

In this lesson we learn the following:

فَعْلٌ



أَفْعَلٌ

to extend, to go beyond

تَعَدَّى-يَتَعَدَّى

(1) Verbs are either transitive or intransitive. A transitive verb (الفِعْلُ الْمُتَعَدِّي) needs a subject which does the action, and an object which is affected by the action, e.g.: **اسم فاعل**



قتلَ الجُنْدِيُّ الجاسوسَ. 'The soldier killed the spy.'

Here the soldier did the killing, so the word الجُنْدِيُّ is the *fā'il* (the subject), and the one affected by the killing is the spy. So the word الجاسوسَ is the *maf'ul bihi* (the object). Here is another example:

بَنَى إبراهيمُ عليه السَّلَامُ الكَعْبَةَ. 'Ibrāhīm (peace be on him) built the Ka'bah.'



An intransitive verb (الفِعْلُ اللَّازِمُ) needs only a subject which does the action. Its action is confined to the subject, and does not affect others, e.g.:

فَرِحَ المدرِّسُ. 'The teacher was happy.'



خَرَجَ الطُّلَّابُ. 'The students went out.'



The subject of certain verbs affect others but not directly. They do this with the help of prepositions, e.g.:

'I looked at him.', 'We believe in God.'. This happens in Arabic also, e.g.:

غَضِبَ المدرِّسُ عَلَى الطَّالِبِ الكَسْلَانِ. 'The teacher got angry with the lazy student.'



ذَهَبْتُ بِالمريضِ إِلَى المَسْتَشْفَى. 'I took the patient to hospital.'



نَظَرْنَا إِلَى الجَبَلِ. 'We looked at the mountain.'



فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي. 'Whoever dislikes my way is not of me.'

أُرِيدُ أَنْ أَطَّلِعَ عَلَى مَنهَجِ مَدْرَسَتِكَ. 'I want to look into the syllabus of your school.'



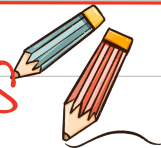
لَا أُرَغَبُ فِي السَّفَرِ هَذَا الأَسْبُوعِ. 'I don't like to travel this week.'<sup>(1)</sup>

The object of such a verb is called **المَفْعُولُ غَيْرُ الصَّرِيحِ** (inexplicit object). It is *majrūr* because **indirect object** of the preposition, but it is in the place of *nash* (فِي مَحَلِّ نَصْبٍ).

These prepositions when comes to the indirect object change the meaning of the verb.

<sup>1</sup> Note that رَغِبَ عَنِ الشَّيْءِ means to dislike it and رَغِبَ فِي الشَّيْءِ means to like a thing.

TRANSITIVE OR INTRANSITIVE VERBS





(2) How to make an intransitive verb transitive?

We say in English 'Rise and raise your hand'. Rise is intransitive, and by changing the pattern of the verb we get raise which is transitive. But this kind of change is very rare in English. In Arabic it is very common.

An intransitive verb can be made transitive by changing it to:

a) *bāb fa'ala* (فَعَّلَ), e.g.: F.2



نَزَلَ (nazala) 'he got down' : نَزَّلَ (nazzala) 'he brought down'



نَزَلْتُ مِنَ السَّيَّارَةِ، ثُمَّ نَزَّلْتُ الطِّفْلَ.



'I got down from the car, then I took down the child.'

This process of changing an intransitive verb into a transitive verb by doubling the second radical

is called التَّضْعِيفُ (doubling).

مصدر تَفْعِيلٍ

ع كلمة

ضَعَفَ - يُضَعِّفُ - لَضَعْفٌ - ضَعْفٌ - وَضَعَفَ - وَضَعْفٌ - وَضَعَفَ - وَضَعْفٌ

b) *bāb af'ala* (أَفْعَلَ), e.g.: F.4

أَجْلَسَ (ajlasa) 'he seated' : جَلَسَ (jalasa) 'he sat'



جَلَسْتُ فِي الصَّفِّ الْأَوَّلِ، وَأَجْلَسْتُ الطِّفْلَ بِجَانِبِي.

'I sat in the first row and I seated the child by my side.'

The hamzah which is prefixed to the verb in *bāb af'ala* is called هَمْزَةُ التَّعْدِيَةِ (the transitive hamzah).

Certain verbs can be changed to both of these *abwāb*, e.g.: نَزَلَ : نَزَّلَ and أَنْزَلَ.

Most verb can be changed to either of these. One must learn this from books and dictionaries.

If a transitive verb is transferred to any of these two *abwāb* it becomes doubly transitive and takes two objects, e.g.:

Transitive

دَرَسْتُ اللُّغَةَ الْعَرَبِيَّةَ.  
فعل فاعل مبه مبه نعت

'I studied Arabic.'



