



University Of dhaka

***Title***

*The Arabic and the English Languages: A Comparative Analysis with  
Reference to Morphology*

*Thesis submitted in fulfillment of the requirements for the Degree of*

***DOCTOR OF PHILOSOPHY***

*BY*

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## ABSTRACT

**ALHAMDU LILLAH** (All praise be to Allah), the Almighty who by this infinite mercy enabled me to write a much needed “Thesis” on Arabic Language. ARABIC ranks sixth in the world's league table of languages, with an estimated 186 million native speakers. As the language of the Qur'an, the holy book of Islam, it is also widely used throughout the Muslim world. It belongs to the Semitic group of languages which also includes Hebrew and Amharic, the main language of Ethiopia. There are many Arabic dialects. Classical Arabic – the language of the Qur'an – was originally the dialect of Mecca in what is now Saudi Arabia. An adapted form of this, known as Modern Standard Arabic, is used in books, newspapers, on television and radio, in the mosques, and in conversation between educated Arabs from different countries (for example at international conferences).

Now a day Arabic and English Languages have to-day assumed the status of International languages. With the emergence of sovereign Arab States, in Asia, Europe and Africa, exercising considerable influence in the political and economic spheres, As a result people of the world have developed a tremendous interest in Arabic language. It is unique that Arabic, though a classical language, is well equipped enough to cope with the increasing with the vocabulary.

Time has not driven it into oblivion as it has done in the case of many a mighty tongue such as Pali and Sanskrit, nor has this language undergone any drastic changes over the last fourteen centuries of its glorious existence. On the other hand, it has revitalized itself and become more popular with the passage of time and has attained a singular status which very few classical languages command. Due to the standard of Arabic that has been fixed by the Quranic Text.

As Philip k. Hitti has remarked: “For many centuries in the Middle Ages It (Arabic) was the language of learning and culture and progressive thought throughout the civilized world. Between the ninth and the twelfth centuries more works, philosophical, medical, historical, religious, astronomical and geographical, were produced in comparison with the other languages. In Arabic than through any other tongue”.<sup>1</sup> The European languages are indebted to Arabic for part of their vocabulary, idiom and style. The Oxford English Dictionary reveals the fact that a vast number of English words are of Arabic origin. Its (English) alphabet has been adopted by Persian, Pashtu, Urdu, Sindhi, Turkish, Malay and several other oriental languages.

All the above discussion indicate to know clearly about the grammatical rules, because Grammar is the criterion standard of language learning. The birth of grammar takes place with the creation of civilization. Grammarians are trying to improve the language of modern generation by researching and improving their ideas and giving us more flawless and improved language. By remaining between some rules and regulation anyone can improve the essays, stories, poetries or any kind of drama by entering into their imaginary

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<sup>1</sup> Philip K. Hitti, 1937, *History Of The Arabs* (Cairo: Maktabatu Ibn-Sina, Haliopolis,) p.13

words. But it is impossible in grammar because grammar is formula based. So no one can comment anything about grammar by violating the rules and they also don't have any scope to do that.

This is undeniable that there is an inseparable similar between every language of present's world and the written grammar. Therefore, I think that the Arabic language is the most efficient and arranged/standard language because Arabic grammar is written on the basis of the language of the holy Quran. Apparently I think there is some lack of co-ordination in between the grammar of Arabic and English. This needs to be solved, especially in the field of Morphology. It will help the readers. I have tried with any level best with a little knowledge to create a co-ordination between English and Arabic grammar. This is my little attempt. It will improve the skill of the readers of English as well as the readers of Arabic grammar simultaneously. For helping discussion this volume has been divided into 9<sup>th</sup> chapters and in the first chapter there is a brief discussion on Arabic pronunciation. Because it is very necessary to know that, the exact pronunciation of any language, especially Arabic accent; because there is a distinction in the device of speaking Arabic than other tongues. On the other hand, this language has a close connection with the Holy Quran as it has been written in the very language. Allah himself asserted to recite from the Quran with exact pronunciation.

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### SUPERVISOR'S CERTIFICATE

This is to certify that the work in the PhD thesis entitled "*The Arabic and the English Languages: A Comparative Analysis with Reference to Morphology*" submitted by **Syed Sahid Ahammad** at **University of Dhaka**, is an excellent record of his original work carried out under my supervision. I recognize to submit this thesis to University of Dhaka for Ph.D degree.

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### Declaration by the Researcher

I hereby declare that the work reported in the Ph.D. thesis entitled ‘*The Arabic and the English Languages: A Comparative Analysis with Reference to Morphology*’ submitted at University of Dhaka, is an authentic record of my work carried out under the supervision of Professor Dr. A.T.M. Fakhruddin. I have not submitted this work elsewhere for any other degree. I am fully responsible for the contents of my Ph. D thesis.

Researcher



11.12.13

(Syed Sahid Ahammad)  
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## Table of Contents

	<b>Page No.</b>
1. Abstract	i-ii
2. Acknowledgement	iii
3. Approval Page by Supervisor	iv
4. Approval by Researcher	v
5. Arabic Terminologies	vi-xii
<b>Chapter One: Orthography</b> -----	<b>1- 54</b>
<b>Lesson One: Arabic Pronunciation</b> -----	<b>1-13</b>
Introduction	
Introduction to Arabic Alphabet (أبجدية عربية)	
The Arabic Alphabet with pronunciation	
Changing shapes of the Arabic alphabets	
The following chart illustrates on the above variations	
Description of Arabic Letters	
The Pronunciation of English Alphabet	
<b>Lesson Two: Vowels</b> -----	<b>13-24</b>
Short vowels	
Long vowels	
Noonation	
Absence of vowels	
Doubled Consonant	
The place of pronunciation	
Description of the places of pronunciation elaborately	
<b>Lesson Three: The Numerals</b> -----	<b>24-35</b>
The Numerals	
The Alif and Hamza	

The sun letters and the moon letters

The Shortened Alif

The Stretched Alif

Al-Hamzah

Al-Hamza-al-wasl

Rules of Hamzah al – Wasl

Al-Hamza al Qit‘i

**Lesson Four: The Grammar ----- 36-51**

Definition

Types of Arabic Grammar

Phases of development of Arabic Grammar

The Syntax

Origin and development of Arabic Syntax

Definition and its Objects

Area of Arabic Syntax

**Lesson Five: The word ----- 52-54**

*Mapping of the Arabic Language*

Types of word in Arabic

**Chapter Two: The Sentence ----- 55-109**

**Lesson One: The Sentence and its types in English ----- 55-70**

Introduction

Definition

Types of sentence in English perspective

- By structure
- By purpose

The Sentence and its types in Arabic

Definition

Types of Sentence in Arabic



The Subject and the Predicate

Rules of Subjects and Predicates in Arabic

\*Feminine

\*Masculine

Irrational

Grammatical States

*Reflection of Grammatical States*

**Lesson Two: The Noun** ----- **71-89**

Types of Noun

Comparison of Noun between English and Arabic

Definition

Types of Nouns (According to English Grammar)

Definition of different Nouns in English

The Gender

The Gender in Arabic

Rules of Gender in Arabic

The Number

Rules of Plurals in English

Rules of duals and plurals in Arabic

Types of Plural

The sound plural

The broken plural

**Lesson Three: The Pronoun** ----- **90-109**

The Pronoun in English

Types of Pronouns in English

Forms of personal pronoun

The Pronouns in Arabic

Rules of Personal Pronouns in Arabic

Demonstrative Pronouns

Types of Demonstrative Pronouns

Relative Pronouns

Rules of Relative Pronouns in Arabic

Interrogative Pronoun

Rules of Interrogative pronouns (English & Arabic)

Arabic Pronouns at a glance

The Adverb

Types of English Adverbs

Adverb in Arabic

**Chapter Three: The Verb with Morphological Relations ----- 110-258**

**Lesson One: Analysis of Morphology ----- 110-132**

Description

Definition

Morphology

The Morphological scale

The Arabic Morphological Contents

Regular Verbs and Verbs with Increase letters

The Division of Verbs into the Imperative, Preterit and Aorist Tenses

The Division of Verb into Declinable and Indeclinable

The Division of Verb into Declinable and Indeclinable

The Division of Verb into Being Transitive or Intransitive

The Division of Verb into Passive and Active

Proper Noun and Demonstrative Pronoun

The Division of Nouns into Declinable and Indeclinable

**Lesson two: The Verbs in English and Arabic language ----- 133-144**

Signs of Arabic Verb

The Scales of Verbs

Types of Verbs

First group

- Normal Verbs

Second group

- Non-Continuous Verbs

Third group

- Mixed Verbs

**Lesson Three: The Verbs in terms of Tense ----- 145-165**

Types of past tense

The past-tense pattern

Suffixes for the past-tense verb

The Paradigm

The paradigm of the past-tense

Paradigm of (الفعل الماضي المجهول)

Active and Passive voice

The Negative Verbs

Present-perfect

Past-perfect

The Prefect passive

Transitive and Intransitive Verb

The Second Category of Verbs

The third category of Verb

**Lesson Four: The Imperfect Verb ----- 165-191**

Method of construction

Passive Voice

Suffix and Prefix

Rules of Imperfect in sentence

The Present Tense Verb in the State of (نصب)

The Imperfect Passive Tense

The (حروف ناصبة)

The (حروف جزمة)

The (لام) and (نون) of emphasis

## **Lesson Five: The Imperative Verbs and the Negative Command ----- 192-209**

Method of construction

Emphatic Command Tables

The Mood of Imperative Verbs

The Negative Command

Definition

Method of Construction (1)

- تصريف النهي الغائب المعروف
- تصريف النهي الحاضر المعروف
- تصريف النهي المتكلم المعروف
- تصريف النهي الغائب المجهول
- تصريف النهي الحاضر المجهول
- تصريف النهي المتكلم المجهول
- تصريف الأفعال النهي المعروف بعد دخول النون الثقيلة
- تصريف الأفعال النهي المجهول بعد دخول النون الثقيلة
- تصريف الأفعال النهي المعروف بعد دخول النون الخفيفة

Method of Construction (2)

## **Lesson Six: The Morphological Analysis of Tense in Arabic and English Language ---- 210-223**

Introduction

Tense in English

Types of English Tense

The Function of Tenses in verb (Present and Past)

The Tense in Arabic

The types of Arabic Tense

The classification of Arabic verbs according to time

The Arabic verb Morphology

The conjugation of Arabic verb

**Lesson Seven: Nouns derived from Verbs ----- 224-258**

The Static noun

Gerund

Derives Noun

Types of derived nouns

The Active Participle

Method of Construction

The Intensive Adjective or Hyperbolic participle

The Passive Participle

- Method of Construction

The Adjectives

- Rules

- Utilitarian noun

Definition

Functions of an Adverb

Types of English Adverbs:

**There are several classes or 'kinds' of adverbs that we use for specific functions**

- Method of construction

The Superlative

- Method of Construction in English perspective

**Chapter Four: The Categories (أبواب) of Verbs in Arabic ----- 259-305**

**Lesson One: Three roots letter verbs ----- 259-268**

i. (ثلاثي مجرد)

The first (باب): (نَصَرَ- يَنْصُرُ)

The Second (باب): (ضَرَبَ- يَضْرِبُ)

The Third (باب): (فَتَحَ يَفْتَحُ)

The Fourth (باب): (سَمِعَ يَسْمَعُ)

The Fifth (باب): (كَرُمَ يَكْرُمُ)

The Sixth (باب): (حَسِبَ يَحْسِبُ)

ii. (ثلاثي مزيد فيه)

The (أبواب) of (ثلاثي مزيد فيه)

## Lesson Two: The Paradigm (صرف صغير) of each (باب)

of above twelve (أبواب) -----

269-301

1. (باب الإفعال)

The (باب إفعال) of (خاصية)

2. (باب التفعيل)

The (باب التفعيل) of (خاصية)

3. (باب مفاعلة)

The (باب مفاعلة) of (خاصيات)

4. (باب التَّفَعُّلُ)

The (باب تَفَعُّلُ) of (خاصيات)

5. (باب التَّفَاعُلُ)

The (باب التَّفَاعُلُ) of (خاصيات)

Rule 1

Rule 2

6. (باب الإنفعال)

The (باب إنفعال) of (خاصيات)

7. (باب الإقتعال)

The (باب الإقتعال) of (خاصيات)

The Rules of (باب الإقتعال)

Rule 1 to Rule 4

8. (باب الإِفْعَالُ)

The (باب الإِفْعَالُ) of (خاصيات)

9. (باب الإِسْتِفْعَالُ)

The (باب الإِسْتِفْعَالُ) of (خاصيات)

10. (باب إِفْعِيْعَالُ)

The (باب إِفْعِيْعَالُ) of (خاصيات)

11. (باب إفعيئالُ)

The (باب إفعيئالُ) of (خاصيات)

12. (باب إفعوألُ)

The (باب إفعوألُ) of (خاصيات)

### Lesson Three: (4 –Roots) Letter Verbs -----

302-315

The (رباعي) of (أبواب)

1. (رباعي مجرد)

- (باب فَعَّلَهُ)
- The (باب فَعَّلَهُ) of (خاصيات)
- 2. (رباعي مزيد فيه)
- (باب التَّفَعَّلُ)
- The (باب التَّفَعَّلُ) of (خاصيات)
- (باب إِفْعَالُ)
- The (باب إِفْعَالُ) of (خاصيات)
- (باب إِفْعِيئَالُ)
- The (باب إِفْعِيئَالُ) of (خاصيات)

The (أبواب) of (ثلاثي مزيد فيه ملحق)

(ملحق برباعي مجرد)

(ملحق برباعي مزيد)

### Chapter Five: Formation of derived stems (forms) ----- 316-418

#### Lesson One: The types of Verbs Root Letters ----- 316-328

Sound (صحيح)

Weak (معتل)

The Paradigms of (مهموز) Analysis and Rules

Hamzated verbs (الفعل المهموز)

- (مهموز الفاء من باب نَصَرَ- الأخذ)
- Analysis of the changes
- (مهموز الفاء من باب ضَرَبَ- الأَسْرُ)
- Analysis of the changes
- (مهموز الفاء من باب إِفْعَالَ- اللَّيْتَمَرُ)
- Analysis of the changes
- (مهموز الفاء من باب إِسْتَفْعَالَ- الإِسْتِيذَانُ)
- Analysis of the changes
- The Rules of (مهموز)

**Lesson Two: The Paradigms of (معتل), Analysis and its Rules ----- 329-351**

Rule 1 to Rule 24

**Lesson Three: A Combination of (مضاعف), (مهموز) and (معتل) ----- 352-358**

Analysis

Analysis of this root-letters

The Paradigms of (مثال)

Analysis of the changes

Analysis of the changes

Analysis of the change

Analysis of these changes

Analysis of these changes

**Lesson Four: The Paradigms of (أجوف) ----- 375-398**

The Paradigms (أجوف يائي)

Analysis of the changes

**Lesson Five: The Paradigms of (ناقص) and (لفيف) ----- 399-418**

Analysis of the changes

Analysis 1

Analysis 2

Analysis 3

Analysis 4

The paradigms of this category are similar to (وقى يقي)

**Lesson Six: Combination of (مهموز) , (معتل) and the Rules of (مضاعف) ---399- 418**

Analysis

The (مضاعف)

Rule 1 to Rule 5

Types of Verb in English at a glance

Types of Verb in Arabic at a glance



<b>Chapter Six: The Particles</b>	-----	<b>419-449</b>
<b>Lesson one: the Prepositions</b>	-----	<b>419-435</b>
The Preposition		
<b>The Prepositions in Arabic</b>		
Definition		
Types of the Preposition in English		
<ul style="list-style-type: none"> <li>• Preposition of Place</li> <li>• Preposition of Movement</li> <li>• Types of Arabic Prepositions</li> </ul>		
2. The excessive prepositions		
Usages of Common Prepositions in English		
Usages of Arabic prepositions in sentences		
Some examples of particles by the following Sentences		
<b>Lesson Two: The Conjunction</b>	-----	<b>435-444</b>
The Conjunction		
Types of Conjunction in English		
Coordinating		
Sub Coordinating		
Types of sub coordinating conjunction:		
The Conjunction in Arabic		
Sub-coordinating Conjunction (حروف الشرط)		
<b>Lesson Three: An Interjection</b>	-----	<b>445-449</b>
Interjection in Arabic		
The forms of expressive of surprise or wonder (أفعال التعجب)		
The Particles at a glance		
<b>Comparative analysis on the above discussion</b>	-----	<b>445-449</b>
<b>Comparison among the Nahwu, Sarf and Tajweed</b>	-----	<b>456-458</b>
<b>References</b>	-----	<b>459-477</b>

## Arabic Terminologies (إصطلاحات العربية)

**\*Conjugation:** a paradigm, class, or table of verb forms in such inflected languages as Latin and French, where elements are distinguished from each other by patterns of inflection relating to tense, person, number.<sup>1</sup>

**\*Declension:** a term used to describe the case system of nouns and other words.

**\*Inflection:** the variation or change of form that words undergo to mark distinctions of case, gender, number, tense, person, mood, voice, comparison.

**\*Paradigm:** Pronounced (pa-ra-dime), in grammar, a set of all the (especially inflected) forms of a word (write, writes, wrote, writing, written), especially when used as a model for all other words of the same type.<sup>2</sup>

The following are some of the Arabic terms used frequently in this thesis. It would be advisable to learn them thoroughly as they are frequently used throughout the thesis.

\* (فتح): a diacritical point (ˆ) denoting the sound of ‘a’.

\* (ضمة): a diacritical point (˙) denoting the sound of ‘u’.

\* (كسرة): a diacritical point (˚) denoting the sound of ‘i’.

\* (ساكن أو جزم): a diacritical point (◌) that serves the purpose of letters in pronunciation

\* (مفتوح): a letter having a fathah, e.g. (ف)

\* (مضموم): a letter having a (ضمة), e.g. (ض)

\* (مكسور): a letter having a (كسرة), e.g. (ك)

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<sup>2</sup> *The Oxford Companion to the English Language*, p. 256,

<sup>2</sup> *Ibid*, p. 281.

<sup>3</sup> *Websters Third New International Dictionary*, vol.2, p. 1160.

<sup>4</sup> *The Oxford Companion to the English Language*, 1992. p. 747,

- \* (س): a letter having a (سكون) or (جزم), e.g. (س)
- \* (حركة): The three diacritical points (فتحة، ضممة، وكسرة) are each called a (حركة).
- \* (ح): a letter having a (حركة), e.g. (ح)
- \* (فاء الكلمة): The first root letter of a word, also referred to as consonant or radical, e.g. the (ف) of (فتح)
- \* (عين الكلمة): The second root letter of a word, e.g. the (ت) of (فتح)
- \* (لام الكلمة): The third root letter of a word, e.g. the (ح) of (فتح)
- \* (صيغة): Word-form denoting the number, gender and mood of the verb
- \* (أبواب): These are the plural of (باب) which refers to a category of verbs belonging to one class. The first verb of the perfect tense (الماضي) and the imperfect tense (المضارع) are used to indicate the diacritical points of the alphabets of the verbs.
- \* (الماضي): a verb that does not possess the (مضارع) element and from which (الماضي) is derived, e.g. نَصَرَ
- \* (مضارع): a verb that possesses the (مضارع) element, e.g. لا يَنْصُرُ، لِيَنْصُرَنَّ، لِيَنْصُرُوا
- \* (أمر): a verb that does not possess the (مضارع) element and is derived from (مضارع) e.g. أَنْصُرْ
- \* (معروف): a verb whose subject is mentioned whether explicitly or as a hidden pronoun, e.g. نَصَرَ زَيْدٌ، نَصَرَ
- \* (مجهول): a verb whose subject is not mentioned whether explicitly or as a hidden pronoun, e.g. نُصِرَ زَيْدٌ، نُصِرَ
- \* (جامد): a noun that is not derived from a verb, e.g. رَجُلٌ، دِرْهَمٌ، عَيْدٌ، سَلَامٌ
- \* (مشتق): a noun that is derived from a verb, e.g. نَصْرٌ، نَاصِرٌ، نَعْيِيدٌ
- \* (أصلي): a letter that is part of the root word, e.g. يَنْقَبُلُ
- (زائد): a letter that is not part of the root word, e.g. يَنْقَبُلُ
- \* (ثلاثي): a word that has three (أصلي) letters, e.g. يَنْصُرُ، عَالِمٌ .
- \* (رباعي): a word that has four (أصلي) letters, e.g. يُنْعَتِرُ، قِنْطَارٌ
- \* (خمسي): a noun that has five (أصلي) letters, e.g. سَفَرَجَلٌ، قَبَعْتَرَى
- \* (مجرد): A word that has no (زائد) letters in its core word, e.g. عَالِمٌ، يُنْعَتِرُ، قَبَعْتَرٌ
- \* وقاية/ مجيد (لفيف المفروق)

\* دَعَا، رَضِيَ، أَلَا، دَعْوَةٌ (ناقص الواوى)

\* رَمَى، أَتَى، رَأَى، رَمِيَّةٌ (ناقص اليائى)

\* قَالَ، يُوْؤَلُّ، قَوْلٌ (اوظف الواوى)

\* بَاعَ، أَيَّدَ، بَيْعٌ (أوظف اليائى)

\* وَعَدَ، وَدُودٌ (مثال الواوى)

\* تَيَّمَمَ، يُسِرُّ (مثال اليائى)

\* (مهموز): A (الثلاثى) word that has (همزة) as any one of its (أصلي) letters, e.g.

أَمَرَ، إِمَامٌ، أَلَا، أَتَى، يَأْوِي، أَيَّدَ (مهموز الفاء)

سَأَلَ، رُؤْيَةٌ (مهموز العين)

\* قَرَأَ، شَاءَ، جَاءَ (مهموز اللام)

\* (مضعف) :

i. a (ثلاثى) word in which (فاء) and (عين), or (عين) and (لام), are the same, e.g. مَدَدٌ، دَدَنٌ، وَدُودٌ، حَجَّ

ii. a (رباعى) word in which (فاء) and the first Lam are the same, and (عين) and the second (لام) are the same, e.g. وَسَوَسٌ، قَوْقَى، وَسَوَاسٌ، دَحْدَاحٌ

\* (صحيح) : A word that is not (معتل), (مهموز) or (مضعف), e.g. نَصْرًا، قَلْبًا، أَكْرَمًا، تَقَابُلًا، جَلْبَابًا، إِفْشَعَرًا، إِفْعَنْسَسًا

علم صرف	Etymology
ندايه	Exclamation
مونث	Feminine
ختم	Full-stop
جنسى	Gender
واوين	Hyphen
امرى	Imperative Mood
امر	Imperative
خبرى	Indicative Mood
اسم اله	Instrumental Noun
حروف ندا	Interjection
سواليه	Interrogative
ضمائر استفهاميه	Interrogative Pronoun
فعل لازم	Intransitive Verb
سماعى	Irregular
جمع غير سلم	Irregular Plural
حرف	Letter
حروف قمرى	Lunar Letter

مذكر	Masculine
صورة	Mood
فعل منفي	Negative Verb
غير حقيقي	Neuter
حالت فاعلى	Nominative Case
ضمير فاعلى	Nominative Pronoun
فاعل	Nominative Subject
اسم	Noun
اسم تفضيل	Noun of Comparison
اسم ظرف	Noun of Place
عدد	Number
صفت عددى	Numeral Adjective
مفعول به	Object
ضمير مفعولى	Objective Pronoun
ماضى تمنائى	Optative Past
حرف	Particle
اقسام كلمة	Parts of Speech
سم مفعول	Passive Participle
مجهول	Passive Voice
ماضى مطلق	Past Indefinite Tense
ماضى قريب	Past perfect Tense
ماضى بعيد	Past perfect Tense

ماضى استمررى	Past Progressive Tense
ماضى	Past Tense
ضمير شخصى	Personal Pronoun
حالت ظرفى	Place or time Case
جمع	Plural
حالت اضافى	Possessive Case
ضمير اضافى	Possessive Pronoun
احتمالى	Potential Mood
خبر	predicate
اسم حالیه	Present Participle Continuative
جامد	Primitive
نهى	Prohibition
ضمير	Pronoun
ضمير حرفى	Pronoun of Preposition
صفت نسبى	Proper Adjective
اسم خاص	Proper Noun
اسم صفت	Qualifying Noun
قياسى	Regular
جمع سلم	Regular Plural
اسم موصوله	Relative Pronoun
اصل	Root

كلمة	Sentence
حروف متشابهة	Similar Letter
فعل مفرد	Simple Verb
واحد	Singular
حروف شمسية	Solar Letter
مبتداء	Subject
شرطي	Subjunctive Mood
نائب ضمير	Substitute Pronoun
حذف	Syncope
علم نحو	Syntax
زمانه	Tense
فعل متعدي	Transitive Verb
فعل	Verb
حاصل مصدر	Verbal Noun
حالت ندى	Vocative Case
طور	Voice
حروف علت	Vowels
لفظ	Word



## Chapter One: Orthography

### Lesson One: Arabic Pronunciation system

#### Introduction

‘Language’ is a particular style of speaking or writing’.<sup>1</sup>It is the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way: a study of the way children learn language. Its development, a non-verbal method of expression or communication: body language.

The English word ‘language’ derives ultimately from Indo-European ‘tongue, speech, language’ through Latin *lingua*, "language, tongue, ‘and Old French ‘*language*’.<sup>2</sup> The word is sometimes used to refer to codes, ciphers, and other kinds of artificially constructed communication systems such as those used for computer programming. A language in this sense is a system of signs for encoding and decoding information. This article specifically concerns the properties of natural human language as it is studied in the discipline of linguistics.

As an object of linguistic study, ‘language’ has two primary meanings: an abstract concept, and a specific linguistic system, e.g. ‘French.’ The Swiss linguist Ferdinand de Saussure, who defined the modern discipline of linguistics, first explicitly formulated the distinction using the French word

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<sup>1</sup> A. S Hornby, *Oxford Advance Learner’s Dictionary* (London: Oxford University Press, 17<sup>th</sup> edition, 1<sup>st</sup> ed. in 1948) p.863

<sup>2</sup> Language. *The American Heritage Dictionary of the English Language* (Boston: Houghton Mifflin Company. 1992. 3<sup>rd</sup> ed.) p.25

*language* for language as a concept, *langue* as a specific instance of a language system, and *parole* for the concrete usage of speech in a particular language.<sup>3</sup> When speaking of language as a general concept, definitions can be used which stress different aspects of the phenomenon.<sup>4</sup> These definitions also entail different approaches and understandings of language, and they inform different and often incompatible schools of linguistic theory.<sup>5</sup>

1. Any means of conveying or communicating ideas; specifically, human speech; the expression of ideas by the voice; sounds, expressive of thought, articulated by the organs of the throat and mouth.

2. The expression of ideas by writing, or any other instrumentality.

3. The forms of speech, or the methods of expressing ideas, peculiar to a particular nation.

4. The characteristic mode of arranging words, peculiar to an individual speaker or writer; manner of expression; style.

5. The inarticulate sounds by which animals inferior to man express their feelings or their wants.

6. The suggestion, by objects, actions, or conditions, of ideas associated therewith; as, the language of flowers.

7. The vocabulary and phraseology belonging to an art or department of knowledge; as, medical language; the language of chemistry or theology.

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<sup>3</sup> Lyons, John (1981). *Language and Linguistics*. (Cambridge University Press.) p.33.

<sup>4</sup> Ibid, p.39

<sup>5</sup> Trask, Robert Lawrence (2007). In Stockwell, Peter. *Language and Linguistics: The Key Concepts* (2nd ed.). Routledge.

8. A race, as distinguished by its speech.

9. To communicate by language; to express in language.

On the above discussion, we have to decide that, to acquire knowledge on languages with their significances is the desire of these days. Specially, the language of Arabic and English, which include in my thesis as my best tried; So that our discussion to the morphological analysis according to Arabic and languages. It is said that the Arabic grammar is a well-developed branch of Arabic Studies. Right from the time of Prophet Muhammad, attention has been paid to the grammar of the language as a means of understanding the Glorious Qur'an. This is because a small mistake in Arabic may change the meaning of a text radically. As time progressed, leading Muslim figures such as Ali ibn Abi Talib (RA), Abu'l Aswad al-Du'ali,<sup>6</sup> Ziyad ibn Abihi<sup>7</sup> and others contributed immensely to the study and codification of Arabic grammar.<sup>8</sup>

Basic grammatical rules were explained, standardized, illustrated and studied. Two major schools of grammar, Basriyan and Kufiyan emerged. As more and more people recognized the central role of grammar in the proficiency of Arabic, more grammarians devised new methods of imparting the knowledge of the subject to learners. One of the new methods devised

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<sup>6</sup> Abu al-Aswad Al-Du'ali (603–688 CE) was a close companion of Ali ibn Abi Talib and grammarian. He was the first to place dots on Arabic letters and the first to write on Arabic linguistics. He educated many students. Please see, Ibn Khallikan. *Wafaayat al-'Ayaan*. vol. 1 p. 663.

<sup>7</sup> Ziyad ibn Abi Sufyan (زيد بن أبيه) (d. 673 AD) was a Muslim general and administrator and a member of the clan of the Umayyads. Please see, Tareekh of Ibn Atheer Volume3 p. 24

<sup>8</sup> For details, please see Dawud al-cailar, *Mujaz cUlltm al-Qur'an*. Teheran. Mu'assasat al-Q'an al-Karim, 1403 A.M., p.185-90; Z. I. Oseni, "An examination of al-Majjaj b. Yusuf al-Thaqafi's major Policies", *Islamic Smdies*, Vol. 27, No. 4, Winter 1988 Islamabad, pp. 38-20; M. A. Muazu "Al-Dama'ir wa isticmalatuha fi al-Qur'an al-karim, Thesis for Ph.D programme in Arabic (Ilorin, Department of Religions, University of Ilorin) Sept. 1988, pp. 21-44; and al-Munjid *al-Aclam*. (Beirut, Dar al-mashrkj, 1973) p.464

probably during the post-Abbasid period was versification. Once a verse or a couple of verses is read, the relevant rule would become manifest.<sup>9</sup> On the above discussion, the following chapters have been included both in English and Arabic morphology with their comparison and similarities.

### **Introduction to Arabic Alphabet (أبجدية عربية)<sup>10</sup>**

The Arabic alphabet (أبجدية عربية) is the script used for writing several languages of Asia and Africa, such as Arabic and Urdu. After the Latin alphabet, it is the second most widely used alphabet around the world. The alphabet was first used to write text in Arabic, most notably the Quran, the holy book of Islam. In order to accommodate the needs of these other languages, new letters and other symbols were added to the original alphabet. This process is known as the (عجمي) transcription system, which is different from the original Arabic alphabet. The Arabic script is written from right to left, in a cursive style, and includes 28 basic letters, and there all

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<sup>9</sup>Al- Suyuti, Jalal al-Din, *Tarikh al-khulafa* ( Calcutta: Oriental Press , 1970 (p. 175

<sup>10</sup> The Arabic alphabet can be traced back to the Nabataean alphabet used to write the Nabataean dialect of Aramaic. The first known text in the Arabic alphabet is a late fourth-century inscription from Jabal Ramm (50 km east of Aqaba), but the first dated one is a trilingual inscription at Zebed in Syria from 512. However, the epigraphic record is extremely sparse, with only five certainly pre-Islamic Arabic inscriptions surviving, though some others may be pre-Islamic. Later, dots were added above and below the letters to differentiate them. (The Aramaic language had fewer phonemes than the Arabic, and some originally distinct Aramaic letters had become indistinguishable in shape, so that in the early writings 15 distinct letter-shapes had to do duty for 28 sounds; cf. the similarly ambiguous Pahlavi alphabet.) The first surviving document that definitely uses these dots is also the first surviving Arabic papyrus (PERF 558), dated April 643, although they did not become obligatory until much later. Important texts like the Qur'an were frequently memorized; this practice, which is still widespread among many Muslim communities today, probably arose partially from a desire to avoid the great ambiguity of the script. (see Arabic Unicode)

Later still, vowel marks and the hamza were introduced, beginning sometime in the latter half of the seventh century, preceding the first invention of Syriac and Hebrew vocalization. Initially, this was done by a system of red dots, said to have been commissioned by an Umayyad governor of Iraq, Hajjaj ibn Yusuf: a dot above = a, a dot below = i, a dot on the line = u, and doubled dots indicated nunation. However, this was cumbersome and easily confusable with the letter-distinguishing dots, so about 100 years later, the modern system was adopted. The system was finalized around 786 by al-Farahidi.

consonants. As per the English Language, there are (26) letters in English alphabet with two categories are capital & small<sup>11</sup>.

Aa	Bb	Cc	Dd	Ee	Ff	Gg	Hh	Ii
Jj	Kk	Ll	Mm	Nn	Oo	Pp	Qq	Rr
Ss	Tt	Uu	Vv	Ww	Xx	Yy	Zz	

### The Arabic Alphabet with pronunciation

ر	ذ	د	خ	ح	ج	ث	ت	ب	أ
r	dh	d	kh	h	j	th	t	b	a
ف	غ	ع	ظ	ط	ض	ص	ش	س	ز
f	g	'a	z	t	d	s	sh	s	z
****	****	ى	ه	و	ن	م	ل	ك	ق
		y	h	wa	n	m	l	k	q

### Changing shapes of the Arabic alphabets

Those who study Arabic languages for the first time, meet with the problem of recognizing Arabic letters when they combine to form words. A student

<sup>11</sup> تتكون الابجدية الإنجليزية من 26 حرفا وكل حرف له شكلان الحروف الكبير والحروف الصغير

Please see, Dr. I'zuddin Muhammad Nazeeb, *Qawaidullughah Al Arabiyyah* (Cairo, Maktabatu Ibn-Sina, Haliopolis, 8<sup>th</sup> edition, 1994 AD.) p.7

who has mastered the English alphabet can recognize the letters in a word, because the shape of English letters (Roman script) is constant whether they stand-alone or form part of a word. But such is not the case with Arabic characters. In manuscript or in print, letters are interwoven with one another and form what may be called ligatures. “A letter is written in slightly different from in a word according to whether it”, <sup>12</sup> e.g.

1. Stands alone, .....(دُع)
2. Constitutes the initial letter. ....(عاد)
3. Is joined to a preceding and a following letter, .. (فعل)
4. Constitutes the final letter in a word. ....(سمع)

The above sentences declared that the changing shape of Arabic Alphabet is a easy writing system which anybody can write properly with in very short time. Because, the Arabic word stress is regular. It is common, therefore, for Arab learners to have difficulties with the seemingly random nature of English stress patterns. For example, the word *yesterday* is stressed on the first syllable and tomorrow on the second.

The shape of letter (ع) in the second, third and fourth example where it occurs in the beginning, middle and the final positions respectively. In Arabic alphabets have one form when they are in the beginning, one when in the middle and one when at the end. <sup>13</sup>

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<sup>12</sup>Hani Tabiri, *Qawaidullughah al-Arabiyyah* (Bairut, Maktabatu lebanon, 3<sup>rd</sup> edition 1998) P.7

<sup>13</sup>Abul Hashim, *Arabic Made Easy* (Chittagong, Co-operative Book Society Ltd., 2<sup>nd</sup> edition, 1999) P.2

**The following chart illustrates on the above variations**

Examples			(3) Terminal letters	(2) Joined to the preceding following letters	(1) Initial letter	Alone
ماء water	باز hawk	أب father	با	بأ	أ	أ
قلْبُ heart	كبير big	بَيْتُ house	بب	بب	ب	ب
بِنْتُ girl	كِتَابُ book	فِيْغُ fig	بت	تت	ت	ت
حديثُ talk	كثِيرُ abundant	فَرْتُ fruit	تت	تت	ت	ت
مُزْعِجُ buying	شَجَاعُ brave	جسر bridge	جج	جج	ج	ج
فتح victory	الحمد All praise	حشر day resurrection	حح	حح	ح	ح
شيخ old man	نخل date palm	خبز bread	خخ	خخ	خ	خ
جديد new	مدرسة school	درس lesson	دد	دد	د	د
منذ since	مذهب faith	ذرة atom	ذذ	ذذ	ذ	ذ
وزير minister	مروحة fan	رأس head	رر	رر	ر	ر
رَمَزُ sign	ميزان scales	زميل colleague	زز	زز	ز	ز
مجلس assembly	مسمار Mismar k-nail	سماء sky	سس	سس	س	س
خشيش grass	كشاف scout	شمس sun	شش	شش	ش	ش

Examples			(3) Terminal letters	(2) Joined to the preceding following letters	(1) Initial letter	Alone
قفص cage	مصباح lamp	صيف Summer	ص	صـ	ص	ص
مريض sick	فضل favor	ضامن guarantor	ض	ضـ	ض	ض
غلط mistake	مطار airport	طفل child	ط	طـ	ط	ط
حَفِظَ to keep	منظر sight	ظرف envelope	ظ	ظـ	ظ	ظ
بيع selling	طعام food	عنب grape	ع	عـ	ع	ع
بليغ eloquent	بَيْعَاءُ parrot	غلام servant	غ	غـ	غ	غ
شريف noble	تَفْعُ gain	فرد individual	ف	فـ	ف	ف
أفق horizon	بقرة cow	قلم pen	ق	قـ	ق	ق
سمك fish	مَرَكَبُ ship	كشكِل note-book	ل	لـ	ل	ل
قفل lock	جلد skim	لحم mutton	م	مـ	م	م
وطن country	منقار beak	نهر river	ن	نـ	ن	ن
وجه face	مهاجر emigrant	هلال crescent	ه	هـ	ه	ه
جَوَّ atmosphere	قوم people	وهم suspicion	و	وـ	و	و
كرسي chair	حيوان animal	يد hand	ي	يـ	ي	ي

Generally speaking, “the shape of a letter does not undergo a radical change when in the last position”<sup>14</sup>

<sup>14</sup> Abul Hashem, *Arabic Made Easy* (Chittagong: Chittagong book co-operative society) p.9



e.g.:

i. (بيع) in (ع)

ii. (قفل) in (ل)

i. (ملح) in (ح)

ii. (بنت) in (ت)

But while in the middle position i.e. preceded and followed by other letters, only the initial portion of the letter is used.

e.g.:

( "سد" س, "صد" ص, "ط" ط, "ع" ع, "ل" ل, "م" م, "هـ" هـ, "ج" ج, "ت" ت, "ف" ف, "ق" ق, "ك" ك )

Minute semi-circles are used when ' (ب، ت، ث، س، ش، ن، ي) are used in the middle; ( بَيْتُكَ ) made clear to us when split would show that it consists of these letters ( ب ي ن ت ك ).

The six letters that follow: ( أب- درس- مذهب- رأس- زميل- وهم )

We can say that, nouns and adjectives, when indefinite and in the singular form, should be read with double "un" (nunation) at the end. For example, the first word in the above chart (اب) 'father' should be read as "abun", likewise other nouns and adjectives".<sup>15</sup>

### Description of Arabic Letters

Arabic, like Hebrew, Persian and Urdu, is written and read from right to left. The Arabic alphabet consists of twenty-eight letters. A letter is a conventional mark to express a sound. Most of the letters take different shapes while constituting the first letter of a word, the last letter of a word or while occurring in between. Some letters which are identical in form are distinguished from one another in writing with the aid of the small dots called "diacritical points" (نقطة).

<sup>15</sup>Dr. Fuzuddin Muhammad Nazeem, *Qawaidullughah Al Arabiyyah*, p. 5

“There are some Arabic consonants which have no equivalents in the English alphabets’’.<sup>16</sup>

The first letter of the Arabic alphabet i.e. (ا) is considered as consonant when it carries the Arabic symbol (أ) like a’.

Sometimes contradictory sentences and misuse of articles disturbs the smooth flow of information in the text. Similarly (ح h - ك k - ع a’ - غ g) have no equivalents in the English alphabet. Books of foreign origin have explained at length how the pronunciation of these letters is articulated by twisting the tongue in more than one way. But we have avoided this exercise. Instead symbols, which could be better, understood by the academicians and experts of phonetic system, we have used the familiar English letters with dots and strokes attached to them.

There are letters which may be supposed to convey the same sound, but in fact should be distinctly pronounced. Readers are advised to take care to pronounce distinctly each of the letters of the Arabic alphabet from the start with the help of their instructors. For example (ط - ث - ت) should be pronounced distinctly; hence the symbols used for these letters in this article are (t, - t, - t) respectively.

Likewise (ح h) and (س s - ه h) and (ك k - خ s) and (ز z - ق q) and (ظ z - ز,) (أ a and ع ‘a) have their distinct pronunciation.<sup>17</sup>

The letter ض (is d) is an exceptional one the Arabic letters. The Arabic peoples call their language “the language of لغة الضاد (ض) presumably because they deny to non-Arabs the ability to pronounce this consonant and

<sup>16</sup>Dr. Syed Ali, *Arabic Made Easy* (Delhi: Kriti Nagar, 13<sup>th</sup> Edition 1997) p.6

<sup>17</sup>Ibid. p.13

some letters of the Arabic<sup>18</sup> alphabet look similar in shape but are distinguished from one another by the position of small dots “diacritical points (نقطة). For example (ب- ت - ث) have the same shape, but (ب) has one dot below. (ت) and (ث) have two and three dots on the top respectively. (ج - ح h) and (خ h) are differentiated from one another by the position of the dot or the absence of it. Some is the case with (د d) and (ذ d, ر r) and (ز z, س s) and (ش sh, ص s) and (ط t) and (ظ z) and (ع a) and (غ g) letter (يى) is written with two dots below or without dots. The letter (ت t) when used as a feminine ending of nouns and adjectives is shaped thus (ة). We should observe this change at the end of the following noun and adjective (تلميذة) a girl student (جميلة) beautiful.

### **Pronunciation of English Alphabet<sup>19</sup>**

English is a West Germanic language related to Dutch, Frisian and German with a significant amount of vocabulary from French, Latin, Greek and many other languages.

English evolved from the Germanic languages brought to Britain by the Angles, Saxons, Jutes and other Germanic tribes, which are known collectively as Anglo-Saxon or Old English. Old English began to appear in writing during the early 8th century AD.

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<sup>18</sup>Arabic: Some Muslims regard Arabic as a special sacred language because it is the language because it is the language spoken by God; the language in which the Quran is revealed. This is a misguided reverence to the language - Allah can speak in any and every language, and gave revelations to people of many different races and tongues prior to the Quran. For example, most of the people preferred to the Quran (Such as Musa, Suloyman) probably received their revelations in some from Hebrew. Isa received his revelation in Aramaic, a Hebrew dialect. Allah knows best about those revelations granted to the prophets of other parts of the world. The real importance of learning Arabic, or reciting the prayers in Arabic are twofold. Firstly, it preserves the exact original of the Quranic text-all translations differ, and depend on the linguistic skills of the various humans who take on the task, plus their personal ability.

<sup>19</sup> Anderson, Stephen R. (1992), *A-Morpheus Morphology*, (Cambridge: Cambridge University Press.) p.29

Approximately 341 million people speak English as a native language and a further 267 million speak it as a second language in over 104 countries including the UK, Ireland, USA, Canada, Australia, New Zealand, South Africa, American Samoa, Andorra, Anguilla, Antigua and Barbuda, Aruba, Bahamas, Barbados, Belize, Bermuda, Botswana, British Indian Ocean Territory, British Virgin Islands, Brunei, Cameroon, Canada, Cayman Islands, Cook Islands and Denmark.

### English alphabet

Aa	Bb	Cc	Dd	Ee	Ff	Gg	Hh	Ii	Jj	Kk	Ll	Mm
[eɪ]	[bi:]	[si:]	[di:]	[i:]	[ɛf]	[dʒi:]	[eɪtʃ]	[aɪ]	[dʒeɪ]	[keɪ]	[el]	[em]
Nn	Oo	Pp	Qq	Rr	Ss	Tt	Uu	Vv	Ww	Xx	Yy	Zz
[ɛn]	[əʊ]	[pi:]	[kju:]	[ɑ:]	[ɛs]	[ti:]	[ju:]	[vi:]	[ˈdʌbəlju:]	[ɛks]	[waɪ]	[zed/zi:]

### Lesson Two: Vowels (الحركات)<sup>20</sup>

**Vowel** is one of a class of speech sounds in the articulation of which the oral part of the breath channel is not blocked and is not constricted enough to cause audible friction; *broadly* : the one most prominent sound in a syllable .<sup>21</sup>It is a letter or other symbol representing a vowel —usually used in English of *a, e, i, o, u*, and sometimes *y* .<sup>22</sup>

In Arabic, there are two types of vowels:

<sup>20</sup> In phonetics, a **vowel** is a sound in spoken language, such as an English *ah!* or *oh!*

<sup>21</sup> Laver, John (1994) *Principles of Phonetics*, (Cambridge: Cambridge University Press) p. 269.

<sup>22</sup> The International Phonetic Alphabet identifies seven different vowel heights:

1.close vowel (high vowel) 2.near-close vowel 3.close-mid vowel 4.mid vowel 5.open-mid vowel 6.near-open vowel 7.open vowel (low vowel).

- i. Short vowels
- ii. Long vowels

### i. Short vowels<sup>23</sup>

The Arabic language had originally no signs for the short vowels. When the Arabic language was learnt by the non-Arabs and when the verses of the Quran were read incorrectly, these signs came to be used by the Arabs.<sup>24</sup>

“Vowels are usually not indicated in Arabic books, journals or in any written matter, unless when the correct pronunciation of a word is to be made sure. A person who knows Arabic grammar can read correctly any Arabic passage without the help of vowel signs forming part of the text, but a beginner very much needs them”.<sup>25</sup>

Every consonant in vocalised Arabic text is provided with a vowel sign (sometimes indicated and often omitted in writing). In the Arabic language a vowel is called (حركة - haraka) movement. And a consonant with a vowel sign is called (متحرك - Mutaharrik) moved. If a consonant is without a vowel sign, it is called (ساكن - sakin) which means (resting).

There are three short vowels in the Arabic language. Unlike vowels in English, they are indicated by strokes.

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<sup>23</sup> Short Vowels (accents) : i. Fat-ha (فتحة - ب) ii. Dammah (ضمة - ب) iii. Kasrah (كسرة - ب).

<sup>24</sup> Arab: The word Arab is derived from that “Arabia”. But according to others, “Arab” is originated from the word “Yarab”. Yarab was the name of the son of khatan who was the predecessor of the people of south Arabia. The western writers have called the Arabs “Saracen” The word “Saraceni” is said to be derived from the word “Sahara” which means desert.

i. Fathah (الفَتْحَةُ) : (a - َ) is a small diagonal stroke above a consonant. It is identical with vowel “a” in the English word “man” e.g. (تَ , فَ , جَ , بَ) .

ii. Dammah (الضَّمَّةُ) : (u - ُ) a small (و - waw) above a consonant. It is identical with vowel (u) in the English word ‘bul’ e.g. (تُ , فُ , جُ , بُ) .

iii. Kasrah (الكَسْرَةُ): (i- ِ) a small diagonal stroke under a consonant. It is identical with “i” in the English word “finish’ e.g. (مِ , لِ , فِ , جِ , تِ) .

We should read each of these consonants once with Fathah َ – Second time with( Dammah ُ) and a third time with( kasrah ِ)

Example:

1. بَ 2. بُ 3. بِ

أ - ب - ت - ث - ج - ح - خ - د - ذ - ر - ز - س - ش - ص - ض - ط - ظ - ع - غ -  
ف - ق - ل - م - ن - و - ؤ - ء - ي<sup>26</sup>

## ii. Long vowels<sup>27</sup>

There are two categories **vowels** in English alphabet:

i. Vowels (حروف متحركة او حروف علة) that is a, e, i, o, u

ii. Consonants (حروف ساكنة) that is b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v,

w, x, z.<sup>28</sup>

In Arabic, alphabets are of two types:

<sup>26</sup>Dr. Syed Ali, *Arabic Made Easy*, p.06

<sup>27</sup> Long Vowels (actual letters): i. Alif (ا - با) ii. Wow (و - بو) iii. Yaa (ي - بي).

<sup>28</sup>I'zuddin Muhammad Nazib, *English Grammar*, p. 9-7

1. (حروف العلة) : i.e. it has two parts (الحروف) and (العلة). Firstly we should discuss on the meaning of (حروف) then the meaning of (العلة). (حروف): (حرف pl. حروف) letter; consonant; phthisis (gram); type (typ.)<sup>29</sup> (على) irresolute, wavering, on the fence; (الفاظه لحروفها) words literally; (بالحرف or بالحروف الواحد) literally, verbatim, to the letter; (حرفاً بحرف) literally, word for word (الحروف الأبجدية) the alphabetic letters, the alphabet. 'Illah: (علة) pl. (علل) illness, sickness, disease, malady; deficiency, defect, weakness; weakness, (حروف العلة) the weak letters (ا و ي).<sup>30</sup>

Three of the consonants (ا- و - ي) named (حروف العلة) i.e. “Weak” or “irregular” letters. These three letters are often inter-changed or dropped under the influence of other letters e.g. (قول) becomes (قال) consonants other than اوى are known as (الحروف الصحيح) the “sound letters” because under no circumstances they are dropped. (واي) are the (hurfa' illah) of Arabic language, those are the equivalents of the letters of c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z, in English language.<sup>31</sup>

Three of the consonants (ي' و' ا') which are described by the grammarians as (الحروف العلة) weak or irregular letters are used for lengthening the vowels.

Alif (ا) for a, yea (ي) for i and waw (و) for au and u.

Examples:

(ي) corresponds to - (ا) Alif corresponds to - (ي) corresponds to - and (و) corresponds to - . Therefore (ا) is called (أخت الفتحة)

<sup>29</sup> Dr. J. Milton, *A DICTIONARY OF MODERN WRITTEN ARABIC* (Beirut: Maktabatu Lebanon, 3<sup>rd</sup> edition 1980A.D) p. 418

<sup>30</sup> Ibid , p.633

<sup>31</sup> Dr. F. zuddin, Mohammad Nazeeb, *English Grammar*, p. 45

the sister of fathah. (ي) is called (أخت الكسرة) the sister of kasrah. And (و) is called (أخت الضمه) the sister of dammah.

Thus (نَهَار) as opposed to (نَهْر) (جُود) as opposed to (جُودَ) and (صَدِيق) as opposed to (صَدَق). “When the weak letters are used as lengtheners, they do not admit any vowel sign”.<sup>32</sup>

(رَيْبُ) before (ي) and (و) from the diphthongs (i) and au (u) e.g. (مَوْجُ) wave. Here some Arabic words are written, with the component letters shown separately, and with the vowel marks indicated. This is for the beginners. It is remembered that if an Arabic word consists of two, three or more letters, all these are written together.

تَرَكَ	فَهِمَ	كَتَبَ	رَكَبَ	وَصَلَ
to leave	to understand	to write	to ride	to connect
رَزَقَ	نَصَرَ	ذَهَبَ	لَعَبَ	وَزَنَ
to provide	To help	to go	to play	to weigh
ضَرَبَ	فَاتَحَ	سَكَنَ	كَرُمَ	سَمِعَ
to hit	To open	to dwell	to be noble	to hear
شَرَبَ	أَكَلَ	بَحَثَ	لَبَسَ	تَعَبَ
to drink	to eat	to search	to wear	to work hard

### Noonation (النَّوِينُ)

(هو نون تلحق الاخر لفظا لا خطأ لغير توكيد)<sup>33</sup> Nouns and Adjectives, when indefinite, the vowel signs are written double e.g. ( — — ). In such a case the

<sup>32</sup>Hani Tabiri, *Qawaidullugah al-Arabiyyah* , p.75



pronunciation of the word changes. Letter (ب) with one “Fatha is pronounced ba. But the same (ب) with double (فتحة) is pronounced ban likewise (ت tan, ف fan).

Letter (ب) with one (ضمة) is pronounced bu. But the same ب with double (ضمة) is pronounced as ban. Thus (ت tun, ح hun ف fun).

“Letter (ب) with two (كسرة) is pronounced as bin likewise (ت tin, ج jin, ف fin). This sound, which is not rendered in writing, is the so called ‘nunation’,<sup>34</sup>

The sound produced as a result of double vowel signs ُ , ُ , ُ on consonant is called (تنوين) ‘nunation’, i.e. though (ن) is not written; it is pronounced. A word with the definite article (ال) will not accept “noonation”.<sup>35</sup>

Below, each alphabet is written with double fathah, ُ , double “dammah” ُ and double kasrah ُ , we can read them aloud.

ا	ب	ت	ث	ج	ح	خ	د	ذ
ر	ز	س	ش	ص	ض	ط	ظ	ع
غ	ف	ق	ك	ل	م	ن	ه	و
ي								

Some examples:

جَدُّ	زَوْجَةٌ	زَوْجٌ	أَبٌ	أُسْرَةٌ
Grand father	wife	husband	father	family
أَخٌ	بِنْتٌ	إِبْنٌ	أُمٌّ	أَخْتٌ
brother	daughter	son	mother	sister

<sup>33</sup>Ahmad Obyed, *M'uzam an-Nuhu* (Bairut, Sharisuria, 2<sup>nd</sup> edition 1982) Page-118

<sup>34</sup>Hani Tabiri, *Qawaidullugah al-A'rabiyah* ,p.5

<sup>35</sup>Dr. Syed Ali, *Arabic for Beginners*,p.8

### Absence of vowels (السكون)

(سكُونُ ... ساكِنُ) means ‘rest’ to be vowel less<sup>36</sup>. When a consonant is without any vowel mark, it is called (ساكِنُ) Resting, and the sign used to indicate this is (◌ْ) a small circle placed over the quiescent consonant. When one consonant in a word is with the vowel sign and the following letter is (ساكِنُ) the two letters would form a syllable, i.e. they would be read together and thus produce a joint sound: For examples:

هَلْ	دَعْ	هَبْ	خُذْ	قُمْ	كَمْ
is?	let	give	take	stand	how much
مَا	لَوْ	كَئِىْ	قُلْ	كُنْ	بَلْ
what	law	that	say	be	but

The following words consist of three letters with two syllables. In (دَرْسُ) lesson (دَرْ) is combined and their joint sound is added to the last letter, (س).

فَوَقَّ	حَمْدُ	خَمْسُ	دَارُ	وَزْنُ
to	praise	five	house	weight
كَذَبْ	خُبْزُ	عِلْمُ	زَهْرُ	جَسْرُ
lie	bread	knowledge	flower	bridge

“Words of two syllables are accented on the first syllable. Tri-Syllabic words are accented on the first unless the middle syllable is closed”<sup>37</sup>

<sup>36</sup>Dr. J. Milton, *A DICTIONARY OF MODERN WRITTEN ARABIC*, p.618

<sup>37</sup>Ahmad Obayed, *M'uzam an-Naun*. p.218

### Doubled Consonant (التَّشْدِيدُ)

(تشديد) means intensification, strengthening; (gram) intensified pronunciation, emanation, doubling (of a consonant); doubling sign over a consonant; pressure (على on).<sup>38</sup>

When a consonant occurs twice, one after another, without a vowel sound in between, it is written once (unlike in English) and the sign ( ّ ) called (شَدَّ) ‘shaddah’ is placed over it as in (رَبُّ) ‘rabbun’ lord.

The consonant on which ( ّ ) shaddah is placed has to be distinctly pronounced twice.

e.g.

فُكَّرَ	ذُبَّ	قَصَّ	ظَنَّ	شَدَّ	شَمَّ
thought over	bear	to cut	to assume	to harden	to smell

A consonant is doubled, and receives() shaddah, only when a vowel precedes and follows it. The vowel sign is placed over diacritic sign in case of (فتحة) or (ضمة) but underneath, if the vowel is (كسرة) e.g. ( ّ ُ ّ ِ ّ ِ ).

All consonant is admitting of being doubled and take the shaddah which is also known as (تشديد).

### The place of pronunciation (المخارج)

Arabic letters must be pronounced from their Makhraj; otherwise the meaning may be changed with wrong pronunciation. The art of the correct pronunciation of the correct pronunciation of the Quran when reciting. Lit.to make better <sup>39</sup> (مخرج) is the important part of (تجويد). It is the place of

<sup>38</sup>Dr. J Milton, A *DICTIONARY OF WRITTEN ARABIC*, p. 460

<sup>39</sup>Roqaiyyah waris Maqsood, A *Basic Dictionary of Islam* (New Delhi, Goodword Books, Nizamuddin Market, India), p.211

Pronunciation of Arabic Alphabets. In Arabic there are Twenty Nine Alphabets having individual pronunciation. “These letters are pronounced from Seventeen places of the mouth”<sup>40</sup>

These places are located in five positions of the mouth.

- i. Halaq (الحلق-gullet)
- ii. Tongue
- iii. Both the lips
- iv. The root of the nose
- v. Jauf (جوف-vacuum of the mouth)

#### **Description of the places of pronunciation (المخارج)<sup>41</sup> elaborately:**

1. First (مخرج) is the vacuum of the mouth. Three letters are pronounced from this place.

- a. (و) having (جزم) - like: غير المغضوب
- b. (ى) having (جزم) - like: نستعين
- c. Alif (الف) without Harkat (حركة) when its right side letter having zabar(جبر),

Like:

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<sup>40</sup>Prof. Dr. A.N.M. Raisuddin, *Islamic Studies* (Dhaka, Banglabazar, N.C.T.B. V-6), p.35

<sup>41</sup> There are seventeen makhraj in Quranic pronunciation which is called (علم التجويد). The word Tajweed linguistically means ‘proficiency’ or ‘doing something well’. It comes from the same root letters as the word ‘Jayyid’ in Arabic (meaning ‘good’): Jeem, Waw and Daal. When applied to the Quran, it means giving every letter of the Qur’an its rights and dues of characteristics when we recite the Quran and observing the rules that apply to those letters in different situations. We give the letters their rights by observing the essential characteristics of each letter that never leave it.

(الصراط المستقيم) While pronouncing the above-mentioned three types of letters, mouth, Halaq and tongue are not touched. Rather these letters are pronounced from the air at the middle of the mouth. These are called Harf-i-madd (letters having madd).

2. Letters pronounced from bottom (part) of the throat - ه - ء (hamza, Ha) like: (أنذرتهم)

3. Letters pronounced from the middle part of the throat - ح ع like: (الحمد لله رب العلمين- عذاب اليم)

4. Letters pronounced from the upper part of the throat (attached to the tongue) (غ، خ Like: "ختم الله- غير المغضوب )

These six letters ( غ-خ-ع-ح-ه-ء ) are called (حروف حلقى) or letters of throat.

5. The letter pronounced from the root of the tongue and from the upper plate equal to it – (ق) Like: (قل هو الله احد)

6. A little upper side of the tongue and the palate equal to it (ك) Like: (اياك)

7. Middle part of the ganguage and the palate equal to it – (ج، ش، ي) like:

(يايها الكفرون- من شر - من جوع)

8. Letters pronounced with a side of the tongue, upper gum along with the teeth – (ض) like: (ولا الضالين)

9. Letters pronounced with front side of the upper tongue along with the palate of the root of the teeth - ل like: (قل هو الله- الم تر)

10. With the front side of the tongue and parallel upper palate - ن - like:  
(نستعين)

11. Letters pronounced with the back side of front part of the tongue along with its palate - ر like: (برب الفلق- ورايت الناس)

12. Letters pronounced with the front part of the tongue with the root of the two front teeth - ط- د- ت like: (تبت يدا- صراط الذين- لم يلد ولم يولد)

13. Letters pronounced with the heads of the lower two teeth and the front part of the tongue, having a little help from the upper teeth-

(مافى الصدور- سبج- زلزلت) Like ص - س - ز

14. Letters pronounced with front part of the tongue having touch with the upper two front teeth - ظ- ذ- ث like: (من الظالمين - يكذب) – تحدث

15. Letter pronounced with the wet part of the lower lip having touch with two upper front teeth - ف like: (فسبج- فى العقد)

16. Letters pronounced from the two lips - و- ب- م - from the wet part of the lips (ما اغنى عنه ماله وما كسب) which is pronounced round the right and left sides of both the lips having a round hole at the middle as half open flower - و - like: (من شر الوسواس- يوسوس)

17. Gunnah pronounced from the root of the nose. When - ن (Nun) having Jazam, to conceal this Nun sometimes Gunnah is necessary like: (من تسجيل)<sup>42</sup>“Arabic letters must be pronounced from their Makhraj, otherwise

<sup>42</sup>Ibid, p.38

the meaning may be changed with a wrong pronunciation. For example (فل هو) means- Say Allah is one. Here if instead of the Makhrāj of (ق) it is pronounced from the Makhrāj of ك, then the meaning will be change, because (قل) means “say” and (كل) means “eat”. As results, the meaning of the whole sentence will be changed with wrong meaning.”

### Lesson Three: The Numerals

#### The Numerals (العدد)

Arabic numerals or Hindu numerals<sup>43</sup> or Hindu-Arabic numerals<sup>44</sup> or Indo Arabic numerals<sup>45</sup> are the ten digits (0, 1, 2, 3, 4, 5, 6, 7, 8, 9).

They are descended from the Hindu-Arabic numeral system developed by Indian mathematicians,<sup>46</sup> in which a sequence of digits such as "975" is read as a single number. The Indian numerals are traditionally thought to have been adopted by the Persian and Arab mathematicians in India, and passed on to the Arabs further west.

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<sup>43</sup>1, 2, 3,4,5,6, etc., are called Arabic numerals or Hindu numerals. Please see, Edward Thorndike, *The Thorndike Arithmetics*, (London, BiblioBazaar, LLC) p.102, and

Bernhard Schipp, *Statistical Inference, Econometric Analysis and Matrix Algebra, Festschrift in Honor of Gotz Trenkler*, Springer, p. 387,

<sup>44</sup>Beatrice Lumpkin,(1995), *Multicultural science and math connections: middle school projects and activities* (Washington, Walch Publishing) p. 118

<sup>45</sup> Donald Fenna, *A Dictionary of Weights, Measures, and Units*,( New York, Oxford University Press) p. 90 & 202.

<sup>46</sup> "Indian mathematicians invented the concept of zero and developed the "Arabic" numerals and system of place-value notation used in most parts of the world today" Unknown parameter |lasr2= ignored (help).Please see, Richard Bulliet, (2010), *The Earth and Its Peoples: A Global History*, Volume 1. Cengage Learning, p.192.

A. Boucenna has presented certain manuscripts as evidence that the numerals in their current form developed from Arabic letters in the western regions of the Arab World.<sup>47</sup> The current form of the numerals developed in North Africa, distinct in form from the Indian and eastern Arabic numerals. It was in the North African city of Bejaia that the Italian scholar Fibonacci first encountered the numerals; his work was crucial in making them known throughout Europe. The use of Arabic numerals spread around the world through European trade, books and colonialism. Today they are the most common symbolic representation of numbers in the world.

The reason the digits are more commonly known as 'Arabic numerals' in Europe and the Americas is that they were introduced to Europe in the 10th century by Arabic-speakers of North Africa, who were then using the digits from Libya to Morocco. Europeans did not know about the numerals' origins in ancient India, so they named them "Arabic numerals".<sup>48</sup> Arabs, on the other hand, call the system 'Hindu numerals',<sup>49</sup> referring to their origin in India. This is not to be confused with what the Arabs call the "Hindi numerals", namely the Eastern Arabic numerals (٠ - ١ - ٢ - ٣ - ٤ - ٥ - ٦ - ٧ - ٨ - ٩ (used in the Middle East, or any of the numerals currently used in Indian languages (e.g. ०.१.२.३.४.५.६.७.८.९)).<sup>50</sup>

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<sup>47</sup> On the Origin of Arabic Numerals - A. Boucenna - Université Ferhat Abbas Setif (**French**)

<sup>48</sup> Michael Woods, *Ancient computing: from counting to calendars* (New York, Mary B. Woods; Year Published:2000) p. 45

<sup>49</sup> Russ Rowlett, *Roman and "Arabic" Numerals*, (North Carolina, University ) p.39 and also please see Joel Achenbach, (16 September 1994), *Article: Take a Number, Please.*, The Washington Post, retrieved 22 June 2009.

<sup>50</sup> Georges Ifrah, 1999. *The Universal History of Numbers: From Prehistory to the Invention of the Computer*,



In English, the term *Arabic numerals* can be ambiguous. It most commonly refers to the numeral system widely used in Europe and the Americas. *Arabic numerals* are the conventional name for the entire family of related systems of Arabic and Indian numerals. It may also be intended to mean the numerals used by Arabs, in which case it generally refers to the Eastern Arabic numerals.

The decimal Hindu-Arabic numeral system was invented in India around 500 CE.<sup>51</sup> The system was revolutionary by including a zero and positional notation. It is considered an important milestone in the development of mathematics. One may distinguish between this positional *system*, which is identical throughout the family, and the precise glyphs used to write the numerals, which vary regionally. The glyphs most commonly used in conjunction with the Latin script since early modern times are:(0 1 2 3 4 5 6 7 8 9) Although the phrase ‘Arabic numeral’ is frequently capitalized, it is sometimes written in lower case: for instance, in its entry in the Oxford English dictionary.<sup>52</sup> This helps distinguish it from "Arabic numerals" as the East Arabic numerals specific to the Arabs.

The numerals used in many parts of the world are known as Arabic numerals, though they are slightly different from those used by the Arabs. The numerals are:

1	2	3	4	5	6	7	8	9	0
١	٢	٣	٤	٥	٦	٧	٨	٩	٠

<sup>51</sup> J. J O' Connor, and E.F. Robertson. 2000. 'Indian Numerals', *MacTutor History of Mathematics Archive*, School of Mathematics and Statistics, University of St. Andrews, Scotland.

<sup>52</sup> “Arabic” *Oxford English Dictionary*, 2nd edition .

In manuscript, number two is usually written as < the zero is indicated by a point. “Arabic is both written and read from the right to the left, but the numerals are written and read as in English”.<sup>53</sup> Examples are given below:

2001	1974	2007	1980	2000
٢٠٠١	١٩٧٤	٢٠٠٧	١٩٨٠	٢٠٠٠

### The Alif (الالف) and Hamza (الهمزة)

Some grammarians regard (ا) and (ء) as two distinct letters, while others regards them as two realizations of the same letter. They are a problematic aspect of Arabic writing and are often confusing to native and non-native speakers alike. In this posting, I hope to summarize some of the rules related to writing of (ا) and (ء). At the beginning of a word, (ء) and (ا) are written together to make the sound of a glottal stop. They can be associated with a short vowel. When the (ا) comes with a short (a) or a short (o), the (ء) is written on top of the letter, and when (ء) comes with a short (i), the (ء) is written under the letter, e.g. “father” (أب), “mother” (أم), “Islam” (إسلام) .

At the beginning of certain words, the (ء) should not be written on the (ا). This is called (همزة الوصل), e.g. in words like two (اثنان), Monday (الاثنين), woman (امرأة), etc. The (ا) at the beginning of the definite article (ال) must never be written with a (ء). When two (ا)s are found at the beginning of a

<sup>53</sup>Dr. Syed Ali, *Arabic for Beginners*, p.18

word, a special type of (ا) is called (الف الممدودة) is used with a special shape of (ء) on, e.g. hopes (آمال), Adam (آدم), sorry (آسف).<sup>54</sup>

In the middle of a word, a (ء) is written in association with a short vowel with a short (أ), with a short (ؤ), or with a short (ئ), e.g. the words “ask” (سأل), “enquirer” (سائل), “question” (سؤال). Alif mamdoua can also occur in the middle of the word, e.g. “Quran” (قرآن). Now the details discussion on the following:

### The sun letters and the moon letters

(ال) is the definite article of Arabic language. It is equivalent to the word ‘a’, ‘an’ and ‘The’ in English.<sup>55</sup> Any noun or adjective without (ال) is considered indefinite. There is no particular sign for the indefinite as ‘a’ in English.

Noun and Adjective, when indefinite and in the singular form, end with double vowel marks .e.g.

بيت	جميلة	كتاب
house	beautiful	book

But when these words are made definite by adding (ال) they will end with a single vowel mark only e.g. (البيت - the house), (الجميلة - the beautiful), (الكتاب - the book). It is said that, the definite article (ال) is prefixed to the nouns and

دار: عباس حسن ، النحو الوافي مع ربطه بالأساليب الرفيعة و الحياة اللغوية المتجددة ، الجزء الثاني ، الطبعة الرابعة ، (القاهرة 1961-1966 م) ص ٤٤

<sup>55</sup>Munir Ba'albaki, *Al Mawrid* (Beirut:Dar al- Ilmi lil- Malayen, 37th ed.2003) p.962

adjectives it defines. It does not stand alone. We can compare the following words with (ال) and without (ال)

e.g.

Indefinite article	Definite article
بيت	البيت
جميلة	الجميلة
كتاب	الكتاب

As remarked P.C. Wren in his book,

‘The’ is called the Definite article, because it normally points out some particular person or thing; as, He met the doctor; meaning some particular doctor. Whereas the indefinite article is used before singular countable nouns, <sup>56</sup> e.g. *a book, an orange, a girl*.

Huruf ash-shamsiya (حروف الشمسية) the sun letters (i.e., sibilants, dentals, r, l, n, to which the L (ل) of the article assimilate al huruf al qamariyyah (الحروف القمرية) the moon letters (to which the L of the article) does not assimilate.<sup>57</sup>

The sun letters are the dentals (ب-ت-د-ذ-ر-ز-س-ش-ص-ض-ط-ظ-ل-ن). They are called so because the first letter of the word شمس sun is ش which

<sup>56</sup>Wren & Martin, *High School English Grammar and Composition* (New Delhi: S. Chand & Company, 7361, Ram Nagar, 6<sup>th</sup> ed, 2005 A.D, 1<sup>st</sup> in 1936) p.34

<sup>57</sup>Dr. J. Milton Cowan, *A Dictionary of modern written Arabic*, p. 169

belongs to this category. When the definite article ‘ال’ is prefixed to a noun or an adjective starting with anyone of the sun letters, the ل , being a sun letter itself, is assimilated i.e. (ل) is not pronounced though it is written.

e.g.

الشمس	النصيحة	الدين	السنة
the sun	the advice	the religion	the year

On the above words the (ل) of the definite article is not pronounced, and the letter next to it is pronounced twice, and ‘shaddah’ ( ّ ) is written over the initial sun letter.

The Moon letters are: ( ا ب ج ح خ ع غ ف ق ك م و ه ي ) they are so called because the word (قمر) moon, begins with one of these letters. In case the definite article ال is prefixed to any word whose initial letter belongs to this category, (ل) is both written and pronounced:

e.g.

الملك	القمر	الحمد	الفاكهة
the king	the moon	the(all) praise	the fruit

“Some Arab Grammarians instead of dividing the letters into Sun letters and Moon letters, classify the definite article as (ال الشمسة) and (ال القمرية ) the sun

al and the moon al.”<sup>58</sup>The following chart have to make distinction between (ال القمرية) and (ال الشمسية).

These are:

ال الشمسية	ال القمرية
هي التي تكتب ولا تلفظ (لأنها تدغم بالحرف الذي بعدها، فيكتب الحرف الذي بعدها مشدداً).	هي التي تظهر عند الكتابة وعند النطق
مثال: الذهب ' الصّدق	مثال: العلم ' القلم
حروف (ال) الشمسية	حروف (ال) القمرية
ت ' ث ' د ' ذ ' ر ' ز ' س ' ش ' ص ' ض ' ط ظ ' ل ' ن	ا ' ب ' ج ' ح ' خ ' ع ' غ ' ف ' ق ' ك ' م ه ' و ' ي

### <sup>59</sup> (الف المقصورة) The Shortened Alif

There are some words where (ا - alif)<sup>60</sup> is indicated not in its full shape but by a short vertical stroke. This is known as (الالف المقصورة) the 'shortended

<sup>58</sup>Hani tabiri, *waidullugah al Englinyyah* (Bairut: Maktabatu leabanon, 2<sup>nd</sup> ed.1991) p. 12

<sup>59</sup> تكتب ألفاً قائمة في جميع حروف المعاني مثل : لا - حاشا، ما عدا أربعة حروف خالفت القاعدة وهي: حتى، على، بلى، إلى

<sup>60</sup>(name of the letter ا; as to say من الفه الى بائه from beginning to end, from A to Z; يعرف الفه وبياء (wa ya'ahu) he knows it from A to Z; الف باء ABC. Accordingly; ألف alf .... ألوف alaf thousand; millennium; (muallafa) or ألف مؤلفة (alafun mu'llifatun) thousands and thousands; عشرات الالوف ('asharat al uluf) tens of thousands; مائة الالوف (mi'at al- uluf) hundreds of thousands; عيد الفى: ألفى alfi: عيد الفى ('id) millennial celebration, millenary, (Dr. J. Milton, A DICTIONARY OF MODERN WRITTEN ARABIC) p. 23

alif’ However; this does not change the pronunciation. e.g.  
(سعى’ ارتضى’ المصطفى’ المرتضى’ موسى’ عيسى)

“The letter (ى) with which these words ends is not pronounced”<sup>61</sup>

### The Stretched Alif (الف الممدودة)

In a word, when Hamza (ء) comes immediately after a vowelless (الف) the sign (آ) called ‘Madda’ <sup>62</sup>(مدّ) ‘stretched’ is written on (الف).The(alif) is lengthened while pronouncing the word. This is called (الف الممدودة) the (stretched or extended)<sup>63</sup> ‘alif’. e.g.

حمراء	سوادء	بيضاء
red	black	white

### Al-Hamzah (الهمزة)<sup>64</sup>

Logically, hamzah is just like any other letter, but it may be written in different ways. It has no effect on the way other letters are written. In particular, surrounding long vowels are written just as they always are,

<sup>61</sup> Abdul Gani Ad- Daqr, *Muzam an-Nahu* (معجم النحو), (Lebanon, Share Surya, Beirut) p.426

<sup>62</sup> The maddah □مَدَّة□ is a tilde-like diacritic which can appear only on top of an alif and indicates a glottal stop /ʔ/ followed by a long /a/. In theory, the same sequence /ʔa/ could also be represented by two alifs, as in \*□أ□□, where a hamza above the first alif represents the /ʔ/ while the second alif represents the /a/. However, consecutive alifs are never used in the Arabic orthography. Instead, this sequence must always be written as a single alif with a maddah above it—the combination known as an alif maddah. Example: □فُرَّان□

<sup>63</sup> متطول: مسوَّع. ii. طويل؛ متطول. i.

<sup>64</sup> A sign in Arabic orthography used to represent the sound of a glottal stop, transliterated in English as an apostrophe.

regardless of the seat" of the hamzah—even if this results in the appearance of two consecutive (و)sor (ي)s.

It is a noun from the verb (هَمَزَ) hamaza meaning "prick, goad, drive" or "provide (a letter or word) with hamza"<sup>65</sup>

The name of the letter in the form of (الف-alif) written at the beginning of a word is really 'Hamza' (همزة) <sup>66</sup> for example: The first letter of "الحمد" Alhamdu actually is not alif (ا) sits in the middle of the word or at the end and it always remains harkat less (ساكن) as (ارحمان) or (رحمن). According to pronunciation, Hamza are of two types, both of which are found in the Qur'an.

i. Hamza-al-wasl (همزة الوصل-connecting hamza)

ii. Hamza-al-qiti (همزة القطع-disconnecting hamza)

### **Al-Hamza-al-wasl (همزة الوصل)**

Hamza is at the beginning of the words and is pronounced but when it is in the middle, of the word, is not pronounced. This type to Hamza is known as (همزة الوصل -Connecting hamza).

Hamza al Wasl (همزة الوصل) - Sign: The hamza al wasl is an extra hamza at the beginning of a word, which is pronounced when starting with the word, and dropped when continuing

[i.e., joining the previous word with the word that has hamza al-wasl].

<sup>65</sup> Hans Wehr, Edited by J. M Cowan, *Dictionary of Modern Arabic*, (Otto Harrassovich KG, 1994.) p.161

<sup>66</sup> Hamza (همزة) plural, hamazat hamza, the character designating the glottal stop: (gram) همزة القطع h. al qat'i disjunctive hamza (gram); همزة الوصل h. al wasl conjunctive hamza (gram); Please see, Dr. J. Milton, A *Dictionary of Modern Written Arabic*, p.91



e.g. When Starting

(الْحَمْدُ لِلَّهِ - All praise is for Allah)

(اسمى خالد - My name is Khalid)

(انحريا زيد - Sacrifice to Zaid)

When Continuing

(قُلِ الْحَمْدُ لِلَّهِ - Say all praise is due to Allah)

From the above examples, it is seen that in (ال , اسم) and (انحر) Hamza at the beginning of the words is pronounced this is known as (همزة الوصل).

### Rules of Hamzah al – Wasl

Hamza al wasl can be found in verbs, nouns, and prepositions [letter]. Now some rules on the following:

a. Among حرف “harf” only (ال) is (همزة الوصل) b. Among nouns (اسم) ism, only a few are (همزة الوصل) male (وامرؤ) person (رجل) son, son (ابن) daughter (ابنة) of (فعل - verb) there are some rules of (همزة الوصل) are :

i. The first (انحر) inhar (sacrifice) hamza of (امر) amr (drived) from there letter verbs: as -

ii. The first letter of (أمر) derived from five or six letter verbs as (استغفر واستغفره) beg your pardon to Rob.

iii. The first hamza of انحر hamza of ماضى derived from five letter or six letter verbs as (انكسر القلم) the pen was broken. (طرع القلم فانكسر) dropped the pen and it broke.

iv. The first letter of (مصدر) derived from five or six-letter verbs; as (استغفار الله) to beg pardon to Allah is praiseworthy.

Except the above rules, in all other words hamza (همزة الوصل) we should remember that (همزة الوصل) is written in the middle but not pronounced (ب) “ba” before (اسم) should be (باسم) pronounced (bismillah) ‘As (همزة) in bismillah is not written and instead (ب) is pronounced long’.<sup>67</sup>

### Al-Hamza al Qit‘i (همزة القطع)

(هي التي ينطق بها في بدء الكلام وفي وصله، وتكتب على ألف إذا كانت مضمومة أو مفتوحة وتحتها إذا كانت مكسورة. أ - أ - إ)

The hamza letter on its own always represents hamza qat‘i. This hamza is always pronounced, no matter where it is placed. This is known as (همزة القطع).<sup>68</sup> This (hamza) may appear anywhere in the word. The (hamza) would be pronounced with the (harakah) on top of it irrespective of what it is sitting on.

e.g. (أُنْعِمْتَ، الأَسْمَاءُ، السَّيِّئُ، المَلَأَيْكَةُ، يُؤَاخِذُ)

<sup>67</sup>Ibid, vol-6, p.24

<sup>68</sup>Alhaj Muhammad Hossain, *Religious Teaching*, (Dhaka; province a publication, Banglabazar, 2<sup>nd</sup> ed. 1997, V. VI,) p.14

### Lesson Four : The Grammar (القواعد)<sup>69</sup>

“Grammar is the study of morphemes and their combinations. It comprehends two subdivisions: morphology and syntax. Morphology is the description of the combinations of morphemes in words. Syntax is the description of larger combinations of words. It is the arrangement of words as elements in sentence, to show their relationship.”<sup>70</sup>

Arabic grammar is centered on a single topic; grammatical inflection. Anything studied in the language is studied only because it relates to this issue. It is a feat of staggering genius on the part of medieval grammarians that almost all aspects of the language are covered just by concentrating on the issue of grammatical inflection. We start with this topic, and it branches out to cover the entire language.

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<sup>69</sup>**Grammar:** Rules of a language governing its PHONOLOGY, MORPHOLOGY, SYNTAX, and SEMANTICS; also, a written summary of such rules. The first Europeans to write grammar text were the Greeks, notably the Alexandrians of the last century BC. The Romans applied the Greek grammatical system to Latin. The works of the Latin grammarians donates (4<sup>th</sup> century AD) and Parisian (6<sup>th</sup> century) were widely used to teach grammar in medieval Europe.

By 1700, grammars of 61 vernacular languages had been printed. These were mainly used for teaching and were intended to reform or standardize language. In the 19<sup>th</sup> - 20<sup>th</sup> centuries mainly used for teaching and were intended to reform or standardize language.

In the 19<sup>th</sup>-20<sup>th</sup> centuries linguists began studying language to trace their evolution rather than to prescribe correct usage. Descriptive linguists (see Ferdinand de SAUSSURE) studied spoken language by collecting and analyzing sample sentences. Transformational grammarians (see NOAM CHOMSKY) examined the underlying structure of language. The older approach to grammar as body of rules needed to speak write correctly is still the basis of primary and secondary language education.

Please see, *ENCYCLOPEDIA OF BRITANNICA*, (New York, Okhla Industrial Area, V-4, 1988), p.195

<sup>70</sup> Abu Hayyan al-Tawhidi, *Al-Basaer wa-al-Dhakhir* (Beirut, Dar as Sadr, 1988) p.47

## Definition

“Grammar” means the rules of language, which makes man to be able to speak and write in correct order. The subject which deals the rules of English language is called “English Grammar”<sup>71</sup> and the subject which deals the rule of Arabic language is called “Arabic Grammar” or (قواعد اللغة العربية). The following more definitions are:

- 1- "علم يعرف بها احوال الكلمات مفردة ومركبة فايته عصمة المكم والكاتب فى صوع الجمل بمقتض الكلام العربى السليم وهو يقسم الى قسمين- الصرف و النحو <sup>72</sup>
- 2- والعلم بالقواعد التى يعرف بها احكام أواخر الكلمات العربية فى حالة تركيبها من حيث الإعراب والبناء<sup>73</sup>
- 3- التركيب الذى يفيد فائدة تامة يسمّى جملة ويسمّى أيضا كلاماً.<sup>74</sup>

A person who is an expert in the study of grammar is called grammarian.

## Types of Arabic Grammar (اقسام القواعد اللغة العربية)

According to As-Syyed Ahmad Hashim,

- علوم اللغة العربية عبارة عن اثنى عشر \* علماً مجموعة فى قوله-  
 نحو وصرف عروض ثم قافية \* وبعدها لغة فرض انشاء  
 خط يدان معان مع محاضرة \* والاشتقاق لها الاداب اسماء<sup>75</sup>

For classical Arabic grammarians, the grammatical sciences are divided into five branches:

<sup>71</sup>Prof. Md. A.K. Nowaz, *Special communicative Eng. grammar* (Dhaka:Bani Bhaban, Banglabazar,) p.11

<sup>72</sup>Dr. Zawarez Matri Abdul Maseh, *Ma'zamu Qawa'idul Arabiyyatul Alamiyyah* (Beirut:Maktabatu Lebanon Nasherun) p. 2

<sup>73</sup>Aiman Amin, An. *Nahu al-kafi* (Kairo: Dar-al-khaldun,V-1) p.5

<sup>74</sup>Dr. Warese Moktadi, An. *Nahu al-wadhi* (Kairo: Maktabatu Lebanon Nasherun, 2<sup>nd</sup> edition 2001) Page-5

<sup>75</sup>As-Syyed Ahmad Hashimi. *Al- Qwaid al-Asa-Siyyah*, (Beirut: Dar al-Kutub al-'Alamiyya, Labanon) p.3

i. The Science of Alphabets: alphabets (علم الإملاء) : a set of letter or symbols in a fixed order used for writing a language origin from alphabet, the first two letters of the Greek alphabet. There are 26 letters in English alphabet and 29 letters in Arabic Alphabet.<sup>76</sup>

ii. The Science of Syntax: syntax (علم النحو) the way that words and phrases are put together to form sentences in a language; the rules of grammar for this compare Morphology.<sup>77</sup> According to Abu Yahya, “(علم النحو) that knowledge which shows us how to join a noun, verb and particle to form a correct sentence as well as what the condition (i‘rab) of the last letter of a word should be.”<sup>78</sup> Words and sentences are its subject matter and its object ‘to ultimately understand the Quran and Hadith, thereby giving the pleasure Allah Ta‘alaa’.

iii. The Science of Morphology: morphology (علم الصرف) (linguistics) the forms of words studied as a branch of linguistics compare GRAMMAR, Syntax.<sup>79</sup>

iv. Al-balaghah: (البلاغة -rhetoric) which elucidates construct quality.

v. The Science of prosody: prosody (علم العروض) 1 (technical) the patterns of sounds and rhythms in poetry the study of this 2 (phonetics) the part of Phonetics which is concerned with stress and INTONATION as opposed to individual speech sounds<sup>80</sup>

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<sup>76</sup>Dr.J. Milton: *A Dictionary of modern written Arabic*, p.312.

<sup>77</sup> Ibid, p.807

<sup>78</sup> Abu Yahya, *Tashilun Nahw* (تسهيل النحو), (Lahore: Madrasha Islamiyyah Benoni press, 1989) p.2

<sup>79</sup> Ibid, p.413.

<sup>80</sup> Ibid, p.623

Saied M. Badawi, an expert on Arabic grammar, divided Arabic grammar into five different types. Badawi's five types of grammar from the most colloquial to the most formal are:

- i. Illiterate spoken Arabic (عامية الأميين),
- ii. Semi-literate Spoken Arabic (عامية المتنورين),
- iii. Educated Spoken Arabic (عامية المثقفين),
- iv. Modern Standard Arabic (فصحى العصر),
- v. and Classical Arabic (فصحى التراث).<sup>81</sup>

### **Phases of development of Arabic Grammar**

The first rules of Arabic language, including its poetry metrical theory, and its syntax, morphology and phonology, were written in Iraq. This task was conducted both in Al-Basrah under Al-Khalil Ibn Ahmed Al-Farahidy and in Al-Kuufah under Abu al-Hasan Al-Kisaa'i. During the Middle Ages Al-Khalil in his book (كتاب العين) and, his student, Siibawayh in (الكتاب) concluded that task. The first complete dictionary of the Arabic language was composed by Al-Khalil, who had also been involved in the reform of the Arabic script and who is generally acclaimed as the inventor of the Arabic metrical theory. The professed aim of (كتاب العين), which goes under his name, was the inclusion of all Arabic roots. In the introduction, a sketch is given of the phonetic structure of Arabic, and the dictionary fully uses available corpora of Arabic by including quotations from the Qur'an and

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<sup>81</sup> Alaa Elgibali and El-Said M. Badawi. *Understanding Arabic: Essays in Contemporary Arabic Linguistics in Honor of El-Said M. Badawi*, 1996. P. 105

from the numerous pre-Islamic poems, which had both undergone a process of codification and written transmission by the hands of the grammarians.

The identity of the oldest Arabic grammarian is disputed; some sources state that it was Abu-Aswad al-Du'ali, who established diacritical marks and vowels for Arabic in the mid-600s, though none of his works have survived.<sup>82</sup>

The time of the fourth Caliph, Ali Ibn Abi Taalib, when he commissioned to Abu Al-Aswad Al-Du'ali<sup>83</sup> for the task. In his book (نزهة الالباء في طبقات الادباء) Al-Anbari, (الانباري) reports the following anecdote.

” دخلت على امير المؤمنين علي بن ابي طالب ( عليه السلام ) فوجدت في يده رقعة، فقلت ما هذه يا امير المؤمنين؟ فقال: إني تأملت كلام العرب فوجدته قد فسُدَ بمخالطة هذه الحمراء - يعني الاعاجم- فأردت أن اضع شيئاً يرجعون إليه، ويعتمدون عليه. ثمّ القى إليّ الرقعة وفيها مكتوب: الكلام كله إسم وفعل وحرف. فالاسم ما أنبأ عن المُسمّى، والفعل ما أنبأ به، والحرف ما افاد معنى. وقال لي: إنح هذا النحو، واضف إليه ما وقع إليك“

<sup>82</sup>Ibn Mada's Kojiro Nakamura, *Criticism of Arab Grammarians*. (Oxford University press, orient, v. 10, 1974) p.89-113.

