

In this lesson we learn the following:

(1) *Bāb* فَاعِلٍ (fā'ala): In this *bāb* an *alif* is added after the first radical, e.g.:



قَابِلٌ (qābila) 'he met'

شَاهِدٌ (shāhida) 'he watched'



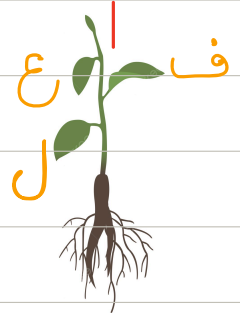
سَاعَدٌ (sā'ada) 'he helped'

حَاوَلَ (ḥāwala) 'he tried'



رَاسَلَ (rāsala) 'he corresponded'

لَاقَى (lāqā) 'he met'



The *muḍāri'*: As the verb is made up of four letters, the *حَرْفُ الْمُضَارَعَةِ* takes *ḍammah*, e.g.:

يُلاقِي (yu-lāqī) يُسَاعِدُ (yu-sā'adu) يُقَابِلُ (yu-qābilu)

The *amr*: After omitting the *حَرْفُ الْمُضَارَعَةِ* and the case-ending from:

تُقَابِلُ we get: قَابِلٌ (tu-qābil-u : qābil).

The *yā'* is omitted from *nāqiṣ* verb. So the *amr* of

لَاقَى is تَلَاقِي.

The *maṣḍar*: This *bāb* has two *maṣḍars*:

a) one is on the pattern of مُفَاعَلَةٌ (mufā'alat-un), e.g.:

سَاعَدَ : مُسَاعَدَةٌ 'help' قَابَلَ : مُقَابَلَةٌ 'meeting' حَاوَلَ : مُحَاوَلَةٌ 'trying'

In *nāqiṣ* verbs -aya- is changed to -ā-, e.g.:



لَاقَى : مُلَاقَاةٌ 'meeting' (mulāqāt-un) for the original مُلَاقَاةٌ (mulāqayat-un)



بَارَى : مُبَارَاةٌ 'contest, match' (mubārāt-un) for the original مُبَارَاةٌ (mubārayat-un).

b) the other is on the pattern of فِعَالٌ (fī'āl-un), e.g.:



جَاهَدَ : جِهَادٌ 'striving' نَافَقَ : نِفَاقٌ 'hypocrisy'

In *nāqiṣ* verbs the *yā'* is changed to *hamzah*, e.g.:

نَادَى : نِدَاةٌ 'calling' (nidā'un) for the original نِدَاةٌ (nidāy-un).



The *ism al-fā'il*:

يُرَاسِلُ : مُرَاسِلٌ (murāsila) 'correspondent' يُشَاهِدُ : مُشَاهِدٌ (mushāhid-un) 'viewer'

يُلاقِي : مُلَاقٍ (mulāqi-n) 'one who meets' يُنَادِي : مُنَادٍ (munādi-n) 'one who calls'.

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

مُرَاقِبٌ : يُرَاقِبُ (murāqib-un) 'one who observes'



مُرَاقَبٌ (murāqab-un) 'one who is observed'

مُخَاطِبٌ : يُخَاطِبُ (mukhāṭib-un) 'one who addresses'



مُخَاطَبٌ (mukhāṭab-un) 'one who is addressed'

مُبَارِكٌ : يُبَارِكُ (mubārik-un) 'he blesses'



مُبَارَكٌ (mubārak-un) 'blessed'

مُنَادٍ : يُنَادِي (munādī-n) 'one who calls'



مُنَادَى (munāda-n) 'one who is called'

The noun of place and time: It is the same as the *ism al-maf'ūl*, e.g.:

يُهَاجِرُ 'he migrates' : مَهَاجِرٌ 'place of migration'

(2) We have seen *lām al-ibtidā'* in Lesson 17, e.g.:

لَبِيتُكَ أَجْمَلُ 'Indeed your house is more beautiful.'