Here the verb دَرَسَ has one object اللُّغَةَ.

Double transitive

دَرَسْتُكَ اللُّغَةَ الْعَرَبِيَّةَ.  
فعل فاعل مبه مبه نعت

'I taught you Arabic.'



Here it has two objects: اللُّغَةَ and كَ.

Transitive

فَهَّمَ بِلَالٌ الدَّرْسَ.  
مبه

'Bilāl understood the lesson.'



Double transitive

أَفَهَّمَ بِلَالٌ إِبْرَاهِيمَ الدَّرْسَ.  
فعل فاعل مبه مبه

'Bilāl explained the lesson to Ibrāhīm.'

(Literally ' Bilāl made Ibrāhīm understand the lesson.')





(3) أَرَى (arā) 'he showed' is bāb af'ala from رَأَى 'he saw'. It was originally أَرَأَى (ar'ā), but the second hamzah has been omitted. The *muḍāri'* is يُرِي (yurī) and the *amr* is أَرِ (ari).

This is how the *amr* is *isnāded* to the other pronouns of the second person:



أَنْتُمْ أَرُونِي هَذَا الْكِتَابَ يَا إِخْوَانُ.  
أَنْتِ أَرِينِي هَذَا الْكِتَابَ يَا أَخَوَاتُ.

أَرِنِي هَذَا الْكِتَابَ يَا عَلِيُّ.  
أَرِينِي هَذَا الْكِتَابَ يَا مَرِيْمُ.

مُخَاطَبٌ

أَنْتُ  
أَنْتِ



### 4.2 قَتَلَ

(4) We have just seen that when a verb is transferred to bāb fa'ala it becomes transitive, e.g.: نَزَلَ

from نَزَلَ. If the verb is already transitive with one object it becomes doubly transitive with two objects, e.g.: دَرَسَ from دَرَسَ.

كثير more

This *bāb* also signifies an extensive or intensive action. In Arabic the first is called التَّكْثِيرُ and the second المُبَالَغَةُ.

a) an extensive action is one done on a large scale, or done repeatedly, e.g.: The same action performs many objects



قَتَلَ الْمُجْرِمُ رَجُلًا.

'The criminal killed a man.' but

قَتَلَ الْمُجْرِمُ أَهْلَ الْقَرْيَةِ.

'The criminal massacred the people of the village.'

جُلْتُ فِي هَذَا الْبَلَدِ.

'I went round this country' but

جَوَّلتُ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا.

'I travelled extensively all over the world.'



فَتَحْتُ الْبَابَ.

'I opened the door.' but



فَتَحْتُ أَبْوَابَ الْفُصُولِ.

'I opened the doors of the classrooms.'



عَدَّ الرَّجُلُ مَالَهُ.

'The man counted his money.' but



عَدَّدَ الرَّجُلُ مَالَهُ.

'The man repeatedly counted his money.'

b) An intensive action is one done thoroughly and with great force, e.g.: Only once but with great force

كَسَرْتُ الْكُوبَ.

'I broke the glass.' but



كَسَرْتُ الْكُوبَ.

'I smashed the glass.'



قَطَعْتُ الْحَبْلَ.

'I cut the rope.'

قَطَعْتُ الْحَبْلَ.

'I cut the rope to pieces.'

Note that the extensive action affects a number of objects, or one object a number of times, whereas an intensive action affects only one object only once but with great force.



# التحذير

F.2 حَذْرٌ - حَذْرٌ  
وَحَذْرٌ  
تَحْذِيرٌ

(5) **إِيَّاكَ** وَالْكِلاَبِ means 'Beware of dogs!'. This is called **التَّحْذِيرُ** (warning).

Note that the noun after the *wāw* is *mansūb* to warn someone using the expression

**إِيَّاكَ** is for masculine singular. For masculine plural it is **إِيَّاكُمْ**, feminine singular **إِيَّاكِ** and for

feminine plural **إِيَّاكنَّ**. It may consist of the particle **إِيَّا** to which the second person pronoun is suffixed to it.

Here is a *hadīth*:

**إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.**

'Beware of jealousy, for jealousy eats up good deeds just as fire eats up firewood.'

أُسْلُوبُ تَحْذِيرٍ، إِيَّاكُمْ ضَمِيرٌ مَبْنِي  
عَلَى سَكُونِ مَفْعُولٍ بِهِ لِفِعْلِ مَحْذُوفٍ  
تَقْدِيرُهُ: أَحْذَرُ

(6) **إِنَّمَا** أَنَا مَدْرَسٌ means 'I am only a teacher', i.e., I am a teacher, and nothing else.

