا and the ع get a ḍammah. This happens only in 2 of the 6 *abwāb*: نَصَرَ يَنْصُرُ and كَرَّمَ يَكْرُمُ. In all the remaining *abwāb* the ا will get a kasrah.

As for the ḥarakah of the ع, the rule is simple: the ع of the *amr* and *nahy* will take whatever ḥarakah the ع has in the muḍāri'.

Ṣarf kabīr and ṣarf ṣaghīr

There are two devices that are useful in mastering ṣarf. One we have already come across. It is when we commit to memory the 14 forms of the verb. This is called ṣarf kabīr, or major conjugation. In deciding how precisely to read an unmarked verb, or which form of the verb to use in speech or writing, it is useful having this pattern stored within the easy reach of one's memory. The point is not just simply to memorize, but to develop the ability to access that memory with ease to the point where it comes to resemble a reflex action and ceases being a forced and laborious retrieval of memory.

Aside from ṣarf kabīr there is also the device of ṣarf ṣaghīr. Instead of the 14 forms, it focuses upon the basic forms for the māḍī and muḍāri', in both their ma'rūf and majhūl forms, the maṣḍar, the ism al-fā'il and ism al-maf'ūl, and the *amr* and *nahy*. Set out in text, this mnemonic device appears as follows for the *bāb* of نَصَرَ يَنْصُرُ:

نَصْرٌ يَنْصُرُ نَصْرًا فَهُوَ نَاصِرٌ ، وَنَصْرٌ يَنْصُرُ نَصْرًا فَهُوَ مَنْصُورٌ ، الْأَمْرُ مِنْهُ : أَنْصُرْ ،

وَالنَّهْيُ عَنْهُ : لَا تَنْصُرْ .

To conclude this lesson, and thereby this section of the book, we will now set the *ṣarf* *ṣaghīr* for all 6 *abwāb* within a table.

وَالنَّهْيُ عَنْهُ	الْأَمْرُ مِنْهُ	فَهُوَ			وَ	فَهُوَ			
لَا تَفْتَحْ	اِفْتَحْ	مَفْتُوحٌ	فَتَحًا	يُفْتَحُ	فُتِحَ	فَاتِحٌ	فَتَحًا	يُفْتَحُ	فَتَحَ
لَا تَنْصُرْ	اَنْصُرْ	مَنْصُورٌ	نَصْرًا	يُنْصَرُ	نُصِرَ	نَاصِرٌ	نَصْرًا	يُنْصَرُ	نَصَرَ
لَا تَضْرِبْ	اِضْرِبْ	مَضْرُوبٌ	ضَرْبًا	يُضْرَبُ	ضُرِبَ	ضَارِبٌ	ضَرْبًا	يُضْرَبُ	ضَرَبَ
لَا تَسْمَعْ	اِسْمَعْ	مَسْمُوعٌ	سَمْعًا	يُسْمَعُ	سُمِعَ	سَامِعٌ	سَمْعًا	يُسْمَعُ	سَمِعَ
لَا تَحْسِبْ	اِحْسِبْ	مَحْسُوبٌ	حِسَابًا	يُحْسَبُ	حُسِبَ	حَاسِبٌ	حِسَابًا	يُحْسَبُ	حَسِبَ
لَا تَكْرُمْ	اُكْرِمْ	--	--	--	--	كَرِيمٌ	كَرَمًا	يَكْرُمُ	كَرَّمَ

A final note before the end of this lesson:

- The *bāb* of كَرَّمَ يَكْرُمُ does not have a *majhūl* form.

SECTION THREE

The *thulāthī mazīd*

(increased triliteral verb)

LESSON 17

The eight *abwāb* of the *thulāthī mazīd*

قَالَ إِبْرَاهِيمُ لِلْأَصْنَامِ: أَلَا تَأْكُلُونَ؟ أَلَا تَشْرَبُونَ؟ أَلَا تَتَكَلَّمُونَ؟ أَلَا تَسْمَعُونَ؟

وَصَرَبَ إِبْرَاهِيمُ الْأَصْنَامَ بِالْفَأْسِ، وَعَلَّقَ الْفَأْسَ بِالصَّنَمِ الْأَكْبَرِ.

وَأَرَادَ النَّاسُ أَنْ يَسْجُدُوا لِلْأَصْنَامِ، وَلَكِنْ دَهَشَ النَّاسُ وَمَحَيَّرُوا، وَتَأَسَّفَ النَّاسُ

وَعَضِبُوا. وَعَرَفَ النَّاسُ أَنَّ الصَّنَمَ لَا يَمْشِي وَلَا يَتَحَرَّكُ.

وَأَرَادَ إِبْرَاهِيمُ أَنْ يُسَافِرَ إِلَى بَلَدٍ آخَرَ.

Consider the words underlined in the text above. You will notice that all of them are *afāl*, or verbs. You will also see that some of them are underlined with a single line and others with a double line. What is the difference?

Let us take the word صَرَبَ. Categorizing it is easy since it is one of the prototypes for the 6 *bābs* of the *thulāthī mujarrad*. It is a trilateral verb not only belonging, but representing the صَرَبَ يَصْرِبُ format. Look next at the verb عَرَفَ. It, too, belongs to the format صَرَبَ يَصْرِبُ. What about دَهَشَ? *Thulāthī mujarrad* certainly, but not يَصْرِبُ this time since the middle letter (the ع, that is) clearly sports a *kasrah*. It belongs to the *bāb* of سَمِعَ يَسْمَعُ. In one case you will see the addition of the additive suffix for the plural: the نُوا in عَضِبُوا. But strip it away and you're left with just the basic root letters of the *māddah*. Aside from the additives that regularly appear in the *ṣarf kabīr* (the 14 forms)

there is nothing else. Remove the additives and the root letters remain. Remove the root letters and nothing remains.

Those were all verbs in their *māḍī* form. Now for some in *muḍāriʿ*. In the case of يَأْكُلُونَ all you need to do is remove the additive suffix for plural at the end (ُونَ) and you see the *muḍāriʿ*. Then strip away the *ḥarf al-muḍāraʿah* (the ي at the beginning) and you're left with the root letters. Nothing else remains. Should you eliminate even root letters, nothing will remain. You may do the same with the remaining *muḍāriʿ* verbs underlined with a single line: تَسْمَعُونَ , تَشْرَبُونَ , يَسْجُدُوا.

What would happen if we do the same stripping away process with the words underlined in a double line? Let's see. The word تَحَيَّرَ is a *fi'l māḍī* whose root letters are *ḥā'—yā'—rā'*. It contains no additive suffix for plural or dual. When we break it up this is what happens:

تَحَيَّرَ				
ر	ي	ي	ح	ت

You will notice that only one ي is written but two are listed in the blocks. This is because the ي in the word has a *tashdīd*, and a letter with a *tashdīd* is really two letters.

