

In this lesson we learn the following:



انْفَعَلَ / انْفَعَلُ

(انْ + فَعَلَ)


ا ن ف ع ل


همزة الوصل

(1) *Bāb* **انْفَعَلَ**. In this *bāb* in- is prefixed to **فَعَلَ**. We say:

 سَقَطَ الْفِنْجَانُ وَأَنْكَسَرَ. 'The teacup fell and broke.' (wa nkasara, not wa inkasara).

**The muḍāri':** The **حَرْفُ الْمُضَارَعَةِ** takes *fathah*, e.g.:

يَنْكَسِرُ : أَنْكَسَرَ to broke 


يَنْشَقُّ : اِنْشَقَّ (for يَنْشَقِقُ) to split apart 

**The amr:** After the omission of the **حَرْفُ الْمُضَارَعَةِ** the verb commences with a *sākin* letter, so it needs *hamzat al-waṣl*, e.g.:


تَنْصَرِفُ → نَصَرِفُ → اِنْصَرِفُ 'return' (tanṣarif-u → nṣarif → inṣarif).

**The maṣḍar:** It is on the pattern of **انْفِعَالٌ** (infī'āl-un), e.g.:

اِنْكَسَرَ : اِنْكِسَارٌ 'breaking'

اِنْقَلَبَ : اِنْقِلَابٌ 'turning upside down' 

The assimilated letters get separated in the *maṣḍar*, e.g.:

اِنْشَقَّ : اِنْشِقَاقٌ 'splitting' (inshaqqa : inshiqāq-un) 

In the *nāqiṣ* verb the final *yā'* changes to *hamzah*, e.g.:

اِنْجَلَى : اِنْجِلَاءٌ (for اِنْجَلَايٌ) to be or become clear

**The ism al-fā'il:** it is formed by replacing the **حَرْفُ الْمُضَارَعَةِ** with *mu-* as we have seen in other *abwāb*.


The second radical takes *kasrah* in the *ism al-fā'il*, and *fathah* in the *ism al-maf'ūl*, e.g.:

يَنْكَسِرُ : مُنْكَسِرٌ

يَنْشَقُّ : مُنْشَقٌّ (for مُنْشَقِقٌ)

The verbs of this *bāb* are mostly intransitive, so *ism al-maf'ūl* is not formed.

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

 يَنْعَطِفُ 'it bends' : مُنْعَطِفٌ 'place of bending', i.e., a road bend.

The word **مُنْحَنِي** (munḥana-n) is also used in this sense. curve, bend, twist

This *bāb* denotes, among other things, *muṭāw'ah* (المُطَاوَعَة) which means that the object of a

verb becomes the subject, e.g.:

This *bāb* denotes المُطَاوَعَة (1) e.g.:



F.1 كَسَرْتُ الكُوبَ  
فعل فاعل مبه

F.7 اِنكسَر الكُوبُ : 'I broke the tumbler.'  
فعل فاعل 'The tumbler broke.'



Note that **الكوب** in the first sentence is *maf'ūl bihi*, and in the second is *fā'il*.

Here are some more examples:



فَتَحْتُ البَابَ .  
فعل فاعل مبه

I opened the door.



اِنْفَتَحَ البَابُ .  
فعل فاعل

The door opened.

هَزَمَ المُسْلِمُونَ الكُفَّارَ .  
فعل فاعل مبه

The Muslims  
defeated the  
unbelievers

اِنهَزَمَ الكُفَّارُ .  
فعل فاعل

The unbelievers got  
defeated.

Note that **فَعَّلَ** is the مُطَاوَعُ of **فَعَلَ** and **تَفَعَّلَ** is the مُطَاوَعُ of **اِنْفَعَلَ**, e.g.:



F.1 كَسَرْتُ الرُّجَاجَ .  
فعل فاعل مبه

F.7 اِنكسَر الرُّجَاجُ .  
فعل فاعل



F.2 كَسَرْتُ الرُّجَاجَ .  
فعل فاعل مبه

F.5 تَكسَر الرُّجَاجُ .  
فعل فاعل



(2) If the interrogative *hamzah* (*hamzah al-istifhām*) is prefixed to this *bāb*, the *hamzat al-waṣl* is omitted, e.g.:

اِنكسَر → اُنكسَر ؟ (a inkasara → ankasara)

اِنْفَتَحَ ؟

اُنْفَتَحَ البَابُ ؟

'Did the door open?'



اِنقَلَبَ ؟

اُنقَلَبَتِ السَّيَّارَةُ ؟

'Did the car overturn?'



أمثلة من القرآن الكريم

إِذَا السَّمَاءُ اِنْفَطَرَتْ (الإنفطار: ١)

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا (سورة بقره - ٦٠)

وَمِنَ النَّاسِ مَن يَعْْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ اِنقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ (الحج: ١١)

أ - هَمْزَةُ الوصل  
أ - هَمْزَةُ القطع  
أ - هَمْزَةُ استفهام؟



## إضافة الجملة إلى الظرف

(3) 'انكسفت الشمس يوم مات إبراهيم' 'The sun was eclipsed the day Ibrāhīm died.' Here the sentence **مات إبراهيم** is muḍāf ilayhi, and in the place of jarr, and **يوم** is muḍāf.