<sup>83</sup>**Abu al-Aswad Al-Du'ali** (c.603–688) was a close companion of Ali ibn Abi Talib and grammarian. He was the first to place dots on Arabic letters and the first to write on Arabic linguistics. He educated many students. It has been said - and many adduce it as fact - that the first grammarian in the Arabic language was Abu'l-Aswad al-Du'ali (d.69), a companion of Ali bin Abu Talib and an early poet. Ibn al-Nadim, author of the *Fihrist* said: "Muhammad b. Ishaq says that most scholars agree that grammar was taken from Abu'l-Aswad al-Du'ali, and that he took it from the Khalifah 'Ali." This is also the opinion of the famous language specialist Abu 'Ubayda (d.210), and the lexicographer al-Zubaydi (d.397) said about Abu'l-Aswad: "He was the first to establish [the science of] the Arabic language, to lay down its methods and to establish its rules" There are also stories in which both 'Ali and 'Umar acknowledge or refer the subject of grammar to Abu'l-Aswad al-Du'ali. The reason why Abu'l-Aswad began to lay formal rules for the Arabic language lies undoubtedly behind the multiply of non-Arabic Muslims - who recited the Qur'an. It has been illustrated by a report in which Abu'l-Aswad heard some Muslims pronounce the wrong reading of the Qur'an, owing to a mistake in vowelizing. As a consequence, following the order of the governor Ziyad b. Abi Sufyan, he instructed a scribe, saying: "When you see me open my mouth at a letter, put a dot above it. When I close it, put one next to the letter. When I draw them apart, put a dot under it." Another story describes Abu'l-Aswad's reason behind the beginning of grammar. Some Arabic people laughed once when a client of an Arab mispronounced an Arabic word, so Abu'l-Aswad rebuked them, saying:

"These mawali (clients) have formed a desire for Islam, and have converted, so they have become our brothers; if only we were to lay down [the rules] of language for them." Please see, Ibn Khallikan. *Wafayat al-Ayyan*. vol.1 p.663.

I came to The Leader of the Believers, Ali Ibn Abi Talib, and found that he was holding a note in his hand. I asked, "What is this, Oh Leader of the Faithful?" He said, "I have been thinking of the language of the Arabs, and I came to find out that it has been corrupted through contacts with these foreigners. Therefore, I have decided to put something that they (the Arabs) refer to and rely on." Then he gave me the note and on it he wrote: Speech is made of nouns, verbs and particles. Nouns are names of things, verbs provide information, and particles complete the meaning." Then he said to me, "Follow this approach and add to it what comes to your mind."

Al-Du'ali continued to say,

وضعت بابي العطف والنعته ثم بابي التعجب والاستفهام، إلى ان وصلت الى باب إن واخواتها، ما خلا لكن. فلما عرضتها على عليّ (عليه السلام) أمرني بضم لكن إليها. وكنت كلما وضعت بابا من ابواب النحو عرضتها عليه (رضي الله عنه) إلى ان حصلت ما فيه الكفاية. قال ما أحسن هذا النحو الذي نحوته! فلذلك سُمي النحو.<sup>84</sup>

I wrote two chapters on conjunctions and attribute then two chapters on exclamation and interrogatives. Then I wrote about (إن واخواتها) and I skipped (لكن). When I showed that to him (Peace be upon him), he ordered me to add (لكن). Therefore, every time I finish a chapter I showed it to him (May God be satisfied with him), until I covered what I thought to be enough. He said, "How beautiful is the approach you have taken!" From there the concept of grammar (النحو) came to exist.

Following Abu Al-Aswad Al-Du'ali came a group of grammarians that we know most of by their names, not their works. The list includes:

<sup>84</sup>I Fountas,., and I. Hannigan. "Making Sense of Whole Language: The Pursuit of Informed Teaching," Childhood Education 65 (1989) p .133



Ibn 'AaSim , Al-Mahry , Al-Aqran , Al-Adwaany , Al-Akhfash, Al-Araj , Al-Hadhramy , Ibn Al-Alaa , Al-Thaqafy , who wrote two famous books, (الجامع)and(الإكمال).

Waafi credited Al-Thaqafy for transferring the interest from Basrah to Kuufa, because he began his work there, and Al-Khalil<sup>85</sup> was his student. Among the other Kuufic grammarians were Al-Tamiimy and Al-Harraa' and Al-Ru'aasy who wrote (الفیصل). If Siibawayh was considered the 'Imaam of grammar in Basrah, the Kufic version was Al-Kisaa'y who studied under Al-Harraa and Al-Ru'aasy .Unfortunately, Al-Kisaa'y did not author any major work in Arabic grammar. However, he became one of the best seven readers of the Quran.

The framework of the Arab grammarians served exclusively for the analysis of Arabic and, therefore, has a special relevance for the study of the language. From the period between 750 and 1500 we know the names of more than 4000 grammarians who developed a truly comprehensive body of knowledge on their own language.<sup>86</sup>

Siibawayh<sup>87</sup> was the first grammarian to give an account of the entire language in what was probably the first publication in book form in Arabic prose. In his book, (وثمر الألباب زهر الآداب), Al-Husary reported that Siibawayh used to have his work reviewed by another grammarian of his time named Al-Akhfash Al-Saghiir who said that,

<sup>85</sup> Terrel, T. 'A Natural Approach to Second Language Acquisition and Learning.' *Modern Language Journal* 61 (1977) p.337

<sup>86</sup> الفراهيدي، الخليل بن احمد، كتاب العين. تحقيق مهدي المخزومي وإبراهيم السادراني، دار ومكتبة الهلال، القاهرة. ص ٤٩

<sup>87</sup> Versteegh, Kee. *The Arabic Language*. (New York: Columbia University Press, 1997) p.97

## The Syntax (علم النحو)

### Origin and development

Arabic Syntax (النحو) is the science of classical Arabic which deals with how to identify the grammatical positioning of the three parts of speech; (إسم), (فعل) and (حرف) by recognizing the changes which occur at their end. In addition to this, it discusses how to connect the parts of speech with one

The purpose of (نحو) is to guard one from making errors when articulating and understanding the language of the Arabs. From the various sciences associated with the Arabic language, (نحو) is by far the most important. All discussions in (نحو) are centered upon words, phrases and sentence.<sup>88</sup>

Abu Ishaq said about Siibawayh “ Siibawayh showed me the grammar rules he came up with thinking that I knew better than him. In fact, he has better knowledge than me.”<sup>89</sup>

Siibawayh's example set the trend for all subsequent generations of grammarians, who believed that their main task was to provide an explanation for every single phenomenon in Arabic. Consequently, they distinguished between what was transmitted and what was theoretically possible in language. In principle, they accepted everything from reliable resources, which included the language of the Qur'an, pre-Islamic poetry, and testimonies from trustworthy Bedouin informants.

<sup>88</sup> Yusuf Mollazan, *Arabic Syntax* (تسهيل النحو), (Lahore: Madrasatul Ihsaniyyah, 1996) p.1

<sup>89</sup> الحصري، أبو اسحاق ابراهيم بن علي القيرواني، *زهر الآداب وثمر الألبا* وتحقيق وشرح زكي مبارك (دار الجيل، بيروت 1925) ص ٨٠

“After the period of the Islamic conquests, the sedentary population of Makka and Medina began to regard the free-roaming Bedouin, whose language preserved the purity of the pre-Islamic times, as the ideal type of Arab, and the term (كلام العرب) 'Language of the Arabs' came to denote the pure, unaffected language of the Bedouins.”<sup>90</sup> Versteegh stated that, “the early beginnings of grammar and lexicography began at a time when Bedouin informants were still around and could be consulted. There can be no doubt that the grammarians and lexicographers regarded the Bedouin as the true speakers of the Arabic Fusha, and continued to do so after the conquests.”<sup>91</sup>

In the words of Ibn Khaldun, the Bedouin spoke according to their linguistic intuitions and did not need any grammarian to tell them how to use the declensional endings. There are reports that it was fashionable among notable families to send their sons into the desert, not only learn how to shoot and hunt, but also to practice speaking pure Arabic.<sup>92</sup> The Prophet Mohammad (SAW) was one of those when he was a small boy. Other reports come from professional grammarians who stayed for some time with a Bedouin tribe and studied their speech because it was considered to be more correct than that of the towns and cities.

The Arabic linguistic references that the need for some “linguistic authority” came to exist long before the time of Al-Khalil and Sibawayh. There is a vast amount of anecdotes concerning the linguistic mistakes made

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<sup>90</sup> R Tharp, and R Gallimore. *Rousing Minds to Life: Teaching, Learning and Schooling in Social Context*. (New York: Cambridge University Press, 1988.) p.102

<sup>91</sup> Kee Versteegh, *The Arabic Language*. (New York: Columbia University Press, 1997.) p.96

<sup>92</sup> Terrel, T. “A Natural Approach to Second Language Acquisition and Learning.” *Modern Language Journal* 61 (1977): 325-337.

by the non-Arabs who converted to Islam. It is commonly believed that these anecdotes document a state of confusion and corruption of the Classical language. According to many resources, the Well-guided fourth Caliph, Ali Ibn 'Abi Taalib, the cousin and son-in-law of the Prophet Mohammed, was the first to insist that something to be done. One anecdote mentioned that Ali came to perform his pre-dawn prayer at the Mosque of A-Kufah. As he went in, he heard a non-Arab Muslim reading the Quran and that man was assigning the end-words vowelings incorrectly. The verse in question was from FaaTir,

(إنما يخشى الله من عباده العلماء)<sup>93</sup>

(Those truly fear Allah, Among His Servants who have knowledge)

Apparently, that man had the nominative case assigned to what supposed to be the direct object (الله), and the accusative case was assigned to the subject (العلماء). Because the end-word vowelings is the manifestation of Arabic language grammar, the meaning of that verse was completely messed up.

That same day Ali handed a note to Abu Al-'Aswad Al-Du'ali which said that, "Speech is made of three elements; nouns, verbs, and particles."<sup>94</sup> Ali asked Al-Du'ali to expand on that definition and write the first grammar rules for Arabic. In other words, Ali was asking for a "linguistic authority" whose rules should be enforced. The origin of the "dot," notation of the three short vowels, and the Nunation is ascribed to 'Abu Al-'Aswad, and the names of the vowels (FatHa, Dhamma, Kasra) are connected to their articulations. From that we have the common expression, (ضع النقاط على )

<sup>93</sup> Al-Quran, 35: 28

<sup>94</sup> ظلًا، حسن، كلام العرب. (دار النهضة العربية، بيروت 1976) ص ٥٥

(الحروف), literally meaning "put the dots on the letters!, i.e., to “be more clear or specific”<sup>95</sup>.

“Two other innovations attributed to 'Abu Al-'Aswad concern the notation for (ء) and (ـconsonant). Both signs are absent from the Nabataean script.”<sup>96</sup>

The framework of the Arab grammarians served exclusively for the analysis of Arabic and therefore has a special relevance for the study of the language. From the period between 750 and 1500 we know the names of more than 4000 grammarians who elaborated a comprehensive body of knowledge on their own language.

Most Arabic grammars follow the order established by Siibawayh and start with syntax (النحو) followed by morphology (التصريف), with phonology added as an appendix. Phonology did not count as an independent discipline and was therefore relegated to a position at the end of the treatise, although a considerable body of phonetic knowledge was transmitted in introductions to dictionaries and in treaties on recitation of the Qur'an, (تجويد).

The grammarians' main preoccupation was the explanation of the case endings of the words in the sentence, called (إعراب), a term originally meant the correct use of Arabic according to the language of the Bedouins but came to mean declension.

These suggestions and ideas are based on recent research in language proficiency learning and pedagogy.

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<sup>95</sup> سيبويه، الكتاب. دار الكتب العلمية، بيروت، لبنان، ص ١٠

<sup>96</sup> S Krashen, *The Input Hypothesis* ( New York:Longman, 1985.) p.67

Many researchers agree that “others have said that the earliest grammarian would have been Ibn Abi Ishaq (died AD 735/6)”.<sup>97</sup>

“The schools of Basra and Kufa further developed grammatical rules in the late 700s with the rapid rise of Islam”.<sup>98</sup>

From the school of Basra, two representatives laid important foundations for the field: Al-Khalil ibn Ahmad al-Farahidi authored the first Arabic dictionary and book of Arabic prosody, and his student Sibawayh authored the first book on theories of Arabic grammar. The efforts of both consolidated Basra's reputation as the analytic school of grammar, while the Kufan school was regarded as the guardian of Arabic poetry and Arab culture.<sup>99</sup>

“The differences were polarizing in some cases, with early Muslim scholar Muhammad ibn `Isa at-Tirmidhi favoring the Kufan school due to its concern with poetry as a primary source”.<sup>100</sup>

Early Arabic grammars were more or less lists of rules, without the detailed explanations which would be added in later centuries. The earliest schools were different not only in some of their views on grammatical disputes, but

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<sup>97</sup> Monique Bernards, *Pioneers of Arabic Linguistic Studies. Taken from In the Shadow of Arabic: The Centrality of Language to Arabic Culture.* (New York:Ed. Bilal Orfali. Leiden, Brill Publishers, 2011) p.213

<sup>98</sup> Goodchild, Philip. *Difference in Philosophy of Religion*, 2003. P.153.

<sup>99</sup> Archibald Sayce, *Introduction to the Science of Language*. 1880 .p.. 28,.

<sup>100</sup> "Sibawayh, His Kitab, and the Schools of Basra and Kufa." Taken from *Changing Traditions: Al-Mubarrad's Refutation of Sibawayh and the Subsequent Reception of the Kitab*,( Volume 23 of Studies in New York,Ed. Monique Bernards. Leiden: Brill Publishers, Semitic Languages and Linguistics. 1997.) p.12.

also their emphasis. The school of Kufa excelled Arabic poetry and exegesis of the Qur'an, in addition to Islamic law and Arab genealogy.

“The more rationalist school of Basra, on the other hand, focused more on the formal study of grammar”.<sup>101</sup> The grammar or grammars of contemporary varieties of Arabic are a different question.

### Definition and its Objects

Every subject constitutes upon its own knowledge and skill. Like sociology, economic or political science, the science of Arabic grammar or syntax ( علمُ النَّحْوِ ) is a subject, since Arabic grammar or syntax has its own knowledge and skill. The knowledge and skill of this science is popularly known as (علم النحو-syntax).

“The word ‘Nahw’ ( انحاء pl. نحو ) mean direction ; section, part; way, course, method ,manner ,mode, corresponding to analogous to, similar to, like, somewhat like; (gram.) grammar; syntax (على نحو ما) in the manner of, as; (على نحو ما) rather, pretty much; (على هذا النحو) in this manner, this way; in this respect; (وعلى هذا النحو) and so forth, and so on; (نحو من) approximately, roughly, about, area (with full. figure); (فى انحاء الارض) all over the earth; ( فى ) (كل انحاء العالم) all over the world; (النحو المقارن) comparative grammar. (نحو) (preposition) in the direction of toward, to; (نحوى) syntactical; grammatical; grammarian.”<sup>102</sup>

<sup>101</sup> Sir Hamilton Alexander Rosskeen Gibb, *The Encyclopaedia of Islam*, ( Leiden: Brill Archive, 1954. edition 1980.) p.350.

<sup>102</sup> Dr.J. Milton, *A dictionary of modern written Arabic*, p. 948

Thus in a very wide sense, the term (علم النحو) connotes the basic knowledge of Arabic language. It is, therefore, implicitly said that Arabic has own grammatical indication which deals with the science of syntax and morphology. “The branch which deals only the syntax is called (عِلْمُ النَّحْوِ); whereas the science deals which the morphology is called (علم الصرف)”,<sup>103</sup>

Very simply we can say that the term (عِلْمُ النَّحْوِ) consists of two terms (علم+نحو). If we analyses these two terms, the clear conception as to (عِلْمُ النَّحْوِ) will be emerged. Now let us discuss it.

Firstly (علم) is the body of rules of all knowledge which the learner is acquired his desire properly.

Secondly: The word (نحو) has been many different meanings, it may be the sense of ‘side’ may be the sense of ‘intent’ and also be in the sense of ‘likeness’ as well as stating the meaning of the ‘amount’ as ominous meaning ‘section’.<sup>104</sup> Form the above discussion, we may say by the term of (عِلْمُ النَّحْوِ) is that the “The science of Arabic Grammar or Syntax.”

Exponents of Arabic grammarians have been given many definitions as to (عِلْمُ النَّحْوِ). Some are as follows;<sup>105</sup>

\*According to G. Bohas, (عِلْمُ النَّحْوِ) means:

- a. To wish (قصد): e.g. (نحويت هذا)
- b. Amount (مقدار): e.g. (عندى نحو الف دينار)
- c. Tribe (قبيلة): e.g. (من اى انحاء)
- d. Types (نوع): e.g. (هذا على اربعة انحاء)
- e. Like or As (مثل) : e.g. (اسماعه نحو عمر)

<sup>103</sup> Abbas Hasan, *al-Nahw al-Wafi* (Cairo: Dar al-Ma‘arif, 3rd ed.1985) p.2

<sup>104</sup> Suhail Hasib Samhat, *Muzamiu-Al- Ilahiu* (Dehli, Maktabatu Wahidia i, Zakir Nagar, India), p.604.

<sup>105</sup> G. Bohas, *The Arabic linguistic tradition* (New York, Routledge, .New York1990) p.22



- f. Example ( نحو ) : e.g.( قام زيد )  
 g. Into ( جهه ) : e.g.( هنَّ نحو البيت عائدة )  
 h. To depend on ( اعتمار ) : e.g.( نحويت عليه )  
 i. To be move ( اعتمار ) : e.g.( نحويت بصرى اليه )

\* According to As Siraj in his book entitled ‘al usul fi an Nahu’ “(علم النحو) that knowledge which shows us how to join a noun, verb and particle to from a correct sentence as well as what the condition (الإعراب) of the last letter of a word should be.”<sup>106</sup>

العلم بالقواعد التى يعرف بها أحكام أواخر الكلمات العربية فى حالة تركيبها من حيث الإعراب ( والبناء )

That means “ to know the rules, which is known by the provisions of the end of Arabic words in case of installation in terms of (الإعراب) and (البناء)”

\* النحو علم باصول يعرف بها احوال اواخر الكلم الثالث من حيث الإعراب والبناء وكيفية الترتيب بعضها مع بعض-

\* النحو: “كتاب قواعد اللغة قسمان: صرف ونحو ← علم اعراب الكلام”<sup>107</sup>

According to al-Sayyid Imad Hashimi, “Studying of the classical Arabic requires the study of its two major sub-sciences, namely (صرف) and (نحو). Morphology (صرف), the study of the patterns of vowelization which convey tenses and voice, and the suffixes that reflected the gender of the subjects of the verbs. Syntax (نحو), the study of how words are arranged to from meaningful sentences, and how grammatical structure is determined by the ending of the three parts of speech.”<sup>108</sup>

<sup>106</sup> السراج، تحقيق: محمود محمد الطناحي، الأصول في النحو، (القاهرة: مكتبة الخانجي) ص12

<sup>107</sup> Aiman Amin, *An. Nahu al-kafi* (Kairo: Dar-Al-khaldun, V-1) p.9

<sup>108</sup> Al-Sayyid Imad Hashimi, *Jawahir al-Adab fi Adabiyat wa Insha Lughat al-Arab* (Qairo: Dar al Marefah, 2007) p.10

According to Abu ‘Ali al-Farisial “it is a science with principles with which are known the case endings of the 3 types of words where it concerns declinable and non declinable words and the method of how they are ordered with each other. The objective is to avoid mistakes in the speech of the Arabs.”<sup>109</sup> Some says,

(هو قواعد يُعرف بها أحوال أواخر الكلمات العربية التي حصلت بتركيب بعضها مع بعض من إعراب و بناء ومايتبعهما)<sup>110</sup>

It is for this reason great scholar (الفراهيدي) reported,

”أهمُّها النَّحْوُ إذْ لَوْلَاهُ أَصْلُ النَّفَاهُمُ“

(The most important of the sciences associated with the Arabic language is نحو, for without it no communication can exist).<sup>111</sup>

### Area of Arabic Syntax (علم النحو)

In short the area of the science Arabic grammar is the methodology of syntax. It is the rules of grammar to a language or of logic which provides standard criteria to the correct deduction of the rules of language from the sources of syntax and morphology. It is the science of the practical rules grammar acquired from the detailed evidence in the (كلمة و كلام). Its object is “to ultimately understand Quran and Hadith, thereby gaining the pleasure of Almighty Allah.”<sup>112</sup>

<sup>109</sup> Abu ‘Ali al-Farisial, *al-Masi’il al-Manthurah* ( Oman: Dar ‘Uman lil-Nashr wa-al-Tawz‘i) p.7

<sup>110</sup> يري جمهرة العلماء أن الصرف جزء من النحو لا علم مستقبل بذاته . وعلى هذا يقال – النحو قواعد يعرف بها صيغ الكلمات العربية وأحوالها حين إفرادها وحين تركيبها -

<sup>111</sup> الفراهيدي ، الجمل في النحو (بيروت: دار الكتب العمية’1976م) ص ٨

<sup>112</sup> Yusuf Mollazan, *Arabic Syntax* (تسهيل النحو), p.2

### Lesson Five: The word (الكلمة)<sup>113</sup>

#### Mapping the Arabic Language

The most basic utterance which comes out of the human beings mouth is termed (لفظ). If it has no established meaning, it is known as (مُهْمَل - meaningless), whereas if it does convey established meaning, it is called (مَوْضُوع - meaningful). (مَوْضُوع) could be either one word, termed (مُفْرَد - single) also known as (كلمة - word) or a group of words; (مُرَكَّب - compound). The group of words can be linked together so as to result in a complete sentence; (مَرْكَب المفيد أو الجملة أو الكلام) - beneficial combination/sentence, or it may constitute a phrase; (مَرْكَب غير مفيد) - non-beneficial combination).

#### Definition of the word (الكلمة)

According to Hans Wehr “(الكلمة) word; speech; address; utterance, remark, saying; aphorism, maxim; brief announcement, a few (introductory) words; .....”,<sup>114</sup>

Some says, (الكلمة هي اللفظ المفرد الدال على معنى)<sup>115</sup>

According to Abu Habban Sirazuddin bin Usman, “(الكلمة) it is an utterance with a single meaning”,<sup>116</sup>

According to Mohiuddin Abd-al Hamid,

“الكلمة قولٌ مُفْرَدٌ في الكلمة ثلاث لغات أما لغاتها: فكلمة على وزن نَبَقَةٍ وهي الفُصْحِي ولغة أهل الحجاز وبها جاء التنزيل<sup>117</sup> وجمعه كَلِمٌ كَنَبِيقٌ<sup>118</sup> وكلمة على وزن سِدْرَةٍ وكلمة على وزن ثَمْرَةٍ وهما لغتا تميم وجمع الألى كَلِمٌ كَسِدْرٌ والثانية كَلِمٌ كَتَمْرٌ”<sup>119</sup>

<sup>113</sup> It is an utterance with a single meaning and it comprises three types (اسم فعل وحرف).

<sup>114</sup> Hans Wehr, *ADictionary of modern written Arabic*, p.838

<sup>115</sup> Ibn Hājib, ‘Uthman ibn ‘Umar (d.2000). *Kafiya*. (Karachi: Qadeem Kutub Khaana) p.9

<sup>116</sup> Abu Habban Sirazuddin bin Usman, *Hidayatun Nahw* (Beirut: Dar al kutub al ‘Alamiyyah) p.8

<sup>117</sup> وذلك في آيات كثيرة منها قوله تعالى: كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا (سورة المؤمن 100)

<sup>118</sup> قد ورد هذا الجمع في قول الشاعر:

لَيْتَ الْكَوَاكِبَ تَدُنُّوْلِي فَاتَنْظِمَهَا ★ عَفْوَدٌ مَدَحَ فَمَا أَرْضَى لَكُمْ كَلِمِي

### Types of word (الكلمة) in Arabic

Term	Meaning	Example
كلمة	Word	كتاب-book
إسم	Noun	رجل-man
فعل	Verb	فَعَلَ-he did
حرف	particle-it is dependent on either on (إسم)or (فعل) in conveying its meaning.	منُ-from

Arab grammarians have divided the word or parts of speech (الكلمة) into three categories<sup>120</sup>:

1. Noun (إسم): name of a person, place or object. It does not have any tense. A noun (الإسم) never have a (tanween - 'ـَ' 'ـِ' 'ـُ') and an (أل) at the same time. e.g.

رَجُلٌ	الْبَيْتُ
man	house

2. Verb (فعل): that which denotes an action and has a tense. A verb can never a (tanween - 'ـَ' 'ـِ' 'ـُ') or an (أل).

e.g.

ضَرَبَ	نَصَرَ
he hit	he helped

3. Particle (حرف): that word, the meaning of which cannot be understood without joining a noun (إسم) or verb (فعل) or both to it.

e.g.

مِنْ	عَلَى
from	on top

<sup>119</sup> Mohiuddin Abd-alhamid, *Sharhi Shuzuruzahabi* (Cairo: Dar at-Tala'i), p.32

<sup>120</sup> ذهب بعض النحاة-وهو جعفر بن صابر-إلى أن أقسام الكلمة أربعة: اسم وفعل وحرف وخالفة.

‘‘But it is (حرف) such a broad division that Adjectives, Pronouns, Demonstrative Pronouns are cataloged as Nouns (اسماء). Prepositions, Interjections and Conjunctions are classified as Particles (حروف), the Verbs (افعال) are almost the same as in English grammar.’’<sup>121</sup>

Farther, ‘Allama Ibn al-Sarraj, ‘‘the Arabic ‘word’ (كلمة) is divided into three types; (حرف) and (فعل , إسم). Stated otherwise, every word in the Arabic dictionary falls into one of these three categories.’’<sup>122</sup> Unlike English which has eight parts of speech, in Arabic there are only three. This inconsistency will become clear only after precise definitions are given to the three types:

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<sup>121</sup> Dr. Syed Ali, *Arabic for Beginners*, p.23

<sup>122</sup> ‘Allama Ibn al-Sarraj, *Muḥammad ibn al-Sari* (d.1985), *al-Uṣūl fī al-Nahw*,( Beirut:Mu’assasat al-Risalah) p.18

## Chapter Two: The Sentence

### Lesson One: The Sentence and its types in English

#### Introduction

‘Sentence’ is a grammatical unit consisting of one or more words that are grammatically linked. A sentence can include words grouped meaningfully to express a statement, question, exclamation, request, command or suggestion.<sup>123</sup> A sentence can also be defined in orthographic terms alone, i.e., as anything which is contained between a capital letter and a full stop.<sup>124</sup> For instance, the opening of Charles Dickens' novel *Bleak House* begins with the following three sentences: The first sentence involves one word, a proper noun. The second sentence has only a non-finite verb. The third is a single nominal group. Only an orthographic definition encompasses this variation.

As with all language expressions, sentences might contain function and content words and contain properties distinct to natural language, such as characteristic intonation and timing patterns. Sentences are generally characterized in most languages by the presence of a finite verb, e.g. ‘the quick brown fox jumps over the lazy dog.’

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<sup>123</sup> ‘‘Sentence’ - Definitions from Dictionary.com’’. *Dictionary.com*. Retrieved 2008-05-23

<sup>124</sup> Arnold, *An Introduction to Functional Grammar*. (Oxford University press, 17<sup>th</sup> ed. 1997) p6.

## Definition

Exponents of English grammarians have been given many definitions as to **Sentence**. Some are as follows;<sup>125</sup>

\*According to A. V. Martinet “A **Sentence** that consists of one finite clause. Examples are: *The commissioners entered Pisa on Friday 8 June. Surrounded by high waves, in the middle of the North Sea, a team of French engineers are constructing the first offshore oilrig platforms.* As the second of the examples shows, simple sentences are not necessarily either short or simple in meaning.”<sup>126</sup>

According to G. Leech “a structurally independent grammatical unit of one or more words, in speech often preceded and followed by pauses and in writing begun with a capital letter and ended with a period or other end punctuation, typically consisting of a subject and a predicate containing a finite verb and expressing a statement, question, request, command, or exclamation, as Summer is here. Or who is it? Or stop!”<sup>127</sup>

According to Wren & Martin “A group of words like this, (When we speak or write we use words. We generally use these words in groups; as, Little Jack Homer sat in a corner) which makes *complete sense*, is called a **Sentence**”<sup>128</sup>

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<sup>125</sup> G. Bohas, *The Arabic linguistic tradition* (New York :Routledge, .New York1990) p.22

<sup>126</sup> A. V. Martinet, *A Practical English Grammar*, (Oxford University press,4<sup>th</sup> ed.1997) p16.

<sup>127</sup> G. Leech(1989), *An A-Z of English grammar and usage* (London: Edward Arnold) p.6

<sup>128</sup> Wren & Martin, *High School English Grammar & Composition*, p.3

## Types of sentence in English perspective

Modern grammarians divide sentence into four different categories depending on the structure and four different categories depending on the purpose.

### By structure

One traditional scheme for classifying English sentences is by the number and types of finite clauses:

i. A *simple sentence* consists of a single independent clause with no dependent clauses.

ii. A *compound sentence* consists of multiple independent clauses with no dependent clauses. These clauses are joined together using conjunctions, punctuation, or both.

iii. A *complex sentence* consists of at least one independent clause and one dependent clause.

iii. A *complex-compound sentence* (or *compound-complex sentence*) consists of multiple independent clauses, at least one of which has at least one dependent clause.

### By purpose

i. Those which make statements or *assertions*; as,

Humpty Dumpty sat on a wall.

ii. Those which ask *questions*; as,



Where do you live?

iii. Those which express *commands, requests, or entreaties*; as,

*Be quiet, Have mercy upon us.*

iv. Those which express *strong feelings*; as,

*How could the night is!*

*What is shame!*

\*A sentence that makes a statement or assertion is called a **Declarative or Assertive** sentence.

\*A sentence that asks a *question* is called an **Interrogative** sentence.

\*A sentence that expresses a *command, requests, or an entreaty* is called an **Imperative** sentence.

\*A sentence that expresses *strong feeling* is called an **exclamatory** sentence.<sup>129</sup>

### The Sentence and its types in Arabic

Language is a means (وسيلة) of expression. It consists of words (كلمات), phrases (عبارات) and sentences (جمل). Any speech (كلام) that consist of two, three or more words with a complete (تام) meaning is called a meaningful sentence (جملة)<sup>130</sup>.

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<sup>129</sup>Ibid, p.3

<sup>130</sup> A **phrase** is called (شبه الجملة).

## Definition

It is quite relevant to know whether the **Sentence** in Arabic is a sacrament like **Sentence** in English, for this let us get acquainted with some of the definitions of **Sentence** are as follows:

The span of development of Arabic grammar has been broadly divided into two types. These are:

According to Aiman Amin's *An Nahu al-kafi*, "A group of words need minimum two or more word to complete sense is called sentence"

<sup>131</sup> (هو كل ما تركيب من كلمتين أو أكثر وأفاد معنى تاما كالجملة المفيدة)

According to Simon Hopkins, "every sentence in Arabic requires a subject and a predicate. The subject is what or whom the sentence is about and the predicate tells us something about the subject. In Arabic the **subject** is called (مبتدأ). The subject to be definite and (مرفوع). The predicate is called (خبر). The predicate to be indefinite and (مرفوع)".<sup>132</sup>

According to Yusuf Mullan, "A sentence is a group of words that conveys to the point of satisfaction either information or desire. e.g (خُذْ الكتات) – take the book), (ربي إرزقني), (My Lord! give me substance)".<sup>133</sup>

<sup>131</sup> Aiman Amin, *An Nahu al-kafi*, V.1, p.17

<sup>132</sup> Simon Hopkins (1984). *Studies in the Grammar of Early Arabic* (Oxford: Oxford University Press.) p.29

<sup>133</sup> Yusuf Mullan, *Ilm an-Nahwa (علم النحو)* p.7

## Types of Sentence in Arabic

In Arabic, it is primarily of two types:

**1. Declarative clause (جُملة خبرية):** is the (جُملة) wherein the possibility of truth and falsehood exists: e.g. (المعلم حاضر) (the teacher is present), (البنيت عاقلة) (the girl is intelligent).

**2. Exclamatory Clause (جُملة إنشائية):** is the (جُملة) whose meaning does not support the possibility of truth and falsehood. e.g.

(إشرب الماء) (drink the water!), (هل عندك قلم) (do you have a pen?)

### 1. Declarative Clause (جُملة خبرية)<sup>134</sup>

Declarative Clause (جُملة خبرية) is of two types. These are: a. Nominal Clause (جُملة اسمية) b. Verbal Clause (جُملة فعلية).

a. Nominal Clause (جُملة اسمية):

(قال ابن جنى – اعلم ان المبتدأ كل اسم ابتدأته و عربته من العوامل اللفظية- وعرضته لها وجعلته اولاً لنان يكون الثانى خبراً عن الاول ومسنداً إليه- وهو مرفوع بالابتداء تقول: زيد قائم ومحمد منطلق- فزيد ومحمد مرفوعان بالابتداء وما بعدهما خبر عنهما)<sup>135</sup>

“The sentence which is formed with the subject and predicate is known as the nominal sentence.”<sup>136</sup> (الجملة الاسمية وهى التى تبدأ باسم)<sup>137</sup>

<sup>134</sup> A sentence may have more than one (خبر).

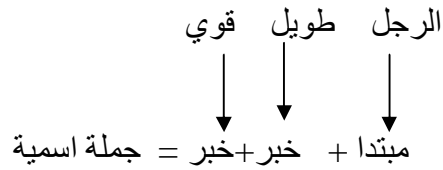
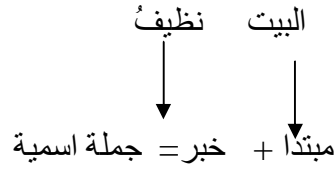
<sup>135</sup> Allama Ahmad Ibn Hussain, *Tawzihul-Luma'i* (Cairo, Dar-as-Salam, Egypt) p.104

<sup>136</sup> Alhaj Muhammad Hossain, *Religious Teaching* (Dhaka, Banglabazar, 2<sup>nd</sup> edition 1997 ,V-VI) p. 16

<sup>137</sup> Hani Tabiri, *Qawaidullughah Al-Arabiyyah* (Beirut, Maktabatu Lebanon, 3<sup>rd</sup> ed. 1998) p.28

The following rules have been given the Arab grammarians to make this clause are:

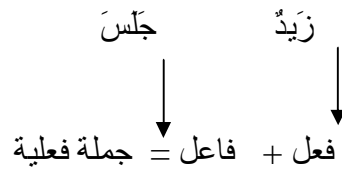
- \*That sentence which begins with a noun (اسم)
- \*The second part of the sentence can be a noun (اسم) or a verb (فعل)
- \*The first part of the sentence is called (مبتدا) or (مسند إليه)
- \*The second part of the sentence is called (خبر) or (مسند)
- \*The (مبتدا) is generally (معرفة) and the (خبر) is generally (نكرة) and both of parts (مبتدا او خبر) will be (مرفوع).e.g.



#### b. Verbal Clause (جملة فعلية<sup>138</sup>):

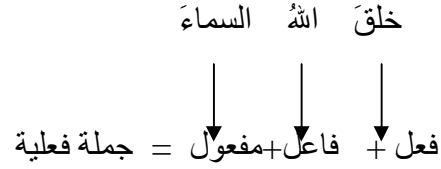
The following rules have been given the Arab grammarians to make this clause are:

- \* That sentence which begins with a verb (فعل).
- \*The first part of this sentence is called (فعل) or (مسند) and the second part of this sentence is called (فاعل) or (مسند إليه) and always be (مرفوع).e.g.



<sup>138</sup> If the verb is a transitive verb (الفعل المتعدي) i.e. that verb which cannot be fully understood without a (مفعول) then a (منصوب) will be added and will be (منصوب).

In the above example the verb is an intransitive verb (الفعل اللازم) i.e. that verb which can be understood without a (مفعول).



These ideas are summarized below in Table :

	جُمْلَةٌ إِسْمِيَّةٌ	جُمْلَةٌ فِعْلِيَّةٌ
مُسْنَدٌ إِلَيْهِ	مبتدا	فعل
مُسْنَدٌ	خير	فاعل

More examples are:

Model Sentences	Translation
العلم نور	Knowledge is light.
فاطمة ذكية	Fatima is intelligent.
المهندسون ما هرون	The engineers are experts.
الامهات رحيمات	The mothers are kind.
المدارس مفتوحة	The schools are open.
الطلاب لاعبون	The students are playing.
البنتان كاتبان	The two girls are writing.
المعلمان حاضران	The two teachers are present.

## 2. Exclamatory Clause (جملة إنشائية)

Exclamatory Clause (جملة إنشائية) is of 10 types:

- i. Imperative Command (أمر) e.g. (إضْرِبْ-hit!)
- ii. Negative Command (نهى) e.g. (لا تُضْرِبْ- Don't hit!)
- iii. Interrogative (أستفهام) e.g. (هل ضَرَبَ زَيْدٌ- Did Zaid hit?)
- iv. Desire (تمنى) <sup>139</sup> e.g. (ليتَ الشَّبابَ عَائِدٌ-If only youth would return)
- v. Hope (ترجى) <sup>140</sup> e.g. (لعلَّ الإمتحانَ سَهْلٌ) – Hopefully the examination would be easy)
- vi. Exclamatory (ندا) e.g. (يا الله - O Allah!)
- vii. Request (عوض) <sup>141</sup> e.g. (الا تَأْتِينِي فَأَعْطِيكَ دِينَاراً) -Will you not come to me that I may give you dinar /coin) .
- viii. Oath (قسم) e.g. (والله) -By Allah)
- ix. Amazement (تعجب) e.g. (ما أَحْسَنَ زَيْدًا)-How good Zaid is!)
- x. Transaction (عقود) <sup>142</sup> e.g. The seller says (بَعْتُ هَذَا الْكِتَابَ-I sold this book) and the buyer says (اِشْتَرَيْتُ-I bought it).

<sup>139</sup> (ليت) is generally used for something unattainable.

<sup>140</sup> (لعل) is generally used for something attainable.

<sup>141</sup> It is a mere request- no answer is anticipated.

<sup>142</sup> Because Islamically contracts are binding on both parties .There is no questions of truth or falsehood.

## The Subject and the Predicate

In English, every sentence contains two parts: a subject and a predicate. A subject is what or whom the sentence is about. The predicate is the part of the sentence that tells something about the subject.

Arabic sentences also there are two main types; the Nominal Sentence and the Verbal Sentence. Now we have to describe on the first type.

According to Abd Allah ibn ‘Aqil, The Nominal Sentence (الجملة الاسمية) is that which starts with a noun (اسم). “This sentence consists of two important items to complete its meaning. These two items are called; the Subject (المبتدأ) and the Predicate (الخبر). The Arabic word (المبتدأ) is derived from the verb (يبدأ) which means “to begin”. Therefore, the (مبتدأ) often comes at the beginning of the nominal sentence. This is the general rule; however, it can be delayed or reversed with the predicate in some few cases.

The Subject (مبتدأ) is the noun that we talk about and is always in the nominative case. The Nominative Case (حالة الرفع) means that the noun is marked by a Dammah (or an equivalent) on the last letter. The Predicate (الخبر) is what we say about the subject. It is the word or words that tell us something about the subject and gives the sentence its meaningful meaning and is also in the nominative case. The word (الخبر) is derived from the verb (to tell- يخبر) .<sup>143</sup>

<sup>143</sup> Abd Allah ibn ‘Aqil, Baha al-Din (d. 1367), *Sharh Ibn ‘Aqil ‘ala Alfyyat Ibn Malik*. (Damascus, Dar al-Iqra, 3<sup>rd</sup> ed. 1996) p.25

Allama ‘Abbas Hasan’s *al-Nahw al-Wafi* define,

“The (مُبْتَدَأ) when it appears in an (إِسْمِيَّة) structure, is called (مُسْنَدٌ). With rare exception, it will be first in the sentence. The (مُسْنَد) in this type of sentence is called (خَبْرٌ).”<sup>144</sup>

Allama Ibn Junni (ابن جنى) says,

”ان المبتدأ كل اسم ابتدأته و عربته من العوامل اللفظية- وعرضته لها وجعلته اولاً لنان يكون الثانى خيراً عن الاول ومسنداً إليه- وهو مرفوع بالابتداء تقول: زيد قائم ومحمد منطلق- فزيد ومحمد مرفوعان بالابتداء وما بعدهما خبر عنهما<sup>145</sup>،“

That is “the sentence which is formed with the subject and predicate is known as the nominal sentence.”<sup>146</sup>Let’s the following examples:

Model Sentences	Translation
العلم نورٌ	Knowledge is light.
المعلمان حاضران	The two teachers are present.
المهندسون ماهرون	The engineers are experts.
الطلاب لاعبون	The students are playing.
فاطمة ذكيّة	Fatima is intelligent.
البتتان كاتبتان	The two girls are writing.
الأمهات رحيماّت	The mothers are kind.
المدارس مفتوحة	The schools are open.

<sup>144</sup> Allama ‘Abbas Hasan ,*al-Nahw al-Wafi* (Cairo, Dar al-Ma‘arif, 3<sup>rd</sup> ed.2007) p.147

<sup>145</sup> ‘Allama Ahmad Ibn Hussain, *Tawzihul-Luma’i* (Cairo, Dar-as-Salam,) p.104

<sup>146</sup>Alhaj Muhammad Hossain, *Religious Teaching* (Dhaka; province a publication, v-vi, 2<sup>nd</sup> ed.1997) p. 16



All these Arabic sentences consist of two nouns, but in the English translation, invariably the auxiliary verbs “is” and “are” are used to complete the predicate.<sup>147</sup> Though the verbs are not written, all the same the very construction of the sentence presupposes the presence of the verb therein. Therefore the first word of each of the above sentences is called Subject (مبتدأ) and the second word Predicate (خبر).

Further we would like to say, each of the above sentences is called the Nominal sentence (الجملة الاسمية) because it starts with a Noun (اسم). As says

(الجملة الاسمية وهي التي تبدأ باسم).<sup>148</sup>

### Rules of Subjects and Predicates in Arabic

In Arabic the following Rules of Subjects and Predicates are:

- i. Both the subject and the predicate in each of the above sentences are in the Nominative case (مرفوع). They end with (ـُ) which is the sign of the nominative.
- ii. Generally (المبتدأ) the Subject would be definite and (الخبر) the Predicate indefinite. In below, the difference in the meaning of the following:

1.	الْكِتَابُ جَدِيدٌ	The book is new.
2.	الْكِتَابُ الْجَدِيدُ	The new book.
3.	كِتَابٌ جَدِيدٌ	A new book.
4.	هَذَا كِتَابٌ جَدِيدٌ	This book is a new book.

<sup>147</sup> Dr.Syed Ali, *Arabic for Beginners*, p.36

<sup>148</sup> Hani Tabiri, *Qawaidullughah Al-Arabiyyah* (Beirut, Maktabatu lebanon, 3<sup>rd</sup> ed.1998) p.28

3. The Predicate has to agree with its Subject in respect of number and gender.

4. When the Subject is the plural of any irrational noun the Predicate could be singular feminine (vide sentence no. 8)

5. Particles belonging to groups of (كان) and (انّ) bring about certain vowel changes in respect of Subject (مبتدأ) and Predicate (خبر).

In sentence (No. 5) the subject, schools (مدارس), (which is an irrational object) is in the plural number, therefore its predicate, (مفتوحة) open is a feminine-singular. The same rule applies to phrases which consist of noun qualified (موصوف) and adjective (صفة).

In the following table the agreement of the predicate (الخبر) with the subject (المبتدأ) in respect of gender and number is clarified further.

#### Feminine (مونث)

المرأةُ صالحةٌ	The woman is good	(Singular - مفرد)
المرأتانُ صالحتانُ	The two women are good	(Dual - تثنية)
النساءُ صالحاتُ	Many women are good	(Plural - جمع)

**Masculine (مذكر)**

الرجلُ صالحٌ	The man is good	(مفرد- Singular)
الرجلان صالحان	The two men are good	(تثنائية-Dual)
الرجالُ صالحونَ	Many men are good	(جمع-Plural)

**Irrational (غير العاقل)**

الكوكبُ لامعٌ	The star is shining.	(مفرد- Singular)
الكوكبان لامعان	The two stars are shining.	(تثنائية-Dual)
الكواكبُ لامعةٌ	Many stars are shining.	(جمع-Plural)

**Grammatical States (إعراب)<sup>149</sup>**

Human beings experience emotional states based on interaction with one another. People make us happy, angry, and sad etc. These states are then reflected on our faces by our facial expressions i.e. smiles, frowns etc. Arabic words behave in a similar fashion. They enter grammatical states because of interaction with surrounding words. These ‘grammatical states’ are then reflected on the last letter of the word. Unlike human emotions, grammatical states in Arabic are just four:

(رفع) - the nominative case.

(نصب) - the accusative case.

(جر) - the genitive case.

(جزم) - the jussive case.

<sup>149</sup> I ‘rab (إعراب) is an Arabic term for the system of nominal and adjectival suffixes of Classical Arabic. These suffixes are written in fully vocalized Arabic texts, notably the Qur’an.

In English language, this is to a very restricted degree in pronouns. Take for example the three variations of the third person masculine pronoun; (he, him and his) or for the feminine; (she, her and her) for the second person masculine; (you, you and your) and for the first person; (I, me and my).

The reason why the same meaning is being conveyed using three different words is to reflect grammatical state. When the pronoun is intended to be subject of the verb, 'he' or 'she' is used. Likewise for object, one must use 'him' or 'her'. In the English language this discussion is restricted to pronouns. For nouns, regardless of how the noun is used, there will be no difference in the way the noun is pronounced. **In Arabic** this process is extended to all nouns.<sup>150</sup>

### **Reflection of Grammatical States**

The name given to this process is (إعراب). Therefore, (إعراب) is the process by which grammatical states are reflected on the last letter of words by change in vowelling or lettering, either explicitly or assumed.

The need for this occurs because in Arabic, we have no other way of determining whether a given noun is being made the subject of the verb or the object, or whether it is in the possessive case. There is no rule in Arabic which states the subject HAS to come before the object. A verb followed by two nouns can have any of the following two possibilities:

- i. The first is subject and second is object.
- ii. The two nouns together form a possessive phrase

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<sup>150</sup> Brustad et al., *A Textbook for Arabic*, (Washington, CU Press, *Part Two*) p.69

For instance, if the verb (ضَرَبَ -hit) is followed by the two nouns (وَلَدٌ -boy) and (زَيْدٌ -a person's name), the sentence can have three possible meanings:

i. A boy hit Zaid.

ii. Zaid hit a boy.

iii. Zaid's boy hit... (Someone else)!

It is apparent from the above that some sort of system of reflection is needed to determine the intended structure while excluding the other two. In Arabic this is done by giving the last letter a distinct vowelling or lettering.<sup>151</sup>

Before moving further it is important to know which of the three parts of speech experience these states and reflection process, and which do not. This is important because every word will have some sort of ending including state-less words. There is a sub-set of words that do not enter grammatical states and hence their endings have no grammatical significance. One may liken them to a 'stoic' person who remains emotionless. When confronted with this state-less type of word, one should be fully aware of its state-less nature and not assume grammatical meaning from the ending.

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<sup>151</sup> See Appendix A for a discussion of how meanings are conveyed in the Arabic language, with reference to Ibn Khaldun and the Prophet (pbuh).

## Lesson Two: The Noun (إسم)

Exponents of Arabic grammarians have been given many definitions as to noun (إسم). Some are as follows:

\*It has a meaning which is not dependant on any of the three times:

(الماضي أو الحال أو الإستقبال)<sup>152</sup>

Noun (إسم) is the 'كلمة' that gives a full independent meaning in itself and is not linked to time, e.g. رجل (man), بيت (house). The category is broader than 'noun' in that it also includes three others from the eight English parts of speech, namely pronouns, adjectives and adverbs. Al Hashemi said,

(الإسم هو ما دلَّ على مسمًى)<sup>153</sup>

It is, therefore, implicitly said that noun in Arabic, is a name of a person, place or object. It does not have any tense. A noun (الإسم) never have a (tanween - 'ـَ' - 'ـِ' - 'ـِ') and an (أل) at the same time.

### Types of Noun (إسم)

In Arabic, Nouns (أسماء) are of three types:

i. Primary noun (جامد): that noun (إسم) which neither derived from another word nor is any word derived from it. e.g

فَرَسٌ	بِنْتُ
horse	girl

ii. Root noun (مصدر): that noun from which many words are derived.<sup>154</sup> e.g.

ضَرَبٌ	نَصَرَ
to hit	to help

iii. Derivative noun (مصدر): that noun from which is derived from a (مصدر).

e.g.

ضَارِبٌ	مَنْصُورٌ
hitter	the helped

<sup>152</sup> Muḥyi al-Din 'Abd al-Hamid, Muḥammad, *Sharh Ibn 'Aqil 'ala Alfīyyat Ibn Malik wa-ma'ahu Kitāb Minḥat al-Jalil bi-Taḥqiq Ibn 'Aqil*. (Cairo:Maktab al-Turath,v-1) p.14

<sup>153</sup> Assyyed Al-Hashemi, *Qawaed Alluyah al Arabiyyah* ( Beirut:Dar al kutub) p.18

<sup>154</sup> Haywood & Nahmad , *A New Arabic Grammar of the Written Language* (New York: Columbia University Press, second edition 1997 first published in 1965) p.37

Ibn Hisham al-Ansari, an expert on Arabic grammar, divided Arabic Nouns into different types.<sup>155</sup> These are as follows: 1. Simple Nouns:

Common	Proper	Pronouns (الضمائر)		Demonstrative (أسماء الإشارة)	Relatives (الأسماء الموصولة)
e.g. (كِتَابٌ)*	(أسماء الاعلام)* e.g. (مُحَمَّدٌ)*	i. Attached (المتصل)		* هُنَا/هُنَالِكَ	*الذي
		Obj./Prep	Pos./Subject	* هَذَا/ذَلِكَ	*التي
		نا - كَ	تُ - نا	* هَذِهِ	*الذَّان/الَّذِينَ
		كِي	تَ - تِ	* هَذَانِ/هَذَيْنِ	*الذَّان/الذَّاتَيْنِ
		هَ - هِ	نَ - ا	* هَتَانِ	*الذَّانِ/الأوَّلَى
		ي	و - ي	* هُوَ/أَوْ/أُولَى	*الوَّائِي/اللَّائِي
		ii. Detached (المنفصلة)			
		Obj./Prep	Pos./Sub.		
		إِيَّايَ - إِيَّانَا	أَنَا - نَحْنُ		
		إِيَّاكَ - إِيَّاهُ	أَنْتَ - هُوَ		
		إِيَّاهَا	أَنْتِ - هِيَ		
		إِيَّاكُمَا - إِيَّاهُمَا	أَنْتُمَا - هُمَا		
		إِيَّاكُمْ - إِيَّاهُمْ	أَنْتُمْ - هُمْ		
		إِيَّاكُنَّ - إِيَّاهُنَّ	أَنْتُنَّ - هُنَّ		

## 2. Five Nouns (الأسماء الخمسة):

أبوك	أخوك	خموك	فوك	نومال
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## 3. Foreign Nouns (الأسماء الأجنبية): e.g. (أبراهيمُ يوسف).

## 4. Verbal Nouns (المصدر): e.g. (شَرِبَ → شَرِبٌ), (سَمِعَ → سَمْعٌ)

<sup>155</sup> Ibn Hisham al-Ansari, *Sharh Shudhawr al-Dhahab fi Ma'rafah Kalam al-Arabi* (Beirut: Dar al- Marefah, 1999) p.66

## Comparison of Noun (اسم) between English and Arabic

In the history of civilization various human races have created different languages to express their thoughts, ideas, feelings and emotions. With the passage of time the world is turning into a global village and virtually going to be a lingual imperialism. A comparative analysis of different languages would help us to understand the similarities and dissimilarities among the languages. This article is expected to explore some important aspects of 'Noun' in both English and Arabic.

### Definition

'Noun' is one of the significant parts of any language. A Noun, according to English Grammarians, is a word which can act as the subject or object of a verb, or the object of a preposition.<sup>156</sup> It "is a word used as the name of a person, place or thing."<sup>157</sup>

The following examples are:

*Akbar* was a great *king*,  
The *sun* shines bright,  
*Kolkata* is on the *Hooghly*,  
The *rose* smells sweet,

As per the Arabic grammar

(الاسم هو ما يدل على معنى مستقل بالفهم ليس الزمن جزءاً منه)<sup>158</sup>

<sup>156</sup>Tahir Al-Byati, *Al- Lughah Al-Ingiligiyyah* (Beirut: Al-Ahliyyah, 2<sup>nd</sup> Edition, February 2008 ) p.171

<sup>157</sup>Wren & Martin, *High School English Grammar and Composition* (New Delhi:S. Chand & Company, 7361,Ram Nagar, 6<sup>th</sup> Edition 2005 ) p.5

<sup>158</sup> Dr. Zawarez Marti Abdul Maseh, *Ma'zamu Qawa'id-ul 'Arabiyyatul al-'Alamiyyah* (Beirut: Maktabatu



The noun (الإسم) which can express its meaning by itself alone. Moreover, it need not indicate any period i.e. present, past or future.

Abul Hashem defines Nouns as “a word which is sufficient to express its meaning alone. Beside that it does not indicate any particular tense or period, i.e. present, past and future.”<sup>159</sup>

### Types of Nouns (According to English Grammar)

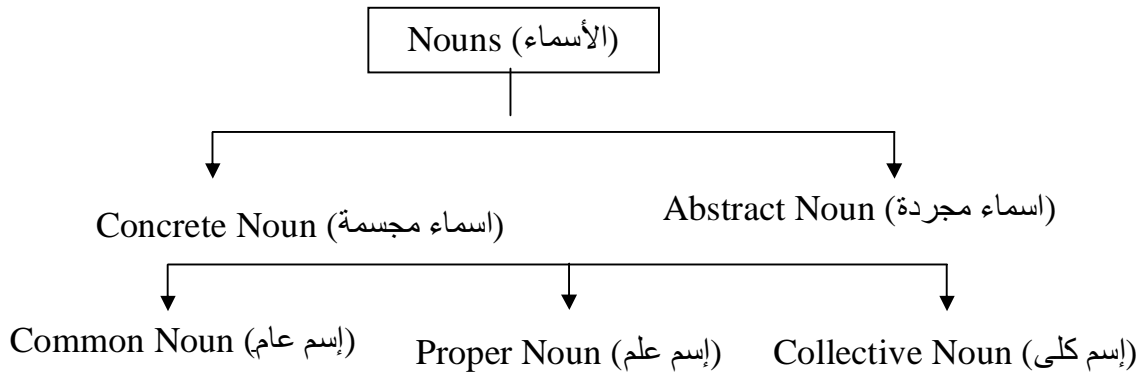
In English language there are two main types of noun:

1. Concrete
2. Abstract

Dr. I’zuddin Muhammad Nazib, according to English language, classifies on Concrete nouns into three types and claims:

(تنقسم الاسماء إلى اسماء مجسمة concrete nouns وهي كل ما يمكن رؤيته بالعين أو ادراكه بالحواس أو بالأجهزة المختلفة، واسماء مجردة abstract noun وهي كل ما لايمكن ادراكه بالحواس ولكنه يدرك بالعقل والعاطفة)

### Table of Noun



Lebanon Nasherun, 2<sup>nd</sup> ed. 1995) p. 7

<sup>159</sup>Abul Hashem, *Arabic Made Easy* (Chittagong: Bangladesh Co-Operative Society Ltd.) p.11

### Definition of different Nouns in English

1. Concrete Noun (أسماء مجسمة): A concrete noun refers to objects and substances, including people and animals that exist physically. They can be either an uncountable Noun or a countable Noun. e.g. **Clocks** and **watches** exist physically and are Concrete Nouns. **Time** is a concept that has no physical existence; it is not a Concrete Noun but an Abstract Noun.

i. Common Noun (إسم عام): A common noun is a name given in common to every person or thing of the same class or kind.

(هو ما يطلق على أى فرد من نوع معين من الناس و الحيوانات أو الأشياء)

e.g.

*man, boy, girl, woman,  
dog, owl, cow, lion,  
tree, grass, flower, leaf,  
box, pen, river, city,  
day, month, year, century, etc.*

ii. Proper<sup>160</sup> Noun (إسم علم)<sup>161</sup>: A proper noun is the name of some particular person or place. Proper Nouns are always written with a *Capital* letter at the beginning. e.g.

*Ali, Sami, Rumi,  
Rex, Pussy, Amazon,  
Cairo, London, China,  
Islam, Buddhism, Hinduism,  
January, February, March,  
Sunday, Monday, Tuesday, etc.*

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<sup>160</sup>Proper means one's own. Hence a proper name is a person's own name.

Please see: Wren & Martin, *High School English Grammar and Composition* (New Delhi: S.

Chad & Company, 7361 Ram Nagar, 6<sup>th</sup> edition 2005) p.7

<sup>161</sup> وهو ما يطلق على فرد بعينه و يبدأ بحرف كبير

iii. Collective Nouns (اسم كلى)<sup>162</sup>: A collective noun is the name of a number or collection of persons or things taken together and spoken of as a unit or group.e.g.

*crowd, mob, team,*

*board, committee etc.*

2. Abstract Nouns (اسماء المجردة): An abstract noun is usually the name of a quality, action, or state considered apart from the object to which it belongs, such as truth, beauty, goodness. etc. On the other hand الاسم has various modes, especially in the Arabic language.

(وهى اسماء مالا يمكن إدراكه بالحواس )

Dr. Ramadan A. Tawab says,

ينقسم الاسم إلى أقسام كثيرة باعتبارات مختلفة كالتالى:

أ. الاسم من حيث كونه مذكرا ومؤنثا.

ب. الاسم من حيث كونه نكرة ومعرفة.

ج. الاسم من حيث كونه مفردا و جمعا.

د. الاسم من حيث كونه مقصوراً و منقوصاً.<sup>163</sup>

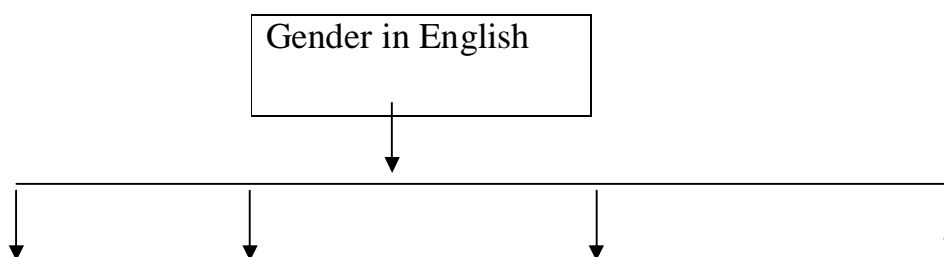
<sup>162</sup> وهو ما يستخدم لتسمية مجموعة متجانسة من البشر او الأشياء

<sup>163</sup> Dr. Ramadan A. Tawab, *An- Nahu Al-kaafi*, (Cairo, Daar- i- Ibn Al-Khaldun, 2<sup>nd</sup> edition 1995,V-1)p. 89

## The Gender (الجنس)<sup>164</sup>

Every noun inherently carries one value of the grammatical category called *gender*; the values present in a given language (of which there are usually two or three) are called the *genders* of English language. According to one definition: “Genders are classes of nouns reflected in the behaviour of associated words.”<sup>165</sup>

According to English Grammar each Noun belongs to a specific gender. In the English language, there are four types of gender; i.e. masculine, feminine, common and neuter. A table of gender in the following;



Masculine (مذكر)    Feminine (مؤنث)    Common (جنس مشترك)    Neuter (مجازی)

i. Masculine Gender: A noun that denotes a male life is said to be of the masculine gender. e.g.

*boy, father, man, cock, king.*

ii. Feminine Gender: A noun that denotes a female life is said to be of the feminine gender, such e.g. *girl, mother, women, princess, queen etc.*

<sup>164</sup> Gender: “Gender comes from Latin genus, kind or sord”. Please See, Wren & Martin, *High School Grammar & Composition*, ( Delhi, S. Chand & Company, Ram Nagar, 6<sup>th</sup> edition 2005 , 1<sup>st</sup> in 1936) p.9

<sup>165</sup> Charles Hockett, (1958). *A course in modern linguistics.* ( Oxford, Clarendon Press, 1990) p. 231

iii. Common Gender: A noun that denotes either a male or female is said to be of the common gender. For example: *e.g. spouse, child, etc.*

iv. Neuter Gender

A noun that denotes a thing which is neither male nor female, i.e. a thing without life, is said to be of the neuter gender. Examples of such gender are: *coat, flower, house, picture etc.*

### **The Gender (الجنس)<sup>166</sup> in Arabic**

Learning the Gender (الجنس) in Arabic is very important because its structure is used in every day conversation. The more our master it the more we get closer to mastering the Arabic language. But first we need to know what the role of Gender (الجنس) is in the structure of the grammar in Arabic.

Generally said that all nouns and adjectives in Arabic must indicate gender (feminine or masculine) whether they refer to animate or inanimate objects. There is no suffix that signals masculine, but feminine is indicated by the suffix *ة* at the end of the word. We should remember that the shape of the suffix (*ة*) depends on the preceding letter. Look at the following examples of masculine and feminine nouns.

Arabic words are either masculine or feminine. For example: (رجل) which means man is masculine. (امرأة) which means woman is feminine. These two examples are very logical. But just like many other languages, everyday

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<sup>166</sup> Arabic has two genders, expressed by pronominal as well as by verbal agreement. Agreement with numerals (عدد) shows a peculiar 'polarity'. The genders are usually referred to as masculine and feminine, but the situation is more complicated than that. The (مؤنث-feminine) gender is also used to express 'singularizes'. The marker for the feminine gender is a (*ة*) suffix, but some nouns without this marker also take feminine agreement (أم-mother) and (أرض-earth).

objects have their own gender as well. For example the word for ear, must be either masculine or feminine.

The most common way to tell a masculine<sup>167</sup> word from a feminine word is the (ة) if a word ends in a (ة) then it is most likely feminine. To make a masculine word feminine usually a (ة) is added to the end of the word.<sup>168</sup>

For example:

Masculine	Feminine
كلب	كلبة
dog	female dog, she-dog

In Arabic nouns, as well as adjectives, have to agree in gender, as well as number.

For example:

Masculine	Feminine
الولد كبير	البنات كبيرة
The boy is big	The girl is big.

<sup>167</sup> هو ماضى مذكر، ويصح أن نشير إليه بـ "هذا، مثل رجل"

<sup>168</sup> Aiman Amen, *An. Nahu Al-kafi*, V-1, p.89

Did we notice that we called the girl ‘‘big’’ with (كبيرة) while when we want to say the boy is big we said (كبير). This is generally how it works for singular nouns.

Masculine	Feminine
الولد صغير The boy is small	البنات صغيرة The girl is small.
الولد قصير The boy is short	والبنات طويلة The girl is tall.

Arabic feminine<sup>169</sup> refers to female qualities attributed specifically to women and girls or things considered feminine. The complement to feminine is masculine.

In all languages verbs are conjugated to reflect three aspects of their subjects:

Gender: i.e. masculine or feminine

Plurality: i.e. Singular, dual (unlike English, Arabic also has separate forms to indicate on two of something) and plural (3 or more).

And person: i.e. third person, Second person and first person.

This process in **English** is fairly simple, due to the reflection occurring via a separate pronoun. In table form it would sound like: he slept, they slept, she

هو مادلي على مؤنث - ويصح ان نشير اليه بـ "هذه سواء كان حقيقي التانيث او مجازي"<sup>169</sup>

slept, they slept, you slept, I slept and we slept. You see, the slept stays the same through-out and only the pronoun *which is a separate word altogether* changes (to reflect those three aspects).

In **Arabic** the three aspects are indicated not by separate words, but by designated letters which are added to the end of the verb as suffixes. These suffixes or designated letters ARE the pronouns and because they are not separate words, verb conjugation is more complex than in English. A great portion of Arabic Morphology is devoted to memorizing the tables that result from **MULTIPLYING** those three aspects mentioned above i.e. gender, plurality and person. In Arabic there are only two genders, meaning Arabic has no 'it'. All non-human things must fall under either masculine or feminine.<sup>170</sup>

### Rules of Gender (الجنس) in Arabic

a. Agreement of the verb with its subject; for example:

- Hamid wrote (كتب حامد)
- Fatima wrote (كتبت فاطمة)

In the above examples, for (حامد) the verb is (كتب) for (فاطمة) the verb is (كتبت). Though the verb in both the examples is same, in the first example it is masculine but in the second, it is feminine.

b. Agreement of the adjective with the noun; for example;

- The intelligent boy (الولد الذكي)
- The intelligent girl (البنات الذكية)

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<sup>170</sup>Abul Hashim, *Arabic Made Easy*, p.13



It is better to mark the (ة)<sup>171</sup> at the end of the feminine adjective. Arabic feminine refers to female qualities attributed specifically to women and girls or things considered feminine. The complement to feminine is masculine. Feminine Genders are of two types. Here are some examples:

i. The natural or real feminine (مؤنث حقيقي). These are nouns denoting females.

e.g.

إمْرأة woman	أُخت sister	أمّ mother
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ii. The unreal or supposed feminine (مؤنث غير حقيقي)<sup>172</sup>: These are nouns denoting unreal or supposed feminine.

e.g.

أَرْض earth	قمر moon	مدينة city
----------------	-------------	---------------

Masculine nouns do not require any sign to signify their gender. But the feminine nouns usually end in three specific ways.

a. Feminine ending with (ة)<sup>173</sup>:

e.g.

حبيبة beloved	نعمة blessing	قدرة power	ظلمة darkness
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b. Feminine ending with (الف المقصورة), the shortened (الف);

Examples:

حَمْرَى red	بَشْرَى good news	كَبْرَى big	حَسْنَى noble lady
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<sup>171</sup> The Arabic letter (ة) is called 'التاء المربوطة'. Please see, Hans Wehr, *A Dictionary of Modern Written Arabic*, (Beirut: Maktabatu Lebanon, 3<sup>rd</sup> edition 1997) p. 412

<sup>172</sup> هو ما دل على مؤنث لا يلد ولا يبيض مؤنث غير أنه يعامل معاملة الأنسى

<sup>173</sup> "Caliph (خليفة) and (علامة) very learned are exceptions"

c. Feminine ending with الالف الممدوده, the stretched:

Examples:

بيضاء	صحراء	كبرياء	سوداء
fair lady	desert	pride	black

Here is a list of nouns which are feminine though they are devoid of the signs to that effect;

a. Parts of human body which are in pairs, but *eye brow* is masculine;<sup>174</sup> For example:

ثدى	يد	أصبع	عين	ساق
breast	hand	finger	eye	shank
قدم	رجل	أذن	نخذ	كتف
foot	leg	ear	thigh	shoulder

b. Some natural objects which are feminine by mere usage; for example:

جبل	نار	ريح	بحر	نفس
mountain	fire	wind	sea	soul

c. Some objects are occasionally used as masculine; for example:

عصا	فرش	بئر	خمر	سما	دار
staff	bed	well	wine	sky	house
كأس	سكين	جهنم	حديقة	حرب	لغة
cup	knife	hell	garden	war	language

<sup>174</sup>Ali Al-Zarim, *An-Nahu Al-Wadih* (Cairo: Dar-i-Ibn Khaldun, V-1, second edition 1996, V-1,) p.89

d. Names of countries, cities and tribes; as feminine: for example:

بنغلاديش Bangladesh	داكا Dhaka	بغداد Bagdad	دهلى Delhi
قريش Quraish	مسلم Muslim	غطاني Ghatani	شيخ Sheikh

All alphabets (الحروف الهجائية) are مؤنث; for example: (ا، ب، ت، ث،) etc.<sup>175</sup> Some (اسم) , according to common usage, are (مؤنث):

أرض earth	شمس sun	موز banana	فاكهة fruit
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### The Number (العدد)

Number denotes singularity or plurality of a noun. It is understood from “the form of a word, showing whether one or more than one person(s) or thing(s) are being talked about: The word ‘men’ is plural in number. The subject of a sentence and its verb must agree in number.”<sup>176</sup>

In the English language, there are two types of number:

#### i. Singular (المفرد)

A Noun that denotes one person or thing is called a singular noun.  
Examples:

*boy, girl, cow, pen, etc.*

#### ii. Plural (الجمع)<sup>177</sup>

A Noun that denotes more than one person or things is called a plural.

Examples:

*boys, girls, cows, birds,*

*trees, books, pens, taxes, boxes etc.*

<sup>175</sup>Ali Ibn Abdullah, *Sharhul Azrumiyyah* (Cairo:Dar as-Salaam ,Egypt V-1) p.29

<sup>176</sup>*Oxford Advanced Learners Dictionary* (New York: Oxford University press, 7th Edition 2005) p.104

<sup>177</sup> هو الاسم الدالُّ على أكثر من اثنين بتعريف ظاهر أو مُقَدَّر

In Arabic, there are three numbers:

i. **Singular (المفرد)**<sup>178</sup>

A Noun that denotes one person or thing is called singular number.

e.g.

طفل boy	بقرة cow	قلم pen
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ii. **Dual (المتنى)**<sup>179</sup>

A noun that denotes two persons or things is called dual number. e.g.

خادمان two servants	بقرتان two cows	قلمان two pens
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iii. **Plural (الجمع)**<sup>180</sup>

A Noun that denotes more than two persons or things is called plural number.

e.g.

خُدام Many servants	بقر many cows	أقلام many pens
------------------------	------------------	--------------------

### Rules of Plurals in English

i. The plural form of noun is generally constituted by adding 's' to the singular form of a noun. For examples:

Singular	Plural
Boy	Boys
Girl	Girls
Book	Books etc.

ii. Nouns ending in 's', 'sh', and 'ch' are made plural by adding 'es' at the end. For examples:<sup>181</sup>

Singular	Plural
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<sup>178</sup> هو ما دل على مفرد

<sup>179</sup> المتنى هو وضعاً لإثنين، وأغنى عن المتعاطفين

<sup>180</sup> هو ما دل على أكثر من اثنين

<sup>181</sup> Tahir Al- Bayati, *Al -lughah Al-Englgiyyah* (Beirut: Al-Ahliyyah, Lebanon), p.110

Class	Classes
Match	Matches
Box	Boxes

iii. Most Nouns ending in 'o' also turn plural by taking 'es' at the end:

Singular	Plural
Potato	Potatoes
Mosquito	Mosquitoes
Mango	Mangoes

iv. Few nouns ending in 'o' need 's' to be plural:

Singular	Plural
Piano	Pianos
Photo	Photos
Dynamo	Dynamos

v. Nouns ending in 'y', preceded by a consonant, form their plural by changing 'y' into 'i' and adding 'es' thereto; for example:

(الكلمات المنتهية بحرف "y" يسبقه حرف ساكن 'consonant' تتحول الـ "y" إلى 'ies')

<b>Singular</b>	<b>Plural</b>
Lady	Ladies
Army	Armies
Body	Bodies

vi. The following nouns ending with 'f' or 'fe' change into plural by adding 'ves' replacing 'f' or 'fe'. For example:

<b>Singular</b>	<b>Plural</b>
Thief	Thieves
Wife	Wives
Knife	Knives

### Rules of duals and plurals in Arabic

The dual (تثنية) is formed by adding (ن) to the singular in nominative case and by (ين) in accusative and genitive cases. e.g.

Singular	Plural
رجل a man	رجلان two men
عين an eye	عينين two eyes

A word in the dual number does not admit 'Nunation' (التنوين).<sup>182</sup>

Some grammarians of the Arabic language said that (اسم) has the same form for the accusative and genitive cases. It may be called the oblique case.

For example; (مثنى) from (عين) is (عينان) in the nominative case and (عينين) in the oblique case.”<sup>183</sup>

In feminine gender, (التاء المربوطة) is replaced by (التاء المفتوحة). When the suffix (المربوطة) is added (بناتان -nominative) and (بناتين) are (مثنى) formed.

Example;

(خادمتين بنت خادماتان) are (مثنى) from (خادمة-a female servant). Here (ة) of خادمة has been changed into (التاء المفتوحة).

When (المثنى -dual) will be (مضاف then 'ن' (Noon) should be dropped.

e.g. two eyes (عيننا زيد).

<sup>182</sup>Ali Al - Zarim, *An-Nahu Al-Wadiah* , V-1, p. 49

<sup>183</sup>Abul Hashim, *Arabic Made Easy*, p.25

## Types of Plural<sup>184</sup>

There are two types of ( جمع - plural number) in Arabic language,

- i. The sound plural (الجمع السالم)
- ii. The broken plural (الجمع المكسر)

### i. The sound plural (الجمع السالم)<sup>185</sup>

When a plural retains all the vowels and consonants of the singular and is based on its pattern it is known as (الجمع السالم) the sound plural. In most of the authoritative Arabic dictionaries the plural of all categories of nouns are mentioned along with their meanings. It may be mentioned here that in English plurals cannot be classified into other types.

Here some examples of (الجمع الذكر السالم - the sound plural) masculine:

English words	Plural	Singular
Writer	كاتبون or كاتبين	كاتب
Egyptian	مصريون or مصريين	مصرى
Believer	مؤمنون or مؤمنين	مؤمن
Learned	عالمون or عالمين	عالم

Here some examples of (الجمع المؤنث السالم - the sound plural)<sup>186</sup> feminine:

Plural	Singular
زينبات	زينب
هندات	هند
فاطمات	فاطمة
شجرات	شجرة

<sup>184</sup>Plural الجمع السالم, the regular. (Hans Wehr, A Dictionary of modern written Arabic, (Beirut, Maktabatu Lebanon, 3<sup>rd</sup> edition 1980) p,135

<sup>185</sup> نظم ابن مالك في ألفيته: ونون مجموع وما به التحق فافتح وقل من بكسره نطق ... ونون ما تُثي و الملحق به بعكس ذلك استعملوه فانتبه

<sup>186</sup> إذا لم تكن الألف والتاء - كلتاها - زائنتين، لم تكن الكلمة جمع مؤنث سالماً

## ii. The broken plural (الجمع المكسر)<sup>187</sup>

In Arabic, broken plurals are known as (جَمْعُ تَكْسِيرٍ). These plurals constitute one of the most unusual aspects of the language, given the very strong and highly detailed grammar and derivation rules that govern the written language. Broken plurals can also be found in languages that have borrowed many words from Arabic, for instance Persian, Pashto, Turkish, Kurdish, Azerbaijani and Urdu, and sometimes exist in both a broken plural Arabic form and a local, adapted plural, e.g. in Pashto where the word for purpose (مطلب) can be pluralized in either its Arabic form (مطالب) for more formal, High Pashto, or the according to Pashto rules of plural as مطلبونه in everyday speech. In Persian this kind of plural is called (جَمْعُ مُكْسَرٍ - broken plural).<sup>188</sup> To keep knowledge that the commonality is in the root consonants, not the vowels.

Here are a few examples; (الجمع المكسر):

وَلَدٌ "boy" → أَوْلَادٌ "boys"  
 وَرَقَةٌ "paper" → أَوْرَاقٌ "papers"  
 شَجَرَةٌ "tree" → أَشْجَارٌ "trees"  
 جَمَلٌ "camel" → جَمَالٌ "camels"  
 مَكْتَبٌ "desk, office" → مَكَاتِبٌ "offices"  
 مَلْبَسٌ "dress, garb" → مَلَابِسٌ "clothes"  
 جَدٌّ → جَدُّوُدٌ or أَجْدَادٌ "grandfathers"  
 فَنٌّ "art" → فُنُونٌ "arts"

But, رَبٌّ "master, owner, lord" → أَرْبَابٌ "masters"

It is said that the plural of (إمرأة-woman) is (نساء -women). Beside nouns and adjectives, verbs and pronouns too are converted into dual and plural numbers in Arabic.<sup>189</sup>

### Lesson Three: The Pronoun (الضمائر)

<sup>187</sup> جمع التكسير في اللغات السامية هو جمع يرمز بتغيير الكثير من الأحرف في الاسم المفرد ودون الإعتداد

<sup>188</sup> Roger D. Woodard , *The Cambridge Encyclopedia of the World's Ancient Languages* , p. 440.

<sup>189</sup> P. Jr.Kyle , *The Cambridge Encyclopedia of the World's Ancient Languages*. P.342



To learn the *Pronouns* is very important because its structure is used in every day conversation. The more we master it the more we get closer to mastering the Arabic and English. But first we need to know what the role of pronouns is in the structure of the grammar in both (Arabic and English).

Arabic pronouns include personal pronouns (refer to the persons speaking, the persons spoken to, or the persons or things spoken about), indefinite pronouns, relative pronouns (connect parts of sentences) and reciprocal or reflexive pronouns (in which the object of a verb is being acted on by verb's subject).

The pronouns in Arabic are the most elaborated, since they have a masculine and feminine variant for the second person singular and plural, Also they have a dual variant denoting two persons.

### **The Pronoun in English**

In English, the Pronoun is :

"الضمير هو ما دل على حد الظاهر"

i.e. "A pronoun is a word used instead of a noun or noun equivalent"

The pronoun you, which denotes the person or persons spoken to, is said to be a personal pronoun of the second person, "You is used both in the singular and plural"<sup>190</sup>

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<sup>190</sup>Wren & Martin, *High school Grammar & Composition*. p. 40

According to Dr. 'Izzuddin Muhammad Nazib, "A *pronoun* can replace a noun or another pronoun. We use pronouns like "he," "which," "none," and "you" to make our sentences less cumbersome and less repetitive."<sup>191</sup>

In Arabic it means:

الضمائر هو اللفظ الذى وضع ليبدل على صاحبه سواء المتكلم: (أنا نحن) او المخاطب: (انت، انت  
انتما- انتم- انتن) او الغائب: (هو- هي- هما- هم- هن)<sup>192</sup>

(اسم) has its number, gender, person and case like English Grammar. An (اسم) may be (مفرد) singular or (مثنى) dual or (جمع) plural. It may be (مذكر) masculine or (مؤنث) feminine. It may be (متكلم) first person, the speaker; (حاضر) second person, the present or (غائب) third person, the absent. It may be (مرفوع) nominative, (منصوب) accusative or (مجرور) genitive.

(الضمائر) in the nominative case and singular number are (هو) he, it; (هي) she, it; (أنت) you (مذكر) ; (مؤنث) أنت you and (أنا) I (common gender). (هو رجل) he is a good man. (هي امرأة جميلة) she is a beautiful woman. (انت غنى) you are rich. (انا فقير) I am poor.

The Pronoun (الضمائر) in the singular number and oblique case are (هو) him, his, it, its; (ك) you, yours. (ها); (مذكر) her, hers, it, its; (ك) you, yours (مؤنث) and (ى) me, my, mine. منه from him. (الكتاب له) his book, (الكتاب له) the book is his. (أنا ذاهب إليها) I am going to her. (القلم لها) the pen is hers. (لها قلم) she has a pen. (الكرسى لك) (أنا جالس فى حجرتك) I am sitting in your room. (منك) from you. (الكراى لك) the chair is yours or the chair is for you. (إليك) to you. (بيتك) your house. (الشاي لك) the tea is yours or the tea is for you. (إلى) to me. (منى) from me. (لى) mine or for me. (لى كتاب) I have a book).

<sup>191</sup> Dr. 'Izzuddin Muhammad Nazib, *Qwaidullugah Al-Ingiligiyyah* ,p.322

<sup>192</sup> Abdul Gani Ad Daqr, *Muzam an Nahu* (Lebanon:Share Surya) P.37

## Types of Pronouns in English

Grammarians classify pronouns into several types, including

1. The personal pronoun<sup>193</sup>: Personal pronouns represent specific people or things. We use them depending on:

\*number: singular (eg: I) or plural (eg: we)

\*person: 1st person (eg: I), 2nd person (eg: you) or 3rd person (eg: he)

\*gender: male (eg: he), female (eg: she) or neuter (eg: it)

\*case: subject (eg: we) or object (eg: us)

### Forms of personal pronoun

Unlike nouns, which are undeclined for case except for possession (*woman/woman's*), English personal pronouns have a number of forms, which are named according to their typical grammatical role in a sentence :

i. The subjective (nominative) case (*I, we, etc.*), used as the subject of a verb (see also Case usage below).

ii. The objective (oblique) case (*me, us, etc.*), used as the object of a verb or of a preposition (see also Case usage below). The same forms are also used as disjunctive pronouns.

iii. The reflexive form (*myself, ourselves, etc.*). This typically refers back to a noun or pronoun (its antecedent) within the same clause (for example, *She cut herself*). This form is also sometimes used optionally in a non-reflexive function, as a substitute for a non-reflexive pronoun (for example, *For someone like myself, . . ., This article was written by Professor Smith and*

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<sup>193</sup>Terminological:

note:

We have used different terms for the inflectional (case) forms of the personal pronouns, such as the oblique-case form *me*, which is used as a direct object, indirect object, oblique object, or object of a preposition, as well as other uses. For instance, one standard work on English grammar, *A Comprehensive Grammar of the English Language*, uses the term *objective case*, while another, *The Cambridge Grammar of the English Language*, uses the term *accusative case*. Similarly, some use the term *nominative* for the form *I*, while others use the term *subjective*. It is stressed that *case* is here used to refer to an inflectional category, not the *abstract case* (the *case roles*) used in some formal grammars.

*myself*),<sup>194</sup> though some style guides recommend avoiding such use.<sup>195</sup> The same reflexive forms also are used as intensive pronouns (for example, *She made the dress herself*).

- two possessive (genitive) forms, used to indicate the possessor of something (in a broad sense). The first group (*my, our*, etc.) are used as determiners (possessive determiners, also called possessive adjectives), coming together with a noun, as in *my house*. The second group (*mine, ours*, etc.) are used as pronouns (as in *I prefer mine*) or as predicate adjectives (as in *this book is mine*). For details see English possessive.

2. The demonstrative pronoun: A demonstrative pronoun represents a thing or things:

\*near in distance or time (*this, these*)

\*far in distance or time (*that, those*)

3. The interrogative pronoun<sup>196</sup>: We use interrogative pronouns to ask questions. The interrogative pronoun represents the thing that we don't know (what we are asking the question about). There are four main interrogative pronouns: (*who, whom, what, which*).

4. The indefinite pronoun: An indefinite pronoun does not refer to any specific person, thing or amount. It is vague and "not definite". Some typical indefinite pronouns are:

\*all, another, any, anybody/anyone, anything, each, everybody/everyone, everything, few, many, nobody, none, one, several, some, somebody or someone.

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<sup>194</sup> Quirk, Randolph; Greenbaum, Sidney; Leech, Geoffrey; Svartvik, Jan (2008) [1985]. *A Comprehensive Grammar of the English language*. Index by David Crystal. ( Longman) p. 355–361.

<sup>195</sup> Gowers, Ernest (1973) [1954]. *The Complete Plain Words*. revised by Sir Bruce Fraser London:HMSO, 2<sup>nd</sup> ed.1999,1<sup>st</sup> published in 1974) p. 138.

<sup>196</sup> The possessive pronoun *whose* can also be an interrogative pronoun (an interrogative possessive pronoun).

5. The relative pronoun<sup>197</sup>: A relative pronoun is a pronoun that introduces a relative clause. It is called a "relative" pronoun because it "relates" to the word that it modifies. Here is an example:

\*The person **who** phoned me last night is my teacher.

In the above example, "who":

\*relates to "person", which it modifies

\*introduces the relative clause "who phoned me last night"

6. The reflexive pronoun: We use a reflexive pronoun when we want to refer back to the subject of the sentence or clause. Reflexive pronouns end in "-self" (singular) or "-selves" (*plural*).

There are eight reflexive pronouns:

	reflexive pronoun
singular	myself yourself himself, herself, itself
plural	ourselves yourselves themselves

---

<sup>197</sup> There are five relative pronouns: *who*, *whom*, *whose*, *which*, *that*.

## The Pronouns in Arabic

In Arabic, Pronouns (الضمائر) are of two varieties:

1. Independent pronouns (الضمائر المنفصل)
2. Attached pronouns (الضمائر المتصلة)

The first variety of pronouns stands alone

e.g. (هو) he, (أنت) you, (أنا) I. The second variety of pronouns is suffixed.

- i. to nouns: his book (كتابه)
- ii. to verbs: I wrote it (كتبته)
- iii. to prepositions: for him (له)

For example:

1. Bangladesh is my country. And though it is a poor region.	البنغلاديش وطنى-ولو هى قطر فقير-
2. Her land is fertile and good for agriculture, her fruits are many. Her climate is moderate, her sky is clear and her resources are abundant.	ارضها خصبة وصالحة للزراعة واثمارها كثيرة وجوها معتدل وسماءها صافية وخيراتها كثيرة-
3. This is the flag of my country, it is oblong four-sided figure) is shape, its colors are two, and in the middle is the round like sun.	هذا علم بلدى، شكله مستطيل والوانه اثنا وفى الوسط عجلة كالشمس-

In the first sentence the word (وطنى) my country, is a combination of a noun (وطن) country and a pronominal suffix (ى) my. This is (الضمير المتصل) the pronoun that is attached. These suffixes which are attached to a noun correspond to “Possessive Pronouns” of the English language, e.g. (قلمه) his pen. When they are suffixed to prepositions and verbs they correspond to personal pronouns in the Objective Case.<sup>198</sup>

<sup>198</sup> Huddleston, Rodney; Pullum, Geoffrey K. (2002). *The Cambridge Grammar of the English Language*. (Cambridge : Cambridge University Press) p. 493–494.

In the third sentence (هذا علم البنغلاديش) this is the flag of Bangladesh, a demonstrative pronoun has been used i.e. هذا this. Demonstrative Pronouns, as in English, are separate for near objects and distant objects. But, in Arabic the demonstrative pronouns (أسماء الإشارة), should agree with the gender and number of the person or object intended.

### Distinction

English	Arabic
<i>You</i> is used both in the singular and plural.	<i>You</i> (انت/انت) for singular and you انتن/or انتن used for plural.

### Similarity

English	Arabic
There are (mainly) 3 types of Personal Pronouns are : Nominative, Objective & Genitive.	There are (mainly) 3 types of Personal Pronouns are : منصوب (Nominative), (Objective) & مجرور (Genitive)

### List of (الضمائر المنفصلة)

#### 3<sup>rd</sup> Person Masculine:

1. Singular he/it	هو	He is a man	هو رجل
2. Dual they (two)	هما	They are(two) men	هما رجلان
3. Plural they	هم	They are men	هم رجال

#### 3<sup>rd</sup> Person Feminine:

4. Singular she	هي	She is a woman	هي امرأة
5. Dual they (two)	هما	They (two) are women	هما امرأتان
6. Plural they	هن	they are women	هن نسوة

#### 2<sup>nd</sup> Person Masculine:

7. Singular you	انت	You are a boy	انت ولد
8. Dual you (two)	انتما	You (two) are boys	انتما ولدان
9. Plural you (all)	انتم	You are boys	انتم اولاد

2<sup>nd</sup> Person Feminine:

10. Singular you	انت	You are a girl	انت بنت
11. Dual you (two)	انتما	You (two) are girls	انتما بنتان
12. Plural you (all)	انتن	You are girls	انتن بنات

1<sup>st</sup> Person Masculine or Feminine:

13. Singular I (M & F)	انا	I am a boy	انا ولد
		I am a girl	انا بنت
14. Plural We (M & F)	نحن	We are boys	نحن اولاد
		We are girls.	نحن بنات

**List of attached pronouns (الضمائر المتصلة)**3<sup>rd</sup> Person Masculine (غائب مذكر)

Suffixed to prepositions	Suffixed to Nouns	Meaning	Mere suffixes
له (ل + ه) <i>for him:</i>	كتابه (كتاب + ه) his book:	him: his	ه (1)
لهما	كتابهما	them: their	هما (2)
لهم	كتابهم	them: their	هم (3)

3<sup>rd</sup> Person Feminine (غائب مؤنث)

Suffixed to prepositions	Suffixed to Nouns	Meaning	Mere suffixes
لها	كتابها	her	ها (4)
لهما	كتابهما	them: their	هما (5)
لهن	كتابهن	them: their	هن (6)



2<sup>nd</sup> Person Masculine (مخاطب مذكر)

Suffixed to prepositions	Suffixed to Nouns	Meaning	Mere suffixes
لك	كتابك	you: your	ك (7)
لكما	كتابكما	you: your	كما (8)
لكم	كتابكم	you: your	كم (9)

2<sup>nd</sup> Person Feminine: (مخاطب مؤنث)

Suffixed to prepositions	Suffixed to Nouns	Meaning	Mere suffixes
لك	كتابك	you: your	ك (10)
لكما	كتابكما	you: your	كما (11)
لكن	كتابكن	you: your	كن (12)

1<sup>st</sup> Person Masculine/Feminine (متكلم مذكر ومؤنث)

Suffixed to prepositions	Suffixed to Nouns	Meaning	Mere suffixes
لى	كتاتى	me: my	ى (13)
لنا	كتابنا	us: our	نا (14)

These are suffixed to verbs, when a personal pronoun is the direct object of a verb.