The root letters of this verb, as stated above, are the ح , the ي and the ر . In the words underlined with a single line, when we eliminate the additives, only the root letters remain, and when we eliminate the root letters nothing should remain. Does the same happen here? Let's see:

تَحَيَّرَ				
ر	ي	ي	ح	ت

As you can clearly see, two letters remain. Now take *ʿallaqa* and do the same:

عَلَّقَ			
ع	ل	ل	ق
ع	ل	ل	ق

This time one letter remains. Now take some of the *muḍāriʿ* forms. Remember to remove all additives (the *ḥarf al-muḍāraʿa* included) as well as the root letters in the elimination process. Our word is تَتَكَلَّمُونَ whose root letters are ك, ل and م .

تَتَكَلَّمُونَ								
ن	و	م	ل	ل	ك	ت	ت	
ن	و	م	ل	ل	ك	ت	ت	Remove additives
		م	ل	ل	ك	ت		Remove root

The results are obvious. Now for a last one. This time our word will be يُسَافِرُ.

يُسَافِرُ					
ر	ف	ا	س	ي	
ر	ف	ا	س	ي	Remove additives
ر	ف	ا	س		Remove root

So what have we learnt? It is certainly true that a three-letter root will never contain more than three root letters. But when it comes to conjugating verbs from the three-letter root there are times when nothing but the root letters go into the basic mixture for the verb, and times when one or more extra ingredients are added. When the basic form of the verb is constituted from nothing but the root letters, we have a case of *thulāthī mujarrad*, and when extra letters are added into the formation of the basic

form, this is what we call the *thulāthī mazīd* (or *mazīd fih*). We translate this term as *increased trilateral*.

Formats of the *thulāthī mazīd*

There are several formats according to which extra letters are added to increase the trilateral root. Some of them are exceedingly rare and may in fact never be encountered by the student who has no wish of reading rare pre-Islamic poetry. We will therefore restrict our study to the 8 most common formats of the *thulāthī mazīd*.

The table below sets out these 8 formats, the basic *māḍī* form of the verb, the manner in which extra letters are added, and the name by which each format goes. The extra letters are indicated by shading. In the lessons that follow each increased form will be treated on its own.

باب							ماضي
إِفْعَال	لَ	عَ		فَ	أَ		أَفْعَلَّ
تَفْعِيل	لَ	عَ	عَ	فَ			فَعَّلَ
مُفَاعَلَة	لَ	عَ	ا	فَ			فَاعَلَ
تَفَاعَلَ	لَ	عَ	ا	فَ	تَ		تَفَاعَلَ
تَفَعَّلَ	لَ	عَ	عَ	فَ	تَ		تَفَعَّلَ
إِفْتِعَالَ	لَ	عَ	تَ	فَ	ا		إِفْتِعَلَ
إِسْتِفْعَالَ	لَ	عَ		فَ	تَ	سَ	إِسْتِفْعَلَ
إِنْفِعَالَ	لَ	عَ		فَ	نَ	ا	إِنْفِعَلَ

LESSON 18

Ifāl

The first, and simplest, of the increased form is the *bāb* known as إفعال. The increase involves adding a *hamzah* upon an *alif* (أ) before the root letters in the *māḍī*.

ل	ع	ف	أ
---	---	---	---

This increase brings about two types of change: one in meaning, and one in form.

Meaning

In terms of meaning, when a root is raised from a simple (*mujarrad*) format to an increased (*mazīd*) format, there are a number of shades of meaning that could be added to the meaning that it conveys. The most common of these is that it becomes *transitive*.

Transitive and intransitive verbs

Consider the following two verbs: *to die*, and *to kill*. What is the difference between them? Each one denotes an action, and each one would have a **doer** who does the action. So in that respect they are not much different from one another. But think now, not of the doer, but of the person or object upon whom the action is done: the **object**. How easily does each of these two verbs take an object?

Can you *kill* someone? Certainly, yes. But can you *die* someone? You would notice how silly it sounds when you threaten to *die* someone, as opposed to *kill* someone. A verb which easily takes an object is a *transitive* verb. Alternatively we may describe it as a verb in which the action is carried out by the doer against an object. In Arabic we will call this type of verb *muta'addī*. Examples of transitive verbs in English are: *to write*, *to see*, *to touch*, *to break*, *to read*.

Where the transitive verb easily takes an object, the intransitive verb—called *lāzim* in Arabic—does not. So just as you cannot *die* someone else, you also cannot *go* someone else, or *come* someone else, or *exist* someone else, or *sit* someone else.

خَرَجَ ⇐ أَخْرَجَ

خَرَجَ means “to go out”. Thus, if Zayd went out, I will say:

خَرَجَ زَيْدٌ

You can easily see that خَرَجَ does not take an object. In other words, Zayd is simply *going out*; he is not *going someone else out*. But what if Zayd took Khālid outside? You immediately notice that an object has been introduced, and that the effect of going out has now been transferred on to a second party. The verb has now become *transitive*, or *muta‘addī*. So, to indicate this change in meaning, I will no longer use the *mujarrad* form of the verb. Using the *if‘āl* format, I will now say:

أَخْرَجَ زَيْدٌ خَالِدًا

Form

The change in form brought about by the *bāb* of *if‘āl* would be best demonstrated through a table of *ṣarf ṣaghīr*. All elements of the *ṣarf ṣaghīr* are affected, but as far as the *ṣarf kabīr* for the 14 forms is concerned, the verb still conjugates in the same manner and with the same additives.

Ṣarf ṣaghīr

For best effect, the *ṣarf ṣaghīr* table must be memorized. Once it has been firmly stored in the memory, the steps describing the changes will be merely *descriptive* as opposed to *prescriptive*. In using the language, be it in reading, writing or speaking, it would be infinitely easier to rely upon what is stored in the memory than upon the laboriously mechanical route of prescriptive steps.

وَالنَّهْيُ عَنْهُ	الْأَمْرُ مِنْهُ	فَهُوَ		وَ	فَهُوَ				
لَا تُفْعِلُ	أَفْعِلُ	مُفْعَلُ	إِفْعَالًا	يُفْعَلُ	أَفْعِلُ	مُفْعِلُ	إِفْعَالًا	يُفْعِلُ	أَفْعَلُ

The *māḍī*

The *māḍī* is formed by adding a *hamzah* written above an *alif* (ا) before the root letters. The ف is then given a *sukūn*, while the ع and ل both receive a *fathah*. The result is:

أَفْعَل

And when we apply the same steps to a few other sets of root letters we get:

أَدْخَلَ ، أَسْلَمَ ، أَحْسَنَ ، أَدْرَكَ ، أَخْبَرَ

The *majhūl* form of the *māḍī* is formed by a change of *ḥarakāt*. The ا now gets a *ḍammah* while the ع gets a *kasrah*. Thus we get:

أُفْعِل ← أُدْخِلَ ، أُسْلِمَ ، أُحْسِنَ ، أُدْرِكُ ، أُخْبِرَ

The permanent and non-permanent *hamzah*

There are two types of *hamzas*. The one never falls away in pronunciation, even when connected to words or letters before it. This *hamzah* is generally written as a *hamzah* above or below an *alif* and it goes by the name of *hamzat al-qaṭʿ*. We might call it the *permanent hamzah*. The *hamzas* of the *ifʿāl bāb* (i.e. the ones that appear at the beginning of the *māḍī* and *amr* of *ifʿāl*, which are أَفْعَل , أُفْعِلْ and أُفْعِلْ) are prominent examples of *hamzat al-qaṭʿ*.