**إِنَّمَا** is **إِنَّ** + **مَا**. This **مَا** is called **مَا الْكَافَّةُ** i.e., the preventive *mā*, because it prevents **إِنَّ** from rendering the following noun *mansūb*.

We say **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** 'Actions are judged only by the intentions.' Here **الْأَعْمَالُ** is *marfū'* and not *mansūb*.

Unlike **إِنَّ** the word **إِنَّمَا** is used in a verbal sentence as well, e.g.:

**إِنَّمَا يَكْذِبُ** 'He is only telling a lie.'

In the Qur'ān (9:18):

**إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنَ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ**

'Only those tend the mosques of Allāh who believe in Allāh and the Last Day.'

(7) **وَاللَّهِ** 'By Allāh' is an oath<sup>(2)</sup>. In Arabic it is called **الْقَسَمُ**, and the statement that follows the *qasam*

is called **جَوَابُ الْقَسَمِ** (*jawāb al-qasam*).

If the *jawāb al-qasam* commences with a *māḍī* and is affirmative, it should take the emphatic **لَقَدْ**,

e.g.:

**وَاللَّهِ لَقَدْ فَرِحْتُ كَثِيرًا.** 'By Allāh, I was greatly delighted.'



If however, the verb is *māḍī* but negative, it does not take the emphatic particle, e.g.:

**وَاللَّهِ مَا رَأَيْتُهُ.**



'By Allāh, I did not see him.'<sup>(3)</sup>

كَانَ وَأَخَوَاتُهَا



(8) The verb **أَمْسَى** is a sister of **كَانَ**. It means 'he became in the evening', e.g.:

أَمْسَى الْجَوُّ لَطِيفًا. 'The weather became fine in the evening.'



Here **الْجَوُّ** is *ism* and **لَطِيفًا** is its *khobar*. See **أَصْبَحَ** in Lesson 17.

(9) **إِنَّ بِي صُدَاعًا شَدِيدًا** 'I am suffering from severe headache.'



مَاذَا بِكَ يَا زَيْنَبُ؟ 'What are you suffering from, Zainab?'

Note that many words denoting disease are on the pattern of **فَعَالٌ** (fu'ālun), e.g.:



صُدَاعٌ 'headache'

زُكَامٌ 'cold'



دُورًا 'vertigo'

سُعَالٌ 'cough'.



(10) One of the patterns of the *maṣdar* is **فَعَالٌ** (fa'ālun), e.g.:



ذَهَبَ 'going' from ذَهَبَ

نَجَحَ 'success' from نَجَحَ



(11) The plural of **طَرِيقٌ** is **طُرُقٌ**; and the plural of **طُرُقٌ** is **طُرُقَاتٌ**.

This is called **جَمْعُ الْجَمْعِ** (the plural of the plural). Some nouns have **جَمْعُ الْجَمْعِ**, e.g.:

أَمَاكِينُ → أَمَكِينَةٌ 'place' مَكَانٌ



أَسَاوِرُ → أَسْوَرَةٌ 'bracelet' سِوَارٌ

أَيَادٍ → أَيَدٍ 'hand' يَدٌ



The **جَمْعُ الْجَمْعِ** mostly has the meaning of the plural. But in some cases it has a different meaning,

e.g.:

أَيَادٍ means 'favours' أَيَدٍ means 'hands'

يُبُوتَاتٌ means 'respectable families' يَبُوتٌ means 'houses'





F-1

(12) أَدْرَى 'he made (him) know', i.e. 'he informed (him)'.  
دَرَى 'he knew'.

‘And what informed you that he is telling a lie?’

‘How did you come to know that he is telling a lie?’

In the Qur’ān:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ، وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴾

‘We have indeed revealed it on the Night of Decree. And what will inform you what the Night of Decree is. The night of Decree is better than a thousand months.’

This expression has been used in the Qur’an about thirteen times.

رَأَى + نَ  
رَأَى + نَا



(13) The meaning of the poetic line:

وَلَمْ أَرَ كَالْمَعْرُوفِ : أَمَّا مَذَاقُهُ فَحُلُوٌّ ، وَأَمَّا وَجْهُهُ فَجَمِيلٌ .  
 جواب شرط جواب جواب

‘I have not seen anything like a good deed: its taste is sweet, and its face is beautiful.’<sup>(4)</sup>

رَأَى - يَرَى  
to see

This line is used in some editions instead of the following line:

وَمَا التَّأْنِيثُ لِاسْمِ الشَّمْسِ عَيْبٌ وَلَا التَّذْكِيرُ فَخْرٌ لِلْهِلَالِ

‘The fact that the word *shams* is feminine is no discredit to the sun, nor is the masculine gender of *hilāl* a matter of pride for the moon.’

مَا is also used to *jumla ismiyah* to negate the whole sentence