For example:

I saw her (رايتها)

I struck him (ضربته)

### Rules of Personal Pronouns (استعمال الضمانر) in Arabic

When the preposition (ل) is prefixed to personal pronouns it becomes (ل) except in the first person singular. (له) he has. (لهم) they have, (لك) you have etc. (لى) I have.

\* (مَا) what and (مَنْ) who are (اسْمٌ) interrogative pronouns. (مَا) is used for things and

\* (مَنْ) is used for persons. (مَا هُوَ) What is it? (هُوَ كِتَابٌ) it is a book. (مَنْ أَنْتَ) who are you? (أَنَا أَبُو زَيْدٍ) I am Zaid's father.

\* (لِمَا هُوَ هُنَا) for what or why. (لِمَنْ) for whom or whose. (لِمَا هُوَ هُنَا) why he is here? (لِمَنْ)

(الْكِتَابِ) whose is the book?

\* (يَا) or (كَسْرَةُ) when preceded by (ه) and (هَيْنَ) become (هَمَا) and (هَيْنَ) and (هُمَا) and (هُنَّ) etc. So we have (إِلَيْهِمْ, إِلَيْهِمَا, إِلَيْهِ, بِهِ) etc.

### Demonstrative Pronouns (اسماء الاشارة)

هي نفسها محددات او صفات الاشارة فيما عدا انها تحد محد الاسم<sup>199</sup>

i.e. The Pronouns in italics are used to point out the objects to which they refer, and are, therefore, called Demonstrative pronouns.

In Arabic: Demonstrative Pronouns is اسماء الاشارة which means pointing out something with a finger. A demonstrative pronoun is called اسم الاشارة.

Some are saying:

\* هو ما دل على معين بإشارة محسوسة إليه-<sup>200</sup>

\* هو ما يدل على شئ معسنى مع إشارة إليه حسية او معنويه- نحو هد تلميذ- وتلك تلميذة<sup>201</sup>

<sup>199</sup>Dr. I' zuddin Muhammad Nazeeb, *Qawaidullugah Al Arabiyyah* (Cairo: Maktabatu Ibn

Sina, Haliopolis, 8<sup>th</sup> edition, 19 94.) p. 67

<sup>200</sup> Md. Anwar Ullah, *A Modern Comparative Grammar*, (Dhaka: Islamabad Library,

Banglabazar) p. 49

### Types of Demonstrative Pronouns (انواع اسماء الاشارة)

(اسما الاشارة) are of two kinds:

1. Pointing out something distant.

2. Pointing out something near.

For distant object

اسماء الاشارة للبعيد

(2) ذلك ذالك اولئك

تلك تانك اولئك

For near objects

اسماء الاشارة للقريب

هذا هذان هؤلاء

هذه هانان هؤلاء

### Relative Pronouns (اسماء الموصوله)

“The Relative Pronoun is that pronoun which refers to same noun or pronoun previously mentioned and at the same time joins two sentences.”<sup>202</sup>

i.e.:

"الاسم الموصول هو ما لا يتم معناه الا لجملة تذكر بعده تسمى صلة له"

Assayyid Ahmad Al-Hashimi

According to Abu Imran Al-Maksee,

"الاسم الموصول هو ما وضع لمسمى معين بواسطة جملة تذكر بعده مشتملة على ضميره تسمى صلة له"<sup>203</sup>

i.e.(الاسماء الموصولة) are (الذى, من) and (الذى, ما) means 'he', who, or that, which'

(be fore me is the book which I wanted for both persons and things).

<sup>201</sup>Syed Ahmad Al-Hashimi, 'Making Sense of Whole Language: The Pursuit of Informed Teaching,' *Childhood Education* (1989).93

<sup>202</sup>Wren & Martin, High school Grammar & Composition, Page-47

<sup>203</sup>Assayyid Ahmad Al-Hashimi, *Al-Qawid al-Asasiyyiatul ul-lugah al Arabiyyah* (Bairut: Daral-Kutul al alamiyyah) p.100

## Rules of Relative Pronouns **الاسماء الموصولة in Arabic**

\* (الذى) is used for both persons and thing.

\*Use of (من) and (ما) as (اسم الاستفهام) interrogative pronoun has been dealt with in before lesson.

\*On the other hand, (من) is used for person and (ما) for things.

\* (من) and (ما) are used for all genders and all members.<sup>204</sup>

Forms of the Relative pronouns:

The Relative Pronouns ‘who’ has different forms for accusative and genitive.

English	Arabic
Nominative : Who	plural dual sing who, whom, الذين الذان لذى Mas.
Genitive : Whose	that; which
Accusative : Whom/Who	الذى who: من التى اللتان التى fem
	What; What; thing ما

<sup>204</sup>Abul Hashim: Arabic Made Easy (Chittagong , Bangladesh Co-operative Book Society Ltd., 2<sup>nd</sup> edition,1999, 1<sup>st</sup> in 1969) Page No. 267

## Interrogative Pronoun (اسماء الاستفهام)<sup>205</sup>

e.g.

According to Abu Imran Al-Maksee,

توضع هذه الصفات قبل اسماء فى متدمة الجملة لعمل سوءال (جملة اسفهامية) وهذه الصفات هي:<sup>206</sup>

Example:

whose, what which.

### Rules of Interrogative Pronoun

Dr. I'zuddin says about the uses of interrogative.

(1) whose لمن هذا: تستعمل للسواء عن الملكية أو لاتبعية

e.g.

whose child is that?

whose wallet did you steal?

تستعمل للؤال عن الاشياء (للاختيار بين عدد كبير) ما، اى: What

e.g.

What books do you prefer?

What near paper published the story?

تستعمل للسؤال عن الاشياء الاختيسار بينه اثنين او عدد محدود : اى- Which

e.g.

Which parent come to visit the child?

Which car hurts you?

In Arabic, Interrogative sentences are introduced by the pthesis هل or أ . أ is prefixed to the first word of the interrogative sentence.

For example

1) Sh. Are you in the Arabic?

(1) ش: أنت فى قسم اللغة العربية؟

(Sh. Do you goby car or walking?

(2) ش: أتذهب راكبا فى الشبارة ام ما شيا؟

<sup>205</sup> اسم استفهام مبني على الفتحة في محل رفع مبتدأ

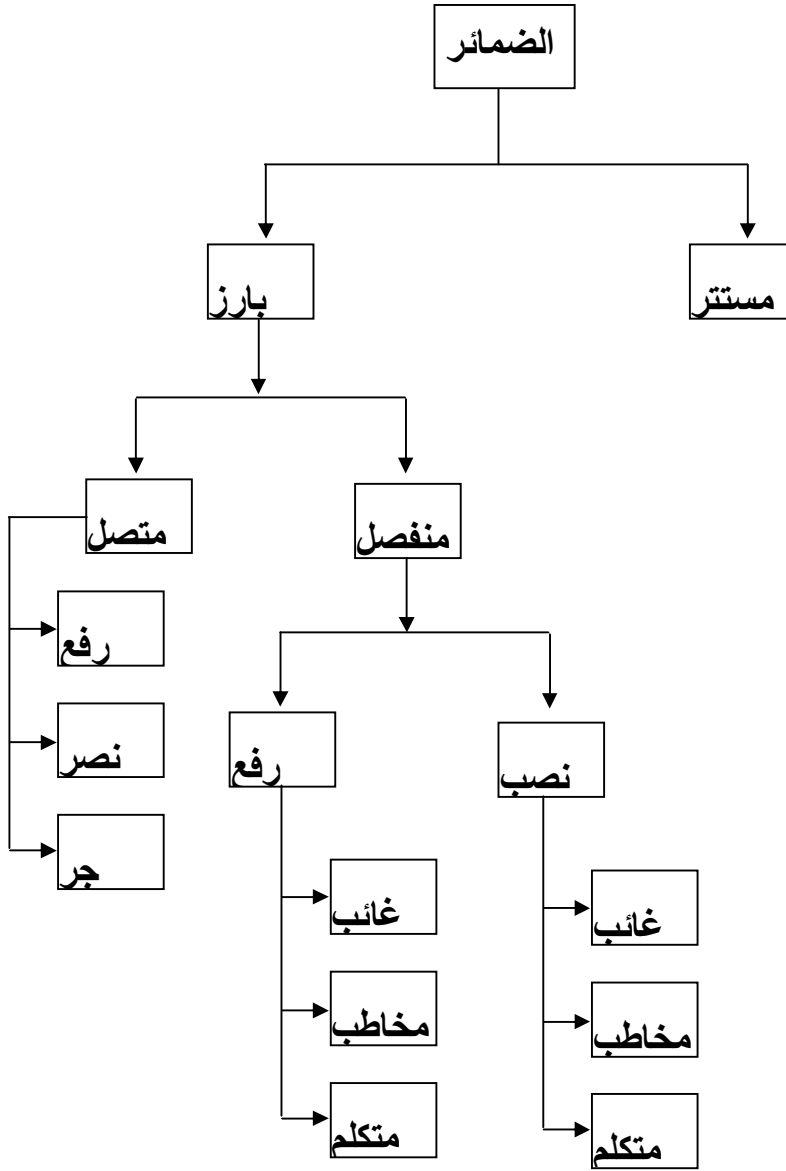
<sup>206</sup> According to Abu Imran Al-Maksee, *The Arabic Pronouns* (Cairo: Daar al-Kutub Publications) p.152

In sentences Nos. 1 and 2 أ is prefixed to a pronoun and verb respectively. In certain cases interrogative pronouns and adverbs are also used for making interrogative sentences.

### Rules of Interrogative pronouns (English & Arabic)

Interrogative Pronouns	Adverbs which are widely used as interrogative	Interrogative pthesis.
Who? من	How? كيف	Is?
What ما	When? متى	Are? هل
What ماذا	Where? اين	Do? أ
What, Which? اى	Why لماذا	Have?
What (f) Which أية	How many How much كم	

## Arabic Pronouns at a glance



## The Adverb (أسماء الظرف)<sup>207</sup>

“An adverb is a word which modifies a verb, an adjective or another adverb”.<sup>208</sup>

According to Liliane Haegeman

“An adverbs the part of speech that is used for describing or limiting an adjective, a verb, another adverb or an entire sentence.”<sup>209</sup>

Some says,

“Adverbs constitute a word class or part of speech. Use as adverbials They are often used as sentence adverbials, or adjuncts, providing information about, for example, place, time, and manner.”<sup>210</sup>

\*place *here away somewhere*

\*time *soon already still*

\*manner *easily deftly slowly* Use with adjectives and other adverbs can also be used to modify adjectives and thus form adjective. Phrases:

adverb	adjective
very	easy
rather	attractive

<sup>207</sup> Adverb from Latin **adverbium**, from **ad-** 'to' (expressing addition) + **verbum** 'word, verb'

<sup>208</sup> Huddleston, Rodney (1988). *English grammar: an outline.* (Cambridge: Cambridge University Press) p. 7

<sup>209</sup> Liliane Haegeman, 1995. *The syntax of negation.* (Cambridge: Cambridge University Press.) p. 125

<sup>210</sup> Guglielm Cinque, . 1999. *Adverbs and functional heads—a cross linguistic perspective.* (Oxford: Oxford University press.) p. 306



Functions of an Adverb: Adverbs typically add information about time (*rarely, frequently, tomorrow*), manner (*slowly, quickly, willingly*), or place (*here, there, everywhere*) in addition to a wide range of other meanings.

Definitely we may say, adverbs are frequently formed by adding "-ly" to the end of an adjective; in Spanish, they are frequently formed by adding *-mente* to the feminine form of adjectives. However, there are many adverbs in both languages that do not fit this pattern. In Spanish it is more common than in English for adjectives to function as adverbs.

### **Types of English Adverbs**

There are several types of *adverb: manner - place - time - frequency and degree.*<sup>211</sup>

There are several classes or 'kinds' of adverbs that we use for specific functions

1. Adverbs of manner: Adverbs of manner tell us how something happens. They are usually placed after the main verb or after the object.

Examples

\*He swims *well*, (after the main verb)

\*He ran... *rapidly, slowly, quickly*..

2. Adverbs of place: Adverbs of place tell us *where* something happens. They are usually placed after the main verb or after the object:

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<sup>211</sup> Liliane Haegeman, 1995. *The syntax of negation*. p.125

Examples:

After the main verb:

\*I looked *everywhere*

\*John looked *away, up, down, around...*

3. Adverbs of time: Adverbs of time tell us *when* an action happened, but also *for how long*, and *how often*.

Examples

When: *today, yesterday, later, now, last year*

=For how long: *all day, not long, for a while, since last year*

4. Adverbs of certainty: Adverbs of certainty express how certain or sure we feel about an action or event.

Usage: Common adverbs of certainty-

*certainly, definitely, probably, undoubtedly, surely*

1. Adverbs of certainty go before the main verb but after the verb 'to be':

\*He *definitely* left the house this morning.

\*He is *probably* in the park.

2. With other auxiliary verb, these adverbs go between the auxiliary and the main verb:

\*He has *certainly* forgotten the meeting.

3. Sometimes these adverbs can be placed at the beginning of the sentence:

\**Undoubtedly*, Winston Churchill was a great politician.

5. Adverbs of degree: Adverbs of Degree tell us the degree or extent to which something happens. They answer the question "how much?" or "to what degree?" Adverbs of Degree can modify *verbs*, *adjectives* and other *adverbs*.

=She entirely *agrees* with him. (How much does she agree with him?)

### Adverb in Arabic

Learning the Arabic Adverbs is very important because its structure is used in every day conversation. But first we need to know what the role of Adverbs is in the structure of the grammar in Arabic. Arabic adverbs are part of speech. Generally they're words that modify any part of language other than a noun. Adverbs can modify verbs, adjectives (including numbers), clauses, sentences and other adverbs.

In Arabic, an adverb is mostly translated with an adverb in the 4<sup>th</sup> declension like; (هو يتكلم كثيراً عن ابنه) -he speaks a lot about his son)

Definition of Arabic Adverb

’الظرف ما تضمن معني في مكان كيف و هنا أو زمان متي و إذا-،<sup>212</sup>

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<sup>212</sup> Al-Khatib al-Qazwini. . Edited by Gharid Al-Sheikh Mohammad and Iman Al-Sheikh Mohammad., *Al-Idah fi Ulum al-Balagha*(Cairo, Dar Sader, 1988)p.27

Some say,

'الظرف: اسم منصوب، يقع الحدّث فيه، فيكون كالوعاء له؛ ثم إن دلّ على زمان، سُمّي: [ظرف زمان]، أو على مكان، سُمّي: [ظرف مكان]؛ مثال الأول: [سافرت يوم العطلة]، ومثال الثاني: [جلست تحت الشجرة] من ظروف الزمان: [حين - صباح - ظهر - ساعة - سنة - أمس...]. ومن ظروف المكان: [فوق - تحت - أمام - وراء - حيث - دون...].<sup>213</sup>،

Whereas in Arabic Adverbs indicate into (أسماء الظرف) which are of two kinds. They are (ظرف الزمان) adverb of place (ظروف المكان) and adverb of time. (الظرف) is generally (منصوب) and it governs (إسم) in the genitive case. (ظرف المكان) in common use are (تحت) under, below, (فوق) above, on, (عند) beside, with, near, (مع) with, (حول) around, (نحو) towards, (أمام) before, in front of, (بين) between. (ظرف الزمان) in common use are (قبل) before and (بعد) between. (ظرف الزمان) in common use are (قبل) before and (بعد) after. (ظرف) is (مجرور) and (ظرف) is (مضاف إليه) (مضاف is مضاف إليه)

(هو جالس تحت الشجرة) He is sitting under the tree. (فوق الشجرة طائر) There is a bird on the tree. (عندى كتاب) Zaid is near the tree. (زيد عند الشجرة) I have a book. (مع زيد كتاب) Zaid has a book. (زيد لاعب مع بكر) Zaid is playing with Bakr. (أنا ذاهب نحو السوق) I am going towards the market. (زيد قائم أمام بيته) Zaid is standing in front of his house. (زينب جالسة بين أبيها وأمها) the dog is behind his master. (قبل موته) Zainab is sitting between her father and mother. (بعد موته) after his death. Sometimes (مضاف إليه) of (قبل) and (بعد) is present. When (مضاف إليه) is not present (قبل) and (بعد) become (قبل) and (بعد) I such cases they are invariable. (من قبل) from before (من بعد) afterwards.

### Chapter Three: The Verb with Morphological Relations

#### Lesson One: Analysis of Morphology

##### Description

<sup>213</sup> هادي الهلالي، نظرية الحروف والعاملة ومبناها وطبيعة استعمالها القرآني بلاغي، (القااهرة: عالم الكتاب) ص 78

Morphology is concerned with the internal structure of words and the rules for forming words from their subparts, which are called morphemes.<sup>215</sup> The term *morphology* is Greek and is a makeup of *morph-* meaning ‘shape, form’, and *ology* which means ‘the study of something’. The term is used not only in linguistics but also in biology as the scientific study of forms and structure of animals and plants, and in geology as the study of formation and evolution of rocks and land forms.<sup>216</sup> We are going to stick to morphology in linguistics, as the scientific study of forms and structure of words in a language. Morphology as a sub-discipline of linguistics was named for the first time in (1859) by the German linguist August Schleicher who used the term for the study of the form of words.<sup>217</sup> Today morphology forms a core part of linguistics.

### **Definition**

In Arabic, (علم الصرف) is the science of Classical Arabic which deals with how to construct individual words and specifically verbs into the various tenses of past, present and future. Primarily (صرف) is concerned with identifying the patterns of vowelization associated with tenses etc. as well as the designated suffixes which come at the end of verbs and reflect the gender, plurality etc. of the pronouns which are the subjects of the verbs.

Upon gaining a mastery of the science of (صرف), one will be empowered with the skill of determining base letters from non-base letters and thus

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<sup>215</sup> Morphemes are the smallest units in the structural analysis of words.

<sup>216</sup> W.O’Grady, (1997). *Contemporary Linguistics: An Introduction*.( London: Longman Press, 2<sup>nd</sup> ed.2009) p.13

<sup>217</sup>J.Linton and R. Fasold,(2006), *An Introduction to Language and Linguistics*,( New York:Cambridge University Press) p.9

recognizing even the most complex of conjugations which may number in the hundreds.

At a very early date, the Arab grammarians invented a notation for the morphological patterns (التصريف), which represented the three root radicals (فعل) for those grammarians, the task of morphology was the breakdown of words into radical and auxiliary consonants (الزوائد). The grammarians set up methods to identify the radicals, of which the most important was (الاشتقاق), the comparison of the form under scrutiny with morphologically-related words with the same semantic content. In line with the idea of the purity of the language, the semantic extension of an existing word was regarded as the most appropriate device for expansion of the lexicon. The model for this procedure was believed to have been given by the language of the Qur'an itself. Semantic extension became an accepted method of creating new terminology.

It (علم الصرف)<sup>218</sup> is also a branch of Arabic Grammar dealing with word-forms and patterns. Acquiring an understanding of word patterns is of prime importance in learning the language. This is a comprehensive book dealing with all the important aspects of the subject. If a student has to study this book thoroughly, he would develop a very good foundation in this science and it would absolve him of the need to study any further books on the subject.

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<sup>218</sup> In (صرف), when we say (ف), (ع) and (ل), it means the first, second and third (أصلي) letters respectively. For the purposes of (رباعي), we say second Lam for the fourth (أصلي) letter. This is because all verbs correspond to the word template (فعل), which means 'to do'. So in the word (يَتَقَابَلُ), it is on the template of (يَفْعَالُ) - the (ق) is in the place of (ف); the (ب) is in the place of (ع); and the (ل) is in the place of (ل). All (زائد) letters are kept the same between the word and its (فعل) word template, so the (ي), Ta' and (الف) - all (زائد) letters, can be seen as they are in the template as they were in the original word.

Allama Ibn al Hazeb define (الصرف) as;

”الصرف لغويًا مأخوذ من المادة المعجمية (ص ر ف) ومن ذلك قولهم: لا يقبل منه صرف ولا عدل ... وقولهم: لأنه ليتصرف في الأمور ... وصرف الدهر حدثانه ونوائبه . والصريف : اللبن ينصرف به عن الضرع حارا إذا حلب ... والصيرف المحتال المتصرف في الأمور ... والصيرفي : الصراف من المصارفة ، وغيرها من التراكيب اللغوية التي تدل على معنى التحويل والتغيير والانتقال من حال إلى حال .<sup>219</sup>“

The Arabic names of morphologic terms have been adopted instead of the Urdu forms commonly found in the text books of Islamic seminaries. Thus I have used the term (عين الكلمة) instead of (عين كلمة) similarly; instead of writing (حركت), the correct Arabic form of (حركة) the correct Arabic form of (الماضي) is used instead of (ماضي) which is incorrect. This will enable the Lerner to learn the correct Arabic terms from the initial stages of this learning. Included also is a collection of rules of word-changes which affect many Arabic verbs and nouns.

The rules have been clearly explained with examples and a step by step method as to how a word is changed from its original form to its present one. It is hoped that this book will be beneficial for the students of Arabic Grammar and Morphology and simplify the path to understanding the intricacies of the language. For a detailed discussion on the name of this subject, whether it is called Morphology or Etymology.

### Further, a few definitions of Morphology

#### Morphology

<sup>219</sup> علامة ابن الحاجب شرح الشافية' (دار الكتب العلمية ' 1982م) ج 1 ص 1

The questions arise to us, what is the subject of (الصرف) called in English? Is it Morphology or Etymology? Firstly, let us examine the definitions of both these terms in the light of contemporary thesis.

The following definition of Morphology appears in “The Oxford Companion to the English Language”.

“In linguistics, the study of the structure of words as opposed to syntax, the study of the arrangement of words in the higher units of phrases, clauses, and sentences. The two major branches are inflectional morphology (the study of inflections) and lexical morphology (the study of word-formation).”<sup>220</sup>

The following has been mentioned under the term, ‘syntax’:

“The ways in which components of words are combined into words are studied in morphology, and syntax and morphology together are generally regarded as the major constituents of grammar, although in one of its uses, grammar is strictly synonymous with syntax and excludes morphology.”<sup>221</sup> We find the following definition in Webster’s Dictionary:

i. It is a study and description of word-formation in a language including inflection, derivation, and compounding – distinguished from syntax.

ii: the system of word-forming elements and processes in a language.”<sup>222</sup>

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<sup>220</sup> Tom McArthur (Editor), *The Oxford Companion to the English Language*, 1992, p.670

<sup>221</sup> Ibid, p.1016

<sup>222</sup> *Webster’s Third New International Dictionary*, vol-1, ISBN: 978-0-87779-201-7, p.782



Encyclopaedia Britannica has the following definition: “In philology, morphology is that branch of grammar which examines the forms of words as well as the principles of word-formation and inflection.”<sup>223</sup>

The following definition is found in the World Book:

“Morphology: the study of the formation and structure of words.”<sup>224</sup>

As for Etymology, the following are some of the definitions one may come across:

“Etymology: Both the study of the history of words and a statement of the origin and history of a word, including changes in its form and meaning.”<sup>225</sup>

“...that branch of linguistic science which is devoted to determining the origin of words.”<sup>226</sup>

Websters Dictionary provides the following definition:

“The history, often including the pre-history of a linguistic form (as a word or morpheme) as shown by tracing its phonetic graphic, and semantic development since its earliest recorded occurrence in the language where it is found, by tracing the course of its transmission from one language to another by analysing it into the component parts from which it was put together, by identifying its cognates in other languages or by tracing it and

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<sup>223</sup> Nobel laureates , *Encyclopaedia Britannica*, (New York: Encyclopædia Britannica, Inc. vol-15, 15<sup>th</sup> ed. 1<sup>st</sup> published in 1768 CE.) p.818

<sup>224</sup> World Book, vol.18, p.518, 1992

<sup>225</sup> *The Oxford Companion to the English Language*, p.384, 1992

<sup>226</sup> *Colliers Encyclopaedia*, vol.9 , p.378. 1971, *Encyclopaedia Britannica*, vol.8, p.804

its cognates back to a common ancestral form in a recorded or assumed ancestral language.’’<sup>227</sup>The World Book states:

“Etymology is the study of the origins and development of words.”<sup>228</sup>

In Encyclopaedia Britannica, we find the following definition:

“...that part of linguistics which is concerned with the origin or derivation of words.”<sup>229</sup>

The Students Encyclopedia states:

“... the study of the origins and history of words.”<sup>230</sup>

The Universal Standard Encyclopedia has the following:

“... that branch of philology which deals with the origin and derivation of words, and with the comparison of words in different members of the same language group.”<sup>231</sup>

Under the word, ‘morphology’ in Al-Mughni-Al-Akbar, an English to Arabic dictionary, the meaning is given as (علم الصرف) while under the entry ‘etymology’, the meaning provided is (علم الإشتقاق).<sup>232</sup>

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<sup>227</sup> *Websters Third New International Dictionary*, vol-1, p.782

<sup>228</sup> *World Book*, vol-18, p.518

<sup>229</sup> *Encyclopaedia Britannica*, vol-8, p.804

<sup>230</sup> *The Students Encyclopedia*, (v-6,1970) , p.456

<sup>231</sup> *The Universal Standard Encyclopedia*, vol-8, p.2930,1956

<sup>232</sup> Hasan S. Karmi, *Al-Mughni Al-Akbar* ( Bairut: Intl Book Centre ,1997CE.) p.826&402

In the An-Nafees English to Arabic Dictionary, under morphology, we find the term (علم الصرف) while under etymology, we find the term (علم تأصيل (الكلمات)).<sup>233</sup>

In the Hans Wehr Dictionary of Modern Written Arabic, under the entry (علم (الصرف), we find the following: “morphology (gram.).”<sup>234</sup>

These definitions clearly indicate that Etymology deals with the history of words whereas Morphology deals with the subject of word-formation. Hence the most appropriate term for (علم الصرف) would be Morphology and not Etymology as has been erroneously used in some books.

### **The Morphological scale (الميزان الصرفي)<sup>235</sup>**

The scale contains three letters, because three letters is the least you can find a verb on and it is mostly used therefore the scale follows what is mostly used (Arabs seek lightness in speech)

The three letters that are used on the scale are: (ف – ع – ل). The reason why they used these letters is because it has the meaning of “did” and every verb can be expressed by this word and replace any other verb and be an alternative to it.

<sup>233</sup> Madgi Wahabah, *An-Nafees*,(2000) p.381&868

<sup>234</sup> Hans Wehr, *Dictionary of Modern Written Arabic*, p.513

<sup>235</sup> The scale is meant to identify the form of the word weighed and it includes the numbers of the letters, the order, the (حركة) and (سكنة), the extra and the original letters. Some say,

”هو المقياس الصرفي الذي يعرف به أحوال أبنية الكلمة حسب ميزانها المقدر“

i.e. (Its the measure known by morphological conditions of the buildings word by the estimated balance)

The Verb (فعل) is the type of word that changes to many forms the most – That is why it is said: ‘That if you master the verbs and how they change you have mastered (صرف). You will have the tools the foundation which will gather for you all the Chapters of the Arabic Language.

(ضَرَبَ) is a three letter verb and it fits the scale exactly (three over three, no more no less) - So there are three letter verb into the scale.

- The “ض” is placed on the “ف”
- The “ر” is placed on the “ع”
- The “ب” is placed on the “ل”

\*The first letter that is going to be placed on the “ف” is the first root letter of the word

\*The second letter that is going to be placed on the “ع” is the second root letter of the word

\*The third letter that is going to be placed on the “ل” is the third root letter of the word.

- The first root letter which comes parallel to the(ف)is called (فَاءُ الْكَلِمَةِ)<sup>236</sup>
- The second root letter which comes parallel to the “ع” is called (عَيْنُ الْكَلِمَةِ)
- The third root letter which comes parallel to the “ل” is called (لَامُ الْكَلِمَةِ)

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<sup>236</sup> (فَاءُ الْكَلِمَةِ): ‘The Faa of the word’ and we can call it: ‘the Faa’- (عَيْنُ الْكَلِمَةِ): ‘The ‘ع of the word’ and you can call it: ‘the ‘ع’- لَامُ الْكَلِمَةِ : ‘The Laam of the word’ and you can call it: ‘the ل’- And they are called like that because they get the name of the letter it is placed upon.

- The word (ضَرَبَ) the first root letter has a fathah (ضَ) the ‘faa’ will get a fathah (فَ), and it will be called (فاء الكلمة).

The second root letter has a fathah (رَ) the ‘ayn’ will get a fathah (عَ), and it will be called (عين الكلمة) .

The third root letter has a fathah (بَ) the ‘laam’ will get a fathah (لَ), and it will be called (لام الكلمة).

So when you weigh a word you say: (ضَرَبَ) is on the scale of (فَعَلَ) and in Arabic we say: (ضَرَبَ عَلَى وَزْنِ فَعَلَ) .

Some other examples:

**\*The word (عَلِمَ)<sup>237</sup>**

- The first root letter has a fathah (عَ) the ‘faa’ will get a fathah (فَ) , and it will be called (فاء الكلمة).
- The second root letter has a kasrah (لَ) the ‘ayn’ will get a kasrah (عَ), and it will be called (عين الكلمة).

The third root letter has a fathah (مَ) the ‘laam’ will get a fathah (لَ), and it will be called (لام الكلمة).

**\*The word (عَظَمَ)**

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<sup>237</sup> (عَلِمَ) is on the scale of (فَعَلَ) – In Arabic: عَلِمَ عَلَى وَزْنِ فَعَلَ.

The first root letter has a fathah (ع) the 'faa' will get a fathah (ف), and it will be called (فَاء الكلمة).

The second root letter has a dhammah (ظ) the (ع) will get a dhammah (ع), and it will be called (عَيْن الكلمة).

The third root letter has a fathah مَ the 'laam' will get a fathah لَ, and it will be called (لَام الكلمة). (عَظْم) is on the scale of (فَعْل) – In Arabic, (عَظْمَ عَلَى وَزْنِ فَعْلٍ).

### The Arabic Morphological Contents

According to Arabic grammarians that there are many contents included in the science of 'Arabic Morphology'. These are:

\*The Alphabet<sup>238</sup>

\*Vowels, Nunation and the Absence of Vowels<sup>239</sup>

\*vocalization, the Glottal Stop and Weak Letters<sup>240</sup>

\* the makeup of Words and the Subject of Morphology<sup>241</sup>

<sup>238</sup>\*There are (28) letters in the alphabet. The alphabet starts with the (الف) and ends with the (ياء). There are two types of letters: (الشمسية) and (القمرية). \* (الشمسية) letters are letters where one pronounces them instead of the (لام) when the (الف-لام) is added to the beginning of the word. There are 14 of these letters: (ت ث د ذ ر ز س ش ص ض ط ظ ل ن)

\* (القمرية) letters are letters that the (لام) of (الف-لام) remains when they are mentioned with it. There are 14 of these letters (ا ب ج ح خ ع غ ف ق ك م ه و ي).

<sup>239</sup> There are three vowels: the (ضممة), the (فتحة) and the (كسرة). The (ضممة) and the (فتحة) are written on top of the letter and the (كسرة) is written under it. The absence of vowels is when there is no vowel. The sign of it is a small circle written above the letter. Nunation (نونين) is a (نون) that does not have a vowel sign, added to the end of a noun verbally; not written. There are three forms of nunation:

i. The nominative nunation: (كِتَابٌ -a book)

ii. The accusative nunation: (كِتَابًا -a book)

iii. The genitive nunation: (كِتَابٍ -a book).

<sup>240</sup> (همزة) glottal stop and (قط) glottal stop: (المدد), (تشديد -), (أصل) □ glottal stop and (قط) glottal stop: (همزة).

All of the vocals are written above the letter except for the glottal stop (') if it has a (كسرة) and is at the beginning of a word. For example: (إكرام -respect).

The (تشديد) denotes that one letter is actually two letters. For example: (قَدَّمَ - to lead the way), in this example the (تشديد) takes the place of a second (دال). The (مد) denotes that an (الف) has been erased after a glottal stop in the form of an (الف). For example: (أثر). The (أصل) glottal stop denotes that the (الف) should not be pronounced. For example: (تَفَتَّحَ الْوَرْدُ -the flower blossomed). The (قط) glottal stop denotes that the (الف) should be pronounced. Example: (أَخَذَ -to take).

## \*The Division of words into Nouns and Prepositions<sup>242</sup>

### Regular Verbs and Verbs with Increase letters

A regular verb is a verb that is without any extra letters. For example:

( كَتَبَ - he wrote, دَحْرَجَ - he rolled )

There are two categories of regular verbs:

- i. Trilateral; for example: ( نَصَرَ - he helped, كَرُمَ - he respected )
- ii. Quadrilateral; for example: ( دَحْرَجَ - he rolled, زَلَزَلَ - he shook )

Trilateral verbs with increase letters have one, two or three letters added to the original letters of the verb. For example : ( اسْتَعْفَرَ - he asked for forgiveness, اِكْرَمَ - he respected, اجْتَمَعَ - he gathered )

Quadrilateral verbs with increase letters have one or two letters added to the original letters of the verb. For example : ( افْتَشَعَرَ - he shuddered, تَدَحْرَجَ - he rolled )

There are ten forms for the trilateral verbs with increase letters:

(فَعَلَ فَاعِلَ أَفْعَلَ)

<sup>241</sup> One letter, for example the (باء) preposition in (بِحَمْدِ اللَّهِ -with the praise of Allah) More than one letter (up to seven letters). For example: (اسْتِخْبَارٌ -inquiry).

\*Morphology teaches us the forms of single words and their different states before being joined together with other words.

<sup>242</sup> Words are divided into three categories:

- i. verb: (كَتَبَ يَكْتُبُ أَكْتُبُ -write, he writes, he wrote)
- ii. noun: (خَالِدٌ عُصْفُورٌ تَفَاحَةٌ - apple, sparrow, Khalid)
- iii. preposition: (هَلْ فِي لَمْ -of negation, in, question word)

(تَفَعَّلَ تَفَاعَلَ إِفْتَعَلَ إِنْفَعَلَ إِفْعَلَ)

(إِسْتَفْعَلَ إِفْعَوْعَلَ)

There are three forms of quadrilateral verbs with increase letters:

(تَفَعَّلَ إِفْعَلَّلَ إِفْعَلَّ)

The Division of Verbs into Perfect, Sound and Unsound<sup>243</sup>

### The Division of Verbs into the Imperative, Preterit and Aorist Tenses

The preterit tense is a form of the verb that indicates a state or action that happened in the past. For example: (يَنْدَمَ -he repented, كَانَ -he was). The aorist tense is a form of the verb that indicates a state or action that is happening in the present or will happen in the future. For example: (يَنْدَمُ -he is repenting, -يَكُونُ he is). The imperative is a form of the verb that indicates a demand of a state or action in the future. For example: (انْدَمِ -repent, كُنْ -be).

\*The Conjugation of the Verb with its Pronouns<sup>244</sup>

\*The Aorist and Imperative Tenses<sup>245</sup>

<sup>243</sup> A perfect verb is a verb that does not have any weak letters, glottal stops or doubled letters in its root. For example: (ضَرَبَ قَتَلَ شَقَّ - he hung, he killed, he hit)

\* A sound verb is a verb that either has a glottal stop or a doubled letter in its root. For example: (مَدَّ - he extended, أَكَلَ - he ate).

\* An unsound verb is a verb that has a weak letter (الف'واو أو ياء) in its root. For example: (رَضِيَ - he became satisfied, نَامَ -he slept, وَجَّهَ - he jumped).

<sup>244</sup> We understand that verbs are conjugated in the perfect, imperfect and imperative tenses and are joined by personal pronouns in the single, dual and plural forms. The verb is then conjugated into the nominative, subjunctive and jussive cases.

<sup>245</sup> The aorist tense is formed by adding one of the aorist letters at the beginning of the preterit stem. These are four letters: (الف'نون'تاء): and (ياء). This letter is given a (ضممة) if the verb has four letters and a (فتحة) if it has anything other than four letters. So (يَنْصَرُ becomes يَنْصَرُ) and (يَنْصَرُ becomes يَنْصَرُ).

\*The imperative is taken from the aorist tense. The aorist letter must be replaced by a glottal stop and the first letter of the verb should not be given a vowel. For example: (يَنْصَرُ becomes أَنْصِرْ).



### The Division of the Verb into Declinable and Indeclinable (1)

The cases of a verb are determined by the changing of the end of the verb due to its placement in a sentence. The only verb that is declinable is the aorist tense. For example: (يَكْتُبُ-he is writing, يَفْرَأُ-he is reading).

There are three cases for declinable verbs:

- i. the nominative case,
- ii. the subjunctive case and
- iii. the jussive case.

The principle of the nominative case is the verb having a (ضمّة). The (نون) takes the place of the (ضمّة) in the aorist verbs, which are every verb in the aorist tense that is connected to:

- i. the dual (يَفْعَلَانِ تَفْعَلَانِ): (الف)
- ii. the plural (يَفْعَلُونَ تَفْعَلُونَ): (واو)
- iii. the you feminine pronoun (تَفْعَلِينَ): (ياء)

The principle of the subjunctive case is the verb having a (فتحة). The subtraction of the (نون) takes the place of the (فتحة) in the aorist verbs. For example: (أَنْ يَفْعَلَا): (فتحة). The sign of the jussive case in a verb is the (سكون).

The subtraction of the (نون) takes the place of the (سكون) in the aorist verbs. For example: (لَمْ يَفْعَلَا). The subtraction of the weak letter when it is the last root letter of a weak verb takes the place of a (سكون). For example: (لَمْ يَرْمِ-he did not throw).

### The Division of the Verb into Declinable and Indeclinable

Indeclinable verbs are verbs where the end of it does not change due to its placement in a sentence. The preterit and imperative tenses are static. The preterit tense verbs are static on:

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- i.(فتحة); for example : ( شَرِبَ -he drank)
- ii.(ضممة), if it is connected to a (واو); for example : ( شَرِبُوا -they drank)
- iii.(سكون), if it is connected to a (نون'ن) *or* (تاء); for example: ( شَرِبْنَا –we drank, شَرِبْتُ -she drank, شَرِبْتُ -I drank).

The imperative tense verbs are static on:

(إضربنَ -hit), if it is connected to a feminine (نون); for example: (إضربنَ -hit), speaking to a group of women or if the last letter is not a weak letter and is not connected to anything; for example : (إسمع -listen).<sup>246</sup>The subtraction of the last root letter if it is weak; for example : (أذُن -come close).

The subtraction of the (نون) if it is connected to a dual (الف), plural (واو) or (ياء) feminine pronoun; for example : (إسمعي -listen you single female, (إسمعا) listen you all, (إسمعا) listen you two) . (فتحة); if it is connected to a (نون) of emphasis; for example: (إسمعنَ -listen!).

### **The Division of the Verb into Being Transitive or Intransitive**

An intransitive verb is a verb that suffices itself with its actor. For example: (جَلَسَ -he sat). So, for example, if one said: (جَلَسَ زَيْدٌ - Zaid sat) it would be a complete sentence. A transitive verb is a verb that does not suffice itself with its actor. For example:

(كَسَرَ الخَادِمُ -the servant broke). So, if one said: (كَسَرَ الخَادِمُ إِبْرِيْقًا)

It would be an incomplete sentence unless one mentions the objective compliment afterwards.

For example:

(كَسَرَ الخَادِمُ إِبْرِيْقًا -the servant broke a pitcher).

### **The Division of the Verb into Passive and Active**

An active verb is a verb whose actor is mentioned with it. For example:

<sup>246</sup> 'Ali Ibn Muhammad , *Elementary Arabic Morphology* ( Beirut: Dar An-Nafa'is, v-1) p.29

( قُطِفَ الْوَلَدُ تَفَاحَةً -the boy picked an apple).

A passive verb is a verb whose actor is erased while its objective compliment takes the actors place. For example: ( قُطِفَتْ تَفَاحَةً -an apple was picked)

a) If the passive verb is in the preterit tense - the letter before the last letter should be given a (كسرة) and all of the letters before it that had a vowel should be given a (ضمة). So, (حَفِظَ) would become (حَفِظَ-he protected, حُفِظَ-was protected) and (اسْتَعْلَمَ) would become (اسْتَعْلِمَ-he inquired, اسْتُعْلِمَ was inquired).

b) If the passive verb is in the aorist tense - the first letter should be given a (ضمة) and the letter before the last should be given a (فتحة). So, يَحْفَظُ would become يُحْفَظُ and (يَسْتَعْلِمُ) would become (يُسْتَعْلِمُ).

\*The Division of Nouns into Single, Dual and Plural<sup>247</sup>

\*The Division of Nouns into Masculine and Feminine:

A masculine noun is a noun that denotes a male human or animal. For example: (أَسَدٌ -a lion, أَبٌ -a father). A feminine noun is a noun that denotes a female human or animal. For example: (أُمٌّ -a mother, لَيُونَةٌ -a lioness). Non living objects are:

\*Always masculine; for example: (سَيْفٌ - a sword, قَمَرٌ -a moon)

\*Always feminine; for example: (عَيْنٌ -an eye, شَمْسٌ -a sun)

<sup>247</sup> A dual noun is a noun that denotes two things and is formed by adding:

\*an(الف) and a(نون); for example:(رَجُلَانِ -two books, كِتَابَانِ - two men)

\*a (ياء) and a (نون); for example:(كِتَابَيْنِ رَجُلَيْنِ).

A plural noun is a noun that denotes more than two things and is divided into three categories: a masculine sound plural, a feminine sound plural and a broken plural. A masculine sound plural is formed by adding:

\*a (واو) and a (نون); for example : (مُسْلِمُونَ صَادِقُونَ) -Muslims, truthful people).

\*a (ياء) and a(نون); for example:(مُسْلِمِينَ صَادِقِينَ)

A feminine sound plural is formed by adding an(الف) and(تاء); for example: (ذَاهِبَاتٌ كَاتِبَاتٌ -female authors, female leavers).A broken plural is formed by changing the form of the single noun; for example:(رِجَالٌ أَرْغَفَةٌ) -loaves of Syrian bread, men) .

There are three signs of a feminine noun:

- i. The (ة); for example: (كاذِبَةٌ -a female liar)
- ii. The (ى); for example: (كُبْرَى -a female name)
- iii. The (اء); for example: (حَسَنَاء -a beautiful woman)

\*Active and Passive Participles<sup>248</sup>

\*Comparatives, Superlatives, and Epithets<sup>249</sup>

\*The Division of Nouns into Definite and Indefinite<sup>250</sup>

## The Pronoun

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<sup>248</sup> An active participle is formed:

\* from trilateral verbs: using the form (فاعل), for example: (صَارِبٌ سَامِعٌ -listener, hitter)

\*from other than trilateral verbs: one must take the aorist active verb and replace the aorist letter with a (ميم) that has a (ضمة). For example: (مُنْطَلِقٌ مُتَقَدِّمٌ -starting point, well-advanced). The passive participle is a form that denotes what the verb happened on.

This participle is formed:

\*from trilateral verbs: using the form (مفعول), for example: (مَضْرُوبٌ مَسْمُوعٌ -what was hit, what was heard)

\*from other than trilateral verbs: one must take the aorist passive verb and replace the aorist letter with a (ميم) that has a (ضمة). For example: (مُكْرَمٌ مُقَدِّمٌ -honored, put forth)

<sup>249</sup> Comparatives and superlatives are a form that denotes something being compared. For example:

(يُوسُفٌ أَكْبَرُ مِنْ إِبْرَاهِيمَ) -Yusuf is bigger than Ibrahim. These are only formed from trilateral verbs having the form (أفعل). For example: (أَكْرَمُ أَصْدَقٌ) -more truthful, more generous). An epithet is a form taken from intransitive verbs that denote a fixed state. It has many forms, for example:

(أَسْوَدٌ عَطِشَانٌ ظَرِيفٌ ضَخْمٌ بَطَلٌ) -black, brave, big, elegant, thirsty).

<sup>250</sup> An indefinite noun is a noun that does not denote something specific, for example: (قَلَمٌ إِنْسَانٌ) -a pen, a human). A definite noun is a noun that denotes something specific, for example: (هَذَا الْقَلَمُ) -this pen). There are six types of definite nouns: pronouns, proper nouns, demonstrative pronouns, conjunctions, definite by (الف-لام) and prefixed nouns.

A pronoun is a word used to denote a speaker, listener or absent person or thing. For example: ( أنا أنتَ هو -I, he, you). There are two types of pronouns: clear and hidden. A clear pronoun is a pronoun that is presents in the sentence, for example the (ت) in (قُمتُ) and (I stood, you left).<sup>251</sup>

A hidden pronoun is a pronoun that is not present in the sentence, for example a pronoun hidden in a verb: (التلميذُ فهمَ الدرسَ -the student understands the lesson).

There are two types of clear pronouns: one that is not connected to any other word and another that is connected to another word.<sup>252</sup>

i. A pronoun that is not connected to another word is independent in speech, for example: (أنا نحن -we, I) .

ii. A pronoun that is connected to another word is like a part of the word that precedes it. For example: (فهمتُ -I understood)

There are two types of pronouns that are not connected to another word:

Those that are in the nominative case:

he – هُوَ, they (two males) – هُما, them (male) – هُم, she – هِيَ, they (two females) – هُنَّ, they (female) – هُنَّ, you (male) – أَنْتَ, you two (male) - أَنْثما, you plural (male) - أَنْتِ, you two (female) - أَنْثما, you plural (female) - نَحْنُ, I - أنا, we - أَنثنَّ

Those that are in the accusative case:

<sup>251</sup> 'Ali Ibn Muhammad ,*Elementary Arabic Morphology* , p.33

<sup>252</sup> حافظ عبد الرحمان امرتسري 'كتاب الصرف' (القاهرة: دار المعارف العلمية) ص ٣٣

he - إِيَّاهُ, they (two males) - إِيَّاهُمَا, they (male) - إِيَّاهُمْ, She - إِيَّاهَا,  
 the (two females) - إِيَّاهُمَا, they (female) - إِيَّاهُنَّ, you (male) - إِيَّاكَ,  
 you two (male) - إِيَّاكُمَا, you plural (male) - إِيَّاكُمْ, you (female) - إِيَّاكِ,  
 you two (female) - إِيَّاكُمَا, you plural (female) - إِيَّاكُنَّ, I - إِيَّايَ, we - إِيَّانَا.

There are three types of pronouns that are connected to a word:

Those that are in the nominative case: (ت ا و ن ي)

For example: ( قُمتُ قَامًا قَامُوا فَمَنْ قُومِي ) -stand female, women stood, men stood, two men stood, I stood)

Those that can be in either the accusative or genitive case:

i. (ياء) : ( رَبِّي أكرمَنِي ) -O' My lord! Be generous to me)

ii. (كاف) : ( وَدَعَشَكَ صَدِيقُكَ ) -Your friend bid you farewell)

iii. (هاء) : ( كَتَبَ اِلَى صَدِيقِهِ يَلُومُهُ ) -He wrote to his friend rebuking him).

Those that can be in any case, which is the نا, for example: ( رَبَّنَا إِنَّا سَمِعْنَا ) -Our lord! Verily we hear.)

### Proper Noun and Demonstrative Pronoun<sup>253</sup>

A proper noun is a noun that denotes a specific person, animal or thing.

For examples:

<sup>253</sup> David Testen (1998), *Parallels in Semitic Linguistics: The Development of Arabic La- and Related Semitic Particles.* ( Boston, Brill) p.59

(إبراهيم-the name of a person)

(بَرَق-the name of a horse)

(بيروت-the name of a city)

It is said that, a demonstrative pronoun is a pronoun that denotes something specific that is sensed. The following are demonstrative pronouns:

For things that are close:

(هَذَا -this), (هَذَانِ -these two, m.), (هَؤُلَاءِ -these, m.), (هَذِهِ -this, f.), (هَاتَانِ -these two, f.), (هَؤُلَاءِ -these, f.)

For things that are medium range:

(ذَلِكَ -that, m.), (ذَانِكَ -those two, m.), (أُولَئِكَ -those, m.),  
(تِلْكَ -that, f.), (تَانِكَ -those two, f.), (أُولَئِكَ -those, f.),

For things that are far:

(ذَلِكَ -that, m.), (ذَانِكَ -those two, m.), (أُولَئِكَ -those, m.),  
(تِلْكَ -that, f.), (تَانِكَ -those two, f.), (أُولَئِكَ -those, f. )

For places:

(هُنَا -here), (هُنَاكَ -there, medium range), (هُنَاكَ -there, far).

\*Conjunctions, Definite Nouns With the (الف-لام) and Prefixed Nouns<sup>254</sup>

<sup>254</sup> A conjunction denotes something specified by the sentence that follows it. That sentence is called an attributive conjunctive clause. The following are conjunctions:

\* Masculine:

### \*The Division of Nouns into Declinable and Indeclinable

A declinable noun is a noun whose last syllable changes when placed into different parts of a sentence. A noun has three cases: nominative, accusative and genitive. The main sign for the nominative case is a (ضممة). But, sometimes it is represented by: (الف) in the dual forms. (واو) in the masculine sound plurals and the five nouns which are:

(اب-possessor, mouth, father-in-law, brother, father)

The main sign for the accusative case is the (فتحة). But, sometimes it is represented by: i.(الف) in the five nouns. ii.كسرة in the feminine sound plurals. (ياء) in the dual forms and the masculine sound plurals. The main sign of the genitive case is the (كسرة). But, sometimes it is represented by:

\*(ياء) in the dual forms, masculine sound plurals and the five nouns.

(فتحة) in the unwonted nouns.

\*Indeclinable Nouns<sup>255</sup>

(الذى -single), (الذان اللذين -dual), (الذين -plural) .

\* Feminine:

(التي -single), (التان اللتين -dual), (الواتى اللاتى اللاتى -plural)

A definite noun with the (الف-لام) is any noun where an (الف) and (لام) is added to make it definite. For example: (السيف-the sword), (القلم-the pen). It is said that a prefixed noun is a noun that is constructed to a definite noun. For example: (كتابى-my book), (كتاب إبراهيم-Ibrahim's book), (كتاب المعلم-the teacher's book).

<sup>255</sup> An indeclinable noun is a noun whose last syllable does not change when placed into different parts of a sentence. There are four forms of indeclinable nouns: (الضممة), (الكسرة) and (الفتحة) (السكون) : (حيث كيف أمس) : (الفتحة) (السكون) and (الكسرة), (الضممة). (من-who, yesterday, how, where).



## Lesson two: The Verbs in English and Arabic

‘Verb’ is the heart of a sentence.<sup>256</sup> It is very important in English and Arabic languages; Especially the Arabic verbs are words that convey action (bring, read, walk, run), or a state of being (exist, stand). In most languages a verb may agree with the person, gender or number of some of its arguments, such as its subject, or object.<sup>257</sup>

Exponents of English grammarians have been given many definitions as to **Verb**. Some are as follows;

“It expresses action or state of being. There are two kinds of verbs: linking & action.”<sup>258</sup>

According to A. V. Martinet, “a word used to describe an action, state, or occurrence, and forming the main part of the predicate of a sentence, such as **hear, become, happen.**”<sup>259</sup>

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<sup>256</sup> A group of words that makes a full sense is called sentence.

<sup>257</sup> G. Bohas, *The Arabic linguistic tradition*, (New York: Columbia University Press, 1997) p.22

<sup>258</sup> John Mace, *Arabic Grammar: A Reference Guide* (Edinburgh, 2002) p.25

<sup>259</sup> A. V. Martinet, *A Practical English Grammar*, Boston: Brill publication, 3<sup>rd</sup> ed. 1<sup>st</sup> published in 1985) p.28

According to G. Leech “A **verb**, from the Latin *verbum* meaning *word*, is a word (part of speech) that in syntax conveys an action (*bring, read, walk, run, learn*), an occurrence (*happen, become*), or a state of being (*be, exist, stand*). In the usual description of English, the basic form, with or without the particle *to*, is the infinitive. In many languages, verbs are inflected (modified in form) to encode tense, aspect, mood, and voice.

A verb may also agree with the person, gender or number of some of its arguments, such as its subject, or object. In many languages, verbs have a present tense, to indicate that an action is being carried out; a past tense, to indicate that an action has been done; and a future tense, to indicate that an action will be done.”<sup>260</sup>

According to Wren & Martin, “A **Verb** is a word that tells or asserts something about a person or thing. Verb comes from the Latin *verbum*, a word. It is so called because it is the most important word in a sentence.”<sup>261</sup>

In Arabic, ‘**Verb**’ is very important because its structure is used in every day conversation. “The more we master it the more we get closer to mastering the Arabic language.”

Exponents of Arab grammarians have been given many definitions as to **Verb**. Some are as follows;

”الفعل في الإصطلاح: ما دل على معنى في نفسه مقترن بأحد الأزمنة الثلاثة ’وفي اللغة نفسُ الحدث الذي يُحدثه الفاعل: من قيام’ أو قعود’ أو نحوهما.“<sup>262</sup>

<sup>260</sup> G. Leech (1989), *An A-Z of English grammar and usage*, (New York: Columbia University Press, 1997)p.26

<sup>261</sup> Wren & Martin, *High School English Grammar & Composition*, p.58

“**Verb (Subject Agreement)** that precedes its subject is marked by gender only. If it follows its subject it should be marked by both number and gender.”<sup>263</sup> For examples : (The students (f) went to the school) - ذهبت الطالبات الى المدرسة ) and (The students (f) went to the school) - ذَهَبْنَ الطالبات الى المدرسة ) .

According to Ali al- Zarim (على الجارم),

’أشتقت كلمة (verb) بمعنى فعل من الكلمة اللاتينية (Verbum) لمعنى الكلمة وقد يكون ذلك لأن أى جملة فى اللغة الانجليزية لابد ان تحتوى على فعل بعكس اللغة العربية التى توجد بها جمل اسمية لا تحتوى على فعل‘<sup>264</sup>،

According to Abdul Gani ad-Daqqar,

الفعل هو ما يدل على معنى مستقل بالفهم والزمن جزء منه، وعلامته: ينجلي لفعل بأربع علامات.

احداها: تاء الفاعل، متكلما كان ك’فهمت‘، او مخاطبا فهو تباركت-

الثانية: تاء التانيث الساكنة كقامت وقعدت-

الثالثة: ياء المخاطبه كقومى، هاتى،

الرابعة: نون التوكيد الثقيلة أو الخفيفة<sup>265</sup>

It has a meaning which is connected to one of three time frames and its meaning is given by its (ردصم). Arabic verbs are generally composed of three radicals (ف، ع، ل)<sup>266</sup>. Verbs composed of three radicals are called (فعل)

<sup>262</sup> Mohiuddin Abd-alhamid, *Sharhi Shuzuruzzahabi* (Cairo:Dar at-Tala‘i,) p.35

<sup>263</sup> Simon Hopkins, (1984), *Studies in the Grammar of Early Arabic Based upon Papyri Datable to Before 300 A.H./912 A.D.* (Oxford, Oxford University Press) p.12

<sup>264</sup> Ali Al-Zarim, *An-Nahu al-wadih*, p.94

<sup>265</sup> Abdul Gani ad – Daqqar: *An Nahw al.Wadih*, p.267-268

<sup>266</sup> To keep knowledge that, the radicals letters of any given verb is essential in order to find its meaning in the Arabic dictionaries, take for instance the word (فعل) which consists of i. (فاء) ii.(عين) and iii.(لام). i.(ف) ii.(ع) iii.(ل)

(الجملة الفعلية) “The verbal sentence”. A sentence which begins with a verb is called (الثلاثي). The verb consists of three roots or radical letters. This is called triliteral verbs. But there are some quadrilateral verbs too, like (دَحْرَجَ -to push), which consist of four radical letters is called (فعل الرباعي).

(أفعال; pl. أفعال) as the verbs in other Semitic languages, are based on a set of three or four consonants called a root (*triliteral* or *quadriliteral* according to the number of consonants). The root communicates the basic meaning of the verb, e.g. (كَتَبَ - write), (قَرَأَ - read), (أَكَلَ - eat). Changes to the vowels in between the consonants, along with prefixes or suffixes, specify grammatical functions such as person, gender, number, tense, mood, and voice.

(فعل): is the (كلمة) that gives a full independent meaning in itself and is also linked to time, e.g. (كَتَبَ -wrote), (يَنْصُرُ -helps). “This is exactly the same as the ‘verb’ in English.”<sup>267</sup>

## Signs (علامات) of Arabic Verb

Ibn Usfour al-Ishbili, there are ten signs (علامات) of Verb (فعل):<sup>268</sup>

i. It gives information about something and it not informed about.

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called (كلمة الفاء) the first radical. i.e. the letter (ف) represents the first radical, ii.(ع) is called (كلمة العين) the second radical. i.e. the letter (ع) represents the second radical and iii.(ل) is called (كلمة اللام) the third radical. i.e. (ل) is the third radical. The three radicals are derived from (المصدر) the verb root. For example (ذَهَبَ) he went, here (ذ) is the first radical or (فاء الكلمة), (ه) is the second radical or (عين الكلمة) and (ب) is the third radical or (لام الكلمة).

<sup>267</sup> Ibn al-Nazm, *Sharh Ibn al-Nazm al-Alfiyat Ibn Malik* (Beirut: Dar Al Kotob Al Ilmiyah, 2000) p.69

<sup>268</sup> Ibn Usfour al-Ishbili, *Sharh Jamal al-Zajjaji* (Beirut, Dar Ihya' Al Turath, 2003) p.51

- ii. The entering of (قد و السين و سَوَفَ و الجزم)
- iii. Its form is changed to make it (عراضم وأيضام)
- iv. It can be a (يهن وأرمأ)
- v. The attachment of the (عوفرملا ريمض) -the visible nominative pronoun): (ضربتُ)
- vi. The (ضربتُ: نكاسلا ثينأتلأ ءات)
- vii. The two (ليضربنّ و ليضربن) s of emphasis: (نون).

### **The Scales of Verbs (الميزان في الفعل)**

In Arabic, the morphological (الميزانُ الصَّرْفِي) scales contains three letters, because three letters is the least we can find a verb on and it is mostly used therefore the scales follows what is mostly used (Arabs seek lightness in speech)

The three letters that are used on the scales are: (ف – ع – ل). The reason why they used these letters is because it has the meaning of “did” and every verb can be expressed by this word and replace any other verb and be an alternative to it.

The Verb (فعل) is the type of word that changes too many forms the most. That is why, we have to say: ‘if we master the verbs and how they change we have mastered (صرف). We will have the tools the foundation which will gather for us all the chapters of the Arabic Language.

The Arabic verb is constructed from a root which usually consists of three letters called consonants or radicals. These consonants form a kind of skillet on which constitutes the verb-stem to which prefixes and suffixes may be

added. Arabic verbs are mostly trilateral, that is, they are verb is the third masculine singular of the perfect tense (واحد مذكر الغائب من العمل الماضي). In most dictionaries, all the words derived from a trilateral root are entered under the third person masculine singular form of the verb.

To indicate patterns or type-forms of verbs, the grammarians use the three letters of the verb (فَعَلَ) where the (ف) represents the first radical of the verb, the (ع) represents the second radical of the verb and the (ل) represents the third radical of the verb. This is the scale (مِيزَان) or standard by which the root letters of a verb are determined. Accordingly, “the scale of (كَتَبَ) is one of the scales of (فَعَلَ), (يَكْتُبُ) is one of the scales of (يَفْعَلُ), and (اُكْتُبُ) is the scale of (أَفْعَلُ).”<sup>269</sup>

The letter that corresponds to the (ف) of the (مِيزَان) is called the (فَاءُ الْكَلِمَةِ), that which corresponds to the (ع) is called the (عَيْنُ الْكَلِمَةِ), while the letters corresponding to the (ل) is called (لَامُ الْكَلِمَةِ). Example the word (كَتَبَ) is one of the scales of (فَعَلَ):

ل	ع	ف
↓	↓	↓
ب	ت	ك

**Some other examples**

<sup>269</sup> عباس حسن ، النحو الوافي ، ، ، (القاهرة : دار المعارف 1961 - 1966 م ج-2 ) ص56

- The word (عَلِمَ)<sup>270</sup> : The first root letter has a (ع - فتحة) the 'ف' will get a ( (ف - فتحة), and it will be called (فاء الكلمة). The second root letter has a (ل - كسره) the 'ع' will get a (ع - كسره), and it will be called (عين الكلمة). And the third root letter has a (م - فتحة) the 'ل' will get a fathah ( (ل - فتحة) , and it will be called (لام الكلمة).
- The word (عَظِمَ): The first root letter has a (ع - فتحة) the 'ف' will get a ( (ف - فتحة) , and it will be called (فاء الكلمة). The second root letter has a (ظ - ضمة) the 'ع' will get a (ع - ضمة) and it will be called (عين الكلمة). And the third root letter has a (م - فتحة) the 'ل' will get a fathah ( (ل - فتحة) , and it will be called (لام الكلمة).

‘‘The first root letter which comes parallel to the ‘‘ف’’ is called (فَاءُ الْكَلِمَةِ). The second root letter which comes parallel to the ‘‘ع’’ is called (عَيْنُ الْكَلِمَةِ). The third root letter which comes parallel to the ‘‘ل’’ is called (لَامُ الْكَلِمَةِ).’’<sup>271</sup>

### Lesson Three: Types of Verbs

In grammar, ‘‘**Verb**’’ is a category that locates a situation in time, to indicate when the situation takes place.’’<sup>272</sup> Tense is the grammaticalisation of time reference, often using three basic categories of ‘‘before now’’, i.e. the past; ‘‘now’’, i.e. the present; and ‘‘after now’’, i.e. the future. The ‘‘unmarked’’ reference for tense is the temporal distance from the time of utterance, the ‘‘here-and-now’’, this being absolute-tense. Relative-tense indicates temporal distance from a point of time established in the discourse that is not the present.

<sup>270</sup> عَلِمَ عَلَى وَزْنِ فَعِلَ عَلِمَ . In Arabic, (فَعِلَ) (عَلِمَ) is on the scale of

<sup>271</sup> J. Heinz Giegerich, (1999), *Lexical Strata in Arabic: Morphological Causes, Phono-logical Effects*, (Cambridge: Cambridge University Press.) p.106

<sup>272</sup> Bernard Comrie, (1985), *Tense*, (Cambridge University Press.) p. 50-53

According to Bernard Comrie, Verbs are of six types:

- i. intransitive
- ii. Transitive
- iii. Infinitives
- iv. to-be verbs
- v. two-place transitive (Vg- verb give), and
- vi. two-place transitive (Vc- verb consider).<sup>273</sup>

Before we begin the verb tense lessons, it is extremely important to understand that not all English verbs are the same. On the other hand, English verbs are divided into three groups:

### **First group**

#### **Normal Verbs**

Most verbs are “Normal Verbs.” These verbs are usually physical actions which we can see somebody doing. These verbs can be used in all tenses.

e.g.

*to run, to walk, to eat, to fly, to go, to say, to touch, etc.*

For examples:

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<sup>273</sup>M. Morenberg, *Doing Grammar*, (Oxford University Press, 1997) p. 6



- I *eat* dinner every day.
- I *am eating* dinner now.

## Second group

### Non-Continuous Verbs

The second group, called “Non-Continuous Verbs” is smaller. These verbs are usually things you cannot see somebody doing. These verbs are rarely used in continuous tenses.<sup>274</sup> They include:

a. Abstract Verbs, for example

to be, to want, to cost, to seem, to need, to care, to contain, to owe, to exist.

b. Possession Verbs, for examples

*to possess, to own, to belong...*

c. Emotion Verbs, for example

*to hate, to dislike, to fear, to envy, to mind, to like, to love.*

## Third group

### Mixed Verbs

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<sup>274</sup> Barton, David (1994), *Literacy: An Introduction to the Ecology of Written Language*. ( New York: Blackwell Publishing.) p. 96

The third group, called "Mixed Verbs," is the smallest group. These verbs have more than one meaning. In a way, each meaning is a unique verb. Some meanings behave like "Non-Continuous Verbs," while other meanings behave like "Normal Verbs." e.g.

*to appear, to feel, to have, to hear, to look, to see etc.*

In this regard, the following matrix may help we conceptually organize tenses in a useful way. For the purpose of this matrix, *Time of Action* is divided into two categories only, one category for the tenses having to do with present or future time in the indicative mood, and one category for the tenses having to do with past time in the indicative mood. This is the distinction between primary and secondary tenses, and generally speaking, this is the distinction indicated by the presence or absence of the augment.

	<b>Time of Action</b>		
	Primary tenses		Secondary tenses
	unaugmented		Augmented <sup>275</sup>
<b>King of Action</b>	Linear action	<b>Present</b>	<b>Imperfect</b>
	Punctilio action <sup>276</sup>	<b>Future</b>	<b>Aorist</b>
	Ongoing result of completed action	<b>Perfect</b>	<b>Pluperfect</b>

<sup>275</sup> The augment occurs only in the indicative mood, and this is the only mood in which absolute time is indicated by tense. In the pluperfect, the augment is often omitted.

<sup>276</sup> Remember, neither the Future nor the Aorist imply that the action described is actually punctiliar or point-in-time, though it may be said that the speaker considers the action as if it were point-in-time.

In Arabic, various categories are marked on verbs:<sup>277</sup>

- i. person (first, second, third)
- ii. number (singular, dual, plural)
- iii. gender (masculine, feminine)
- iv. tense (non-past, past; future indicated by a prefix سوف - or س)
- v. voice (active, passive)
- vi. mood, in the non-past only (indicative, subjunctive, jussive, imperative, shorter energetic, longer energetic)
- vii. Form, a derivational system (triliteral Form I through XV, with XII-XV rare; quadriliteral Form I through IV, with III-IV rare), indicating derivative concepts such as intensive, causative, reflexive

On the other hand, the Arab Grammarians divided the verbs into various categories.

Aiman and al-Gani's divide Verbs are many different considerations are as follows:

★ تقسيم الفعل بإعتبار عدد الحروف

★ فعل معتل وفعل صحيح

★ فعل لازم وفعل متعدى

<sup>277</sup> Arik Sadan, *The Subjunctive Mood in Arabic Grammatical Thought*, (Leiden: Brill Publishers, Vol.660) p. 339

★ فعل منصرف وفعل جامد معنى للمجهول

★ فعل مبني للمعلوم وآخر<sup>278</sup>

In Arabic, with regards to meaning, “there are two main tenses,<sup>279</sup>

i. The perfect or past tense (الماضي) denoting actions completed at the time to which reference is made; ii.The imperfect (المضارع), for incomplete actions, referring to the present or future tenses. The present and future tenses are thus expressed by the imperfect form (المضارع) and iii.The imperative (الأمر) may be considered a modification of the imperfect.”<sup>280</sup>

Yusuf Molla, an expert on Arabic grammar has written, Verb is divided by different considerations are as follows:

i. من حيث النوع : مضارع و ماضي و أمر

ii. من حيث التصرف: جامد و متصرف

iii. من حيث القوة الحروف: صحيح و معتل

iv. من حيث عدد الحرف: مجرد و مزيد فيه

v. من حيث معرفة فاعله: مبني للمعلوم و مبني للمجهول

<sup>278</sup> Aiman abd-al-Gani, *An-Nahu Al-Kafi*, V-1, p.27

<sup>279</sup> Mas‘ud ibn ‘Umar , *A Reference Grammar of Modern Standard Arabic* (Karachi, Qadeem Kutub Khana) p.56

<sup>280</sup> مشتاق أحمد، علم الصرف (بيروت: دار الطلاعي، ج 1) ص 25

### Lesson Three : The Verbs in terms of Tense (ماضي و مضارع و أمر)

1. **The Past tense** (الفعل الماضي)<sup>282</sup>: Indicates the occurrence of an action in the past tense. It is referred to as the perfect tense in English. Some say,

"يقسم الفعل من حيث زمانه إلى ماضي ومضارع وأمر فالماضي هو مادلي علي معني مقترن بالزمن الماضي مثل: عَادَ وَقَالَ وَسَاهَمَ - وعلامته أن يقبل تاء التانيث الساكنة مثل: عَادَتْ وَقَالَتْ وكذلك أن يقبل تاء الضمير مثل: حَضَرْتُ وَحَضَرْتِ وَحَضَرْتُمَا وَحَضَرْتُمْ وَحَضَرْتُنَّ وَحَضَرْتُنَّ"<sup>283</sup>

According to J. Andrew, “(ماضي), the past tense verb e.g. (كَتَبَ - wrote). This category is (مبني) in its entirety. i.e. No governing agent will ever enter upon a past-tense conjugation and alter its ending.”<sup>284</sup>

According to Haq Ansari,

الكلام هو قول يفيد فائدة تامة، ويسمى الجملة المفيدة أيضا. هي الجزأ الذي يتركب منه الكلام يسمى الكلمة. الكلمات على ثلاثة أقسام:

<sup>281</sup> Yusuf Molla, *Qawaid al Lughah Al-Arabiyyah*, (Qairo: Daar an-Nahda) p.423

<sup>282</sup> هو مادل على حدث وقع قبل زمن المتكلم فهو خرج من البيت للنزاهة

<sup>283</sup> Abdul Qadir, *Taisir an Nahu* (Beirut: Daar at Tala' I an Nasirun) p.28

<sup>284</sup> Andrew J. (1993), *Morphology without word-internal constituents: a review of Stephen R.* (London: Routledge Carstairs-McCarthy) p.123

الفعل: كلمة تدل على حصول عمل في زمن خاص. والإسم: كلمة تدل على شئ من الأشياء، إما انسان أو حيوان أو جماد أو غيرها. والحرف: كلمة لا تدل على معنى بنفسها، وإنما تدل على معنى عند اتصالها بما بعدها.<sup>285</sup>

## Types of past tense

In English, there are two types of past tense:<sup>286</sup>

1. Simple past

2. Present tense

1. Simple past includes: ✓ Past Progressive, ✓ Past Simple, ✓ Past Perfect  
✓ Past Perfect Continuous

2. The present tenses: ✓ Present Perfect Continuous, ✓ Present Perfect

Present Perfect and Present Perfect Continuous (Progressive) both refer to the present and to the past.

\*I have just eaten my chocolate bar,

\*Mike has never seen a car like this before.

In Arabic, there are six types of past tense (الفعل الماضي):<sup>287</sup>

<sup>285</sup> Haq Ansari, *Learning the Language of the Quran* (London : 2<sup>nd</sup> ed. 1<sup>st</sup> published in 1965).p.235

<sup>286</sup> Ray Jackendoff, (1975), *Morphological and semantic regularities in the lexicon* (Cambridge: MIT Press.) p.120

<sup>287</sup> الفعل: كلمة تدل على حصول عمل في زمن خاص

### 1. Simple or Common or the past unconditional (الفعل الماضي المطلق) :

وهو الفعل الذي يخبر المتكلم أو الراوي أنه حدث في سابق من الزمان دونما أي تقييد له بوقت معين . مثل 'أنطقت، وما عطفوا، ولا عرفوا) في قول الشاعر:

وأنطقت الدراهم بعد صمت \* أناسا بعد ما كانوا سكوتا

وما عطفوا على أحد بفضل \* ولا عرفوا لمكرمة ثبوتا<sup>288</sup>

فإن الشاعر قد ذكر هذه الأفعال الماضية الثلاثة دونما تحديد لها بوقت معين. بل أطلقها لشمولها البياني- وكان الشاعر قال: " كل من أصاب من الغنى، يبدأ ينطق بجرأة بعد أن كان الحرمان يرغمه على الصمت فيما سبق" وهذا تعميم يدل على أن (أنطقت، وما عطفوا، ولا عرفوا) أفعال مستغرقة في طي الماضي، غير محدودة بجزء منه

### 2. The near past (الفعل الماضي القريب) is formed by the addition of (قد).e.g. قَدْ - he has gone.

### 3. The past perfect tense or the present perfect tense (الفعل الماضي بعيد) is formed by the addition of (كان) to (الفعل الماضي). e.g. كان ذَهَبَ - he had gone.

"وهي صيغة المخاطب، والمخاطبة، والمخاطبين، والمخاطبين، والمخاطبات، والمتكلم، والمتكلمين. إن قلت، : هذه الصيغ، أقرب ما حدث من الأفعال بالنسبة للمتكلم بين المراتب الزمنية للماضي. نحو وأكرمت ، وقربتما، وانسحبتم، وتناجيتن، وتمسكت، واستغفرنا"

### 4. The past running or the past continuous tense (الفعل الماضي الاستمراري)<sup>289</sup> is formed by the addition of (كان) to (الفعل المضارع).e.g. كان يَذْهَبُ - he was going.

### 5. The past possibility (الفعل الماضي الاحتمالي) is formed by the addition of (لعلّما) to (الفعل الماضي).e.g. لعلّما ذَهَبَ - he may go.

<sup>288</sup> Imam Shafi'i, Diwan ash Shaf'i (Bairut: Daar al-Ziil, 174) p.30

<sup>289</sup> The definition of (الفعل الماضي الاستمراري) is:

"هو الزمن الذي يشير إلى فعل أو حدث مستمر في الزمن الماضي هذا الحدث مازال في الإستمرار في الماضي بحيث بدأ في وقت معين في الماضي ومازال مستمرا ولازم نلاحظ إن الحدث مستمر في زمن الماضي وليس المضارع كما في الدرس الذي أخذنا - "

Please see, Anis Ibrahim (1978), *Asrar al Lughah* (Cairo: The Anglo-Egyptian

Bookshop) p. 6

6. The past expectation verb (الفعل الماضي تَمَنَّى) is formed by the addition of (لَيِّنَمًا) to (فعل الماضي). e.g. لَيِّنَمًا قَرَأَ -If was he read!

### The past-tense pattern

The selected patterns for the active voice past-tense in three-lettered verbs (verb form -1) are three:

1. (فَعَلَ): Each of the three base letters is vowelled with a (فتحة) e.g. (نَصَرَ -he helped), (جَلَسَ -he sat).
2. (فَعِلَ): The (فَ) position' and (لِ) position' are vowelled with (فتحة), whereas the middle letter from the three base letters (the (ع) is vowelled with a (كسرة) e.g. (سَمِعَ -he heard), (شَرِبَ -he drank).
3. (فَعُلَ): First and last with (فتحة) and middle with (ضمة) e.g. (كُرِمَ -he became noble). These are three possibilities, meaning all the different meanings in the language conveyed via three base letters will fall on any one of the above three patterns. Although there are certain clues to make the guessing process slightly easier, for the most part ascertaining the exact pattern from the above three for any given verb is a matter of memorization and vocabulary.<sup>290</sup>

### Suffixes for the past-tense verb

Recall that verb conjugation in Arabic is done with designated letters coming at the end of the verbs to reflect the three aspects; gender, plurality

<sup>290</sup> Abdul Majid Sharnobie al-Azhari, *Irshad al-Salik-Sharh Alfiyah Ibn Malik* (Qairo: Maktabah Asriyya, 2004) p.266



and person of the subject. This results in a table of *fourteen* conjugations; six for the third person; three masculine and three feminine, similarly six for the second person and just two for the first person.’<sup>291</sup>

1. The first conjugation, singular masculine third person does not have a suffix. The pronoun for it i.e. ‘he’ is always implied (فَعَلَ)
2. For the dual, the suffix is an (الف) after the last base letter (فَعَلَا)
3. For the plural masculine, it is a (و ساكن) with a(ضمّة) on the third base letter- (فَعَلُوا)
4. For the singular feminine third person, the ending is a(ت ساكن - فَعَلَتْ)
5. For the dual, it is a (ت الف - فَعَلْتَا)
6. From number six (plural feminine third person) onwards, something unique happens. The third base letter i.e. the (ل) position’ becomes (ساكن) and remains this way until the end of the table. The suffix is added after the (ن مفتوح - فَعَلْنَ). For the third person feminine plural, the suffix is (ت ساكن - فَعَلْتُنَّ)
7. For singular masculine second person it’s (ت مفتوح - فَعَلْتَ)
8. For dual (تْمَا - فَعَلْتُمَا), 9.For plural, (تُمْ - فَعَلْتُمْ)
10. For singular feminine second person, (ت مكسور - فَعَلْتِ)
11. For dual, (تْمَا - فَعَلْتُمَا) again (فَعَلْتُمَا)
12. For plural, (تُنَّ - فَعَلْتُنَّ)
13. For the singular first person, (ت مضموم - فَعَلْتُ)
14. For the plural, (نا - فَعَلْنَا)

<sup>291</sup> Imam Abu Hanifa al-Nu'man ibn Thabit al-Kufi, *Al-Matlubu Sharhi al Maqsud fit Tasrib* (Beirut: ‘Alam al Kutub) P .56

## The Paradigms<sup>292</sup> of Verbs (صيغة الفعل)

The Paradigms (in the traditional grammar of Latin, Greek, and other inflected languages) a table of all the inflected forms of a particular verb, noun, or adjective, serving as a model for other words of the same conjugation or declension.

The word ‘paradigm’ is being used with a vague definition. In this lesson, an attempt at clarifying the meaning of the word “paradigm” is made, with reference to its philosophical roots and how it came to its proliferation of use. Here are some definitions of paradigms from the different dictionaries:

### The Paradigm

- i. One that serves as a pattern or model.
- ii. A set or list of all the inflectional forms of a word or of one of its grammatical categories: the paradigm of an irregular verb.
- iii. A set of assumptions, concepts, values, and practices that constitutes a way of viewing reality for the community that shares them, especially in an intellectual discipline.<sup>293</sup>

Recall that the paradigm has pronounced (pa-ra-dime), in grammar, a set of all the (especially inflected) forms of a word (write, writes, wrote, writing, written), especially when used as a model for all other words of the same type.<sup>294</sup>

In Arabic, A given set of base letters taken from a dictionary will have a specific meaning. For example, the letters (ر، ص، ن) are associated with

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<sup>292</sup> Late 15th century: via late Latin from Greek **paradeigma**, from **paradeiknunai** ‘show side by side’, from **para-** ‘beside’ + **deiknunai** ‘to show’

<sup>293</sup> Agamben ,G. *The American Haritage Dictionaries of the English language* (New York: Houghton Mifflin Company, 4<sup>th</sup> ed. 2000, 1<sup>st</sup> published in 1976) p.366

<sup>294</sup> The Oxford Companion to the English Language, p. 256, 1992.

i. Ibid, p. 281.

ii. Websters Third New International Dictionary, vol.2, p. 1160.

iii. The Oxford Companion to the English Language, p. 747, 1992.

“helping”; wherever we find these base letters in this order, the meaning of “helping” will be present. These letters themselves do not constitute a word. So in order to utilize them, they need to be inaugurated into a pattern from the morphological system. One such pattern is (فَاعِل) which is used for the active participle. We replace the (ل، ع، ف) of the pattern with (ر، ص، ن) and get (نَاصِر) which then means “helper”.

When it comes to verbs, we also find a set of patterns which is call verb *Paradigms*. The basic verbal paradigm is (فعل); so (نصر) is a verb which simply means “he helped”. And from previous lessons we learn how to conjugate this verb to inflect for gender, plurality, person, voice, tense, etc.<sup>295</sup>

### The paradigm of the past-tense (الفعل الماضي المعروف)<sup>296</sup>

Hereunder the following paradigm of (الفعل الماضي المعروف):

الجمع	المثنى	المفرد		
فَعَلُوا	فَعَلَا	فَعَلَ	المذكر	الغائب <sup>297</sup>
فَعَلْنَ	فَعَلْنَا	فَعَلْتُ	المؤنث	
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	المذكر	المخاطب
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	المؤنث	
فَعَلْنَا	فَعَلْتُ		المذكر والمؤنث	المتكلم

### Paradigm of (الفعل الماضي المجهول)

الجمع	المثنى	المفرد		
فَعَلُوا	فَعَلَا	فَعَلَ	المذكر	الغائب

<sup>295</sup> Abdul-Rahman, Saed. *Paradigms of Classical and Modern Arabic Verbs* (‘Amman: MSA Publication, 1995) p.69

<sup>296</sup> Unlike English, Arabic also has a dual form for the second and third persons. As for the first person, the plural form is used for both the dual and plural.

<sup>297</sup> the Arabic past tense are of three types:

i-الغائب: هو الفعل الذي كان الفاعل فيه نتحدث عنه ولا يتكلم عنه ولا نخاطبه

ii-المخاطب أو الحاضر: هو الفعل الذي كان فاعله نخاطبه.

iii-المتكلم: هو الفعل الذي كان الفاعل فيه يتكلم عنه.

فُعِلْنَا	فُعِلْنَا	فُعِلْتُ	المؤنث	
فُعِلْتُمْ	فُعِلْتُمَا	فُعِلْتِ	المذكر	المخاطب
فُعِلْنِ	فُعِلْتُمَا	فُعِلْتِ	المؤنث	
فُعِلْنَا	فُعِلْتُ		المذكر والمؤنث	المتكلم

### Active and Passive voice

In grammar, the **voice** (also called **diathesis**) of a verb describes the relationship between the action (or state) that the verb expresses and the participants identified by its arguments (subject, object, etc.) called **voice**. In English, There are two special forms for verbs:<sup>298</sup>

#### i. The Active Voice

*The active voice* is the “normal” voice. This is the voice that we use most of the time. You are probably already familiar with the active voice. In the active voice, the **object** receives the action of the verb:

	subject	verb	object
active	Cats	eat	fish

ii. *The Passive Voice* :The **passive** voice is a grammatical voice common in many of the world's languages. In a clause with passive voice, the grammatical subject expresses the *theme* or *patient* of the main verb – that is, the person or thing that undergoes the action or has its state changed.<sup>299</sup> This contrasts with active voice, in which the subject has the agent role.

<sup>298</sup> A Sandra Thompson., (1981), *Mandarin Chinese: A Functional Reference Grammar.*( Berkeley: University of California Press.) p.29

<sup>299</sup> William O'Grady, (2001). *Contemporary Linguistics: An Introduction* (Boston: Bedford/St. Martin's. 4<sup>th</sup> ed.2008,1<sup>st</sup> published in 2005) p.188

In the passive sentence “*the tree was pulled down*”, the subject (*the tree*) denotes the patient rather than the agent of the action. In contrast, the sentences “*someone pulled down the tree*” and “*the tree is down*” are active sentences.<sup>300</sup>

Typically, in passive clauses, what would otherwise be expressed by the object of the verb comes to be expressed by the subject, while what would otherwise be expressed by the subject is either not expressed at all, or is indicated by some adjunct of the clause.

“Thus transforming an active verb into a passive verb is a valence-decreasing process, because it transforms transitive verbs into intransitive verbs.”<sup>301</sup> The passive voice is less usual. In the passive voice, the subject receives the action of the verb:

	subject	verb	object
passive	Fish	are eaten	by cats.

The object of the active verb becomes the subject of the passive verb.<sup>302</sup>

	subject	verb	object
active	Everybody	drinks	water
passive	water	is drunk	by everybody.

<sup>300</sup>William Croft, (1991). *Syntactic Categories and Grammatical Relations: The Cognitive Organization of Information*. (Chicago: University of Chicago Press.) p.25

<sup>301</sup> Paul Kroeger, *Analyzing grammar: an introduction*, (Cambridge: Cambridge University Press, 2005, ) p. 272

<sup>302</sup>Paul Grebe (d.1973), *A dictionary of the German language*, (Mannheim: Dudenverlag ,German,12<sup>th</sup> ed. 1<sup>st</sup> published 1880) p. 91

It is said that “the passive voice is employed in a clause whose subject expresses the theme or patient of the verb. That is, it undergoes an action or has its state changed.”<sup>303</sup>

**In Arabic**, the pattern for the passive voice conjugation table is constructed from the active by:

a. Changing the vowel of the second to last letter to (كسرة), if it is not already (كسرة) and b. Changing the vowel of the (ف) position’ to (ضمة). (نَصَرَ-he helped) will become (نُصِرَ-he was helped), (سَمِعَ - he heard) will become (سُمِعَ-he was heard). The third pattern i.e. (فَعَّلَ) will never have a passive for all the meanings associated to this pattern are ‘intransitive’ and due to the absence of objects (مفعول به) the meaning will never support passive voice. The method of making the passive voice from a verb that has more than three letters will be discussed in a later lesson.

### The Negative Verbs

A **negative verb** is a type of auxiliary<sup>304</sup> that is used to form the negative of a main verb. The main verb itself has no personal endings, while the negative verb takes the inflection. The English auxiliary (*don't*) or (*doesn't*) perform a similar function: one says (*we don't make*), where *make* has no inflection, and (*don't*) is essentially a negative verb that indicates the person or number of *we* (contrast *he doesn't* with a different person or number).

<sup>303</sup> Martin John Ball, *The Celtic Languages*. (New York: Routledge) p. 14–15.

<sup>304</sup> An **auxiliary verb** is a verb used to add functional or grammatical meaning to the clause in which it appears – for example, to express tense, aspect, modality, voice, emphasis, etc. Auxiliary verbs usually accompany a main verb, the main verb providing the main semantic content of the clause in which it appears. Please see, *The Oxford English Dictionary*, Second Edition.

In English, ordinary verbs take the auxiliary *do* when negated by *not*.

Tense	Affirmative	Negative	
		With a negative verb	With a negative adverb
<b>Non past</b>	I go there he goes there	I <i>don't</i> go there <i>he doesn't</i> go there	I <i>never</i> go there he <i>never</i> goes there
<b>Past</b>	I went there he went there	I <i>didn't</i> go there he <i>didn't</i> go there	I <i>never</i> went there <i>he never</i> went there

In Arabic, by placing the particle (ما) in front of both the active and passive voice patterns, the verbs become negative. e.g. (مَا نَصَرَ - he did not help), (مَا نُصِرَ - he was not helped).

The suffixes for all of these past-tense tables are the same. By memorizing the first then merely understanding the slight differences in the others, one will have covered four distinct conjugation tables:

- Active positive simple past-tense : (فَعَلَ)
- Passive positive simple past-tense : (فُعِلَ)
- Active negative simple past-tense (مَا فَعَلَ)
- Passive negative simple past-tense (مَا فُعِلَ)

### Present-perfect (near past)<sup>305</sup>

The present perfect tense is a rather important tense in English, but it gives speakers of some languages a difficult time. That is because it uses concepts or ideas that do not exist in those languages. In fact, the *structure* of the present perfect tense is very simple. In Arabic, Adding the particle (قد) to both the active and passive voice conjugation tables will alter the simple

<sup>305</sup> The structure of the present perfect tense is: subject + auxiliary verb + main verb (auxiliary verb = have, main verb = past participle). For example: I have not played football.

past-tense to a ‘present perfect’ tense e.g. (قَدْ نَصَرَ -he has helped), (قَدْ نُصِرَ -he has been helped). “In the Arabic language there is no negative for this particular structure, meaning the particle (قد) will not couple with the negation (negative) particle (ما).”<sup>306</sup>

- Active present perfect: (قَدْ فَعَلَ)
- Passive present-perfect: (قَدْ فُعِلَ)

### Past-perfect

Coupling the simple past-tense verb (فَعَلَ) with the auxiliary verb (كان-was, had, would) produces the past-perfect tense. In this case the meaning of (كان) is a fixed ‘had’ e.g. (ما كان نَصَرَ) (he had helped), (ما كان نُصِرَ -he had been helped),

(ما كان نَصَرَ -he had not helped), (ما كان نُصِرَ -he had not been helped). Due to (كان) not being a particle such as (قد) and (ما), but a verb like (فَعَلَ), (كان) will also require a conjugation table. It will change alongside the verb with the corresponding pronouns. The suffixes will be the same for (كان) as they are for the verb it is coupled to.