The other *hamzah* is written simply as an *alif* without any *hamzah* above or below it. Often, when connected to other letters or words before it, it will fall away in pronunciation. It is called *hamzat al-waṣl*, or the *hamzah* of joining. All the *hamzas* we saw in the *amr* forms of the *thulāthī mujarrad* are of this type, and a few more of them will come in some of the *mazīd* formats. The most common example of this non-permanent *hamzah* is the definite article *al-* that appears before nouns:

الْقَلَمُ ، الْكِتَابُ ، الرَّجُلُ

Now you might understand why, when we join the *basmalah* at the beginning of the *sūrahs al-Qāriʿah* and *al-Takāthur*, we read,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْفَارِعَةَ﴾ but ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ التَّكَاثُرُ﴾

The *muḍāriʿ*

The format for the *muḍāriʿ*, as your memory would no doubt be able to inform you, is that the initial ي (i.e. the *ḥarf al-muḍāraʿah*) gets a *ḍammah*; the ف gets a *sukūn*; the ع receives a *kasrah*; and the ل a *ḍammah*. Thus—

يُفْعَلُ ← يُدْخِلُ، يُسَلِّمُ، يُحْسِنُ، يُدْرِكُ، يُخْبِرُ

For the *majhūl* the *kasrah* of the ع changes to a *fathah*:

يُفْعَلُ ← يُدْخِلُ، يُسَلِّمُ، يُحْسِنُ، يُدْرِكُ، يُخْبِرُ

The *amr* and *nahy*

The *amr* and *nahy* closely follow the *muḍāriʿ*. The *amr* differs only in that it replaces the *ḥarf al-muḍāraʿah* at the beginning with a أ (which is a *hamzat al-qaṭʿ*) marked with a *fathah*, and the last letter (the ل) becomes silent with a *sukūn*.

أَفْعَلُ ← أَدْخِلُ، أَسَلِّمُ، أَحْسِنُ، أَدْرِكُ، أَخْبِرُ

Replace the *hamzat al-qaṭʿ* of the *amr* with a لا and a ت with a *ḍammah* and you have the *nahy*.

لَا تُفْعَلُ ← لَا تُدْخِلُ، لَا تُسَلِّمُ، لَا تُحْسِنُ، لَا تُدْرِكُ، لَا تُخْبِرُ

The *ism al-fāʿil* and *ism al-mafʿūl*

The active and passive participles also follow the *muḍāriʿ* closely. The *ism al-fāʿil* follows the *muḍāriʿ maʿrūf* while the *ism al-mafʿūl* follows the *muḍāriʿ majhūl*. For both, simply replace the *ḥarf al-muḍāraʿah* with a م with a *ḍammah*, and give the ل a *tanwīn*. Whether that *tanwīn* should be *fathatayn*, *kasratayn* or *ḍammatayn* is really a matter of *naḥw*, but for simplicity's sake we will use *ḍammatayn*.

يُفْعَلُ ← مُفْعَلٌ ← مُدْخِلٌ، مُسَلِّمٌ، مُحْسِنٌ، مُدْرِكٌ، مُحْبِرٌ

يُفْعَلُ ← مُفْعَلٌ ← مُدْخَلٌ، مُسَلَّمٌ، مُحَسَّنٌ، مُدْرَكٌ، مُحَبَّرٌ

The *maṣḍar*

Previously, when discussing the *maṣḍar* of the *thulāthī mujarrad*, it was mentioned that the *mujarrad* does not have a stable form for the *maṣḍar*. The *thulāthī mazīd*, however, does have a stable form. It is formed by adding a *hamzat al-qaṭʿ* with a *kasrah* (ِ) at the beginning, and an elongating ِ between the ع and ل.

إِفْعَالٌ ← إِدْخَالٌ، إِسْلَامٌ، إِحْسَانٌ، إِدْرَاكٌ، إِخْبَارٌ

In the *ṣarf ṣaghīr* we normally give *fathatayn* to the *maṣḍar* (i.e. we make it *maṣḥūb*) for reasons of *naḥw*. Here we have left it with *ḍammatayn* (i.e. *marfūʿ*).

Ṣarf kabīr

For the 14 forms of the *ṣarf kabīr*, the *bāb* of *ifʿāl*—and for that matter, all the *abwāb* of the *thulāthī mazīd*—conjugate in exactly the same way as the *thulāthī mujarrad*. To draw up the entire *ṣarf kabīr* table might therefore be unnecessary. To demonstrate the point, though, we will draw a table for the *māḍī* and *muḍāriʿ*.

مضارع	ماضي	صيغة			
		مفرد	مذكر	غائب	
يُفْعَلُ	أَفْعَلُ	مفرد			مذكر
يُفْعَلَانِ	أَفْعَلَا	مثنى			
يُفْعَلُونَ	أَفْعَلُوا	جمع			
تُفْعَلُ	أَفْعَلْتَ	مفرد	مؤنث		غائب
تُفْعَلَانِ	أَفْعَلْتَا	مثنى			

يُفَعِّلَنَّ	أَفَعَّلَنَّ	جَمْع		
تُفَعِّلُ	أَفَعَّلْتَ	مُفْرَد	مُذَكَّر	مُخَاطَب
تُفَعِّلَانِ	أَفَعَّلْتُمَا	مُثَنَّى		
تُفَعِّلُونَ	أَفَعَّلْتُمْ	جَمْع		
تُفَعِّلِينَ	أَفَعَّلْتِ	مُفْرَد	مُؤَنَّث	
تُفَعِّلَانِ	أَفَعَّلْتُمَا	مُثَنَّى		
تُفَعِّلَنَّ	أَفَعَّلْنَنَّ	جَمْع		
أَفَعِّلُ	أَفَعَّلْتُ	مُفْرَد	مُتَكَلِّم	
نُفَعِّلُ	أَفَعَّلْنَا	جَمْع		

LESSON 19

Tafīl

In this format of the *thulāthī mazīd*, an extra middle letter (or in other words, an extra ‘*ayn*’) gets added to produce the basic form. This results in a doubled middle letter represented by a *tashdīd*. But as stated before, the *tashdīd* actually represents two of the same letter.

لَ	عَ	عَ	فَ	=	لَ	عَّ	فَ
----	----	----	----	---	----	-----	----

Meaning

There are a number of shades of meaning that the *tafīl* format could potentially convey. Of these, transitivity (i.e. becoming *muta‘addī*) is the most common. Thus, if عَلِمَ means *to know*, then عَلَّمَ means *to make (someone else) know*, or in simpler terms, *to teach*.

عَلِمَ مُحَمَّدٌ ← عَلَّمَ مُحَمَّدٌ رَشِيدًا

Ṣarf ṣaghīr

For the sake of easy, unfettered and uncomplicated reference, make sure to memorize this table. When memorized well, reference to it will eventually become so well-oiled that its application will be virtually reflexive and second nature.