لَرُبُّكَ غُفُورٌ رَحِيمٌ (ل = لَامُ ابْتِدَاءٍ)
إِنَّ رَبُّكَ لَغُفُورٌ رَحِيمٌ (ل = اللَّامُ الْمُزْحَلَقَةُ)

Now if we want to use إِنَّ also in this sentence, the *lām* has to be pushed to the *khabar*, as two particles of emphasis cannot come together in one place. So the sentence becomes:

إِنَّ بَيْتَكَ لِأَجْمَلُ 'Surely your house is indeed more beautiful.'

After its removal from its original position the *lām* is no longer called *lām al-ibtidā'*. It is now called

اللَّامُ الْمُزْحَلَقَةُ (the displaced *lām*).

A sentence with both إِنَّ and the *lām* is more emphatic than one with إِنَّ or the *lām* only.

Here are some more examples:

وَأَنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ
حال اسمان م اليك خبر م اليك
'Indeed the frailest of houses is the spider's house.' (Qur'ān, 29:41).

اللَّامُ مُزْحَلَقَةٌ - لَبَيْتٌ

إِنَّ إِلَهَكُمْ لَوَاحِدٌ
اسمان م اليك خبران م اليك
'Indeed your God is One.' (Qur'ān, 37:4).

اللَّامُ مُزْحَلَقَةٌ - لَوَاحِدٌ

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ
اسمك م اليك حارف خبر اسم مجرور وعلائقه حرف جر
'Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah).'
(Qur'ān, 3:96).

اللَّامُ مُزْحَلَقَةٌ - لِلَّذِي

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ
اسمات م اليك خبر م اليك
'Indeed the harshest of all voice is the voice of the ass.' (Qur'ān, 31:19).

اللَّامُ مُزْحَلَقَةٌ - لِكَلْبٍ



قَدْ

(3) The particle **قَدْ** is prefixed to the verb, both *māḍī* and *muḍāri*.

a) With *māḍī* denotes certainty (**التَّأَكِيدُ**), e.g.:

قَدْ دَخَلَ الْمَدْرَسُ الْفَصْلَ. 'The teacher has already entered the class.'

قَدْ فَاتَتْكَ دُرُوسٌ. 'You did miss many lessons.'



b) With the *muḍāri* it denotes one of the following things:

1) doubt or possibility (**الشَّكُّ وَالْإِحْتِمَالُ**), e.g.:

قَدْ يَعُودُ الْمُدِيرُ غَدًا. 'The headmaster may return tomorrow.'

قَدْ يَنْزِلُ الْمَطَرُ الْيَوْمَ. 'It may rain today.'



2) rarity or paucity (**التَّقْلِيلُ**), i.e., it conveys the sense of 'sometimes', e.g.:

قَدْ يَنْجَحُ الطَّالِبُ الْكَسْلَانُ. 'A lazy student sometimes passes the examination.'

قَدْ يَصْدُقُ الْكَذُوبُ. 'A liar sometimes tell the truth.'



3) certainty (**التَّحْقِيقُ**), e.g.: confirmation

﴿ وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ﴾

'While you know for sure that I am the messenger of Allāh to you.' (Qur'ān, 61:5)

(4) The plural of ذُو is **ذُؤُ**. It is declined like the sound masculine plural, i.e., its *raf'*-ending is *wāw*,

and *naṣb/jarr*-ending is *yā'*, e.g.: They always come as *mudaaf* the *nun* got dropped

ذُؤُونَ



raf': ذُؤُ الْقُرْبَى أَحَقُّ بِمُسَاعَدَتِكَ. 'Relatives deserve your help more.'

Here ذُؤُ is *marfū'* as it is *mubtada'*, and its *raf'*-ending is *wāw* (dhawū).

naṣb: سَاعِدْ ذُؤِي الْعِلْمِ. 'Help people of knowledge.'