7. Active positive past-perfect: (كَانَ فَعَلَ)
8. Passive positive past-perfect: (كَانَ فُعِلَ)
9. Active negative past-perfect: (مَا كَانَ فَعَلَ)
10. Passive negative past-perfect: (مَا كَانَ فُعِلَ)

### The Prefect passive (الماضي المجهول)

In English, the perfect system for the passive voice (perfect, pluperfect and future perfect) is formed by adding a form of (*esse*) to the perfect passive participle. The perfect passive participle (always nominative) will agree with its subject in number and gender.

<sup>306</sup>Laurie Bauer, (1988), *Introducing Linguistic Morphology*, p.32



The following three passives are:

- i. Perfect Passive (I was carried . . . ): present tense of *esse* + the perfect passive participle.
- ii. Pluperfect Passive(I had been carried . . . ): imperfect tense of *esse* + the perfect passive participle.
- iii. Future Passive(I will have been carried . . . ): future tense of *esse* + the perfect passive participle.

In Arabic, “the perfect passive (الماضي المجهول) is constructed from the (الماضي المعروف) in all triliteral verbs (ثلاثي مجرد).”<sup>307</sup> It we take the first letter, a (كسرة) is rendered to the second letter while the third letter remains in its original condition. The result is (فعل). No matter what the (حركة) of the second letter in the active tense is, in the passive tense it will always be (مكسور).

Examples:

Active	Passive
نَصَرَ	نُصِرَ
سَمِعَ	سُمِعَ
كَرَّمَ	كُرِّمَ

It is referred that the intransitive verbs can be used in the passive tense if they are used with a particle (حرف), e.g. (دُهَبَ بِهِ) -It was taken.

#### الفعل الماضي المعروف المنفي

The words (مَا) or (لَا) are used for the negative sense. To use (لَا) with (الماضي) the condition is that the (لَا) must be repeated. e. g. (فَلَا صَدَّقَ وَلَا) (لاصلي).<sup>308</sup> The column on the right indicates how the pronouns (ضمائر) are used with the verbs.

<sup>307</sup> Wafi, Ali Abdel Wahed, *Fiqhullugah*, (Cairo: Daar an Nadah) p 69

<sup>308</sup> Cormier Bernard (1989), *Language Universals and Linguistic: Syntax and Morphology*, (Oxford: Blackwell, Cambridge University Press. 2<sup>nd</sup> ed.) p.91

Verbs	Pronoun
مَا فَعَلَ	هُوَ
مَا فَعَلَا	هُمَا
مَا فَعَلُوا	هُمْ
مَا فَعَلَتْ	هِيَ
مَا فَعَلْنَا	هُمَا
مَا فَعَلْنَا	هُنَّ
مَا فَعَلْتَ	أَنْتَ
مَا فَعَلْتُمَا	أَنْتُمَا
مَا فَعَلْتُمْ	أَنْتُمْ
مَا فَعَلْتِ	أَنْتِ
مَا فَعَلْتُمَا	أَنْتُمَا
مَا فَعَلْتُنَّ	أَنْتُنَّ
مَا فَعَلْتُ	أَنَا
مَا فَعَلْنَا	نَحْنُ

Hereunder the paradigm of (الفعل الماضي المجهول المنفي)

الفعل الماضي المجهول المنفي<sup>309</sup>

Word-form	Verbs
الغائب	مَا فَعَلَ
الغائبان	مَا فَعَلَا
الغائبون	مَا فَعَلُوا
الغائبة	مَا فَعَلَتْ
الغائبتان	مَا فَعَلْنَا

<sup>309</sup> (معروف و مجهول): active tense – the doer of the action is known (معروف) and passive tense – the doer of the action is not known (مجهول). It is notified that that the Arabic terms used for the different word-forms in this table.

الغائبات	مَا فُعِلْنَ
المخاطب	مَا فُعِلْتَ
المخاطبان	مَا فُعِلْتُمَا
المخاطبون	مَا فُعِلْتُمْ
المخاطبة	مَا فُعِلْتِ
المخاطبتان	مَا فُعِلْتُمَا
المخاطبات	مَا فُعِلْنَّ
المتكلم	مَا فُعِلْتُ
المتكلم مع الغير	مَا فُعِلْنَا

### Transitive and Intransitive Verb<sup>310</sup>

In English and Arabic, we can classify verbs as both transitive and intransitive. Transitive verbs (فعل المتعدي) are verbs that take a (مفعول) In English, transitive verbs include: eat (eat what?), and say (say what?). Intransitive verbs (فعل الازم) take no (مفعول) they're just there by themselves. This includes verbs like swim, skate, and die (in English). Some transitive verbs in Arabic include:

- \* (أَكَلَ أو يَأْكُلُ - to eat)
- \* (شَرِبَ أو يَشْرَبُ) - to drink)
- \* (دَخَلَ أو يَدْخُلُ) -to enter)
- \* (قَرَأَ أو يَقْرَأُ) - to recite)
- \* (عَرَفَ أو يَعْرِفُ) - to know)

And some intransitive verbs in Arabic include:

<sup>310</sup> Verbs that are intransitive in English might be transitive in Arabic, and verbs that are transitive in English might be intransitive in Arabic. For example, (ذَهَبَ - to go) is intransitive in Arabic, but transitive in English—we can say “I went home,” but should not say (ذَهَبْتُ).



(اللازم والمتعدي) is according to Abdul Qadir Qidbini,

”اللازم يصير متعديا بزيادة همزة قبل الفعل وبتضعيف العين وبتعديته بالباء الجارة<sup>313</sup>“

### \*The Second Category of Verbs

With regard to the root letters (حروف الأصلية)<sup>314</sup> of a verb, they are of two types:

i. (ثلاثي): Three root letters or trilateral. e.g. نَصَرَ

ii. (رباعي): Four root letters or quadrilateral. e.g. بَعَثَ

Each of these two types is further divided into two categories:

i. (مجرد): the (الماضي) consists of root letters only, without any extra letters.

ii. (مزيد فيه): the (الماضي) has root letters plus extra letters.

This results in the following four categories:

Term	Meaning	Example
ثلاثي مجرد	Three root letters only	نَصَرَ
ثلاثي مزيد فيه	Three root letters plus extra letters	إحتسب

<sup>314</sup> الحرف الأصلي هو ما يبقى موجودا في جميع اشتقاقات الكلمة، نحو: (كتب)، فجميع حروف هذه الكلمة أصلية لوجودها في جميع الاشتقاقات، نحو: كاتب – مكتوب – كتاب – مكتب – مستكتب – مكاتب الخ.....

رباعي مجرد	Four root letters only	بَعَثَ
رباعي مزيد فيه	Four root letters plus extra letters	تَسْرَبَلُ

### \*The third category of Verb (أبواب الثلاثي المجرد)

1. The first and third letters of a simple trilateral verb in the active tense is always vowelled with a fathah (فَتَّحَ).

The second letter or radical may be vowelled by a (فَتَّحَ), (ضَمَّة) or (كَسْرَة). The active perfect tense (الفعل الماضي المعروف) of trilateral verbs (ثلاثي مجرد) is used on three scales:

a. فَتَّحَ e.g. فَتَّحَ

b. سَمِعَ e.g. سَمِعَ

c. كَرَّمَ e.g. كَرَّمَ

2. The conjugation of the (فَعَلَ) and (فُعِلَ) forms is similar to the conjugation of (فَعَلَ).

3. The imperfect tense (مضارع معروف) of (فَعَلَ) is sometimes (يَفْعَلُ). e.g. (فَتَّحَ-) (يَفْتَحُ) and sometimes (يَفْعَلُ) e.g. (يَنْصُرُ- نَصَرَ) and sometimes (يَفْعَلُ) e.g. (يَضْرِبُ- ) (ضَرَبَ)

4. The conjugation<sup>315</sup> of the (يَفْعَلُ) and (يَفْعَلُ) is similar to the conjugation of (يَفْعَلُ).

5. The (مضارع معروف) of (فَعَلَ) is sometimes (يَفْعَلُ) e.g. (سَمِعَ-يَسْمَعُ) and sometimes (يَفْعَلُ) e.g. (حَسِبَ).

<sup>315</sup> In all languages verbs are conjugated to reflect three aspects of their subjects:

i. Gender: i.e. masculine or feminine

ii. Plurality: i.e. Singular, dual (unlike English, Arabic also has separate forms to indicate on two of something) and plural (3 or more).

iii. And person: i.e. third person, Second person and first person.

6. The (مضارع معروف) of (فَعَلٌ) is only (يَفْعُلُ) e.g. (كَرُمٌ - يَكْرُمُ)
7. The (الماضي المجهول) of all three scales is (فَعِلَ)
8. The (مضارع مجهول) of all three scales is (يُفْعَلُ)
9. Based on the above-mentioned facts, there are six categories (أبواب) of (ثلاثي مجرد) which are as follows:

1. نَصَرَ - يَنْصُرُ
2. ضَرَبَ - يَضْرِبُ
3. فَتَحَ - يَفْتَحُ
4. سَمِعَ - يَسْمَعُ
5. كَرُمَ - يَكْرُمُ
6. حَسِبَ - يَحْسِبُ<sup>316</sup>

10. There is no rule to specify which verb belongs to which category as heard from the Arabs. One can also ascertain which category a verb belongs to from a dictionary. There are however certain guidelines which are as follows:

- a. If the verb belongs to the category of (فَتَحَ - يَفْتَحُ) the second or third letter will be from the second or third letter will be from the (حرف حلقه)<sup>317</sup>.
- b. If the perfect (الفعل الماضي) is the form (فَعِلَ), the imperfect (الفعل المضارع) is generally from the category of (سَمِعَ - يَسْمَعُ).
- c. If the perfect (الفعل الماضي) is one of the form (فَعَلٌ), the imperfect (الفعل المضارع) is generally from the category of (كَرُمَ - يَكْرُمُ).

## Lesson Four: The Imperfect<sup>318</sup> Verb (فعل المضارع)

<sup>316</sup> Al-Azhari, *Tathhib al-Lugha* (Cairo: Dar al Marefah, 2004) p.19

<sup>317</sup> The (حرف حلقه) are the following letters (ع'خ'ع'غ)

<sup>318</sup> "Imperfect" comes from the Latin *imperfectus* "unfinished", because the imperfect expresses an ongoing, uncompleted action. The equivalent Ancient Greek term was *paratatikos* "prolonged".

Please see, Charlton T. Lewis and Charles Short, *A Latin Dictionary on Pursue Project*, p.102

The *Imperfect* tense that expresses action in the past that has not been completed, that occurred habitually or frequently or that took place over an indefinite period of time. It is contrasted with the preterits tense, which expresses action that took place at a definite time or has been completed. Traditionally, the imperfect of languages such as Latin and French is referred to as one of the tenses, although in fact it encodes aspectual information in addition to tense (time reference). It may be more precisely called *past imperfective*.<sup>319</sup> When used in relation to English, "imperfect" usually refers to forms like *was doing* or *were doing*, but these are more commonly called *past progressive* or *past continuous* (being combinations of past tense with specifically continuous or progressive aspect).

In English, the imperfect is called *simple past*. It's formed for regular verbs by adding – (d) or (ed) to the root of a word. “He *walked* in the street” or “I *danced* all night.”

In Arabic also we have three tenses. But we have only two words for them. One word is (فعل ماضى - Past or Perfect tense), and the second word is called (فعل مضارع - the Imperfect tense to give the meaning of present tense and the future tense). The (فعل مضارع) is translated into English as verb “Aorist”. Thus when we say, (فَعَلَ) it means *he did*. But when we say: (يَفْعَلُ) *it* means: he does or he will do. Some say, present and future tense is represented by a single tense known as Aorist tense. These are some prefixes which sometime help in distinguishing present from future tense but mostly this verb represents both the tenses.”<sup>320</sup>

According to Jamal-un-Nisa bint Rafai, “(مضارع) is the verb that indicates on the present tense, both simple and continuous, and also has the possibility of the future tense, meaning the same word may convey any one of the three tenses i.e. simple present, present continuous and future. The context and situation in which the verb is spoken will determine which tense is intended

<sup>319</sup> Bernard Cormier, *Tense*, p. 6-7.

<sup>320</sup> Ahmad Aqib, *Kitab al-Lamat*, (Damascus: Majma‘al-Lughah al-‘Arabiyyah) p.13



from the three e.g. ( يُنصِرُ -he helps, is helping or will help), ( يُنصِرُ -he is helped, is being helped or will be helped).<sup>321</sup>

### Method of construction

From the total (14) conjugations,<sup>322</sup> five will not have a suffix, meaning the third base letter will be the final letter of the verb. The other nine conjugations will be divided into four groups; (4, 3, 2) and (1), each receiving a common suffix. The method of constructing the imperfect verb is as follows:

#### 1<sup>st</sup> Stage

Before the (ف) position on all (14) of the conjugations one of the four above mentioned letters will be attached and the (ف) position will become (ياء). (ساکن) will come on 4; the first three (third person masculine) and number (6); third person plural feminine. (تاء) will be attached to (8); the two third person feminine conjugations (4) and (5) and all six second person conjugations. The letter (همزة) is attached to number (13), first person singular while (نون) is the prefix for number (14), first person plural. Isolating the prefix, it will sound like this: (تف , يف , تف , يف , تف , يف) six times, (أف), and (نف).

#### 2<sup>nd</sup> Stage

Moving to the suffix side, five conjugations we said will not have a suffix. The only thing of significance is the final letter; the (لام - position') will be voweled with a (ضممة), instead of a (فتحة) like in the (ماضي) pattern. These are numbers (1, 4, (7 and the last two. For simplification purposes they are referred to as 'the five singulars', even though the last one is plural and number (10) is not included in this group. Now keeping in mind the prefixes we've already attached, the five will result as follows: (أفعلُ , تفعلُ , يفعلُ) and (نفعَلُ).

<sup>321</sup> Jamal-un-Nisa bint Rafai , *Basic Quranic Arabic Grammar* (Beirut: Mu'assasat 'Izz al-Din.) p.156

<sup>322</sup> Grammatical conjugation, the modification of a verb from its basic form

Person	Gender	Plurality	English Equivalent	Paradigms (صيغة)	Sl. No.
<b>Third Person</b> <sup>323</sup>	Masculine	Singular	He	يَفْعَلُ	<b>1</b>
		Plural(M2)	They(M2)		<b>2</b>
		Plural(M>2)	They(M>2)		<b>3</b>
	Feminine	Singular	She	تَفْعَلُ	<b>4</b>
		Plural(M2)	They(F2)		<b>5</b>
		Plural(M>2)	They(F>2)		<b>6</b>
<b>Second Person</b> <sup>324</sup>	Masculine	Singular	You(M)	تَفْعَلُ	<b>7</b>
		Plural(M2)	You(M2)		<b>8</b>
		Plural(M>2)	You(M>2)		<b>9</b>
	Feminine	Singular	You(F)		<b>10</b>
		Plural(M2)	You(F2)		<b>11</b>
		Plural(M>2)	You(F>2)		<b>12</b>
<b>First person</b> <sup>325</sup>	Masculine and Feminine	Singular	I(M/F)	أَفْعَلُ	<b>13</b>
		Plural(M>2)	We(M>2)	نَفْعَلُ	<b>14</b>

### 3<sup>rd</sup> Stage

In the four duals, the suffix will be an (الف) and a (نون مكسورة). The conjugations will be: (تَفْعَلانِ, تَفْعَلانِ, يَفْعَلانِ), and (تَفْعَلانِ).<sup>326</sup>

<sup>323</sup> Third Person: غائب

<sup>324</sup> Second Person: حاضر

<sup>325</sup> First person: متكلم

<sup>326</sup> Samarrai, Ibrahim (1966), *Al-Fa'il Zamanihi wa Abniyyatihi* (Bagdad:Matba'atul 'Aani) p.169

Person	Gender	Plurality	English Equivalent	Paradigms (صيغة)	Sl. No.
Third Person	Masculine	Singular	He	يَفْعَلُ	1
		Plural(M2)	They(M2)	يَفْعَلَانِ	2
		Plural(M>2)	They(M>2)		3
	Feminine	Singular	She	تَفْعَلُ	4
		Plural(M2)	They(F2)	تَفْعَلَانِ	5
		Plural(M>2)	They(F>2)		6
Second Person	Masculine	Singular	You(M)	تَفْعَلُ	7
		Plural(M2)	You(M2)	تَفْعَلَانِ	8
		Plural(M>2)	You(M>2)		9
	Feminine	Singular	You(F)		10
		Plural(M2)	You(F2)	تَفْعَلَانِ	11
		Plural(M>2)	You(F>2)		12
First person	Masculine and Feminine	Singular	I(M/F)	أَفْعَلُ	13
		Plural(M>2)	We(M>2)	نَفْعَلُ	14

#### 4<sup>th</sup> Stage

In numbers (3) and (9). i.e. the two plural masculine conjugations, the suffix will be a (واو ساكنة) preceded by a (ضمة) on the (لام) position and followed by a (نون مفتوحة), resulting in (يَفْعَلُونَ) and (تَفْعَلُونَ).<sup>327</sup>

<sup>327</sup>Ibid, p.196

Person	Gender	Plurality	English Equivalent	Paradigms (صيغة)	Sl. No.
Third Person	Masculine	Singular	He	يَفْعَلُ	1
		Plural(M2)	They(M2)	يَفْعَلَانِ	2
		Plural(M>2)	They(M>2)	يَفْعَلُونَ	3
	Feminine	Singular	She	تَفْعَلُ	4
		Plural(M2)	They(F2)	تَفْعَلَانِ	5
		Plural(M>2)	They(F>2)		6
Second Person	Masculine	Singular	You(M)	تَفْعَلُ	7
		Plural(M2)	You(M2)	تَفْعَلَانِ	8
		Plural(M>2)	You(M>2)	تَفْعَلُونَ	9
	Feminine	Singular	You(F)		10
		Plural(M2)	You(F2)	تَفْعَلَانِ	11
		Plural(M>2)	You(F>2)		12
First person	Masculine and Feminine	Singular	I(M/F)	أَفْعَلُ	13
		Plural(M>2)	We(M>2)	نَفْعَلُ	14

### 5<sup>th</sup> Stage

In number (10), the second person singular feminine, the suffix is (ياء ساكنة) preceded by a (كسرة), followed by a (نون مفتوحة).<sup>328</sup>

<sup>328</sup>Types of "نون" :

تأتي النون لعدد من الأوجه:

أولاً : نون التوكيد الثقيلة والخفيفة ، وهما حرفان ، الأولى مشددة والثانية ساكنة ولا محل لهما من الإعراب ، يتصلان بالفعل المضارع والأمر فيبنى الفعل بهما على الفتح ، نحو : تالله لأساعدن الضعيف . ثانياً : نون النسوة : ضمير يتصل بالفعل المضارع أو الماضي أو الأمر ، فيبنى الفعل بها على السكون ، وتكون خفيفة مفتوحة ، وتلحق الضمانر للدلالة على جمع الإناث ، وتكون عندئذ مشددة.

Person	Gender	Plurality	English Equivalent	Paradigms (صيغة)	Sl. No.
<b>Third Person</b>	Masculine	Singular	He	يَفْعَلُ	<b>1</b>
		Plural(M2)	They(M2)	يَفْعَلَانِ	<b>2</b>
		Plural(M>2)	They(M>2)	يَفْعَلُونَ	<b>3</b>
	Feminine	Singular	She	تَفْعَلُ	<b>4</b>
		Plural(M2)	They(F2)	تَفْعَلَانِ	<b>5</b>
		Plural(M>2)	They(F>2)		<b>6</b>
<b>Second Person</b>	Masculine	Singular	You(M)	تَفْعَلُ	<b>7</b>
		Plural(M2)	You(M2)	تَفْعَلَانِ	<b>8</b>
		Plural(M>2)	You(M>2)	تَفْعَلُونَ	<b>9</b>
	Feminine	Singular	You(F)	تَفْعَلِينَ	<b>10</b>
		Plural(M2)	You(F2)	تَفْعَلَانِ	<b>11</b>
		Plural(M>2)	You(F>2)		<b>12</b>
<b>First person</b>	Masculine and Feminine	Singular	I(M/F)	أَفْعَلُ	<b>13</b>
		Plural(M>2)	We(M>2)	نَفْعَلُ	<b>14</b>

### 6<sup>th</sup> Stage

In the two plural feminine conjugations, numbers (6) and (12), there will be an addition of just (نون مفتوحة) preceded by a (سكون) on the (لام) position: (تَفْعَلْنَ) and (تَفْعَلْنَ).<sup>329</sup>

<sup>329</sup> Samarrai, Ibrahim (1966), *Al-Fa' il Zamanihi wa Abniyyatihi*, p.170

Person	Gender	Plurality	English Equivalent	Paradigms (صيغة)	Sl. No.
<b>Third Person</b>	Masculine	Singular	He	يَفْعَلُ	<b>1</b>
		Plural(M2)	They(M2)	يَفْعَلَانِ	<b>2</b>
		Plural(M>2)	They(M>2)	يَفْعَلُونَ	<b>3</b>
	Feminine	Singular	She	تَفْعَلُ	<b>4</b>
		Plural(M2)	They(F2)	تَفْعَلَانِ	<b>5</b>
		Plural(M>2)	They(F>2)	يَفْعَلْنَ	<b>6</b>
<b>Second Person</b>	Masculine	Singular	You(M)	تَفْعَلُ	<b>7</b>
		Plural(M2)	You(M2)	تَفْعَلَانِ	<b>8</b>
		Plural(M>2)	You(M>2)	تَفْعَلُونَ	<b>9</b>
	Feminine	Singular	You(F)	تَفْعَلِينَ	<b>10</b>
		Plural(M2)	You(F2)	تَفْعَلَانِ	<b>11</b>
		Plural(M>2)	You(F>2)	تَفْعَلْنَ	<b>12</b>
<b>First person</b>	Masculine and Feminine	Singular	I(M/F)	أَفْعَلُ	<b>13</b>
		Plural(M>2)	We(M>2)	نَفْعَلُ	<b>14</b>

### Passive Voice<sup>330</sup>

In Arabic language, the passive voice for the imperfect verb is made from the active by

a. changing the vowelling of the second to last letter to a (فتحة), if it is not already (فتحة), and

<sup>330</sup> Latin verbs have four main patterns of conjugation. As in a number of other languages, most Latin verbs have an *active voice* and a *passive voice*. There also exist deponent and semi-deponent Latin verbs (verbs with a passive form but active meaning), as well as defective verbs (verbs with a perfect form but present meaning). Please see, Eitrem, S. (2006), *Latinsk grammatikk* (Oslo: Aschehoug, 3<sup>rd</sup> ed.1996,1<sup>st</sup> published in 1976) p. 111

b. giving the sign of (مضارع) i.e. the prefix a (ضمة). Thus (يَفْتَحُ) will become (يُفْتَحُ - it is opened, being opened, or will be opened), (يَنْصُرُ) will become (يُنْصَرُ-he is helped, is being helped, or will be helped), and (يَضْرِبُ) will become (يُضْرَبُ-he is hit, is being hit, or will be hit).

The *Imperfect* or *Aorist* (المضارع) which is formed by adding prefixes or suffixes to the perfect tense. The prefixes can either be any of the letters (أ، ت، ي). The suffixes may either be (ان), (ون), (ين) or just (ن).

### Suffix and Prefix

The imperfect verb conjugation table is constructed with both prefixes as well as suffixes. The three base letters will be in between. The prefix is one of four letters. Depending on the particular conjugation the verb will begin with a (ياء، تاء، همزة or نون). After the adding the prefix, the first radical or letter of the verb has (سكون), e.g. the (ف) of (يَفْعَلُ) has a (سكون). The second letter can be any of the three (حركات), depending on which category (باب) the verb belongs to. In the indicative case (حالة الرفع), the final vowel of the third radical (لام الكلمة) is (ضمة) in the singular form of the verb, e.g. (يَفْعَلُ), (تَفْعَلُ), (أَفْعَلُ) and (نَفْعَلُ). For the subjunctive case (حالة النصب), this (ضمة) is changed to (فتحة), e.g. (يَفْعَلُ), (تَفْعَلُ), (أَفْعَلُ) and (نَفْعَلُ); while for the jussive case (حالة الجزم), it is replaced by a (ت), e.g. (يَفْعَلُ), (تَفْعَلُ), (أَفْعَلُ) and (نَفْعَلُ). The changes in the singular and dual forms will be discussed later.

### Rules of Imperfect (المضارع) in sentence

The *Imperfect* or *Aorist* (المضارع) implies both of present & future tenses, the *Imperfect* is formed by prefixing one of the following letters ( ا'ت'ى'ن ) to (الفعل الماضى مطلق -past tense) and suffixing for duals only and (ن) for plurals and for 2<sup>nd</sup> person singular, feminine (واحد مونث حاضر) i.e. the *Imperfect* tense, (الفعل المضارع) expresses an action still incomplete and could mean either:

- i. Present or Present continuous tenses or
- ii. Future Imperfect tense.

The Imperfect tense is made from the three radical letters of the past tense (الفعل الماضى) and with the addition of one or more of these letters: ( ت - ي - ن ). These are known as “the signs of the imperfect tense.”<sup>331</sup> From (كتب -he wrote) past tense the following imperfect tenses are formed:

نَكْتُبُ	أَكْتُبُ	يَكْتُبُ	تَكْتُبُ
We are writing or will write	I am writing or will write	He writes or will write	You are writing or will write

We should keep knowledge that the first radical letter of the imperfect verb has no vowel mark, but is governed by the vowel of the sign of (مضارع). The number and gender of the person is expressed in the conjugation with the addition of (ا'ت'ى'ن).

<sup>331</sup> Wahba, Magdi , *Mazam al Mostalahati al-lugah al 'Arabiyyah* (Beirut:Daar at Tala'I ) p.58



The Imperfect (الفعل المضارع) in itself denotes only unfinished action, but it may be made to indicate the future by putting the independent word (سوف) before it, or by prefixing its contraction: (س) : e.g.

- Zaid is writing or will write - يكتب زيد
- Zaid will write. [in future] - سوف يكتب زيد 'سيكتب زيد

The letter (س) is used to indicate “near future” and (سوف) is used for “distant future.” The vowel of second radical of the Imperfect would in respect of some verbs, be the same as that of the past perfect.

For examples:

Imperfect	Meanings	Past
يَفْتَحُ	to open	فَتَحَ
يَكْرُمُ	to be generous	كَرُمَ
يَحْسِبُ	to suppose	حَسِبَ

But in some verbs, the vowel of the second radical of the imperfect, (المضارع) is different from that of the second radical of the past perfect (الماضي).<sup>332</sup> For examples:

<sup>332</sup> Abul Hashem, *Arabic Made Eassy*, p.56

Imperfect	Meanings	Past
يَسْمَعُ	to hear	سَمِعَ
يَنْصُرُ	to help	نَصَرَ
يَضْرِبُ	to strike	ضَرَبَ

The vowel of second radical of the imperfect is always shown in the dictionaries along with the meaning of the past perfect verb.<sup>333</sup> The conjugation of the model verbs, given above, is as follows:

### 3<sup>rd</sup> Per. Mas.

يفتح 'يكرم' 'يحسب' 'يسمع' 'ينصر' 'يضرب	Singular
يفتحان 'يكرمان' 'يحسيان' 'يسمعان' 'ينصران' 'يضربان	Dual
يفتحون 'يكرمون' 'يحسبون' 'يسمعون' 'ينصرون' 'يضربون	Plural

### 3<sup>rd</sup> Per. Fem.

<sup>333</sup>Dr. Syed Ali, *Aabic for Beginners*, p.29

تفتح' تكرم' تحسب' تسمع' تنصر' تضرب	Singular
تفتحان' تكرمان' تحسبان' تسمعان' تنصران' تضربان	Dual
يفتحن' يرمن' يحسبن' يسمعن' ينصرون' يضربن' مخاطب' مذكر	Plural

**2<sup>nd</sup> Per. Mas.**

تفتح' تكرم' تحسب' تسمع' تنصر' تضرب	Singular
تفتحان' تكرمان' تحسبان' تسمعان' تنصران' تضربان	Dual
تفتحون' تكرمون' تحسبون' تسمعون' تنصرون' تضربون' مخاطب' مؤنث	Plural

**2<sup>nd</sup> Per. Fem.**

تفتحين' تكرمين' تحسبين' تسمعين' تنصرين' تضربين	Singular
تفتحان' تكرمان' تحسبان' تسمعان' تنصران' تضربان	Dual
تفتحن' تكرمن' تحسبن' تسمعن' تنصرن' تضربن' متكلم' مذكر' مؤنث	Plural

**1<sup>st</sup> Per. Mas or Fem**

أفتح' أكرم' أحسب' أسمع' أنصر' أضرب	Singular
نفتح' نكرم' نحسب' نسمع' ننصر' نضرب	Plural

### 334 صيغة الفعل المضارع المعروف المثبت

الصيغة	verbs	Meaning
singular masculine 3 <sup>rd</sup> person (واحد مذكر غائب)	يَفْعَلُ	He is doing or he will do
dual masculine 3 <sup>rd</sup> person (تثنية مذكر غائب)	يَفْعَلَانِ	They (2 males) are doing or they will do.
plural masculine 3 <sup>rd</sup> person (جمع مذكر غائب)	يَفْعَلُونَ	They (plural males) are doing or they will do.
singular masculine 3 <sup>rd</sup> person (واحد مؤنث غائب)	تَفْعَلُ	She is doing or she will do.
singular feminine 3 <sup>rd</sup> person (تثنية مؤنث غائب)	تَفْعَلَانِ	They (2 females) are doing or they will do.
dual masculine 3 <sup>rd</sup> person (جمع مؤنث غائب)	يَفْعَلْنَ	They (plural females) are doing or they will do.
singular feminine 3 <sup>rd</sup> person (واحد مذكر حاضر)	تَفْعَلِينَ	You is doing or you will do
singular feminine 3 <sup>rd</sup> person	تَفْعَلْنَ	You (2 males) are doing or they will do.

334 صيغة الفعل الدلالة على زمانه

(تثنية مذكر حاضر)		
singular masculine 3 <sup>rd</sup> person (جمع مذكر حاضر)	تَفْعَلُونَ	You (plural males) are doing or they will do.
singular masculine 2 <sup>nd</sup> person (واحد مؤنث حاضر)	تَفْعَلِينَ	You are doing or she will do.
singular masculine 2 <sup>nd</sup> person (تثنية مؤنث حاضر)	تَفْعَلَانِ	You (2 females) are doing or they will do.
singular masculine 2 <sup>nd</sup> person (جمع مؤنث حاضر)	تَفْعَلْنَ	You (plural females) are doing or they will do.
singular first person (واحد متكلم)	أَفْعَلُ	I am doing or I will do
dual and plural first person (جمع متكلم)	نَفْعَلُ	We are doing or we will do.

### The Present Tense Verb in the State of (نصب)

According to Arabic language, the Present Tense Verb (فعل المضارع) in the state of (نصب) has the following principles:

#### First Principle

Certain words when placed before a verb alter its meaning. These are Called particles. For example, the particle (ما) negates the past tense verb and the particle (لا) negates the present tense verb.

## Second Principle

Particles that change the meaning of a verb often affect its grammatical state as well. The following four particles, when placed before the present tense verb, cause it to enter the state of (نصب).

i. أنْ, ii. لَنْ, iii. كَيْ, iv. إِذَنْ

## Third Principle

Changes in grammatical state are reflected at the end of a word by either

- i. Changes in vowelizing or
- ii. Changes in lettering.

If the present tense verb ends with a (ضمة) in the state of (رفع), the (ضمة) is changed to a fathah to reflect the state of (نصب). If the verb ends in a (نون) in the state of (رفع), the (نون) is dropped to reflect the state of (نصب).<sup>335</sup>

## Fourth Principle

The two stateless (مبني) conjugations of the present tense verb (i.e., the second and third person feminine plurals) never enter states. The four particles that cause the state of (نصب) do not alter these two conjugations, and the final (نون) on each of these conjugations does not drop from the end of the verb .

## Fifth Principle

The particle (لَنْ) is used as a model to illustrate the state of (نصب). This particle changes the verb from its default state of (رفع) to the state of (نصب). Furthermore, it alters the meaning of the verb by

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<sup>335</sup> These particles do not have independent meaning. When placed before the present tense verb, they act to alter its meaning. Refer to higher-level books of Arabic grammar for a discussion of how each of these particles changes the meaning of a verb.

i. Limiting the present tense to the future tense and

ii. Negating it. Thus, *he does* (يَفْعَلُ) becomes *he will never do* (لَنْ يَفْعَلَ).<sup>336</sup>

It is said that “the present tense verb (المضارع) is that which the signs are (لَنْ, لَمْ, سَوْفَ) like when we say: (لَمْ أَكْسِبْ, سَوْفَ يَجِيءُ, لَنْ أَتَأَخَّرُ):”<sup>337</sup>

Hereunder follow the paradigms of (مضارع) when used with the particle (لَا).<sup>338</sup>

الفعل المضارع المجهول المثبت	الفعل المضارع المعروف المنفي	الفعل المضارع المجهول المنفي
يُفْعَلُ	لَا يَفْعَلُ	لَا يُفْعَلُ
يُفْعَلَانِ	لَا يُفْعَلَانِ	لَا يُفْعَلَانِ
يُفْعَلُونَ	لَا يُفْعَلُونَ	لَا يُفْعَلُونَ
تُفْعَلُ	لَا تُفْعَلُ	لَا تُفْعَلُ
تُفْعَلَانِ	لَا تُفْعَلَانِ	لَا تُفْعَلَانِ
يُفْعَلْنَ	لَا يُفْعَلْنَ	لَا يُفْعَلْنَ
تُفْعَلُ	لَا تُفْعَلُ	لَا تُفْعَلُ
تُفْعَلَانِ	لَا تُفْعَلَانِ	لَا تُفْعَلَانِ
تُفْعَلُونَ	لَا تُفْعَلُونَ	لَا تُفْعَلُونَ
تُفْعَلِينَ	لَا تُفْعَلِينَ	لَا تُفْعَلِينَ
تُفْعَلَانِ	لَا تُفْعَلَانِ	لَا تُفْعَلَانِ
تُفْعَلْنَ	لَا تُفْعَلْنَ	لَا تُفْعَلْنَ
أَفْعَلُ	لَا أَفْعَلُ	لَا أَفْعَلُ
تُفْعَلُ	لَا تُفْعَلُ	لَا تُفْعَلُ

<sup>336</sup> Abdul Sattar, *Fundamentals of Classic Arabic* (Chicago: Faqir Publications) p.33

<sup>337</sup> Abd al-Malik Ibn Hisham, (d.2001), *Sabil al-Huda 'ala Sharh Qaṭr al-Nada wa-Ball a;-Sada*. (Damascus: Maktab Dar al-Fajr.) p.77

<sup>338</sup> This particle denies a whole genus puts its subject into the accusative state if it is prefixed to another word. For example: No foolish book is praised (لَا كِتَابٌ سَفَاهَةٌ مَمْدُوحٌ). It makes its subject indeclinable on the accusative sign if it is not prefixed to another noun. For example: (لَا زَائِرِينَ عِنْدَكُمْ): No pilgrim is with you. The (لَا) that denies a whole genus is added to the particles which resemble a verb and performs the same action that the particles do. For example: No man is present (لَا رَجُلٌ حَاضِرٌ).

### The Imperfect Passive Tense (فعل المضارع المجهول)

In passive sentences, the thing receiving the action is the subject of the sentence and the thing doing the action is optionally included near the end of the sentence. “We can use the passive form if we think that the thing receiving the action is more important or should be emphasized.”<sup>339</sup> We can also use the passive form if we do not know who is doing the action or if we do not want to mention who is doing the action. The following structure:

[Thing receiving action] + [be] + [past participle of verb] + [by] + [thing doing action]

Examples:

<b>The Students</b> subject receiving action	<b>are taught</b> passive verb	<b>by the teacher</b> doing action
<b>The dishes</b> subject receiving action	<b>are washed</b> passive verb	<b>by John</b> doing action

In Arabic language, the (المضارع المجهول) is constructed from the (المعروف) in all triliteral verbs (ثلاثي المجرد). If we take the first verb, namely the third person singular form, (يُفَعَّلُ), a (ضمة) is rendered to the first letter which is the (علامة المضارع) - sign of the imperfect tense. A (فتحة) is rendered to the (عين الكلمة) while the (لام الكلمة) remains as it is. The result is (يُفَعَّلُ). No

<sup>339</sup> Hopkins, Simon (1984), *Studies in the Grammar of Early Arabic Based upon Papyri Datable to Before 300 A.H./912 A.D.* (Oxford: Oxford University Press.)p.199



matter what the (حركة) of the (عين الكلمة) in the active tense is, in the passive tense, it will always be (مفتوح).

Examples:

المعروف-Active	المجهول-Passive
يَنْصُرُ	يُنْصَرُ
يَسْمَعُ	يُسْمَعُ
يَضْرِبُ	يُضْرَبُ

The (حروف ناصبة)

The (حروف ناصبة) are: (أَنْ), (لَنْ), (كَيْ) and (إِنَّ). When they precede the (فعل مضارع), they render (نصب) to the following five words:

1- يَفْعَلُ ' واحد مذكر غائب

2- تَفْعَلُ ' واحد مؤنث غائب

3 - تَفْعَلُ ' واحد مذكر حاضر

4 - أَفْعَلُ ' واحد متكلم

5- نَفْعَلُ ' جمع متكلم

The (نون الإعراب)<sup>340</sup> of the following seven words is deleted:

1- يَفْعَلَانِ ' تثنية مذكر غائب

2- يَفْعَلُونَ ' جمع مذكر غائب

3- تَفْعَلَانِ ' تثنية مؤنث غائب

4- تَفْعَلَانِ ' تثنية مذكر حاضر

5- تَفْعَلُونَ ' جمع مذكر حاضر

<sup>340</sup> (إعراب) is that which changes on the last letter of a (معرب). It can be shown in two ways:

i.(فتحة),(ضممة),i.e.(حركة) as is commonly done the (إعراب) is shown by means of a (إعراب بالحركة).  
e.g. الرَّجُلُ, رَجُلٌ, رَجُلٌ. (كسرة)

ii.(حروف العلة),i.e. (وا-اي). (إعراب) is shown by means of any of the (حروف العلة) in some words the (إعراب) is shown by means of any of the (حروف العلة).

e.g. أَيْتُكَ, أَبَاكَ, أُبُوكَ.

6- تَفْعَلِينَ ' واحد مؤنث حاضر

7- تَفْعَلَانِ ' تثنية مؤنث حاضر

The following two words remain unchanged<sup>341</sup>:

1- يَفْعَلْنَ ' جمع مؤنث غائب

2- تَفْعَلْنَ ' جمع مؤنث حاضر

The word (لَنْ) changes the positive imperfect tense (مضارع مثبت) to negative (مضارع منفي) with emphasis.<sup>342</sup> The paradigms of (المرحوف-معروف) and (المرحوف-مجهول) when used with the other particles, (أَنْ), (لَنْ), (إِذَنْ) and (كَيْ) will be the same as was in the case of (لَنْ).

Examples:

أَنْ يَفْعَلْ	أَنْ يَفْعَلَا	أَنْ يَفْعَلَا
كَيْ يَفْعَلُوا	كَيْ يَفْعَلَا	كَيْ يَفْعَلَا
إِذَنْ يَفْعَلْ	إِذَنْ يَفْعَلَا	إِذَنْ يَفْعَلَا

Hereunder follow the paradigms of (مضارع) when used with the particle (لَنْ).

تاكيد النفي مع لَنْ علي الفعل المستقبل المعروف
لَنْ يَفْعَلْ
لَنْ يَفْعَلَا
لَنْ يَفْعَلُوا
لَنْ تَفْعَلْ
لَنْ تَفْعَلَا
لَنْ يَفْعَلْنَ
لَنْ تَفْعَلْنَ

<sup>341</sup> As-Sayyid Imad Hashimi, *Jawahir al-Adab fi Adabiyat wa Insha Lughat al-Arab* (Beirut: Daar al Marefah, 2007) p.69

<sup>342</sup> عباس حسن ، النحو الوافي مع ربطه بالأساليب الرفيعة و الحياة اللغوية المتجددة ، الجزء الثاني ، الطبعة الرابعة ، ( القاهرة : دار ومكتبة الهلال) ص166

لَنْ تَفْعَلَا	تأكيد النفي مع لَنْ على الفعل المستقبل المجهول
لَنْ تَفْعَلُوا	
لَنْ تَفْعَلِي	لَنْ يُفْعَلَ
لَنْ تَفْعَلَا	لَنْ يُفْعَلَا
لَنْ تَفْعَلَنْ	لَنْ يُفْعَلُوا
لَنْ أَفْعَلْ	لَنْ تُفْعَلَ
لَنْ نَفْعَلَ	لَنْ تُفْعَلَا
	لَنْ يُفْعَلَنْ
	لَنْ تُفْعَلَ
	لَنْ تُفْعَلَا
	لَنْ تَفْعَلُوا
	لَنْ تَفْعَلِي
	لَنْ تُفْعَلَا
	لَنْ تُفْعَلَنْ
	لَنْ أَفْعَلْ
	لَنْ نَفْعَلَ

### The (حروف جزمة) <sup>343</sup>

343

يجزم الفعل المضارع إذا سبق بأحد حروف الجزم وعلامة جزم السكون-

The (حروف جزمة) are: (لَمْ), (لَمَّا), (لَا أَمْرَ), and (لَا نَهْيَ). When they precede the (فعل مضارع), they render (جزم) to the following five words:

- 1- يَفْعَلُ ' واحد مذكر غائب
- 2- تَفْعَلُ ' واحد مؤنث غائب
- 3- تَفْعَلُ ' واحد مذكر حاضر
- 4- أَفْعَلُ ' واحد متكلم
- 5- نَفْعَلُ ' جمع متكلم

The (نون الإعراب) of the following seven words is deleted:

- 1- يَفْعَلَانِ ' تثنية مذكر غائب
- 2- يَفْعَلُونَ ' جمع مذكر غائب
- 3- تَفْعَلَانِ ' تثنية مؤنث غائب
- 4- تَفْعَلَانِ ' تثنية مذكر حاضر
- 5- تَفْعَلُونَ ' جمع مذكر حاضر
- 6- تَفْعَلَيْنِ ' واحد مؤنث حاضر
- 7- تَفْعَلَانِ ' تثنية مؤنث حاضر

The following two words remain unchanged:

- 1- يَفْعَلْنَ ' جمع مؤنث غائب
- 2- تَفْعَلْنَ ' جمع مؤنث حاضر

The word (لَمْ) changes the positive imperfect tense (المضارع المثبت) to the negative perfect tense (الماضي المنفي). The paradigms of (معروف)-the active voice and (مجهول)-the passive voice – when used with the other particles (لَمْ), (لَمَّا), (لَا أَمْرَ) and (لَا نَهْيَ) will be the same as was in the case of (لَمْ).<sup>344</sup>

Hereunder follow the paradigms of (مضارع) when used with the particle (لَمْ).<sup>345</sup>

تأكيد النفي مع لن علي الفعل المستقبل المعروف
لَمْ يَفْعَلْ
لَمْ يَفْعَلَا
لَمْ يَفْعَلُوا

\* (لَمْ): تفيد نفي حدوث الفعل

\* (لَمَّا): تفيد طلب القيام بالفعل

\* (لَا): تفيد طلب ترك الفعل

<sup>344</sup> Abbas Hasan, *al-Nahw al-Wafi* (Cairo: Dar al-Ma'arif. 3<sup>rd</sup> ed. 2007, 1<sup>st</sup> published in 1982) p.39

<sup>345</sup> The particle (لَنْ) is used as a model to illustrate the state of (نصب).

لَمْ تَفْعَلْ	تأكيد النفي مع لن علي الفعل المستقبل المجهول	
لَمْ تَفْعَلَا		
لَمْ يَفْعَلَنَّ		
لَمْ تَفْعَلْ		
لَمْ تَفْعَلَا		
لَمْ تَفْعَلُوا		
لَمْ تَفْعَلِي		
لَمْ تَفْعَلَا		
لَمْ تَفْعَلَنَّ		
لَمْ أَفْعَلْ		
لَمْ تَفْعَلْ		
		لَمْ يُفْعَلْ
		لَمْ يُفْعَلَا
		لَمْ يُفْعَلُوا
	لَمْ تُفْعَلْ	
	لَمْ تُفْعَلَا	
	لَمْ يُفْعَلَنَّ	
	لَمْ تُفْعَلْ	
	لَمْ تُفْعَلَا	
	لَمْ تُفْعَلُوا	
	لَمْ تُفْعَلِي	
	لَمْ تُفْعَلَا	
	لَمْ تُفْعَلَنَّ	
	لَمْ أَفْعَلْ	
	لَمْ تُفْعَلْ	

**The (لام) and (نون) of emphasis**

To create emphasis in the meaning of (فعل مضارع), the (لام التأكيد) is prefixed to it and (نون ثقيلة) or (نون خفيفة) suffixed to it. The (نون ثقيلة) is (مشدّد) and is suffixed to all the word-forms (صيغة). The (نون خفيفة) is (ساكن) and is not suffixed to the (تثنية) and (جمع مؤنث) word-forms.

2. The letter preceding the (نون ثقيلة)<sup>346</sup> is (مفتوح) in the following word-forms.

1-يَفْعَلُ' واحد مذكر غائب- لِيَفْعَلَنَّ

2- تَفْعَلُ' واحد مؤنث غائب- لَتَفْعَلَنَّ

3- تَفْعَلُ' واحد مذكر حاضر- لَتَفْعَلَنَّ

4-أَفْعَلُ' واحد متكلم- لَأَفْعَلَنَّ

5-نَفْعَلُ' جمع متكلم- لَنَفْعَلَنَّ

3. The (نون الإعراب)<sup>347</sup> is deleted in the following words before attaching the (نون التأكيد):

1-يَفْعَلَانُ' تثنية مذكر غائب- لِيَفْعَلَانَنَّ

2- يَفْعَلُونَ' جمع مذكر غائب- لِيَفْعَلُونََنَّ

3-تَفْعَلَانُ' تثنية مؤنث غائب- لَتَفْعَلَانَنَّ

4- تَفْعَلَانُ' تثنية مذكر حاضر- لَتَفْعَلَانَنَّ

5-تَفْعَلُونَ' جمع مذكر حاضر- لَتَفْعَلُونََنَّ

<sup>346</sup> Anderson, A-Morphous Morphology', in Geert Booij and Jaap van Marle (eds), Yearbook of Morphology 1992, (Dordrecht: Kluwer.) p.181

<sup>347</sup> نون التوكيد الثقيلة والخفيفة ، وهما حرفان ، الأولى مشددة ، والثانية ساكنة ولا محل لهما من الإعراب ، يتصلان بالفعل المضارع والأمر فيبنى الفعل بهما على الفتح ، نحو : تالله لأساعدن الضعيف .

6- تَفْعَلِينَ ' واحد مؤنث حاضر- لَتَفْعَلِينَ

7- تَفْعَلَانِ ' تنثية مؤنث حاضر- لَتَفْعَلَانِ

4.The (مكسور) of the (نون ثقيلة) is retained while the (نون) itself becomes (مكسور). e.g. (لَيَفْعَلَانِ).5. The (واو) of (جمع مذكر) and the (ي) of ((واحد مؤنث)) are also deleted. The (ضممة) before the (واو) and the (كسرة) before the (ي) are retained. e.g. (لَيَفْعَلَانِ) and (لَتَفْعَلِينَ).

6. In the (جمع مؤنث) word-forms, an (الف) is inserted between the (نون) of (جمع) and the (نون ثقيلة) so that three nouns do not occur in the place. This will occur in the following two word-forms:

1- يَفْعَلْنَ- جمع مؤنث غائب- لَيَفْعَلْنَ

2- تَفْعَلْنَ- جمع مؤنث حاضر- لَتَفْعَلْنَ

7. The (نون ثقيلة) itself is (مكسور) in two words. In short, the (نون ثقيلة) is (مكسور) after (الف) and (مفتوح) in the other instances.8. The (نون خفيفة) is similar to the (نون ثقيلة) except in the (تنثية) and (جمع مؤنث) word- forms. The (نون ثقيلة) is only used in those words where there is no (الف) before (نون ثقيلة) and these are eight word-forms. Once (نون ثقيلة) and (نون خفيفة) enter a (فعل مضارع), its meaning changes to the future tense.

لام تأكيد مع النون الخفيفة علي المضارع المعروف	لام تأكيد مع النون الخفيفة علي المضارع المجهول
لَيَفْعَلْنَ	لَيَفْعَلْنَ
لَيَفْعَلْنَ	لَيَفْعَلْنَ
لَتَفْعَلْنَ	لَتَفْعَلْنَ
لَتَفْعَلْنَ	لَتَفْعَلْنَ

أُفْعِلْ	أُفْعِلْ
أُفْعِلْ	أُفْعِلْ
أَفْعِلْ	أَفْعِلْ
أَفْعِلْ	أَفْعِلْ

### Lesson Five : The Imperative Verbs (فعل الأمر) <sup>348</sup>

We spoke earlier about the past and present tenses. Now, we are going to discuss the imperatives and should learn how to get them from regular verbs. The Command Verb also known as the Imperative form. Begin the sentence with a verb and end with an object, a person or a thing. These verbs are known as ‘bossy verbs’<sup>349</sup> too in English language. They tell people what to do! e.g. close the door; empty the bin; eat your dinner!<sup>350</sup> etc.

The subject in each of these sentences is (you), but it doesn't sound correct to use the subject. For examples:

\* Don't do that. (The subject is "you").

<sup>348</sup> **Imperative:** Late Middle English (as a grammatical term): from late Latin **imperativus** (literally specially ordered, translating Greek **prostatikē enklisis** 'imperative mood'), from **imperare** 'to command', from **in-** 'towards' + **parare** make ready.

<sup>349</sup> Cummins, J. “Language Proficiency, Bilingualism and Academic Achievement.” *Bilingualism and Special Education: Issues in Assessment and Pedagogy.*( San Diego, CA: College-Hill, 1984) p.153

<sup>350</sup> Austin, J. L. *How to do things with words*, (Oxford, Clarendon Press 1962) p.223



\* Don't hit him.

\* Don't drive a car without a seat belt.

In each sentence above, the present tense is used and the subject is “you”.

In Arabic language, the imperative refers to a request or command, so its meaning refers mainly to the future. The imperative is derived from the present tense. It ends in a (سكون) unless it is attached to other person suffixes. Imperative forms are used only with the second person.

The Arab grammarians stated that (فعل الأمر) is a verb that does not possess the (فعل المضارع) element and is derived from (أنصُرُ). e.g. (أَنْصُرُ). It is the verb which demonstrates that an action is sought from the second person doer (**you**) by way of a command or order, like when we say: (جِيءْ, اجْتَحِدْ) and (تَعَلَّمْ). The signs that distinguish the command tense verbs depend on the form pattern of the verb, and in addition, the affixing of (ي) to the end of the verb to denote the second person feminine doer, like when we say: (اجْتَحِدِي).

*The Command Verb* (فعل الأمر), will have an active as well as a passive. Each table will have (14) conjugations. However, when contemplating the reality of (أمر), one sees something unique, not found in the other types of verb, namely the fact that literally speaking commands have to be directed to someone being addressed. By literal definition, (أمر) must be second person and in the active voice, such as Sit! Drink! Read! etc. Does that mean one

may not use an (أمر) verb in the passive voice or in other than the second person.<sup>351</sup>

According to Ibn Hisham,

الأمر: ما يُطلب به إلى المخاطب، فعلٌ ما يؤمر به. وله خمس صيغ، إليكها مطبقة على أفعال الفتح والنصر والجلوس:<sup>352</sup>

1	إفْتَحْ	أَنْصُرْ	إِجْلِسْ	للمفرد المذكر
2	إِفْتَحِي	أَنْصُرِي	إِجْلِسِي	للمفرد المؤنث
3	إِفْتَحَا	أَنْصُرَا	إِجْلِسَا	للمثنى المذكر والمثنى المؤنث
4	إِفْتَحُوا	أَنْصُرُوا	إِجْلِسُوا	لجمع المذكر
5	إِفْتَحُنْ	أَنْصُرُنْ	إِجْلِسُنْ	لجمع المؤنث

However, it would be a figurative way of speaking. It takes for instance second person passive with the verb ‘to help’ i.e. You must get helped, or third person active, He must help, or third person passive, He must get helped. We will see a sharp difference in literal and figurative application of the term ‘command’ upon the various conjugations of the (أمر) tables. For this reason, the scholars of (صرف) tend to break down the table of (14) into two smaller tables, the first being just the middle (6) conjugations of the second person, and the other being the remaining (8), a combination of the third person (6) plus numbers (13) and (14).

Some say, the imperative refers to a request or command, so its meaning refers mainly to the future. The imperative is derived from the present tense. It ends in a (سكون) unless it is attached to other person suffixes. Imperative

<sup>351</sup> Brown, P., and S. Levinson. "Universals in language use", in E. N. Goody (ed.), *Questions and Politeness* (Cambridge and London: Cambridge University Press, 1978) p. 310

<sup>352</sup> Ibn Hisham, Zamaluddin Abdullah al Ansari, *Sharhi Shuzuruz Zahab* (Beirut: Daar al Fikhri, Vol.2) p.388

forms are used only with the second person.<sup>353</sup> These verbs must agree with its subject, so the shape of the verbs looks as follows:

Examples of Imperative Verbs (فعل المضارع) with different roots					
Second Person (You = أنتَ )	اَكْتُبْ	زَلْزَلْ	تَعَلَّمْ	اِسْتَخْرِجْ	Verb with a (سكون)
Second Person (You = أنتِ )	اَكْتُبِي	زَلْزَلِي	تَعَلَّمِي	اِسْتَخْرِجِي	Verb + (ي) of the person addressed with a (كسرة)
Second Person (You = أنتما )	اَكْتُبَا	زَلْزَلَا	تَعَلَّمَا	اِسْتَخْرِجَا	Verb + Dual Alif
Second Person (You = أنتم )	اَكْتُبُوا	زَلْزَلُوا	تَعَلَّمُوا	اِسْتَخْرِجُوا	Verb + (واو) of the M. Plural
Second Person (You = أنثنَّ )	اَكْتُبْنَ	زَلْزَلْنَ	تَعَلَّمْنَ	اِسْتَخْرِجْنَ	Verb + (نون) of F. Plural

### Method of construction

From the above discussion,, all except the first is constructed by simply adding the particle 'ل', known as the (لام الأمر), before the (ف - position). The endings of these tables will be identical to that of the ('ل tables') i.e. in five

<sup>353</sup> Abd Allah ibn 'Aqil, Baha al-Din(d. 1367). *Sharh Ibn 'Aqil 'ala Alfyyat Ibn Malik*. (Cairo: Muhyi al-Din) p.331

(صيغة) where the (ل) position had a (ضمة) in the (مضارع) verb, here it will be (ساكن). The final nun will drop from seven conjugations and nothing will happen in the two feminine plurals.<sup>354</sup>

The (أمر الحاضر المعروف), however, has its own method of construction which is discussed below:

1.The (أمر الحاضر المعروف) is constructed from(مضارع حاضر المعروف). From the singular masculine second person conjugation (تَفْعَلُ), remove the prefix (ت). This will need to be done, for the prefix is a sign of (مضارع); the imperfect verb. Unlike the tables we've covered thus far (أمر الحاضر المعروف) is a separate type of verb and not a variation of (مضارع).

2.After removing the prefix, look towards the 'ف' position. If it is (متحرك), simply make the last letter (ساكن) and treat all endings as if this was a (ل) lam table e.g. (تَعْدُ) becomes (عَدُ), (تُقَاتِلُ) becomes (قَاتِلُ).

3.After removing the prefix, if the (ف) position is (ساكن), this will create a pronunciation problem, for in Arabic there is no instance of initiating pronunciation with(سكون). The first consonant must be (متحرك). If it's not (متحرك) a special (همزة) which (همزة الوصل) will be brought before the (ف) position, this (همزة) will be (متحرك) and will form (ضمة), then the(همزة) will also be (ممدودة) , e.g. from (تَنْصُرُ) to (أَنْصُرُ). Otherwise, it will be (مكسور) e.g. from (تَضْرِبُ) to (إِضْرِبُ) and from (تَسْمَعُ) to (إِسْمَعُ).

<sup>354</sup> Ali ibn Abd Allah Ibn Hijjah al-Hamawi, *Khizanat al-Adab wa Ghayat al-Arab* (Beirut:Dar Sader, 1999) p.103

The more details of the method of construction of (فعل الأمر) are that the imperative second person (أمر حاضر) is constructed from the (فعل مضارع) in the following manner:

1. The (علامة مضارع) – the sign of the imperfect tense is deleted.
2. If the following letter is (متحرك), the final letter is rendered (ساكن), Example: the verb (تَعِدُّ) changes to (عِدُّ).
3. If the following letter is (ساكن), a (همزة الوصل) is inserted at the beginning and the end is rendered (ساكن).
4. If the (عين الكلمة) has a (ضمة), the (همزة الوصل) is rendered a (ضمة), Example: (تَنْصُرُ) becomes (أَنْصُرُ).
5. If the (عين الكلمة) has a (فتحة) or, the (كسرة) is rendered a (كسرة). Examples: (تَضْرِبُ) becomes (إِضْرِبُ). (تَفْتَحُ) becomes (أَفْتَحُ).
6. The (نون الإعراب) is deleted while the (نون النسوة)-the noon of the feminine plural-is retained. Examples: (تَفْعَلْنَ) becomes (إِفْعَلْنَ) (تَفْعَلْنَ) becomes (إِفْعَلْنَ)
7. The (حرف العلة) at the end is deleted. Examples: (تَدْعُو) becomes (أَدْعُ) (تَحْتَسِي) becomes (أَحْتَسِي).
8. The imperative of the first and third persons (أمر الغائب والمتكلم) is formed by adding a (لام) at the beginning of (فعل مضارع). This (لام) has the same effect on the verbs as (لَمْ).<sup>355</sup>

<sup>355</sup> Haywood, (d. 1962), *Classical Arabic Morphology* (Cairo: Daar an Nahda an Islami,) p. 185

9. The (لام التأكيد) and (نون التأكيد) can also be attached to the (أمر). Hereunder follow the paradigms of the imperative active (الأمر المعروف) and the imperative passive (الأمر المجهول).

The Imperative Mood<sup>356</sup> of the verb is used when someone is given a direct command or making a request. This command or request is either

i. positive or ii. negative.<sup>357</sup> The following examples:

- a. اِذْهَبِي إِلَى الْمَكْتَبَةِ - You (f.s.) go to the library!
- b. لَا تَذْهَبِي إِلَى الْمَكْتَبَةِ - You (f.s.) do not go to the library!

In Arabic grammar, imperative verbs are considered a third category of verbs in addition to the perfective and the imperfective. The imperative verbs are "built" verbs since they do not undergo (إعراب) or mood inflection.

### Emphatic Command Tables

All four tables mentioned above can also be emphasized using the two nuns of emphasis; the (نون ثقيلة) and (نون خفيفة), resulting in (8) additional tables. The endings here are exactly the same as they were in the normal emphatic tables covered earlier. e.g.

- (إِضْرِبَنَّ) - Certainly hit!),  
 (لِيُضْرِبَنَّ) - He must definitely hit).

<sup>356</sup> There is no imperative mood in the past tense; there is only one fixed mood in the past tense. The imperative verbs, as imperfective verbs, will denote both the present and the future tenses. It is notified that the verb has a perfective conjugation to denote completed events, and an imperfective conjugation to denote uncompleted actions. Particles can be added to these forms to create a wider range of tenses. For example, the Standard Arabic imperfective verb form (يَكْتُبُ) 'he writes' can be preceded by the particle (سوف) to express the future tense, as in (سوف يَكْتُبُ) 'he will write'. The varieties of Arabic differ in their use of particles. The imperfective conjugation of Standard Arabic has a system of **moods** (indicative, subjunctive, and jussive) not found in the modern dialects. Verbs also have active and passive participles and an imperative form. However, there is no infinitive.

<sup>357</sup> Rivers, W. *Communicating Naturally in a Second Language* (Chicago: University of Chicago Press, 1983.) p.39

In total there are (12) tables for the command verb; (4) simple (mentioned above) and (4) for each emphatic nun.

### The Mood of Imperative Verbs (صيغة الأمر)

Formula or word-forms of (الأمر) in Arabic, is the third division of the verb after the (فعل الماضي) and (فعل المضارع). It is noted to the grammarians of language that the (صيغة الأمر) in Arabic are four:

- i: <sup>358</sup> {أقم الصلاة لدلوك الشمس} Allah Says, (فعل الأمر):
- ii: <sup>359</sup> {عليكم أنفسكم} i.e. احفظوا, Allah Says, (اسم فعل الأمر):
- iii: <sup>360</sup> {ثم ليقتضوا تفنهم وليوفوا نذورهم} Allah Says, (الفعل المضارع المجزوم بلام الأمر):  
{وليطوفوا بالبيت العتيق}
- iv: <sup>360</sup> {فاضربوا} i.e. {فضرب الرقاب} Allah Says, (المصدر النائب عن فعله):

Examples of Imperative Verbs (فعل المضارع) with different roots					
Second Person (You = أنت)	أَكْتُبْ	زَلْزَلْ	تَعَلَّمْ	اسْتَخْرِجْ	Verb with a (سكون)

<sup>358</sup> (الإسراء: 78)

<sup>359</sup> (المائدة: 105)

<sup>360</sup> (الحج: 29)

Second Person (You = أنتَ )	اُكْتُبِي	زَلْزَلِي	تَعَلَّمِي	اِسْتَخْرِجِي	Verb + (ي) of the person addressed with a (كسرة)
Second Person (You = أنتما )	اُكْتُبَا	زَلْزَلَا	تَعَلَّمَا	اِسْتَخْرِجَا	Verb + Dual Alif
Second Person (You = أنتم )	اُكْتُبُوا	زَلْزَلُوا	تَعَلَّمُوا	اِسْتَخْرِجُوا	Verb +(واو) of the M. Plural
Second Person (You = أننَّ )	اُكْتُبْنَ	زَلْزَلْنَ	تَعَلَّمْنَ	اِسْتَخْرِجْنَ	Verb + (نون) of F. Plural

Excluding the three structures of فَعَلَ, we can now form the imperative for all the perfective structures based on what has been mentioned. Examples:

	Imperative(الأمر)	
Singular	Sing. masc.	اَفْعَلْ
	Sing. fem.	اَفْعَلِي



Dual	Dual	أَفْعِلَا
Plural	Plu. masc.	أَفْعِلُوا
	Plu. fem.	أَفْعِلْنَ

The three structures of فَعَلَ, however, will require additional changes. For these we will start by getting the verb into the imperfective, then we will apply the following steps for e.g. the structure (يَفْعَلُ). Have the imperfective verb in the jussive mood (remove the mood-signs).

		Imperfective (المُضَارِعُ الْمَجْرُومُ)
Singular	(You) do (masc.)	تَفْعَلْ
	(You) do (fem.)	تَفْعَلِيْ
Dual	(You) do	تَفْعَلَا
Plural	(You) do (masc.)	تَفْعَلُوا
	(You) do (fem.)	تَفْعَلْنَ

الأمر المعروف
لِيَفْعَلْ
لِيَفْعَلَا
لِيَفْعَلُوا

لِتَفْعَلْ	الأمر المجهول
لِتَفْعَلَا	لِيُفْعَلْ
لِيُفْعَلَنَّ	لِيُفْعَلَا
إِفْعَلْ	لِيُفْعَلُوا
إِفْعَلَا	لِتَفْعَلْ
إِفْعَلُوا	لِتَفْعَلَا
إِفْعَلِي	لِيُفْعَلَنَّ
إِفْعَلْنَا	لِتَفْعَلْ
إِفْعَلَنَّ	لِتَفْعَلَا
لِأَفْعَلْ	لِيُفْعَلُوا
لِنَفْعَلْ	لِنُفْعَلِي
	لِنُفْعَلَا
	لِنُفْعَلَنَّ
	لِأَفْعَلْ
	لِنُفْعَلْ

## صيغة الأمر

المعروف مع النون الخفيفة و الأمر المجهول مع النون الخفيفة

الأمر المعروف مع النون الخفيفة	الأمر المجهول مع النون الخفيفة
لِيَفْعَلْنَ	لِيُفْعَلْنَ
*	*
لِيَفْعَلْنَ	لِيُفْعَلْنَ
لِتَفْعَلْنَ	لِتُفْعَلْنَ
*	*
*	*
إِفْعَلْنَ	إِئْفَعَلْنَ
*	*
إِفْعَلْنَ	إِئْفَعَلْنَ
إِفْعَلْنَ	إِئْفَعَلْنَ
*	*
*	*
لِأَفْعَلْنَ	لِأُفْعَلْنَ
لِنَفْعَلْنَ	لِنُفْعَلْنَ

## The Negative Command (النهي)<sup>361</sup>

### Definition

We spoke earlier about the past and present tenses. Now, we are going to discuss on the negative prohibition (نهي). In English grammar, “a **negative verb** is a type of auxiliary that is used to form the negative of a main verb. The main verb itself has no personal endings, while the negative verb takes the inflection. The English auxiliary *don't* or *doesn't* perform a similar function: one says *we don't make*, where *make* has no inflection, and *don't* is essentially a negative verb that indicates the person/number of *we* (contrast *he doesn't* with a different person or number). The negative form is do + not + base verb.<sup>362</sup> For example:

“Do not smoke in your room.”

“Don't touch me!”

The Arab grammarians define (نهي) as:

النهي: هو الفعل الذي يطلب به ترك عمل من المخاطب<sup>363</sup>

<sup>361</sup> The following individual definitions for (فعل النهي) is:

\*النهي هو الفعل الذي يدل على طلب ترك الفعل. وهو نوعان:

“النهي الحاضر هو الفعل الذي يدل على طلب ترك الفعل من المخاطب، والنهي الغائب هو الفعل الذي يدل على طلب ترك الفعل من الغائب، وبينان بزيادة "لا" للنهي على المضارع، فيجزم الفعل”

<sup>362</sup> Adams, Valerie (1973), *an Introduction to Modern English Word Formation*, (London: Longman) p.189

<sup>363</sup> Abdul Qadir Qaizi, *Taisir as Sarf* (Beirut: Dar al-Kutub al ‘Alamiyyah), p 15

For examples:

\*يا محمد، لا تَأْكُلْ وأنت قائم

\*يا فاطمة، لا تَأْكُلِي وأنت قائمة

\*يا محمد وخالد، لا تَأْكُلَا وأنتما قائمان

\*أيها الرجال، لا تَأْكُلُوا وأنتم قائمون

\*يا نساء، لا تَأْكُلْنَ وأنتن قائمات

It is used to specify prohibition. This is always formed using the prohibition particle (لا) followed by an imperfect jussive verb (فعل مضارع مجزوم). The negative imperative is usually translated as “do not”. An example of prohibition can be found in verse of the Holy Quran:

فلا تطع المكذبين

(Then do not obey the deniers<sup>364</sup>)

Here also the scholars of (علم الصرف) break down the table of (14) conjugations into two smaller tables. The six conjugations of the second person active make the first table, while the same six for passive is the second table. The remaining (صيغة) on each side make up the third and fourth tables.

### Method of Construction

Simply add the (لا) of prohibition' to all conjugations of the imperfect verb and treat the endings like the (أمر) and (ل) tables, by giving (سكون) to those (صيغة) that had (ضمة) on the (ل) position and dropping the final nun from all

<sup>364</sup> Al-Qur'an, (68:8).

others except the two feminine plurals e.g. (لا تُضْرَبْ - Don't hit). These four tables like the (أمر) tables may also be emphasized via the (ثقيلة) and (خفيفة) nuns e.g. (لا تُضْرَبَنَّ - Don't ever hit!). Therefore, here too the total number of tables is (12); (4) simple, (4) emphasized with nun (نون الثقيلة) and 4 more with (نون الخفيفة).

1. The particle (لا) is used before (فعل مضارع) to denote prohibition. It has the same effect as (ل) in changing the different word-forms.
2. The (النهى) <sup>365</sup> and (نون الخفيفة) can be attached to all the forms of (نون الثقيلة).

### \*تصريف النهي الغائب المعروف<sup>366</sup>

الجمع	المثنى	المفرد	
لا يَفْعَلُوا	لا يَفْعَلَا	لا يَفْعَلُ	المذكر
لا يَفْعَلْنَ	لا تَفْعَلَا	لا تَفْعَلُ	المؤنث

### \*تصريف النهي الحاضر المعروف

الجمع	المثنى	المفرد	

<sup>365</sup> Comrie Bernard, *Language Universals and Linguistic Typology: Syntax and Morphology*, (Oxford: Blackwell, Cambridge University Press. 2<sup>nd</sup> ed. 1989) p.69

<sup>366</sup> Rules:

\*

(i) مما يدخل على الأفعال، سوى الأفعال الماضية، النون الثقيلة للتوكيد. وهو نون مشدد. ونون الثقيلة للتوكيد تدخل على الفعل مع لام مفتوح إذا كان الفعل مضارعاً مثبتاً. أما

(ii) إذا كان الفعل منفيًا أو كان أمراً أو نهياً فلا يدخل اللام معه.

لا تَفْعَلُوا	لا تَفْعَلَا	لا تَفْعَلْ	المذكر
لا تَفْعَلْنَ	لا تَفْعَلَا	لا تَفْعَلِي	المؤنث

## \*تصريف النهي المتكلم المعروف

الجمع	المثنى	المفرد	
لا تَفْعَلْ	لا تَفْعَلْ	لا أَفْعَلْ	المذكر / المؤنث

## \*تصريف النهي الغائب المجهول

الجمع	المثنى	المفرد	
لا يُفْعَلُوا	لا يُفْعَلَا	لا يُفْعَلْ	المذكر
لا يُفْعَلْنَ	لا تُفْعَلَا	لا تُفْعَلْ	المؤنث

## \*تصريف النهي الحاضر المجهول

الجمع	المثنى	المفرد	
لا تُفْعَلُوا	لا تُفْعَلَا	لا تُفْعَلْ	المذكر
لا تُفْعَلْنَ	لا تُفْعَلَا	لا تُفْعَلِي	المؤنث

## \*تصريف النهي المتكلم المجهول

الجمع	المثنى	المفرد	
لا تُفْعَلْ	لا تُفْعَلْ	لا أَفْعَلْ	المذكر / المؤنث

## \* تصريف الأفعال النهي المعروف بعد دخول النون الثقيلة

الجمع	المثنى	المفرد		
لَيُفْعَلْنَ	لَيُفْعَلَنَّ	لَيُفْعَلَنَّ	المذكر	الغائب
لَيُفْعَلْنَ	لَيُفْعَلَنَّ	لَيُفْعَلَنَّ	المؤنث	
لَيُفْعَلْنَ	لَيُفْعَلَنَّ	لَيُفْعَلَنَّ	المذكر	المخاطب
لَيُفْعَلْنَ	لَيُفْعَلَنَّ	لَيُفْعَلَنَّ	المؤنث	
لَيُفْعَلَنَّ		لَيُفْعَلَنَّ	المذكر والمؤنث	المتكلم

تصريف الأفعال النهي المجهول بعد دخول النون الثقيلة

الجمع	المثنى	المفرد		
لِيُفْعَلَنَّ	لِيُفْعَلَنَّ	لِيُفْعَلَنَّ	المذكر	الغائب
لِيُفْعَلَنَّ	لِيُفْعَلَنَّ	لِيُفْعَلَنَّ	المؤنث	
لَتَفْعَلَنَّ	لَتَفْعَلَنَّ	لَتَفْعَلَنَّ	المذكر	المخاطب
لَتَفْعَلَنَّ	لَتَفْعَلَنَّ	لَتَفْعَلَنَّ	المؤنث	
لَتَفْعَلَنَّ		لَأَفْعَلَنَّ	المذكر والمؤنث	المتكلم

الجمع	المثنى	المفرد		
لَا يَفْعَلَنَّ	لَا يَفْعَلَنَّ	لَا يَفْعَلَنَّ	المذكر	الغائب
لَا يَفْعَلَنَّ	لَا يَفْعَلَنَّ	لَا يَفْعَلَنَّ	المؤنث	
لَا تَفْعَلَنَّ	لَا تَفْعَلَنَّ	لَا تَفْعَلَنَّ	المذكر	المخاطب
لَا تَفْعَلَنَّ	لَا تَفْعَلَنَّ	لَا تَفْعَلَنَّ	المؤنث	
لَا تَفْعَلَنَّ		لَا أَفْعَلَنَّ	المذكر والمؤنث	المتكلم



تصريف الأفعال النهي المعروف بعد دخول النون الخفيفة<sup>367</sup>

الجمع	المثنى	المفرد		
		لَيَفْعَلْنَ	المذكر	الغائب
		لَتَفْعَلْنَ	المؤنث	
		لَتَفْعَلْنَ	المذكر	المخاطب
		لَتَفْعَلْنَ	المؤنث	
		لَأَفْعَلْنَ	المذكر والمؤنث	المتكلم

<sup>367</sup> Rules:

\*مما يدخل على الأفعال النون الخفيفة للتوكيد. وهي نون ساكنة.

\*إذا دخلت النون الخفيفة على الفعل تجري عليه الأحكام التي جرت على ما دخلت عليه النون الثقيلة.

\*The difference between the (نون الثقيلة والخفيفة) is:

(i) أن الخفيفة تكون ساكنة أبداً، بخلاف الثقيلة، فإنها تكون متحركة أبداً، إما مفتوحة أو مكسورة.

(ii) أن الثقيلة تدخل على جميع الصيغ، والخفيفة لا تدخل على المثنى وجمع الإناث.

## Lesson Six: The Morphological Analysis of Tense in Arabic and English Language

### Introduction

‘Tense’ is the inflection on a verb<sup>368</sup> with reference to the time of the utterance. It is the correspondence between the form of the verb and the concept of time.<sup>369</sup> It covers the form, roots and the distribution of morphemes.<sup>370</sup> Again, ‘Tense’ refers to the absolute location of an event or action in time, either the present the past or the future. It is also marked by an inflection of the verb. This article is a comparative analysis of tenses between English and Arabic languages.

### Tense in English

The English grammarians have defined tense as follows : according to Wren and Martin “Tense is the form of a verb which shows the time and the state of an action or event”,<sup>371</sup> It is a grammatical category that helps locate a situation in time. The tenses can be present, past or future. In the English language, tenses are especially important because they tell us not only about the time but also about the aspect<sup>372</sup> of the verb.

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<sup>368</sup> A verb is a word that tells or asserts something about some person or thing. Verb comes from the Latin verbum, a word. It is so cased because it is the most important word in a sentence. Wren & Martin, *High School English Grammar and Composition* (New Delhi, S. Chad & Company, 7361, Ram Nagar) P.34

<sup>369</sup> John C. Aisle. “Arabic Verbs in Time: Tense and Aspect in Cairned Arabic”. (Cairo, Semitica Viva, vol. 20. Wiesbaden: HARRASSOWITZ VERLAG, 1999.) P.264.

<sup>370</sup> A meaningful linguistic unit consisting of a word (such as dog) or a word element (such as the -s at the end of dogs) that can't be divided into smaller meaningful parts. Adjective: morphemic. Morphemes are commonly classified into free morphemes (which can occur as separate words) and bound morphemes (which can't stand alone as words).G. Leech, (1989), *An A-Z of English grammar and usage* ( London, Edward Arnold) p.52

<sup>371</sup> Wren & Martin, *High School English Grammar and Composition* (New Delhi, S. Chand & Company, 7361,Ram Nagar) P- 69

<sup>372</sup> Verb tenses may also be categorized according to aspect. Aspect refers to the nature of the action described by the verb. There are three aspects: indefinite (or simple), complete (or perfect), continuing (or

## Types of English Tense

According to P.H Matthews “Time is a concept in the speaker, reader and listener think. Humans lived in three dimension of time namely the past, the present and the future”.<sup>373</sup> With the above evidences we can substantiate that basically there are two tenses in English. But traditionally tenses are sub divided in to present, past and future and four tenses are formed from each of these tenses that make twelve tenses.

### 1. The four past tenses are

i.the simple past ("I went")

ii.the past progressive ("I was going")

(iii)the past perfect ("I had gone")

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progressive).The three indefinite tenses, or simple tenses, describe an action but do not state whether the action is finished: a)the simple past ("I went")b)the simple present ("I go")c)the simple future ("I will go")A verb in the indefinite aspect is used when the beginning or ending of an action, an event, or condition is unknown or unimportant to the meaning of the sentence. The indefinite aspect is also used to indicate an habitual or repeated action, event, or condition. The three complete tenses, or perfect tenses, describe a finished action:(a)the past perfect ("I had gone")b)the present perfect ("I have gone")c)the future perfect ("I will have gone") A verb in the complete aspect indicates that the end of the action, event, or condition is known and **‘the’** is used to emphasize the fact that the action is complete. The action may, however, be completed in the present, in the past or in the future. The three incomplete tenses, or progressive tenses, describe an unfinished action: a)the past progressive ("I was going")b)the present progressive ("I am going")c)the future progressive ("I will be going")A verb in the continuing aspect indicates that the action, event, or condition is ongoing in the present, the past or the future. It is also possible to combine the complete tenses and the incomplete tenses, to describe an action which was in progress and then finished: a)the past perfect progressive ("I had been going") (b) the present perfect progressive ("I have been going")(c)the future perfect progressive. B.Comrie,(1976), *Aspect: An Introduction to the study of verbal aspect and related problems*. (Cambridge; New York: Cambridge University Press), P.93

B.Comrie,(1976), *Aspect: An Introduction to the study of verbal aspect and related problems*. (Cambridge; New York: Cambridge University Press), P.93

<sup>373</sup> P.H Matthews, *Morphology and Introduction to the Theory of word structure* ( New York, CU Press).P.49

(iv)the past perfect progressive ("I had been going")

## **2. The four present tenses are**

( i)the simple present ("I go")

(ii)the present progressive ("I am going")

(iii)the present perfect ("I have gone")

(iv)the present perfect progressive ("I have been going")

## **3. The four future tenses are:-**

(i)the simple future ("I will go")

(ii)the future progressive ("I will be going")

(iii)the future perfect ("I will have gone")

(iv)the future perfect progressive ("I will have been going")<sup>374</sup>

## **The Function of Tenses in verb (Present and Past)**

### **1. Past Tense**

#### **i. The Simple Past Tense**

“A Verb that refers to past time is said to be in the past tense. The simple past tense to talk about action or situation is very often ends in the past.”<sup>375</sup>

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<sup>374</sup> A.Chaedar Al Washilah,*Language Grammar and Communication* (Singapore,MC.Grow Hill.)P.85

<sup>375</sup> Prof. Md. Ak Nowaz, *Special Communicative Functional English Grammar* (Dhaka:, Bangla Bazar, )

For example:

- a. I enjoyed the party
- b. Mr. Zaman died ten years ago
- c. She passed her examination because she had studied very hard (took place in the past)

**ii. The Past Progressive Tense:** This tense is used to describe ongoing actions in the past. These actions often take place within a specific time frame. While actions referred to in the present progressive have some connection with the present, actions referred in the past progressive have no immediate or obvious connection to the present. The on-going actions take place and are completed at some point well before the time of speaking or writing. Each of the highlighted verbs in the following sentences is in the past progressive tense:

Lena **was telling** a story about the exploits of a red cow when a tree branch **broke the parlors window**.

Here the action "was telling" took place in the past and continued for some time in the past.

### **iii. The Past Perfect Tense**

The past perfect tense is used to refer to actions that took place and were completed in the past. The past perfect is often used to emphasize that one action, event or condition ended before another past action, event, or

condition began. Each of the highlighted verbs in the following sentences is in the past perfect:

The elephant **had eaten** all the hay so **we fed** it oats for a week.

In this sentence, both actions take place in the past, but the eating of the hay ("had eaten") preceded the eating of the oats ("fed").<sup>376</sup> The first action should be used in past perfect and the latter in simple past tense.

#### **IV. The Past Perfect Progressive Tense**

The past perfect progressive is used to indicate that a continuing action in the past began before another past action began or interrupted the first action. Each of the highlighted compound verbs in the following sentences is in the past perfect progressive tense.

For example:

We had been **talking** about repainting the front room for three years and last night we finally **bought** the paint.

In this example, the ongoing action of "talking" precedes another past action ("bought").

## **2. The Present tense**

### **i. The Simple present tense**

Simple present tense or Present indefinite is refers to “A Verb that refers to present time”.<sup>377</sup> A Verb that refers to present time is said to be in the present tense. In the present indefinite tense, only the third person singular is

<sup>376</sup> N. C. Stageberg (1967), *Introduction to English Grammar*, (New York: Holt, Rinehart and Winston) p.21

<sup>377</sup> Wren & Martin, *High School English Grammar and Composition* (New Delhi: S. Chand & Company, 6<sup>th</sup> edition, 2005 A.D) p. 34

marked for tense by the suffix (S) e.g.: I play, we play, you play, they play, he plays, she plays, and it plays. Further, W. Stannard Allan states, "Present simple is used to talk about habitual action and general truth; not necessarily now",<sup>378</sup>

For example:

- a. She goes to school every day (habitual)
- b. The earth goes round the sun (rightness on states)
- c. Nurses look after patients in the hospital (repeatedly event)
- d. The sun rises in the east (General and true event)
- e. My parents live in Baghdad (permanent situation)

Hence forth, we use the present tense with a future meaning when we are talking about time tables, programs, etc.

What time does the film begin (future meaning)

\*The football match starts at 10 o'clock (future meaning)

\*Tomorrow is Wednesday (future meaning)

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<sup>378</sup> W. Stannard Allan, *Living English Structure* ( London, Longman .P.T Dean Rakyat) p..34

## ii. The Present Progressive<sup>379</sup>

It has a synonym namely present continuous tense. It is used to talk about something that is happening at the time of speaking, a period around the present and changing situation. According to Tahir al Bayati ,

(a) To form this tense, 'am, is or are' is used followed by present participle.

(b) The present continuous is used to describe an action that is taking place now and not yet complete.<sup>380</sup>

For example:

a) Please don't make so much noise *I'm studying* (at the time of speaking)

b) *I'm reading* an interesting book at the moment (happening around the time)

c) *You are working* hard today (a period around the present)

d) The population of *the world is rising very fast* (changing situation)

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<sup>379</sup> The present and past progressive consist of be + present participle the {-ing} form. Seven superlative forms of be -am, is, are, was, were, be, been consists which are used as the first member of the verb phrases i.e. only the first member of the verbal phrase is inflected in accordance with the subject. The second member being does not change. The present participle suffix {-ing} does not change as well. When auxiliaries are employed in groups of two or three, the following obligatory sequence is followed: be + present participle. See: J.P. Koenig, & N. Muansuwan, (2005), *The Syntax of Aspect in English*, (London: Oxford University press) p.23

<sup>380</sup> Taher Al- Bayati, *Al lugah al-Engliyyah* (Beirut: Al-Ahliyyah, Lebanon), p.110



### iii. The Present Perfect Tense

The present perfect tense is used to describe action that began in the past and continues into the present or has just been completed at the moment of utterance. The present perfect is often used to suggest that a past action still has an effect upon something happening in the present.

The highlighted compound verb in the following sentence is in the present perfect tense:

They *have not delivered* the documents we need.

This sentence suggests that the documents were not delivered in the past and that they are still undelivered.

### iv. The past perfect progressive

Like the present perfect, the **past perfect progressive** is used to describe an action, event, or condition that has begun in the past and continues into the present. The present perfect progressive, however, is used to stress the ongoing nature of that action, condition, or event. Each of the highlighted verbs in the following sentences is in the present perfect progressive tense and each sentence suggests that the action began in the past and is continuing into the present. For example:

*They have been publishing* this comic book for ten years. *We have been seeing* geese flying south all afternoon..

## English Morphology

Between the Arabic and English Morphology there are similarities and dissimilarities. Firstly, we need to discuss on English Morphology such as: Morphology is the sound of internal structure of words.

According to Marcell Frank “Morphology is the study of the morphemes in their combination in words and morpheme is the minimal unit of meaning”,<sup>381</sup>

## The Arabic Tense

In Arabic language, there are three parts of speech.<sup>382</sup>

1. اسم pl. أسماء (noun): This category is defined as those words that impart a single meaning on their own and do not afford a tense. Roughly speaking, this is equivalent to what we know in English as nouns, pronouns, adjectives, and adverbs.

2. فعل pl. أفعال (verb): This category is defined as those words that impart a single meaning on their own and afford a tense. This is exactly what we know in English as verbs.

Someone says : فعل is the ‘كلمة’ that gives a full independent meaning in itself and is also linked to time, e.g. كَتَبَ (wrote), يَنْصُرُ (helps). This is exactly the same as the ‘verb’ in English.<sup>383</sup>

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<sup>381</sup> Marcell Frank, *Modern English* (New York, Prentice Hall Inc.)P.63

<sup>382</sup> T. Terrel, "A Natural Approach to Second Language Acquisition and Learning." *Modern Language Journal* 61 (1977): p.325

According to Abu Habban Sirazuddin bin Othman 'فعل' It has a meaning which is connected to one of three time frames and its meaning is given by its مصدر.

It has ten signs:

1. It gives information about something but it dose not inform about it.
  - 2-5. The entering of *قد و السين و سوف و الجزم*
  6. Its form is changed to make it *ماضي أو مضارع*
  7. It can be a *أمر أو نهي*
  8. The attachment of the *ضمير المرفوع البارز* (the visible nominative pronoun): *ضربتُ*
  9. The *ضربتُ*: *تاء التانيث الساكن*
  10. The two *لِيضْرِبَنَّ و لِيضْرِبْنِ* of emphasis:<sup>384</sup>
- \* *حرف pl. حروف* (particle): This category is defined as those words that do not impart a meaning on their own. Simply speaking, this is equivalent to what we know in English as prepositions, conjunctions, articles, and other particles.