وَالْتَهَىٰ عَنْهُ	الْأَمْرَيْنَهُ	فَهَوَ				وَ	فَهَوَ			
لَا تُفَعِّلُ	فَعَّلُ	مُفَعَّلُ	تَفْعِيلًا	يُفَعِّلُ	فَعَّلَ	مُفَعَّلٌ	تَفْعِيلًا	يُفَعِّلُ	فَعَّلَ	

Māḍī

For the basic form of the *māḍī* the ف retains a *fatḥah*; the ع doubles up with a *tashdīd* and a *fatḥah*; and the ل gets a *fatḥah* as well.

فَعَلَ ⇐ عَلَّمَ ، سَلَّمَ ، فَضَّلَ ، كَرَّمَ ، قَرَّبَ

For the *māḍī majhūl* the *fatḥah* of the ف changes to a *ḍammah*, and the ع's *ḥarakah* changes to a *kasrah*.

فَعَّلَ ⇐ عَلَّمَ ، سَلَّمَ ، فَضَّلَ ، كَرَّمَ ، قَرَّبَ

Muḍāri‘

As in *if‘āl*, making the *muḍāri‘* entails adding a *ḥarf al-muḍāra‘ah* (in the initial form, a ي) with a *ḍammah* in front. The ع is then given a *tashdīd* with a *kasrah*.

يُفَعِّلُ ⇐ يُعَلِّمُ ، يُسَلِّمُ ، يُفَضِّلُ ، يُكَرِّمُ ، يُقَرِّبُ

For the *muḍāri‘ majhūl* the *ḥarakah* of the doubled ع changes to a *fatḥah*.

يُفَعَّلُ ⇐ يُعَلِّمُ ، يُسَلِّمُ ، يُفَضِّلُ ، يُكَرِّمُ ، يُقَرِّبُ

Amr and nahy

For the *amr* the middle doubled letter gets a *kasrah* and the last letter a *sukūn*. The same happens for the *nahy*, together with the addition of the prefix لا تُ.

فَعَّلْ ⇐ عَلِّمْ ، سَلِّمْ ، فَضِّلْ ، كَرِّمْ ، قَرِّبْ

لَا تُفَعَّلْ ⇐ لَا تُعَلِّمُ ، لَا تُسَلِّمُ ، لَا تُفَضِّلُ ، لَا تُكَرِّمُ ، لَا تُقَرِّبُ

Ism al-fā‘il and ism al-mafūl

The active and passive participles follow the *muḍāri‘ ma‘rūf* and *muḍāri‘ majhūl* respectively, but with a *ḍammah*-carrying م instead of the *ḥarf al-muḍāra‘ah*.

مُفَعَّلٌ ⇐ مُعَلِّمٌ ، مُسَلِّمٌ ، مُفَضِّلٌ ، مُكَرِّمٌ ، مُقَرِّبٌ

مُفَعَّلٌ ← مُعَلِّمٌ ، مُسَلِّمٌ ، مُفَضِّلٌ ، مُكْرِمٌ ، مُقَرِّبٌ

The *maṣḍar*

The *maṣādir*, as we have learnt, are very much eponymous to the *abwāb* of the *thulāthī mazīd*: they give their name to these *abwāb*. This being the *bāb* of *tafīl*, its *maṣḍar* is formed by adding a ت with a *fathah* in the beginning, giving the ع a *kasrah* and elongating that *kasrah* through adding an extra ي after it. The ل at the end remains open to all three *ḥarakāt*, depending upon which rule of *naḥw* acts upon it.

تَفْعِيلٌ ← تَعْلِيمٌ ، تَسْلِيمٌ ، تَفْضِيلٌ ، تَكْرِيمٌ ، تَقْرِيبٌ

LESSON 20

Mufā‘alah

In this *bāb* one extra letter is added to the root letters of the *māḍī* form. It is an **ا** between the **ف** and the **ل**.

ل	ع	ا	ف
---	---	---	---

Meaning

The *mufā‘alah* format adds a sense of mutuality, where the act happens mutually between two parties, to the verb. **قَتَلَ**, for example, denotes the act of one person killing another, but taken to the form of *mufā‘alah* it becomes **قَاتَلَ** with an elongated first syllable. In this format it conveys the sense that each parties is striving to kill the other: thus, it means *to fight each other (in order to kill one another)*.

Form

The main feature of this *bāb* is the addition of an elongating **ا** after the **ف**. This *alif* features in all the forms of the *ṣarf ṣaghīr* except for the *māḍī majhūl* where it is replaced by a **و**.

Ṣarf ṣaghīr

Memorize this table well.

فَهُوَ	فَهُوَ	و	فَهُوَ	فَاعِلٌ	يُفَاعِلُ	مُفَاعَلَةٌ	مُفَاعَلٌ	يُفَاعَلُ	مُفَاعَلَةٌ	مُفَاعَلٌ	فَاعِلٌ	لَا تُفَاعِلُ	وَالنَّهْيُ عَنْهُ	أَلْأَمْرُ مِنْهُ	فَهُوَ
--------	--------	---	--------	---------	-----------	-------------	-----------	-----------	-------------	-----------	---------	---------------	--------------------	-------------------	--------

Māḍī

An **ا** is added to elongate the **ف**. All the letters carry *fatḥah*.

فَاعِلٌ ⇐ جَاهِدَ ، قَاتَلَ ، ضَارَبَ ، نَافَقَ ، سَاعَدَ

For the *māḍī majhūl*, change the *ḥarakah* of the ف to a *ḍammah*. The | that used to elongate the *fathah* of the ف does not agree with the *ḍammah* at all, so it is transformed into a و which will now elongate the *ḍammah*. The *fathah* of the ع is changed to a *kasrah*. The | retains its *fathah*.

فُوعِلٌ ⇐ جُوِّهَدَ ، قُوِّتِلَ ، ضُورِبَ ، نُوفِقَ ، سُوعِدَ

Muḍāri‘

The *muḍāri‘*, as usual, is formed through the addition of the *ḥarf al-muḍāra‘ah* in front. It will have a *ḍammah*. In addition, the ي will have a *kasrah*.

يُفَاعِلُ ⇐ يُجَاهِدُ ، يُقَاتِلُ ، يُضَارِبُ ، يُنَافِقُ ، يُسَاعِدُ

For the *muḍāri‘ majhūl* the *kasrah* of the ي changes into a *fathah*.

يُفَاعِلُ ⇐ يُجَاهِدُ ، يُقَاتِلُ ، يُضَارِبُ ، يُنَافِقُ ، يُسَاعِدُ

Amr and nahy

The *amr* retains the | elongating the ف, but the ع is now given a *kasrah*, while the | gets a *sukūn*.

فَاعِلٌ ⇐ جَاهِدَ ، قَاتَلَ ، ضَارَبَ ، نَافَقَ ، سَاعَدَ

In the *nahy* the form of the *amr* is given the prefix لَأُ.

لَأُفَاعِلُ ⇐ لَأُجَاهِدُ ، لَأُقَاتِلُ ، لَأُضَارِبُ ، لَأُنَافِقُ ، لَأُسَاعِدُ

Ism al-fā'il and ism al-maf'ul

The *ism al-fā'il* once again closely follows the *muḍāri' ma'rūf* while the *ism al-maf'ul* follows the *muḍāri' majhūl*.

