**بَابُ إِفْعَالٌ**

**In this lesson we learn the following:**

(1) *Bāb afʻala* (بَابُ أَفْعَلَ):

This is another *bāb* from the *abwāb* of *mazīd*.

الفِعْلُ الثُّلَاثِي المَزِيد بِحَرف مزيد بالهمزةِ أَفْعَلَ

In this a *hamzah* is prefixed to the first radical which loses its vowel, e.g.: means sukoon

نَزَلَ (nazala) 'he came down' : أَنْزَلَ (anzala) 'he brought down'

أَ = هَمْزَةُ القَطع بِالفَتْحة

خَرَجَ (kharaja) 'he went out' : أَخْرَجَ (akhraja) 'he brought out'

**The *muḍāriʻ*:**

فَعَّلَ - يُفَعِّلُ ~~يُفْعِلُ~~ يَفْعِلُ   أَفْعَلَ - ~~يَأْفعَل~~ أَنْزَلَ - يُأنْزِلُ = يُنْزِلُ

The *muḍāriʻ* should have been يُأنْزِلُ (yu'anzil-u), but the *hamzah* along with its vowel is omitted.

So it becomes يُنْزِلُ (yunzil-u)[1].

Note that the حَرْفُ المُضَارَعَةِ has *ḍammah* because the verb originally had four letters. So يَنْزِلُ (yanzil-u) is the *muḍāriʻ* for نَزَلَ and يُنْزِلُ (yunzil-u) is that of أَنْزَلَ.

يُنْزِلُ ⟶ يُنْزِلُ

يَنْزِلُ F.1     F.4

**The *amr*:**

Note that the *amr* is formed from the original form of the *muḍāriʻ*, and not from the existing form.

So after omitting the حَرْفُ المُضَارَعَةِ and the case-ending from تُأَنْزِلُ (tu'anzil-u) we get أنْزِلْ (anzil). This hamza come back when you فعل أمر

أَنْزَلَ - يُنْزِلُ - أَنْزِلْ

**The *maṣdar*:**

The *maṣdar* of this *bāb* is on the pattern of إِفْعَال (ifʻāl-un), e.g.:

إِنْزَالٌ from أَنْزَلَ (inzāl-un) 'sending down'

إِخْرَاجٌ from أَخْرَجَ (ikhrāj-un) 'bringing out'

إِسْلَامٌ from أَسْلَمَ (islām-un) 'becoming a Muslim'.

## 📚 The *ism al-fā'il*:

As we have seen in *bāb fa''ala*, the حَرْفُ المُضارَعَة is replaced with mu-, e.g.:

لِيُفْعِلُ يُسْلِمُ أَسْلَمَ (yu-slim-u) 'he becomes a Muslim' : مُفْعِلٌ مُسْلِمٌ (mu-slim-un) 'a Muslim'

أَمْكَنَ يُمْكِنُ (yumkin-u) 'it is possible' : مُمْكِنٌ (mumkin-un) 'possible'

## 📚 The *ism al-maf'ūl*:

It is just like the *ism al-fā'il* except that the second radical has *fathah*, e.g.:

أَرْسَلَ يُرْسِلُ (yursil-u) 'he sends' : مُرْسِلٌ (mursil-un) 'one who sends'

مُفْعَلٌ ف - عَ - ل (mursal-un) 'one who has been sent' : مُرْسَلٌ

أَغْلَقَ يُغْلِقُ (yughliq-u) 'he closes' : مُغْلِقٌ (mughliq-un) 'one who closes'

مُغْلَقٌ (mughlaq-un) 'closed'

## 📚 The noun of place and time (اِسْما المَكانِ والزَّمانِ):

It is the same as the *ism al-maf'ūl*, e.g.:

أَتْحَفَ:يُتْحِفُ (athafa:yuthif-u) 'to present s.o. with a curio'