But our discussion is about to the *فعل* (verb) of time that means Arabic 'Tense'. For this reason, we may say that the tense is the inflection on a verb with reference to the time of the utterance. It is the correspondence between the form of the verb and our concept of time.<sup>385</sup> 'Aspect, on the other hand,

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<sup>383</sup> Fischer and Rodgers, *A Grammar of Classical Arabic* (Cairo. Dar al Ma'arif) p.55

<sup>384</sup> Abu Habban Sirazuddin bin Othman, *Hidayatun Nahw* Tretranslated by Giasuddin (Dhaka, 38 Banglabazar) p.57

<sup>385</sup> Jhon. Eisele, *Arabic Verbs in Time: Tense and Aspect in Cairned Arabic*. (Cairo, Semitica Viva, vol. 20. Wiesbaden: Harrassowitz Verlag, 1999.) P. 264.

is a term used to describe the testate of verb action as beginning, in progress, completed, etc. Since the expression of time present and time past cannot be considered separately from aspect, time and aspect will be combined'.<sup>386</sup> That covers the form, roots and the distribution of morphemes.<sup>387</sup> The verb in Arabic always changes and show suitable time of event or by subject of it performer. 'Verb is a word that indicate the discrete meaning that is accordance with the time'

388 الفعل هو ما يدل على معنى مستقل بالفهم والزمن جزء منه،

### The types of Arabic Tense

The Arab Grammarians have divided the verbs into varieties categories are:

- (1) من حيث الزمن إلى ماضٍ - مضارع و أمر
- (2) فعل معتل وفعل صحيح
- (3) فعل لازم وفعل متعدى
- (4) فعل منصرف وفعل جامد معنى للمجهول
- (5) فعل مبنى للمعلوم وآخر<sup>389</sup>

<sup>386</sup> N. C. Stageberg (1967), *Introduction to English Grammar*, (New York: Holt, Rinehart and Winston) p.21

<sup>387</sup> A meaningful linguistic unit consisting of a word (such as dog) or a word element (such as the -s at the end of dogs) that can't be divided into smaller meaningful parts. Adjective: morphemic. Morphemes are commonly classified into which can occur as separate words).G. Leech, (1989), *An A-Z of English grammar and usage* (London: Edward Arnold) p.52

<sup>388</sup> 'Allama Ahmad Ibn al-Hossain Ibn al-khabbaz, *Tawzihulluma 'i* (Cairo, Dar as- Salam) Page-100.

<sup>389</sup> Aiman Abdul Gani, *An-Nahu Al-Kafi*, Vol-1, p.27

We can say, the Arabic verb are sub divided<sup>390</sup> into main verb (الفعل التام) and auxiliary verb (الفعل الناقص) and the main verb is subdivided into transitive (متعدي) and intransitive (اللازم) and the transitive is subdivided into active (معلوم) and passive (مجهول).<sup>391</sup> In Arabic, the transitive verb needs an object and the subject (فاعل) that the verb does. While the intransitive verb doesn't need an object but it is require for the subject (فاعل).<sup>392</sup>

For example:

No.	Word context	English sentence	Types of verbs
1.	هو يقرأ القرآن	He reads the Quran	Transitive verb
2.	ذهب زيد	Zaid went	Intransitive verb

“The active verb is a verb that's known of a person, or thing or its person.”<sup>393</sup>

(الفعل المعلوم هو ما كان له فاعله معروف ، مضمرا او ظاهرا)

It does not show the subject but the subject is thrown away and is substituted by a replacement of the subject ( نُبنا الفاعل ).

(الفعل المجهول هو ما كان هذف فاعله المفعول جعلو به نائبا له)<sup>394</sup>

<sup>390</sup> To divide (something already divided) into smaller parts.

<sup>391</sup> Mohiuddin Abd-alhamid, *Sharhi Shuzuruzzahabi* (Cairo: Dar at-tala'l, Madinatun Nars ) p.35

<sup>392</sup> Dr. I'zuddin Muhammad Nazeeb, *Qawaidullughah Al Arabiyyah*: (Cairo: Maktabatu Ibn-Sina,) p. 60

<sup>393</sup> M.Azmi, (1988), *Arabic Morphology*(Hyderabad, Azizia Printing Press) P.125

<sup>394</sup> W.Wright(1977), *A Grammar of the Arabic Language* ( New York: Cambridge university Press,3rd Ed.) P.65&89

## The classification of Arabic verbs according to time

Tense is a very important part of sentence. Arabic tense mean الفعل زمن.<sup>395</sup> The main tenses in Arabic are the past tense (الماضي) which is used to indicate actions that have been completed. And the present tense (المضارع) which is used to indicate actions that have not been completed yet. The future tense in classical Arabic is formed by adding either the prefix<sup>396</sup> سوف or the separate word سوف to the beginning of the present tense verb, For example, سوف يكتب or سيكتب 'he will write'<sup>397</sup> and فسوف يذهب ، يذهب ، ذهب 'he will go'.

### The Arabic verb Morphology

The form of Arabic verbs according to time:

- (1) The Past tense (الماضي)
- (2) The Present tense and the future (المضارع).

Every change of the form follows a formula and all Arabic words come from the base word namely the three consonants mentioned.<sup>398</sup>

### The conjugation of Arabic verb

The Arabic language also experience change regularly and irregularly such as in English language. This can be looked at the strong and weak of each it's letter. Regular verb is a verb that does not have one of letters of علة such

<sup>395</sup> Md.Anwar Ullah, *A Modern Comparative Grammar* (Dhaka:38Banglabazar) P.13

<sup>396</sup> A prefix is placed at the beginning of a word to modify or change its meaning. And a suffix goes at the end of a word. Please see: <http://www.englishclub.com/vocabulary/prefixes.htm>

<sup>397</sup> A.F.L. Beeston (1970), *The Arabic Language Today*. (London :Hutchins on University Library )p.62

<sup>398</sup> The radicals letters of any given verb is essential in order to find its meaning in the Arabic dictionaries, take for instance the word فعل which consists of (1) ف , (2) ع , and (3) ل

- 1) ف is called كلمة الفاء the first radical. i.e. the letter ف represents the first radical,
- 2) ع is called كلمة العين the second radical. i.e. the letter ع represents the second radical and
- 3) ل is called كلمة اللام the third radical. i.e. ل is the third radical.

The three radicals are derived from المصدر the verb root. For example ذهب he went, here ذ is the first radical or فاء الكلمة , ه is the second radical or عين الكلمة and ب is the third radical or لام الكلمة.

الف and واو، ياء. Arab grammarians have described that the regular verb is subdivided<sup>399</sup> into three types:<sup>400</sup>

\*الفعل السالم is a verb that not finds either one of the letters of علة, such as همزة and the تشديد (the repetition letter).

\*الفعل المهموز is a verb in which one of the base letters is همزة and it's subdivided in to three kinds: مهموز العين, مهموز الفاء and المهموز الام. For example; اقرأ, سأل and أخذ etc.

\*الفعل المضعف is a verb that has as its base letter repeated .It's subdivided into two kinds, namely;

i) المضعف الثلاثي

ii) المضعف الرباعي

For example:

مرّ - فرّ - دمدم - زلزلة etc.

The above discussion is about the various types of regular verbs. Now we have to discuss the irregular verbs. The irregular verb in Arabic is called 'معتل'. It's of the base letter is called 'علة' letter. It consists of four types:

<sup>401</sup> مثال - اجوف - ناقص - لفيف

For example:

يعد - يقن (مثال)

يقول - (اجوف)

يدعو (ناقص)

ينوى (لفيف مقرون)

ي (لفيف المقروق)

<sup>399</sup> A verb consisting of three radicals is called الفعل الثلاثي or Trilateral Verb, a verb consisting of four radicals is called الفعل الرباعي and a verb consisting of five radicals is called الفعل الخماسي. الفعل الثلاثي is of two categories: they are الفعل الثلاثي المجرد simple trilateral verbs and الفعل الثلاثي الزيد فيه trilateral verbs with some other letters added to the three root-letter.

<sup>401</sup> M.Abdai Rathomi, Annahuwal Waadiah, (Bundung: AL-M'aarif) p.75

## Lesson Seven : Nouns derived from Verbs

### Introduction

Thus far we have covered all the various verb tables in above lessons, beginning with the past tense tables and ending in the command and negative command tables. The lessons covered thus far encompass all that exists in the language with regards to tenses and voice.

Nouns in Arabic, we actually mean the broader part of speech known as (اسم) can be divided into categories based on many considerations such as gender, plurality, grammatical inflection, and more. For example, if we want to divide nouns based on gender, we get the two categories Masculine and Feminine; every noun is either masculine or feminine, but not both and neither. Similarly, we can divide nouns based on derivation. When we do this, we get the following three categories:

1. Static noun (جَامِد): those that are not derived from anything and nothing it derived from them.
2. Gerund (مَصْدَر): those that are not derived from anything, but other words are derived from them.
3. Derived noun (مُسْتَق): those that are derived from a gerund. It is quiet relevant to know whether the *Verbal Noun* in Arabic is a sacrament like *Verbal Noun* in English, for this let us get acquainted with some of the definitions of types are as follows:



### 1. The Static noun (الاسم الجامد)<sup>402</sup>

According to English language *the Primitive Noun* is “a word serving as the basis for inflected or derived forms; ‘pick is the primitive from which picket’ is derived”<sup>403</sup>

Exponents of Arab grammarians have given many definitions about (اسم جامد) Inflexible noun are:

“That has been not created from another (اسم). e.g. (شجر) Zaid (زيد) tree etc. (الاسم الجامد) it is a noun which is “stationary” or “incapable of growth”<sup>404</sup> In other words it is a noun which is neither derived from any word nor any word is derived from it. For example:

فرس	رجل	جعفر
<i>Hors</i>	<i>Man</i>	<i>Jafar</i>

According to Assyed, ‘Abdul Hamid (اسم جامد) Inflexible noun

“A noun which has not been derived from an infinitive”<sup>405</sup>

For example:

Elephant - فَيْلٌ , Horse - فَرَسٌ

<sup>402</sup> Primitive: not derived , original, primary

<sup>403</sup> Krashen, S. *Principles and Practice in Second Language Acquisition*. (Oxford : Pergamon, 1982.) p.266-267

<sup>404</sup> Assyed, ‘Abdul Hamid (d.2004), *Derastun Istiqra‘iyyatun lil Fe‘il Al-Qur‘anul Karim fi Zame‘I Qi‘atihi* (Amman: Daav al Hamed lil an Nashr,2004,) p.34

<sup>405</sup> Definition of (اسم جامد) as:

الغبار تائر , المشي مفيد , الغصن مقطوع.

"كل مثال من الأمثلة المتقدمة مكون من اسمين ، وإذا تديررت الاسم الأول في كل مثال جدته أصلاً بنفسه وليس مأخوذاً من غيره ، ويسمى اسماً جامداً"

## (2) Gerund (الاسم المصدر)

In English, “a *verbal noun* is a noun formed from or otherwise corresponding to a verb. Different languages have different types of verbal noun and different ways of forming and using them.”<sup>406</sup> An example of a verbal noun in English is the word *singing* in the sentence “I think singing is fun” (this is a noun formed from the verb *sing*) Verbal nouns may be non-finite verb forms such as *infinitives or gerunds* in English (or Latin) usage.<sup>407</sup>

A gerund behaves as a verb within a clause (so that it may be modified by an adverb or have an object); but the resulting clause as a whole (sometimes consisting of only one word, the gerund itself) functions as a noun within the larger sentence.<sup>408</sup>

Hartmann, R.R.K., and F.C. Stork, defined *verbal noun* as

“A verbal noun is a noun that is morphologically related to a verb and similar to it in meaning”<sup>409</sup>

For example:

The word *description*, related to the word *describe*, is a verbal noun.

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<sup>406</sup> Mish, Frederick (editor). 1991. *Webster's ninth new collegiate dictionary*. (New York: Merriam-Webster) p. 1564

<sup>407</sup> Schachter, Paul. (1985). *Parts-of-speech systems*. (New York: Cambridge University Press) p.374

<sup>408</sup> F T Wood, 1961, *Nesfield's English Grammar, Composition and Usage*, (New York: Macmillan and Company Ltd.) p.78

<sup>409</sup> Hartmann, R.R.K., and F.C. Stork, 1972, *Dictionary of language and linguistics*. (London: Applied Science) p.566

In the following example, *walking* is a verbal noun: *walking* is good exercise.

If the verb is “run,” the verbal noun is “running”–the act of running. (In general, in English, the verbal noun takes the pattern of “verb” + “ing.”)

In Arabic, this is called the (مصدر) which takes the pattern of (فُعُولٌ). And, like in English, the (مصدر) is a noun, not a verb.

According to Dr. Syed Ali said, the Gerund (إسم المصدر) which properly expresses the verbal idea in the form of a noun. It is the root (of a word) from which proceed the verb and its derivatives. The radical letters of verbs are adopted from it.<sup>410</sup>

For example:

مَوْقِعٌ	مَوْعِدٌ	زَرْعَةٌ	فَتْحٌ	فُعُولٌ
<i>situation</i>	<i>engagement</i>	agriculture	<i>opening</i>	<i>sitting</i>
فَرَحٌ	فَصَحَةٌ	سُهُولَةٌ	مَرَضٌ	لَوْنٌ
<i>happiness</i>	<i>eloquence</i>	<i>easiness</i>	<i>malady</i>	<i>colour</i>
صَوْتٌ	سَيْرٌ	إِضْطِرَابٌ	إِمْتِنَاعٌ	حِرْفَةٌ
<i>sound</i>	<i>walking</i>	<i>Striking</i>	<i>forbidding</i>	<i>profession</i>

<sup>410</sup> Dr. Syed Ali, *Arabic for Beginners*, p.142

### 3. Derives Noun (الاسم المشتق)<sup>411</sup>

In linguistics, **derivation** is the process of forming a new word on the basis of an existing word, e.g. *happiness* and *unhappy* from *happy*, or *determination* from *determine*. It often involves the addition of a morpheme in the form of an affix, such as *-ness*, *un-* and *-action* in the preceding examples. This noun has been stands in contrast to the process of inflection, which means the formation of grammatical variants of the same word, as with *determine/determines/determining/determined*.<sup>412</sup>

Accordingly said “A derived noun consists of one root morpheme<sup>413</sup> and affixes (suffixes or prefixes) to create the noun form.”<sup>414</sup>

For example:

The adjective 'stubborn', plus the suffix 'ness' (the state or condition of), forms the noun 'stubbornness' (the condition of being stubborn), the noun derived from the adjective.

In Arabic language, *Derives Noun* (الاسم المشتق) is:

"أما الاسم المشتق، فهو الذي يؤخذ من كلمة سبقته في وجودها؛ فالمشمس والمقمر والمتحجر والمشجر، والعالم والمنصور والراكض، كلها أسماء مشتقة، لأنها ترجع إلى كلمات سبقتها في الوجود، ذكرناها أنفأ. فكما يكون الصخر جامداً ثم يخرج منه الماء، كذلك شأن الجامد من الكلمات، هو جامد ومنه تؤخذ المشتقات"<sup>415</sup>

<sup>411</sup> مشتق pl. مستقات derivative (gram).

<sup>412</sup> Crystal, David (1999): *The Penguin Dictionary of Language*, p.369

<sup>413</sup>In linguistics, a **morpheme** is the smallest grammatical unit in a language. The field of study dedicated to morphemes is called morphology. A morpheme is not identical to a word, and the principal difference between the two is that a morpheme may or may not stand alone, whereas a word, by definition, is freestanding. Every word comprises one or more morphemes.

<sup>414</sup> Abu Harb (d.1967), *Mabadi'un Nahw* (Damascus: Al-Matba'ah-Ta'awuniyyah) p.48

<sup>415</sup> Al. Mahmasini, S. A. (1966), *Kitabul Qira'at* (Damascus: Matba'atu Mufid al-Jadidah) p.85

According to Noor Ad- Din Al-‘Islahi, the *Derives Noun* (الاسم المشتق) is that, it is a noun which is derived from a verbal root the following are formed from the verb (فَتَح - to open) .<sup>416</sup>

فاتح	مفتوح	مفتاح
<i>opener</i>	<i>opened</i>	<i>key</i>

### Types of derived nouns

There are seven types of derived nouns. Each one of these is a class of noun that comes with a set of patterns (and perhaps some morphological rules) that tell us how to construct it, as well as a connotation that it adds to the base meaning which helps us understand its meaning.

We will discuss each of these seven nouns in turn by explaining how to take a set of base letters and construct the noun, and we will precisely define the connotation the noun adds to the base meaning. Here we give an overview and expand definitions as a gentle introduction.

1. Active participle (اسم الفاعل)
2. Hyperbolic participle (اسم المبالغة)
3. Passive participle (اسم المفعول)
4. Resembling participle (الصفة المشبهة)

<sup>416</sup> نور الدين، عصام (1984)، *الفعل والزمن*، (بيروت: المؤسسة الجامعية للدراسات والنشر والتوزيع)، ص 82

5. Utilitarian noun (اسم الآلة)
6. Locative noun (اسم الظرف)
7. Comparative & superlative (اسم التفضيل)

### 1. The Active Participle (إسم الفاعل)<sup>417</sup>

A **participle** is a form of a verb that is used in a sentence to modify a noun or noun phrase, and thus plays a role similar to that of an adjective or adverb (some languages have distinct forms for adverbial participles and adjectival participles). It is one of the types of non-finite verb forms. Its name comes from the Latin *participium*,<sup>418</sup> a calque of Greek *metoché* "partaking" or "sharing"; it is so named because the Ancient Greek and Latin participles "share" some of the categories of the adjective or noun (gender, number, case) and some of those of the verb (tense and voice).

Participles may correspond to the active voice (*active participles*), where the modified noun is taken to represent the agent of the action denoted by the verb; or to the passive voice (*passive participles*),

Most Arabic words are derived from three base letters that join together to establish a meaning. Placing these letters on various patterns produces different, but related words.

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<sup>417</sup> Rule:

"اسم الفاعل: هو اسم يدل على من وقع منه الفعل، ويبني على وزن 'فاعل' غالبا"

In Arabic, the Active Participle (إسم الفاعل) is the derived noun (مشتق) which indicates upon the one who enacts or does the meaning coming from the base letters e.g. (كاتب- writer, one who writes). In verb form, where the verbs or derived nouns comprise of only three base-letters, the standard pattern for the Active Participle is (فاعل) i.e. after the (ف) position, voweled with a fathah there is an addition of an (الف).

The (ع) position is voweled with a (كسرة) and due to these words being nouns and not verbs they will end in the ‘tanween’, which is the indefinite article of the Arabic language (*like ‘a’ or ‘an’ in English*). The table for the (إسم الفاعل) is made up of only (6) conjugations; (3) for masculine and (3) for feminine. This is due to absence of the ‘person aspect’ which only occurs in verbs.

Dr Syed Ali stated, the nouns which the Arab grammarians call Active Participle (إسم الفاعل) and Passive Participle (إسم المفعول), are verbal adjectives, i.e. adjectives derived from verbs, and nearly correspond in meaning to what are known as participles in the English language. A nominal sentence which consists of a subject and a predicate generally has either of these as predicate.<sup>419</sup>

Below is a table of examples that will help bring these definitions into perspective. For each type of noun, we have chosen a particular pattern from its inventory of patterns as well as a sample gerund. We place the gerund on that pattern and explain the meaning of the resulting word.

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<sup>419</sup> Dr. Syed Ali, *Arabic for Beginner*, p.143

Some Popular Actual Meanings	Expected Meaning	Active Participle	Base Meaning	Base Letters
clubhouse	one who calls	نَادٍ	to call, convene	ن، د، و
pregnant	one who carries	حَامِلٌ	to carry	ح، م، ل
eyebrow, hermetic	that which conceals	حَاجِبٌ	to veil, conceal	ح، ج، ب

### Method of Construction

1. Adding the sign of femininity (التاء المربوطة) to the end of the singular masculine will make it singular feminine: (ضَارِبٌ) becomes (ضَارِبَةٌ).

2. Adding an Alif and a (نون مكسور) to both will make them dual masculine and dual feminine respectively: (ضَارِبَانِ) and (ضَارِبَاتَانِ)

3. The suffix for the masculine plural is a (واو ساكنه) preceded by a (ضمة), followed by a (نون مفتوح) : (ضَارِبُونَ)

4The suffix for the plural feminine is an Alif followed by a long feminine (ت) : (ضَارِبَاتٌ)

The active participle (إسم الفاعل) indicates the person or being from whom the action emanates, e.g. (سامع - a person who listens).



In three-root letter verbs (ثلاثي مجرد), the (إسم الفاعل) is formed by adding an (الف) after the first letter, rendering a (كسرة) to the second letter and (تنوين) to the final letter. Thus, (فَعَلَ) becomes (فَعِلٌ). In the dual forms (تنثية), (الف) and (نون) are attached to the end, e.g. (فاعِلان). For the feminine form, a round (ة) is inserted at the end. For the masculine plural (جمع مذكر), (ون) is inserted, e.g. (فاعِلون), while for the feminine plural (جمع مؤنث), the syllable, (ات) is attached, e.g. (فاعِلات). There are three scales for the masculine form and three for the feminine form of the word.

In the indicative case (حالة الرفع), the (تنثية) is used with an (الف) while in the accusative and genitive cases (حالة النصب والجر), it is used with a (ي) preceded by a (فتحة), the (نون) of the (تنثية) is (مكسور), e.g. (فاعِلان) and (فاعِلين).<sup>420</sup> For the masculine plural in (حالة الرفع), a (و) is used while in (حالة النصب والجر), a (ي) preceded by a (كسرة) is used. The (نون) of (جمع) is (مفتوح), e.g. (فاعِلون) and (فاعِلين).

#### صيغة للاسم الفاعل<sup>421</sup>

الجمع	المتنى	المفرد	
فاعِلونَ	فاعِلان	فاعِلٌ	المذكر
فاعِلاتُ	فاعِلاتان	فاعِلَةٌ	المؤنث

<sup>420</sup> Please see,

الاسترأبادي، رضي الدين محمد بن الحسن (2000)، الكافية في النحو، تحقيق: عبد العال سالم مكرم، (القاهرة: عالم الكتب). ص102

<sup>421</sup> It denotes the person who does the act or is responsible for it. It is formed from the verb in the past tense, 3<sup>rd</sup> person, by adding (الف) after the first radical and giving (حركة) to the second radical. There are some exceptions to this rule, e.g. فاعِلٌ، كاتبٌ، عالمٌ رسولٌ - كريمٌ.

Below, some sample transformations which illustrate the construction mechanism:

Active Participle	Verb
قَارِيٌّ	قَرَأَ - يَقْرَأُ
رَاضٍ	رَضِيَ - يَرْضَى
قَائِلٌ	قَالَ - يَقُولُ
مُحْسٍ	أَحَسَّ - يُحْسُ
مُتَبَادِلٌ	تَبَادَلَ - يَتَبَادَلُ
مُسَيِّطِرٌ	سَيَّطَرَ - يُسَيِّطِرُ
مُرْزَلٌ	زَلَزَلَ - يُرْزَلُ

One will notice that, although the algorithm is simple, some morphophonemic rules may apply that change how the word looks on the face of it. Such rules are far too involved to treat here.

All of these resulting active participles are very well behaved nouns. That is to say, they are rendered feminine by adding the (ت) of femininity and many of them are pluralized using the sound plural construction.<sup>422</sup> The chart below makes this clear.

<sup>422</sup> أحمد هشام 'مذاكرات في النحو والصرف' (بيروت: دار الجيل، ط.1). ص22, Please see,

Some Common Broken Plurals	Sound Plural	Pattern	
فُعَّالٌ، فَعَلَّةٌ، فُعَّلٌ	فَاعِلُونَ	فَاعِلٌ	Masculine
فَوَاعِلٌ	فَاعِلَاتٌ	فَاعِلَةٌ	Feminine
—	مُ...عِلُونَ	مُ...عِلٌ	Masculine
—	مُ...عِلَاتٌ	مُ...عِلَةٌ	Feminine

## 2. The Intensive Adjective or Hyperbolic participle (اسم المبالغة)

The Intensive Adjective is one of the important types of Adjectives. Its mean force or emphasis. Exponents of English grammarians have been given many definitions as to **this type**. Some are as follows:

1. Existing or occurring in a high or extreme degree: intense heat.
2. Acute, strong, or vehement, as sensations, feelings, or emotions: intense anger.
3. of an extreme kind; very great, as in strength, keenness, severity, or the like: an intense gale.
4. Having a characteristic quality in a high degree: The intense sunlight was blinding.

5. Strenuous or earnest, as activity, exertion, diligence, or thought: an intense life.<sup>423</sup>

In classical sense, the (صيغة المبالغة) is a noun that indicates excess in meaning of the verbal noun e.g. (ضَرَّابٌ) – one who hits a lot. The difference between (صيغة المبالغة) and (اسم التفضيل) is that in (صيغة المبالغة), the excess meaning is limited to itself without taking others into consideration whereas in the (اسم التفضيل), the excess in meaning is in comparison to others. Hence (أَضْرَبُ مِنَ مُحَمَّدٍ) or (أَضْرَبُ الْقَوْمَ) is in comparison to others while (ضَرَّابٌ) is not in comparison to anyone.

In the (صيغة المبالغة), there is no difference in gender. Sometimes a (ة) is added for excess in meaning, e.g. (رَجُلٌ عَلَّامَةٌ) – a very learned man, (إِمْرَأَةٌ عَلَّامَةٌ) - a very learned woman.

When (فَعِيلٌ) is in the meaning of (فَاعِلٌ), or (فَعُولٌ) is in the meaning of (مَفْعُولٌ), a differentiation is made between the masculine and feminine forms. Examples:

(هِيَ عَالِمَةٌ), (هُوَ عَلِيمٌ)

(نَاقَةٌ حَمُولَةٌ), (جَمَلٌ حَمُولٌ)

<sup>423</sup> William Collins, *Collins English Dictionary* (London: HarperCollins Publishers, 10<sup>th</sup> ed. 1<sup>st</sup> published in 1998) p.233

The following scales are the ones most frequently used for (صيغة المبالغة)<sup>424</sup>:

Scale	Example	Meaning
فَعْلٌ	حَذِرٌ	very cautious
فَعِيلٌ	عَلِيمٌ	very knowledgeable
فَعُولٌ	أَكُولٌ	big eater
فَعَّالٌ	سَفَّكَتٌ	shedder of blood
فَعَّالٌ	كَبَّارٌ	very grate
فَعِيلٌ	صِدِيقٌ	very truthful
مِفْعَلٌ	مِجْرَمٌ	one who cuts a lot
مِفْعَالٌ	مِنْعَامٌ	one who awards many prizes
مِفْعِيلٌ	مِنْطِيقٌ	chatterbox
فَعَّالٌ	عُجَابٌ	very strange
فَاعُولٌ	فَارُوقٌ	very decisive
فُعْلَةٌ	ضُحْكَةٌ	one who habitually laughs
فَعُولٌ	قَيُومٌ	eternal
فُعُولٌ	قُدُوسٌ	most holy
فَعْلٌ	قَلْبٌ	very agile

<sup>424</sup> أسماء تشتق من الأفعال للدلالة على معنى اسم الفاعل بقصد المبالغة

### 3. The Passive Participle (إسم المفعول)<sup>425</sup>

*The Passive Participle* is a form of a verb that in some languages, such as English, can function independently as an adjective, as the past participle *baked* in *We had some baked beans*, and is used with an auxiliary verb to indicate tense, aspect, or voice, as the past participle *baked* in the passive sentence *The beans were baked too long*.

Passive participles are derived in different ways from their root verbs. However, if we know the type of verb we're working with, deriving the passive participle from that verb is quite regular.

“The Noun which the **Arab Grammarians** call (اسم المفعول) *Passive Participle*, is verbal adjective, denotes the person or a thing towards which the action is extended. It is formed by prefixing (م) with (فتحة) to the verb in the past tense, 3<sup>rd</sup> person, and adding (و) after the second radical.”<sup>426</sup>

For example:

مَعْلُومٌ	مَكْتُوبٌ	مَجْهُولٌ	مَفْعُولٌ
known	written	unknown	thing done

#### Method of Construction

The Passive Participle (إسم المفعول) is that entity on which the action occurs, e.g. (م مفتوح), – the thing which is opened. It is formed by adding a (م مفتوح) at

<sup>425</sup> A passive participle, in Arabic, may express a current state of being; a couple of examples would be "known" and "understood." Or it may express a state of *having been*.

<sup>426</sup> Alan Jones , *Arabic Through the Quran* (Cairo: Dar Al -Marifah, 2004) p.18

the beginning, a (و) after the second letter and (تنوين) at the end. The first root letter (حرف الوصلي) becomes (ساكن) while the second one becomes (مضموم). The additions for the dual and plural forms are the same as the (اسم) (الفاعل). Like the (اسم الفاعل), it also has six word-forms.

#### صيغة للاسم المفعول<sup>427</sup>

الجمع	الثنى	المفرد	
مَفْعُولُونَ	مَفْعُولَانِ	مَفْعُولٌ	المذكر
مَفْعُولَاتٌ	مَفْعُولَتَانِ	مَفْعُولَةٌ	المؤنث

#### 4. The Adjectives (صفة المشبهة)<sup>428</sup>

It is true that if we're trying to learn Arabic Adjectives which are assimilated to the Active participle we will find some useful resources including a course about Adjectives, Colors, Shapes and Sizes. We should try to concentrate on the lesson and notified the pattern that occurs each time the

<sup>427</sup> "اسم يشتق من الفعل المبني للمجهول للدلالة على وصف من يقع عليه الفعل": (اسم المفعول)

<sup>428</sup> According to 'Ilmi as-Sarf,

"الصفة المشبهة باسم الفاعل : ( النحو والصرف ) وصف مشتق من المصدر أو الفعل اللزم اتصفت به الذات اتصافاً ثابتاً في الماضي والحاضر ، وهي من الثلاثي سماعية مثل حسن وكريم ، وإذا دلت على لون أو عيب أو حيلة فهي على وزن أفعال".

Its definition also

الصفة المشبهة هي اسم يشتق لدلالة على الحدث و (من) أو (ما) يتصف به اتصافاً دائماً أو شبه دائم.

word changes its place. The Adjectives which are assimilated to the Active participle (صفة مشبهة) is a 'derived noun' referring to the permanent quality of an entity, e.g. (جَمِيلٌ) – beautiful. The (اسم الفاعل) on the other hand describes a temporary quality e.g. (سَامِعٌ – listening at the moment. A person will only be referred to as (ضَارِبٌ) if the quality of (ضَرَبٌ) emanates from him whereas the attribute of (جَمِيلٌ) applies to a person all the time.

### Rules

1. This category of Adjectives (صفة مشبهة) is formed from the intransitive verb (فعل اللازم) even though it may be constructed from a transitive verb (متعدي). Hence the difference between (سَامِعٌ) and (سَمِيعٌ) is that (سَامِعٌ) indicates a being listening at the moment while (سَمِيعٌ) indicates a being which permanently has the quality of listening even though there may be no object. Therefore one can say (سَامِعٌ كَلَامَكَ), but to say (سَمِيعٌ كَلَامَكَ) is incorrect.
2. It expresses a quality inherent and permanent in a person or thing without any limitation.
3. It is used with a view to convey a certain degree of intensity. In this respect it is slightly different from (اسم الفاعل). Some examples are:

(حُمْرٌ) أَحْمَرٌ <i>red</i>	(خَسَنٌ) حَسَنٌ <i>handsome</i>	(صَلْبٌ) صُلْبٌ <i>hard</i>
(شَرَفٌ) شَرِيفٌ <i>noble</i>	(شَجَاعٌ) شَجَاعٌ <i>brave</i>	(سُودٌ) أَسْوَدٌ <i>black</i>

The Adjective (صفة مشبهة) has six word-forms like the (اسم الفاعل). For the dual and plural forms, changes are made to the end as in the (اسم الفاعل).



Hereunder follows the paradigm of the (صفة مشبهة)<sup>429</sup>:

الصيغة	صفة مشبهة
واحد مذکر	حَسَنٌ
ثنائية مذکر	حَسَنَانِ
جمع مذکر	حَسَنُونَ
واحد مؤنث	حَسَنَةٌ
ثنائية مؤنث	حَسَنَتَانِ
جمع مؤنث	حَسَنَاتٌ

The (صفة مشبهة) is used on many scales for which there is no rule. It is based on (سماع) – as heard from the Arabs. Sometimes a (ا), (و) or (ي) is inserted after the second alphabet, e.g. (شَجَاعٌ), (وَقُورٌ), (شَرِيفٌ). Sometimes the root-form remains intact but a change occurs in the (حركة), e.g. (صَعْبٌ), (جُنُبٌ), (صِفْرٌ). Some of the more common scales are listed hereunder.

Scale	Example	Meaning
فَعْلٌ	حَسَنٌ	handsome
فُعْلٌ	جُنُبٌ	Impure
فُعَالٌ	شَجَاعٌ	Brave
فَعَالٌ	حَصَانٌ	Chaste
فَعْلٌ	ضَخْمٌ	Thick
فِعْلٌ	صِفْرٌ	Empty
فُعْلٌ	حُرٌّ	Free
فَعْلٌ	فَرِحٌ	Happy
فَاعِلٌ	صَاحِبٌ	Companion
فَعِيلٌ	كَرِيمٌ	Noble
أَفْعَلٌ	أَحْمَرٌ	Red
فَعْلَالٌ	عَطْشَانٌ	Thirsty

In Arabic adjectives are of the form (فعيل), like (كبير) big, (صغير) small. One rule is that if a noun is definite the adjective has to be definite. Like in (البيت الكبير) - the house the big (Al is the Arabic indefinite article).<sup>430</sup>

<sup>429</sup> Abu Hayyan al-Tawhidi, *Al-Basaer wa-al-Dhakhir*, p.47

The Arabic most common adjectives ( **اسْمُ صِفَةٍ** ) are of the forms:

\* ( **فَاعِلٌ** ) which actually is the active participle of ( **فَعَلَ** ).

\* ( **فَعِيلٌ** ) which I think is the most common

\* ( **فَعُولٌ** )

\* ( **فَعْلَانٌ** )

### 5. Utilitarian noun ( **اسم الآلة** )<sup>431</sup>

The ( **اسم الآلة** ) is a derived noun that indicates the instrument used for the action. It is formed by adding a ( **م مكسور** ) at the beginning of the root letters. It has three scales.

This verbal noun is also known as the Noun of Instrument; ( **اسم الآلة** ) is the derived noun which denotes the tool by which the meaning coming from the base-letters is carried out. e.g. ( **مفتاح** -tool of opening i.e. key).

There are some special rules for the Arabic superlative are:

1. Like the Noun of Time and Place, this ( **مشتق** ) is also restricted to simple three-lettered bases.
2. The possible patterns for it are three; ( **مفعَلٌ** ), ( **مفعلةٌ** ) and ( **مفعَالٌ** ).
3. ( **ع** ) given set of base-letters will only take one of the patterns. Unlike the ( **ظرف** ), here there is no rule such as ( **ع** ) position vowelising to show which base-letters take which pattern from the above three. It is a matter of memorization and vocabulary.
4. The duals of all three are constructed in the usual manner discussed above.
5. ( **مفعَلٌ** ) and ( **مفعلةٌ** ), both have a common plural which is ( **مفاعِلٌ** ); the same pattern for plural as was for the Noun of Time and Place.

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<sup>430</sup> Abu Harb (d.1967), *Mabadi'un Nahw* , p.48

<sup>431</sup> Also, the Noun denoting the instrument of the Act. This is formed by prefixing ( ) with ( ) to the verb in the past tense, 3<sup>rd</sup> person.

6. The plural for (مِفْعَالٌ) is (مَفَاعِلٌ), with an extra (ي) also between the (ع) and (ل) positions e.g. (مَفَاتِيحٌ -keys). These types of noun have three different forms:

1	مِخِيطٌ-مِفْعَالٌ : a needle	مِزْرَعٌ – a plough	مِضْرَبٌ –a stick
2	مِرْوَحَةٌ-مِفْعَلَةٌ : a fan	مِكْنَسَةٌ –a broom	مِضِيدَةٌ – a net
3	مِفْتَاحٌ -مِفْعَالٌ : a key	مِثْشَارٌ –a saw	مِصْبَاحٌ – a lamp

The paradigm including the dual and plural cases is as follows:

Scales	Examples
مِفْعَلٌ	مِئْصَرٌ
مِفْعَلَانِ	مِئْصَرَانِ
مَفَاعِلُ	مَنَاصِرُ
مِفْعَلَةٌ	مِئْصَرَةٌ
مِفْعَلَتَانِ	مِئْصَرَتَانِ
مَفَاعِلُ	مَنَاصِرُ
مِفْعَالٌ	مِئْصَارٌ
مِفْعَلَانِ	مِئْصَارَانِ
مَفَاعِلُ	مَنَاصِرُ

Sometimes the un-derived noun (جامد) is used to denote an instrument. Different scales are used for this purpose but there is no rule for arriving at a particular scale. Examples: فأس - axe, قَدُومٌ – adze<sup>432</sup>, سِكِّينٌ - knife.

#### 6. The locative noun (إِسْمُ الظَّرْفِ)<sup>433</sup>

Learning the *Locative noun* is very important because its structure is used in every day conversation. But first we need to know what the role of *Locative noun* is in the structure of the grammar in Arabic. Arabic adverbs are part of speech. Generally they're words that modify any part of language other than a noun. Adverbs can modify verbs, adjectives (including numbers), clauses, sentences and other adverbs. In some languages, “it is the form of a noun, pronoun, or adjective that expresses the place where someone or something.”<sup>434</sup>

#### Definition

“*Locative noun* is a word which modifies a verb, an adjective or another adverb”.<sup>435</sup>

According to Liliane Haegeman, “*Locative noun* or an adverbs the part of speech that is used for describing or limiting an adjective, a verb, another adverb or an entire sentence.”<sup>436</sup>

Some say,

<sup>432</sup> Adze: kind of axe with are arched blade used for shaping wood.

<sup>433</sup> Adverb from Latin **adverbium**, from **ad-** 'to' (expressing addition) + **verbum** 'word, verb'

<sup>434</sup> *Cambridge Advanced Learner's Dictionary*, (Cambridge University Press)

<sup>435</sup> Huddleston, Rodney (1988). *English grammar: an outline*.( Cambridge: Cambridge University Press) p. 7

<sup>436</sup> Liliane Haegeman,1995. *The syntax of negation*. (Cambridge: Cambridge University Press.) p.125

“Adverbs constitute a word class or part of speech. Use as adverbials They are often used as sentence adverbials, or adjuncts, providing information about, for example, place, time, and manner:<sup>437</sup>

\*place *here away somewhere*

\*time *soon already still*

\*manner *easily deftly slowly* Use with adjectives and other adverbs can also be used to modify adjectives and thus form adjective.

Phrases:

adverb	adjective
very	easy
rather	attractive

### Functions of an Adverb

Adverbs typically add information about time (*rarely, frequently, tomorrow*), manner (*slowly, quickly, willingly*), or place (*here, there, everywhere*) in addition to a wide range of other meanings.

Definitely we may say, adverbs are frequently formed by adding "-ly" to the end of an adjective; in Spanish, they are frequently formed by adding *-mente* to the feminine form of adjectives. However, there are many adverbs in both languages that do not fit this pattern. In Spanish it is more common than in English for adjectives to function as adverbs.

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<sup>437</sup>Guglielm Cinque,. 1999. *Adverbs and functional heads—a cross linguistic perspective*. (Oxford: Oxford University press.) p.306

### **Types of English Adverbs:**

There are several types of *adverb*: *manner - place - time - frequency and degree*.<sup>438</sup>

According to usages of grammar, it has three types

### **There are several classes or 'kinds' of adverbs that we use for specific functions**

1. Adverbs of manner: Adverbs of manner tell us **how** something happens. They are usually placed *after the main verb or after the object*.

Examples:

He swims ***well***, (after the main verb)

He ran... *rapidly, slowly, quickly*..

2. Adverbs of place: Adverbs of place tell us ***where*** something happens. They are usually placed after the main verb or after the object:

Examples:

I looked *everywhere*

John looked *away, up, down, around*...

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<sup>438</sup> Simple Adverb, according to meaning is seven types in English.

3. Adverbs of time: Adverbs of time tell us *when* an action happened, but also *for how long*, and *how often*.

#### Examples

When: *today, yesterday, later, now, last year*, for how long: *all day, not long, for a while, since last year*

4. Adverbs of certainty: Adverbs of certainty express how certain or sure we feel about an action or event.

Usage: Common adverbs of certainty-*certainly, definitely, probably, undoubtedly, surely*

1. Adverbs of certainty go before the main verb but after the verb 'to be':

\*He *definitely* left the house this morning.

\*He is *probably* in the park.

2. With other auxiliary verb, these adverbs go between the auxiliary and the main verb:

\*He has *certainly* forgotten the meeting.

3. Sometimes these adverbs can be placed at the beginning of the sentence:

e.g.

*Undoubtedly*, Winston Churchill was a great politician.

4. Adverbs of degree<sup>439</sup>: Adverbs of Degree tell us the degree or extent to which something happens. They answer the question "how much?" or "to what degree?" Adverbs of Degree can modify *verbs*, *adjectives* and other *adverbs*.

She entirely *agrees* with him. (How much does she agree with him?)

There are some different types of the definitions of Adverb ((إسم الظرف) in **Arabic Grammar** are stated below:

Al-Khatib al-Qazwini defined (إسم الظرف) as;

الظرف ما تضمن معني في مكان كيف و هنا أو زمان متي و إذا-<sup>440</sup>

Some say,

'الظرف: اسم منصوب، يقع الحدّث فيه، فيكون كالوعاء له؛ ثم إن دلّ على زمان، سُمّي: [ظرف زمان]، أو على مكان، سُمّي: [ظرف مكان]؛ مثال الأول: [سافرت يوم العطلة]، ومثال الثاني: [جلست تحت الشجرة] من ظروف الزمان: [حين - صباح - ظهر - ساعة - سنة - أمس...].  
ومن ظروف المكان: [فوق - تحت - أمام - وراء - حيث - دون...]<sup>441</sup>،

In some scholars have been shown their opinion that the *Adverbs* indicate into (أسماء الظرف) which are of two kinds. They are :

<sup>439</sup> This types of Adverb include; adequately, almost, entirely, extremely, greatly, highly, hugely, immensely, moderately, partially, perfectly, practically, profoundly, strongly, totally, tremendously, very, virtually etc.

<sup>440</sup> Md. Anwar Ullah, *A Comparative Grammar*(Dhaka: Kamiab Prokashani, Banglabazar) p.86

<sup>441</sup> Please see,

هادي الهلالي، نظرية الحروف والعاملة ومبناها وطبيعة استعمالها القرآني بلاغيا، ( القاهرة: عالم الكتاب ) ص78



i. (ظروف المكان - adverb of place)<sup>442</sup> and

ii (ظرف الزمان - adverb of time).<sup>443</sup>

The Arabic *Adverbs* (إسم الظرف) is generally (منصوب) and it governs (إسم) in the genitive case. (ظرف المكان) in common use are (تحت) under, below, (فوق) above, on, (عند) beside, with, near, (مع) with, (حول) around, (نحو) towards, (بين) between, (أمام) before, in front of, (ورأ) behind, (قدام) before, in front of and (بين) between. (ظرف الزمان) in common use are (قبل) before and (بعد) between. (ظرف الزمان) in common use are (قبل-before) and (بعد - after. (إسم) governed by (ظرف) is (مجرور) and (ظرف); Hereunder some examples by sentence:

Translations	Arabic
He is sitting under the tree	هو جالس تحت الشجرة
There is a bird on the tree	فوق الشجرة طائر
Zaid is near the tree	زيد عند الشجرة
I have a book	عندى كتاب
Zaid is playing with Bakr	زيد لالع مع بكر
Zaid has a book	مع زيد كتاب
There is a wall around the house	حول البيت جدار
I am going towards the market	أنا ذاهب نحو السوق

<sup>442</sup> If the word indicates the place of the action, it is called (ظرف المكان)

<sup>443</sup> If it indicates the time of the action, it is called (ظرف الزمان).

Zaid is standing in front of his house	زيد قائم أمام بيته
The dog is behind his master	الكلب وراء صاحبه
Zainab is sitting between her father and mother	زينب جالسة بين أبيها وأمها

Sometimes (مضاف إليه) of (قبل) and (بعد) is present. When (مضاف إليه) is not present (قبل) and (بعد) become (قبل) and (بعد). In such cases, they are invariable.

### Method of construction

Generally said, (أسماء الظرف) is the derived noun (مشتق) which indicates upon the time or place in which the base-letter meaning takes place although we have discussed above.

### Examples:

(مسجد -place of prostration), (مكتب -place of writing i.e. desk).

1. This particular (مشتق) is only constructed from simple three letters (مصادر).
2. It has two standard patterns; ع (فتحة) position voweled with a (مَفْعَلٌ) and (مفعول), ع (كسرة) position voweled with a (مفعول). Any given set of base letters will only take one of these two patterns.

3. If in the imperfect verb (مضارع) the (ع) position vowel is a (كسرة), with rare exception the pattern used will be (مفعِل). Otherwise for both (م مفتوح) and (ع مضموم) position (مضارع) verbs, the pattern used will be (مفعَل).

4. The Noun of Time and Place has no feminine form. The table is just three conjugations; singular, dual and plural.

5. Adding the dual suffix Alif and nun (مكسور) to the singular will create the dual; (مفعَلان) and (مفعَلان). The plural will be on the fixed pattern of (مفاعِل) e.g. (مساجد). The paradigm including the dual and plural forms is as follows:

جمع	تثنية	واحد	
مفاعِلُ	مفعَلان	مفعَلٌ	scale
مفاتيحُ	مفاتيحان	مفتاحٌ	example

The (اسم الظرف) is often constructed from the un-derived noun (جامد) on the scale of (مفعَلَة) to indicate an excess of that object in that place, For example:

(مأسدة) – a place of many lions - derived from (أسد) – lion,

(مسبغة) – a place of many predators - derived from (سبع) – predator,

(مبطخة) – a place of many ducks - derived from (بطيخ) – duck.

There are certain words, which according to the rule should have a (فتحة) on the (عين الكلمة), but have been used with a (كسرة) instead. These may be regarded as exceptions to the rule. The scholars have written that it is permissible to pronounce these words with a (فتحة) as well.

These words are:

Word	Meaning	Word	Meaning
مَسْجِدٌ	place of prostration	مَحْشِرٌ	place of assembly
مَطْعٌ	place of rising	مَسْقِطٌ	place of falling
مَسْكِنٌ	place of staying	مَقْرَقٌ	intersection
مَسْبِكٌ	place of slaughtering	مَجْزِرٌ	place of slaughtering
مَنْبِتٌ	place of germinating	مَشْرِقٌ	east
مَرْفِقٌ	place of resting the elbow	مَغْرِبٌ	west
مَنْخِرٌ	nostril	مَظِنَّةٌ	place where one expects something

Sometimes the (اسم الظرف) is used on the scale of (مُفَعَّلَةٌ), e.g.

(مُكْحَلَةٌ) – antimony bottle, from (كُحْلٌ - antimony).

The scale of (فُعَالَةٌ) indicates the place where a thing falls during the action,

e.g.

(غُسَالَةٌ) – the water which falls during bathing,

(كُنَاسَةٌ) – the dirt which falls off the broom when sweeping.

## 7. The Superlative (إسم التفضيل)<sup>444</sup>

The Superlative is important part of language both in English and Arabic. In English grammar, the **superlative** is the form of an adverb or adjective that expresses a degree of the adverb or adjective being used that is greater than any other possible degree of the given descriptor. English superlatives are typically formed with the suffix *-est* (e.g. *healthiest, weakest*) or the word *most* (*most recent, most interesting*).

For example:

She is [the] most beautiful [of all the women here tonight]

Simply put the word 'superlative' is defined as:

\*(a noun) an exaggerated mode of expression (usually of praise): "the critics lavished superlatives on it";

\*(an adjective) the greatest: the highest in quality;

\*the superlative form of an adjective: "best" is the superlative form of "good", "most" when used together with an adjective or adverb.<sup>445</sup>

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### <sup>444</sup> Adjective:

i. of the highest quality or degree: **a superlative piece of skill.**

ii. **Grammar** (of an adjective or adverb) expressing the highest or a very high degree of a quality (e.g. **bravest, most fiercely**). Contrasted with positive and comparative. Noun:

i. **Grammar** a superlative adjective or adverb.

ii. (The superlative) the highest degree of comparison.

iii. (Usually superlatives) an exaggerated or hyperbolic expression of praise: **the critics ran out of superlatives to describe him.**

Many adjectives can have three forms:

absolute	comparative	superlative
small	smaller	smallest
attractive	more attractive	most attractive

### Method of Construction in English perspective

1. The comparative form is used when comparing two items; the superlative is used when there are more than two: She is smaller than her brother.

2. (comparative) The smallest of the three specialist colleges, it has just over 150 full-time students, of whom about half come from Wales.

3. (superlative) The superlative is formed in different ways according to the length of the base adjective. If it has one syllable, then the letters *-est* are added. If the word has three syllables or more then the word *most* is placed before the adjective.<sup>446</sup> Such as, *most attractive*.

The Arabic language, the *Superlative* (إسم التفضيل) is a *derived noun* that indicates the comparative or superlative degree e.g. (أَفْضَلُ) – more virtuous or most virtuous. The scale of (أَفْعَلُ) is used for this purpose, except for colors and defects. In the case of colors and defects, the scale of (أَفْعَلُ) is used for (الصفة المشبهة) e.g. (أَحْمَرُ) – red, (أَعْمَى) – blind. (تَنَوِينُ) never enters the end of (إسم التفضيل). The (إسم التفضيل) generally renders the meaning of the

<sup>445</sup> Quirk, Randolph, *A Comprehensive Grammar of the English Language*, (London: Longman) p.404

<sup>446</sup> Abu Habban Sirazuddin bin Othman , *Hidayatun Nahw Treanslated by Giasuddin*, p.97

doer (فاعل) but sometimes it can render the meaning of the object (مفعول), e.g. (أشهر) - more famous.

There are some special rules for the Arabic superlative are:

1. This noun is also restricted to simple three-letter roots.<sup>447</sup>
2. It has both a masculine as well as a feminine form. For the masculine the pattern is (أفعل) and for feminine it is (فعلى) e.g. (كبرى) (bigger or biggest female feminine object).
3. Here too, duals are constructed with the addition of (الف) and nun; (أفعلان) and (فعليان).
4. It has two plurals; one sound plural and one broken (refer to نحو for definitions of these plurals). The two for masculine are (أفعلون) and (أفعل)، while for feminine they are (فعليات) and (فعل).

The following sentences illustrate the degrees of comparison; in the last two sentences the superlative degree is used.

Translation	Sentence
Knowledge is power than the wealth.	العلم أنفع من المال
The elephant is bulkier than the camel.	الفيل أضخم من الجمل
The aeroplane is faster than the train	الطيارة أسرع من القطار
The west is more advanced than the east	الغرب أكثر تقدما منالشرق
Zaid is most learned	زيد علامة
Allah is most merciful	الله رحيم

Hereunder the paradigm of the (إسم التفضيل)

<sup>447</sup>“This is also used intended to express that one person surpasses others in possessing a certain quality”

Please see, Ibn Usfour al-Ishbili, *Introducing Arabic Morphology*, (Beirut: Dar Ihya' Al Turath, 2003) p.38

الصيغة	اسم التفضيل
واحد مذكر	أَفْعَلٌ
تنثية مذكر	أَفْعَلَانِ
جمع سالم مذكر	أَفْعَلُونَ
جمع مكسر مذكر	أَفْعَالٌ
واحد مؤنث	فُعْلَى
تنثية مؤنث	فُعْلَيَانِ
جمع سالم مؤنث	فُعْلَيَاتٌ
جمع مكسر مؤنث	فُعْلٌ

Next page is tables of examples that will help bring these definitions into perspective. For each type of noun, we have chosen a particular pattern from its inventory of explain the meaning of the resulting word. Patterns are as well as a sample gerund. We place the gerund on that pattern.



Example				Derived Noun
Meaning	Resulting Word	Sample Gerund	One of the Patterns	
one who hits i.e. hitter	ضَارِب	ضرب hitting	فَاعِل	إِسْمُ الْفَاعِلِ
one who travels a lot i.e. globetrotter	رَحَّالَةٌ	رحيل traveling	فَعَالَةٌ	إِسْمُ الْمُبَالِغَةِ
that which is understood i.e. concept	مَفْهُومٌ	فهم comprehension	مَفْعُولٌ	إِسْمُ الْمَفْعُولِ
one who knows ipso facto i.e. the all-knowing	عَلِيمٌ	علم knowing	فَعِيلٌ	الصِّفَةُ الْمُنشَبَّةُ
thing that is used to open i.e. key	مِفْتَاحٌ	فتح opening	مِفْعَالٌ	إِسْمُ الْأَلَةِ
place where people play i.e. playground	مَلْعَبٌ	لعب playing	مَفْعَلٌ	إِسْمُ الظَّرْفِ
more/most far i.e. further/furthest	أَقْصَى	قصور being far	أَفْعَلٌ	إِسْمُ التَّفْضِيلِ

Below also is a very similar chart. Here, however, we use the same base letters to illustrate all of the derived nouns. This gives a clear picture of the function of each of them.

Example				Derived Noun
Meaning	Resulting Word	Gerund	One of the Patterns	
one who knows (scholar, scientist)	عَالِم		فَاعِل	إِسْمُ الْفَاعِلِ
one who knows a lot (erudite)	عَلَامَةٌ	علم knowing	فَعَالَةٌ	إِسْمُ الْمُبَالِغَةِ
that which is known (known, fixed, determined)	مَعْلُوم		مَفْعُول	إِسْمُ الْمَفْعُولِ
one who knows intrinsically (the all-knowing)	عَلِيم		فَعِيل	الصِّفَةُ الْمُشَبَّهَةِ
that through which we know (God) (the world)	عَالَم		فَاعِل	إِسْمُ الْأَلَةِ
where/when we know (landmark)	مَعْلَم		مَفْعَل	إِسْمُ الظَّرْفِ
one who knows the most (most learned)	أَعْلَم		أَفْعَل	إِسْمُ التَّفْضِيلِ

## Chapter Four: The Categories (أبواب) of Verbs in Arabic

### Lesson One: Three roots letter verbs

#### Introduction

The roots of verbs and most nouns in the Semitic languages are characterized as a sequence of consonants or "radicals" (hence the term **consonantal root**). Such abstract consonantal roots are used in the formation of actual words by adding the vowels and non-root consonants which go with a particular morphological category around the root consonants, in an appropriate way, generally following specific patterns.

It is a peculiarity of Semitic linguistics that a large majority of these consonantal roots are trilateral.<sup>448</sup> In the previous chapter, we have explained how difference in (عين) position vowelling resulted in nine combinations, which after eliminating the non-existents became six distinct groupings (أبواب). Those were the first six (باب)s from a total of 24. In this lesson, we will attempt to conclude this portion of *morphology* by categorizing the remaining (أبواب). I hope that this very brief explanation to (ابواب الافعال) will be a good starting point for further learning of this vast field of (صرف) .

Generally, In English there is no this systematic *Roots Letter Verbs* ;but in Arabic, the minimum number of base letters in any verb or derived noun is three, while the maximum is four. Each one of the two; trilateral (ثلاثي)<sup>449</sup> and (رباعي)<sup>450</sup> may comprise of only base letters (حروف الأصلية), or also involve the addition of 'non-base' or extra letters (حروف الزوائد). Thus giving us four distinct groupings, under each are numerous (أبواب)<sup>451</sup>:

<sup>448</sup> McCarthy, John J. Formal Problems in Semitic Phonology and Morphology. Bloomington, Ind.: Indiana University Linguistics Club, 1982. 200-218. Print.

<sup>449</sup> A verb consisting of three radicals is called (الفعل الثلاثي)

<sup>450</sup> A verb consisting of four radicals is called (الفعل الرباعي)

<sup>451</sup> (أبواب) is the plural of (باب) which refers to a category of verbs belonging to one class. The first verb of the perfect tense (الماضي) and the imperfect tense.

(i)

(ثلاثي مجرد)<sup>452</sup>

Trilateral, where in the simplest conjugation (ماضي, singular masculine third person) comprises of only base-letters. This category has a total of six (أبواب), discussed soon by the help of Allah (SAW).

There are six (أبواب) of (فعل ثلاثي مجرد), namely,

نَصَرَ- يَنْصُرُ	١
ضَرَبَ- يَضْرِبُ	٢
فَنَحَ- يَفْنَحُ	٣
سَمِعَ- يَسْمَعُ	٤
كَرُمَ- يَكْرُمُ	٥
حَسِبَ- يَحْسِبُ	٦

**\*The first (باب): (نَصَرَ- يَنْصُرُ)**

(فعل يَفْعَلُ)-the (عين الكلمة) of the (الماضي) has a (فتحة) while the (مضارع) has a (ضممة), e.g. (النَّصْرُ-to help). The (خاصية)<sup>453</sup> of this category is (مُغَالِبَةٌ) – to mention a verb after to show that one object overpowers another, e.g. (خَاصَمَنِي الرَّجُلُ فَخَصَمْتُهُ) – The man disputed with me and I overcame him in the dispute.

‘قال العلامة المولى الملا عبد الله الدنقزي رحمه الله: أن أبواب التصريف خمسة وثلاثون باباً‘

i.e. According to ‘Allama Al-Mawla Al-Molla ‘Abdullah Ad-Davkazi stated that ‘‘there are thirty five

<sup>452</sup> In (ثلاثي مجرد) the first radical letter is called (فَاء الكلمة) the second radical letter is called (عين الكلمة); and the third radical letter is called (لام الكلمة).

<sup>453</sup> The (خاصية) refers to the extra meaning of a verb besides its literal meaning, e.g. (أَخْرَجَ) means to expel. The verb is transitive. Here (خاصية) refers to the latter meaning, namely that of being transitive. The vastness of the Arabic language can be estimated from the (خاصيات) due to the fact that one verb can have so many different shades of meaning merely by using the verb in different categories (أبواب).

The abbreviated paradigm<sup>454</sup> of this (باب) is as follows:

نَصَرَ - يُنَصِّرُ - نَصْرًا - فَهُوَ نَاصِرٌ
وَنُصِرَ - يُنَصَّرُ - نَصْرًا - فَهُوَ مَنْصُورٌ
أَلَامَرُ مِنْهُ أَنْصَرَ - وَالنَّهْيُ عَنْهُ لَا تُنَصِّرُ
الظَّرْفُ مِنْهُ مَنْصَرٌ وَالْأَلَةُ مِنْهُ مِئَصَرٌ - وَ مِئَصَرَةٌ - وَمِئَصَارٌ
وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَنْصَرَ - وَالْمُؤَلَّثُ مِنْهُ نُصِرِي

**\*The Second (باب): (ضَرَبَ - يَضْرِبُ)<sup>455</sup>**

The (مُعَالَبَةٌ) of this category is also (مِثَالٌ), (مثال), (ناقص يائي) or (أجواف يائي). e.g. (وَأَعَدَنِي رَشِيدٌ فَوَعَنَهُ) – I and Rashid made a mutual promise and I was predominant in the promise.

The abbreviated paradigm of this (باب) is as follows:

ضَرَبَ - يَضْرِبُ - ضَرْبًا - فَهُوَ ضَارِبٌ
وَضُرِبَ - يُضْرَبُ - ضَرْبًا - فَهُوَ مَضْرُوبٌ
أَلَامَرُ مِنْهُ إِضْرَبُ - وَالنَّهْيُ عَنْهُ لَا تُضْرَبُ
الظَّرْفُ مِنْهُ مَضْرُوبٌ وَالْأَلَةُ مِنْهُ مِضْرَبٌ - وَ مِضْرَابَةٌ - وَمِضْرَابٌ
وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَضْرَبُ - وَالْمُؤَلَّثُ مِنْهُ ضُرْبِي

<sup>454</sup> The abbreviated paradigm is the first (صيغة) of each paradigm of the active and passive tenses is used.

<sup>455</sup> (فَعَلَ يَفْعُلُ) - the (عين الكلمة) of the (الماضي) has a (فتحة) while the (مضارع) has a (كسرة), e.g. (الضَّرْبُ - to hit).

**\*The Third (باب) (فَتَحَ يَفْتَحُ):<sup>456</sup>**

The condition of this (باب) is that if the verb is (صحيح)<sup>457</sup>, the (عين الكلمة) or (لَامُ) (الكلمة) the must be from the (حرف حلقية). This does not mean that every verb which is (صحيح) and whose (عين الكلمة) or (لَامُ) (الكلمة) is from the (حرف حلقية), will be form (باب). The abbreviated paradigm of this (باب) and the remaining (أبواب) is similar to the above-mentioned examples:

فَتَحَ - يَفْتَحُ - فَتَحًا - فَهُوَ فَاتِحٌ
وَفُتِحَ - يُفْتَحُ - فَتَحًا - فَهُوَ مَفْتُوحٌ
أَلْأَمْرُ مِنْهُ إِفْتَحُ - وَالنَّهْيُ عَنْهُ لَا تَفْتَحُ
الظَّرْفُ مِنْهُ مَفْتَحٌ وَالْأَلَةُ مِنْهُ مَفْتَحٌ وَ الْمَفْتَحَةُ وَ الْمَفْتَحُ
وَ أَفْعَلُ النُّفُضِيلِ مِنْهُ أَفْتَحُ وَ الْمُؤَنَّثِ مِنْهُ فَتَحِي

**\*The Fourth (باب) (سَمِعَ يَسْمَعُ):**

(فَعَلَ يَفْعَلُ) - the (عين الكلمة) of the (الماضي) has a (كسرة) while the (مضارع) has a (فتحة), e.g. (السَّمْعُ - to listen).<sup>458</sup> The (خاصية) of this (باب) that most often has verbs which have the meaning of illnesses, grief, joy, colors, defects or physical forms, e.g. (سَقِمَ) - to become ill. (حَزَنَ) - to be grieved. (فَرِحَ) - to become happy. (كَدِرَ) - to be blackish. (عَوَرَ) - to be one-eyed. (بَلَغَ) - to have broad eyebrows.

<sup>456</sup> (فَعَلَ يَفْعَلُ) - the (عين الكلمة) of the (الماضي) has a (فتحة) while the (مضارع) has a (كسرة), e.g. (الْفَتْحُ - to hit).

<sup>457</sup> (صحيح) is that word which has no (و, ي), two letters of the same types or (همزة) as its root letter.

<sup>458</sup> 'Ali Ibn Muhammad, *Elementary Arabic Morphology*, p. 92

This (باب) is mostly intransitive. The abbreviated paradigm of this (باب) is as follows:

سَمِعَ - يَسْمَعُ - سَمِعًا - فَهُوَ سَامِعٌ
وَسُمِعَ - يُسْمَعُ - سَمِعًا - فَهُوَ مَسْمُوعٌ
أَلَامَرُ مِنْهُ إِسْمَعُ - وَاللَّهْيُ عَنْهُ لَا تَسْمَعُ
الظَّرْفُ مِنْهُ مَسْمَعٌ وَالْآلَةُ مِنْهُ مِسْمَعٌ وَ الْمِسْمَعَةُ وَ الْمِسْمَاعُ
وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَسْمَعُ وَ الْمُؤَنَّثُ مِنْهُ سَمِعِي

#### \*The Fifth (باب) كَرُمٌ يَكْرُمُ<sup>459</sup>

The verbs of this (باب) are intransitive. The (خاصية) of this (باب) is always refers to the natural qualities of a person that are of a permanent nature or a temporary nature achieved by experience.

Examples: (حَسُنَ) – to be handsome, (فُبِحَ) – to be ugly, (فَفَهُ) – to have understanding.

It refers to the natural qualities of a person that are of a permanent nature or a temporary nature achieved by experience.

Examples: (حَسُنَ) – to be handsome, (فُبِحَ) – to be ugly, (فَفَهُ) – to have understanding.

In this (باب) instead of the (اسم الفاعل), the (صفة مشبهة) on the scale of (فَعِيلٌ) has been used, e.g. (كَرِيمٌ).

كَرُمَ - يَكْرُمُ - كَرَمًا - فَهُوَ كَرِيمٌ
وَكُرِمَ - يُكْرَمُ - كَرَمًا - فَهُوَ مَكْرُومٌ

<sup>459</sup> (فَعْلٌ يَفْعُلُ) - the (عين الكلمة) of the (الماضي) has a (ضمة) while the (مضارع) has a (ضمة), e.g. (الكرُم) - to be noble).

الْأَمْرُ مِنْهُ أَكْرَمٌ- وَالنَّهْيُ عَنْهُ لَا تَكْرُمُ
الظَّرْفُ مِنْهُ مَكْرَمٌ وَالْأَلَةُ مِنْهُ مَكْرَمٌ وَ مَكْرَمَةٌ وَ مِكْرَامٌ
وَ أَفْعَلُ التَّفْضِيلِ مِنْهُ أَكْرَمٌ وَ الْمُؤَنَّثُ مِنْهُ كَرْمِي

### \*The Sixth <sup>460</sup>حَسِبَ يَحْسِبُ (باب)

The verbs of this (باب) are intransitive. In this (باب) instead of the (اسم الفاعل), the (حَسِبَ) on the scale of (فَعِيلٌ) has been used, e.g. (كَرِيمٌ). Besides (حَسِبَ) no other (فعل صحيح) has been used in this (باب). The verb (نَعِمَ يَنْعِمُ) is also from this (باب). However, verbs that are (مثال)<sup>461</sup> or (لَفِيفٌ)<sup>462</sup> have been used, e.g. (وَرِثَ يَرِثُ) and (وَلِيَ يَلِي). The verb (حَسِبَ) has also been used with a (فتحة) on the (عين الكلمة) of (مضارع), that is (يَحْسِبُ).

حَسِبَ - يَحْسِبُ - حَسَبًا - فَهُوَ حَاسِبٌ
وَحُسْبٍ - يُحْسِبُ - حَسْبًا - فَهُوَ مَحْسُوبٌ
الْأَمْرُ مِنْهُ إِحْسِبُ- وَالنَّهْيُ عَنْهُ لَا تَحْسِبُ
الظَّرْفُ مِنْهُ مَحْسِبٌ وَالْأَلَةُ مِنْهُ مِحْسَبٌ وَ مِحْسَبَةٌ وَ مِحْسَابٌ
وَ أَفْعَلُ التَّفْضِيلِ مِنْهُ أَحْسَبُ وَ الْمُؤَنَّثُ مِنْهُ حُسْبِي

(ii)

<sup>460</sup> الحَسْبُ - to ponder) . (كسرة) of (مضارع) has a (كسرة) while the (الماضي) of (عين الكلمة) has a (كسرة) (فَعْلٌ يَفْعُلُ) .

<sup>461</sup> A word having a (و) or (ي) as the (فاء الكلمة)

<sup>462</sup> A word having two (حروف العلة)



### 463 (ثلاثي مزيد فية)

Trilateral, wherein *even* the simplest conjugation includes the addition of one or more non-base letters. This category has a total of 14 (أبواب), split into two groups; a group of five that *do not* begin with (همزة الوصل), and a group of nine that *do* begin with (همزة الوصل).<sup>464</sup>

#### The (أبواب) of (ثلاثي مزيد فيه)

The five (أبواب) of (ثلاثي مجزئ فية) without (همزة الوصل) and nine (أبواب) of (ثلاثي مجزئ فية) with (همزة الوصل). Hereunder the five (أبواب) of (ثلاثي مجزئ فية) without (همزة الوصل)

١	باب الإفعال: أَكْرَمَ-يُكْرِمُ
٢	باب التفعيل: صَرَفَ-يُصَرِّفُ
٣	باب المُفاعلة: قَاتَلَ-يُقَاتِلُ
٤	باب التفعُّل: تَقَبَّلَ-يَتَقَبَّلُ
٥	باب التفاعل: تَقَابَلَ-يَتَقَابَلُ

And nine (أبواب) of (ثلاثي مجزئ فية) with (همزة الوصل). Hereunder, the seven (أبواب) of (ثلاثي مجزئ فية) with (همزة الوصل).

١	باب انفعال: انْفَطَرَ - يَنْفَطِرُ
٢	باب افتعال: اجْتَنَبَ - يَجْتَنِبُ
٣	باب إفعال: اِحْمَرَّ - يَحْمَرُّ

<sup>463</sup> The following definition of (ثلاثي مزيد فية):

\*الثلاثي المزيد فيه هو الفعل الذي كان ماضيه على ثلاثة أحرف أصلية مع زيادة حرف أو حروف ما زيد فيه حرف واحد على الأصل،

<sup>464</sup> i. (همزة الوصل) means the (همزة) of connection. This hamzah is only actually pronounced at the beginning of a sentence. At other times, it is merged into the final vowel of the previous word, or if the final letter of the previous word has no vowel, it is given a vowel. The (همزة الوصل) occurs in the definite article (al-), in certain nouns such as ibnun (إبن) and also in certain verb forms as in (كسرة).

ii. And (أ - همزة القطع) which is always written on or under (ا). In the middle of a word it may be written over waw (و), (ا), or (ئ) (without the two dots) and at the end of a word it may be written on the line, i.e. not on a letter but roughly level with the lower part of the other letters of the word concerned.

باب التَّفَعُّلِ: تَقَبَّلَ - يَتَقَبَّلُ	٤
باب التَّفَاعُلِ: تَقَابَلَ - يَتَقَابَلُ	٥
باب إِفْعِيلَالٍ: إِذْهَمَّ - يَذْهَمُ	٦
باب إِفْعَوَالٍ: إِجْلَوْدٌ - يَجْلُوْدُ	٧
باب إِفْعِيْعَالٍ: إِخْسَوْنَسَنَ - يَخْسَوْنَسُنُ	٨
باب إِسْتِفْعَالٍ: إِسْتَنْصَرَ - يَسْتَنْصِرُ	٩

It is almost said that the Arabic is extremely rich and copious in derived forms which extend or modify the meaning of the root form of the verb, giving many exact shades of meaning. This is a common feature of Semitic languages and perhaps it reaches its pinnacle in Arabic.<sup>465</sup>

The *derived forms* of Arabic Verbs are made by adding letters before or between the root letters of the simple verb. Accordingly, the verb (نَصَرَ) which is the root means to help. The following verbs (أفعال) are derived with differing meanings:

Verb	Meaning
نَاصَرَ	to support
تَنَصَّرَ	to try to help
تَنَاصَرَ	to render mutual assistance
أَتَنَصَّرَ	to come someone's aid
إِسْتَنْصَرَ	to ask for assistance

Another example of derived verbs is (قَتَلَ) which means to kill. When extra letters are added to this root, the following meanings are achieved:

<sup>465</sup> Please see,

السفير أنطوان الدحداح, معجم تصريف الأفعال العربية (بيروت: دار الجيل) ص ٨٩

Verb	Meaning
قَتَلَ	to massacre
قَاتَلَ	to combat, battle
أَقْتَتَلَ	to fight with one another
إِسْتَقْتَلَ	to risk one's life

Very few verb roots have all the other derived forms. Some have only one (like دَبَّ – to drive away) or two (like خَسَفَ – to sink), while others have four or five as in the above examples. There is often a good deal of overlapping of meaning between the forms. Sometimes the root form is not in use while the derived forms are used, e.g. (رَتَّبَ - to arrange).

"The (أبواب) of (ثلاثي مزيد فيه) are twelve in total".<sup>466</sup> They are formed by adding extra letters to the (الفعل الماضي) of (ثلاثي مجرد). Up to a maximum of three extra letters can be added to a verb, thus bringing the maximum number of letters of a verb to six (root letters plus extra letters).

Seven of these (أبواب) have (همزة الوصل) at the beginning while five do not have. Besides (ثلاثي مجرد), every letter with a (حركة) will become (مضموم) in the (الماضي المجهول) except for the penultimate letter which will be (مكسور), the (ساكن) will remain as it is,

e.g. (أَسْتَنْصِرُ), (أَجْتَنِبُ).

When (مَا) or (لَا) are used in the (الماضي المنفي), the (همزة الوصل) will not be pronounced as will the (الف) of the (مَا) and (لَا), e.g. (مَا أَجْتَنِبُ), (لَا أَنْفَطِرُ).<sup>467</sup>

باب	Example	Extra Letters	همزة الوصل
إِفْعَالٌ	أَكْرَامٌ	أ	همزة القطع
تَفْعِيلٌ	صَرَفٌ	ع	no hamza
مُفَاعَلَةٌ	قَاتَلَ	ا	no hamza
إِفْتِعَالٌ	إِجْتَنَبَ	أُت	همزة الوصل
إِنْفِعَالٌ	إِنْفَطَرَ	أُن	همزة الوصل

<sup>466</sup> Of these , seven verbs (أبواب) are in common use. Please see, Abul Hashem, *Arabic Made Easy*, p.166

<sup>467</sup> Abdullah Ad Darimi, *Taisir an-Nahw* (Qairo : Daar al Falah Press) p.126

إِفْعَالٌ	إِحْمَرَّ	أَلَّ	همزة الوصل
تَفَعَّلَ	تَقَبَّلَ	تَا	no hamza
تَفَاعَلَ	تَقَابَلَ	تَا ع	nohamza
إِسْتَفْعَلَ	إِسْتَنْصَرَ	أُسْتُ	همزة الوصل
إِفْعَيْعَالَ	إِخْشَيْوَانَ	أُأَلَّ	همزة الوصل
إِفْعَيْلَالٌ	إِذْهَمَّ	أُوَّ	همزة الوصل
إِفْعَوَالَ	إِجْلَوَدَ	أَ	همزة الوصل

## Lesson Two: The Paradigm (صرف صغير) of each (باب) of above twelve (أبواب)

### باب الإفعال<sup>468</sup>

أَكْرَمَ يُكْرِمُ إِكْرَامًا فَهُوَ مُكْرَمٌ وَأَكْرَمَ يُكْرِمُ إِكْرَامًا فَهُوَ مَكْرَمٌ

وَأَكْرَمَ يُكْرِمُ إِكْرَامًا فَهُوَ مَكْرَمٌ الْأَمْرُ مِنْهُ أَكْرَمٌ وَالنَّهْيُ عَنْهُ لَا تُكْرِمُ

اسم الفاعل : مُكْرِمٌ مُكْرِمَانُ مُكْرِمُونَ مُكْرِمَةٌ مُكْرِمَاتَانُ مُكْرِمَاتٌ

The sign of (باب افعال) is a (همزة القطع)<sup>469</sup> in the (الفعل الماضي) and (أمر) while the (علامة المضارع) is always (مضموم). The (همزة القطع) of the (الماضي) is deleted from the (مضارع). Thus (يُكْرِمُ) becomes (يُكْرِمُ). The remaining word-forms follow the same pattern.

### The (باب إفعال) of (خاصية)

Arab grammarians, by their proper investigation, they find out the following characteristics or (خاصية) of this (باب).

- (تَعْدِيَّة) – to make an intransitive verb transitive and if it is already transitive, to make it doubly transitive, e.g.

(أَنْزَلَ) – to send down; (نَزَلَ) – to descend;

<sup>468</sup> In this (باب) a verb which is originally (اللازم) becomes (المتعدي) (جلس - to sit), (أجلس - to sit). Besides this there are other functions of (باب). But they are not in common use.

<sup>469</sup> A hamzah that is not deleted in pronunciation when prefixed by any letter.

(سَمِعَ) – to hear, (أَسْمَعُ) – to make someone hear.

- ii. (تَصْنِيْرُ) – to make the doer (فاعل) or the object (مفعول) obtain the root (مأخذ) of the verbal noun (مصدر) from which the verb is formed, e.g. (أَشْرَكَتُ النَّعْلَ) – I provided the shoe with shoelaces. The (مأخذُ) root) is (شَرَاكٌ) meaning shoelaces. (أَثْمَرَ) - to bear fruit. The (مأخذ) is (ثَمْرٌ) meaning fruit.
- iii. (تَعْرِِيْضُ) – to take the object to the place of the noun (مأخذ), e.g. (أَبْعَثُهُ) – I took it to the place of selling, that is the market. The (مأخذ) is (بَيْع).

4. (وَجَدَانُ) – to find something described with the (مأخذ) e.g. (أَبْخَلْتُهُ) – I found him to be stingy; (أَكْرَمْتُهُ) - I found him to be noble; (أَحْمَدْتُهُ) – I found him to be praiseworthy.

5. (سَلَبُ الْمَأْخَذِ) – to remove the (مأخذ) from something. This is of two types:

- if the verb is intransitive, the (مأخذ) will be removed from the doer e.g. (أَقْسَطَ) (الرَّجُلُ) – the man removed oppression from himself, that is, he was just.
- ii. if the verb is transitive, the (مأخذ) will be removed from the object e.g. (أَقْدَيْتُ عَيْنَ الرَّجُلِ) – I removed dirt from the eye of the man.

6. (إِعْطَاءُ الْمَأْخَذِ) – the doer gives the object the (مأخذ), e.g. (أَعْطَيْتُ الْكَلْبَ) – I gave the dog a bone.

7. (بُلُوْغُ) – the doer reaches the (مأخذ) or enters it, e.g. (أَصْبَحَ الرَّجُلُ) – the man reached in the morning; (أَعْرَقَ الرَّجُلُ) – the man reached Iraq.

8. (صَيْرُورَةٌ) – It has three meanings:

- to become the possessor of the (مأخذ), e.g. (أَلْبَنَتِ الْبَقْرَةُ) – the cow became one with milk.
- ii. the doer becomes the possessor of something that is described by the (مأخذ), that is, it has the quality of the (مأخذ), e.g. (أَجْرَبَ الرَّجُلُ) – the man became the owner of mangy<sup>470</sup> camels.
- iii. the doer becomes the possessor of something in the place or time of the (مأخذ), e.g. (أَخْرَقَتِ الشَّاءُ) – the goat bore offspring in the autumn season.

9. (إِسْتَحَقَّ) – the doer becomes entitled to the (مأخذ), e.g. (أَزُوجَتْ هِنْدٌ) – Hind was entitled to be married.

10. (حَيْثُونَةٌ) – the doer reaches at the time of the (), e.g. (أَحْصَدَ الزَّرْعُ) –the crop was ready to be harvested.

11. (مُبَالِغَةٌ) – the meaning of the (مأخذ) is strengthened, either by making the act more final or making it more intense and wider in application, e.g. (أَثْمَرَ النَّخْلُ) – the date palm bore much fruit; (أَسْفَرَ الصُّبْحُ) – the morning became very bright.

12. (إِبْتِدَاءٌ) – the verb is initially used from (باب افعال). This can be of two types: either the verb is not used in its root form (مجرد), e.g. (أَرَقَلَ) - to hasten; or the verb is used in the root form but for another meaning, e.g. (أَشْفَقَ) – to fear while the root form (شَفَقَ) means to be compassionate.

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<sup>470</sup> A skin disease affecting hairy animals that cause an itch.

13. (مُؤَافَقَةٌ) – to be synonymous with another verb, e.g. (دَجَى اللَّيْلُ وَادَّجَى) – both mean: the night spread.

14. (مُطَاوَعَةٌ) – to mention a verb after another verb to indicate the fact that the object has accepted the effect of the doer, e.g. (بَشَّرْتُهُ فَأَبْتَسَرَ) – I gave him glad tidings so he became happy.

15. (نِسْبَةٌ) - making a relationship of something to the (مَأْخُذٌ), e.g. (أَكْفَرْتُ (الرَّجُلَ) – I made a relationship of disbelief to the man.

16. (إِلْزَامٌ) – to make a transitive verb intransitive, e.g. (حَمِدَ سَالِمٌ اللَّهَ) – Salim praised Allah(SAW). (أَحْمَدَ سَالِمٌ) – Salim was praiseworthy.

The detailed paradigms of this verb are provided hereunder:

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
أَكْرَمَ	يُكْرِمُ	لِيُكْرِمْ	لَا يُكْرِمْ
أَكْرَمَا	يُكْرِمَانِ	لِيُكْرِمَا	لَا يُكْرِمَا
أَكْرَمُوا	يُكْرِمُونَ	لِيُكْرِمُوا	لَا يُكْرِمُوا
أَكْرَمْتُ	تُكْرِمُ	لِتُكْرِمِ	لَا تُكْرِمِ
أَكْرَمْنَا	تُكْرِمَانِ	لِتُكْرِمَا	لَا تُكْرِمَا
أَكْرَمْنَا	يُكْرِمْنَ	لِيُكْرِمْنَ	لَا يُكْرِمْنَ
أَكْرَمْتُ	تُكْرِمُ	أُكْرِمْ	لَا تُكْرِمْ
أَكْرَمْنَا	تُكْرِمَانِ	أُكْرِمَا	لَا تُكْرِمَا
أَكْرَمْتُمْ	تُكْرِمُونَ	أُكْرِمُوا	لَا تُكْرِمُوا
أَكْرَمْتُ	تُكْرِمِينَ	أُكْرِمِي	لَا تُكْرِمِي
أَكْرَمْنَا	تُكْرِمَانِ	أُكْرِمَا	لَا تُكْرِمَا

أُكْرِمَنَّ	تُكْرِمَنَّ	أُكْرِمَنَّ	لَا تُكْرِمَنَّ
أُكْرِمْتُ	أُكْرِمُ	لِأُكْرِمُ	لَا أُكْرِمُ
أُكْرِمْنَا	تُكْرِمُ	لِنُكْرِمُ	لَا نُكْرِمُ

### باب تَفْعِيلٍ 471

صَرَّفَ يُصَرِّفُ تَصْرِيفًا فَهُوَ مُصَرِّفٌ وَ صَرَّفَ يُصَرِّفُ تَصْرِيفًا فَهُوَ مُصَرِّفٌ الْأَمْرُ مِنْهُ صَرَّفَ وَالنَّهْيُ عَنْهُ لَا تُصَرِّفُ.

اسم الفاعل: مُصَرِّفٌ مُصَرِّفَانِ مُصَرِّفُونَ مُصَرِّفَةٌ مُصَرِّفَاتَانِ مُصَرِّفَاتٌ

The sign of (باب تفعيل) is the tasdid of the (عين الكلمة) in the (الماضي) and ( امر ) (باب) without a (ت) preceding the (فاء الكلمة). The (علامة المضارع) of this (باب) is also always (مضموم). The (مصدر) of this (باب) is also used on the following scales:

(كَلَامٌ سَلَامٌ) e.g. (فَعَالٌ)

(كِدَابٌ) e.g. (فَعَالٌ)

(تَرْكِيَةٌ) e.g. (تَفْعِلَةٌ)

(تَكَرَّرٌ) e.g. (تَفْعَالٌ)

### The (باب التفعيل) of (خاصية)

<sup>471</sup> (باب تفعيل) has three principal characteristics:

- It makes (الفعل اللازم) intransitive verb (مُتَعَدِّ) transitive. e.g. (فَرِحَ-to be glad), (فَرَّحَ-to gladden).
- It intensifies the action of the original verb. e.g. (كَسَرَ-to break), (كَسَّرَ-to break to pieces).
- It makes the original verb causative. e.g. (حَمَلَ-to carry), (حَمَّلَ-to make one carry).



1. (تَعْدِيَةٌ) – Example: (فَعَدْتُ الرَّجُلَ) - I made the man sit.
2. (سَلْب) – Example: (قَسَّرْتُ الْفَاكِهَةَ) - I removed the peel of the fruit.
3. (تَصْيِير) – Example: (فَحَّى الْوَدْرَ) – He placed spices in the pot.
4. (صَيْرُورَةٌ) – Example: (نَوَّرَ الشَّجَرَ) – The tree bloomed.
5. (بَلُوغ) – Example: (عَمَّقَ الطَّالِبُ فِي الْعِلْمِ) – The students reached the depths of knowledge. (خَيَّمَ) – He came into the tent.
6. (مَبَالِغَةٌ) – This is of three types: Intensity in the verb, e.g. (جَوَلَ التَّلْمِيذُ) – The student roamed a lot. Intensity in the doer, e.g. (مَوْتَتِ الْإِبِلِ) – Many camels died. Intensity in the object, e.g. (عَلَقَتِ الْأَبْوَابَ) – She locked many doors.
7. (نَسْبِيَةٌ) – Example: (فَسَفْتُ الرَّجُلَ) – I made a relationship of transgression to the man.
8. (الْبَاسُ) – to make something don the (مَأْخُذُ), e.g. (جَلَّاتُ الْفَرَسِ) – I draped the horse with a horse cloth.<sup>472</sup>
9. (تَخْلِيْطُ) – to join the (مَأْخُذُ) to something, e.g. (ذَهَبْتُ السَّيْفَ) – I applied gold to the sword.
10. (تَحْوِيلُ) – to make something into the (مَأْخُذُ) or similar to the (مَأْخُذُ), e.g. (نَصَرَ الرَّجُلَ) – He converted the man into a Christian; (خَيَّمْتُ الرِّدَاءَ) – I made the sheet like a tent.
11. (قَصْرُ) – to abbreviate a sentence and express it by means of a single verb, e.g. (هَلَّلَ) – to say ‘Lâ ilâha illallâh’; (سَبَّحَ) - to say ‘Subhânallâh’.
12. (مُؤَافَقَةٌ) – to have a similar meaning as (مَجْرَدُ), (بَابُ إِفْعَالِ) and (بَابُ تَفْعُلُ).

Examples: (نَمَّرْتُهُ وَ تَمَّرْتُهُ) – I gave him a date.

(تَمَّرَ وَ أَتَمَّرَ) – The date dried out.

<sup>472</sup> A cloth used to cover animals to protect them from the cold.

(تَرَسَ وَتَرَسَ) – He used the shield.

13. (إبتداء) – Example: (كَلَّمْتُهُ) – I spoke to him. This meaning is new in (باب) because the (مجرد) of the verb means to injure. The detailed paradigms of this verb follow hereunder.

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهى المعروف
صَرَّفَ	يُصَرِّفُ	لِيُصَرِّفْ	لَا يُصَرِّفْ
صَرَّفَا	يُصَرِّفَانِ	لِيُصَرِّفَا	لَا يُصَرِّفَا
صَرَّفُوا	يُصَرِّفُونَ	لِيُصَرِّفُوا	لَا يُصَرِّفُوا
صَرَّفَتْ	تُصَرِّفُ	لِتُصَرِّفْ	لَا تُصَرِّفْ
صَرَّفَتَا	تُصَرِّفَانِ	لِتُصَرِّفَا	لَا تُصَرِّفَا
صَرَّفْنَ	يُصَرِّفْنَ	لِيُصَرِّفْنَ	لَا يُصَرِّفْنَ
صَرَّفَتْ	تُصَرِّفُ	صَرَّفْ	لَا تُصَرِّفْ
صَرَّفْتُمَا	تُصَرِّفَانِ	صَرَّفَا	لَا تُصَرِّفَا
صَرَّفْتُمْ	تُصَرِّفُونَ	صَرَّفُوا	لَا تُصَرِّفُوا
صَرَّفَتْ	يُصَرِّفِينَ	صَرَّفِي	لَا تُصَرِّفِي
صَرَّفْتُمَا	تُصَرِّفَانِ	صَرَّفَا	لَا تُصَرِّفَا
صَرَّفْتُنَّ	تُصَرِّفْنَ	صَرَّفْنَ	لَا تُصَرِّفْنَ
صَرَّفْتُ	أُصَرِّفُ	لِأُصَرِّفْ	لَا أُصَرِّفْ
صَرَّفْنَا	نُصَرِّفُ	لِنُصَرِّفْ	لَا نُصَرِّفْ

باب مفاعلة<sup>473</sup>

قَاتِلَ يُقَاتِلُ مُقَاتِلَةٌ فَهُوَ مُقَاتِلٌ وَ فُؤِنِلَ يُقَاتِلُ مُقَاتِلَةٌ فَهُوَ مُقَاتِلٌ

الأمر منه قَاتِلٌ والنهي عنه لَا تُقَاتِلُ.

اسم الفاعل: مُقَاتِلٌ مُقَاتِلَانِ مُقَاتِلُونَ مُقَاتِلَةٌ مُقَاتِلَتَانِ مُقَاتِلَاتٌ

The sign of (باب مفاعلة) is the (الف زائدة) after the (فاء الكلمة) in the (الفعل الماضي) and (ت) preceding. The (علامة المضارع) of this (باب) is also always (مضموم).

The (باب المفاعلة) of (مصدر) is also used on the following scales:

(قَاتِلٌ) e.g. (فِعَالٌ)

(كِدَابٌ) e.g. (فِيْعَالٌ)

(فِيْتَالٌ) e.g. (تَفْعِلَةٌ).

## The (باب مفاعلة) of (خاصيات)

1. (مُتَشَارِكَةٌ) – the relation or application of the act to another person, e.g. (كَتَبَ) – to write; (كَاتَبَ) – to write to someone, that is, to correspond.