مُفَاعِلٌ ← مُجَاهِدٌ ، مُقَاتِلٌ ، مُضَارِبٌ ، مُنَافِقٌ ، مُسَاعِدٌ

مُفَاعِلٌ ← مُجَاهِدٌ ، مُقَاتِلٌ ، مُضَارِبٌ ، مُنَافِقٌ ، مُسَاعِدٌ

Maṣdar

The name of this *bāb* is its *maṣdar*. It looks very similar to the *ism al-maf'ul*, with the difference of a *ṣ* (*tā' marbūṭah*) at the end.

مُفَاعَلَةٌ ← مُجَاهِدَةٌ ، مُقَاتَلَةٌ ، مُضَارِبَةٌ ، مُنَافِقَةٌ ، مُسَاعَدَةٌ

The *bāb of muḍāri'alah*, however, also has an alternative form for the *maṣdar* that may be used in place of the above form. It contains no extra *م* at the beginning, but has its last syllable (between the *ع* and the *ل*) elongated with an *ا*. Its *ف* has a *kasrah*.

فِعَالٌ ← جِهَادٌ ، قِتَالٌ ، ضِرَابٌ ، نِفَاقٌ ، سِعَادٌ

When this alternative *maṣdar* is added into the *ṣarf ṣaghīr* it looks like this:

وَالنَّهْيُ عَنْهُ	الْأَمْرُ مِنْهُ	فَهُوَ			وَ	فَهُوَ			
لَا تُفَاعِلُ	فَاعِلٌ	مُفَاعِلٌ	مُفَاعَلَةٌ وَفِعَالًا	يُفَاعِلُ	فُوعِلَ	مُفَاعِلٌ	مُفَاعَلَةٌ وَفِعَالًا	يُفَاعِلُ	فَاعِلٌ

LESSON 21

Tafā‘ul

In this *bāb* two extra letters are added to the root letters of the *māḍī* form: a ت in the beginning, and then an ل between the ف and the ل .

ل	ع	ا	ف	ت
---	---	---	---	---

Meaning

This *bāb*, like the previous one, conveys the sense of **mutuality**. ضَرَبَ means *he hit*. In ضَارَبَ, on the scale of *mufā‘alah*, the act of hitting becomes mutual in terms of occurrence, but described only from the one side. In other words, if Khālid and Sa‘īd are hitting one another and I wish to describe what is happening, but only from Khālid’s perspective, I will use the *mufā‘alah* format:

ضَارَبَ خَالِدٌ سَعِيدًا

In this sentence the act of hitting is mutual, but it is Khālid who appears as the hitter while Sa‘īd, who is hitting back equally hard, appears as the recipient of Khālid’s beating. When perspective no longer matters and I simply wish to describe the mutual act of hitting, ascribing it to all parties involved, I will use the *tafā‘ul* format:

تَضَارَبَ خَالِدٌ وَسَعِيدٌ

The format of *tafā‘ul* may also be used to indicate **pretense**. The verb مَرَضَ means *he was ill*, but the same root (م ر ض) on the *tafā‘ul* format means *he pretended to be ill*.

تَمَارَضَ التَّلْمِيذُ

Form

The *māḍī* of *tafā‘ul* closely follows that of *mufā‘alah* except in respect of the initial ت that is added. It is in the *muḍāri‘*—and following it, the *amr* and *nahy*—that there is a greater degree of departure from *mufā‘alah*. But as usual, it is first the *ṣarf ṣaghīr* table that should be memorized.

وَالنَّهْيُ عَنْهُ	الْأَمْرُ مِنْهُ	فَهُوَ			وَ	فَهُوَ			
لَا تَتَفَاعَلْ	تَفَاعَلْ	مُتَفَاعَلْ	تَفَاعَلَا	يُتَفَاعَلْ	تُفَوِّعَلْ	مُتَفَاعَلْ	تَفَاعَلَا	يَتَفَاعَلْ	تَفَاعَلْ

Māḍī

Except for the initial ت the *māḍī* of *tafā‘ul* looks the same as the *māḍī* of *mufā‘alah*.

تَفَاعَلْ ⇐ تَقَاتَلْ ، تَشَاجَرَ ، تَقَارَبَ ، تَبَاعَدَ ، تَنَاقَلَ

For the *māḍī majhūl* the ت's *ḥarakah* changes into a *ḍammah*. The same happens to the *ḥarakah* of the ف, and to agree with the *ḍammah* the ل changes into a و. As in *mufā‘alah*, the ع gets a *kasrah* and the ل retains its *fatḥah*.

تُفَوِّعَلْ ⇐ تُقَوِّتَلْ ، تُشَوِّجِرْ ، تُقَوِّرَبْ ، تُبَوِّعِدْ ، تُنَوِّقَلْ

Muḍāri‘

The *muḍāri‘* differs from the *māḍī* only in two aspects: it adds a ي with a *fatḥah* at the beginning, and the ل gets a *ḍammah*.

يَتَفَاعَلْ ⇐ يَتَقَاتَلْ ، يَتَشَاجِرُ ، يَتَقَارَبُ ، يَتَبَاعَدُ ، يَتَنَاقَلُ

For the *muḍāri‘ majhūl* the *ḥarakah* of the ي changes from *fatḥah* to *ḍammah*.

يُتَفَاعَلْ ⇐ يُتَقَاتَلْ ، يُتَشَاجِرُ ، يُتَقَارَبُ ، يُتَبَاعَدُ ، يُتَنَاقَلُ

Amr and nahy

The *amr* looks very much like the *māḍī* except that the last letter carries a *sukūn*. The *nahy* only adds the suffix *لَا*.

تَفَاعَلٌ ⇐ تَقَاتِلُ ، تَشَاجِرُ ، تَقَارِبُ ، تَبَاعَدُ ، تَنَاقُلُ

لَا تَتَفَاعَلُ ⇐ لَا تَتَقَاتِلُ ، لَا تَتَشَاجِرُ ، لَا تَتَقَارِبُ ، لَا تَتَبَاعَدُ ، لَا تَتَنَاقُلُ

Ism al-fā'il and ism al-maf'ul

The *ism al-fā'il* adds a *م* with a *ḍammah* at the beginning and gives a *kasrah* to the *ع* .
The *ism al-maf'ul*, on the other hand, gives the *ع* a *fathah*.

مُتَفَاعِلٌ ⇐ مُتَقَاتِلٌ ، مُتَشَاجِرٌ ، مُتَقَارِبٌ ، مُتَبَاعِدٌ ، مُتَنَاقِلٌ

مُتَفَاعِلٌ ⇐ مُتَقَاتِلٌ ، مُتَشَاجِرٌ ، مُتَقَارِبٌ ، مُتَبَاعِدٌ ، مُتَنَاقِلٌ

Maṣdar

The *maṣdar* is تَفَاعُلٌ.

تَفَاعُلٌ ⇐ تَقَاتِلُ ، تَشَاجِرُ ، تَقَارِبُ ، تَبَاعَدُ ، تَنَاقُلُ

LESSON 22

Tafa‘ul

For the *bāb* of تَفَعَّلَ two extra letters are added to the root letters of the *māḍī* form: a ت at the beginning, and then the ع in the middle is doubled through a *tashdīd*.