Here ذُؤِي is *manṣūb* because it is *maf'ūl bihi*, and the *naṣb*-ending is *yā'* (dhawī).



jarr: سَأَلْتُ عَنْ ذُؤِي الْحَاجَاتِ. 'I asked about needy people.'

Here ذُؤِي is *majrūr* because it is preceded by a preposition, and the *jarr*-ending is *yā'*

(dhawī).

It has no singular only plural

ذُؤُ = ذُؤُ
أَوْلَى
أَوْلَى
أَوْلَى

لَأَنَّ مِنْ
الْأَسْمَاءِ الْخَمْسَةِ
وَهُوَ مُضَافٌ

plural

possessor

singular

ذُؤُ مَرْفُوعٌ بِالْوَاوِ

ذُؤُ مَرْفُوعٌ بِالْوَاوِ

ذُؤِي مَنسُوبٌ بِالْيَاءِ

ذَا مَنسُوبٌ بِالْأَلْفِ

ذُؤِي مَجْرُورٌ بِالْيَاءِ

ذِي مَجْرُورٌ بِالْيَاءِ

(5) We have learnt **لَكِنَّ** in Book Two (Lesson 3). It is a sister of **إِنَّ**, and its *ism* is *manṣūb*, e.g.:

جاء بلالٌ، **لَكِنَّ** حامداً لم يَجِئ. 'Bilāl came, but Ḥāmid did not come.'



Its *nūn* has *shaddah*, but it is also used without the *shaddah*, i.e., **لَكِنْ** (*lākin*), and in this case it loses two of its characteristics:

a) It does not render the noun following it *manṣūb*, e.g.:



جاءَ المدرِّسُ، **لَكِنْ** الطُّلابُ ما جاءوا.

'The teacher came but the students did not come.'

Here **الطُّلابُ** is *marfū*':

In the Qur'ān (19:38):

﴿ لَكِنَّ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ۝ ۳۸ ﴾

'But the wrong-doers are today in manifest error.'

Note **الظَّالِمُونَ** not **الظَّالِمِينَ**.

b) It may also be used in a verbal sentence, e.g.:

غابَ عليٌّ، وَلَكِنْ حَضَرَ أَحْمَدُ.

'Ali was absent, but Ahmad attended.'

In the Qur'ān (2:12)

﴿ وَلَكِنَّ لَا يَشْعُرُونَ ۝ ۱۲ ﴾

'But they do not perceive.'

لَكِنَّ = حرف استنْداك
الظَّالِمُونَ = مبتدأ مرفوع بالواو
الْيَوْمَ = ظرف / فِي ضَلَالٍ = خبر / مُبِينٍ = نعت

لَا = حرف نفى / يَشْعُرُونَ = فعل وفاعل خبر مرفوع

(6) The **كَ** in **أُولَئِكَ**، **تِلْكَ**، **ذَلِكَ** may be replaced with **كُنْ**، **كُمْ**، **كُ** according to whom you are speaking to, e.g.:



لِمَنْ ذَلِكَ الْبَيْتُ يَا إِخْوَانُ؟

لِمَنْ ذَلِكَ الْبَيْتُ يَا بِلَالُ؟



لِمَنْ ذَلِكَ الْبَيْتُ يَا أَخَوَاتُ؟

لِمَنْ ذَلِكَ الْبَيْتُ يَا مَرِيْمُ؟



تِلْكَ السَّاعَةُ جَمِيلَةٌ يَا إِخْوَانُ.

تِلْكَ السَّاعَةُ جَمِيلَةٌ يَا حَامِدُ.



تِلْكَ السَّاعَةُ جَمِيلَةٌ يَا أَخَوَاتُ.

تِلْكَ السَّاعَةُ جَمِيلَةٌ يَا مَرِيْمُ.



This is called **تَصَرُّفُ كَافِ الْخِطَابِ** and it is optional.