2. (مُوَافِقَةٌ) – to have the same meaning as (مجرد), (باب إفعال), (باب تفاعل) and (باب) (تفعيل).

Example: (سَافَرَ وَ سَفَرَ) – He traveled. (بَاعَدْتُهُ وَ أَبْعَدْتُهُ) – I distanced him. (سَاتَمَ الرَّجُلَانِ) – The two men abused one another. (ضَاعَفْتُ الشَّيْءَ وَ ضَعَفْتُهُ) – I doubled the thing.

3. (عَافَاكَ اللهُ أَيْ جَعَلَكَ اللهُ ذَا عَافِيَةٍ) – e.g. (تَصَيَّرٌ).

4. (قَاسَا هَذِهِ الشَّدَّةَ) – e.g. (إِنْبِدَاءٌ) – He bore this hardship. The (مجرد) which is (فَسُوَةٌ) means to be hard-hearted. The detailed paradigms of this verb follow hereunder:

<sup>473</sup> The most common function of (باب مفاعلة) is that it indicates reciprocity or mutuality of the action of the original verb. e.g. (قَاتَلَ - to kill), (قَاتِلٌ - to fight).

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
قَاتَلَ	يُقَاتِلُ	لِيُقَاتِلْ	لَا يُقَاتِلْ
قَاتَلْنَا	يُقَاتِلَانِ	لِيُقَاتِلَا	لَا يُقَاتِلَا
قَاتَلُوا	يُقَاتِلُونَ	لِيُقَاتِلُوا	لَا يُقَاتِلُوا
قَاتَلْتُ	تُقَاتِلُ	لِتُقَاتِلِي	لَا تُقَاتِلِي
قَاتَلْنَا	تُقَاتِلَانِ	لِتُقَاتِلَا	لَا تُقَاتِلَا
قَاتَلْتُمْ	تُقَاتِلُونَ	لِتُقَاتِلُوا	لَا تُقَاتِلُوا
قَاتَلْتِ	تُقَاتِلِينَ	قَاتِلِي	لَا تُقَاتِلِي
قَاتَلْتُمَا	تُقَاتِلَانِ	قَاتِلَا	لَا تُقَاتِلَا
قَاتَلْتُمْ	تُقَاتِلُونَ	قَاتِلُوا	لَا تُقَاتِلُوا
قَاتَلْتِ	تُقَاتِلِينَ	قَاتِلِي	لَا تُقَاتِلِي
قَاتَلْتُمَا	تُقَاتِلَانِ	قَاتِلَا	لَا تُقَاتِلَا
قَاتَلْتُمْ	تُقَاتِلُونَ	قَاتِلُوا	لَا تُقَاتِلُوا
قَاتَلْتِ	تُقَاتِلِينَ	قَاتِلِي	لَا تُقَاتِلِي
قَاتَلْتُمَا	تُقَاتِلَانِ	قَاتِلَا	لَا تُقَاتِلَا

#### باب التَّفَعُّلِ<sup>474</sup>

تَفَعَّلَ يَتَفَعَّلُ تَفَعَّلًا فَهُوَ مُتَفَعِّلٌ وَتَفَعَّلَ يَتَفَعَّلُ تَفَعَّلًا فَهُوَ مُتَفَعِّلٌ الْأَمْرُ مِنْهُ تَفَعَّلْ

والنهي عنه لَا تَفَعَّلْ

اسم الفاعل: مُتَفَعِّلٌ مُتَفَعِّلَانِ مُتَفَعِّلُونَ مُتَفَعِّلَةٌ مُتَفَعِّلَاتٌ مُتَفَعِّلَاتٌ

The sign of (باب تَفَعُّلٍ) is the tasdid of the (عين الكلمة) and (ت) precedes (فاء) (الفعل الماضي) in the (الكلمة).

<sup>474</sup> This (باب) generally gives reflexive meaning to the original verb. Sometimes that (ت) gives the same meaning as the original verb.

### The (باب تفعل) of (خاصيات)

1. (مطاوَعَهُ) – Example: (قَطَعْتُهُ فَنَقَطَ) – I cut it into pieces and so it became pieces.
2. (تَكَلَّفَ) – to think or to represent oneself to have a certain quality or status, e.g. (تَصَبَّرَ) – He represented himself as having patience.
3. (تَجَنَّبَ) – to refrain from the (مَأْخِذَ), e.g. (تَحَوَّبَ) – He refrained from sin.
4. (لَبَسَ) – to don the (مَأْخِذَ), e.g. (تَخَتَّمَ) – He wore a ring.
5. (تَعَمَّلَ) – Example: (تَدَهَّنَ) – He used the oil.
6. (إِتَّخَذَ) – This is of four types.
  - i. to make the (مَأْخِذَ), e.g. (تَخَيَّمْتُ) – I made the tent.
  - ii. to hold, take or choose the (مَأْخِذَ), e.g. (تَجَنَّبَ) – He held the side.
  - iii. To make the object into the (مَأْخِذَ), e.g. (تَوَسَّدَ الْحَجَرَ) – He used the stone as a pillow.
  - iv. To hold the object in the (مَأْخِذَ), e.g. (تَأَبَّطَ الصَّبِيَّ) – He held the child in his armpit.
7. (تَدْرِيحَ) – to do an act slowly and several times. This is then of two types.
  - i. It is possible to achieve the act once but the doer does it slowly, e.g. (تَجَرَّعَ) – He drank in sips.
  - ii. It is not generally possible to achieve the act once, e.g. (تَحَفَّظَ الْقُرْآنَ) – He memorized the Qur'ân a little at a time.
8. (تَحَوَّلَ) – to become the (مَأْخِذَ) or similar to the (مَأْخِذَ), e.g. (تَنَصَّرَ) – He became a Christian; (تَبَحَّرَ) – He became like the ocean.
9. (صَيَّرُوهُ) – Example: (تَمَوَّلَ) – He became wealthy.

10. (مَوْفَقَةٌ) – to have the same meaning as the (مجرد) (باب إفعال) and (باب ) (مستفعل) Examples: (تَقَبَّلَ قَبْلًا) – He accepted. (تَهَجَّدَ وَ أَجْهَدَ) – He remained awake. (تَحَوَّجَ وَ اسْتَحَوَّجَ) – He sought a need.

11. (إِتِّدَاءٌ) – This is of two types. Either there is no (مجرد) or there is a (مجرد) but it has a different meaning. Examples: (تَسَمَّسَ) – He stood in the sun. (تَكَلَّمَ) – He spoke. (تَكَلَّمَ) – to injure.

Some of the detailed paradigms of this verb follow hereunder.

النهي المعروف	الأمر المعروف	المضارع المعروف	الماضي المعروف
لَا يَتَقَبَّلُ	لِيَتَقَبَّلْ	يَتَقَبَّلُ	تَقَبَّلَ
لَا يَتَقَبَّلَانِ	لِيَتَقَبَّلَا	يَتَقَبَّلَانِ	تَقَبَّلَا
لَا يَتَقَبَّلُونَ	لِيَتَقَبَّلُوا	يَتَقَبَّلُونَ	تَقَبَّلُوا
لَا تَتَقَبَّلُ	لِتَتَقَبَّلِي	تَتَقَبَّلِينَ	تَقَبَّلْتِ
لَا تَتَقَبَّلَانِ	لِتَتَقَبَّلَا	تَتَقَبَّلَانِ	تَقَبَّلْتُمَا
لَا يَتَقَبَّلْنَ	لِيَتَقَبَّلْنَ	يَتَقَبَّلْنَ	تَقَبَّلْنَ
لَا تَتَقَبَّلِينَ	تَقَبَّلِي	تَتَقَبَّلِينَ	تَقَبَّلْتِ
لَا تَتَقَبَّلَانِ	تَقَبَّلَا	تَتَقَبَّلَانِ	تَقَبَّلْتُمَا
لَا تَتَقَبَّلُونَ	تَقَبَّلُوا	تَتَقَبَّلُونَ	تَقَبَّلْتُمْ
لَا تَتَقَبَّلِي	تَقَبَّلِي	تَتَقَبَّلِينَ	تَقَبَّلْتِ
لَا تَتَقَبَّلَانِ	تَقَبَّلَا	تَتَقَبَّلَانِ	تَقَبَّلْتُمَا
لَا تَتَقَبَّلْنَ	تَقَبَّلْنَ	تَتَقَبَّلْنَ	تَقَبَّلْنَ
لَا أَتَقَبَّلُ	لِيَأْتَقَبَّلْ	أَتَقَبَّلُ	تَقَبَّلْتُ
لَا تَتَقَبَّلُ	لِيَتَقَبَّلْ	يَتَقَبَّلُ	تَقَبَّلَ

### باب التَّفَاعُلِ<sup>475</sup>

تَقَابَلَ يَتَقَابَلُ تَقَابُلًا فَهُوَ مُتَقَابِلٌ الْأَمْرُ مِنْهُ تَقَابَلٌ

وَالنَّهْيُ عَنْهُ لَا تَقَابَلٌ

اسم الفاعل: مُتَقَابِلٌ مُتَقَابِلَانِ مُتَقَابِلُونَ مُتَقَابِلَةٌ مُتَقَابِلَتَانِ مُتَقَابِلَاتٌ

Any verb the (مصدر) of which is on the measure (تَفَاعُلٌ) is of (باب تَفَاعُلٌ). The word (تَقَابَلٌ) mean fighting one another, and the word (تَقَابَلٌ) mean meeting one another.

The sign of (باب تَفَاعُلٌ) is that the (ت) is precedes (فاء الكلمة) in the (الفعل الماضي) and there is extra (الف) after the (فاء الكلمة).

#### The (باب التَّفَاعُلِ) of (خاصيات)

1. (تَشْرُكٌ) – This is similar to (مشاركة) of (باب مفاعلة). However, the difference between the two is that in (باب مفاعلة) , one is mentioned as the doer (فاعل) while the other is mentioned as the object (مفعول) while in (باب تفاعل) , both are mentioned as doers but in reality each one is the doer as well as the object, e.g. (تَشَاتَمَ رِيحَانٌ وَفَرِحَانٌ) – Rayhan and Farhan abused each other.

2. (تَخْيِيلٌ) – to simulate a state or status or representing oneself to have it, e.g. (تَمَارَضَ) – He pretended to be sick.

3. (مطاوعة) – Example:

(بَاعَدْتُهُ فَتَبَاعَدَ) – I distanced him so he was at a distance.

4. (موافقة) – Examples:

(تَعَالَى بِمَعْنَى عَلَا) – to be high; (تَيَامَنَ بِمَعْنَى أَيَمَنَ) – to enter the right side.

5. (إبتداء) – Examples:

(تَبَارَكَ) – Allah is most blessed. (بَرَكَ) – The camel sat.

<sup>475</sup> Some times (باب التَّفَاعُلِ) indicates pretention to something ,e.g. (تَمَارَضَ-to be ill) and (تَخْيِيلٌ-to pretend to be ill).

In English, though there is no rules on root - letters; but in Arabic have the following rules:

### Rule 1

In (باب تفاعل) and (باب تفعّل), when two (ت)'s adjacent to one another in the (فعل المضارع), it is permissible to delete one.

e.g.

(تَقَبَّلُ) → (تَقَبَّلُ)  
(تَنْظَاهِرُونَ) → (تَنْظَاهِرُونَ)

### Rule 2

In the (فاء الكلمة) of (باب تفاعل) and (باب تفعّل) is (ت), (ث), (ج), (د), (ذ), (ز), (س), (ش), (ص), (ض), (ط) or (ظ), it is permissible to change the (ت) into the (فاء الكلمة) and apply the rule of (ادغام). In this case, the (الفعل الماضي) and (أمر) require a (همزة الوصل) at the beginning. The (باب إفعال) and (باب إفاعل) have been created due to this rule.

Examples:

(تَطَهَّرَ) → (طَطَهَّرَ) → (إِطَهَّرَ)  
(تَنَاقَلَ) → (تَنَاقَلَ) → (إِنَاقَلَ)

\*باب إفعال - إِطَهَّرَ يَطَهَّرُ إِطَهَّرًا فهو مُطَهَّرٌ الأمر منه إِطَهَّرَ والنهي عنه لا تَطَهَّرُ

\*باب إفاعل - إِنَاقَلَ يَنَاقِلُ إِنَاقِلًا فهو مُنَاقِلٌ الأمر منه إِنَاقَلَ والنهي عنه لا تَنَاقِلُ

Some of the detailed paradigms of this verb follow hereunder :

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
تَقَابَلَ	يَتَقَابَلُ	لِيَتَقَابَلْ	لا يَتَقَابَلْ
تَقَابَلَا	يَتَقَابَلَانِ	لِيَتَقَابَلَا	لا يَتَقَابَلَا
تَقَابَلُوا	يَتَقَابَلُونَ	لِيَتَقَابَلُوا	لا يَتَقَابَلُوا
تَقَابَلْتُمْ	تَتَقَابَلُونَ	لِتَتَقَابَلُوا	لا تَتَقَابَلُوا
تَقَابَلْنَا	تَتَقَابَلَانِ	لِتَتَقَابَلَا	لا تَتَقَابَلَا



تَقَابَلْنَ	يَتَقَابَلْنَ	لِيَتَقَابَلْنَ	لَا يَتَقَابَلْنَ
تَقَابَلْتُمْ	تَتَقَابَلُونَ	تَقَابَلُوا	لَا تَتَقَابَلُونَ
تَقَابَلْتُمَا	تَتَقَابَلَانِ	تَقَابَلَا	لَا تَتَقَابَلَانِ
تَقَابَلْتُمْ	تَتَقَابَلُونَ	تَقَابَلُوا	لَا تَتَقَابَلُونَ
تَقَابَلْتِ	تَتَقَابَلِينَ	تَقَابَلِي	لَا تَتَقَابَلِي
تَقَابَلْتُمَا	تَتَقَابَلَانِ	تَقَابَلَا	لَا تَتَقَابَلَانِ
تَقَابَلْتَنَّ	تَتَقَابَلْنَ	تَقَابَلْنَ	لَا تَتَقَابَلْنَ
تَقَابَلْتُمْ	أَتَقَابَلُ	لِيَأْتَقَابَلْ	لَا أَتَقَابَلْ
تَقَابَلْنَا	نَتَقَابَلُ	لِنَتَقَابَلْ	لَا نَتَقَابَلْ

#### باب الإنفعال<sup>476</sup>

إِنْفَطَرَ يَنْفَطِرُ إِفْطَارًا فَهُوَ مُنْفَطِرٌ وَ أَنْفَطِرَ يُنْفَطِرُ إِفْطَارًا فَهُوَ مُنْفَطِرٌ

الأمر منه إِنْفَطِرْ والنهي عنه لَا تَنْفَطِرْ

اسم الفاعل: مُنْفَطِرٌ مُنْفَطِرَانِ مُنْفَطِرُونَ مُنْفَطِرَةٌ مُنْفَطِرَتَانِ مُنْفَطِرَاتٌ

The sign of (باب إنفعال) is the (ن) before the (فاء الكلمة). This (باب) is always (لازم).

“Any verb (مصدر) of which is one the measure (انفعال) is of (باب انفعال). For example: (إنكسر - breaking itself) i.e. being broken.”<sup>477</sup>

**The (باب إنفعال) of (خاصيات)**

1. (لِزُومٌ) – to be intransitive, e.g. (إنكسر) – It broke.
2. (علاجٌ) – to perceive something with the senses, that is, the acts are related to the external limbs.
3. (مطواعةٌ) – Examples: (كسرتُهُ فأنكسر) – I broke it, so it broke.

<sup>476</sup> (إنفعل) of (باب انفعال) is on the measure (الماضي).

<sup>477</sup> Abul Hashim, *Arabic Made Easy*, p.175

(أَغْلَقْتُ الْبَابَ فَأَتَعَلَقَ) – I locked the door and so it was locked.

4. (مُؤَافَقَةٌ) – Example: (إِنْحَجَرَ بِمَعْنَى أَحْجَرَ) - He reached Hijaz.

This meaning is seldom used.

5. (إِبْتِدَاءٌ) - Example: (إِطَالَقُ) – He went away. (طَلَقَ) – to be cheerful.

The detailed paradigms of this verb follow hereunder:

النهي المعروف	الأمر المعروف	المضارع المعروف	الماضي المعروف
لا يَنْفَطِرُ	لِيَنْفَطِرْ	يَنْفَطِرُ	إِنْفَطَرَ
لا يَنْفَطِرَا	لِيَنْفَطِرَا	يَنْفَطِرَانِ	إِنْفَطَرَا
لا يَنْفَطِرُوا	لِيَنْفَطِرُوا	يَنْفَطِرُونَ	إِنْفَطَرُوا
لا تَنْفَطِرُ	لَتَنْفَطِرِي	تَنْفَطِرِينَ	إِنْفَطَرْتِ
لا تَنْفَطِرَا	لَتَنْفَطِرَا	تَنْفَطِرَانِ	إِنْفَطَرْتُمَا
لا يَنْفَطِرْنَ	لِيَنْفَطِرْنَ	يَنْفَطِرْنَ	إِنْفَطِرْنَ
لا تَنْفَطِرِي	إِنْفَطِرِي	تَنْفَطِرِينَ	إِنْفَطَرْتِ
لا تَنْفَطِرَا	إِنْفَطِرَا	تَنْفَطِرَانِ	إِنْفَطَرْتُمَا
لا تَنْفَطِرْنَ	إِنْفَطِرْنَ	تَنْفَطِرْنَ	إِنْفَطِرْنَ
لا أَنْفَطِرْ	لِأَنْفَطِرْ	أَنْفَطِرْ	إِنْفَطَرْتُ

لَا تَنْفَطِرُ	لِنَنْفَطِرُ	نَنْفَطِرُ	إِنْفَطِرْنَا
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#### باب الإفتعال<sup>478</sup>

Generally, A verb (مصدر) of which on the measure (إفتعال) is of (باب افتعال). (إجتماع) being collected tighter), assembling; (انتشار) being scattered, from (انتشار) we have (انتشر - to be scattered) and from (أقتيرس) we have (أقتيرس - to kill a prey).<sup>479</sup>

#### The (باب الإفتعال) of (خاصيات)

##### 1. (إتحاد) – This is of four types:

- i. to make the (مأخذ), e.g. (إجتحر) – He made a hole.
- ii. to hold, take or choose the (مأخذ), e.g. (إجتنب) – He held the side.
- iii. to make the object into the (مأخذ), e.g. (إعتدي الشاة) – He made the sheep into food.
- iv. to hold the object in the (مأخذ), e.g. (إعتضده) – He held it in his armpit

##### 2. (تصرف) – to attempt to achieve an act, e.g.

(إكتسب) – He attempted to earn wealth.

##### 3. (تخيير) – to do an act for oneself, e.g.

(إكتال الشعير) – He measured the barley for himself.

##### 4. (مطاوعة) – Example:

(غممته فاعتم) – I made him grieve, so he began grieving.

<sup>478</sup> Md. Anwar Ullah, *A Modern Comparative Grammar*, p.89

<sup>479</sup> J.A. Haywood, *A New Arabic Grammar of the Written Language* (London: Lund Humphries, 1965), p. 261

5. (مُؤَافَقَةٌ) – Examples:

(إِرْتَدَّى وَ تَرَدَّى) – He entered. (إِحْتَجَزَ وَ أَحْجَزَ) – It became bright. (إِبْتَلَجَ وَ بَلَجَ) – He donned the sheet. (إِحْتَصَمَ الرَّجُلَانِ وَ تَخَصَّمَا) – The two men disputed among themselves. (إِيْتَجَرَ وَ اسْتَأْجَرَ) – He sought a rental.

6. (إِبْتِدَاءٌ) - This is of two types:

- i. there is no (مجرد), e.g. (إِبْتَمَ) – to slaughter a hungry goat.
- ii. the (مجرد) has a different meaning, e.g.

(إِسْتَلَمَ) – He kissed the stone. (سَلِمَ) – He was safe.

The detailed paradigms of this verb follow hereunder:

إِجْتَنَبَ يُجْتَنِبُ إِجْتَنَبْتُ إِجْتَنَبْنَا فَهُوَ مُجْتَنِبٌ

الأمر منه إِجْتَنِبْ والنهي عنه لَا تُجْتَنِبْ

اسم الفاعل: مُجْتَنِبٌ مُجْتَنِبَانِ مُجْتَنِبُونَ مُجْتَنِبَةٌ مُجْتَنِبَاتٌ مُجْتَنِبَاتٌ

### The Rules of (باب الإفتعال)<sup>480</sup>

There are some rules enacted for this (باب) by the grammarians. Some of them:

#### Rule 1

If the (فاء الكلمة) of (باب إفتعال) is (ص), (ض), (ط), or (ظ), the (ت) of (إفتعال) is changed to (ط). If the (فاء الكلمة) is (ا), then it is compulsory to apply (إدغام) e.g. (إِطْلَبَ) changes to (إِطْلَبَ). If the (باب إفتعال) of (فاء الكلمة) is (ظ), then after changing the (ت) to (ط), the following three changes are permissible:

- The (ظ) is changed to (ط) and the rule of (إدغام) is applied, e.g. (إِطْلَمَ) changes to (إِطْلَمَ).

<sup>480</sup> (باب إفتعال) gives reflexive meaning to the original verb.

- ii. the verb is left as it is without applying the rule of (إدغام), e.g. (إِظْلَمَ).
- iii. The (ط) is changed to (ظ) and the rule of (إدغام) is applied, e.g. (إِظْلَمَ) changes to (إِظْلَمَ).

If the (فاء الكلمة) of (باب إفتعال) is (ص) or (ض), then after changing the (ت) to (ط), the following two possibilities are permissible:

- the verb is left as it is without applying the rule of (إدغام), e.g. (إِصْطَبَرَ) and (إِضْطَرَبَ).
- ii. Sometimes the (ط) is changed to (ض) or (ص) and then the rule of (إدغام) is applied, e.g. (إِصْطَبَرَ) changes to (إِصْبَرَ) and (إِضْطَرَبَ) changes to (إِضْرَبَ).

## Rule 2

If the (فاء الكلمة) of (باب إفتعال) is (د), (ذ), or (ز), the (ت) of (إفتعال) is changed to (د). If the (فاء الكلمة) is a (د), then (إدغام - assimilation) is compulsory, e.g. (إِدْتَعَوْا) changes to (إِدْعِي).

If the (فاء الكلمة) of (باب إفتعال) is (ذ), then after changing the (ت) to (د), the following three changes are permissible:

- The (ذ) is changed to (د) and the rule of (إدغام) is applied, e.g. (إِدْتَكَّرَ) changes to (إِدْكَّرَ).
- ii. Sometimes the (د) is changed to (ذ) and then the rule of (إدغام) is applied to the (فاء الكلمة), e.g. (إِدْتَكَّرَ) changes to (إِدْكَّرَ).
- iii. Sometimes the verb is left as it is without applying the rule of (إدغام), e.g. (إِدْتَكَّرَ).

If the (فاء الكلمة) of (باب إفتعال) is (ز), then after changing the (ت) to (د), the following two changes are permissible:

- the verb is left as it is without applying the rule of (إدغام), e.g. (إِزْدَجَرَ).

- ii. Sometimes the (د) is changed to (ز) and then the rule of (إدغام) is applied to the (فاء الكلمة), e.g. (إزَّجَرَ) changes to (إزَّكَرَ).

### Rule 3

If the (فاء الكلمة) of (باب إفتعال) is (ث), then it is permissible to change the (ت) to (ث) and apply the rule of (إدغام), e.g. (إتَّتَّارَ) changes to (إتَّارَ).

### Rule 4

If the (عين الكلمة) of (باب إفتعال) is (ت), (ث), (ج), (ز), (د), (ذ), (س), (ش), (ص), (ض), (ط), or (ظ), then after changing the (ت) to the same letter as the (عين الكلمة), the (حركة) of the (ت) is transferred to the preceding letter and the rule of (إدغام) is applied. The (همزة الوصل) is deleted, e.g. (إختَصَّمَ) changes to (خَصَّمَ) and (إهْتَدَى) changes to (هَدَى).

- i. the (مضارع) of these verbs - (خَصَّمَ) and (هَدَى) - will be (يَخَصِّمُ) and (يَهْدِي).
- ii. it is permissible to have a (كسرة) on the (فاء الكلمة), e.g. (خَصَّمَ يَخَصِّمُ) and (هَدَى يَهْدِي). The words (يَخَصِّمُونَ) and (يَهْدِي) which have appeared in the Qur'an are from this (باب).
- iii. It is permissible to read a (ضمة) on the (فاء الكلمة) of the (إسم الفاعل). Therefore all three harakats are permissible, e.g. (مُخَصِّمٌ), (مُخَصِّمٌ), (مُخَصِّمٌ).

Some of the detailed paradigms of this verb follow hereunder :

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إِجْتَنَبَ	يَجْتَنِبُ	اجْتَنِبْ	لَا يَجْتَنِبْ
إِجْتَنَبَا	يَجْتَنِبَانِ	اجْتَنِبَا	لَا يَجْتَنِبَا
إِجْتَنَبُوا	يَجْتَنِبُونَ	اجْتَنِبُوا	لَا يَجْتَنِبُوا
إِجْتَنَبَتْ	تَجْتَنِبُ	تَجْتَنِبِي	لَا تَجْتَنِبِي
إِجْتَنَبَا	تَجْتَنِبَانِ	تَجْتَنِبَا	لَا تَجْتَنِبَا
إِجْتَنَبْنَ	يَجْتَنِبْنَ	اجْتَنِبْنَ	لَا يَجْتَنِبْنَ
إِجْتَنَبْتِ	تَجْتَنِبِي	اجْتَنِبِي	لَا تَجْتَنِبِي
إِجْتَنَبْتِمَا	تَجْتَنِبَانِ	اجْتَنِبَا	لَا تَجْتَنِبَا
إِجْتَنَبْتُمْ	تَجْتَنِبُونَ	اجْتَنِبُوا	لَا تَجْتَنِبُوا
إِجْتَنَبْتِ	تَجْتَنِبِينَ	اجْتَنِبِي	لَا تَجْتَنِبِي
إِجْتَنَبْتِمَا	تَجْتَنِبَانِ	اجْتَنِبَا	لَا تَجْتَنِبَا
إِجْتَنَبْتِنَّ	تَجْتَنِبْنَ	اجْتَنِبْنَ	لَا تَجْتَنِبْنَ
إِجْتَنَبْتِ	أَجْتَنِبِي	أَجْتَنِبِي	لَا أَجْتَنِبِي
إِجْتَنَبْتَا	أَجْتَنِبَا	أَجْتَنِبَا	لَا أَجْتَنِبَا

#### باب الإفعال<sup>481</sup>

إِخْمَرَ يَخْمَرُ إِخْمَرًا فَهُوَ مُخْمَرٌ الْأَمْرُ مِنْهُ إِخْمَرٌ إِخْمَرٌ إِخْمَرٌ

وَالنَّهْيُ عَنْهُ لَا تَخْمَرُ لَا تَخْمَرُ لَا تَخْمَرُ

اسم الفاعل: مُخْمَرٌ مُخْمَرَانِ مُخْمَرُونَ مُخْمَرَةٌ مُخْمَرَتَانِ مُخْمَرَاتٌ

A verb (مضد) of which on the measure (الإفعال) is of (باب الإفعال). (إخمرًا)-becoming red), (إخمرًا)-becoming yellow), (إخمرًا)- becoming black), are (باب الإفعال).

<sup>481</sup> (باب الإفعال) is used exclusively for colours as given in preceding examples.

**The (باب الإفعال) of (خاصيات)**

1. (عَيْبٌ) – defects. (لَوْنٌ), (مُبَالِغَةٌ), (لِزُومٌ).

Examples: (إِحْمَرَ) – It became very red. (أَحْوَلَ) – He became one-eyed.

Some of the detailed paradigms of this verb follow hereunder:

النهي المعروف	الأمر المعروف	المضارع المعروف	الماضي المعروف
لَا يَحْمَرُّ	لِيَحْمَرْ	يَحْمَرُّ	إِحْمَرَ
لَا يَحْمَرُّا	لِيَحْمَرَّا	يَحْمَرَّانِ	إِحْمَرَّا
لَا يَحْمَرُّوا	لِيَحْمَرُّوا	يَحْمَرُّونَ	إِحْمَرُّوا
لَا تَحْمَرُّ	لِتَحْمَرْ	تَحْمَرُّ	إِحْمَرْتِ
لَا تَحْمَرُّا	لِتَحْمَرَّا	تَحْمَرَّانِ	إِحْمَرْتَا
لَا يَحْمَرُّنَ	لِيَحْمَرُّنَ	يَحْمَرُّنَ	إِحْمَرُّنَ



إِحْمَرَّتْ	تَحْمَرُّ	إِحْمَرَّ	لَا تَحْمَرُّ
إِحْمَرَّتُمَا	تَحْمَرَّانِ	إِحْمَرَّا	لَا تَحْمَرَّا
إِحْمَرَّتُمْ	تَحْمَرُّونَ	إِحْمَرُّوا	لَا تَحْمَرُّوا
إِحْمَرَّتِ	تَحْمَرِّينَ	إِحْمَرِّي	لَا تَحْمَرِّي
إِحْمَرَّتُمَا	تَحْمَرَّانِ	إِحْمَرَّا	لَا تَحْمَرَّانِ
إِحْمَرَّتُنَّ	تَحْمَرَّرْنَ	إِحْمَرَّرْنَ	لَا تَحْمَرَّرْنَ
إِحْمَرَّتُ	أَحْمَرُّ	لِأَحْمَرِّ	لَا أَحْمَرُّ
إِحْمَرَّتْنَا	نَحْمَرُّ	لِنَحْمَرِّ	لَا نَحْمَرُّ

#### باب الإِسْتِفْعَالِ<sup>482</sup>

إِسْتَنْصَرَ يَسْتَنْصِرُ إِسْتَنْصَارًا فَهُوَ مُسْتَنْصِرٌ وَأَسْتَنْصَرَ يُسْتَنْصِرُ إِسْتَنْصَارًا فَهُوَ مُسْتَنْصَرٌ الْأَمْرُ مِنْهُ إِسْتَنْصِرُ وَالنَّهْيُ عَنْهُ لَا تَسْتَنْصِرُ

اسم الفاعل: مُسْتَنْصِرٌ مُسْتَنْصِرَانِ مُسْتَنْصِرُونَ مُسْتَنْصِرَةٌ مُسْتَنْصِرَتَانِ مُسْتَنْصِرَاتٌ

The sign of (باب الإِسْتِفْعَالِ) is the extra (س) and (ت) before the (كلمة). It is permissible to delete the (ت) from the verb (إِسْتَطَاعَ يَسْتَطِيعُ). The verbs (فَمَا) (اسْتَطَاعَ) and (مَا لَمْ تَسْتَطِيعْ) mentioned in the Qur'an are from this (باب).

**The (باب الإِسْتِفْعَالِ) of (خاصيات)**

- (طلب) – To seek the (مأخذ), e.g. (إِسْتَغْفَرْتُ اللَّهَ) – I sought forgiveness from Allah.
- 2. (إِسْتَرْفَعَ الثَّوبَ) – The clothing was entitled to a patch. (مأخذ) – to be entitled to the (إِسْتَحَقَّ أَوْ لِيَاقَةَ).
- 3. (مطاوعة) – Example: (أَقَمْتُهُ فَاسْتَقَامَ) – I made him stand, so he stood up.
- 4. (وجدان) – Example: (إِسْتَكْرَمْتُهُ) – I found him to be noble.
- 5. (حسبان) – to regard something as being described by the (مأخذ),
- e.g.

(إِسْتَحْسَبْتُهُ) – I thought him to be good.

The difference between (وجدان) and (حسبان) is that there is certainty in the former and doubt in the latter.

- 6. (تحوُّل) – to become the (مأخذ) or to become similar to the (مأخذ), e.g. (إِسْتَحْجَرَ) – The mud became a stone. (الطِّينُ)
- 7. (إِتْخَاذٌ) – Example: (إِسْتَوْطَنَ الْهِنْدَ) – He made India his homeland.

<sup>482</sup> In some cases it means employing some one to some office indicated by the original word, e.g. (خليفة- successor) to (إِسْتَخْلَفَ) – to appoint a successor).

- 8. (قصر) – to abbreviate a phrase, e.g. (إسْتَرْجَع) – to say .
- 9. (موافقة مجرد و أفعال و تَعْمَل و إِنْتَعَال) – Examples: (إِسْتَقْرَّ و قرَّ) – to settle down, (إِسْتَجَابَ و أَجَابَ) – to reply, (إِسْتَكْبَرَ و تَكَبَّرَ) – to be arrogant, (إِسْتَعَصَمَ و إِعْتَصَمَ) – to resist a temptation.
- 10. (إبتداء) – Example: (إِسْتَجَزَ الوَسَدَةَ) – He leaned over the pillow.  
Some of the detailed paradigms of this verb follow hereunder:

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إِسْتَنْصَرَ	يَسْتَنْصِرُ	لِيَسْتَنْصِرْ	لَا يَسْتَنْصِرْ
إِسْتَنْصَرَا	يَسْتَنْصِرَانِ	لِيَسْتَنْصِرَا	لَا يَسْتَنْصِرَا
إِسْتَنْصَرُوا	يَسْتَنْصِرُونَ	لِيَسْتَنْصِرُوا	لَا يَسْتَنْصِرُوا
إِسْتَنْصَرْتُ	تَسْتَنْصِرُ	لِتَسْتَنْصِرْ	لَا تَسْتَنْصِرْ
إِسْتَنْصَرْنَا	تَسْتَنْصِرَانِ	لِتَسْتَنْصِرَا	لَا تَسْتَنْصِرَا
إِسْتَنْصَرْنَا	تَسْتَنْصِرُونَ	لِيَسْتَنْصِرُوا	لَا يَسْتَنْصِرُوا
إِسْتَنْصَرْتُ	تَسْتَنْصِرُ	إِسْتَنْصِرْ	لَا تَسْتَنْصِرْ
إِسْتَنْصَرْنَا	تَسْتَنْصِرَانِ	إِسْتَنْصِرَا	لَا تَسْتَنْصِرَا
إِسْتَنْصَرْنَا	تَسْتَنْصِرُونَ	إِسْتَنْصِرُوا	لَا تَسْتَنْصِرُوا
إِسْتَنْصَرْتُ	تَسْتَنْصِرُ	إِسْتَنْصِرِي	لَا تَسْتَنْصِرِي
إِسْتَنْصَرْنَا	تَسْتَنْصِرَانِ	إِسْتَنْصِرَا	لَا تَسْتَنْصِرَا
إِسْتَنْصَرْنَا	تَسْتَنْصِرُونَ	إِسْتَنْصِرُوا	لَا تَسْتَنْصِرُوا
إِسْتَنْصَرْتُ	أَسْتَنْصِرُ	لِأَسْتَنْصِرْ	لَا أَسْتَنْصِرْ
إِسْتَنْصَرْنَا	تَسْتَنْصِرُ	لِنَسْتَنْصِرْ	لَا نَسْتَنْصِرْ

### باب إْفْعِيْعَالٌ

إِخْشَوْنٌ يَخْشَوْنَ إِخْشِيئَانًا فَهُوَ مُخْشَوْنٌ الْأَمْرُ مِنْهُ إِخْشَوْنٌ وَالنَّهْيُ عَنْهُ لَا تَخْشَوْنِ

اسم الفاعل: مُخْشَوْنٌ، مُخْشَوْنَانِ، مُخْشَوْنِيُونَ، مُخْشَوْنِيَةٌ، مُخْشَوْنِيَانِ، مُخْشَوْنِيَاتٌ

The sign of (باب إفعيعال) is the repetition of the (ع) and the appearance of a (و) between the two (ع)'s. This (و) has changed to a (ي) in the (مصدر) due to the preceding (كسرة). This (باب) is mostly intransitive (لازم).

### The (باب إفعيعال) of (خاصيات)

- 1. (لزم) – This verb is mostly intransitive. Sometimes it can be transitive, e.g. (إحلولئيه) – I regarded it as sweet.
- 2. (مبالغة) – Example: (إعشوشب الأرض) – The land became full of grass.
- 3. (مطاوعة) – Example: (تئيه فائونئيه) – I wrapped it so it was wrapped.
- 4. (موافقة) – Example: (إحلولئيه و إستحلئيه) – I thought it to be sweet.

Some of the detailed paradigms of this verb follow hereunder:

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إحشوشن	يحشوشن	ليحشوشن	لا يحشوشن
إحشوشنا	يحشوشننا	ليحشوشننا	لا يحشوشننا

إِخْشَوْسَتْوْ	يَخْشَوْسَيْوْنَ	لِيَخْشَوْسَيْوْا	لَا يَخْشَوْسَيْوْا
إِخْشَوْسَنْتْ	تَخْشَوْسَيْنُ	لِيَخْشَوْسَيْنُ	لَا تَخْشَوْسَيْنُ
إِخْشَوْسَنْنَا	تَخْشَوْسَيْنَانَ	لِيَخْشَوْسَيْنَانَا	لَا تَخْشَوْسَيْنَانَا
إِخْشَوْسَنْنَنْ	يَخْشَوْسَيْنَنَّ	لِيَخْشَوْسَيْنَنَّ	لَا يَخْشَوْسَيْنَنَّ
إِخْشَوْسَنْتَتْ	تَخْشَوْسَيْنَتْ	لِيَخْشَوْسَيْنَتْ	لَا تَخْشَوْسَيْنَتْ
إِخْشَوْسَنْنَمَا	تَخْشَوْسَيْنَانَمَا	لِيَخْشَوْسَيْنَانَمَا	لَا تَخْشَوْسَيْنَانَمَا
إِخْشَوْسَنْنَمْ	تَخْشَوْسَيْوْنَ	لِيَخْشَوْسَيْوْا	لَا تَخْشَوْسَيْوْا
إِخْشَوْسَنْتِ	تَخْشَوْسَيْنِينَ	لِيَخْشَوْسَيْنِينِي	لَا تَخْشَوْسَيْنِينِي
إِخْشَوْسَنْنَمَا	تَخْشَوْسَيْنَانَ	لِيَخْشَوْسَيْنَانَا	لَا تَخْشَوْسَيْنَانَا
إِخْشَوْسَنْنَنْ	تَخْشَوْسَيْنَنَّ	لِيَخْشَوْسَيْنَنَّ	لَا تَخْشَوْسَيْنَنَّ
إِخْشَوْسَنْتْ	أَخْشَوْسَيْنُ	أَخْشَوْسَيْنُ	لَا أَخْشَوْسَيْنُ
إِخْشَوْسَنْنَا	نَخْشَوْسَيْنُ	نَخْشَوْسَيْنُ	لَا نَخْشَوْسَيْنُ

### باب إِفْعِيَالٍ

إِدْهَامٌ يَدْهَامٌ إِدْهِيمَا مَا فَهُوَ مُدْهَامٌ الْأَمْرُ مِنْهُ إِدْهَامٌ إِدْهَامٌ إِدْهَامٌ وَإِذْهَامٌ وَالنَّهْيُ عَنْهُ لَا تَدْهَامٌ لَا تَدْهَامٌ لَا تَدْهَامٌ

اسم الفاعل: مُدْهَامٌ مُدْهَامَانُ مُدْهَامُونَ مُدْهَامٌ مُدْهَامَةٌ مُدْهَامَتَانُ مُدْهَامَاتٌ

The sign of (باب إِفْعِيَالٍ) is the repetition of the (ل) and the appearance of an extra (الف) before the first (ل) in the (الفعل الماضي). This (الف) changes to a (ي) in the (مصدر). The (إِدْغَام) in this (باب) is similar to the (إِدْغَام) of (باب إِفْعِيَالٍ). The verbs of (باب إِفْعِيَالٍ) and (باب إِفْعِيَالٍ) mostly have the meanings of colors and defects and they are intransitive (لازم).

The (باب إِفْعِيَالٍ) of (خاصيات)

Like (باب إفعال) this category also has the following four meaning patterns:

Examples: (إشْهَابٌ) – It became very white. (عَيْبٌ) and (لَوْنٌ), (مُبَالِغَةٌ), (لُزْمٌ)

(إِحْوَالٌ) – He became one-eyed.

Some of the detailed paradigms of this verb follow hereunder.

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إِذْهَمَّ	يَذْهَمُ	لِيَذْهَمْ	لَا يَذْهَمْ
إِذْهَمَّا	يَذْهَمَانِ	لِيَذْهَمَا	لَا يَذْهَمَا
إِذْهَمُوا	يَذْهَمُونَ	لِيَذْهَمُوا	لَا يَذْهَمُوا
إِذْهَمَّتْ	تَذْهَمُ	لِتَذْهَمْ	لَا تَذْهَمْ
إِذْهَمَّتَا	تَذْهَمَانِ	لِتَذْهَمَا	لَا تَذْهَمَا
إِذْهَمَّتَنَ	يَذْهَمَنَّ	لِيَذْهَمَنَّ	لَا يَذْهَمَنَّ
إِذْهَمَّتَتْ	تَذْهَمُ	إِذْهَمْ	لَا تَذْهَمْ
إِذْهَمَّتُمَا	تَذْهَمَانِ	إِذْهَمَّا	لَا تَذْهَمَا
إِذْهَمَّتُمْ	تَذْهَمُونَ	إِذْهَمُوا	لَا تَذْهَمُوا
إِذْهَمَّتِي	تَذْهَمِينِ	إِذْهَمِّي	لَا تَذْهَمِي

إِدْهَامَمْتُمَا	تُدْهَامَان	إِدْهَامَا	لَا تُدْهَامَا
إِدْهَامَمْتُنَّ	تُدْهَامَنَّ	إِدْهَامِنَ	لَا تُدْهَامَنَّ
إِدْهَامَمْتُ	أُدْهَامُ	لِأُدْهَامَ	لَا أُدْهَامَ
إِدْهَامَمْتُنَّ	نُدْهَامُ	لِنُدْهَامَ	لَا نُدْهَامَ

### باب إِفْعَوَالٍ

إِجْلُوذٌ يَجْلُوذُ إِجْلُوذًا فَهُوَ مُجْلُوذٌ الْأَمْرُ مِنْهُ إِجْلُوذٌ وَالنَّهْيُ عَنْهُ لَا تَجْلُوذُ  
اسم الفاعل: مُجْلُوذٌ مُجْلُوذَانِ مُجْلُوذُونَ مُجْلُوذَةٌ مُجْلُوذَتَانِ مُجْلُوذَاتٌ

The sign of (باب إِفْعَوَالٍ) is the (و) after the (عين الكلمة).

#### The (باب إِفْعَوَالٍ) of (خاصيات)

1. (مُبَالِغَةٌ) – Example: (إِحْلُوذٌ) – He ran very fast. This category is (مَقْتَضِبٌ), that is, a word which has no (أَصْلٌ) origin nor something similar to the origin.<sup>483</sup>

There are two differences between (إِقْتِضَابٌ) and (إِبْتِدَاءٌ). It is a condition for (إِقْتِضَابٌ) that it must not be used in (ثَلَاثِي مَجْرَدٍ). For (إِبْتِدَاءٌ), this is not a condition. Secondly, it is a condition for (إِقْتِضَابٌ) to be free of letters of (إِلْحَاقٌ) and extra letters brought for a particular meaning (حَرْفٌ زَائِدٌ لِّلْمَعْنَى).

An example of a letter of (إِلْحَاقٌ) is the (ل) of the verb (سَمَّلَ) which was increased to bring this verb onto the scale of (دَحْرَجٌ). An example of a letter of (حَرْفٌ زَائِدٌ لِّلْمَعْنَى) is the *hamzah* of (أَكْرَمَ) which was added to the verb to render it transitive.

<sup>483</sup> Hasan S. Karmi, *Al-Mughni Al-Akbar*, (1997) p.366

Some of the detailed paradigms of this verb follow hereunder:

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إَجْلَوْدٌ	يَجْلُوْدُ	لِيَجْلُوْدْ	لَا يَجْلُوْدُ
إَجْلُوْدَا	يَجْلُوْدَانِ	لِيَجْلُوْدَا	لَا يَجْلُوْدَا
إَجْلُوْدُوا	يَجْلُوْدُونَ	لِيَجْلُوْدُوا	لَا يَجْلُوْدُوا
إَجْلُوْدَتْ	تَجْلُوْدُ	لِتَجْلُوْدْ	لَا تَجْلُوْدُ
إَجْلُوْدَتَا	تَجْلُوْدَانِ	لِتَجْلُوْدَا	لَا تَجْلُوْدَا
إَجْلُوْدَتَنَ	يَجْلُوْدَنَ	لِيَجْلُوْدَنَ	لَا يَجْلُوْدَنَ
إَجْلُوْدَتِ	تَجْلُوْدُ	إَجْلُوْدْ	لَا تَجْلُوْدُ
إَجْلُوْدَتُمَا	تَجْلُوْدَانِ	إَجْلُوْدَا	لَا تَجْلُوْدَا
إَجْلُوْدَتُمْ	تَجْلُوْدُونَ	إَجْلُوْدُوا	لَا تَجْلُوْدُوا
إَجْلُوْدَتِ	تَجْلُوْدِيْنَ	إَجْلُوْدِيْ	لَا تَجْلُوْدِيْ
إَجْلُوْدَتُمَا	تَجْلُوْدَانِ	إَجْلُوْدَا	لَا تَجْلُوْدَا
إَجْلُوْدَتَنَ	تَجْلُوْدَنَ	إَجْلُوْدَنَ	لَا تَجْلُوْدَنَ
إَجْلُوْدَتُ	أَجْلُوْدُ	لِأَجْلُوْدْ	لَا أَجْلُوْدُ
إَجْلُوْدْنَا	نَجْلُوْدُ	لِنَجْلُوْدْ	لَا نَجْلُوْدُ

### Lesson Three : (4 –Roots ) Letter Verbs

#### The (رباعي) of (أبواب)<sup>484</sup>

<sup>484</sup> Ibn al-Manzur stated,

أن تزيد لأمّا فأكثر حسب الزيادة في الكلمة نفسها نحو: بَرَهَنَ وَيَسْمَلُ وَرَمَرَمَ وَدَخَرَجَ وَرَزَعَرَجَ وَمَرَمَرَ وَنَفَقَقَ وَوَسَّوَسَ وَسَبَّرَجَ عَلَى وَزَنَ : فَعَلَلْ بَفَتْحِ الْفَاءِ وَاللَّامِ الْأُولَى وَسُكُونِ الْعَيْنِ وَهِيَ أَعْمَالُ رِبَاعِيَّةٍ .

Please see, Ibn Al Manzur ,*Al-Qamus* (Qairo: Maktabah Asriyya, 2004) p.103

## رباعي مجرد

## باب فُعْلَةٌ

بَعَثَرَ يُبَعِّثِرُ بَعَثَرَةً فَهُوَ مُبَعِّثِرٌ وَبُعِثِرَ يُبَعِّثِرُ بَعَثَرَةً فَهُوَ مُبَعِّثِرٌ الْأَمْرُ مِنْهُ بَعِثِرُ

والنهي عنه لا تُبَعِّثِرُ

اسم الفاعل: مُبَعِّثِرٌ، مُبَعِّثِرَانِ، مُبَعِّثِرُونَ، مُبَعِّثِرَةٌ، مُبَعِّثِرَتَانِ، مُبَعِّثِرَاتٌ.

The sign of (باب فُعْلَةٌ) is the presence of four root letters in the (الفعل الماضي). The (علامة المضارع) of this (باب) is (مضموم). The rule for the (حركة) of the (علامة الضارع) is that if the (الفعل الماضي) has four letters, whether root letters or extra letters, the (علامة المضارع) will be (مضموم) even in the active tense (معروف), e.g. (يُبَعِّثِرُ), (يُقَاتِلُ), (يُصَرِّفُ), (يُكْرِمُ).

If the (الفعل الماضي) has less than or more than four letters, the (علامة المضارع) will be (مفتوح), e.g. (يَبْقَاتِلُ), (يَجْتَنِبُ), (يَنْصُرُ). Four-root letter verbs are of three types:

1. those of genuine four-radical origin, e.g. (تُرْجِمُ) – to translate.
2. verbs formed by the doubling of a biliteral root, e.g. (عَرَّعَ) to gargle, (تَمَّمَ) – to stammer.
3. composite roots taken from a familiar phrase or combination of roots, e.g. (حَمَدَلْ) – to say Al-hamdulillāh, (بَسْمَلْ) – to say Bismillāh.

### The (باب فُعْلَةٌ) of (خاصيات)

This category has many meaning patterns some of which are:

1. (قَصْرٌ) – Example: (بَسْمَلٌ) – He recited ‘Bismillāh...’.
2. (إِلْبَاسٌ) – Example: (بَرَّقَعْتُهُ) – I made him don a burqa’.



3. (مُطَاوَعَةٌ) – Example: (غَطَّرَشَ اللَّيْلُ فَغَطَّرَشَ) – The night hid his sight so it became hidden.

This category is used mostly as (مضاعف) and (صحيح) and sometimes as (مهموز), e.g. (زَلَّزَلَ), (وَسَّوَسَ).

Some of the detailed paradigms of this verb follow hereunder.

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
بَعَثَ	يُبَعِثُ	لِيُبَعِثْ	لَا يُبَعِثْ
بَعَثَا	يُبَعِثَانِ	لِيُبَعِثَا	لَا يُبَعِثَا
بَعَثُوا	يُبَعِثُونَ	لِيُبَعِثُوا	لَا يُبَعِثُوا
بَعَثَتْ	تُبَعِثُ	لِتُبَعِثْ	لَا تُبَعِثْ
بَعَثْتَا	تُبَعِثَانِ	لِتُبَعِثَا	لَا تُبَعِثَا
بَعَثْنَ	يُبَعِثْنَ	لِيُبَعِثْنَ	لَا يُبَعِثْنَ
بَعَثْتِ	تُبَعِثِي	بَعِثِي	لَا تُبَعِثِي
بَعَثْنِي	تُبَعِثَانِي	بَعِثَانِي	لَا تُبَعِثَانِي

بَعَثْتُمْ	تُبَعِثُونَ	بَعِثُوا	لَا تُبَعِثُوا
بَعَثَتْ	تُبَعِثِينَ	بَعِثِي	لَا تُبَعِثِي
بَعَثْتُمَا	تُبَعِثَانِ	بَعِثَا	لَا تُبَعِثَا
بَعَثْنِ	تُبَعِثْنَ	بَعِثْنَ	لَا تُبَعِثْنَ
بَعَثْتُ	أُبَعِثُ	لِأُبَعِثُ	لَا أُبَعِثُ
بَعَثْنَا	نُبَعِثُ	لِنُبَعِثُ	لَا نُبَعِثُ

### رباعي مزيد فيه<sup>485</sup>

#### باب تَبَعَّلٌ

تَسْرَبِلُ يَتَسْرَبِلُ تَسْرَبُلًا فهو مُتَسْرِبِلٌ الأمر منه تَسْرَبِلُ والنهي عنه لا تَسْرَبِلْ

اسم الفاعل: مُتَسْرِبِلٌ مُتَسْرِبِلَانِ مُتَسْرِبِلُونَ مُتَسْرِبِلَةٌ مُتَسْرِبِلَتَانِ مُتَسْرِبِلَاتٌ

The sign of (باب تَبَعَّلٌ) is the extra (ت) before the four root letters.

The (باب تَفَعَّلٌ) of (خاصيات)

1. (مُطَاوَعَةٌ) – Example: (دَحْرَجْتُهُ فَتَدَحْرَجُ) – I rolled it so it began rolling.
  2. (تَعَدَمَرٌ بِمَعْنَى عَدَمَرٍ) – Example: (تَهَبَّرَسَ) – He walked conceitedly.<sup>486</sup> (إِقْتَضَابٌ)
- He screamed.

<sup>485</sup> رباعي مزيد فيه – Four-lettered verbs in which addition has occurred.

<sup>486</sup> إقتضاب: Pithiness

Some of the detailed paradigms of this verb follow hereunder.

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
تَسْرَبَلُ	يَتَسْرَبَلُ	لِيَتَسْرَبَلْ	لَا يَتَسْرَبَلْ
تَسْرَبَلَا	يَتَسْرَبَلَا	لِيَتَسْرَبَلَا	لَا يَتَسْرَبَلَا
تَسْرَبَلُوا	يَتَسْرَبَلُونَ	لِيَتَسْرَبَلُوا	لَا يَتَسْرَبَلُوا
تَسْرَبَلْتُ	تَسْرَبَلُ	لِتَسْرَبَلْ	لَا تَتَسْرَبَلْ
تَسْرَبَلْنَا	تَسْرَبَلَانِ	لِتَسْرَبَلَا	لَا تَتَسْرَبَلَا
تَسْرَبَلْنَا	يَتَسْرَبَلْنَ	لِيَتَسْرَبَلْنَ	لَا تَتَسْرَبَلْنَ
تَسْرَبَلْتِ	تَتَسْرَبَلُ	تَسْرَبَلْ	لَا تَتَسْرَبَلْ
تَسْرَبَلْتِمَا	تَتَسْرَبَلَانِ	تَسْرَبَلَا	لَا تَتَسْرَبَلَا
تَسْرَبَلْتُمْ	تَتَسْرَبَلُونَ	تَسْرَبَلُوا	لَا تَتَسْرَبَلُوا
تَسْرَبَلْتِ	تَتَسْرَبَلِينَ	تَسْرَبَلِي	لَا تَتَسْرَبَلِي
تَسْرَبَلْتِمَا	تَتَسْرَبَلَانِ	تَسْرَبَلَا	لَا تَتَسْرَبَلَا
تَسْرَبَلْتِنَّ	تَتَسْرَبَلْنَ	تَسْرَبَلْنَ	لَا تَتَسْرَبَلْنَ
تَسْرَبَلْتِ	أَتَسْرَبَلُ	لِأَتَسْرَبَلْ	لَا أَتَسْرَبَلْ
تَسْرَبَلْنَا	نَتَسْرَبَلُ	لِنَتَسْرَبَلْ	لَا نَتَسْرَبَلْ

#### باب إِفْعَالٌ<sup>487</sup>

إِفْشَعْرٌ يَفْشَعْرُ إِفْشَعْرَارًا فَهُوَ مَفْشَعْرٌ الْأَمْرُ مِنْهُ إِفْشَعِرْ إِفْشَعِرْ إِفْشَعِرْ وَالنَّهْيُ عَنْهُ لَا تَفْشَعِرْ

لَا تَفْشَعِرْ لَا تَفْشَعِرْ

اسم الفاعل: مَفْشَعْرٌ، مَفْشَعْرَانٌ، مَفْشَعْرُونَ، مَفْشَعْرَةٌ، مَفْشَعْرَتَانِ، مَفْشَعْرَاتٌ.

The sign of (باب إِفْعَالٌ) is the extra (ت) before the four root letters.

The (باب إِفْعَالٌ) of (خاصيات)

1. (لِزْمٌ) – Example: (إِفْشَعِرْ) – to shudder.
2. (مُطَاوَعَةٌ) – Example: (طَمَأْنَنُهُ فَاطْمَأَنَّ) – I pacified him so he was calmed.

## 3. (إِقْتَضَاب) – Example: (إِكْفَهَرَ النَّجْمُ) – The star shone.

Some of the detailed paradigms of this verb follow hereunder.

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إِقْتَضَبَ	يَقْتَضِبُ	لِيَقْتَضِبْ	لَا يَقْتَضِبْ
إِقْتَضَبَا	يَقْتَضِبَانِ	لِيَقْتَضِبَا	لَا يَقْتَضِبَا
إِقْتَضَبُوا	يَقْتَضِبُونَ	لِيَقْتَضِبُوا	لَا يَقْتَضِبُوا
إِقْتَضَبَتْ	تَقْتَضِبُ	لِيَقْتَضِبِي	لَا تَقْتَضِبِي
إِقْتَضَبْنَا	تَقْتَضِبَانِ	لِيَقْتَضِبْنَا	لَا تَقْتَضِبْنَا
إِقْتَضَبَرْنَا	تَقْتَضِبْنَ	لِيَقْتَضِبْنَ	لَا تَقْتَضِبْنَ
إِقْتَضَبَرْتُمْ	تَقْتَضِبُونَ	لِيَقْتَضِبُوا	لَا تَقْتَضِبُوا
إِقْتَضَبَرْتِ	تَقْتَضِبِينَ	لِيَقْتَضِبِي	لَا تَقْتَضِبِي
إِقْتَضَبَرْنَا	تَقْتَضِبَانِ	لِيَقْتَضِبَا	لَا تَقْتَضِبَا
إِقْتَضَبَرْنَاهُ	تَقْتَضِبْرُهُ	لِيَقْتَضِبْرُهُ	لَا تَقْتَضِبْرُهُ
إِقْتَضَبَرْتُمُوهَا	تَقْتَضِبُونَهَا	لِيَقْتَضِبُوا	لَا تَقْتَضِبُوا
إِقْتَضَبَرْتُمُوهَا	تَقْتَضِبُونَهَا	لِيَقْتَضِبُوا	لَا تَقْتَضِبُوا
إِقْتَضَبَرْنَا	تَقْتَضِبْنَا	لِيَقْتَضِبْنَا	لَا تَقْتَضِبْنَا

## باب إِعْتِلَالٍ

إِبْرَنْشَقُ يِبْرَنْشِقُ إِبْرَنْشَقًا فَهُوَ مُبْرَنْشِقُ الْأَمْرِ مِنْهُ إِبْرَنْشِقُ وَالنَّهْيُ عَنْهُ لَا تِبْرَنْشِقُ

اسم الفاعل: مُقْتَضِبٌ مُقْتَضِبَانِ مُقْتَضِبُونَ مُقْتَضِبَةٌ مُقْتَضِبَتَانِ مُقْتَضِبَاتٌ.

The sign of (باب إِعْتِلَالٍ) is the inclusion of (همزة الوصل) in the (الفعل الماضي) and

(ع) and the extra (ن) after the (أمر).

The (باب إِعْتِلَالٍ) of (خاصيات)

➤ (أمر) – Example: (إِحْرَجَمَ) – together.

- 2. (مُطَاوَعَةً) – Example: (تَعَجَّرْتُهُ فَاتَّعَجَّرَ) – I made his blood flow and so it began flowing:

Some of the detailed paradigms of this verb follow hereunder :

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهى المعروف
إِبْرَنْشَقَ	يَبْرَنْشِقُ	لِيَبْرَنْشِقْ	لَا يَبْرَنْشِقْ
إِبْرَنْشَقَا	يَبْرَنْشِقَانِ	لِيَبْرَنْشِقَا	لَا يَبْرَنْشِقَا
إِبْرَنْشَقُوا	يَبْرَنْشِقُونَ	لِيَبْرَنْشِقُوا	لَا يَبْرَنْشِقُوا
إِبْرَنْشَقْتَ	تَبْرَنْشِقُ	لِتَبْرَنْشِقْ	لَا تَبْرَنْشِقْ
إِبْرَنْشَقْنَا	تَبْرَنْشِقَانِ	لِتَبْرَنْشِقَا	لَا تَبْرَنْشِقَانِ
إِبْرَنْشَقْنَا	يَبْرَنْشِقْنَ	لِيَبْرَنْشِقْنَ	لَا يَبْرَنْشِقْنَ
إِبْرَنْشَقْتِ	تَبْرَنْشِقِي	إِبْرَنْشِقِي	لَا تَبْرَنْشِقِي
إِبْرَنْشَقْتُمَا	تَبْرَنْشِقَانِ	إِبْرَنْشِقَا	لَا تَبْرَنْشِقَا
إِبْرَنْشَقْتُمْ	تَبْرَنْشِقُونَ	إِبْرَنْشِقُوا	لَا تَبْرَنْشِقُوا
إِبْرَنْشَقْتِ	تَبْرَنْشِقِينَ	إِبْرَنْشِقِي	لَا تَبْرَنْشِقِي
إِبْرَنْشَقْتُمَا	تَبْرَنْشِقَانِ	إِبْرَنْشِقَا	لَا تَبْرَنْشِقَا
إِبْرَنْشَقْتُنَّ	تَبْرَنْشِقْنَ	إِبْرَنْشِقْنَ	لَا تَبْرَنْشِقْنَ

إِبْرَئِشَقْتُ	أَبْرَئِشَقُ	لَا أَبْرَئِشَقُ
إِبْرَئِشَقْنَا	نَبْرَئِشَقُ	لَا نَبْرَئِشَقُ

### Other Derived Forms

#### The (أبواب) of (ثلاثي مزيد فيه ملحق)

In Arabic morphology, have some nonprincipal derived forms. There are two categories of this (أبواب) should be flow:

- 1.. (ملحق برباعي مجرد)
- 2. (ملحق برباعي مزيد)

#### 1. ملحق برباعي مجرد

The first category (ملحق برباعي مجرد) has seven (أبواب)<sup>488</sup>:

- 1. (فَعَلَّلَةٌ) – the (ل) is repeated, e.g. (جَلَبَبَةٌ) – to don a shawl.

تصريفه : جَلَبَبَ يُجَلَبِبُ جَلَبَبَةً فهو مُجَلَبِبٌ الأمر منه جَلَبِبٌ والنهي عنه لا تُجَلَبِبُ

- 2. (فَعَوَّلَةٌ) – there is an extra (و) after the (ع), e.g. (سَرَوَّلَةٌ) – to don a trouser

تصريفه : سَرَوَّلَ يُسَرِّوُلُ سَرَوَّلَةً فهو مُسَرِّوُلٌ الأمر منه سَرَوَّلٌ والنهي عنه لا تُسَرِّوُلُ

- 3. (فَيْعَلَةٌ) – there is an extra (ي) after the (ف), e.g. (صَيْطَرَةٌ) –to command. This word cans deiced as (سَيْطَرٌ) as well.

<sup>488</sup>Please see,

تصريفه : صَيَّطِرُ يُصَيِّطِرُ صَيِّطَرَةً فهو مُصَيِّطِرٌ الأمر منه صَيَّطِرُ والنهي عنه لا تُصَيِّطِرُ

- 4. (فَيْعَلَةٌ) – there is an extra (ي) after the (ع), e.g. (شَرِيْفَةٌ) –to take someone don socks

تصريفه : شَرِيْفٌ يُشَرِيْفُ شَرِيْفَةً فهو مُشَرِيْفٌ الأمر منه شَرِيْفٌ والنهي عنه لا تُشَرِيْفُ

- 5. (فَيْعَلَةٌ) – there is an extra (و) after the (ف), e.g. (جَوْرِبَةٌ) –to take someone don socks.<sup>489</sup>

تصريفه : جَوْرِبٌ يُجَوْرِبُ جَوْرِبَةً فهو مُجَوْرِبٌ الأمر منه جَوْرِبٌ والنهي عنه لا تُجَوْرِبُ

- 6. (فَعْلَلَةٌ) – there is an extra (ن) after the (ع), e.g. (قَلْنَسَةٌ) –to make someone don a hat.

تصريفه : قَلْنَسٌ يُقَلْنَسُ قَلْنَسَةً فهو مُقَلْنَسٌ الأمر منه قَلْنَسٌ والنهي عنه لا تُقَلْنَسُ

- 7. (فَعْلَلَةٌ) – there is an extra (ي) after the (ل), e.g. (قَلْسَاءٌ)<sup>490</sup> – to make someone don a hat.

تصريفه : قَلْسِيٌّ يُقَلْسِيُّ قَلْسَاءً فهو مُقَلْسِيٌّ وقَلْسِيٌّ يُقَلْسِيُّ قَلْسَاءً الأمر منه قَلْسٌ والنهي عنه لا تُقَلْسُ

## ملحق برباعي مزيد.

The second category – (ملحق برباعي مزيد) has three groups:

- i. (ملحق بتفعلل)
- ii. (ملحق بإفعلال)
- iii. (ملحق بإفعلال)

The first group has (ملحق بتفعلل) eight (أبواب):

<sup>489</sup> Hani Tabiri, *Qawaidullugah Al-Arabiyyah* P.5

<sup>490</sup> (قَلْسِيٌّ) was originally (قَلْسِيٌّ). (قَلْسِيٌّ) was originally (قَلْسِيٌّ). (قَلْسَاءٌ) was originally (قَلْسِيٌّ). These changes will be dicussed later.

- 1. (تَفَعَّلٌ) – the extra letters are (ت) before the (ف) and the (ل) is repeated, e.g. (تَجَلَّبَبٌ) – to don a shawl.
- 2. (تَفَعَّوْلٌ) – the extra letters are (ت) before the (ف) and the (و) between the (ع) and the (ل), e.g. (تَسَرَّوِلٌ) – to don a trouser.
- 3. (تَفَعَّيْلٌ) – the extra letters are (ت) before the (ف) and a (ي) after the (ف), e.g. (تَشَيَّيْطُنٌ) – to be a satan.
- 4. (تَفَعَّوْعٌ) – the extra letters are (ت) before the (ف) and a (و) after the (ف), e.g. (تَجَوَّرُبٌ) – to don socks.
- 5. (تَفَعَّنٌ) – the extra letters are (ت) before the (ف) and a (ن) after the (ع), e.g. (تَقَلَّنُسٌ) – to don a trouser.
- 6. (تَمَفَّعٌ) – the extra letters are a (ت) and a (م) before the (ف), e.g. (تَمَسَّكُنٌ) – to be poor.
- 7. (تَفَعَّلَتْ) – the extra letters are a (ت) before the (ف) and a (ت) after the (ل), e.g. (تَعَفَّرَتْ) – to behave like a devil.
- 8. (تَفَعَّلٌ)<sup>491</sup> – the extra letters are a (ت) before the (ف) and a (ي) after the (ل), e.g. (تَقَلَّسٌ) – to don a hat. The second group, (ملحق بإفعلال) has two (أبواب):
- 1. (إفعلال) – The second (ل), the (ن) after the (ع) and the (همزة الوصل) are extra, e.g. (إفعلال) – to walk with the chest and neck protruding out.

**تصريفه :** إِفْعَلَّسَ يَفْعَلِّسُ إِفْعَلَّسَا فَهُوَ مُفْعَلِّسٌ الْأَمْرُ مِنْهُ إِفْعَلِّسُ وَالنَّهْيُ عَنْهُ لَا تَفْعَلِّسُ

- 2. (إفعللاء) – The second (ي), the (ل) after the (ن) after the (ع) and the (همزة الوصل) are extra, e.g. (إسئلَاء) – to lie on one's back.

**تصريفه :** إِسْأَلْتُ يَسْأَلُنِي إِسْأَلَاءً فَهُوَ مُسْأَلٌ الْأَمْرُ مِنْهُ إِسْأَلٌ وَالنَّهْيُ عَنْهُ لَا تَسْأَلُ

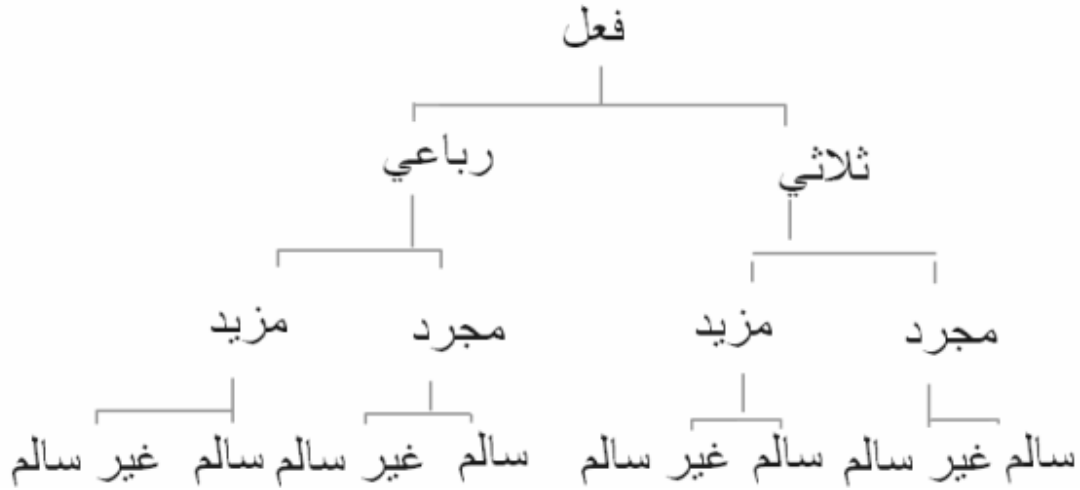
<sup>491</sup> The conjugation of these (أبواب) should be done like (تَسَرَّوِلٌ), while the last one, namely, (تَفَعَّلٌ) is like (تَقَلَّسٌ).



- The (مصدر) of this (باب) – (إِسْتِنْفَاءً) was originally (إِسْتِنْفَائِيٌّ) . The (و) was changed to a (همزة) . And the third group, (ملحق بإفعالٍ) has one (باب)<sup>492</sup>: (إِفْوَعْلَالٌ) – The (و), the (ف) after the (ل) and they are extra, e.g. (إِكْوَهْدًا) – to strive).

تصريفه : إِكْوَهْدٌ يُكْوَهْدُ إِكْوَهْدًا فَهُوَ مُكْوَهْدٌ الْأَمْرُ مِنْهُ إِكْوَهْدٌ إِكْوَهْدٌ إِكْوَهْدٌ وَإِنْهِيَ عَنْهُ لَا تُكْوَهْدُ لَا تُكْوَهْدُ لَا تُكْوَهْدُ

Hereunder is a chart that there are eight types of verbs (أفعال):



### Discussion in brief

- i. فعل ثلاثي مجرد سالم - A three letter Verb (ثلاثي) without extras (مجرد) which is (سالم)
- ii. فعل ثلاثي مجرد غير سالم - A three letter Verb (ثلاثي) without extras (مجرد) which is (غير سالم).

<sup>492</sup> In all the word-forms of this (باب) (إدغام), has been applied and the changes are similar to those of (إفشعرٌ) .

- iii. فعل ثلاثي مزيد سالم - A three letter Verb (ثلاثي) with extras (مزيد) which is (سالم)
- iv. فعل ثلاثي مزيد غير سالم - A three letter Verb (ثلاثي) with extras (مزيد) which is (غير سالم)
- v. فعل رباعي مجرد سالم - A four letter Verb (رباعي) without extras (مجرد) which is (سالم)
- vi. فعل رباعي مجرد غير سالم - A four letter Verb (رباعي) without extras (مجرد) which is (غير سالم).
- vii. فعل رباعي مزيد سالم - A four letter Verb (رباعي) with extras (مزيد) which is (سالم).
- viii. فعل رباعي مزيد غير سالم - A four letter Verb (رباعي) with extras (مزيد) which is (غير سالم) .

## Chapter Five: Formation of derived stems (forms)

### Lesson One: The types of Verbs Root Letters

#### Introduction

In the previous discussions we saw how tenses and other related meanings are conveyed by placing base-letters in designated patterns. The materiel in the previous chapters covers some of the science of Arabic Morphology. We say this because any two verbs in the language that are in the same voice and have the same tense and conjugation number, one would assume they would look exactly the same and rhyme with one another, only the letters being different in each of the two. It is very common to have them looking different despite total confirmation in all the above mentioned aspects.

It is almost said that the variations in verb patterns in the Arabic language can take place due to *six* reasons, *three* of which deal with a difference in the number of base letters and the vowelling pattern of the verb. In this lesson we will give a list of the other *three* reasons with an example of each.<sup>493</sup>

These *three* are related to irregularities, i.e. the presence of certain letters within the verb. Following is a list of these irregularities:

- i. The presence of a (همزة)
- ii. The presence of a weak letters, i.e. (واو) or (ياء) and
- iii. The last two base-letters being the same letter i.e. a doubled letters ( حرف مشدد).

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<sup>493</sup> Ibn Usfour al-Ishbili, *Introducing Arabic Morphology*, p.331

Based on the presence or absence of one of these reasons the scholars of *Morphology* have divided the Arabic verbs in seven categories, i.e. According to letters, there are seven categories of verbs.

”صحيح است و مثال است و مضاعف  
لفيف و ناقص و مهموز و اجوف“<sup>494</sup>

	Type name	Characteristic	Example
1.	صحيح	No weak letters; no duplication of letters, i.e. A verb without any pretext letter is called (صحيح).	كُرِّمَ، نَصَرَ
2.	مهموز	(أ) anywhere in the base verb, i.e. A verb which has <i>hamza</i> (أ or إ) in it.	سَأَلَ قَرَأَ أَكَلَ □
3.	مثال	(واو) or (ياء) at the front, i.e. A verb which has pretext letter on (ف) letter.	يَسُرُّ وَعَدَّ
4.	أجواف	(واو) or (ياء) at the (ع) position, i.e. A verb which has pretext letter on (ع) letter.	بَيَّعَ قَوْلَ
5.	ناقص	(واو) or (ياء) at the (ل) position, i.e. A verb which has pretext letter on (ل) letter is called (ناقص).	دَعَا، رَمَى
6.	لفيف	Two weak letters in the verbs, i.e. (لفيف): A verb which has two pretext letters in it. If they occur together, it is	

<sup>494</sup> Assyyed Ahmad Al Hashimi, *Al-Qawaid al-Asasiyyah al-Arabiyyah*, p.125

		called <i>qiran</i> . If they occur with some other letter in between them, it is called (مقروق) .	طَوَى، وَقَى، رَأَى
7.	<sup>495</sup> مضاعف	Second and third letter same	قَرَّ، مَرَّ

Category (3, 4, 5) and six all involve a (واو) or a (ياء) and verbs falling under these categories are collectively called (معتل). This brief introduction is a prelude to the vast part of *Morphology* which deals with irregularities in Arabic verbs. We will discuss more detail about each of these categories in the near future. إنشاء الله .

According to derived stems of verbs, there are two main classes in Arabic:

### 1. Sound (صحيح) <sup>496</sup>

Verbs that don't have any (الألف, الواو , الياء) in their root letters. These verbs have three types :

i. Hamzated verbs (الفعل المهموز): where (ء) is one of the consonants, e.g.

(أكل) - يَأْكُلُ - to eat.

(سأل) - يَسْأَلُ - to ask .

(بدأ) - يَبْدَأُ - to begin.

ii. Geminate or doubled verbs (الفعل المضاعف): where the second and third radicals of the root are the same ,e.g.

(دق) - يَدُقُّ - to knock .

<sup>495</sup> A verb in which a letter occurs twice and together and are hence combined at many places. e.g. from (مرر) to (مر), from (مدد) to (مد), from (عدد) to (عد) etc.

<sup>496</sup> In terms of letters conjugations, the sound letters verb define as:

الفعل الصحيح: هو كل فعل تخلو حروفه الأصلية من أحرف العلة ، وهي " الألف - الواو - الياء " . مثل :  
جلس ، حضر ، كتب ، رفع ، قرأ ، أمر ، سمع .

Also said, If the base-letters of a verb or derived noun are all normal, meaning there is no همزة , واو , ياء, or two letters the same, this type of verb is termed (صحيح) in the terminology of the scholars of (صرف) . Examples are: (نصر) and (ضرب) .

(رَدَّ) - يَرُدُّ - to reply.

iii. Regular sound verbs (سالم)<sup>497</sup>: Verbs that don't have a (ء) or a doubled letter in their stem.

## 2. Weak (معتل)

Verbs that have one or two (حروف العلة) in their stem. The (حروف العلة) are (و) , (ا) , (ي). These verbs have three types;

i. Assimilated verbs (الفعل المثال): begin with (و) or (ي) (usually و); in the imperfect and in other situations the (و) often disappears, e.g.

(وضع) - يَضَعُ - to put.

(وصل) - يَصِلُ - to arrive.

ii. Hollow verbs (الفعل الأجوف): the second radical is either a (و) or (ي) ; in the perfect, the (و) or (ي) is replaced by an alif , e.g.

(باع) - يَبِيعُ - to sell.

(عاد) - يَعُودُ - to return.

iii. Defective verbs (الفعل الناقص): where the final root radical is either (و) or (ي); e.g.

(نسى) - يَنْسِي - to forget.

(بدا) - يَبْدُو - to appear, seem.

## The Paradigms of (مهموز),<sup>498</sup> Analysis and Rules

### Hamzated verbs (الفعل المهموز)

(Arabic linguistics, of a verb or root) Having a (ء) as one of its radicals, which may be realised as (ء, أ, إ, و, or ئ) in writing, depending on the surrounding vowels and consonants. The exact orthography is determined by the rules of the seat of hamza. Verbs derived from roots containing a are called (مهموز). They are generally unproblematic apart from a few phonetic and orthographic changes. A (فعل المهموز) may have a (همزة) as the initial, medial or terminal root letter,<sup>499</sup> i.e. If

<sup>497</sup> This is the first type of sound verb.

<sup>498</sup> (الفعل الصحيح) which contains (همزة) is called (مهموز). Thus (ضَرَبَ) is (الفعل السالم) and (أَكَلَ) is (الفعل). When a (همزة) carrying a (فتحة) is followed by an ا, the two are assimilated and a (مدة) is placed over the alif.

<sup>499</sup> Ibn Hajib, 'Uthman ibn 'Umar (d.2000), *Kafiya*. (Karachi: Qadeem Kutub Khaana) p.172

there is a (مهموز) anywhere in the base-letters, the verb is called (مهموز). The (مهموز) can be in any one of the three base letters. Examples are: (أَكَلَ), (سَأَلَ), and (قَرَأَ).

### Verbs where (ء) is ONE of the root consonants

أَكَلَ - يَأْكُلُ (to eat)		
	Translation	Arabic
<b>Singular</b>	I ate	أَكَلْتُ
	you (masc.) ate	أَكَلْتَ
	you (fem.) ate	أَكَلْتِ
	he ate	أَكَلَ
	she ate	أَكَلَتْ
<b>Dual</b>	we ate	أَكَلْنَا
	you ate	أَكَلْتُمَا
	they (masc.) ate	أَكَلَا
	they (fem.) ate	أَكَلْتُمَا
	we ate	أَكَلْنَا
	you (masc.) ate	أَكَلْتُمْ
	you (fem.) ate	أَكَلْتُنَّ

<b>Plural</b>	they (masc.) ate	أَكَلُوا
	they (fem.) ate	أَكَلْنَ

### مهموز الفاء من باب نَصَرَ- الأَخَذُ<sup>500</sup>

أَخَذَ يَأْخُذُ أَخَذًا فَهُوَ أَخَذٌ وَ أَخَذٌ يَأْخُذُ أَخَذًا فَهُوَ مَأْخُودٌ الأَمْرُ مِنْهُ خُذْ وَالنَهْيُ عَنْهُ لِأَتَأْخُذُ الظَّرْفُ مِنْهُ مَأْخُذٌ مَأْخَذَانِ مَأْخِذٌ وَالآلَةُ مِنْهُ مِيخَذٌ مِيخَذَانِ مَأْخِذٌ وَمِيخَذَةٌ مِيخَذَتَانِ مَأْخِذٌ وَمِيخَادٌ مِيخَذَانِ مَأْخِذٌ وَافْعَلُ التَّفْضِيلُ مِنْهُ أَخَذَ أَخَذَانِ أَخَذُونَ وَأَوَاخِذٌ وَالْمَوْئِدُ مِنْهُ أَخَذِي وَأَخَذِيَانِ أَخَذٌ وَأَخَذِيَاتٌ

### Analysis of the changes

1. The (أمر) of this (باب) is (خُذْ) which is an exception from the normal method of constructing the (أمر). (أَخَذْ) was originally (خُذْ).
2. Similarly, the (أمر) of (أَكَلْ يَأْكُلُ) is (كُلْ). It is necessary to delete the (همزة) from both (خُذْ) and (كُلْ).
3. In the verb, (أَمَرَ يَأْمُرُ), it is permissible to delete the hamzas and to retain them. Therefore, both (مُرْ) and (أَمُرْ) are correct to use. If the verb is used at the beginning of the sentence, it is more eloquent to delete the (همزة), e.g. it is stated in a hadith, (مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ).
4. If the verb is used in the middle of the sentence, then most often the hamzah is retained, e.g. The Qur'anic verse, (وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ).

i. In most of the word-forms of (مهموز اللام), the rule of (بين بين) or (تسهيل) applies, e.g. (قُرْأَ يَقْرَأُ).

ii. The rule of (مبني) applies to (واحد الماضي المجهول), e.g. (قُرِئَ).

iii. The rule of (همزة منفردة ساكنة), that is the rule of (رأس) applies to all the word-forms of (أمر) and (مضارع). Accordingly, in the words (قُرِئَ) and (قُرِئُوا), the hamzah can become (الف), in the words (أَرْدَتْ) and (لَمْ يَرُدَّ), the hamzah can become (و) and in the words (أَبْنَيْ) and (لَمْ يَبْنِيْ), the hamzah can become (ي).



5. In the word-forms of (المضارع المعروف) of this (besides the singular first person (واحد متكلم), the rule of (رَأْسٌ) has been applied. The same rule applies to the (اسم المفعول) and (اسم الظرف).
6. The rule of (يُرُّ) applies in the (اسم الآلة) .
7. The rule of (بُؤْسٌ) applies in the (المضارع المجهول) except for the singular first person (واحد متكلم).
8. In the singular first person (واحد متكلم) of (المضارع المعروف) and the ( اسم ) (التفضيل), the rule of (آمن) applies.
9. In the plural (جمع) of (اسم التفضيل), the rule of (أَوَادِمٌ) applies.
10. In the singular first person of the (المضارع المجهول), the rule of (أُوْمِنُ) applies.

#### مهموز الفاء من باب ضَرَبَ- الأَسْرُ<sup>501</sup>

أَسَرَ يَأْسِرُ أَسْرًا فَهُوَ أَسِيرٌ وَ أَسِيرٌ يُأْسِرُ أَسْرًا فَهُوَ مَأْسُورٌ الأَمْرُ مِنْهُ إِيسِيرٌ وَالنَّهْيُ عَنْهُ لِأَتَأْسِرُ الظَّرْفُ مِنْهُ مَأْسِرٌ مَأْسِرَانِ مَأْسِيرٌ وَالآلَةُ مِنْهُ مَيْسِرٌ مَيْسِرَانِ مَأْسِيرٌ وَمَيْسِرَةٌ مَيْسِرَتَانِ مَأْسِيرٌ وَمَيْسَارٌ مَيْسِرَانِ مَأْسِيرٌ وَفَعَلَ التَّفْضِيلَ مِنْهُ أَسْرٌ أَسْرَانِ أَسْرُونَ وَأَوَاسِرٌ وَالْمُؤْنِثُ مِنْهُ أَسْرِيٌّ وَأَسْرِيَانِ أَسْرٌ وَأَسْرِيَاتٌ

#### Analysis of the changes

1. The changes of this (باب) are similar to those of (أَخَذَ يَأْخُذُ) except for the imperative (أمر) – (إيسِرْ) – where the rule of (إيمان) applies.

<sup>501</sup> i. The rule of (بين بين) or (تسهيل) applies to all the verbs of (الماضي) of

(مهموز العين ثلاثي مجرد). Note that this rule is optional.

ii. The rule of (يَسْتَلُّ) applies to the (مضارع) and (أمر) of (مهموز العين ثلاثي مجرد).

iii. (باب ) (لَمْ يَلُومْ), (باب سمع) (سَمَّ يَسْتَمُّ), (باب فتح) (سَلَّ يَسْتَلُّ), (باب ضرب) (زَارَ يَزِيرُ) (كرم) .

iv. In the imperative (أمر), after applying the rule of (يَسْتَلُّ), the (همزة الوصل) is deleted. Therefore (إزِيرْ) becomes (زرْ), (إسْتَلُّ) becomes (سَلَّ), (إسْتَمُّ) becomes (سَمَّ) and (لَمْ) becomes (لَمْ).

2. The other (أبواب) of (ثلاثي مجرد) follow the same pattern.

### مهموز الفاء من باب إفعال- الأيتمر

إيْتَمَرَ يَأْتِمِرُ إِيْتِمَارًا فهو مُؤْتَمِرٌ وَاوْتَمِرَ يُؤْتِمِرُ إِيْتِمَارًا فهو مُؤْتَمِرٌ الأمر منه إِيْتَمِرْ والنهي عنه لا تَأْتِمِرْ الظرف منه مُؤْتَمِرٌ

### Analysis of the changes

1. The rule of (إِيْمَانٌ) applies in the (الماضي المعروف), (أمر المعروف) and (مصدر).
2. The rule of (أُوْمِنُ) applies in the (الماضي المجهول).
3. The rule of (رَأْسٌ) applies in the (المضارع المعروف).
4. The rule of (بُؤْسٌ) applies in the (المضارع المجهول), (اسم الفاعل), (اسم ) (المضارع المجهول), (اسم الفاعل), (اسم المفعول) and (اسم الظرف).

### مهموز الفاء من باب إستفعال- الإستيْدَانُ

إِسْتَأْذَنَ يَسْتَأْذِنُ إِسْتِيْدَانًا فهو مُسْتَأْذِنٌ وَاِسْتَأْذِنَ يُسْتَأْذِنُ إِسْتِيْدَانًا فهو مُسْتَأْذِنٌ الأمر منه إِسْتَأْذِنْ والنهي عنه لَاتَسْتَأْذِنْ الظرف منه مُسْتَأْذِنٌ

### Analysis of the changes

1. Conjugate all the verbs of (أبواب ثلاثي مزيد فيه) like the conjugations of (إِيْتَمَرَ) and (أَخَذَ).

The conjugation of the imperative second person (singular) form is as follows:

زُرْ	زَرَا	زُرُوا	زِرِي	زَرَا	زُرْنَ
سَلْ	سَلَا	سَلُوا	سَلِي	سَلَا	سَلْنَ
سَمَّ	سَمَا	سَمُوا	سَمِي	سَمَا	سَمْنَ
لَمْ	لَمَا	لَمُوا	لَمِي	لَمَا	لَمْنَ

## The Rules of (مهموز)

We have to repeat that a word having a (همزة)<sup>502</sup> as a root letters – a hamzated verb have the rules are:

1. It is permissible to change a (همزة), that is alone and (ساكن) to correspond to the previous (حركة); i.e. After a (فتحة), change the (همزة) into an (الف), e.g. (رأس)(head) becomes (راس).

2. If a hamzah contains (همزة متحرك) appears before a (همزة) that is (ساكن), it becomes necessary to change the (ساكن) letter to the corresponding (حرف العلة).

### Examples

أَمَنْ becomes أَمَنَّ

أَوْمِنَ becomes أَوْمِنَنَّ

<sup>502</sup> The following rules are general guidelines with regards to how a hamzah is written:

- i. Hamzah is invariably written over or under an alif at the beginning of a word, e.g. (أمر), (أمر) and (إنسان).
- ii. When the initial hamzah is followed by an alif of prolongation (long vowel-الف), the latter is replaced by a madd over the initial alif, e.g. (أمر) for (أمر).
- iii. The hamzah tends to be written over the semi-consonant (حرف العلة) corresponding to the vowel ( ) of the preceding letter.

Examples:

(حَطَّطْتُ) (بَطُّوْ), (يَوْمَرُ), (يَأْمُرُ)

- iv. Where the previous consonant has a (سكون), the hamzah tends to be written over the semi-consonant (حرف العلة) coinciding with its own vowel (حركة). Examples: (سَمَّ), (سَأَلَهُ), (مَسْؤُولُ). This rule is applied for (الفاعل) instead of (c) above.

تصريفه : إكْوَهْدَ يَكْوَهْدُ إكْوَهْدَانَا فهو مَكْوَهْدٌ إكْوَهْدٌ إكْوَهْدٌ إكْوَهْدٌ

لا تَكْوَهْدُ لا تَكْوَهْدُ لا تَكْوَهْدُ

(بُؤْسٌ) is written with a (و) and (سَمٌّ) with a (ي) without dots.