ل	عَّ	ف	ت
---	-----	---	---

Meaning

The *bāb* of *tafa‘ul* is not exclusively associated with one specific meaning. There are a number of meanings conveyed by it. One of these is *muṭāwa‘ah*, or **subordinacy**. To understand this term, envisage a person breaking glass. He is exerting the act of breaking upon the glass; the glass duly complies by shattering. By shattering, the glass responds *subordinately* to the act of breaking. In this sense it has been *subordinated* to the act of breaking. كَسَرَ (on the *mujarrad* scale of ضَرَبَ يَضْرِبُ) or كَسَّرَ (on the scale of تَفَعَّلَ) means to break something. Among its various meanings, the *bāb* of *tafa‘ul* is used to indicate *muṭāwa‘ah* or subordinacy to this act. The resultant verb is تَكَسَّرَ .

كَسَرَ الْوَلَدُ الزُّجَاجَ، فَتَكَسَّرَ الزُّجَاجُ

Upgrading from *thulāthī mujarrad* to *tafa‘ul* could also convey a sense of **seeking** or **practicing with difficulty**. The study of *fiqh*, for example, is expressed in the verb نَفَقَّهَ, while the exercise of patience under difficult circumstances is denoted by the verb تَصَبَّرَ.

The association of any of these meanings with this format, however, is not a hard and fast rule. It often happens that a verb on the scale of *tafa‘ul* contains no discernible extra meaning.

Form

The elements that go into the formation of *tafa‘ul* are two: a ت with a *fatḥah* at the beginning, and the doubling of the ع. But first, memorization of the *ṣarf ṣaghīr*.

وَالنَّهْيُ عَنْهُ	الْأَمْرُ مِنْهُ	فَهُوَ			وَ	فَهُوَ			
لَا تَفْعَلْ	تَفْعَلْ	مُتَفَعِّلٌ	تَفْعَلًا	يُتَفَعَّلُ	تُفَعِّلُ	مُتَفَعِّلٌ	تَفْعَلًا	يَتَفَعَّلُ	تَفَعَّلَ

Māḍī

In addition to adding the ت and doubling the ع with *tashdīd*, all the letters are given *fatḥah*.

تَفَعَّلَ ← تَفَقَّهَ ، تَصَبَّرَ ، تَجَنَّبَ ، تَشَرَّفَ ، تَعَلَّمَ

For the *māḍī majhūl* the *fatḥah* of both the ت and the ف changes to a *ḍammah*, and the *fatḥah* of the ع changes to a *kasrah*.

تُفَعِّلُ ← تُفَقِّهُ ، تُصَبِّرُ ، تُتَجَنَّبُ ، تُشَرِّفُ ، تُعَلِّمُ

Muḍāri‘

The *muḍāri‘* adds only two things to the *māḍī*: an initial ي with a *fatḥah*, and a *ḍammah* to the ل.

يَتَفَعَّلُ ← يَتَفَقَّهُ ، يَتَصَبَّرُ ، يَتَجَنَّبُ ، يَتَشَرَّفُ ، يَتَعَلَّمُ

All that needs to be done for the *muḍāri‘ majhūl* is to change the *fatḥah* of the initial ل into a *ḍammah*.

يُتَفَعَّلُ ← يُتَفَقَّهُ ، يُتَصَبَّرُ ، يُتَجَنَّبُ ، يُتَشَرَّفُ ، يُتَعَلَّمُ

Amr and nahy

The *amr* resembles the *māḍī*, except that its ʔ carries a *sukūn*. To this the *nahy* adds the prefix لاَ ۚ.

تَفَعَّلَ ۚ تَفَقَّهَ ، تَصَبَّرَ ، حُجِبَ ، تَشَرَّفَ ، تَعَلَّمَ

لَا تَتَفَعَّلُ ۚ لَا تَتَفَقَّهَ ، لَا تَتَصَبَّرَ ، لَا تَتَحُجَّبُ ، لَا تَتَشَرَّفُ ، لَا تَتَعَلَّمُ

Ism al-fā'il and ism al-maf'ul

In the *ism al-fā'il* a م with a *ḍammah* is added at the beginning, while the ع receives a *kasrah*. The *ism al-maf'ul* differs only in respect of the *ḥarakah* of the ع. For the *ism al-maf'ul* the ع will receive a *fathah*.

مُتَفَعَّلٌ ۚ مُتَفَقِّهٌ ، مُتَصَبِّرٌ ، مُتَحُجَّبٌ ، مُتَشَرِّفٌ ، مُتَعَلِّمٌ

مُتَفَعَّلٌ ۚ مُتَقَاتِلٌ ، مُشَجَّرٌ ، مُتَقَرَّبٌ ، مُتَبَعَدٌ ، مُنْقَلَبٌ

Maṣdar

The *maṣdar* is تَفَعُّلٌ.

تَفَعَّلَ ۚ تَفَقَّهَ ، تَصَبَّرَ ، حُجِبَ ، تَشَرَّفَ ، تَعَلَّمَ

LESSON 23

Ifti‘āl

For this *bāb* two extra letters are added to the root letters of the *māḍī* form: an ا (alif which is a *hamzat al-waṣl* or non-permanent *hamzah*) at the beginning; and then a ت after the ف.

ا	ف	ت	ع	ل
---	---	---	---	---

Meaning

Like *tafa‘ul* in the previous lesson, the *bāb* of *ifti‘āl* often has no special meaning exclusively associated with it. Sometimes it does carry a specific meaning, however. One of these meanings is the same *muṭāwa‘ah* or **subordinacy** that we encountered in *tafa‘ul*. The verb جَمَعَ denotes that act of gathering, i.e. for one person or entity to bring others together. It is a transitive verb whose effect is seen in others. When those others eventually do get together due to the gatherer’s efforts, their coming together is expressed in the verb اجْتَمَعَ.

جَمَعَ الْمُدْرِسُ الطَّلَبَةَ ، فَاجْتَمَعُوا

It could also be used to indicate the **usage** or **wearing** of something. Usage of كُخْل (antimony) in the eyes is described by the verb اِكْتَحَلَ , and the verb that indicates the wearing of a نَعْل (sandal) is اِنْتَعَلَ .

Form

In *ifti‘āl* an ا with a *kasrah* is added in the beginning, and a ت comes between the ف and the ع . Unlike the ا of *if‘āl*, this one is not a case of *hamzat al-qaṭ‘*, but rather *hamzat al-waṣl*, meaning that when connected to letters before it, it falls away in pronunciation. For this reason it is always written as an ا only, and never with an actual ء above or below it.

Şarf şaghîr

As before, memorization of the şarf şaghîr is crucial.

وَالنَّهْيِ عَنْهُ	الْأَمْرِ مِنْهُ	فَهُوَ			وَ	فَهُوَ			
لَا تَفْتَعِلْ	إِفْتَعِلْ	مُفْتَعِلٌ	إِفْتَعَالًا	يَفْتَعِلُ	أَفْتَعِلْ	مُفْتَعِلٌ	إِفْتَعَالًا	يَفْتَعِلُ	إِفْتَعِلْ

Māḍī

The *māḍī* is formed by adding the **ا** with a *kasrah* in the beginning, and a **ت** between the **ف** and **ع**. Aside from the **ا** all the other letters have *fathah*.