مُتْحَفٌ (muthaf-un) 'museum' راسمُ مكان

Here are some non-salim verbs transferred to this *bāb*:

| | | الماضي | المُضَارع | المَصْدَر | اِسْمُ الفَاعِلِ | اِسْمُ المَفْعُول |
|---|---|---|---|---|---|---|
| ✏️ | he made (him) stand | أَقْوَمَ أَقَامَ قَوَّمَ | يُقِيمُ | إِقَامَةٌ | مُقِيمٌ | مُقَامٌ |
| ✏️ | he believed *Hamza comes twice* | for آمَنَ أَأْمَنَ | يُؤْمِنُ | for إِيْمَانٌ إِئْمَانٌ | مُؤْمِنٌ | مُؤْمَنٌ |
| ✏️ | he made (it) obligatory | أَوْجَبَ | يُوجِبُ | for إِيجَابٌ إِوْجَابٌ | مُوجِبٌ | مُوجَبٌ |
| ✏️ | he completed | أَتَمَّ | يُتِمُّ | إِتْمَامٌ | مُتِمٌّ | مُتَمٌّ |
| ✏️ | he put down | أَلْقَى لَقِيَ | يُلْقِي | for إِلْقَاءٌ إِلْقَايٌ | مُلْقٍ (المُلْقِي) | مُلْقَى (المُلْقَى) |

Annotations (he made stand row): أَقْوَمَ أَقَامَ

Annotations (he completed row): مضعف = تَمَّ ← ت+م+م ٣.١ / ٣.٤ أَتَمَّ / يُتْمِمُ ← أَتْمَمَ ← أَتَمَّ

أَعْطَى

(2) The verb أَعْطَى 'he gave' is from *bāb afʿala*. The *muḍāriʿ* is يُعْطِي, the *maṣdar* is إِعْطَاءٌ, the *amr*

is أَعْطِ, *ism al-fāʿil* is مُعْطٍ and the *ism al-mafʿūl* is مُعْطًى.

It takes two objects, e.g.:

أَعْطَيتُ بِلَالاً سَاعَةً    'I gave Bilāl a watch.'

In the Qur'an:

إِنَّآ أَعْطَينَاكَ ٱلْكَوْثَرَ    'We have indeed given you abundance.'

فعل فاعل م به م به

The objects may be pronouns, e.g.:

مَن أَعْطَاكَهُ ؟    'Who gave it to you?'

م به كـ م به

أَعْطَانِيهِ المُدَرِّسُ    'The teacher gave it to me.'

فاعل

This change will occur in third person singular

أَعْطَى ⟵ أَعْطَا ⟵ أَعْطَا

أَعْطَا + ن + ي + هُ
ن الوقيان  م به   م به

(3) وَلَوْ means 'even if', e.g.:

اِشْتَرِ هذا المُعْجَمَ وَلَوْ كَانَ غَالِياً.    'Buy this dictionary even if it is expensive.'
                حال

الرَّجِم

اگر نہ

أُحْضُرِ الاِمْتِحانَ وَلَوْ كُنْتَ مَريضاً.    'Attend the examination even if you are sick.'
                حال

لَنْ أَسْكُنَ هذا البيتَ وَلَوْ أَعْطَيتَنِيه مَجَّاناً.    'I will not live in this house even if you give it
        حال                                              to me free.'

Note that the verb after وَلَوْ is *māḍī*.

ل ابتداءٍ

(4) <span dir="rtl">لامُ الابتداءِ</span> is a *lām* with a *fatḥah* prefixed to the *mubtada* for the sake of emphasis, e.g.:

<div dir="rtl">

لَذِكْرُ اللَّهِ أَكْبَرُ

وَلَذِكْرُ اللَّهِ أَكْبَرُ    لَامُ ابتداءٍ

خبر   مضاف م اليه

</div>

'And indeed the remembrance of Allāh is the greatest.' (Qur'ān, 29:45).

<div dir="rtl">

وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ    لَامُ ابتداءٍ

مبتدأ نعت خبر حال فعل ماض (هي) به

للتأنيثِ

</div>

'And indeed a believing slave girl is better than a mushrikah even though she might be pleasing to you.' (Qur'ān, 2:221).

This *lām* is not to be confused with the preposition <span dir="rtl">لِ</span> which has a *kasrah*, but takes a *fatḥah* when prefixed to a pronoun, e.g.: <span dir="rtl">لَهُ، لَكَ، لَهَا، لَكُمْ</span>. The <span dir="rtl">لامُ الابتداءِ</span> does not change the ending of the *mubtada'*.

