باب إفعال



In this lesson we learn the following:

(1) Bāb af ala (إِنِّ أَفْعَا):

الفعل الثُلاَثي المَزيد بحرف مزيد بالهمزة أَفْعَلَ This is another *bāb* from the *abwāb* of *mazīd*. In this a hamzah is prefixed to the first radical which loses its vowel, e.g.: means sukoon

نوَل (nazala) 'he came down 🔃 : انوَل (anzala) 'he brought down' أُ= مُحْرَةُ القطع بِالْفَتَدُةُ

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

أُصَّلُ - يُفعُلُ - أُنْزِلُ - يَهُمْزُلُ = يُنْزِلُ الْمُعَلِّ يُفْعِلُ لَفْعِلُ الْمُعْلِلُ لَفْعِلُ

The *muḍāri* ' should have been يُأْنُولُ (yuʾanzil-u), but the *hamzah* along with its vowel is omitted. So it becomes يُنْزِلُ (yunzil-u)(1).

يَنْزِلُ has *dammah* because the verb originally had four letters. So يَنْزِلُ (yunzil-u) is the muḍāri for نَوْلُ عَلَيْ (yunzil-u) is that of النُوْلُ اللهِ أَنْوَلُ اللهِ (yanzil-u) is the muḍāri for يُنْوِلُ اللهِ المُلْمُ اللهِ اللهِ اللهِ المُلْمُ اللهِ اللهِ اللهِ المَا اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ الله

The amr:

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

أَنْزِلْ and the case-ending from حَرْفُ المُضارَعَةِ (tu'anzil-u) we get

أَنْول - إِنْول - أَيْولُ

(anzil). (This hamza come back when you فعل أمر

The *maşdar*:

The maṣdar of this bāb is on the pattern of افعال (if āl-un), e.g.:

from اَنْزَلَ (inzāl-un) 'sending down'

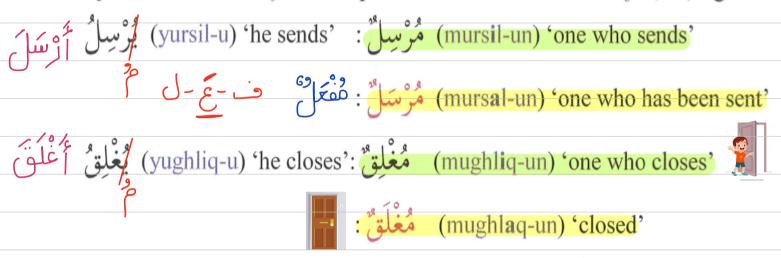
(ikhrāj-un) 'bringing out' أُخْرَجَ from إِخْرَاجٌ

🎓 مُعْلَمُ from أَسْلَمُ (islām-un) 'becoming a Muslim'.

As we have seen in bāb fa 'ala, the خَرْفُ الْمُضَارَعَة is replaced with mu-, e.g.: مُفْعِلُ نَعْمَلُ (yu-slim-u) 'he becomes a Muslim' : شُعْلِ مُنْ الْمُصَارِعُة (mu-slim-un) 'a Muslim' مُمْكِنُ أَهْالَ (yumkin-u) 'it is possible'

The ism al-maf'ūl:

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



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

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

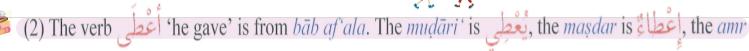
(atḥafa:yutḥif-u) 'to present s.o. with a curio' أَتْحَفَ: يُتْحِفُ

غير سالم افعال

Here are some non-salim verbs transferred to this $b\bar{a}b$:

110	Tele are some non-samin veros transferred to tims odo.							
		الماضِي	المُضارع	المَصْدَر	اِسْمُ الفَاعِل	اِسمُ المَفْعُول		
	he made (him) stand	اُفَامَ فَوَامَ الْفَامَ فَوَامَ الْفَامَ الْفَوَامَ الْفَامِ الْفَامِ الْفَامِ الْفَامِ الْفَامِ الْفَامِ الْ	يقِيم	إقامَةً	مُقِيمٌ	مُقَامُ		
	he believed Hamza comes t	for آمَنَ wice آمَن	يُؤمِنُ	for إِيْمَانُ إِنْمَانُ	مُؤْمِنُ	مُؤْمَنٌ		
	he made (it) obligatory	أُوْجَبَ	يُوجِبُ	for إيْجابُ إوْجابُ	مُوجِبُ	مُوجَبُ		
<i>></i>	completed	مفتعف= تتم کے الم	الم المراج المراج المراج	إِتْمَامُ	مُتِمُ	مُتَمْ		
	he put down	ئۇر كىقى القى	يُلقِي	for إِلْقَاءٌ إِلْقَايٌ	مُلقِ (المُلقِي)	مُلْقِّي (المُلْقَى)		





is عُطى, ism al-fā 'il is مُعْطى and the ism al-maf 'ūl is

It takes two objects, e.g.:



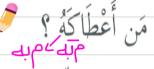
'I gave Bilāl a watch.'



In the Qur'an:

'We have indeed given you abundance.' ﴿ إِنَّا أَعُطَيْنَاكَ ٱلْكُوْثَرَ ﴿ ﴿ ﴿ اللَّهُ الْكُوْثَرَ الْهُ ﴿ الْمُعْلَى الْكُوْثُرَ الْهُ ﴿ اللَّهُ اللَّلَّا اللَّا اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ ا

The objects may be pronouns, e.g.:



'Who gave it to you?'

This change will occur in third person singular



أعطانيهِ المدرِّسُ

'The teacher gave it to me.'



0 + CS + () + (bef ن الوقيال عبد عبد

means 'even if', e.g.:



الرحيم المُعْجَمَ وَلَوْ كَانَ غَالِياً. Buy this dictionary even if it is expensive.'





'Attend the examination even if you are sick.' أُحْضُر الإَمْتِحانَ وَلَوْ كُنْتَ مريضاً.



I will not live in this house even if you give it كُنْ أَسْكُنَ هذا البيتَ ولَوْ أَعْطَيْتَنِيهِ مَجَّاناً.

to me free.'



Note that the verb after is māḍī.





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

اك المُحْرُرُّسُ يُخْرُنَّ	//
he is about to', o	2 0
s courte,	J.g.

مفارع کاک a sister of گاک . Its *muḍāri* ' is أُوْشَكَ (6)

يُوشِكُ الطلابُ أَنْ يَرْجِعُوا إلى بِلادِهِم في الإجازةِ.

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

is its ism and maṣdar mu'awwal,(2) (أَنْ يَرجعوا) is its ism and maṣdar mu'awwal,(2) (أَنْ يَرجعوا

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

Here is another example:

'I am about to get married.' أُوشِكُ أَنْ أَتَرَقَّ جَ ، ﴿ اللَّهُ اللَّهُ اللَّهُ أَنْ أَتَرَقَّ جَ ، ﴿ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّه

. أُو شِكُ in the verb أَنا (hidden pronoun) أَنا



Indefinite adjective and vague ma

means 'for كُمْرِ مَا . Here the word أَمْرِ مَا . is an adjective meaning 'some' or 'certain مَا Here the word أَمْرِ مَا (7)

some reason'. Here are some more examples:

'Give me some book.' أعْطِنِي كتاباً ما .

not clear = com - poli

'I have seen him somewhere.' رَأَيتُهُ في مَكَانٍ ما.

سَتَفْهَمُ هذا يُوماً (ما.) 🥱

'You will understand this some day.'



"the completely indefinite and vague mā' ما النَّكِرَةُ التَّامَّةُ المُبْهَمَةُ is called مَا sthis مَا

indefinate adjective any of this, any type whatever

إِنَّ اللهُّ لَا يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا سورة البقرة-٢٦ إِنَّ اللهُ الطون عم اليه عُدَوْنُ التَّامُ التَّامُ الْمُنْهُمُ عُنْهُ





is omitted in writing also if it is between the names of the son and the father, e.g.:

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.:

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

** loses its tanwin, e.g.: ابْنُ Note that the word preceding

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