إِفْتَعِلْ ⇐ إِجْتَمَعَ ، اِكْتَحَلَ ، اِنْتَعَلَ ، اِعْتَدَلَ ، اِنْتَقَمَ

The *māḍī majhūl* is formed through a change of *ḥarakāt*: the **ا** and **ت** each gets a *ḍammah* while the **ع** gets a *kasrah*. The **ا** retains its *fathah*.

أَفْتَعِلْ ⇐ أُجْتِمِعَ ، أُكْتَحِلَ ، أُنْتَعَلَ ، أُعْتَدِلَ ، أُنْتَقِمَ

Muḍāri‘

In the *muḍāri‘* a **ي** with a *fathah* is brought in the beginning; the **ف** gets a *sukūn*; the **ت** gets a *fathah*; the **ع** a *kasrah*; and the **ا** a *ḍammah*.

يَفْتَعِلُ ⇐ يَجْتَمِعُ ، يَكْتَحِلُ ، يَنْتَعِلُ ، يَعْتَدِلُ ، يَنْتَقِمُ

For the *majhūl* the *ḥarakah* of the **ي** changes to a *ḍammah*, while that of the **ع** changes to a *fathah*.

يُفْتَعِلُ ⇐ يُجْتَمِعُ ، يُكْتَحِلُ ، يُنْتَعِلُ ، يُعْتَدِلُ ، يُنْتَقِمُ

Amr and nahy

It takes three adaptations to make the *amr*: an **ا** with a *kasrah* at the beginning; a *kasrah* to the **ع**; and a *sukūn* to the **ل**.

أَفْتَعِلْ ⇐ اجْتَمِعْ ، اِكْتَحِلْ ، اِنْتَعِلْ ، اِعْتَدِلْ ، اِنْتَقِمْ

Replace the **ا** with the prohibitive prefix **لَا** and you have the *nahy*.

لَا تَفْتَعِلْ ⇐ لَا تَجْتَمِعْ ، لَا تَكْتَحِلْ ، لَا تَنْتَعِلْ ، لَا تَعْتَدِلْ ، لَا تَنْتَقِمْ

Ism al-fā'il and ism al-maf'ul

Both *ism al-fā'il* and *ism al-maf'ul* take a **م** with a *ḍammah* at the beginning. They differ in that the **ع** of the *ism al-fā'il* will have a *kasrah* while for the *ism al-maf'ul* it will have a *fathah*.

مُفْتَعِلٌ ⇐ مُجْتَمِعٌ ، مُكْتَحِلٌ ، مُنْتَعِلٌ ، مُعْتَدِلٌ ، مُنْتَقِمٌ

مُفْتَعَلٌ ⇐ مُجْتَمَعٌ ، مُكْتَحَلٌ ، مُنْتَعَلٌ ، مُعْتَدَلٌ ، مُنْتَقَمٌ

Maṣdar

As the name of the *bāb* indicates, the *maṣdar* is اِفْتِعَالٌ with an **ا** elongating the last syllable.

اِفْتِعَالٌ ⇐ اِجْتِمَاعٌ ، اِكْتِحَالٌ ، اِنْتِعَالٌ ، اِعْتِدَالٌ ، اِنْتِقَامٌ

Heavy letters

The letters of the Arabic alphabet are either *heavy* or *light*. Most letters are of the light variety, but there are a few whose pronunciation is considered heavy. They are:

ص ض ط ظ

The ت of *ifti'āl* is of course a very light letter. When the ف letter before it is equally light (اِجْتَنَّبَ ، اِنْتَقَدَ ، اِكْتَحَلَ) nothing out of the ordinary happens and the ت remains a ت. But when the ف letter happens to be one of the heavy letters (ص ض ط ظ) there comes about the difficulty of combining a heavy letter with a light one. The solution is simple: change the ت into the closest heavy letter which it resembles: the ط. The following examples demonstrate this:

ماضي	ل	ع	ت	ف	ا	مادة
اِصْطَنَعَ	عَ	نَ	طَ	صَّ	اِ	صنع
اِضْطَجَعَ	عَ	جَ	طَ	ضَّ	اِ	ضجع
اِطَّرَدَ	دَ	رَ	طَ	طَّ	اِ	طرد

One who is unaware of this rule might not always realize that the word he is looking at is actually from the *bāb* of *ifti'āl* because he might be looking for the ت. Once he knows that the ت changes to a ط in order to accommodate heavy letters at the ف position he will have no problem in identifying the *bāb*.

LESSON 24

Istifāl

The basic formation of the *إِسْتِفْعَالِ* format involves a long prefix *إِسْتِ* before the basic letters of the *māḍī*. The *ا* in the prefix is a non-permanent *hamzat al-waṣl*.

ا	س	ت	ف	ع	ل
---	---	---	---	---	---

Meaning

This *bāb* conveys the meaning of **seeking**. *غَفَرَ*, for example, means *he forgave*, but if you want to describe the act of *seeking* forgiveness, you change the *mujarrad* form of your verb to the *bāb* of *istifāl*, producing the verb *اسْتَغْفَرَ*. Similarly, *كَتَبَ* means *he wrote*, but when I ask a calligrapher to write something for me—that is, when I *seek* the act of writing to be done for me—I use the verb in the *istifāl* format to produce *اسْتَكْتَبَ*.

مَنْ اسْتَغْفَرَ اللَّهَ غَفَرَ اللَّهُ لَهُ
اسْتَكْتَبْتُ الْخَطَّاطَ فَكَتَبَ لِي

Form

The major feature of *istifāl* is its long prefix which consists of three letters: an *ا* (or *ي* for the *muḍāri*); then a *س*; and then a *ت*. The *ا* here is a case of *hamzat al-waṣl* which falls away in pronunciation (though not in writing) when joined.

Ṣarf ṣaghīr

To master this *bāb*, memorize this table well:

وَالنَّهْيُ عَنْهُ	الْأَمْرُ مِنْهُ	فَهُوَ				و	فَهُوَ			
لَا تَسْتَفْعَلُ	اسْتَفْعَلْ	مُسْتَفْعَلٌ	اسْتَفْعَالًا	يَسْتَفْعَلُ	أَسْتَفْعَلُ	مُسْتَفْعَلٌ	اسْتَفْعَالًا	يَسْتَفْعَلُ	اسْتَفْعَلْ	اسْتَفْعَلْ

Māḍī

Add the prefix *إِسْتَفْعَلْ* in the beginning; give the *ف* a *sukūn*, and all the remaining letters *fathah*. This is the *māḍī* form of *istifāl*.

إِسْتَفْعَلْ ⇐ إِسْتَعْفَرَ ، اسْتُكْتَبَ ، اسْتَقْبَلَ ، اسْتَسَلَّمَ ، اسْتَعْمَلَ

For the *māḍī majhūl* there is a change of *ḥarakah*: the *ا* now gets a *ḍammah*; the *ت* gets a *ḍammah* as well; and the *ع* gets a *kasrah*.