The paradigms Thus, (بُؤْسٌ) is written with a (و) and (سَمٌّ) with a (ي) without dots

إِيمَانًا becomes إِمَانًا

3. These can be:

i. It is permissible to change a (همزة) that is (مفتوح) and is preceded by a (ضممة) to a (و). Example;

(جُونُ) becomes (جُونُ).

(جُونُ) is the plural of (جُونَةٌ) which means a perfume holder.

ii. It is permissible to change a (همزة) that is (مفتوح) and is preceded by a (كسرة) into a (ي). Example;

(مَيْرُ) becomes (مَيْرُ).

4. These can be:

i. If two (همزة)'s are (متحرك) and one of them is (مكسور), then it is permissible to change the second (همزة) into a (ي).

Example:

(أَيْمَةٌ) can also be read as أَيْمَةٌ .

ii. If there are two (همزة)'s which are (متحرك) and none of them are (مكسور), then it is necessary to change the second (همزة) into a (و).

Examples:

(أَوَادِمُ) will be read as (أَوَادِمُ)

(أَوَمَلُّ) will be read as (أَوَمَلُّ)

The word (جَاءَ) originally was (جَائِيٌّ) (جَائِيٌّ of إِسْمِ فِعْلٍ). The (ي) which comes after (الف زائدة) will change into a (همزة). It becomes (جَائِيٌّ). Now there are two (همزة متحرك) and one of them is (مكسور). The second (همزة) changes into a (ي) becoming (جَائِيٌّ) (according to the rule of أَيْمَةٌ- rule 4.1). (جَائِيٌّ) can also

be written as جَائِنٌ . The (ضمّة) on the (ي) is ثقيل (difficult to pronounce). Therefore it is removed and (جَائِنٌ) remains. Now due to (إجتماع ساكن) (the coming together of two [ساكن] letters), the (ي ساكن) is deleted. We are left with (جَائِنٌ) which can also be read as (جَاءٌ) .

Step by Step example

جَائِيٌّ → جَائِيٌّ → (جَائِيٌّ)جَائِيٌّ

(جَائِيٌّ) → جَائِنٌ → (جَاءٌ)

5.If a (همزة) comes after the (و) or (ي) that مدة and (زئدة)or if a (همزة) comes after the (ي) of (اسم التصغير).It is permissible to change the (همزة) into the letter that precedes it and then (إدغام) is made.<sup>503</sup>

Examples of (و) مدة زائدة

مُفْرُوَةٌ → مُفْرُوَةٌ → مُفْرُوَةٌ

The word (مُفْرُوَةٌ) is the (اسم مفعول) of (قَرَأَ يَفْرَأُ).

Examples of (ي) مدة زائدة.

خَطِيئَةٌ → جَطِيئَةٌ → خَطِيئَةٌ

6.If there occurs a (همزة) after the (الف) of مفاعل and before a (ي), the (همزة) changes to (يا مفتوحة) and the (ي) changes to (الف). The following examples are:

The word (خَطَايَا) is the plural of (خَطِيئَةٌ).The word (خَطَايَا) was originally (خَطَايِيٌّ). The (ي) which comes after the (الف) of (جمع) as the second last letter, changes into a (همزة).<sup>504</sup> It becomes (خَطَاءٌ). Now we have two (همزة متحرك)'s

<sup>503</sup> If a (همزة إستفهام) comes before a (همزة) as in the word (أَنْتُمْ), then it is permissible to apply the rule of (Rule4). Thus, (أَنْتُمْ) will be read as (أَنْتُمْ).It is also permissible to make (تسهيل), whether (قريب) or (بعيد).It is also permissible to bring an (الف) between the two (همزة)'s and read it as (أَأَنْتُمْ).

<sup>504</sup> The refers to rule no.18 which you will read under the rules of معتل .

and one of them is (مكسور). The rule of (أيمَّة) applies, whereby the second (همزة) changes into a (ي) and becomes . Now there is a (همزة) after the (الف) of and it is before a (ي). It changes to (يا مفتوحة) and the (ي) changes to (الف). The word becomes (خَطَايَا).

7.If a (همزة) is (متحرك) and it comes after a (ساكن) that is not a (مدة زئدة) nor is it (ي تصغير), then the (حركة) of the (همزة) is given to the letter preceding it. This law is permissible (جوازاً).<sup>505</sup>

8.The rule of (يَسْتَلُّ) is compulsory applied to all the (أفعال) of (يَرِي) and (يُرِي) (المضارع المعروف و مجهول).Example:

➤ In (يَرَأِي) the (فتحة) of the (همزة) is given to the (ر) and the (همزة) is deleted . It becomes (يَرِي).

9.If a (همزة متحركة) is preceded by a (متحركة) letter, then both (بين بين قريب) and (همزة) are both permissible.This rules have been the following categories:

i. (بين بين قريب) is to read the (همزة) between its (مخرج) and the (مخرج) of the (حرف العلة) corresponding to its (hamza's) حركة .

ii. (بين بين بعيد) is to read a letter between its (مخرج) and the (مخرج) of the (حرف العلة) corresponding to the preceding (حركة). (بين بين) is also known as تسهيل .

Examples:

When (بين بين) is made on the word (سَأَلَ), then in both (بين بين قريب) and (بعيد) the (مخرج) will be that of (همزة) and (الف).

<sup>505</sup> Examples:

i.In the word (يَسْتَلُّ), the (حركة) of the (همزة) is given to the (س) and the (همزة) is then deleted. It becomes (يَسَلُّ).

ii.In the words the (قَدْ أَطْلَحَ) of the (حركة) is given to the (د) and the (همزة) is then deleted. It becomes (قَدْ أَطْلَحَ).

iii.In the words the (يُرْمِي أَخَاهُ) of the (حركة) is transferred to the (ي) and the (همزة) is then deleted. It becomes (يُرْمِي خَاهُ).

In the word (سَيِّمٌ) if (بين بين قريب) is made, then the (مخرج) will be between (همزة) and (ي). If (بين بين بعيد) is made, then the (مخرج) will be between (همزة) and (الف).

In the word (لُؤْمٌ) if (بين بين قريب) is made, then the (مخرج) will be between (همزة) and (و). If (بين بين قريب) is made then the (مخرج) will be between (همزة) and (الف).

iii. If there is a (همزة متحركة) after (الف), it is permissible to apply (بين بين قريب) only. (بين بين بعيد) is not permissible in this case.

Examples:

\*In the word (قُرَاءٌ), the (همزة) is (مفتوح). Therefore the (همزة) will be read between the (مخرج) of the (همزة) and the (الف).

\* If (قُرَاءٌ) is read with a (ضممة), the (همزة) will be read between the (مخرج) of the (همزة) and (الف).

\* If (قُرَاءٌ) is read with a (كسرة), the (همزة) will be read between the (مخرج) of the (همزة) and (ي).

## Lesson Two: The Paradigms of (معتل), Analysis and its Rules

If there is a weak letter i.e. a (واو) or a (ياء) anywhere within the base-letters of the verb or derived noun, then it is known as (معتل).

Depending on where the weak letter is located within the word, معتل is classified into four types which become numbers three through six in our classification of the “seven types”.

For using weak verbs letters according to Arabic morphology, have the following rules:

### Rule 1

i. The (و) which appears between (علامة المضارع)<sup>506</sup> which is (مفتوح) and the (عين الكلمة) which is (مكسور), falls off.

Example

The word (يُوعِدُ) becomes (يَعِدُ).

ii. Every (و) that comes between the (علامة مضارع مفتوح) and the (ع الكلمة) which is (مفتوح), the (و) falls off, on condition that either the (ع الكلمة) or the (ل الكلمة) is from the (حروف الحلقية)<sup>507</sup>.

Example

The word (يُوهِبُ) becomes (يَهِبُ) .

### Rule2

i. If a (مصدر) is on the scale of (فعلٌ) and its (فاء الكلمة) is a (و), that (و) is deleted and the (ع كلمة) is given a (كسرة). A (ة) is then added at the end of the word.

Example:

وَعِدٌ → عَدٌ → عِدٌ → عِدَةٌ

ii. If the (مضارع) has a (فتحة) on its (ع كلمة), for example in the word (يَسَعُ), the (فاء الكلمة) of the (فتحة)

Example:

The word (سَعَةٌ) the (مصدر) of (وَسِعَ يَسَعُ)<sup>508</sup>.

<sup>506</sup> (علامة مضارع) are the following letters (الف ' ت ' ي ' ن ). Every (مثال واوي) on the scale of (ضرب) follows this rule.

<sup>507</sup> The (حروف حلقية) are the following letters (ء ' ه ' ع ' ح ' غ ' خ )

<sup>508</sup> It is also permissible to eared (سَعَةٌ) as (سِعَةٌ).



سَعَةٌ → سَعٌ → سَعٌ → وَسَعٌ

### Rule 3

i. If a (و ساكن) is not (مشدّد) and is preceded by a (كسرة), it changes into a (ي).<sup>509</sup>

Example:

The word (مُوَعَاذٌ) changes to (مِيَعَاذٌ).

ii. If (ي ساكن) is not (مدغم) and it is preceded by a (ضمة), the (ي) changes into a (و).

Example:

The word (مُؤَسِّرٌ) changes to (مُؤَسِرٌ).

Exceptions

iii. If an (الف) is preceded by a (ضمة), it will change into a (و).

Stapes to Stapes Example

فَوَيْلٌ → فَايِلٌ → قَائِلٌ

iv. If an (الف) is preceded by a (كسرة), it will change into a (ي).

Example:

The plural of (مَحْرَابٌ) is (مَحَارِبٌ). This changes to (مَحَارِيبٌ) because the (الف) is preceded by a (كسرة).

### Rule 4

If the (فاء كلمة) of (باب افتعال) is a (و أصلي) or (ي أصلي), the (و) or (ي) will change into a (ت) and (ادغام) will be made, that is, both the (ت)s will be assimilated.

Stapes to Stapes Example (مثال واوي)

إِتَّقَدَ → إِتَّقَدَ → إِيْتَقَدَ

Stapes to Stapes Example (مثال يائي)

إِتَّسَرَ → إِتَّسَرَ → إِيْتَسَرَ

<sup>509</sup> The word (إِجْلُوَانٌ) will remain unchanged, because the (و) is مدغم (مشدّد). And the word (مُؤَسِّرٌ) remains unchanged because the (ي) is (مدغم).

### Rule 5

i. If at the beginning of a word there is a (و مضموم), it is permissible to change it into a (همزة).

#### Examples

(وَقَفَّتْ) (اسم) (أجوة) plural of وَجَةٌ (وَجُوَةٌ) changes to (أَقَفَّتْ). (This is an example of a فعل). (This is an example of an اسم).

ii. If (و مكسور) appears at the beginning of a word, it is permissible to change it to a (همزة).

#### Example:

(إِشَاحٌ – sword belt) can be read as (إشاح).

iii. If a (و مرفوع) appears in the middle of a word, it is permissible to change it into a (همزة).

#### Example

(أَدْوُرٌ) can be read as (أدور). Rarely is a (و مفتوح) changed into a (همزة).

#### Examples:

(أَحَدٌ – one) can be read as (أحد).

(أَنَاةٌ – a lazy woman) can be read as (أناة).

### Rule 6

When two (واو متحرك) come together at the beginning of a word, it is compulsory (واجب) to change the first (و) into a (همزة).

#### Example

(وَوَاصِلٌ) is read as (وَاصِلٌ) (This is the plural of وَاصِلَةٌ).

(وُوصِلٌ) is read as (وَصِلٌ). This is the (اسم تصغير).

### Rule 7

i. If (و) or (ي) (متحرك) is preceded by a, the (فتحة) or (و) is changed into an (الف)<sup>510</sup>.

### Examples

Example of a (و متحرك) in the middle of a (فعل): (قَوْل) changes to (قَالَ).

Example of a (ي متحرك) in the middle of a (فعل): (بَيْع) changes to (بَاع).

Example of a (و متحرك) at the end of a (فعل): (دَعَو) changes to (دَعَا).

### Conditions for the above rules

This rule only applies if the following conditions are met:

1. The (و) or (ي متحرك) must not be in the place of the (فاء كلمة). Therefore this rule will not apply to the word- (قَوَّعَد) the (و) is in the place of the (فاء كلمة) and the (ف) is (حرف عطف). It will also not apply to (تَوَقَّى) because the (و) is in the place of the (فاء كلمة) of (باب تفعل). It will also not apply to (تَيَسَّرَ) - (ي) is in the place of the (فاء كلمة) of (باب تفعل).

2. The (و) or (ي) must not be in place of the (ع كلمة) of a word which is (لفيف). (لفيف) is that word which has two (حرف العلة). Therefore this law will not apply to the word (طَوَّى). Here (و) is in the place of the (ع كلمة). The law will also not apply in the word (حَيَّى). Here (ي) is in the place of the (ع كلمة).

3. The (و) or (ي) must not come before the (الف) of (تنثية). Therefore this law will not apply to the word (دَعَوَا), since there is a (و) before the (الف) of (تنثية) and in the word (رَمَيَا), since there is a (ي) before the (الف) of (تنثية).

4. The (و) or (ي) must not come before a (مدة زائدة). Therefore this law will not apply to the word (طَوَيْلٌ) because the (و) is before a (ي) which is not a (حرف أصلي). It will also not apply in the word (غَيُّورٌ) because the (و) after the

<sup>510</sup> Another examples for the (متحرك) as:

i. a (ي متحرك) at the end of a (فعل): (رَمَى) changes to (رَمَى).

ii. a (و متحرك) in an (اسم): (يُوبَى) changes to (يُوبَى).

iii. a (ي متحرك) in an (اسم): (يُنَبَى) changes to (يُنَبَى).

(الف) is not a (حرف علة). Also in the word (غِيَابَةٌ), the (ي) is before an (الف) which is not a (حرف أصلي).<sup>511</sup>

### Step by Step example

دَعَوْا → دَعَاوَا → دَعَوُوا (فَعَلُوا) دَعَوُوا

يَخْشَوْنَ → يَخْشَاوْنَ → يَخْشَوْنَ (يَفْعَلُونَ) يَخْشَوْنَ

5. The (ي) or (و متحرك) must not be before (ي مشدّد د), for example, the word (عَلَوِيٌّ). The (ي) or (و متحرك) must also not be before (ن تأكيد), for example, the word (إِخْتِسَيْنٌ).

6. The word must not have the meaning of a colour or defect, for example, (عَوْرٌ) (to be one-eyed), (صَيْدٌ) (to have a crooked neck).

7. i. The word must not be on the scale of (فَعْلَانٌ), (فَعْلِيٌّ) or (فَعْلَةٌ), for example (فَعْلَانٌ) – (سَيْلَانٌ) [meaning – rotation] – example of (و). [meaning – flowing] (فَعْلِيٌّ) – (صَوْرِيٌّ) example of (و). [meaning – name of a spring of water] (فَعْلِيٌّ) – (حَيْدِيٌّ) example of (ي). [meaning – to walk arrogantly – from حَادٍ يَحِيدُ] and (حَوَكَةٌ) – (فَعْلَةٌ) example of (و). [Meaning – weaver – plural of حَانِكٌ]

ii. If after such an (الف) (which has been changed from a و or ي), there is a (ساكن) letter, the (الف) falls off.

### Examples:

<sup>511</sup> Objection:

In the words (دَعَوَا), (يَخْشَوْنَ), (تَخْشَوْنَ) and (تَخْسِينٌ), the (و) and (ي) were not supposed to be changed to (الف) because they came before a (مُدَّة زَائِدَةٌ), but yet this rule has been applied.

Answer:

The (ي) in these words is a separate word and it is the (فَاعِلٌ) of the (فَعْلٌ), while the (مُدَّة) is not (زَائِدَةٌ), therefore the (و) or (ي) changes to (الف) and then falls off due to (إِجْمَاعُ سَاكِنِينَ)

Please see, Shaykh Uthaymeen, *Sharh al-A'jroumiah li Ibn A'jroum* (Oman: Wizarat al-Thaqafah).p.152

- a. In the word (دَوَعُوا), the first (و) changes to (الف). It becomes (دَعَاوُوا). Here (الف) has come before a (و ساكن). The (الف) falls off and it becomes (دَعُوا).
- b. In the word (تَرْضِيْنَن), the first (ي) changes to an (الف). Due to the (الف) coming before a (ساكن), it is deleted. It becomes (تَرْضِيْن).
- iii. If such an (الف) has come before a (ت تانيث) of (فعل ماضي), even if the (ت) is (متحرك), the (الف) is deleted.

Examples:

- a. The word (دَعَوْتُ) changes to (دَعَاتُ). Now we have an (الف) before (ت تانيث) of (فعل ماضي). Therefore it is deleted. It becomes (دَعْتُ).
- b. The word (دَعَوْنَا) changes to (دَعَاتْنَا). There is a (تاء التانيث متحرك) after the (الف). Therefore the (الف) is deleted. It becomes دَعَاتْنَا .
- iv. In the (صيغة) of (الماضي المعروف), from (جمع مؤنث غائب) until the end, if the word is (اجواف واوي), whether the (عين الكلمة) has a (ضمة) or (فتحة), after deleting the (الف), the (فاء الكلمة) is given a (ضمة).

Example in which (ع الكلمة) has a (فتحة) :

(قَوْلُنْ) changes to (قَالُنْ). The (الف) is now deleted because it is followed by a (ساكن). It becomes (قُلُنْ). The (ق) is now given a (ضمة) because it is (اجواف (واوي)). It becomes (قُلُنْ). The word (قُلُنْ) is from the (باب) of (نصر).

Example in which (ع الكلمة) has a (ضمة) :

طُرُنْ → طَالُنْ → طَلُنْ → طَلُنْ

The word (طَلُنْ) is from the (باب) of (كرم).

- v. In the (صيغة الماضي المعروف), from (جمع مؤنث غائب) till the end, after deleting the (الف), if it is (اجواف يائي) or there is a (كسرة) on the (ع كلمة) in (اجواف واوي), the (فاء الكلمة) is given a (كسرة). Example in which (ع الكلمة) has a (كسرة)

In the word (بَيَعُنَ), the (ي متحرك) is preceded by a (فتحة). Therefore the (ي) changes to (الف). It becomes (بَاعُنَ). The (الف) is deleted. It becomes (بَعُنَ). Now the (ب) is given a (كسرة). It becomes (بَعُنَ).

Step by Step example of (جوف واوي) with (كسرة).

خَوْفَنَ → خَافَنَ → خَفَنَ → خِفَنَ

The word (خِفَنَ) is from the (باب) of (سمع).

8. The word must not be from (باب إفعال) having the meaning of (باب تفاعل). For example, the word (إِجْتَوَرَ) (in the meaning of (تَجَاوَرَ)) and (إِعْتَوَرَ) (in the meaning of (تَعَاوَرَ)). Both words mean to take in turns.

### Rule 8

i. If the letter before (و) or (ي) is (ساكن), the (حركة) of the (و) or (ي) is transferred to the preceding letter.<sup>512</sup>

Example:

a. In the word (يَقُولُ), the (حركة) of the (و) which is a (ضمة) in this case, is given to the (ق). It becomes (يَقُولُ). (This is an example of (أجوف واوي)).

b. In the word (يَبِيْعُ), the (كسرة) of the (ي) is given to the (ب). It becomes (يَبِيْعُ). (This is an example of (أجوف يائي)).

ii. If the (حركة) is a (فتحة), the (و) or (ي) is changed into an (الف).

<sup>512</sup> In the words (يَعْوَرُ) (to be one-eyed), (يَصْنِيْدُ) (to have a crooked neck), (أَسْوَدٌ) (black), (أَبْيَضٌ) (white) and (مَسْوَدَةٌ) (black), due to condition number 6 (i.e. having the meaning of a colour or defect), no change occurs. The aforementioned rule (Rule 8) does not apply to (إسم تفضيل), that is those words on the scale of (أقولُ); or (أفعال تعجب), like (أقولُ بهِ and أقولُهُ); and words that are (ملحق برباعي), like (شَرِيْفٌ) and (جَهْوَرٌ).

Examples:

In the word (يُقُولُ), the (فتحة) of the (و) is given to the (ق). It becomes (يُقُولُ). Now due to the (فتحة), the (و) is changed into an (الف) becoming (يُقَالُ).

يُقُولُ → يَقُولُ → يُقَالُ

iii. In the word (يُبَيْعُ), the (فتحة) of the (ي) is given to the (ب) becoming (يُبَيْعُ). Now due to the (فتحة) of the (ب) the (ي) changes into an (الف), thus becoming (يُبَاعُ).

يُبَيْعُ → يَبِيعُ → يُبَاعُ

It is remember able that the conditions applicable to Rule 7 apply to Rule 8 as well.

iv. If such a (و) or (ي) is followed by a (ساكن), in the case of (ضمة) and (كسرة), the (و) or (ي) will be deleted.

Example of (أجواف واوي) :

In the word (لَمْ يَقُولُ), because of (اجتماع ساكن) the (و) is deleted. It becomes (لَمْ يَقُلْ).

Example of (أجواف يائي):

In the word (لَمْ يَبِيعُ), the (ي) is followed by a (ساكن), therefore the (ي) is deleted. It becomes (لَمْ يَبِعْ).

v. If a (و) or (ي) is followed by a (ساكن) and preceded by a (فتحة), the (الف) (which was originally ( و or ي ) is deleted.<sup>513</sup>

<sup>513</sup> This rule (Rule 8) does not apply to the words (مَنْ وَعَدَ) because condition number one has not been fulfilled.

In the words (يَطْوِي) and (يَحْتَبِي), the rule is not applied because of condition number 2 - (عين لفيف).

The words (مِقْوَالُ), (تَحْوَالُ) and (تَمَيِّزُ) remain unchanged because of the fourth condition - (قبل مدة زائدة).

However, the (و) of the (اسم مفعول) is an exception to condition number 4. Despite there being a (مدّه زائده), the (حركة) of the (و) or (ي) will still be given to the previous letter.

Examples:

(لَمْ يُقَوْلَ) changes to (لَمْ يُقَالَ). After the (الف) is deleted, it becomes (لَمْ يُقَالَ).

(لَمْ يُبَيِّعْ) changes to (لَمْ يُبَاعَ). After the (الف) is deleted, it becomes (لَمْ يُبَاعَ).

### Rule 9

i. If there is a (و) in the (ع الكلمة) of (الماضي المجهول), the preceding letter is made (ساكن) and the (حركة) of the (و) is transferred to the preceding letter. Then the (و) changes to (ي).

Example 1:

قِيلَ → قَوْلَ → فُؤَلَ

Example 2:

أُنْقِدَ → أُنْقُودَ → أُنْفُودَ

ii. If there is a (ي) in the (ع الكلمة) in the place of the (ع الكلمة), the preceding letter is made (ساكن) and the (حركة) of the (ي) is transferred to the preceding letter. No other changes are made.

Example 1

In the word (بُيِعَ) the (ب) is made (ساكن). It becomes (بُيِعَ). Now the (حركة) of the (ي) is transferred to the (ب), thus becoming (بُيِعَ).

بُيِعَ → بُيِعَ → بُيِعَ

Example 2:

In the word (أُخْتِيرَ) the (ت) is made (ساكن). It becomes (أُخْتِيرَ). The (حركة) of the (ي) is transferred to the (ت). It becomes (أُخْتِيرَ).

أُخْتِيرَ → أُخْتِيرَ → أُخْتِيرَ

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Example of (أجواف واوي)

In the word (مَقُولٌ) which is the (اسم مفعول) of (قال), the (ضممة) of the (و) is still transferred to the (ق). It becomes (مَقُولٌ). Due to (اجتماع ساكن), the first (واو) is deleted and it becomes (مَقُولٌ).

Example of (أجواف يائي)

In the word (مَبُوعٌ) which is the (اسم مفعول) of (باع), the (حركة) of the (ي) is transferred to the (ب). It becomes (مَبُوعٌ). Due to (اجتماع ساكنين), the (و) is deleted and it becomes (مَبُوعٌ).



iii. It is also permissible to retain the (حركة) of the preceding letter and to make the (و) or the (ي) (ساكن). In this case the (ي) changes to (و).

Examples:

فُولَ → فُؤَلَ  
 بَيْعَ → بُؤِعَ  
 أُخْتِيرَ → أُخْتِيرُ  
 أَنْفُودَ → أَنْفُودُ

iv. It is also permissible to pronounce these words with (إشمام). (إشمام) means to pronounce a (حركة) in such a way that it has the effect of another (حركة). For example in the word (قِيلَ), the (كسرة) of the (ق) is pronounced in such a way that it has the fragrance of a (ضمة).

Similar is the case with the (ب) of (بَيْعَ). The (كسرة) of the (ب) will have the effect of a (ضمة). The condition for this rule is that changes must have taken place in the (معروف) form of the verb. Therefore, the word (أَعْتُورَ) will remain unchanged because the (معروف) word, namely (إِعْتُورَ) was unaffected by any change.

v. In (أجوف واوي), if the (ع الكلمة) is (مفتوح) in (الماضي المعروف), after the (ي) is deleted in the (الماضي المجهول), the (فاء الكلمة) is given a (ضمة) from the (صيغة) of (جمع مؤنث غائب) until the end (i.e. مؤنث متكلم).

vi. In (أجوف يائي), whatever the (حركة) may be, or that (أجوف واوي) where the (فاء الكلمة) is (مكسور) in the (الماضي المعروف), after deleting the (ي), the (ع الكلمة) is given a (كسرة) from the (صيغة) of (جمع مؤنث غائب) until the end, that is, (و جمع مذكر و مؤنث متكلم).

Example of (أجوف يائي):

بَعْتُ → بَيْعْتُ → بِيَعْتُ → يُبْعْتُ

It is notified that the forms of (معروف) and (مجهول) are now the same. However the (أصل)-original form of each one will be different.<sup>514</sup>

<sup>514</sup> In the (مجهول) of (باب إستفعال), the transferring of the (حركة) is not according to this rule i.e. rule number 9, but is due to rule number 8 (the rule of (فُؤَلَ)). Therefore the rule of (فُولَ) and (إشمام) will not apply. For example (أُسْتَحِيرَ) becomes (أُسْتَحِيرُ).

**Rule 10**

i. If the (لام الكلمة) of the following word form's (صيغة) is (و) or (ي), it becomes (ساكن) if it is preceded by a (ضمة) or a (كسرة):<sup>515</sup>

1. يَفْعَلُ , 2. تَفْعَلُ , 3. أَفْعَلُ , 4. نَفْعَلُ

Examples:

(يَدْعُو) becomes (يَدْعُو) – example of (ناقص واوي)

(يُرْمِي) becomes (يُرْمِي) – example of (ناقص يائي)

ii. If a word has a (و) preceded by a (ضمة) and followed by another (و), that (و) falls off.<sup>516</sup>

Example of (و):

In the word (يَدْعُوْنَ) (جمع مذكر غائب), before the (و) there is a (ضمة) and after the (و) there is another (و). Therefore, the first (و) is made (ساكن) and the second one falls off due to (اجتماع ساكنين). It becomes (يَدْعُوْ). If a (ي) is preceded by a (كسرة) and followed by another (ي), the first (ي) becomes (ساكن) and the other (ي) is deleted because of (اجتماع ساكنين).

iii. If a (و) is preceded by a (ضمة) and followed by a (ي), the preceding letter is made (ساكن) and the (حركة) of the (و) is transferred to the preceding letter. Then the (و) changes into a (ي) and falls off due to (اجتماع ساكنين).

Example:

In the word (تَدْعُوْنَ) the (و) is preceded by a (ضمة) and followed by a (ي), therefore the preceding letter (ع) is made (ساكن) and the (حركة) of the (و) which is a (كسرة) is transferred to the preceding letter, the (ع). It therefore becomes (تَدْعُوْ). Due to the preceding (كسرة), the (و) changes into a (ي). Now due to (اجتماع ساكنين) the (ي) is deleted. It becomes (تَدْعُوْ).

iv. If a (ي) is preceded by a (كسرة) and followed by a (و), the preceding letter is made (ساكن) and the (حركة) of the (ي) is given to the preceding letter. Then the (ي) changes into a (و) and falls off due to (اجتماع ساكنين).

<sup>515</sup> If the (و) or (ي) of the (لام الكلمة) is preceded by a (فتحة), it becomes (الف) in accordance with the rule of (قال)

<sup>516</sup> Example of (ي):

In the word (تُرْمِيْنَ) (واحد مؤنث حاضر) there is a (كسرة) before the (ي) and it is followed by a second (ي). Therefore the first (ي) becomes (ساكن) and the second (ي) falls off. It becomes (تُرْمِيْ).

### Example

In the word (يَرْمِيُونَ), the (ي) is preceded by a (كسرة) and followed by a (و). Therefore, the preceding letter (م) is made (ساكن) and the (حركة) of the (ي) which is a (ضممة), is transferred to the preceding letter (م). It becomes (يَرْمِيُونَ). Due to the preceding (ضممة), the (ي) changes to (و). It becomes (يَرْمِيُونَ). Now due to (اجتماع ساكنين), the (و) is deleted. It becomes (يَرْمُونَ).

### Further Examples

لَقُوا (الماضي المعروف-فَعَلُوا) becomes لَقُوا  
رُمُوا (الماضي المجهول- فَعَلُوا) becomes رُمُوا

### Rule 11

If a (و) appears in the place of the (لام الكلمة) after a (كسرة), the (و) changes into a (ي).

### Example

In the word (دُعُو) the (و) appears in the place of the (لام الكلمة) after a (كسرة). Therefore the (و) changes into a (ي). It becomes (دُعِي). The same change occurs in (دُعِيَا), (دَاعِيَان) and (دَاعِيَّة).

### Rule 12

If a (ي) is in the place of the (لام الكلمة), preceded by a (ضممة), the (ي) changes into a (و).<sup>517</sup>

### Rule 13

i. If a (و) comes in the place of the (ع الكلمة) preceded by a (كسرة) in the (مصدر), it changes into a (ي), on condition that (تعليل – a change) occurred in the (فعل).

<sup>517</sup> In the word (نُهِي), which is (واحد مذكر غائب) of (باب كرم) from the مصدر (نَهَاوَةٌ), meaning intellect, the (ي) is in the place of the (لام الكلمة), preceded by a (ضممة). The (ي) changes into a (و). It becomes (نُهُو).

Examples:

- The word قَوَامًا (which is the (مصدر) of (قَامَ)) was originally قَوَامًا.
- The word صِيَوَامًا (which is the (مصدر) of (صَامَ)) was originally صِيَوَامًا .

However, the word قَوَامًا (باب مفاعلة) which is the (مصدر) of (قَاوَمَ) remains unchanged, because no (تعليل) occurred in the (فعل). The (فعل) is (قَاوَمَ).

(13.2) The same (تعليل) occurs if a (و) comes in place of the (ع الكلمة) of a word that is (جمع), on condition that (و) is (ساكن) in the (واحد صيغة) or (تعليل) took place in the (و) of the (واحد صيغة)

Examples:

- The word حَوَاضٌ (the جمع of the word حَوْضٌ) changes to (حِيَاضٌ) . This is an example of a (جمع) in which the (و) is (ساكن).
- The word جَوَادٌ (the جمع of the word جَيِّدٌ) changes to (جِيَادٌ). This is an example of a (جمع) in which the (و) is changed in the original (from جَيُّودٌ to جِيَادٌ).

#### Rule 14

i. If a (و) or (ي) which are not changed from any other letter, come together in one word, which is not (ملحق برباعي) (on the scale of (دَحْرَجَ)) and the first of the two, namely the (و) or (ي) is (ساكن), then the (و) changes into a (ي). Then (إدغام) is made and the preceding (ضمة) is changed into (كسرة).

Examples:

- In the word سَيُّودٌ , (و) and (ي) come together, and the first of the two i.e. the (ي) is (ساكن). Therefore the (و) changes into a (ي), thereby becoming (سَيِّدٌ). After (إدغام) is made, it becomes (سَيِّدٌ).

b. In the word (مَرْمُومِيٌّ), (و) and (ي) come together, and the first of the two i.e. the (و) is (ساكن). Therefore the (و) changes into a (ي), thereby becoming (مَرْمُومِيٌّ). After (إدغام) is made, it becomes (مَرْمُومِيٌّ). The (ضممة) of the (م) is changed to a (كسرة), thereby becoming (مَرْمُومِيٌّ).

c. In the word (مُضِيٌّ), (which is the مصدر of يمضي), the (و) and (ي) come together, and the first of the two i.e. the (و) is (ساكن). Therefore the (و) changes into a (ي) becoming مُضِيٌّ. After (إدغام) is made, it becomes (مُضِيٌّ). The (ضممة) of the (م) is changed to (كسرة) thereby becoming (مُضِيٌّ). It is also permissible to read the (م) with (كسرة) corresponding with the (حركة) of the (ض), that is (مِضِيٌّ).

ii. The (أمر حاضر) of (أَوْيَ- يَأْوِيْ-أُوِيَّا) (to take refuge) is (أُو). The (ء) changes to a (إيو).

Because this (ي) has changed from a (همزة), rule 14.1 will not apply. Another example where this rule will not apply is the word (ضَيَّوْنٌ). No change occurs because it is (ملحق برباعي). If the (و) and (ي) are in different words, no change will occur.

Example:

a. (إِي وَاللَّهُ) – the (و) will not change into a (ي).

b. (رَائِيٌّ وَزَيْرُ الْمَعَارِفِ) – the (ي) of the word (رَائِيٌّ) and the (و) of the word (وَزَيْرُ) are in different words and will therefore remain unchanged.

## Rule 15

i. If a word is on the scale of (فُعُولٌ) and it has two (و)'s at the end of the word, then both the (و)'s are changed into (ي) and (إدغام) is made.<sup>518</sup>

Example

<sup>518</sup> The (ضممة) of the preceding letter (عين الكلمة) is changed into (كسرة) and it is also permissible to give the (كسرة) a (فاء الكلمة).

The word (دُلُوْ) - (دُلُوْ of جمع) is on the scale of (فُعُوْل). Therefore, according to the above rule, both the (و)'s are changed into (ي). It becomes (دُلْيِي). Then (إدغام) is made thereby becoming (دُلْيِي). After changing the (ضمة) of the preceding letter into (كسرة), it becomes (دُلْيِي). It is also permissible to read it as (دِلْيِي).

## Rule 16

i. If there is a (و) in the (لام الكلمة) of an (اسم) preceded by a (ضمة), the (ضمة) will be changed into a (كسرة) and the (و) into a (ي). The (ي) is then made (ساكن). Due to (إجتماع ساكنين), the (ي) is deleted.

### Example

In the word (أدْلُوْ) - (أدْلُوْ of جمع), the (و) is on the (لام الكلمة) of an (اسم) preceded by a (ضمة). Therefore the (ضمة) will be changed into a (كسرة) becoming (أدْلُوْ). Then the (و) changes into a (ي), thereby becoming (أدْلْيِي), which can also be written as (أدْلْيِي). After (ي) is made (ساكن), due to (إجتماع ساكنين), the (ي) is deleted. It becomes (أدْلِي) which can also be written as (أدْلِي).

### Stepby Step Example

أدْلِي → أدْلُوْ → (أدْلْيِي) → أدْلُوْ

ii. The law of (16.1) will also occur on a مصدر, which is from (باب تفعل) and is (ناقص واوي).

### Example:

The word (تَعْلُوْ) undergoes the following changes, eventually becoming (تَعْلِي).

تَعْلِي → تَعْلِي → تَعْلِي → تَعْلُوْ

iii. The law of 16.1 will also occur on a (مصدر), which is from (باب تفاعل) and is (ناقص واوي).

### Example:

The word (تَعَالَوْ) undergoes the following changes, eventually becoming (تَعَالِ).

تَعَالَوْ → تَعَالِي → تَعَالِينُ → تَعَالِنُ  
تَعَالِ →

iv. If a (ي) comes in the (لام الكلمة) of an اسم and is preceded by a letter which has a (ضمة), the (ضمة) is changed into a (كسرة).

Example:

The word (أَطْبِي) - (جمع of طَبِي) changes to (أَطْبِي), which can also be written as (أَطْبِينُ). The (ي) is made (ساكن) so it becomes (أَطْبِينُ). Due to (إجماع ساكنين), the (ي) is deleted. It becomes (أَطْبِنُ), which can also be written as (أَطْبِ).

Step by Step Example

أَطْبِي → أَطْبِي → أَطْبِينُ → أَطْبِينُ  
أَطْبِ → أَطْبِ

### Rule 17

i. If a (و) or (ي) comes in the place of the (ع الكلمة) of a word which is (اسم فاعل), the (و) or (ي) changes into a (ء), on condition that change took place in the (فعل).

Examples:

a. The word (قَاوِلُ) changes to (قَائِلُ). (Changes took place in its فعل from قَوْلَ to قَالُ).

b. The word (بَايِعُ) changes to (بَائِعُ). (Changes took place in its فعل from بَايَعَ to بَاعَ).

ii. Sometimes the (حرف العلة) is deleted as in the case of (هَارٌ) which was originally (هَائِرٌ). This word is used in the Qur'an: (عَلِي شَفَا جُرْفٍ هَارٌ).

Exception:

In the word (الرَّأْوِي) the (و) will not change into a (همزة) because no change took place in the فعل (رَوَى يَرُوِي).

### Rule 18

If a (و زائد) or (ي زائد) or (الف زائد) appears after the (الف) of (مَفَاعِلٌ), it changes into a (همزة).

Examples:

a. The word (عَجَاوِزٌ) changes to (عَجَائِزٌ) - (جمع of the word عَجُوْزٌ). This is an example of (و).

b. The word (شَرَآوِفٌ) changes to (شَرَآئِفٌ) - (جمع of the word شَرِيْفَةٌ). This is an example of (ي).

c. The word (رَسَالِ) changes to (رَسَائِلٌ) - (جمع of the word رِسَالَةٌ). This is an example of (الف زائد).

Exception:

The (جمع) of the word (مُصَيَّبَةٌ) is (مَصَائِبٌ). Although the (ي) is original, it changed into (همزة). This is an exception to the rule.

### Rule 19

If a (و) or (ي) comes at the end of a word after (الف زائد), they change into a (همزة). This rule applies to all kinds of words, namely مصدر مفرد, مصدر جمع, مشتق جمع, مفرد مصدر, and جامد.

Examples of (مصدر):



a. دُعَاوٌ → دِعَاءٌ (example of و)

b. أَسْمَاوٌ → أَسْمَاءٌ (example of ي)

Examples of (اسم جامد)

a. كِسَاوٌ → كِسَاءٌ ( example of ذاع جمع )

b. رِذَايٌ → رِذَايٌ ( example of اسم جمع )

## Rule 20

i. If a (و) comes in the fourth position or later in a word and it is not preceded by a (ضمة) or a (و ساكن), it changes into a (ي).<sup>519</sup>

Examples:

a. The word (يُدْعِيَان) was originally (يُدْعَوَان). The (و) is in the fourth position of the (فعل), thus it changes into a (ي).

b. The word (أُعْلِيْتُ) was originally (أُعْلَوْتُ). The (و) is in the 4th position of the (فعل), thus it changes into a (ي).

c. The plural of (مِدْعَاءٌ) is (مِدَاعِيٌّ), which originally was (مِدَاعِيوٌ). In this word, the (و) is in the sixth position. It changes into a (ي) and (إدغام) is made. It becomes (مِدَاعِيٌّ). The rule of (سَيِّدٌ) (Rule number 14, example 2) is not applicable here because the (ي) has changed from an (الف). The (مفرد) of this word is (مِدْعَاءٌ). In Rule 14, the condition was that the (و) or (ي) must not be changed from another letter.

## Rule 21

i. The (الف) that comes after a (ضمة) changes into a (و).<sup>520</sup>

<sup>519</sup> The word (اسْتَعْلَيْتُ) was originally (اسْتَعْلَوْتُ). The (و) is in the sixth position of the (فعل), thus it changes into a (ي).

Examples:

- a. The word (ضَارِبٌ) was originally (ضَارِبٌ) - (the [ماضي مجهول] of ضَارَبَ (ضَارِبٌ)). The (الف) is preceded by a (ضمّة), thus it changes into a (و).
- b. The word (ضَائِرٌ) - (اسم تصغير) of (ضَارِبٌ) was originally (ضَائِرٌ). The (الف) is preceded by a (ضمّة), thus it changes into a (و).

## Rule 22

If there is an (الف زائد) before the (الف) of (تثنية) or (جمع مؤنث سالم), it changes into a (ي).

Example:

- a. The (تثنية) of (حُبْلِي) is (حُبْلَيَان). The end of the word (حُبْلِي) has an (الف) which does not accept a (حركة). Therefore, the (الف) is changed into (ي).
- b. The (جمع) of (حُبْلِي) is (حُبْلَيَاتٌ). Here also the (الف) of (حُبْلِي) is changed into (ي).

## Rule 23

If (ي) appears as the (ع الكلمة) of either a plural on the scale of (فُعْلٌ) or it appears in the feminine adjective on the scale of (فُعْلِي), the preceding letter is given a (كسرة).<sup>521</sup>

Examples:

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<sup>520</sup> The (الف) that comes after a (كسرة) changes into a (ي). Example:

\*The word مَحَارِبٌ (plural of مَحْرَابٌ) was originally مَحْرَابٌ. And

\*The (الف) is preceded by a (كسرة), thus it changes into a (ي). It becomes (مَحَارِبٌ).

<sup>521</sup> This rule is like an exception to Rule 3 where the (ي) changes to (و). Instead of changing the (ي) to (و), the (ي) is maintained and the (ضمّة) which is the preceding (حركة), is changed to (كسرة).

a. The word (بِيضٌ) (plural of بَيضَاءُ and أَبْيَاضٌ) was originally يُبِيضُ. The (ي) appears as the (ع الكلمة) of (فُعَلٌ), thus the preceding letter is made (مكسور). It becomes (بِيضٌ).

b. The word (حِيكِي) meaning 'to walk arrogantly' was originally (حُبَيْكِي). The (ي) appears as the (ع الكلمة) of the feminine (فُعَلِي), thus the preceding letter is made (مكسور). It becomes (حِيكِي).

The (اسم تفضيل) falls in the category of (اسم ذات), that is, a noun not having any descriptive qualities.

Examples:

a. (طَبِي) - the (مؤنث) of (أَطْيَبُ). It was originally (طَيِّي) - purer. The (ي) is changed to (و).

b. (كُونَسِي) - the (مؤنث) of (أَكْيَسُ). It was originally (كَيْسِي) - (more intelligent). The (ي) is changed to (و).

## Rule 24

If a (مصدر) comes on the scale of (فَعْلُوَّةٌ) and the (ع الكلمة) is a (و), the (و) will change into a (ي).

Example:

The word (كَيْئُونَةٌ) was originally (كَوْنُونَةٌ), the (ع الكلمة) is a (و), thus it changes into a (ي) thereby becoming (كَيْئُونَةٌ).

### Lesson Three : A Combination of (مضاعف)<sup>522</sup>, (مهموز) and (معتل)

مهموز الفاء ومضاعف من باب نصر

أَمْ يَوْمٌ إِمَامَةٌ فَهِيَ أَمْ وَأَمْ يَوْمٌ إِمَامَةٌ فَهِيَ مَأْمُومٌ الْاَمْرُ مِنْهُ أَمْ أَمْ أَمْ  
أَوْمٌ وَالنَّهْيُ عَنْهُ لَا تَأْمٌ لَا تَأْمٌ لَا أَمْ لَا تَأْمٌ الظرف منه مَأْمٌ

#### Analysis

- The rules of (مهموز) apply to the ‘hamzah’ while the rules of (مضاعف) apply to the doubled letters (متجانسين), At the time of conflict, the rules of (مضاعف) will be given preference.
- In the word (يَوْمٌ), the rule of (رَأْسٌ) was not applied. Rather the rule of (يَمْدٌ) was given preference.
- After applying (إدغام) to the word (أَوْمٌ), the rule of (أَوَادِمٌ) was applied whereby the hamzah changed to (و). It becomes (أَوْمٌ).

#### مثال ومضاعف من باب سماع

وَدَّ يَوَدُّ وَدًّا فَهِيَ وَادٌّ وَوَدَّ يَوَدُّ وَدًّا فَهِيَ مَوْدُودٌ الْاَمْرُ مِنْهُ وَدٌّ وَدَّ إِيْدٌ  
وَالنَّهْيُ عَنْهُ لَا تَوَدُّ لَا تَوَدُّ لَا تَوَدُّ الظرف منه مَوَدٌّ مَوَدَّانٌ مَوَادٌّ  
وَالْأَلَّةُ مِنْهُ مَوَدٌّ مَوَدَّانٌ مَوَادٌّ مَوَدَّةٌ مَوَدَّتَانٌ مَوَادٌّ مَيِّدَادٌ مَيِّدَادَانٌ مَوَادِيْدٌ  
وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَوَدُّ زَامُونْتٌ مِنْهُ وَدِّي وَدِّيَانٌ وَدَّدٌ وَدِّيَاتٌ

#### Analysis of this root-letters

- The rules of (مضاعف) apply to the doubled letters (متجانسين) while the rules of (معتل) apply to the (و). At the time of conflict, the rules of (مضاعف) will be given preference.
  - In the word (مَوَدٌّ), the rule of (معتل) required the (و) to be changed to (ي) while the rule of (مضاعف) requires the transferring of the harakah of the first (د) to the (و). The latter has been given preference.
- If there is a (نون الساكن) in one word followed any of the letters of (يرملرن) in another word, (إدغام) will be applied to the (نون الساكن).

### The Paradigms of (مثال)<sup>523</sup> and its

<sup>522</sup> If the weak letter is in the middle letter, this type of verb is known as (أجوف). It is noted that in the majority of (ماضى) conjugations of this verb and occasionally in (مضارع) also, the (واو), or (ياء) will change to an (الف), based on regulations which will be discussed at a later point. Examples are: (قال), and (باع).

مثال واوي من باب ضَرَبَ – الوَعْدُ وَالْعِدَّةُ	
وَعَدَ يَعِدُ وَعَدًّا فَهُوَ وَاعِدٌ وَوَعْدٌ يُوعَدُ وَعَدًّا فَهُوَ مَوْعُودٌ	الفعل الماضي والمضارع
عِدُّ	الأمر منه
لَا تَعِدْ	والنهي عنه
مَوْعِدٌ مَوْعِدَانِ مَوَاعِدُ	الظرف منه
مِيْعَدٌ مِيْعَدَانِ مَوَاعِدٌ مِيْعَدَةٌ مِيْعَدَتَانِ مِيْعَادٌ	والآلة منه
أَوْعَدُ أَوْعِدَانِ أَوْعِدُونَ وَأَوْاعِدُ	أفعل التفضيل
وُعْدِي وَوُعْدِيَانِ وَوُعْدِيَاتُ	المؤنث منه

### Analysis of the changes

- i. The verbs of (مثال واوي) are used in all the (أبواب) except (باب نصر).
- ii. The (و) of (مضارع المعروف) has been deleted due to rule no.1 – the rule of (يَعِدُ).
- iii. The (و) of the (مصدر) has been deleted due to rule no.2 – the rule of (عِدَّة)
- iv. In (الماضي المجهول), the (و) can be changed to (همزة) according to rule no. 5 – the rule of (أَجُوءَ). Accordingly, (وَعِدُ) can be pronounced as (أَعِدُ). The same applies to the feminine of the (اسم التفضيل) – (وُعْدِي) can be pronounced as (أَعْدِي).
- v. The broken plural - (جمع مكسر) of the (اسم الفاعل مؤنث) which is (أَوْاعِدُ) was originally (وَوَاعِدُ). The first (و) is changed to a (همزة) according to rule no. 6 - the rule of (أَوْاصِلُ).
- vi. The (و) of the (اسم الآلة) has changed to (ي) according to rule no. 3 – the rule of (مِيْعَادُ).

<sup>523</sup> If the (واو), or (ياء) occurs in the (فاء) position of the verb, it is called (مثال). Examples are (وَعَدُ) and (يُسِرُّ).

7. However, the (و) is unchanged in the diminutive (اسم الصغیر) of the ( اسم ) (مُوَاعِيْدٌ) – (جمع مكسر) and in the (مُوَاعِيْدٌ) – (الآلة) because the reason for the change is not found, namely the (و) and a preceding (كسرة).

مثال يأتي من باب ضَرَبَ – المَيْسِرُ	
يَسِرُ يَيْسِرُ مَيْسِرًا فَهوَ يَأْسِرُ وَ يُسِرُ يُوسِرُ مَيْسِرًا فَهوَ مَيْسِرٌ	
إَيْسِرُ	الأمر منه
لَا تَيْسِرُ	والنهي عنه

### Analysis of the changes

i. In this (باب), the only change that has occurred is in the (المضارع المجهول) where the (ي) has changed to a (و) according to rule no. 3 – the rule of (مُوَسِّرٌ).

مثال واوي من باب سَمِعَ – الوَجَلُ	
وَجَلَّ يَوْجَلُ وَجَلًّا فَهوَ وَاجِلٌ وَ وَجَلَّ يُوَجَلُّ وَجَلًّا فَهوَ مَوْجُولٌ	
إِيْجَلُّ	الأمر منه
لَا تُوَجَلُّ	والنهي عنه

### Analysis of the changes

i. In the imperative (أمر حاضر) - (باب) , the (و) has changed to a (ي) according to rule no. 3– the rule of (مِيْعَادٌ). The same rule applies to the ( اسم الآلة ) – (مِيْجَلُّ ) (مِيْجَلَّةٌ وَ مِيْجَالٌ).

ii. In the word (أَوْجَلُّ), the (و) has changed to a (همزة) according to rule no. 6 – the rule of (أَوْاصِلٌ).

iii. It is permissible to change the (و) to a (همزة) in (وَجَلَّ) – the (وحد مذكر غائب ) and in (الماضي المجهول) (اسم الفضيل المؤنث) – the broken plural of the (وَجَلَّ).

There is no other change in this (باب).

مثال واوي من باب سَمِعَ – الوَسْعُ والسَّعَةُ <sup>524</sup>	
وَسَعَّ يَسَعُّ وَسَعًا وَسَعَةً فَهُوَ وَسِعٌ وَوَسِعَ يُوسِعُ وَسَعًا وَسَعَةً فَهُوَ مَوْسُوْعٌ	
سَعُّ	الأمر منه
لا تَسَعُّ	والنهي عنه
مثال واوي من باب فَتَحَ – الهَيْبَةُ	
وَهَبَ يَهَبُ هَيْبَةً فَهُوَ وَاهِبٌ وَوَهَبَ يُوهِبُ هَيْبَةً فَهُوَ مَوْهَبٌ	
هَبُّ	الأمر منه
لا تَهَبُ	والنهي عنه

مثال واوي من باب حَسِبَ – الوَمَقُ والمِقَّةُ	
وَمَقَّ يَمِقُّ وَمَقًا وَمِقَّةً فَهُوَ وَامِقٌ وَوَمِقٌ يُمِقُّ وَمَقًا وَمِقَّةً فَهُوَ مَوْمُوْقٌ	
مِقُّ	الأمر منه
لا تَمِقُّ	والنهي عنه

### Analysis of this changes

<sup>524</sup> Analysis of this changes: In both the above – mentioned (أبواب), the (و) of the (مضارع) has deleted due to rule no.1-The rule of (يَعْدُ). The changes in the other words are similar to (وَعَدَ يَعْدُ).

The changes in this (باب) are similar to those of (وَعَدَ يَعِدُ).

مثال واوي من باب إفتعال – الإِتْقَادُ	
إِتْقَادٌ يَتَّقِدُ إِتْقَادًا فَهُوَ مُتَّقِدٌ وَأَتَّقِدُ يَتَّقِدُ إِتْقَادًا فَهُوَ مُتَّقِدٌ	
إِتْقِدُ	الأمر منه
لَا تَتَّقِدُ	والنهي عنه
مثال واوي من باب إفتعال – الإِتْسَارُ	
إِتْسَارٌ يَتَّسِرُ إِتْسَارًا فَهُوَ مُتَّسِرٌ وَأُتْسِرُ يَتَّسِرُ إِتْسَارًا فَهُوَ مُتَّسِرٌ	
إِتْسِرُ	الأمر منه
لَا تَتَّسِرُ	والنهي عنه

### Analysis of this changes

1. According to rule no. 4- the rule of (إِتْقَادٌ), the (و) and (ي) have changed into (ت) and been assimilated into the (ت)



مثال واوي من باب إفعال – الإيقاد	
أَوْقَدَ يُوقِدُ إِيْقَادًا فَهُوَ مُوقِدٌ وَأَوْقَدَ يُوقِدُ إِيْقَادًا فَهُوَ مُوقِدٌ	
أَوْقَدَ	الأمر منه
لَا تُوقِدْ	والنهي عنه
مثال واوي من باب إستفعال – الإستيقاد <sup>525</sup>	
إِسْقَوْدَ يُسْتَوِدُ إِسْتِيْقَادًا فَهُوَ مُسْتَوِدٌ وَأَسْتَوِدُ يُسْتَوِدُ إِسْتِيْقَادًا فَهُوَ مُسْتَوِدٌ	
إِسْقَوْدَ	الأمر منه
إِسْقَوْدَ	والنهي عنه

#### Lesson Four : The Paradigms of (أجوف)

مثال واوي من باب نصر – القول	
قَالَ يَقُولُ قَوْلًا فَهُوَ قَائِلٌ وَقِيلَ يُقَالُ قَوْلًا فَهُوَ مَقُولٌ	
قُلْ	الأمر منه
لَا تُقُلْ	والنهي عنه
مَقَالٌ مَقْلَانُ مَقَاوِلٌ	الظرف منه
مِقْوَلٌ مِقْوَلَانُ مِقَاوِلٌ مِقْوَلَةٌ مِقْوَلَتَانُ مِقَاوِلٌ مِقْوَالٌ مِقْوَالَانُ مِقَاوِيلٌ	والآلة منه
أَقُولُ أَقْوَالَانُ أَقْوَالُونَ وَأَقَاوِلُ مِقْوَلَتَانُ مَقَاوِلٌ	أفعل التفضيل

<sup>525</sup> Analysis of this changes In both of paradims, the (و) has changed in to (ي) according to rule no.3-the rule of (مِيْعَادٌ) .

منه	
المؤنث منه	فُولِي فُولِيَانِ فُولٌ وَوُفُولِيَاتٌ

There is no change in the words (مَقُولٌ) and (مَقُولَةٌ) because they were originally (مَقُولٌ). No change occurred in (مَقُولٌ) because of the exception in rule no.8, namely that the (و) should not be followed by an (الف). Hereunder follow the paradigms of the (الماضي) and (المضارع). All other verbs which are (مثال واوي) from this (باب) follow the same pattern.

If the weak letter is in the middle letter, this type of verb is known as (أجوف). It can be noted that in the majority of (ماضي) conjugations of this verb and occasionally in (مضارع) also, the (واو), or (ياء) will change to an (ألف), based on regulations which will be discussed at a later point. Examples are: (قال), and (باع).

الماضي المعروف	الماضي المجهول	المضارع المعروف	المضارع المجهول	تأكيد النفي مع لن مجهول	تأكيد النفي مع لن معروف
قَالَ	قِيلَ	يَقُولُ	يُقَالُ	لَنْ يُقَالَ	لَنْ يَقُولُ
قَالَا	قِيلَا	يَقُولَانِ	يُقَالَانِ	لَنْ يُقَالَا	لَنْ يَقُولَا
قَالُوا	قِيلُوا	يَقُولُونَ	يُقَالُونَ	لَنْ يُقَالُوا	لَنْ يَقُولُوا
قَالَتْ	قِيلَتْ	تَقُولُ	تُقَالُ	لَنْ تُقَالَ	لَنْ تَقُولُ
قَالَتَا	قِيلَتَا	تَقُولَانِ	تُقَالَانِ	لَنْ تُقَالَا	لَنْ تَقُولَا
قُلْنَ	قُلْنَ	يَقُلْنَ	يُقَلْنَ	لَنْ يُقَلْنَ	لَنْ يَقُلْنَ
قُلْتِ	قُلْتِ	تَقُولُ	تُقَالُ	لَنْ تُقَالَ	لَنْ تَقُولُ
قُلْتُمَا	قُلْتُمَا	تَقُولَانِ	تُقَالَانِ	لَنْ تُقَالَا	لَنْ تَقُولَا
قُلْتُمْ	قُلْتُمْ	تَقُولُونَ	تُقَالُونَ	لَنْ تُقَالُوا	لَنْ تَقُولُوا



يُقَالُ	لَيُقُولَنَّ	لَيُقِيلَنَّ	لَيُقِيلَنَّ
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالَنَّ	لَيُقُولَنَّ
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالُوا	لَيُقُولُوا
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالَنَّ	لَيُقُولَنَّ
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالَا	لَيُقُولَا
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالَنَّ	لَيُقُولَنَّ
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالَنَّ	لَيُقُولَنَّ
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالَنَّ	لَيُقُولَنَّ
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالَا	لَيُقُولَا
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالُوا	لَيُقُولُوا
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالِي	لَيُقُولِي
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالَا	لَيُقُولَا
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالَنَّ	لَيُقُولَنَّ
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالَنَّ	لَيُقُولَنَّ
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالَنَّ	لَيُقُولَنَّ
لَيُقَالَنَّ	لَيُقُولَنَّ	لَيُقَالَنَّ	لَيُقُولَنَّ

الأمر المعوف مع النون الخفيفة : لَيُقُولَنَّ لَيُقُولَنَّ لَيُقُولَنَّ لَيُقُولَنَّ لَيُقُولَنَّ لَيُقُولَنَّ لَيُقُولَنَّ  
 الأمر المجهول مع النون الخفيفة : لَيُقَالَنَّ لَيُقَالَنَّ لَيُقَالَنَّ لَيُقَالَنَّ لَيُقَالَنَّ لَيُقَالَنَّ لَيُقَالَنَّ

النهى معروف	النهى مجهول	النهى المعوف مع النون الثقيلة	النهى المجهول مع النون الثقيلة
لا يُقَالُ	لا يُقَالُ	لا يُقُولَنَّ	لا يُقَالَنَّ
لا يُقُولَا	لا يُقَالَا	لا يُقُولَنَّ	لا يُقَالَنَّ
لا يُقُولُوا	لا يُقَالُوا	لا يُقُولَنَّ	لا يُقَالَنَّ
لا تُقَالُ	لا تُقَالُ	لا تُقُولَنَّ	لا تُقَالَنَّ
لا تُقُولَا	لا تُقَالَا	لا تُقُولَنَّ	لا تُقَالَنَّ
لا يُقَالَنَّ	لا يُقَالَنَّ	لا يُقُولَنَّ	لا يُقَالَنَّ
لا تُقَالَنَّ	لا تُقَالَنَّ	لا تُقُولَنَّ	لا تُقَالَنَّ
لا تُقُولَا	لا تُقَالَا	لا تُقُولَنَّ	لا تُقَالَنَّ
لا تُقُولُوا	لا تُقَالُوا	لا تُقُولَنَّ	لا تُقَالَنَّ
لا تُقُولِي	لا تُقَالِي	لا تُقُولَنَّ	لا تُقَالَنَّ
لا تُقُولَا	لا تُقَالَا	لا تُقُولَنَّ	لا تُقَالَنَّ
لا تُقَالَنَّ	لا تُقَالَنَّ	لا تُقُولَنَّ	لا تُقَالَنَّ
لا تُقَالَنَّ	لا تُقَالَنَّ	لا تُقُولَنَّ	لا تُقَالَنَّ
لا تُقَالَنَّ	لا تُقَالَنَّ	لا تُقُولَنَّ	لا تُقَالَنَّ



### The Paradigms (أجوف يائي)<sup>527</sup>

أجوف يائي من باب ضَرْبَ - البَيْعُ	
بَاعَ يَبِيعُ بَيْعًا فَهُوَ بَائِعٌ وَ يَبِيعُ يَبِيعًا فَهُوَ مَبِيعٌ	
بِيعُ	الأمر منه
لَا تَبِيعُ	والنهي عنه
مَبِيعٌ مَبِيعَانِ مَبَائِعُ	الظرف منه
مَبِيعٌ مَبِيعَانِ مَبَائِعُ مَبِيعَةٌ مَبِيعَتَانِ مَبَائِعُ مَبِيعَاتُ مَبِيعَانِ مَبَائِعُ	والآلة منه
أَبِيعُ أَبِيعَانِ أَبِيعُونَ وَأَبَائِعُ	أفعل التفضيل منه
بُوعِي وَ بُوعِيَانِ وَبُوعٍ وَ بُوعِيَاتُ	المؤنث منه

<sup>527</sup> The (اسم المفعول) and (اسم الظرف) have become similar after changes were made. However, the original form of each word is different. The original form of the (اسم المفعول) was (مَبِيعٌ) while the original form of the (اسم الظرف) was (مَبِيعٌ).

Hereunder follow the paradigms of this (باب).

الماضي المعروف	الماضي المجهول	المضارع المعوف	المضارع المجهول	تأكيد النفي مع لن معروف	تأكيد النفي مع لن مجهول
بَاعَ	بِيعَ	يَبِيعُ	يُبَاعُ	لَنْ يَبِيعَ	لَنْ يُبَاعَ
بَاعَا	بِيعَا	يَبِيعَانِ	يُبَاعَانِ	لَنْ يَبِيعَا	لَنْ يُبَاعَا
بَاعُوا	بِيعُوا	يَبِيعُونَ	يُبَاعُونَ	لَنْ يَبِيعُوا	لَنْ يُبَاعُوا
بَاعَتْ	بِيعَتْ	تَبِيعُ	تُبَاعُ	لَنْ تَبِيعَ	لَنْ تُبَاعَ
بَاعَتَا	بِيعَتَا	تَبِيعَانِ	تُبَاعَانِ	لَنْ تَبِيعَا	لَنْ تُبَاعَا
بَعْنَ	بِعْنَ	يَبِيعْنَ	يُبَاعْنَ	لَنْ يَبِيعْنَ	لَنْ يُبَاعْنَ
بَعَتْ	بِعَتْ	تَبِيعُ	تُبَاعُ	لَنْ تَبِيعَ	لَنْ تُبَاعَ
بَعْنَمَا	بِعْنَمَا	تَبِيعَانِ	تُبَاعَانِ	لَنْ تَبِيعَا	لَنْ تُبَاعَا
بَعْنُمْ	بِعْنُمْ	تَبِيعُونَ	تُبَاعُونَ	لَنْ تَبِيعُوا	لَنْ تُبَاعُوا
بَعْتِ	بِعْتِ	تَبِيعِينَ	تُبَاعِينَ	لَنْ تَبِيعِي	لَنْ تُبَاعِي
بَعْنَمَا	بِعْنَمَا	تَبِيعَانِ	تُبَاعَانِ	لَنْ تَبِيعَا	لَنْ تُبَاعَا
بَعْنَنَّ	بِعْنَنَّ	تَبِيعَنَّ	تُبَاعَنَّ	لَنْ تَبِيعَنَّ	لَنْ تُبَاعَنَّ
بَعْتُ	بِعْتُ	أَبِيعُ	أُبَاعُ	لَنْ أَبِيعَ	لَنْ أُبَاعَ
بَعْنَا	بِعْنَا	نَبِيعُ	نُبَاعُ	لَنْ نَبِيعَ	لَنْ نُبَاعَ

النفي مع لم' معروف	النفي مع لم' مجهول	المضارع المعوف مع النون الثقيلة	المضارع المجهول مع النون الثقيلة
لَمْ يَبِيعْ	لَمْ يُبَاعْ	لَيَبِيعَنَّ	لَيُبَاعَنَّ
لَمْ يَبِيعَا	لَمْ يُبَاعَا	لَيَبِيعَانِ	لَيُبَاعَانِ
لَمْ يَبِيعُوا	لَمْ يُبَاعُوا	لَيَبِيعُونَ	لَيُبَاعُونَ





الأمر المعوف مع النون الخفيفة : لِيَبِيعَنَّ لِيَبِيعَنَّ لِيَبِيعَنَّ لِيَبِيعَنَّ لِيَبِيعَنَّ  
لَأُبِيعَنَّ  
لَنُبِيعَنَّ  
الأمر المجهول مع النون الخفيفة : لِيُبَاعَنَّ لِيُبَاعَنَّ لِيُبَاعَنَّ لِيُبَاعَنَّ لِيُبَاعَنَّ  
لَأُبَاعَنَّ لَنُبَاعَنَّ

النهي معروف	النهي مجهول	النهي المعوف مع النون الثقيلة	النهي المجهول مع النون الثقيلة
لَا يَبِيعُ	لَا يُبِيعُ	لَا يَبِيعَنَّ	لَا يُبَاعَنَّ
لَا يَبِيعَا	لَا يُبَاعَا	لَا يَبِيعَانَّ	لَا يُبَاعَانَّ
لَا يَبِيعُوا	لَا يُبَاعُوا	لَا يَبِيعَنْ	لَا يُبَاعَنْ
لَا تُبِيعُ	لَا تُبِيعُ	لَا تُبِيعَنَّ	لَا تُبَاعَنَّ
لَا تُبِيعَا	لَا تُبَاعَا	لَا تُبِيعَانَّ	لَا تُبَاعَانَّ
لَا يُبِيعَنَّ	لَا يُبِيعَنَّ	لَا يُبِيعَنَّ	لَا يُبِيعَنَّ
لَا تُبِيعُ	لَا تُبِيعُ	لَا يُبِيعَنَّ	لَا تُبَاعَنَّ
لَا تُبِيعَا	لَا تُبَاعَا	لَا يُبِيعَانَّ	لَا تُبَاعَانَّ
لَا تُبِيعُوا	لَا تُبَاعُوا	لَا يُبِيعَنْ	لَا تُبَاعَنْ
لَا تُبِيعِي	لَا تُبَاعِي	لَا يُبِيعَنَّ	لَا تُبَاعَنَّ
لَا تُبِيعَا	لَا تُبَاعَا	لَا يُبِيعَانَّ	لَا تُبَاعَانَّ
لَا تُبِيعَنَّ	لَا تُبِيعَنَّ	لَا يُبِيعَنَّ	لَا تُبَاعَنَّ
لَا أُبِيعُ	لَا أُبِيعُ	لَا أُبِيعَنَّ	لَا أُبَاعَنَّ
لَا تُبِيعُ	لَا تُبِيعُ	لَا تُبِيعَنَّ	لَا تُبَاعَنَّ

النهي المعوف مع النون الخفيفة : لَا يَبِيعَنَّ لَا يَبِيعَنَّ لَا يَبِيعَنَّ لَا يَبِيعَنَّ لَا يَبِيعَنَّ لَا يَبِيعَنَّ  
أُبِيعَنَّ  
لَا تُبِيعَنَّ  
النهي المجهول مع النون الخفيفة : لَا يُبَاعَنَّ لَا يُبَاعَنَّ لَا يُبَاعَنَّ لَا يُبَاعَنَّ لَا يُبَاعَنَّ لَا يُبَاعَنَّ  
أُبَاعَنَّ لَا تُبَاعَنَّ<sup>528</sup>

اسم الفاعل	بَائِعٌ بَائِعَانٌ بَائِعَةٌ بَائِعَاتٌ
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<sup>528</sup> i. Role no.7.1 applies to all the words from (بَاع) till (بَعَا). ii. Role no.9 applies to the words of (الماضي). iii. In the (المضارع المعروف), rule no.8 has been applied. iv. Role no.17 applies to the (اسم الفاعل).

إِسْمُ الْمَفْعُولِ	مَبِيعٌ مَبِيعَانٌ مَبِيعُونَ مَبِيعَةٌ مَبِيعَتَانُ مَبِيعَاتُ
إِسْمُ الظَّرْفِ	مَبِيعٌ مَبِيعَانٌ مَبِيعٌ
إِسْمُ الآلَةِ	مَبِيعٌ مَبِيعَانٌ مَبِيعٌ مَبِيعَةٌ مَبِيعَتَانُ مَبِيعٌ مَبِيعَةٌ مَبِيعَاتَانُ مَبِيعَاتُ

أَجُوفٌ وَأَوْيٌ مِنْ بَابِ سَمِعَ - الخَوْفُ <sup>529</sup>	
	خَافَ يَخَافُ خَوْفًا فَهُوَ خَائِفٌ وَخَيْفٌ يَخَافُ خَوْفًا فَهُوَ مَخُوفٌ
الأمر منه	خَفَ
والنهي عنه	لَا تَخَفْ
الظرف منه	مَخَافٌ

أَجُوفٌ يَأْتِي مِنْ بَابِ سَمِعَ - النَّيْلُ	
	نَالَ يَنَالُ نَيْلًا فَهُوَ نَائِلٌ وَنَيْلٌ يُنَالُ نَيْلًا فَهُوَ مَنِيْلٌ
الأمر منه	نَلَّ
والنهي عنه	لَا تَنَلْ
الظرف منه	مَنَالٌ

To distinguish between the (أمر) of (مهموز) in which the (همزة) is deleted and the (أمر) of (أجوف), one will notice that in (أجوف), besides the (واحد مذكر) and (جمع مؤنث), the (عين الكلمة) remains in all the words. Hereunder follow the detailed paradigms of (خَافَ).

الأمر المعروف	الماضي المعروف	الماضي المجهول	المضارع المعوف	المضارع المجهول	المضارع المعروف	الأمر المجهول
خَافَ	خَافَ	خَافَ	يَخَافُ	يَخَافُ	يَخَافُ	يَخَافُ
خَافَا	خَافَا	خَافَا	يَخَافَانِ	يَخَافَانِ	يَخَافَانِ	يَخَافَانِ

<sup>529</sup> Examples: (فُولًا فُوُلُوا فُوُلِيٌّ بَيْعًا بَيْعُوا بَيْعِي خَافَ خَائِفًا خَائِفِي).

The (عين الكلمة) returns in the words attached to (نون الثقيلة) and (نون الخفيفة) as well.

Examples: (فُوُلَانٌ بَيْعَانٌ خَائِفَانٌ).

However, in (مهموز العين), the (عين الكلمة) is deleted from all the words, Examples:

زَرَا زَرُوا زَرِيٌّ زَرَانٌ سَلَا سَلُوا سَلِيٌّ سَلَانٌ.

خَافُوا	خِيفُوا	يَخَافُونَ	يُخَافُونَ	لِيَخَافُوا	يُخَافُونَ
خَافَتْ	خِيفَتْ	تَخَافُ	تُخَافُ	لِتَخَافَ	تُخَافُ
خَافْنَا	خِيفْنَا	تَخَافَانِ	تُخَافَانِ	لِتَخَافَا	تُخَافَانِ
خَفِنَ	خَفِنَ	يَخْفَنَ	يُخْفَنَ	لِيَخْفَنَ	يُخْفَنَ
خِفَتْ	خِفَتْ	تَخَافُ	تُخَافُ	حَفَ	خَافَنَّ
خِفْنَا	خِفْنَا	تَخَافَانِ	تُخَافَانِ	خَافَا	خَافَانَّ
خِيفُمْ	خِيفُمْ	تَخَافُونَ	تُخَافُونَ	خَافُوا	خَافَانَّ
خِفْتِ	خِفْتِ	تَخَافِينَ	تُخَافِينَ	خَافِي	خَافِنَّ
خِفْنَا	خِفْنَا	تَخَافَانِ	تُخَافَانِ	خَافَا	خَافَانَّ
خَفِنَّا	خَفِنَّا	نَخْفَنَ	نُخْفَنَ	خَفِنَ	خَفِنَانَّ
خِفْتُ	خِفْتُ	أَخَافُ	أُخَافُ	لِأَخَافَ	لِأَخَافَنَّ
خِفْنَا	خِفْنَا	نَخَافُ	نُخَافُ	لِنَخَافَ	لِنَخَافَنَّ

<b>أجوف واوي من باب إفتعال<sup>530</sup> – الإفتياد</b>	
إِفْتَادَ يَفْتَادُ إِفْتِيَادًا فَهُوَ مُفْتَادٌ	إِفْتَادَ يَفْتَادُ إِفْتِيَادًا فَهُوَ مُفْتَادٌ
الأمر منه	إِفْتَادُ
والنهي عنه	لَا تَفْتَدُ
الظرف منه	مُفْتَادٌ

<b>أجوف يائي من باب إفتعال<sup>531</sup> – الإختيار</b>	
إِخْتَارَ يَخْتَارُ إِخْتِيَارًا فَهُوَ مُخْتَارٌ	إِخْتَارَ يَخْتَارُ إِخْتِيَارًا فَهُوَ مُخْتَارٌ

<sup>530</sup> 1. The forms of the (اسم المفعول) and (اسم الفاعل) have become the same, namely (مُفْتَادٌ). However, the original form of each word is different. The (اسم الفاعل) was (مُفْتَادٌ) while the (اسم المفعول) was (مُفْتَادٌ). Note that the (اسم الظرف) is also the same as the (اسم المفعول) as in all other (أبواب) of (غير ثلاثي مجرد).

2. The verb of the perfect tense (الماضي) in the form of (تثنية مذكر غائب) and (تثنية مذكر غائب) are the same as the (إِفْتَادُوا) and (إِفْتَادُوا) of the imperative (أمر), that is (إِفْتَادُ) and (إِفْتَادُوا). However, the originals of the (الماضي) were (إِفْتَادُوا) and (إِفْتَادُوا) while the originals of the (أمر) were (إِفْتَادُوا) and (إِفْتَادُوا). The (مكسور) (و) is constructed from the (مضارع) which is (تَفْتَادُ). Therefore the (و) is (مكسور).

<sup>531</sup> This is similar to (أجوف واوي)-(إِفْتَادُ).

إِخْتَارَ	الأمر منه
لَا تَخْتَارُ	والنهي عنه
مُخْتَارٌ	الظرف منه

<b>أجوف واوي من باب إفتعال – الإستقامة<sup>532</sup></b>	
إِسْتَقَامَ يَسْتَقِيمُ إِسْتِقَامَةً فَهُوَ مُسْتَقِيمٌ وَأَسْتَقِيمَ يَسْتَقَامُ إِسْتِقَامَةً فَهُوَ مُسْتَقَامٌ	
إِسْتَقِمْ	الأمر منه
لَا تَسْتَقِمْ	والنهي عنه
مُسْتَقَامٌ	الظرف منه

### Analysis of the changes

- i. The word (إِسْتَقَامَ) was originally (إِسْتَقَوْمَ). Rule no. 8 is applied and it changes to (إِسْتَقَامَ).
- ii. Rule no.8 and rule no. 3 have been applied to (يَسْتَقِيمُ) which was originally (يَسْتَقَوْمُ).
- iii. The word (إِسْتَقَامَةً) has been changed due to rule no. 8 to (إِسْتِقَامَةً).
- iv. The change in (مُسْتَقِيمٌ) is similar to that of (يَسْتَقِيمُ).
- v. The (عين الكلمة) is deleted from the (أمر), (نهي) and (مضارع مجزوم), e.g. (إِسْتَقِمْ لَا تَسْتَقِمْ لَمْ يَسْتَقِمْ).

<sup>532</sup> When (نون الثقيلة) or (نون الخفيفة) is attached to the (أمر) or (نهي), The deleted letter returns, e.g. لا إِسْتَقِيمَنَّ (تَسْتَقِيمَنَّ).

أجوف يأتي من باب إسْتَفْعَالٍ – الإسْتِخَارُ <sup>533</sup>	
إِسْتَخَارَ يَسْتَخِيرُ اسْتِخَارَةً فَهُوَ مُسْتَخِيرٌ وَاسْتُخِيرَ يُسْتَخَارُ إِسْتِخَارَةً فَهُوَ مُسْتَخَارٌ	
إِسْتَخِرُ	الأمر منه
لَا تَسْتَخِرْ	والنهي عنه
مُسْتَخَارٌ	الظرف منه

أجوف واوي من باب إِفْعَالٍ – الإِقَامَةُ <sup>534</sup>	
أَقَامَ يُقِيمُ إِقَامَةً فَهُوَ مُقِيمٌ وَأُقِيمَ يُقَامُ إِقَامَةً فَهُوَ مُقَامٌ	
أَقِمْ	الأمر منه
لَا تُقِمْ	والنهي عنه
مُقَامٌ	الظرف منه

### Lesson Five : The Paradigms of (نافص) and (لفيف)

نافص واوي من باب نَصَرَ - الدَّعَاءُ الدَّعْوَةُ <sup>535</sup>
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<sup>533</sup> This (باب) is similar to (إِسْتِقَامٌ)

<sup>534</sup> The changes of this (باب) are similar to those (إِسْتِقَامٌ).

دَعَا يَدْعُو دُعَاءٌ فَهُوَ دَاعٍ وَ دُعِيٌّ يُدْعَى دُعَاءٌ فَهُوَ مَدْعُوعٌ	
أَدْعُ	الأمر منه
لَا تَدْعُ	والنهي عنه
مَبْدَعِيٌّ مَدْعِيَّانِ مَدَاعٍ	الظرف منه
مَدْعِيٌّ مَدْعِيَّانِ مَدَاعٍ مَدْعَاءٌ مَدْعِيَّانِ مَدَاعِيٌّ	والآلة منه
أُدْعِي أَدْعِيَّانِ أَدَاعٍ وَأُدْعُونَ	أفعل التفضيل منه
دُعِيٌّ وَ دُعِيَّانِ وَ دُعِيَّاتٌ	المؤنث منه

### Analysis of the changes

1. The verbs of (نصر) of (باب) and (أجوف يائي) and (ناقص يائي) do not come on the (باب) of (نصر).
2. The (و) in the (اسم الظرف) – (مَدْعِيٌّ) and in the (اسم الآلة) – (مَدْعِيٌّ) is deleted due to rule no. 7. If these words are used with (أَلْ) or as a (مضاعف), the (الف) is retained, e.g. (المَدْعِيٌّ وَ المَدْعِيَّانِ وَ مَدْعَاكُمُ وَ مَدْعَاكُمُ).
3. The (و) in the word (مَدْعَاءٌ) has changed to (همزة) as in the (مصدر).
4. In the plural of the (اسم الظرف) – (مَدَاعٍ) and the plural of the (اسم التفضيل) – (أَدَاعٍ), rule no. 25 has been applied.
5. In the word (مَدَاعِيٌّ) which is the plural of the (اسم الآلة), the (و) has changed to a (ي) due to rule no. 20.

<sup>535</sup> In the words (دُعِيَّانِ) and (دُعِيَّاتٌ), the (الف) has changed to a (ي) due to rule no. 22. This applies to all the words which are (تنثية مؤنث) of the (اسم التفضيل) and the (جمع مؤنث السالم) of the (اسم التفضيل), whether the words are (معتل) or (ناقص), (صحيح).

الماضي المعروف	الماضي المجهول	المضارع المعروف	المضارع المجهول	تأكيد النفي مع لن معروف	تأكيد النفي مع لن مجهول
دَعَا	دُعِيَ	يَدْعُو	يُدْعَى	لَنْ يُدْعَى	لَنْ يُدْعَى
دَعَا	دُعِيَ	يَدْعُونَ	يُدْعَوْنَ	لَنْ يُدْعُوا	لَنْ يُدْعُوا
دَعَا	دُعِيَ	يَدْعُونَ	يُدْعَوْنَ	لَنْ يُدْعُوا	لَنْ يُدْعُوا
دَعَتْ	دُعِيَتْ	تَدْعُو	تُدْعَى	لَنْ تُدْعَى	لَنْ تُدْعَى
دَعَتْ	دُعِيَتْ	تَدْعُونَ	تُدْعَوْنَ	لَنْ تُدْعُوا	لَنْ تُدْعُوا
دَعُونَ	دُعِينْ	يَدْعُونَ	يُدْعَوْنَ	لَنْ يُدْعُوا	لَنْ يُدْعُوا
دَعَوْتُ	دُعَيْتُ	تَدْعُو	تُدْعَى	لَنْ تُدْعَى	لَنْ تُدْعَى
دَعَوْتُمْ	دُعَيْتُمْ	تَدْعُونَ	تُدْعَوْنَ	لَنْ تُدْعُوا	لَنْ تُدْعُوا
دَعَوْتُ	دُعَيْتُمْ	تَدْعُونَ	تُدْعَوْنَ	لَنْ تُدْعُوا	لَنْ تُدْعُوا
دَعَوْتُمْ	دُعَيْتُمْ	تَدْعُونَ	تُدْعَوْنَ	لَنْ تُدْعُوا	لَنْ تُدْعُوا
دَعَوْنِ	دُعِينِ	تَدْعُونَ	تُدْعَوْنَ	لَنْ تُدْعُوا	لَنْ تُدْعُوا
دَعَوْتُ	دُعَيْتُ	أَدْعُو	أُدْعَى	لَنْ أَدْعَى	لَنْ أَدْعَى
دَعَوْنَا	دُعِينَا	نَدْعُو	نُدْعَى	لَنْ نَدْعَى	لَنْ نَدْعَى

النفي مع لم معروف	النفي مع لم مجهول	المضارع المعوف مع النون الثقيلة	المضارع المجهول مع النون الثقيلة
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لَمْ يَدْعُ	لَمْ يُدْعِ	لَيْدَعُونَ	لَيْدَعِينَ
لَمْ يَدْعُوا	لَمْ يُدْعِيَا	لَيْدَعُونَ	لَيْدَعِيَانِ
لَمْ يَدْعُوْا	لَمْ يُدْعَوْا	لَيْدَعُونَ	لَيْدَعِيْنَ
لَمْ تَدْعُ	لَمْ تُدْعِ	لَتَدْعُونَ	لَتَدْعِينَ
لَمْ تَدْعُوا	لَمْ تُدْعِيَا	لَتَدْعُونَ	لَتَدْعِيَانِ
لَمْ يَدْعُونَ	لَمْ يُدْعَيْنِ	لَيَدْعُونَنَّ	لَيَدْعِينَنَّ
لَمْ تَدْعُ	لَمْ تُدْعِ	لَتَدْعُونَ	لَتَدْعِينَ
لَمْ تَدْعُوا	لَمْ تُدْعِيَا	لَتَدْعُونَ	لَتَدْعِيَانِ
لَمْ تَدْعُوْا	لَمْ تُدْعَوْا	لَتَدْعُونَ	لَتَدْعِيْنَ
لَمْ تَدْعِيْ	لَمْ تُدْعِيْ	لَتَدْعِينَ	لَتَدْعِينَ
لَمْ تَدْعُوا	لَمْ تُدْعِيَا	لَتَدْعُونَ	لَتَدْعِيَانِ
لَمْ تَدْعُونَ	لَمْ تُدْعَيْنِ	لَتَدْعُونَنَّ	لَتَدْعِينَنَّ
لَمْ أَدْعُ	لَمْ أَدْعِ	لَأَدْعُونَ	لَأَدْعِينَ
لَمْ نَدْعُ	لَمْ نَدْعِ	لَنَدْعُونَ	لَنَدْعِينَ

المضارع المعوف مع النون الخفيفة:	لَيَدْعُونَ لَيَدْعُنَّ لَتَدْعُونَ لَتَدْعُونَنَّ لَتَدْعِينَ لَأَدْعُونَ لَأَدْعُونَنَّ
المضارع المجهول مع النون الخفيفة :	لَيَدْعِينَ لَيَدْعُونَنَّ لَتَدْعِينَ لَتَدْعِينَنَّ لَتَدْعِينَ لَأَدْعِينَ لَأَدْعِينَنَّ

الأمر المعروف	الأمر المجهول	الأمر المعروف	الأمر المجهول
لَيَدْعُ	لَيَدْعِ	لَيَدْعُونَ	لَيَدْعِينَنَّ
لَيَدْعُوا	لَيَدْعِيَا	لَيَدْعُونَ	لَيَدْعِيَانِ
لَيَدْعُوْا	لَيَدْعَوْا	لَيَدْعُونَ	لَيَدْعِيْنَ
لَتَدْعُ	لَتَدْعِ	لَتَدْعُونَ	لَتَدْعِينَ
لَتَدْعُوا	لَتَدْعِيَا	لَتَدْعُونَ	لَتَدْعِيَانِ
لَيَدْعُونَ	لَيَدْعَيْنِ	لَيَدْعُونَنَّ	لَيَدْعِينَنَّ



أُدْعُ	لُدْعُ	أُدْعُونَ	لُدْعِينَ
أُدْعُوا	لُدْعَوْا	أُدْعُوَانَّ	لُدْعِيَانَّ
أُدْعُوْا	لُدْعِيْا	أُدْعُوْنَ	لُدْعِيْنَ
أُدْعِيْ	لُدْعِيَا	أُدْعِنَّ	لُدْعِيْنَ
أُدْعُوا	لُدْعِيْنَ	أُدْعُوَانَّ	لُدْعِيَانَّ
أُدْعُوْنَ	لُدْعُوْنَ	أُدْعُوْتَانَّ	لُدْعِيْتَانَّ
لِأُدْعُ	لِأُدْعُ	لِأُدْعُونَ	لِأُدْعِيْنَ
لِنُدْعُ	لِنُدْعُ	لِنُدْعُونَ	لِنُدْعِيْنَ

لِيُدْعُونَ لِيُدْعُونَ لِيُدْعُونَ لِيُدْعُونَ لِيُدْعُونَ لِيُدْعُونَ لِنُدْعِينَ لِنُدْعُونَ لِنُدْعُونَ لِنُدْعُونَ	الأمر المعوف مع النون الخفيفة:
لِيُدْعِيْنَ لِيُدْعِيْنَ لِيُدْعِيْنَ لِيُدْعِيْنَ لِيُدْعِيْنَ لِيُدْعِيْنَ لِنُدْعِيْنَ لِنُدْعِيْنَ لِنُدْعِيْنَ لِنُدْعِيْنَ	الأمر المجهول مع النون الخفيفة:

النهي المعروف	النهي المجهول	النهي المعوف	النهي المجهول
مع النون الثقيلة	مع النون الثقيلة	مع النون الثقيلة	مع النون الثقيلة
لا يَدْعُ	لا يَدْعُ	لا يَدْعُونَ	لا يَدْعِيْنَ
لا يَدْعُوا	لا يَدْعِيَا	لا يَدْعُوَانَّ	لا يَدْعِيَانَّ
لا يَدْعُوْا	لا يَدْعُوْا	لا يَدْعُوْنَ	لا يَدْعُوْنَ
لا تَدْعُ	لا تَدْعُ	لا تَدْعُونَ	لا تَدْعِيْنَ
لا تَدْعُوا	لا تَدْعِيَا	لا تَدْعُوَانَّ	لا تَدْعِيَانَّ



## Analysis

1. Rule no. 7 has been applied to (دَعَا).
2. If an (الف) is changed from a (و), it is written in the form of an (الف), e.g. (دَعَا). If the (الف) is changed from a (ي), it is written in the form of an (ي), e.g. (رَمَى).
3. If an (الف) is deleted due to (إجتماع الساكنين) or (تنوين), if (أل) is attached or the word is (مضاف), the (الف) will be written in the form of a (ي) in all three cases – (حالة الرفع والنصب والجر) – e.g. If the word (مدعى) has (أل) attached to it or it is (مضاف), the (الف) will be written in the form of a (ي)
 

e.g. (هذا المدعي و مدعيكم ) ,

( رأيتُ المدعي و مدعيكم ) and

( مررتُ بالمدعي و مدعيكم ).

According to the grammarian, Sbawayh, in (حالة النصب), the (الف المقصورة) will be written in the form of an (الف), e.g. ( رأيتُ مدعاكم ).
4. In the dual form (دَعَوَا), the (و) remains unchanged because it appears before the (الف) of (تنثية).
5. From (دَعَوْنَ) till the end, all the words are in their original form.
6. In the (الماضي المجهول), rule no. 11 has been applied to all the words whereby the (و) changes to (ي). In the word (دُعُو), the (ي) is deleted.
7. In words like (يَدْعُو), the (و) has become (ساكن) due to rule no. 10.1. In (يَدْعُونَ), (تَدْعُونَ) and (تَدْعِينَ), the (و) is deleted due to rule no. 10.2 and 10.3. Besides the (جمع مؤنث) and all the forms of (تنثية), all the remaining words are unchanged.
8. The plural masculine word-forms are the same for the masculine and feminine, namely (يَدْعُونَ) and (تَدْعُونَ).