Here are some more examples:

**وُلِدْتُ يَوْمَ مَاتَ جَدِّي.** 'I was born the day my grandfather died.'

**سافرت يوم ظهرت النتائج.** 'I left the day the results appeared.'



## الشَّرْطِ Conditional sentences

(4) **لَوْلَا** means 'but for' Particle of impossibility for the presence of something

FORM-8 إِمْتِنَعَ - يَمْتَنِعُ - إِمْتِنَاعٌ

To be impossible, to be difficult, refusal

Had it not been



**لَوْلَا الشَّمْسُ لَهَلَكَتِ الْأَرْضُ.** 'But for the sun the earth would have perished.'

This particle (لَوْلَا) is called **حَرْفُ امْتِنَاعٍ لِرُجُودٍ** which signifies that something has failed to happen because of the existence of another. In this example the perishing of the earth has not taken place because of the existence of the sun.

The noun that comes after **لَوْلَا** is a *mubtada'* whose *khabar* is to be omitted. The second sentence is

called **جَوَابٌ لَوْلَا**. It is a verbal sentence with the verb in the *māḍī*.

A *lām* is prefixed to an affirmative *jawāb*. A negative *jawāb* does not take this *lām*, e.g.:

**لَوْلَا الْأَخْتِبَارُ مَا حَضَرْتُ الْيَوْمَ.**



'But for the examination I would not have attended today.'

الْأَخْتِبَارُ مُوجُودٌ  
مَنْتَرًا خَبْرٌ

Instead of the *mubtada'* we may also have a nominal sentence with **أَنَّ**, e.g.:

**لَوْلَا أَنَّ الْجَوَّ حَارٌّ لَحَضَرْتُ الْمُحَاضِرَةَ.**



'But for the fact that weather is hot, I would have attended the lecture.'

أَنَّ + اسْمٌ + حَبْرَانٌ  
عَسَا

**لَوْلَا أَنِّي مَرِيضٌ لَسَافَرْتُ مَعَكَ.**



'But for the fact that I am sick, I would have gone with you.'

فِي مَحَلِّ رَفْعٍ مَنْتَرًا  
خَبْرٌ مَحذُوفٌ مُوجُودٌ

**لَوْلَا أَنَّكَ مُسْتَعَجِلٌ لَدَعَوْتُكَ إِلَى الْبَيْتِ.**



'But for the fact that you are in a hurry, I would have invited you to (my) house.'

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿البقرة: ٦٤﴾

خَبْرٌ مَحذُوفٌ مُوجُودٌ

## Demonstrative pronoun as an adjective



(5) 'Who is this Ibrāhīm?' مَنْ إِبْرَاهِيمَ هَذَا؟

'This car of the headmaster is beautiful.' سَيَّارَةُ الْمَدِيرِ هَذِهِ جَمِيلَةٌ.



If a demonstrative pronoun like هَذَا، هَذِهِ، ذَلِكَ etc. comes after a proper noun or a *mudāf*

*ilayhi* it is a *na't* (2). Here are some more examples:

لِمَنْ جَوَازُ السَّفَرِ هَذَا؟

'Whose is this passport?'



أَرِنِي سَاعَتَكَ هَذِهِ - نَعْت

'Show me this watch of yours.'



لَعَلِّي لَا أَحْجُ بَعْدَ عَامِي هَذَا.

'I am afraid I will not perform *hajj* after this year of mine.' (*hadīth*)

حرف الاشفاق، حرف اسم لعل، النفي فعل مضارع ظرف مضاف إليه نعت مرفوع بضممة

أَذْهَبْ بِكِتَابِي هَذَا فَأَلْقَهُ إِلَيْهِمْ

Go with this letter of mine, and drop it to them (Quran 27: 28).

فعل أمر جار و مجرور في محل جر نعت (كتاب) حرف العلة والهاء مفعول به

## Predominance التَّغْلِبُ



(6) التَّغْلِبُ is using a masculine form to refer to a group containing both masculine and feminine nouns,

e.g.:

to give precedence over غَلَبَ - يُغَلِّبُ - تَغْلِبُ

أَبْنَائِي وَبَنَاتِي يَدْرُسُونَ. 'My sons and daughters are studying.'

Here we have used the masculine يَدْرُسُونَ even though the pronoun refers to sons and daughters.

In the *hadīth*:

إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ.

'Indeed the sun and the moon are two signs. They are not eclipsed for the sake of someone's death or birth.'

Here يَنْكَسِفَانِ is the masculine form, and the pronouns in it refers to الشَّمْسُ which is

feminine and الْقَمَرُ which is masculine.

Here is another example:

الْمَسْجِدُ وَالْمَدْرَسَةُ قَرِيْبَانِ.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
عَاقِلٌ وَغَيْرَ عَاقِلٍ

Using one gender to represent both genders. For example, using أَبَوَانِ and وَالِدَانِ

وَلَكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتَوْهُمْ نَصِيْبَهُمْ إِنَّ اللَّهَ  
كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا (النساء: ٣٣)

أَبُو + أُمِّي = وَالِدَانِ

And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] - give them their share. Indeed Allah is ever, over all things, a Witness.

## Conditional Sentence

Particle of Impossibility for Impossibility

لَوْ: حَرْفُ امْتِنَاعٍ لِامْتِنَاعٍ

The particle لَوْ is used to express an unfulfilled condition in the past.

Had it been

لَوْ اجْتَهَدْتُ لَنَجَحْتُ

The second thing didn't happen because the first thing was not present.

Particle of impossibility for the presence of something

لَوْلَا: حَرْفُ امْتِنَاعٍ لِوُجُودٍ

condition is fulfilled

لَوْلَا الْمَاءُ مَاتَ النَّاسُ

Had it not been

التقدير: لَوْلَا الْمَاءُ مَوْجُودٌ مَاتَ النَّاسُ

إِمْتِنَاعَ حَدُوثِ الْفِعْلِ الثَّانِي لِوُجُودِ الْفِعْلِ الْأَوَّلِ

The second thing didn't happen because the first was present