أُسْتَفْعَلْ ⇐ أُسْتَعْفَرَ ، أُسْتُكْتَبَ ، أُسْتَقْبَلَ ، أُسْتَسَلَّمَ ، أُسْتَعْمَلَ

Muḍāri‘

For the *muḍāri‘* the *ا* of the prefix is replaced by a *ي* with a *fathah*. The *س* remains with its *sukūn*; the *ت* has a *fathah*; the *ف* retains its *sukūn*; the *ع* gets a *kasrah*; and the *ل* gets a *ḍammah*.

يَسْتَفْعَلُ ⇐ يَسْتَعْفِرُ ، يَسْتُكْتُبُ ، يَسْتَقْبِلُ ، يَسْتَسَلِّمُ ، يَسْتَعْمَلُ

Two changes from the *ma‘rūf* form produce the *majhūl*: the *ي* gets a *ḍammah*, and the *ع* gets a *fathah*.

يُسْتَفْعَلُ ⇐ يُسْتَعْفِرُ ، يُسْتُكْتُبُ ، يُسْتَقْبِلُ ، يُسْتَسَلِّمُ ، يُسْتَعْمَلُ

Amr and nahy

The forms for *amr* and *nahy* both derive from the *muḍāri‘*. For the *amr* the *ي* is replaced by an *ا* (which is anon-permanent *hamzat al-waṣl*) with a *kasrah*, and for the *nahy* the prefix *لَا تَسْتَفْعَلُ* takes its place.

إِسْتَفْعَلْ ⇐ إِسْتَعْفَرَ ، اسْتُكْتَبَ ، اسْتَقْبَلَ ، اسْتَسَلَّمَ ، اسْتَعْمَلَ

لَا تَسْتَفْعَلُ ⇐ لَا تَسْتَعْفِرُ ، لَا تَسْتُكْتُبُ ، لَا تَسْتَقْبِلُ ، لَا تَسْتَسَلِّمُ ، لَا تَسْتَعْمَلُ

Maşdar

The *maşdar* here takes the form اِسْتِفْعَال .

اِسْتِفْعَالُ ← اِسْتِعْفَاؤُ ، اِسْتِكْتَابُ ، اِسْتِقْبَالُ ، اِسْتِسْلَامُ ، اِسْتِعْمَالُ

LESSON 25

Infī'āl

The formation of the *bāb* *إِنْفِعَال* involves the addition of a two-letter prefix at the beginning of the root letters of the *māḍī* form. They are a non-permanent *l* with a *kasrah*, followed by a silent *n*.

لَ	عَ	فَ	نْ	ا
----	----	----	----	---

Meaning

We have come across the idea of *muṭāwa'ah* several times before. The subordinacy of which the concept speaks features nowhere as strongly as it does in this *bāb* of *infī'āl*. To indicate subordinacy is the main purpose of this *bāb*. Thus, if *قَطَعَ* means *to cut*, then *إِنْقَطَعَ* means *to be cut*. Similarly, if *فَتَحَ* means *to open*, then *إِنْفَتَحَ* means *to be opened*.

قَطَعَ الْحَبْلَ ، فَأَنْقَطَعَ
فَتَحَ الْبَابَ ، فَأَنْفَتَحَ

Form

This *bāb* uses the prefix of an *l* and a *n*. The *l* of *infī'āl* is a case of *hamzat al-waṣl*; in other words, it will fall away—in pronunciation, though not in writing—when joined. It will also not be written as an *l* (*alif-with-a-hamzah*) but simply as an *l*.

Ṣarf ṣaghīr

Memorize this table well, but note that there is one prominent departure in this *bāb* from the previous *abwāb*. Unlike the previous *abwāb*, this *bāb* does not accommodate the passive voice. It does not have a *majhūl* form, neither for the *māḍī* nor for the *muḍāri'*. And following on from there, it does not have an *ism al-maf'ūl* either.

There is a good reason behind this. The purpose of the *majhūl* form is to show subordination to the verb in its *ma'rūf* form. For example, subordination (or as we call it, *muṭāwa'ah*) to the verb *كَسَرَ* (*to break*) comes in the form of its *majhūl*, i.e. *كُسِرَ* (*to be broken*). Now what if a verb in its *ma'rūf* form is already indicating that *muṭāwa'ah*? Clearly, what is already subordinated cannot be further subordinated. *اِنكسَرَ* on the *bāb* of *infi'āl*, is identical in meaning to *كُسِرَ*: it also means *to be broken*. Since it is already subordinate, there remains no reason for accommodating a *majhūl* form for *اِنكسَرَ* .

وَالنَّهْيُ عَنْهُ	الْأَمْرُ مِنْهُ					فَهُوَ			
لَا تَنْفَعِلُ	اِنْفَعِلْ					مُنْفَعِلٌ	اِنْفَعَالًا	يَنْفَعِلُ	اِنْفَعَلْ

Māḍī

The *māḍī* is formed by adding the prefix اِذْ, giving *sukūn* to the ف, and keeping everything else with a *fathah*.

اِنْفَعَلْ ⇐ اِنكسَرَ ، اِنْفَتَحَ ، اِنْدَفَعَ ، اِنْقَطَعَ ، اِنْفَصَلَ

Muḍāri'

For the *muḍāri'* the ا is replaced by a ي with a *fathah*; the ن stays; the ع gets a *kasrah*; and the ل gets a *ḍammah*.

يَنْفَعِلُ ⇐ يَنْكسِرُ ، يَنْفَتِحُ ، يَنْدَفِعُ ، يَنْقَطِعُ ، يَنْفَصِلُ

Amr and nahy

The *amr* retains an ا with a *kasrah* similar to that of the *māḍī*, but its ع has a *kasrah* like that of the *muḍāri'*. Its ل carries a *sukūn*.

اِنْفَعِلْ ⇐ اِنكسِرْ ، اِنْفَتِحْ ، اِنْدَفِعْ ، اِنْقَطِعْ ، اِنْفَصِلْ

The *nahy* uses the prefix لَا ت instead of the ا of the *māḍī* or the ي of the *muḍāri'*. For the rest it is the same as the *amr*.

لَا تَنْفَعِلُ ⇐ لَا تَنْكسِرُ ، لَا تَنْفَتِحْ ، لَا تَنْدَفِعْ ، لَا تَنْقَطِعْ ، لَا تَنْفَصِلُ

Ism al-fā'il

The *ism al-fā'il* uses the prefix of a *ṣ* with a *ḍammah*. The rest of it is similar to the *muḍāri'* except for the fact that the *ḥarakah* of the *l* is governed by the rules of *naḥw*.

مُنْفَعِلٌ ← مُنْكَسِرٌ ، مُنْفَتِحٌ ، مُنْدَفِعٌ ، مُنْقَطِعٌ ، مُنْفَصِلٌ

Maṣdar

The *maṣdar*, of course, follows the form of the name of this *bāb*: اِنْفِعَالٌ .

اِنْفِعَالٌ ← اِنْكَسَارٌ ، اِنْفِتَاحٌ ، اِنْدِفَاعٌ ، اِنْقِطَاعٌ ، اِنْفِصَالٌ