<div dir="rtl">

رَانَّ ذِكْرَ اللَّهِ لَأَكْبَرُ    زَخْلَقَ - يُزَخْلِقُ    طمله مل

</div>

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(5) The verb <span dir="rtl">أَصْبَحَ</span> is a sister of <span dir="rtl">كَانَ</span>. It means 'to become in the morning', e.g.:

to enter in the morning

<div dir="rtl">

أَصْبَحَ حَامِدٌ مَرِيضاً.

خبر اسم فعل ناقص

</div>

'Ḥāmid fell ill in the morning.'

Here <span dir="rtl">حَامِدٌ</span> is the *ism* of <span dir="rtl">أَصْبَحَ</span> and <span dir="rtl">مَرِيضاً</span> is its *khabar*. And in:

<div dir="rtl">

أَصْبَحْتُ نَشِيطاً.

خبر فعل ناقص اسم

</div>

'I became active in the morning.'

Here the pronoun <span dir="rtl">تُ</span> is the *ism*.

It is also used in the sense of just 'he became' without reference to the timing, e.g.:

<div dir="rtl">

فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَاناً

حرف عطف   ظرف م اليه م اليه

خبر أصبح جارومجرور حرف عطف مضاف + ظرف فعل ماض

فعل ماض اسم أصبح مضاف فاعل مستتر هُوَ

</div>

'He united your hearts, and you became brothers by His grace.' (Qur'ān. 3:103).

(6) أَوْشَكَ is a sister of كَانَ. Its *muḍāri'* is يُوشِكُ. It means 'he is about to …', e.g.:

مَا ئن   مَا ئن   كَادَ   مُضَارِع

يُوشِكُ الطُّلَّابُ أَنْ يَرْجِعُوا إلى بِلادِهِم في الإجازَةِ.

اسم   خبر

'The students are about to return to their countries in the holidays.'

Here الطُّلَّابُ is its *ism* and (أَنْ يَرْجِعُوا) *maṣdar mu'awwal*,[2] is the *khabar*.

Its *khabar* is always a *maṣdar mu'awwal*, i.e., أَنْ + the *muḍāri'*.

Here is another example:

أَوْشِكُ أَنْ أَتَزَوَّجَ.   'I am about to get married.'

خبر   F.5

Here its *ism* is the *ḍamīr mustatir* (hidden pronoun) أَنا in the verb أَوْشِكُ.

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# Indefinite adjective and vague *ma*

(7) لأَمْرٍ مَا means 'for some reason'. Here the word مَا is an adjective meaning 'some' or 'certain'. يُرِيدُها لأَمْرٍ مَا. Here are some more examples:

أَعْطِنِي كتابًا مَا.   'Give me some book.'

أَبْهَمَ ـ يُبْهِمُ = not clear

رَأَيْتُهُ في مَكانٍ مَا.   'I have seen him somewhere.'

سَتَفْهَمُ هذا يَوماً مَا.   'You will understand this some day.'

This مَا is called مَا النَّكِرَةُ التَّامَّةُ الْمُبْهَمَةُ 'the completely indefinite and vague *mā*'.

indefinate adjective

any of this, any type

whatever

إنَّ اللهَ لا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا سورة البقرة-٢٦

📖(8) The *alif* of اِبْنُ is omitted in writing also if it is between the names of the son and the father, e.g.:

مُحَمَّدُ بْنُ وِلْيَمَ     'Muhammad son of William.'

This omission is subject to the following two conditions:

✏️ a) the father's name should not be preceded by any title. If it is preceded by a title, the *alif* should be retained, e.g.:

الحَسَنُ بْنُ عليٍّ.     'Ḥasan son of 'Alī.', but

الحَسَنُ ابْنُ الإمامِ عليٍّ.     'Ḥasan son of Imām 'Alī.'

✏️ b) all the three words should be in the same line, e.g.:

خالدُ بْنُ الوَلِيدِ. If they are in different lines, the *alif* is not to be omitted, e.g.: خالدُ

اَبْنُ الوَلِيدِ.

📚Note that the word preceding اِبْنُ loses its *tanwīn*, e.g.:

بِلالُ بنُ حامدٍ (Bilāl-u bn-u Ḥāmid-in), not

بِلالٌ بنُ حامدٍ (Bilāl-un bn-u Ḥāmid-in).