In the Qur'ān:

﴿ ذَالِكُمْ خَيْرٌ لَّكُمْ ﴾

ذَلِكَ = اسم اشارة في محل رفع مبتدأ
لَكُمْ = تَصَرُّفُ كَافِ الْخِطَابِ للجمع
خَيْرٌ = خبر / لَكُمْ = جار ومجرور

أ = استفهام / كَفَّارٌ = مبتدأ / كُمْ = مضاف إليه
 خَيْرٌ = خبر / مِنْ = حرف جر
 أَوْلِيَّكُمْ = اسم مجرور وللخطاب للجمع

أَكْفَارُكُمْ خَيْرٌ مِّنْ أَوْلِيَّكُمْ
 'Are your unbelievers better than those?' (54:43).

اسم إشارة
 للخطاب

قَالَ كَذَلِكَ
 'He said "Thus it will be"' (19:21).

نُودُوا = فعل ما من مجهول
 وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

'It will be announced to them, this is Paradise you have been enabled to inherit for what you used to do.' (7:43).

و = نائب فاعل / أَنْ = تفسيري
 تِلْكَ = اسم إشارة في محل رفع مبتدأ / كُمْ = الخطاب للجمع / الْجَنَّةُ = خبر

(7) The *muḍāri'* is sometimes used for the *amr* as in the Qur'ān (61:11)

أَمِنُوا

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ
 لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

فعل مضارع بمعنى
 الأمر

Here **تُؤْمِنُونَ** is for **أَمِنُوا** 'believe'. That is why **يُغْفِرْ** in the next *āyah* is *majzūm*.⁽¹⁾

الجزم بالطلب جواب طلب

(8) One of the *maṣdar*-patterns is *فِعَالَةٌ* (fi'ālat-un), e.g.:

عِيَادَةٌ: 'visiting the sick'

قِرَاءَةٌ: 'reading'.

مَضَى - يَمْضِي
 فَعُولٌ

waw and ya are not compatible

مَضُوعِي
 مَضِي + ي = مَضِي
 مَضِي ← مَضِي

(9) *مُضِيٌّ* 'lapse, passing' is the *maṣdar* of *مَضَى*. It is on the pattern of **فَعُولٌ**, and is originally *مَضُوعِيٌّ* (*muḍūy-un*), but because of the final *yā'*, the *wāw* has been changed to *yā'*, and the *ḍammah* of the *ض* subsequently changed to *kasrah*, and the word became *مُضِيٌّ* (*muḍiyy-un*).

(10) The broken plural pattern **فَعَالِلٌ** (fa'āli-l-u) like **دَفَاتِرٌ**، **فَنَادِقٌ** is called **مُنْتَهَى الْجُمُوعِ**, and its singular form has four letters.⁽²⁾

If the plural of a word with more than four letters is formed on this pattern, only four consonants are retained in the plural and the rest are dropped, e.g.:

بِرْنَامِجٌ 'programme' has five consonants.

Its plural is **بِرَامِجٌ**. Note that the letter **ن** and *alif* have been dropped.



Here are some more examples:



سَفَرَجُ: سَفَرَجَلٌ 'quince'

عَنَاكِبُ: عَنكَبُوتٌ 'spider'



عَنَدَلِيْبٌ: عَنَدَلِيْبٌ 'nightingale'

مَشَافِيْ: مُسْتَشْفَىٰ³ 'hospital'



(11) The plural of خَطِيئَةٌ is خَطَايَا. Here are some examples of this pattern:

هَدَايَا: هَدِيَّةٌ 'gift'



مَنَايَا: مَنِيَّةٌ 'fate, death'



زَوَايَا: زَاوِيَةٌ 'angle'.

¹ For الْجَزْمُ بِالطَّلَبِ see Lesson 13.

² The plural pattern فَعَالِيلُ is also called مُنْتَهَى الْجُمُوعِ, e.g., فُنُجَانٌ: فُنَاجِيْنٌ, دُكَّانٌ, دُكَاكِيْنٌ.