9. In the (المضارع الجهول), the (و) has changed to (ي) due to rule no. 20, e.g. (يُدْعَى).

10. The (واحد مؤنث حاضر) and (جمع مؤنث حاضر) have the same word-forms, namely (تُدْعَوِينَ). However, the original form of the (واحد مؤنث حاضر) was (تُدْعَوِيْنَ) while the original form of the (جمع مؤنث حاضر) was (تُدْعَوْنَ).

11. In words like (لَنْ يُدْعَى) due to the (الف) at the end, the effect of the (لَنْ) is not visible.

12. If at the time of (اجتماع الساكنين), the first sâkin letter is a (مدة), it is deleted. If it is not a (مدة), the (و) is rendered a (ضمة) and the (ي) a (كسرة), e.g. (لَيُدْعَوْنَ) and (لَتُدْعَيْنَ).

13. Rule no. 11 has been applied to all the words of (اسم الفاعل). Rule no. 10 applies to (دَاع). The rules of (الإسم المنقوص) mentioned previously apply to it.

14. Only (إدغام) has been applied to the (إسم المفعول).

ناقص يائي من باب ضَرْبِ الرَّمِي	
رَمِي يَرْمِي رَمِيًّا فَهُوَ رَامٌ وَرُمِي يُرْمِي رَمِيًّا فَهُوَ مَرْمِيٌّ	
إِرْمٌ	الأمر منه
لَا تَرْمُ	والنهي عنه
مَرْمِيٌّ مَرْمِيَّانِ مَرَامٌ	الظرف منه
مَرْمِيٌّ مَرْمِيَّانِ مَرَامٌ مَرْمَاءٌ مَرْمَتَانِ مَرَامٌ وَمَرْمَاءٌ مَرْمَيَّانِ مَرَامِيٌّ	والآلة منه
أَرْمِي أَرْمِيَّانِ أَرَامٌ وَأَرْمُونَ	أفعل التفضيل منه
رُمِيٌّ رُمِيَّانِ رُمِيٌّ وَرُمِيَّاتٌ	المؤنث منه

Hereunder follow the detail paradigms of this verb.

الماضي المعروف	الماضي المجهول	المضارع المعوف	المضارع المجهول	تأكيد النفي مع لن	تأكيد النفي مع لن معروف
رَمِيَ	رُمِيَ	يُرْمِي	يُرْمِي	لَنْ يُرْمِيَ	لَنْ يُرْمِيَ
رَمَيْتَ	رُمَيْتَ	تُرْمِي	تُرْمِي	لَنْ تُرْمِيَ	لَنْ تُرْمِيَ
رَمَيْتُ	رُمَيْتُ	يُرْمِيان	يُرْمِيان	لَنْ يُرْمِيَا	لَنْ يُرْمِيَا
رَمَيْتُمْ	رُمَيْتُمْ	يُرْمُونَ	يُرْمُونَ	لَنْ يُرْمَوْا	لَنْ يُرْمَوْا
رَمَيْتِ	رُمَيْتِ	تُرْمِيان	تُرْمِيان	لَنْ تُرْمِيَا	لَنْ تُرْمِيَا
رَمَيْتُمْ	رُمَيْتُمْ	يُرْمِين	يُرْمِين	لَنْ يُرْمِين	لَنْ يُرْمِين
رَمَيْتُمْ	رُمَيْتُمْ	تُرْمِي	تُرْمِي	لَنْ تُرْمِيَ	لَنْ تُرْمِيَ
رَمَيْتُمْ	رُمَيْتُمْ	تُرْمِيان	تُرْمِيان	لَنْ تُرْمِيَا	لَنْ تُرْمِيَا
رَمَيْتُمْ	رُمَيْتُمْ	تُرْمُونَ	تُرْمُونَ	لَنْ تُرْمَوْا	لَنْ تُرْمَوْا
رَمَيْتُمْ	رُمَيْتُمْ	تُرْمِين	تُرْمِين	لَنْ تُرْمِيَا	لَنْ تُرْمِيَا
رَمَيْتُمْ	رُمَيْتُمْ	تُرْمِيان	تُرْمِيان	لَنْ تُرْمِيَا	لَنْ تُرْمِيَا
رَمَيْتُمْ	رُمَيْتُمْ	تُرْمِين	تُرْمِين	لَنْ تُرْمِين	لَنْ تُرْمِين
رَمَيْتُمْ	رُمَيْتُمْ	أُرْمِي	أُرْمِي	لَنْ أُرْمِيَ	لَنْ أُرْمِيَ
رَمَيْتُمْ	رُمَيْتُمْ	نُرْمِي	نُرْمِي	لَنْ نُرْمِيَ	لَنْ نُرْمِيَ

النفي مع لم معروف	النفي مع لم مجهول	المضارع المعوف مع النون الثقيلة	المضارع المجهول مع النون الثقيلة
لَمْ يَرْمِ	لَمْ يَرْمِ	لَيُرْمِيَنَّ	لَيُرْمِيَنَّ
لَمْ يَرْمِيَا	لَمْ يَرْمِيَا	لَيُرْمِيَانَّ	لَيُرْمِيَانَّ
لَمْ يَرْمَوْا	لَمْ يَرْمَوْا	لَيُرْمُونَنَّ	لَيُرْمُونَنَّ

لَمْ تُرْمَ	لَمْ تُرْمِيَنَّ	لَمْ تُرْمِيَنَّ	لَمْ تُرْمِيَنَّ
لَمْ تُرْمِيَا	لَمْ تُرْمِيَا	لَمْ تُرْمِيَا	لَمْ تُرْمِيَا
لَمْ يُرْمِيَنَّ	لَمْ يُرْمِيَنَّ	لَمْ يُرْمِيَنَّ	لَمْ يُرْمِيَنَّ
لَمْ تُرْمَ	لَمْ تُرْمِيَنَّ	لَمْ تُرْمِيَنَّ	لَمْ تُرْمِيَنَّ
لَمْ تُرْمِيَا	لَمْ تُرْمِيَا	لَمْ تُرْمِيَا	لَمْ تُرْمِيَا
لَمْ تُرْمُوْ	لَمْ تُرْمُوْ	لَمْ تُرْمُوْ	لَمْ تُرْمُوْ
لَمْ تُرْمِيْ	لَمْ تُرْمِيْ	لَمْ تُرْمِيْ	لَمْ تُرْمِيْ
لَمْ تُرْمِيَا	لَمْ تُرْمِيَا	لَمْ تُرْمِيَا	لَمْ تُرْمِيَا
لَمْ تُرْمِيَنَّ	لَمْ تُرْمِيَنَّ	لَمْ تُرْمِيَنَّ	لَمْ تُرْمِيَنَّ
لَمْ أُرْمَ	لَمْ أُرْمِيَنَّ	لَمْ أُرْمِيَنَّ	لَمْ أُرْمِيَنَّ
لَمْ تُرْمَ	لَمْ تُرْمِيَنَّ	لَمْ تُرْمِيَنَّ	لَمْ تُرْمِيَنَّ

المضارع المعوف مع النون الخفيفة:	لَيْرْمِيَنَّ لَيْرْمِيَنَّ لَيْرْمِيَنَّ لَيْرْمِيَنَّ لَارْمِيَنَّ لَارْمِيَنَّ
المضارع المجهول مع النون الخفيفة:	لَيْرْمِيَنَّ لَيْرْمُوْ لَيْرْمِيَنَّ لَيْرْمِيَنَّ لَارْمِيَنَّ لَارْمِيَنَّ لَارْمِيَنَّ

الأمر معروف	الأمر معروف مع النون الثقيلة	الأمر مجهول	الأمر معروف مع النون الثقيلة
لَيْرْمَ	لَيْرْمِيَنَّ	لَيْرْمَ	لَيْرْمِيَنَّ
لَيْرْمِيَا	لَيْرْمِيَا	لَيْرْمِيَا	لَيْرْمِيَا
لَيْرْمُوْ	لَيْرْمُوْ	لَيْرْمُوْ	لَيْرْمُوْ
لَيْرْمَ	لَيْرْمِيَنَّ	لَيْرْمَ	لَيْرْمِيَنَّ
لَيْرْمِيَا	لَيْرْمِيَا	لَيْرْمِيَا	لَيْرْمِيَا

لِيرْمِينْ	لِيرْمِينْ	لِيرْمِينْ	لِيرْمِينْ
إِرْمِ	إِرْمِينْ	لِئْرَمَ	لِئْرَمِينْ
إِرْمِيَا	إِرْمِيَانْ	لِئْرَمِيَا	لِئْرَمِيَانْ
إِرْمُوْ	إِرْمُوْ	لِئْرَمُوْ	لِئْرَمُوْ
إِرْمِي	إِرْمِي	لِئْرَمِي	لِئْرَمِي
إِرْمِيَا	إِرْمِيَانْ	لِئْرَمِيَا	لِئْرَمِيَانْ
إِرْمِينْ	إِرْمِينْ	لِئْرَمِينْ	لِئْرَمِينْ
لِأِرْمَ	لِأِرْمِينْ	لِأِرْمَ	لِأِرْمِينْ
لِئْرَمَ	لِئْرَمِينْ	لِئْرَمَ	لِئْرَمِينْ

لِيرْمِينْ لِيرْمِينْ لِيرْمِينْ لِيرْمِينْ لِيرْمِينْ لِيرْمِينْ لِأِرْمِينْ لِئْرَمِينْ	الأمر المعوف مع النون الخفيفة:
لِيرْمِينْ لِيرْمِينْ لِيرْمِينْ لِيرْمِينْ لِيرْمِينْ لِيرْمِينْ لِئْرَمِينْ لِأِرْمِينْ لِئْرَمِينْ	الأمر المجهول مع النون الخفيفة:

النهى المعروف مع النون الثقيلة	النهى المجهول مع النون الثقيلة	النهى المعروف	النهى المجهول
لَا يِرْمِينْ	لَا يِرْمِينْ	لَا يِرْمَ	لَا يِرْمَ
لَا يِرْمِيَانْ	لَا يِرْمِيَانْ	لَا يِرْمِيَا	لَا يِرْمِيَا
لَا يِرْمُوْ	لَا يِرْمُوْ	لَا يِرْمُوْ	لَا يِرْمُوْ
لَا ئِرْمِينْ	لَا ئِرْمِينْ	لَا ئِرْمَ	لَا ئِرْمَ
لَا ئِرْمِيَانْ	لَا ئِرْمِيَانْ	لَا ئِرْمِيَا	لَا ئِرْمِيَا
لَا يِرْمِينْ	لَا ئِرْمِينْ	لَا يِرْمِينْ	لَا يِرْمِينْ
لَا ئِرْمِينْ	لَا ئِرْمِينْ	لَا ئِرْمَ	لَا ئِرْمَ





## Analysis

1. The (ناقص) (مَرْمِي) is (مفتوح العين) if the verb is (اسم الظرف).
  2. When the word (مَرْمِي) is used with (أَل) or as a (مضاف), the (الف) reverts, e.g. (مَرْمِيكُم) (المَرْمِي).
  3. Rule no.25 applies to (مَرَام) and (أَرَام).
  4. Rule no. 7 has been applied to (أَرْمِي) whereby the (ي) has changed to an (الف).
  5. In the broken plural (رُمِي), the (ي) was changed to an (الف) and was thereafter deleted due to (إجتماع الساكنين).
  6. In the words (رَمِي) and (رَمُوا), the (ي) was changed to an (الف) due to rule no. 7.
  7. In the words (رَمَت) and (رَمَتَا), the (الف) was deleted due to (إجتماع الساكنين).
  8. Rule no. 10 has been applied to (رَمُوا).
  9. Rule no. 10 has also been applied to (يَرْمِي), (تَرْمِي), (أَرْمِي), (تَرْمِي), (يَرْمُونَ), (تَرْمِين), (تَرْمُونَ).
- After changes were made in the singular feminine second person - (تَرْمِين) – it became like the plural feminine second person.
10. Rule no. 7 has been applied to the passive tense verbs like (يُرْمِي) etc.
  11. In the word (رَام), the (ي) was made sâkin and then deleted due to (إجتماع) (الساكنين).

(12) In the word (رَامُونَ), the harakah of the (ي) was transferred to the preceding letter, the (ي) was changed to (و) and then deleted.

(13) Rule no. 14 has been applied to all the words of (اسم المفعول), e.g. (مَرْمِيٌّ).

ناقص واوي من باب سَمِعَ - الرُّضِيَ الرُّضْوَانُ	
رَضِيَ يَرْضِي رَضِيَ فَهُوَ رَاضٍ وَرَضِيَ يُرَضِي رَضِيَ فَهُوَ مَرْضِيٌّ	
إِرْضَ	الأمر منه
لَا تُرْضَ	والنهي عنه
مَرْضِيٌّ مَرْضِيَّانَ مَرَّاضٍ	الظرف منه
مِرْضِيٌّ مِرْضِيَّانَ مَرَّاضٍ مِرْضَاءٌ مِرْمَتَانِ مَرَّاضٍ وَ مِرْضَاءٌ مِرْضَايَانِ مَرَّاضِيٌّ	والآلة منه
أَرْضِي أَرْضِيَّانَ أَرْضُونَ وَأَرَّاضِ	أفعل التفضيل منه
رُضِيَ رُضِيَّانَ رُضِيَ وَرُضِيَّاتٌ	المؤنث منه

### Analysis

(1) The same changes as (دُعِيَ يُدْعَى) have occurred in the active tense of this verb. The other words are affected in the same way as (دَعَا يَدْعُو).

(2) As an exception to the rule, the rule of (دَلِيَ) has been applied to the word (مَرْضِيٌّ).

لَفِيْفٌ مَقْرُوقٌ مِنْ بَابِ ضَرَبَ - الْوَقَايَةُ	
وَقِيَ يَقِي وَقَايَةً فَهُوَ وَقٍ وَوَقِيَ يُوقِي وَقَايَةً فَهُوَ مَوْقِيٌّ	
ق	الأمر منه
لَا تَقْ	والنهي عنه
مَوْقِيٌّ مَوْقِيَّانَ مَوَاقٍ	الظرف منه
مِيقِيٌّ مِيقِيَّانَ مَوَاقٍ مِيقَاءٌ مِيقَتَانِ مَوَاقٍ وَ مِيقَاءٌ مِيقَايَانِ مَوَاقِيٌّ	والآلة منه
أَوْقِيَ أَوقِيَّانَ أَوْقُونَ وَأَوَاقِ	أفعل التفضيل منه

المؤنث منه	وُفِي وَفِيَّانَ وَفِيَّ وَوُفِيَّاتُ
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In this category of verbs, the rules of (مُثَال) have been applied to the (فَاءِ الْكَلِمَةِ) while the rules of (نَاقِص) have been applied to the (عَيْنِ الْكَلِمَةِ). Most of the paradigms are similar to those of (رَمَى يَرْمِي).

المضارع المجهول	المضارع المعروف	الماضي المجهول	الماضي المعروف	تأكيد النفي مع لن مجهول	تأكيد النفي مع لن معروف
يُوقِي	يُوقِي	وَقِيَ	وَقِيَ	لَنْ يُوقِيَ	لَنْ يَقِيَ
يُوقِيَانِ	يُوقِيَانِ	وَقِيَا	وَقِيَا	لَنْ يُوقِيَا	لَنْ يَقِيَا
يُوقُونَ	يُوقُونَ	وَقَوْا	وَقَوْا	لَنْ يُوقَوْا	لَنْ يَقَوْا
تُوقِي	تُوقِي	وَقَيْتَ	وَقَيْتَ	لَنْ تُوقِيَ	لَنْ تَقِيَ
تُوقِيَانِ	تُوقِيَانِ	وَقَيْتَا	وَقَيْتَا	لَنْ تُوقِيَا	لَنْ تَقِيَا
تُوقُونَ	تُوقُونَ	وَقَيْتُمْ	وَقَيْتُمْ	لَنْ تُوقَوْا	لَنْ تَقَوْا
يُوقِي	يُوقِي	وَقَيْتَ	وَقَيْتَ	لَنْ يُوقِيَ	لَنْ يَقِيَ
يُوقِيَانِ	يُوقِيَانِ	وَقَيْتَا	وَقَيْتَا	لَنْ يُوقِيَا	لَنْ يَقِيَا
يُوقُونَ	يُوقُونَ	وَقَيْتُمْ	وَقَيْتُمْ	لَنْ يُوقَوْا	لَنْ يَقَوْا
تُوقِي	تُوقِي	وَقَيْتَ	وَقَيْتَ	لَنْ تُوقِيَ	لَنْ تَقِيَ
تُوقِيَانِ	تُوقِيَانِ	وَقَيْتَا	وَقَيْتَا	لَنْ تُوقِيَا	لَنْ تَقِيَا
تُوقُونَ	تُوقُونَ	وَقَيْتُمْ	وَقَيْتُمْ	لَنْ تُوقَوْا	لَنْ تَقَوْا
أُوقِي	أُوقِي	وَقَيْتُ	وَقَيْتُ	لَنْ أُوقِيَ	لَنْ أَقِيَ
أُوقِيَانِ	أُوقِيَانِ	وَقَيْتُمَا	وَقَيْتُمَا	لَنْ أُوقِيَا	لَنْ أَقِيَا
أُوقُونَ	أُوقُونَ	وَقَيْتُمْ	وَقَيْتُمْ	لَنْ أُوقَوْا	لَنْ أَقَوْا

النفي مع لم معروف	النفي مع لم مجهول	المضارع المعرف مع النون الثقيلة	المضارع المجهول مع النون الثقيلة
لَمْ يَقِ	لَمْ يُوقِ	لَيَقِيَنَّ	لَيُوقِيَنَّ
لَمْ يَقِيَا	لَمْ يُوقِيَا	لَيَقِيَانِ	لَيُوقِيَانِ
لَمْ يَقَوْا	لَمْ يُوقَوْا	لَيَقِيَنَّ	لَيُوقُونَ

لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ
لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ
لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ
لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ
لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ
لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ
لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ
لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ
لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ
لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ
لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ
لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ	لَمْ تُوقِ

المضارع المعوف مع النون الخفيفة:	لَيُوقِينَ لَيُوقِينَ لَيُوقِينَ لَيُوقِينَ لَيُوقِينَ لَأُوقِينَ لَأُوقِينَ
المضارع المجهول مع النون الخفيفة :	لَيُوقِينَ لَيُوقُونَ لَيُوقِينَ لَيُوقِينَ لَيُوقُونَ لَيُوقِينَ لَأُوقِينَ لَأُوقِينَ

الأمر المعروف	الأمر المجهول	الأمر المعروف	الأمر المجهول
لَيُوقِ	لَيُوقِ	لَيُوقِ	لَيُوقِ
لَيُوقِ	لَيُوقِ	لَيُوقِ	لَيُوقِ
لَيُوقِ	لَيُوقِ	لَيُوقِ	لَيُوقِ
لَيُوقِ	لَيُوقِ	لَيُوقِ	لَيُوقِ
لَيُوقِ	لَيُوقِ	لَيُوقِ	لَيُوقِ
لَيُوقِ	لَيُوقِ	لَيُوقِ	لَيُوقِ
لَيُوقِ	لَيُوقِ	لَيُوقِ	لَيُوقِ
لَيُوقِ	لَيُوقِ	لَيُوقِ	لَيُوقِ
لَيُوقِ	لَيُوقِ	لَيُوقِ	لَيُوقِ
لَيُوقِ	لَيُوقِ	لَيُوقِ	لَيُوقِ
لَيُوقِ	لَيُوقِ	لَيُوقِ	لَيُوقِ
لَيُوقِ	لَيُوقِ	لَيُوقِ	لَيُوقِ

فَيْنَ	لُؤْفَيْنَ	فَيْنَانٌ	لُؤْفَيْنَانٌ
لِاقَ	لِأَوْقَ	لِأَقَيْنَ	لِأَوْقَيْنَ
لِنُقَ	لِنُوقَ	لِنَقَيْنَ	لِنُوقَيْنَ

المضارع المعوف مع النون الخفيفة:	لِيُوقَيْنَ لِيُوقَيْنَ لِيُوقَيْنَ لِيُوقَيْنَ لِيُوقَيْنَ لِيُوقَيْنَ لِأُوقَيْنَ لِأُوقَيْنَ
المضارع المجهول مع النون الخفيفة :	لِيُوقَيْنَ لِيُوقَيْنَ لِيُوقَيْنَ لِيُوقَيْنَ لِيُوقَيْنَ لِيُوقَيْنَ لِأُوقَيْنَ لِأُوقَيْنَ



اسم الفاعل	وَأَقِمْ وَاقِيَانِ وَأَقِمْ وَأَقِيَّتْ وَأَقِيَّتْ
إسم المفعول	مَوْقِيٍّ مَوْقِيَّانِ مَوْقِيٍّ مَوْقِيَّانِ مَوْقِيَّاتٍ مَوْقِيَّاتٍ
إسم الظرف	مَوْقِيٍّ مَوْقِيَّانِ مَوْقِيٍّ مَوْقِيَّانِ
إسم الآلة	مَوْقِيٍّ مَوْقِيَّانِ مَوْقِيٍّ مَوْقِيَّانِ مَوْقِيَّاتٍ مَوْقِيَّاتٍ مَوْقِيَّاتٍ مَوْقِيَّاتٍ

### Analysis

1. The (و) of (يَقِي) and all the other verbs has been deleted due to the rule of (يَعْدُ).
2. The rule of (يُرْمِي) has been applied to the (ي) of (يَقِي).
3. The imperative (ق) was constructed from (تَقِي), After deleting the ( علامة ) (حرف العلة), the last letter which is a (حرف العلة) was deleted. It became (ق).

لفيف مفروق من باب حَسِبَ - الْوَلَايَةُ

وَلِي يَلِيْ وَلَايَةٌ فَهوَ وَالٍ وَوَلِيَّ يُوَلِّي وَيَلِيَّةٌ فَهوَ مَوْلِيٌّ	
ل	الأمر منه
لَا تَل	والنهي عنه
مَوْلِي مَوْلِيَان مَوَالٍ	الظرف منه
مِئَلِي مِئَلِيَان مَوَالٍ مِئَلَةٌ مِئَلَتَان مَوَالٍ وَ مِئَلَاءٌ مِئَلِيَان مَوَالِيٌّ	والآلة منه
أُوَلِّي أُوَلِّيَان أُوَلُونَ وَ أُوَالٍ	أفعل التفضيل منه
وُلِيَّ وَ وُلِيِيَان وَ وُلِيِيَاتٌ	المؤنث منه

The paradigms of this category is similar to (وَقِي يَقِيْ)

لَفِيْف مَفْرُوق مِّن بَابِ ضَرْبِ - الطِّي	
طَوِي يَطْوِي طِيًّا فَهوَ طَاوٍ وَ طَوِيَّ يُطْوِي طِيًّا فَهوَ مَطْوِيٌّ	
إِطَو	الأمر منه
لَا تَطَو	والنهي عنه
مَطْوِي مَطْوِيَان مَطَاوٍ	الظرف منه
مِطْوِي مِطْوِيَان مَطَاوٍ مِطْوَاءٌ مِطْوَاتَان مَطَاوٍ وَ مِطْوَاءٌ مِطْوَاِيَان مَطَاوِيٌّ	والآلة منه
أَطْوِي أَطْوِيَان أَطْوُونَ وَ أَطَاوٍ	أفعل التفضيل منه



المؤنث منه	طَوِيٌّ و طَوِيَّان طَوَى و طَوِيَّاتٌ
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<b>ناقص واوي من باب إفعال- الإحتباء</b>	
	إِحْتَبَى يَحْتَبِي إِحْتَبَاءً فَهُوَ مُحْتَبٌ
الأمر منه	إِحْتَبِ
والنهي عنه	لَا تُحْتَبِ
الظرف منه	مَحْتَبِي
<b>ناقص يائي من باب إفعال- الإجتباء</b>	
	إِجْتَبَى يَجْتَبِي إِجْتِبَاءً فَهُوَ مُجْتَبٌ
الأمر منه	إِجْتَبِ
والنهي عنه	لَا تُجْتَبِ
الظرف منه	مَجْتَبِي
<b>ناقص واوي من باب إفعال- الإعلاء</b>	
	أَعْلَى يُعْلِي إِعْلَاءً فَهُوَ مُعَلٌّ و أَعْلَى يُعْلَى إِعْلَاءً فَهُوَ مُعْلَى
الأمر منه	أَعْلِ
والنهي عنه	لَا تُعْلِ
الظرف منه	مُعْلَى
<b>ناقص واوي من باب تفعيل- التسمية</b>	
	سَمَّى يُسَمِّي تَسْمِيَةً فَهُوَ مُسَمٌّ و سَمَّى يُسَمِّي تَسْمِيَةً فَهُوَ مُسَمَّى
الأمر منه	سَمِّ
والنهي عنه	لَا تَسَمِّ
الظرف منه	مُسَمَّى

<b>ناقص يائي من باب تفعيل- التلقيه<sup>536</sup></b>	
	لَقِيَ يُلْقِي تَلْقِيَةً فَهُوَ مُلَقٌّ و لَقِيَ يُلْقِي تَلْقِيَةً فَهُوَ مُلْقَى
الأمر منه	لَقِّ

<sup>536</sup> The (و) of the verbal noun (مصدر) changed to (ي) due to rule no.16. In (حالة الرفع والجر) it is deleted due to (اجتماع الساكنين).

والنهي عنه	لا تُقَى
الظرف منه	مُقَى
<b>لُفِيْف مَقْرُون مِّن بَابِ تَفْعِيلٍ - التَّفْوِيَّةُ</b>	
	قَوَى يُقَوِّي تَقْوِيَةً فَهُوَ مُقَوٌّ وَ قَوِيٌّ يُقَوِّي تَقْوِيَةً فَهُوَ مُقَوَّى
الأمر منه	قَوَّ
والنهي عنه	لا تُقَوِّ
الظرف منه	مُقَوَّى
<b>نَاقِصٌ وَآوِيٌّ مِّن بَابِ مَفَاعَلَةٍ - الْمُغَالَاةُ</b>	
	عَالَى يُغَالِي مُغَالَاةً فَهُوَ مُغَالٍ وَغَوْلِيٌّ يُغَالِي مُغَالَاةً فَهُوَ مُغَالَى
الأمر منه	مُغَالَى
والنهي عنه	لا مُغَالَى
الظرف منه	مُغَالَى
<b>نَاقِصٌ يَأِيٌّ مِّن بَابِ مَفَاعَلَةٍ - الْمُرَامَاةُ</b>	
	رَامَ يُرَامِي مُرَامَاةً فَهُوَ مُرَامٌ وَرُومِيٌّ يُرَامِي مُرَامَاةً فَهُوَ مُرَامَى
الأمر منه	رَامَ
والنهي عنه	لا تُرَامَ
الظرف منه	مُرَامَى

<b>نَاقِصٌ وَآوِيٌّ مِّن بَابِ تَفْعُلٍ - التَّعْلِيُّ</b>	
	تَعَلَّى يُتَعَلَّى تَعْلِيًّا فَهُوَ مُتَعَلٌِّّ وَتُعَلَّى يُتَعَلَّى تَعْلِيًّا فَهُوَ مُتَعَلَّى
الأمر منه	تَعَلَّ
والنهي عنه	لا تُتَعَلَّ
الظرف منه	مُتَعَلَّى

### Lesson Six : Combination of (معتل) and (مهموز)

### مهموز الفا وأجوف واوي من باب نصر

أَلْ يُوُوُلٌ أَوْلاً فَهُوَ أَيْلٌ إِيْلَ يَالٌ أَوْلاً فَهُوَ مَوْوُلٌ الأَمْرُ مِنْهُ أَلٌ وَالنَّهْيُ عَنْهُ لَا تُوُوُلٌ

The paradigms of this verb are similar to those of (قَالَ يَقُولُ). The rules of (مهموز) have to be applied to the (همزة) while the rules of (معتل) apply to the (و). Wherever there is a conflict of the two, the rules of (معتل) will be given preference. For example, (يُوُوُلٌ) was originally (يَأُوُوُلٌ). It required the rule of (رأس) to change the (همزة) to (الف), whereas the rules of (معتل) required the transferring of the harakah to the preceding letter. Preference was awarded to the latter.

Similarly, (أُوُوُلٌ) was originally (أَعُوُوُلٌ). The rule of (أمن) required changing the (همزة) to (الف). However, the rule of (معتل) of transferring the harakah was preferred. It became (أُوُوُلٌ). Thereafter, the second hamzah was changed to (و) due to the rule of (أوادم). It became (أُوُوُلٌ).

### مهموز الفا وأجوف يائي من باب ضرب

أَدَ يَبِيذُ أَيْدَاً فَهُوَ أَيْلٌ وَإِيْدٌ يَأْدُ أَيْدَاً فَهُوَ مَيْدٌ الأَمْرُ مِنْهُ إِذٌ وَالنَّهْيُ عَنْهُ لَا تَبِيذُ

This (باب) is similar to (بَاعَ يَبِيْعُ). The above –mentioned rule has to be considered here as well. Consequently, in the word (يَبِيذُ), the rule of (يبيع) is given preference to the rule of (رأس). The rule of (أئمة) applies to (أبيذ).

### مهموز الفا وناقص واوي من باب نصر

أَلَا يَأَلُوُ أَلُوّاً فَهُوَ أَلٌ وَالْيَ يَأَلِي أَلُوّاً فَهُوَ مَأَلُوُ الأَمْرُ مِنْهُ أَلٌ وَالنَّهْيُ عَنْهُ لَا تَأَلُ

The rule of (مهموز) applies to the hamzah while the rules of (ناقص) apply to the (و).

### مهموز الفا وناقص يائي من باب ضرب<sup>537</sup>

أَتَى يَأْتِي إِتْيَاناً فَهُوَ أَتٌ وَأَتِي يَأْتِي إِتْيَاناً فَهُوَ مَأْتِيُ الأَمْرُ مِنْهُ إِتْيَانٌ وَالنَّهْيُ عَنْهُ لَا تَأْتِ

مهموز الفا وناقص يائي من باب فتح	
أَبِي يَأْبِي إِبَاءً فَهُوَ أَبٌ وَأَبِي يَأْبِي إِبَاءً فَهُوَ مَأْبِيٌ	
إِيْب	الأمر منه
لَا تَأَب	والنهي عنه
مهموز الفا ولفيف مقرون من باب ضرب	
أَوِي يَأْوِي أَيّاً فَهُوَ أَوٌ وَأَوِي يَأْوِي أَيّاً فَهُوَ مَأْوِيٌ	

<sup>537</sup> The paradigm is similar to (رَمَى يَرْمِي) .

الأمر منه	إِيؤ
والنهي عنه	لَا تُؤ
<b>مهموز العين ومثال من باب ضرب</b>	
الأمر منه	وَأَدَّ يَبْدُ وَأَدَّ وَوَيْدَ يُوَادُّ وَأَدَّ فَهُوَ مَوْوُودٌ
والنهي عنه	لَا تَبْدُ

<b>مهموز العين وناقص ياني من باب فتح</b>	
الأمر منه	رَ أَرَى يَرَى رَأْيَهُ فَهُوَ مَرِيٌّ
والنهي عنه	لَا تَرَ
الظرف منه	مَرَأَى مَرَأِيَانَ مَرَاءٍ
والآلة منه	مَرَأَى مَرَأَةً مَرَاءً مَرَأِيَانَ مَرَأِيٍّ مَرَأَى
أفعلُ التفضيل منه	أَرَعَى أَرَعِيَانَ أَرَاءً وَأَرَاوَنَ
المؤنث منه	رُؤَى وَرُؤِيَانَ رُؤَى وَرُؤِيَاتٍ

As mentioned previously, the rule of (يَسْتَلُّ) is compulsory in the verbs of this (باب). Hereunder follow the detailed paradigms of this verb. Since it is a very common verb and many rules have been applied to it, it should be thoroughly learnt.

الماضي المعروف	الماضي المجهول	المضارع المعوف	المضارع المجهول	تأكيد النفي مع لن معروف	تأكيد النفي مع لن مجهول
رَأَى	رُئِيَ	يَرَى	يُرَى	لَنْ يَرَى	لَنْ يُرَى
رَأْيًا	رُئِيًا	يَرِيَان	يُرِيَان	لَنْ يَرِيَا	لَنْ يُرِيَا
رَأَوْا	رُئُوا	يَرُونَ	يُرُونَ	لَنْ يَرَوْا	لَنْ يُرَوْا
رَأَتْ	رُئِيَتْ	تَرَى	تُرَى	لَنْ تَرَى	لَنْ تُرَى

رَأْنَا	رُئِينَا	تَرَيَان	تُرَيَان	لَنْ تُرَيَا
رَأَيْنَ	رُئِينَ	يُرِينَ	يُرِينَ	لَنْ يُرِينَ
رَأَيْتَ	رُئِيتَ	تُرِي	تُرِي	لَنْ تُرِي
رَأَيْمًا	رُئِيمًا	تُرَيَان	تُرَيَان	لَنْ تُرَيَا
رَأَيْمٌ	رُئِيمٌ	تُرُونَ	تُرُونَ	لَنْ تُرَوْ
رَأَيْتُ	رُئِيتُ	تُرِينَ	تُرِينَ	لَنْ تُرِينَ
رَأَيْمًا	رُئِيمًا	تُرَيَان	تُرَيَان	لَنْ تُرَيَا
رَأَيْنَ	رُئِينَ	تُرِينَ	تُرِينَ	لَنْ تُرِينَ
رَأَيْتُ	رُئِيتُ	أُرِي	أُرِي	لَنْ أُرِي
رَأَيْنَا	رُئِينَا	تُرِي	تُرِي	لَنْ تُرِي

النفي مع لم معروف	النفي مع لم مجهول	المضارع المعوف مع النون الثقيلة	المضارع المجهول مع النون الثقيلة
لَمْ يَرَ	لَمْ يُرَ	لَيُرِينُ	لَيُرِينُ
لَمْ يَرِيَا	لَمْ يُرِيَا	لَيُرِيَانُ	لَيُرِيَانُ
لَمْ يَرَوْ	لَمْ يُرَوْ	لَيُرُونَ	لَيُرُونَ
لَمْ تَرِي	لَمْ تُرِي	لَتُرِينَ	لَتُرِينَ
لَمْ تَرِيَا	لَمْ تُرِيَا	لَتُرِيَانُ	لَتُرِيَانُ
لَمْ يَرِينَ	لَمْ يُرِينَ	لَيُرِينَ	لَيُرِينَ
لَمْ تَرِي	لَمْ تُرِي	لَتُرِينَ	لَتُرِينَ
لَمْ تَرِيَا	لَمْ تُرِيَا	لَتُرِيَانُ	لَتُرِيَانُ
لَمْ تَرَوْ	لَمْ تُرَوْ	لَتُرُونَ	لَتُرُونَ
لَمْ تَرِي	لَمْ تُرِي	لَتُرِينَ	لَتُرِينَ
لَمْ تَرِيَا	لَمْ تُرِيَا	لَتُرِيَانُ	لَتُرِيَانُ
لَمْ تَرِينَ	لَمْ تُرِينَ	لَتُرِينَ	لَتُرِينَ
لَمْ أَرِ	لَمْ أُرِ	لَأُرِينُ	لَأُرِينُ

لَمْ تُرَ	لَمْ تُرِ	لَمْ تُرِي	لَمْ تُرِيَنَّ
المضارع المعوف مع النون الخفيفة:		لَيْرِيَنَّ لَيْرُونُ لَيْرِيَنَّ لَيْرِيَنَّ لَيْرُونُ لَيْرِيَنَّ لَيْرِيَنَّ لَيْرِيَنَّ لَيْرِيَنَّ	المضارع المجهول مع النون الخفيفة :

الأمر المعروف	الأمر المجهول	الأمر المعروف مع النون الثقيلة	الأمر المجهول مع النون الثقيلة
لَيْرَ	لَيْرِ	لَيْرِيَنَّ	لَيْرِيَنَّ
لَيْرِيَا	لَيْرِيَا	لَيْرِيَانَّ	لَيْرِيَانَّ
لَيْرُوا	لَيْرُوا	لَيْرُونَنَّ	لَيْرُونَنَّ
لَيْرَ	لَيْرِ	لَيْرِيَنَّ	لَيْرِيَنَّ
لَيْرِيَا	لَيْرِيَا	لَيْرِيَانَّ	لَيْرِيَانَّ
لَيْرِيَنَّ	لَيْرِيَنَّ	لَيْرِيَنَنَّ	لَيْرِيَنَنَّ
رَ	رِ	رِيَنَّ	رِيَنَّ
رِيَا	رِيَا	رِيَانَّ	رِيَانَّ
رَوْ	رَوْ	رُونَنَّ	رُونَنَّ
رِيَّ	رِيَّ	رِيَنَّ	رِيَنَّ
رِيَا	رِيَا	رِيَانَّ	رِيَانَّ
رِيَنَّ	رِيَنَّ	رِيَنَنَّ	رِيَنَنَّ
لَارَ	لَارِ	لَارِيَنَّ	لَارِيَنَّ
لَارَ	لَارِ	لَارِيَنَّ	لَارِيَنَّ

لَيْرِيَنَّ لَيْرُونُ لَيْرِيَنَّ لَيْرِيَنَّ لَيْرُونُ لَيْرِيَنَّ لَيْرِيَنَّ لَيْرِيَنَّ لَيْرِيَنَّ	الأمر المعوف مع النون الخفيفة:
لَيْرِيَنَّ لَيْرُونُ لَيْرِيَنَّ لَيْرِيَنَّ لَيْرُونُ لَيْرِيَنَّ لَيْرِيَنَّ لَيْرِيَنَّ لَيْرِيَنَّ	الأمر المجهول مع النون الخفيفة :

النهي المعروف	النهي المجهول	النهي المعروف مع النون الثقيلة	النهي المجهول مع النون الثقيلة
لا يَرِ	لا يُرِ	لا يَرِينْ	لا يُرِينْ
لا يَرِيَا	لا يُرِيَا	لا يَرِيَانْ	لا يُرِيَانْ
لا يَرَوْا	لا يُرَوْا	لا يَرَوْنَ	لا يُرَوْنَ
لا تَرِ	لا تُرِ	لا تَرِينْ	لا تُرِينْ
لا تَرِيَا	لا تُرِيَا	لا تَرِيَانْ	لا تُرِيَانْ
لا تَرِينْ	لا تُرِينْ	لا تَرِينَانْ	لا تُرِينَانْ
لا تَرِ	لا تُرِ	لا تَرِينْ	لا تُرِينْ
لا تَرِيَا	لا تُرِيَا	لا تَرِيَانْ	لا تُرِيَانْ
لا تَرَوْ	لا تُرَوْ	لا تَرَوْنَ	لا تُرَوْنَ
لا تَرِيْ	لا تُرِيْ	لا تَرِينْ	لا تُرِينْ
لا تَرِيَا	لا تُرِيَا	لا تَرِيَانْ	لا تُرِيَانْ
لا تَرِينْ	لا تُرِينْ	لا تَرِينَانْ	لا تُرِينَانْ
لا أَرِ	لا أُرِ	لا أَرِينْ	لا أُرِينْ
لا تَرِ	لا تُرِ	لا تَرِينْ	لا تُرِينْ

النهي المعوف مع النون الخفيفة:	لا يَرِينْ لا يَرُونْ لا تَرِينْ لا رِينْ لا رُونْ لا رِينْ لا لأَرِينْ لا تُرِينْ
النهي المجهول مع النون الخفيفة:	لا يُرِينْ لا يُرُونْ لا تُرِينْ لا تُرِينْ لا تُرُونْ لا تُرِينْ لا لأَرِينْ لا تُرِينْ

اسم الفاعل	رَاءِ رَيْيَانِ رَأُوْنَ رَائِيَّةَ رَائِيَّتَانِ رَائِيَّاتُ
إسم المفعول	مَرِيْ مَرِيَّ مَرِيَّانِ مَرِيَّوْنَ مَرِيَّةَ مَرِيَّاتُ مَرِيَّاتُ

مَرَأَى مَرَأِيَان مَرَاءٍ	إِسْم الظرف
مَرَأَى مَرْتِيَان مَرَاءٍ مِرَاءٌ مِرَاتَان مَرَاءٍ مِرَاءٌ مِرْآن مَرَائِيٌّ	إِسْم الآلة

### Analysis

1. The verb (يَرَى) was originally (يَرَائِي). The rule of (يَسْتَلُّ) is first applied after which the (ي) is changed to (الف) due to rule no. 7. This change applies to all the word-forms except the dual form in which only the rule of (يَسْتَلُّ) applies. In the plural masculine forms and the singular second person feminine, the (الف) is deleted due to (إِجْتِمَاع السَّاكِنِينَ).
2. In words like (لَنْ يَرَى □), no visible change has taken place because the (الف) does not accept any (حَرَكَةٌ).
3. The (الف) is deleted from words like (لَمْ يَرِ) because of the (لَمْ).
4. In words like (لَيَرِيَنَّ), the (ي) reverts in place of the (الف) because the latter cannot accept a حَرَكَةٌ. The (نُونُ الثَّقِيلَةِ) requires a (فَتْحَةٌ) before it.
5. In (لَيَرُونَّ), due to (إِجْتِمَاع السَّاكِنِينَ) between the (و) and the (ن), and the (و) is not a (مُدَّة). Therefore a (ضَمَّة) is rendered to it to indicate the deletion of the (و).
6. The imperative (رِ) is constructed from (تَرِ). After deleting the (عَلَامَةٌ) (المضارع), the (الف) is deleted from the end. It becomes (رِ).

مهموز اللام وأجوف يائي من باب ضَرَبَ	
جَاءَ يَجِيئُ مَجِيئًا فَهُوَ جَاءَ وَ جِيئَ يُجَاءُ مَجِيئًا فَهُوَ مَجِيئٌ	
جِيئُ	الأمر منه



وَالنَّهْيُ عَنْهُ	لَا تُجِئُ
الظَّرْفُ مِنْهُ	مَجِيئُ

### The Rules of (مضاعف)

#### The (مضاعف)

(مضاعف) is one kind Arabic root-letters verbs. And have the following rules:

#### Rule 1

If there are two letters of the same type (متجانس) or they are similar (متقارب) and the first is (ساكن), it will be assimilated into the second letter. That is, (إدغام) will be applied.

This rule applies whether the letters are in the same word or in two separate words.

Examples of (إدغام) in the same word

i. مَدَّدُ → مَدُّ (Example of [متجانسين] letters, that is “د”)

ii. شَدَّدُ → شَدُّ (Example of [متجانسين] letters, that is “د”)

iii. عَبَّدْتُمْ → عَبَّدْتُمْ (Example of [متجانسين] letters that is “د”)

In the case of (متقاربين), the first letter is changed into the second letter before (إدغام) is applied. In the above example, (د) is changed to (ت) first, and then the two (ت)'s assimilated. However, the (د) is still written, although not pronounced.

Exception :

In two words, if the first word is a (مده)<sup>538</sup>, the letters will not be assimilated, that is,) will not be applied.

### Rule 2

If two letters of the same type are (متحرك), and the letter preceding the first (ما قبل أول) is also (متحرك), the first letter will be made (ساكن) and then the two letters will be assimilated, that is, (إدغام) will be applied.

However, if a noun (إسم) has a (حركة) on the (عين الكلمة), the letters will not be assimilated. In this case, (إدغام) will not apply.

### Rule 3

If the letter preceding the first (ما قبل أول) is (ساكن) and not a (مده), the (حركة) of the first letter will be given to its preceding letter and then (إدغام) will be applied.

### Rule 4

If the preceding letter is a (مده), without transferring the (حركة), the first letter will be made (ساكن) and both will be assimilated, that is, (إدغام) will be applied.

### Rule 5

<sup>538</sup> A (مده) is either a (و) preceded by a (ضممة), a (ي) preceded by a (كسرة) or a (الف) preceded by a (فتحة).

If after applying (إدغام), there is a (وقف) due to (أمر), or there is a (جزم), the following are permissible in the second letter:

- i. (أخف الحركات) –because it is the lightest letter –فتحة.
- ii. كسرة –whenever any (ساكن) letter is rendered a حركة, it is rendered a كسرة. The rule is (الساكن إذا حرّك حرّك بالسكون).
- iii. (إدغام no) –فك إدغام.

Example:

The (أمر صيغة) of (فَرَّ يَفِرُّ) is:

فِرَّ فِرَّ فِرَّ فِرَّ

If the preceding letter (ما قبل أول) is (مضموم), then (ضمة) is also permissible.

Example :

لَمْ يَمُدَّ ، لَمْ يَمُدَّ ، لَمْ يَمُدَّ ، لَمْ يَمُدَّ

When the final letter has (سكون), either because of a suffix, or because it is in the jussive case (حالة الجزم) or it is the imperative (الأمر), the two letters must be written separately, e.g. (مَدَدْنَا) and (أَمُدُّ).

When the final letter is (متحرك) – it is vowelled – the two are coalesced.<sup>539</sup> This does not apply to the (مصدر) – verbal noun, where the (الف) interposes between the two final letters, e.g. (إِمْدَادٌ).

مضاعف من باب نصر<sup>540</sup>

<sup>539</sup> Joined and make into one.

<sup>540</sup> Analysis on the above paradigms:

1. Rule no. 2 has been applied to (مَدَّ).
- i. In the words (مُدَّ), (يُمُدُّ) and (يُمُدُّ), rule no. 3 has been applied.
- iii. Rule no. 4 has been applied to (مَادُّ), (مَمَادُّ) and (أَمَادُّ).

مَدَّ يَمُدُّ مَدًّا فَهُوَ مَادٌّ وَمَدَّ يَمُدُّ مَدًّا فَهُوَ مَمْدُودٌ	
مَدَّ مَدُّ مَدُّ	الأمر منه
لَا تَمُدُّ ، لَا تَمُدُّ ، لَا تَمُدُّ وَلَا تَمُدُّ	والنهي عنه
مَمْدٌ مَمْدَانٌ مَمَادٌ	الظرف منه
مِمْدٌ مِمْدَانٌ مَمَادٌ مِمْدَةٌ مِمْدَتَانٌ مَمَادٌ مِمْدَادٌ مِمْدَادَانٌ مَمَادِيدٌ	والآلة منه
أَمْدٌ أَمْدَانٌ أَمْدُونٌ وَأَمَادٌ	أفعل التفضيل منه
مُدَى مُدْيَانٌ مُدَدٌ وَ مُدْيَاتٌ	المؤنث منه

Hereunder follow the detail paradigms of this verb.

الماضي المعروف	الماضي المجهول	المضارع المعوف	المضارع المجهول	تأكيد النفي مع لن معروف	تأكيد النفي مع لن مجهول
مَدَّ	مَدَّ	يَمُدُّ	يَمُدُّ	لَنْ يَمُدَّ	لَنْ يَمُدَّ
مَدًّا	مَدًّا	يَمُدَّان	يَمُدَّان	لَنْ يَمُدَّا	لَنْ يَمُدَّا

iv. In the imperative and prohibition (الأمر والنهي), rule no. 5 has been applied

مَدُّوا	مُدُّوا	يُمَدُّونَ	يَمُدُّونَ	لَنْ يُمَدُّوا	لَنْ يَمُدُّوا
مَدَّتْ	مُدَّتْ	تُمَدُّ	تَمُدُّ	لَنْ تُمَدَّ	لَنْ تَمُدَّ
مَدَّتَا	مُدَّتَا	تُمَدَّانِ	تَمُدَّانِ	لَنْ تُمَدَّا	لَنْ تَمُدَّا
مَدَدْنِ	مُدَدْنِ	يُمَدِّدْنَ	يَمُدِّدْنَ	لَنْ يُمَدِّدْنَ	لَنْ يَمُدِّدْنَ
مَدَدَتْ	مُدَدَتْ	تُمَدِّدُ	تَمُدِّدُ	لَنْ تُمَدِّدَّ	لَنْ تَمُدِّدَّ
مَدَدْتُمَا	مُدَدْتُمَا	تُمَدِّدَانِ	تَمُدِّدَانِ	لَنْ تُمَدِّدَّا	لَنْ تَمُدِّدَّا
مَدَدْتُمْ	مُدَدْتُمْ	تُمَدِّدُونَ	تَمُدِّدُونَ	لَنْ تُمَدِّدُوا	لَنْ تَمُدِّدُوا
مَدَدْتِ	مُدَدْتِ	تُمَدِّدِينَ	تَمُدِّدِينَ	لَنْ تُمَدِّدِي	لَنْ تَمُدِّدِي
مَدَدْتُمَا	مُدَدْتُمَا	تُمَدِّدَانِ	تَمُدِّدَانِ	لَنْ تُمَدِّدَا	لَنْ تَمُدِّدَا
مَدَدْتِنَّ	مُدَدْتِنَّ	تُمَدِّدْنَ	تَمُدِّدْنَ	لَنْ تُمَدِّدْنَ	لَنْ تَمُدِّدْنَ
مَدَدْتُ	مُدَدْتُ	أُمَدُّ	أَمُدُّ	لَنْ أُمَدَّ	لَنْ أَمُدَّ
مَدَدْنَا	مُدَدْنَا	نُمَدُّ	نَمُدُّ	لَنْ نُمَدَّ	لَنْ نَمُدَّ

النفي مع لم معروف	النفي مع لم مجهول	المضارع المعوف مع النون الثقيلة	المضارع المجهول مع النون الثقيلة
لَمْ يَمُدَّ	لَمْ يَمُدَّ	لَيَمُدُّنَّ	لَيَمُدُّنَّ
لَمْ يَمُدَّا	لَمْ يَمُدَّا	لَيَمُدَّانِ	لَيَمُدَّانِ
لَمْ يَمُدُّوا	لَمْ يَمُدُّوا	لَيَمُدُّنَّ	لَيَمُدُّنَّ
لَمْ تَمُدَّ	لَمْ تَمُدَّ	لَتَمُدَّنَّ	لَتَمُدَّنَّ
لَمْ تَمُدَّا	لَمْ تَمُدَّا	لَتَمُدَّانِ	لَتَمُدَّانِ
لَمْ يَمُدُّنَّ	لَمْ يَمُدُّنَّ	لَيَمُدُّدْنَ	لَيَمُدُّدْنَ
لَمْ تَمُدَّ	لَمْ تَمُدَّ	لَتَمُدَّنَّ	لَتَمُدَّنَّ

لَمْ تَمُدَّا	لَمْ تُمَدِّ	لَتَمُدَّانِ	لَتَمُدَّنِ
لَمْ تَمُدُّوْا	لَمْ تُمَدُّوْا	لَتَمُدَّنَّ	لَتَمُدَّنَّ
لَمْ تَمُدِّيْ	لَمْ تُمَدِّيْ	لَتَمُدَّنَّ	لَتَمُدَّنَّ
لَمْ تَمُدَّا	لَمْ تُمَدِّا	لَتَمُدَّانِ	لَتَمُدَّانِ
لَمْ تَمُدُّنَ	لَمْ تُمَدُّنَ	لَتَمُدَّدَنَّانِ	لَتَمُدَّدَنَّانِ
لَمْ أَمُدَّ	لَمْ تُمَدِّ	لَأَمُدَّنَّ	لَأَمُدَّنَّ
لَمْ تُمَدِّ	لَمْ تُمَدِّ	لَتَمُدَّنَّ	لَتَمُدَّنَّ

المضارع المعوف مع النون الخفيفة:	لَيَمُدَّنْ لَيَمُدَّنْ لَيَمُدَّنْ لَيَمُدَّنْ لَيَمُدَّنْ لَأَمُدَّنْ لَأَمُدَّنْ لَأَمُدَّنْ
المضارع المجهول مع النون الخفيفة:	لَيَمُدَّنْ لَيَمُدَّنْ لَيَمُدَّنْ لَيَمُدَّنْ لَيَمُدَّنْ لَأَمُدَّنْ لَأَمُدَّنْ لَأَمُدَّنْ

الأمر معروف	الأمر مجهول	الأمر معروف مع النون الثقيلة	الأمر معروف مع النون الثقيلة
لَيَمُدَّ	لَيَمُدَّ	لَيَمُدَّنَّ	لَيَمُدَّنَّ
لَيَمُدَّا	لَيَمُدَّا	لَيَمُدَّنَّ	لَيَمُدَّنَّ
لَيَمُدُّوْا	لَيَمُدُّوْا	لَيَمُدَّنَّ	لَيَمُدَّنَّ
لَيَمُدِّيْ	لَيَمُدِّيْ	لَيَمُدَّنَّ	لَيَمُدَّنَّ
لَتَمُدَّا	لَتَمُدَّا	لَتَمُدَّانِ	لَتَمُدَّانِ
لَتَمُدُّنَ	لَتَمُدُّنَ	لَتَمُدَّدَنَّانِ	لَتَمُدَّدَنَّانِ
تَمُدَّ	تَمُدَّ	لَتَمُدَّنَّ	لَتَمُدَّنَّ
مُدَّا	لَتَمُدَّا	لَتَمُدَّانِ	لَتَمُدَّانِ
مُدُّوْا	لَتَمُدُّوْا	لَتَمُدَّنَّ	لَتَمُدَّنَّ
مُدِّيْ	لَتَمُدِّيْ	لَتَمُدَّنَّ	لَتَمُدَّنَّ
مُدَّا	لَتَمُدَّا	لَتَمُدَّانِ	لَتَمُدَّانِ
أَمُدُّنَ	لَتَمُدُّنَ	لَتَمُدَّدَنَّانِ	لَتَمُدَّدَنَّانِ
لَأَمُدَّ	لَأَمُدَّ	لَأَمُدَّنَّ	لَأَمُدَّنَّ
لَتَمُدَّ	لَتَمُدَّ	لَتَمُدَّنَّ	لَتَمُدَّنَّ

لِيَمْدَنَّ لِيَمْدَنَّ لِيَمْدَنَّ لِيَمْدَنَّ لِيَمْدَنَّ لِيَمْدَنَّ لِيَمْدَنَّ	الأمر المعوف مع النون الخفيفة:
لِيَمْدَنَّ لِيَمْدَنَّ لِيَمْدَنَّ لِيَمْدَنَّ لِيَمْدَنَّ لِيَمْدَنَّ لِيَمْدَنَّ	الأمر المجهول مع النون الخفيفة :

النهي المعروف	النهي المجهول	النهي المعروف مع النون الثقيلة	النهي المجهول مع النون الثقيلة
لا يَمْدَّ	لا يُمَدَّ	لا يَمْدَنَّ	لا يُمَدَّنَّ
لا يَمْدَا	لا يُمَدَّا	لا يَمْدَانَّ	لا يُمَدَّنَانَّ
لا يَمْدُوْ	لا يُمَدُوْ	لا يَمْدَنْنَ	لا يُمَدَّنَنْنَ
لا تَمُدَّ	لا تُمَدَّ	لا تَمُدَّنَّ	لا تُمَدَّنَنْنَ
لا تَمُدَّا	لا تُمَدَّا	لا تَمُدَّانَّ	لا تُمَدَّدَانَّ
لا تَمُدُّوْ	لا تُمَدُّوْ	لا تَمُدُّنَّ	لا تُمَدَّدَنْنَ
لا تَمُدِّيْ	لا تُمَدِّيْ	لا تَمُدِّانَّ	لا تُمَدِّدَانَّ
لا تَمُدَّا	لا تُمَدَّا	لا تَمُدَّانَّ	لا تُمَدَّدَانَّ
لا تَمُدُّوْ	لا تُمَدُّوْ	لا تَمُدُّنَّ	لا تُمَدَّدَنْنَ
لا تَمُدِّيْ	لا تُمَدِّيْ	لا تَمُدِّانَّ	لا تُمَدِّدَانَّ
لا تَمُدَّا	لا تُمَدَّا	لا تَمُدَّانَّ	لا تُمَدَّدَانَّ
لا تَمُدُّوْ	لا تُمَدُّوْ	لا تَمُدُّنَّ	لا تُمَدَّدَنْنَ
لا تَمُدِّيْ	لا تُمَدِّيْ	لا تَمُدِّانَّ	لا تُمَدِّدَانَّ
لا أَمُدَّ	لا أُمَدَّ	لا أَمُدَّنَّ	لا أُمَدَّنَنْنَ





In English, there are many categories of verbs are always uses ;the following this category, out of 62 total:

<b>Verb</b>		
<p><b>*A</b></p> <p>Accusative verb</p> <p>Ambitransitive verb</p> <p>Andative and venitive</p> <p>Anticausative verb</p> <p>Attributive verb</p> <p>Autocausative verb</p> <p>Auxiliary verb</p> <p><b>*B</b></p> <p>Boundedness (linguistics)</p> <p><b>*C</b></p> <p>Captative verb</p> <p>Catenative verb</p> <p>Causative alternation</p> <p>Compound verb</p> <p>Connegative</p> <p>Control (linguistics)</p> <p>Copula (linguistics)</p>	<p><b>*G</b></p> <p>Germanic strong verb</p> <p>Germanic verb</p> <p>Germanic weak verb</p> <p><b>*I</b></p> <p>Impersonal verb</p> <p>Inchoative verb</p> <p>Infinitive</p> <p>Intensive word form</p> <p>Intransitive verb</p> <p><b>*L</b></p> <p>Lexical verb</p> <p>Light verb</p> <p><b>*M</b></p> <p>Middle High German verbs</p> <p>Modal verb</p> <p>Momentane</p> <p>Monotransitive verb</p>	<p><b>*S</b></p> <p>Semelfactive</p> <p>Separable verb</p> <p>Serial verb construction</p> <p>Stative verb</p> <p>Stretched verb</p> <p>Strong inflection</p> <p><b>*T</b></p> <p>Transitive verb</p> <p><b>*U</b></p> <p>Unaccusative verb</p> <p>Unergative verb</p> <p><b>*V</b></p> <p>Valency (linguistics)</p> <p>Verb of fearing</p> <p>Verbnoun</p> <p><b>*W</b></p> <p>Weak inflection</p>

<b>*D</b>	Multi-word verb	<b>*Z</b>	
Defective verb	<b>*N</b>	Zero copula	
Dynamic verb	Non-finite verb		
<b>*E</b>	<b>*P</b>		
Ergative verb	Performative verb		
Exceptional case-marking	Phrasal verb		
<b>*F</b>	Predicative verb		
Finite verb	<b>*R</b>		
Frequentative	Reciprocal (grammar)		
	Reflexive verb		
	Regular and irregular verbs		

Whereas in Arabic, there are several forms of root verbs that can be studied in light of the following:

**1. Verb Type (نوع الفعل) :** A verb falls into two main categories;

- i. Declinable (متصرف) : Verbs that can be used in many forms.
- iii. Indclinable (جامد) : Verbs that have only one form.

**2. Verb Tense (الزمن)**<sup>542</sup>: The form of the verbs depends on which tense it is.<sup>543</sup> There are Three main tenses in Arabic:

- i. Past Tense (الماضي) : A verb which refers to a finished action in the past.
- ii. Present Tense (المضارع) : A verb which refers to an unfinished action either at present or in the future.
- iii. Imperative (الأمر) : A verb that refers to a request or a command.

**3. Verb Root Letters (صحة الفعل)** : Root verbs can be:

**1. Sound (صحيح)**: Verbs that don't have any sick letters in their root. These Verbs have three types :

- i. Hamzated (مهموز) : Verbs that have a Hamza (أ) in their stem.
- ii. Doubled (مضعف) : Verbs that have a doubled or repeated letter in their stem.
- iii. Sound (سالم) : Verbs that don't have a Hamza or a doubled letter in their stem.

**2. Weak (معتل)** : Verbs that have one or two sick letters in their stem. The weak letters are (و) , (ا) , (ى). These verbs have three types;

- i. Mithaal (مثال) : Here the first letter of the verb is sick; e.g. وَعَدَ - promised
- ii. Agwaf (أجوف) : Here the second letter is a sick one; e.g. قَالَ - said
- iii. Naaqis (ناقص) : Here the last letter of the root is sick; e.g. بَنَى - built

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<sup>542</sup> Future is expressed by adding the letter (س) or the word (سوف) to the present verb.

<sup>543</sup> A verb must agree with its subject in both number and gender.

**4. Verb effect (أثر الفعل) :** Verbs fall into two categories according to their effect.

- i. Transitive (متعدى): It is the verb that takes an object and affects its object(s).
- ii. Intransitive (لازم) : It is the Verb that do not take an object and affects only its subject.

**5. Verb Voice :** Verbs can be;

- i. Active (مبنى للمعلوم): A verb with a clear or mentioned subject.
- ii. Passive (مبنى للمجهول): A verb with a vague or unmentioned subject.

## Chapter Six: The Particles<sup>544</sup>

### Lesson one : The Prepositions

#### The Preposition<sup>545</sup>

“Preposition is a word placed before a noun or pronoun or a noun equivalent to show its relation to any other word used in a sentence. The Noun or Pronoun or the noun equivalent is called its object.”<sup>546</sup> The preposition is called (حرف الجر). The word governed by preposition is called مجرور and the preposition with its noun is known as (الجار والمجرور). Prepositions is either:

- Separable e.g.( في ) in (vide sentence No. 1) .
- Inseparable e.g.( بحرث -in ب ) by, with (vide sentence No.2)

It may be defined as connecting word showing the relation of a noun or a noun substitute to some other word in the sentence (the squirrel in the tree; the preposition *in* shows the relationship between the squirrel and the tree.). Over ninety percent of preposition usage involves these nine prepositions:

With	at	by
To	in	for
From	of	on

<sup>544</sup> The Particles (الحرف) which includes prepositions, interrogative particles, negative particles, future particles, conjunctions , is like:

"هَلْ" (question article), "فِي" (in, at), "لَمْ" (did not), "مِنْ" (from, of), "إِلَى" (to, towards), "ثُمَّ" (then, thereafter, after awhile), and every other word that denotes a meaning that does not become apparent except when used with other words.

Please see, Badruz Zaman Al-Qasimi Al-Kiraanwi, *M'uzam al-Ilahiu* (Delhi;Maktabatu Waheedia Delhi,2004) p.200

<sup>545</sup> Prepositions are short words (on, in, to) that usually stand in front of nouns (sometimes also in front of gerund verbs). There are many prepositions in English. They are:

In, Into, Out of, On, Onto, Onto of, At, Off, Inside, Outside, Above, Below, Over, Under, Underneath, In front of, Behind, Opposite, Between, Near, Next to, Beside, By, Along, Across, Through, Up, Down, Past, Around...

<sup>546</sup> Md. Anwar Ullah, *A Modern Comparative Grammar*, p.91

Prepositions cause problems because sometimes they can be used interchangeably (He sat on the chair: He sat *in* the chair), because prepositions are often combined with verbs to create phrasal verbs (to look *after* someone; to look *down on* someone), and because a single preposition can be used to express several different ideas (He is tall *for* his age; I swam *for* an hour). The most efficient method of study is to familiarize yourself with prepositions and prepositional phrases through practice and memorization. This is particularly helpful for the bilingual student, who often seems to find preposition usage one of the most difficult parts of the English language.

### The Prepositions (الحروف الجر) <sup>547</sup> in Arabic

Learning the **Arabic Prepositions** is very important because its structure is used in every day conversation. The more we master it the more we get closer to mastering the Arabic language. But first we need to know what the role of Prepositions is in the structure of the grammar in Arabic. Arabic prepositions link nouns, pronouns and phrases to other words in a sentence.

#### Definition

According to Ibn Hisham,

هاك حروف الجر ، و هي من, إلى, حتى ، خلا ، حاشا ، عدا ، في ، عن ، على

مذ ، منذ ، رب ، اللام ، كي ، واو ، وتا\* و الكاف ، و الباء و لعل ، و متى <sup>548</sup>

On the other hand, a preposition (حرف الجر) comes before a noun and always places the noun into in the genitive case (مجرور). The preposition may be an individual word or it can be a preposition prefixed to a noun as part of the same word. The preposition and the genitive noun are related through a dependency known as (جار ومجرور), with the noun dependent on the preposition. The preposition may also link with other parts of speech that are

<sup>547</sup> 'أحرف الجر نوعان: أحرف جر أصلية لا يمكن الاستغناء عنها في الكلام و أحرف جر زائدة' ،

<sup>548</sup> Ibn Hisham, *Awdihul Masalik Ila Alfiiyatu li Ibn Malik*, (.Beirut: Daar al Kutub, 1996, v-5) p.285

nominal's instead of nouns. For example a single word can consist of a preposition and a suffixed pronoun, which together are related in a ( **جار** ) ( **ومجرور** ) dependency. According to traditional Arabic grammar the suffixed pronoun will still be considered to be in the genitive case ( **مجرور** ). ‘It is placed to attain the result of a ( **ل** ) and what resembles it or an implied **ل** to what follows it. The following examples are the Arabic prepositions:

من - إلى - حتى - عن - في -

to -of - off - from - but - if <sup>549</sup>

### **Types of the Preposition in English**

The prepositions in English into three important types:<sup>550</sup>

1. Preposition of Place
2. Preposition of Movement
3. Preposition of Time

#### **i. Preposition of Place**

There are many kinds of preposition of place like In, at and on...

Examples:

I like swimming in the sea.

She meets me at the station.

He puts the picture on the wall.

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<sup>549</sup> S.Krashen, *Principles and Practice in Second Language Acquisition*.( Oxford: Pergamon,1982.) p.501

<sup>550</sup> W.Rivers, *Communicating Naturally in a Second Language*,(Chicago; University of Chicago Press, 1983) p.221

## ii. Preposition of Movement

There are many kinds of preposition of movement like Into, Out of, Onto, Off...

Examples

I fall into the river.

He comes out of the room.

A cat jumps onto the table.

A woman jumps off the bridge.

## iii. Preposition of time

There are three kinds of preposition of time. They are At, In and On.

It use at with (Clock, Meal, Religious, Festival...)

Examples:

We have breakfast at 6 o'clock. At breakfast they talk a lot. All my friends come to meet each other at my birthday.

## Types of Arabic Prepositions

In Arabic language, Prepositions are two types:

1. The original Prepositions الحرف الجر الأصلية

”وهو ما يدل علي معناه ويحتاج الي متعلق“<sup>551</sup>

“Which is indicate into the meaning and needs to be related (each of other)”

<sup>551</sup> As Syyed Ahmad Al- Hashemi, *Al Qawa'id Al-Lugag Al-Asa Siyyah* (Beirut: [Daar al Kutub al- 'Alamiyyah, 1994) p.263



Some says,

حرف جر أصلي : و هي الحروف التي تؤدي معنى جديدا في الجملة و تصل بين عاملها و الاسم  
المجرور ، و تتمثل في ما يلي : ( من ، إلى ، عن ، على ، حتى ، مذ ، منذ ، كي ، اللام ، الواو ،  
أحرف جر أصلية لا يمكن الاستغناء عنها في الكلام و أحرف جر زائدة. التاء ، الكاف)<sup>552</sup>

“The original preposition characters cannot be dispensed with in the speech  
and the characters of extra preposition”

## 2.The excessive prepositions (الحرف الجر الزائد)

”وهو ما يدل علي معناه ولا يحتاج الي متعلق“<sup>553</sup>

“Which is indicate into the meaning and not needs to be related (between  
two words)”

Some say,

“حرف جر زائد : و هي الحروف التي لا متعلق لها و دخولها كخروجها و تعمل على تقوية المعنى  
في الجملة ، و يكون إعراب الاسم بعدها مجرورا لفظا مرفوعا أو منصوبا محلا ، و تتمثل في ما  
يلي : ( من ، الباء ، اللام ، الكاف )“<sup>554</sup>

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<sup>552</sup> ibid, p.263

<sup>553</sup> ibid, p.263

<sup>554</sup> Jamīl Shāmi, Aḥmad (1992). *Mu‘jam Ḥuruf al-Ma‘ani*. (Beirut: Mu‘assasat ‘Izz al-Dīn.1996 AC)p.414

## Usages of Common Prepositions in English

Prepositions are used to express a number of relationships, including time, location, manner, means, quantity, purpose, and state or condition.<sup>555</sup> The following examples will help in better understanding.

**i. Time<sup>556</sup>**- about: about noon, after: after the game, at: at five o'clock, by:by midnight (no later than), for: for an hour (duration),from: from Monday to Friday, in: in the morning, of: a quarter of three (15 minutes before), on: on Tuesday (day of the week), past:a quarter past three, to: a quarter to three (15 minutes after)

**ii.Place<sup>557</sup>**:-around: She walked around the car, at: They are at home, down: They lived down the hall, from: We emigrated from Dhaka in 1991, in: He lives in a trailer, inside: Put it inside the house, of: We moved south of Montreal, on: We sat on the ocean pier, through: They drove through the tunnel, to: He went to Prague, up: He walked up the stairs, with: He went with me,

**iii. Mannar:** by: By doing it yourself, you, in: He left in confusion, like: He looks like a hero, on: I swear it on my word of honor, with: He ate it with a fork.

**iv. State or Condition:**-at: My friend is at work, by: They are by themselves, in: He is in a state of

on: He is on duty, for: I mistook you for someone, as: I see her as a good person.

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<sup>555</sup> D.Pearson, "*Reading the Whole-Language Movement*,"(London;Oxford press," Elementary School Journal 90 (1989) p. 231

<sup>556</sup> We use "In time" to mean 'early enough'

<sup>557</sup>We do not use In, On and At before these words (Next, Last, Every, Today, Tomorrow, Still, Each, Some, Any and One).There are some prepositions that are the same meaning but the usage is different. \*We use "At the end" mean 'at the point where something stops'.\* we use "Above and Below" for thing that is higher or lower than another thing but it is not direct vertical relationship.

**v. Quantity or Measure:-for:** We drove *for* twenty miles, by: We bought them *by* the kilo.

**vi. Purpose:-for:** He bought it *for* an emergency. It is strongly said that the nouns followed by prepositions are in the “Genitive Case” i.e. محرور they end with = which is the sign of the genitive case.<sup>558</sup>

### Usages of Arabic prepositions in sentences

1. Usages of “من” (تستعمل “من”) in sentence: The letter “من” is an important preposition which is expressed to the meanings in the following sentences:

i. To indicate the start towards an objective or end<sup>559</sup> (أي اغلأء ادتب الال):

سرت من البصره الي الكوف

I walked *from* Basra *to* Kufa

Sibawayh<sup>560</sup> has been discussed on the usages of “من” like this

يستعمل لفظ "من" اللابتداء: وهو الغالب وتدخل من على الزمان قليلاً (سافر من يوم الجمعة) وعلى غير اسم المكان (مشيت من بيروت إلى صيدا).<sup>561</sup>

i.e. Using the preposition “من” (from) indicate to meaning of al-ibtida (beginning): It is often indicated of a short time (he traveled *from* Friday that mean beginning of Friday) and is the name of the place (I walked *from* Beirut to Sidan)

<sup>558</sup> Jamīl Shāmi, Aḥmad (1992). *Mu‘jam Ḥurūf al-Ma‘āni*. (Beirut: Mu‘assasat ‘Izz al-Dīn. 1996 AC) p.414

<sup>559</sup> وهو الغالب وتدخل من على الزمان قليلاً (سافر من يوم الجمعة) وعلى غير اسم المكان (مشيت من بيروت إلى صيدا).

<sup>560</sup> Abū Bishr ‘Amr ibn ‘Uthmān ibn Qanbar Al-Biṣrī, commonly known as Sibawayh, was an influential linguist and grammarian of the Arabic language. He was of Persian origin born CA. 760 in the town of Bayza in the Fars province of Iran. He had died in Shiraz, CA.796

<sup>561</sup> Sibawayh, Translated Abd As Salam Harun *Al-Kitab*. (Beirut: ‘Alam al-Kutub, 1966 CE v. 3) p. 358

ii. The particle “من” use for clarification where it may be replaced by *يذلا* which (*نبي بتل*). Such as said by Ahmad Falih in his book “حروف الجر و معانيها”

يستعمل هذا الحرف "من" للبيان: كثيراً ما تقع بعد "ما" أو "مهما" ويكون ما بعدها بياناً توضيحياً لكلام مبهم لما قبلها: (مهما تأتينا به من آية).<sup>562</sup>

That means “ to use this particles “من” for statement :much situated after the "ما" (what) or "مهما" ( important) and what follows an explanatory statement to words of “ مبهم” (vague)as before(whatever we have given you from the sign)

iii. It is also used for indicating a portion of piece of something where it may be replaced by *ضعب* (*ضي عب تل*).

كُلُّ من الطعام أو أخذت من الداهم

All from food or I took from dirham's

Accordingly says,

تستعمل "من": للتبعيض: أي ما يفيد معنى الجزء ويمكن أن نضع مكانها "بعض" (أكلت من الطعام, "بعض").

(To use this also for expressing to portion of piece: that means, which to be benefited for the meaning of a part of sentence and can be keep its own place (I ate the food. i.e I ate some food).

iv. To use for ‘extra’(nothing meaning) where the meaning is the same when it is left out (*قدى*).<sup>563</sup>

دحاً نم ينءاج ام

<sup>562</sup> Ahmad Falih, Preposition and their meanings: An analysis ( ‘Amman: Al markaz Al-Qawmi, 2001 AD) p.15-16

<sup>563</sup> Shawq al- Daif, *Taisiratun Lawiyatun* (Qairo: Daar al-Ma‘arif) p.11

‘Anyone did not come with me’

and the Basr is claim it is not allowed in موجب (positive/affirmative) statements, so only for ما هفتس الـا contrary to what Kufis say.

It is also usages for the following:

- v. Explanations (التعليل) : مما خطيئتهم أغرقوا أي بسبب خطيئتهم أغرقوا
- vi. Segregation and discrimination (الفصل والتمييز) : هل تعرف الشجاع من الجبان؟
- vii. Assurance of Commons (توكيد العموم) : ليس من أحد هنا, هل من فلوس معك؟

## 2. Usages of “إلى” (”تستعمل“ إلى”) in sentence

The word "إلى" is another important preposition which is expressed to the meanings in the following sentences:

- i. للدلالة على انتهاء الغاية : It indicates the conclusion of the objective or end and something it has the meaning of مع (with):

سافرت إلى بيروت

I traveled *to* Beirut

- ii. قد تستخدم في طلب التنحي. : It could be used in the request to the step down:

إليك عني

Here are you *to* me

- iii. قد تستخدم في عرض شيء. : It may be used to show something:

إليك الكتاب

*To* you the book

- iv. - Could be used synonymous with order: قد تستخدم مرادفة للأمر.

الأمر إليك أي لك

The command to you i.e. for you

v. "مع" - قد تستخدم مرادفة لـ "مع". Could be used a synonym for "with":

ضم هذا إلى ذاك أي معه

Embed on of that, i.e. with him

### 3. Usages of "حتى" in sentence

هي حرف عطف أو حرف جر إذا دخلت على الاسم, أما إذا دخلت على الفعل فإنها تكون حرف<sup>564</sup>, "نصب"

(This letter is the particle of sympathy or a preposition if entered on the name, but if entered on the act they are "حرف نصب"). This letter is used to the following:

i. Used for "انتهاء الغاية"<sup>565</sup>,

نمت حتى مطلع الفجر أي إلى مطلع الفجر

I slept until fazr.i.e. upto fazr

ii. And for "حرف عطف يفيد الغاية"

أتى التلاميذ حتى الأستاذ

Students came even teacher come

### 4. Usages of "يف": it is used as a فرض (preposition):

Todo: يلع and رادلا يف ديز

<sup>564</sup> Ahmed Abdel Sattar, *Arabic Grammar Teaching* (Beirut: Daar at Tala'i, 1963 C.A.) p. 183

<sup>565</sup> Abu 'Alial-Farisi, al-Hasan ibn A (d.2004). *al-Masa'il al-Manthūrah*. (Oman: Dar 'Uman lil-Nashr wa-al-Tawzi') p.13

5. ب<sup>566</sup> and it is for:

i. اقصل الال : closeness in reality: ءاد هب or for passing by:

ديزب تررم

my walking passed close by the place of Zaid

ii. ةناعستالال : for seeking aid:

ملقلاب تببتك

I wrote with pen

iii. ةيببس لل وأ ليلعتلل for explanation or causality:

رانلا نم يب هذقنأ يذلا هلل دمحلأ

All praise be to Allah who saved me from the fire

iv. ةباحاصللل : for companionship:

هتريشعب ديز جرخ

Go out Zaid with his neighbour

v. ب – ةبلاقم لل : for exchange:

عتُ هذا بذاك

I signed to this benefit

vi. ةيدعتلل : to make an intransitive verb transitive:

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<sup>566</sup> Asmar, Raji (2005). *Mu'jam al-Adawat fi al-Qur'an al-Karim*. (Beirut: Dar al-Jil.) p.303

دي زب تب هذ

I went with Zaid

vii. للظرفية: as a preposition:

دجس مل اب تس ل ج

I seated in the Mosque

viii. ةدئاز: where it comes extra and the meaning is understood by ignoring it in the following cases: مئاقب ديز ام : يفن ل ا رب خ \*

ix. مئاقب ديز له : ماهفتس ال ا ي ق

x. كفى بالله شهيداً : ق and ديز لكب س ح ب : عو فرم ا : اع ام س . or  
for a مديب ي ق ل ا : بوصن م (throw his hand; throw himself)

## 6. اللام<sup>567</sup> (Al-laam) is used:

i. المال لزيد أو له : للاختصاص أو للملك

ii. بي دأتل هتبرض : ليل عتلل

iii. لوق : ةدئاز (Todo) with the meaning of ن ع where it is used with a لوق :  
TODO, with the meaning of الواو القسم (for swearing an oath): TODO

7,8 رُب<sup>568</sup> is used for: Indicating small numbers similar to how رُب<sup>568</sup> indicates large numbers: رُبّ رجل كريم لقيئته

\* اللام: تستعمل كـ: حرف جر وتأتي مكسورة مع كل اسم ظاهر (لعليّ، لإرامي). ولكنها تكون مفتوحة مع المستغاث (يا للسماء) ومع كل  
567

ضمير (لنا، لكم، لهن...). ويكون لها معاني:

- للملك: لله ما في السماوات وما في الأرض.

- أو لشبه الملك: للغرفة نافذة واسعة.

- أو للتعليل: جئت لإكرامك.



i. it may come with only the male singular **رِي مَض** with a **زِي مِت** **الاجر مبر** regardless of its number or gender:

\*The Kufis however claim the **رِي مَض** has to correspond to the number and gender of the **زِي مِت**: **أرما مبر**

\*it may come with **ام** which blocks the effect of **رَبِّ** and it enters upon a **مَج** **ةيل عف وأ ةي مس**.

**9, 10, 11. مس قلا فورح which are used for:** Swearing an oath by something followed by or near what is confirmed. They are:

i. **مس قلا واو** (By Allah). **و الله: رِي مَض** it is only for clear nouns and not for a

ii. **مس قلا اءات**: it is only for to be used with **للا** or sometimes in **ففاض!**  
**ن أو ترَب الكعبة م ح ر ل ا ت**.

iii. **مس قلا اءاب**: It is for clear nouns as well as a **رِي مَض**:  
If a sentence starts with these particles then they are followed by a sentence called **اهيل ع مس ق م لا**. When it is affirmative it must have a **مال** when it is **ةي مس ا**.  
When it is negative it must come with **ام** and **ال** and sometimes it is deleted: **Todo**. It can also fall in the middle or after what is indicated at:

**مءاق هللا او ديز و هللا او مءاق ديز**

568\* **رَبِّ تَسْتَعْمَل ك:**

1- حرف جر لا يجر إلا نكرة: **رَبِّ فِ تَاة فِ المَ تَجِر**.

2- وقد تخفف: **رَبِّ**.

3- إذا اتصلت بها "ما" فإنها تكف عملها وتستطيع حينئذ أن تدخل على اسم معرفة أو على فعل: ربما الطفلة نائمة، أو ربما كانت تلعب في غرفتها.

4- من الجائز أن تدخل عليها تاء التانيث: **رَبَّتْ**, أو **رَبَّتَمَا**.

12. **”نَع” is used for:** Passing over or through: رميت السهم عن القوس إلى الصيد. It can come with من after which نَع will then mean بجانب (besides):

جلستُ من عن يمينه

13. **”وَع” is used for :** Being over or above something: حطس لعل على ديز. It can come with من after which وَع will then mean فوق (above):

نزلت علي الفرش

I have descended from the Horse

14. **”كُلَّ” is used for :** Resemblance زيد كعمرو and it can also come with من or as an مِثْل itself: TODO

15,16. **”مُنْذُ”** which indicate either a starting time in the past: I haven't seen him since the month of Rajab (ما رأيته منذ رَجَب) or a time period in the present: ما رأيته منذ شهرنا و منذ يومنا (I haven't seen him these months or these days)

17. **”عَدَا” (exclusion):** جاءني القوم خلا زيد و (People came to me during Zaid, except Baker and forbid Amr)

الكاف: حرف جر للتشبيه: الطفل بريء كالملاك، أحمد كالأسد<sup>569</sup>

<sup>570</sup> The preposition مُنْذُ which means "since," is generally used with words that express time concepts such as ساعة، يوم، أسبوع، شهر، سنة etc. (He went home since an hour.) It can also be used with verbs and, therefore, changes its semantic or syntactic functions to an adverb of time.

### Summary of this Lesson

- »In English uncountable preposition, but in Arabic seventeen
- »There are three important types of prepositions in English; whereas in Arabic, two types.
- »In detail discussion have similarities of prepositions both in English and Arabic language.

#### Hereunder is a table of Preposition<sup>571</sup>

For, by, with	واو-ب-لام
in, into	ف
up, upon	على
from	عن-من
by	ت
as	ك
since, for	رب-مذ-منذ
without	خلا-حاش-عدا
to	الى
till	حتى

<sup>571</sup> حروف الجر عشرون جمعها ابن مالك في خلاصته فقال: هاء حروف الجر وهي: من إلى حتى خلا جاشا عدا في عن على مذ منذ رب اللام كي واو وتا والكاف والبا ولعل ومتى - أحكامها: لحروف الحر أحكام مختلفة تنحصر في سبع فئات: الأولى: ثلاثة ((خلا- عدا- حاشا)) ((كلا في حرفه) الثانية: ثلاثة أيضا ((كي- لعل - متى)) ((كلا في حرفه) الثالثة: سبعة وهي ((من ، إلى ، عن ، على ، في ، الباء ، اللام)) ((كلا في حرفه)- الرابعة: ثلاثة وهي ((حتى ، الكاف ، الواو)) ((كلا في حرفه) الخامسة: اثنان وهما ((مذ ، منذ)) ((مذ) السادسة: ربّ ((كلا في حرفه)- السابعة: التاء ((ربّ) السابعة: التاء ((التاء)) (IBID, Page- 125)

### Some examples of particles by the following Sentences

- القرية كلها عمل ونشاط واهلها فى فرح- The entire village is full of activity and liveliness and its people are happy.
- الفلاح سعيد بزرع الارز The farmer Sayed is happy with the cultivation of rice.
- لانه محصول هام له ويعتمد عليه Because it is an important (source of) income for him and he depends on it.
- بيبعه ويشترى حاجته مت ثمنه- He sells it and purchases his requirements out of its price.
- يعمل الفلاح فى الحقل- The peasant works in the field.
- وأبناؤه عن يمينه وأخوه عن يساره وزوجته جالسة على صخرة وفى يدها الطعام ومن حولها البهائم؛ [المواشى]- His sons are at his right and his brother is on his left. His wife is sitting on a rock and with her is the food (packet). And around her are the cattle.
- هذه الاسرة تشتغل من الصباح الى غروب الشمس- This family is occupied from morning till sun-set.

## Lesson Two: The Conjunction

### The Conjunction<sup>572</sup>

**In English,** Conjunction is a part of speech that connects two or more words, phrases<sup>573</sup> or clauses. Or “A conjunction is a word which merely joins together sentences, and sometimes words.”<sup>574</sup>

The following sentences:

- i. God made the country and manmade the town.
- ii. Our hoard is little, but our hearts great.
- iii. She must weep or she will die.

In 1,2 and 3 the conjunctions join together two sentences.

In 4, the conjunctions join together sentences and after make them more compact.

i.e.

كلمة (Conjunction) تتكون من المقطع Con بمعنى "معا" (junction) بمعنى "توصيل أو وصل" وبذلك يكون معنى الكلمة "الوصل معا" وهى نفس الكلمات تقريبا التى نطلق عليها فى العربية حروف العطف<sup>575</sup>

Some Arab grammarian have been remarked that -

جميع الكلمات التى تصل الكلمات والجمل معا مثل حروف العطف وضمائر الوصل وظروف الوصل تحت مسمى عام باسم Connectives أى كلمة الوصل وحروف العطف هذه قد تكون:

<sup>572</sup> Coordinating Conjunctions: And, but, or, yet, for ,nor, so etc.

<sup>573</sup> In grammar, a phrase is a group of words that functions as a single unit in the syntax of a sentence..

<sup>574</sup>Wren & Martin, High School English Grammar and Composition, Page- 129

<sup>575</sup>Dr. ‘Izzuddin Muhammad Nazib, Qwaidullugah Al-Ingiligiyyah (Cairo, Ibn Sina bookshop, Heliopolis, 8<sup>th</sup> edition 1996 C.E) p. 231

(1) كلمات مفردة مثل: and, but, or, so, if, while, them, etc.

(2) كلمات ثنائية مثل: both ..... And, either.....or neither..... nor, so ..... that

(3) كلمات مركبة او شباه جمل مثل: i.e. Some conjunctions are used in pairs as, as well as, in spite of, even though, etc.

### Types of Conjunction in English

As well as the conjunctions are divided into two classes: <sup>576</sup>

- i. Coordinating (حروف العطف التنسيقية) .
- ii. Sub Coordinating (حروف العطف للتبعية).

#### 1. Coordinating (حروف العطف التنسيقية)

The sentence contains two independent statements or two statements of equal. i.e.

هذه تصل الكلمات (words) او شباه الجمل او العبارات او الجمل ذات القيمة المتشابهة ولذلك نجد أن هذه هي حروف العطف التي تستعملها لعمل الجمل المركبة.

Coordinating conjunction is of five types:

1. Cumulative تزاجية او مجموعة: Which merely add one statement to another as , and, and also, both..... and, as well as, not only..... but also, besides, furthermore, moreover, likewise, again, etc.

2. Negative copulative nor تزاجية منفية او مجموعة ; as, nor, neither .... nor.

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<sup>576</sup> H.Kurath,1977,*A phonology and prosody of modern English*. Michigan, (USA:Michigan University Press.)p.251

3. Adversative “but” تضالوية which express opposition or contrast between two statements; as, he is show, but he is sure.
4. Alternative “or” اختيارية أو مجموعة : Which express a choice between two alternative as, she must weep or she will die.
5. Illative استنتاجية : Which expression inference; as, we were very tired *so* we slept.

## 2. Sub coordinating حروف العطف للتبعية:

"وهذا النوع لا يستعمل العطف الكلمات وإنما لعطف العبارات والجمل ذات القيمة غير المتساوية فتجعل عبارة او جملة تابعة لعبارة او جملة اخرى"-<sup>577</sup>

i.e. The sentence contain two statements or two statements or clauses one of which, because it interests me; its dependent on the other. Hence the conjunction introducing the dependent or subordinate clause is called a subordinating conjunction.

### Types of sub coordinating conjunction:

Mainly this conjunction is of two kinds;

Sub coordinate conjunction may be classified according to their meaning; as says Dr. Izzuddin:

هو النوع الذى يبدأ عبارة طرفية (sub ordinate adverbial clause) حروف العطف التبعية وهذا النوع ينقسم الى ثلاثة عشرة نوعا هي حرف العطف البادئة للعبارات الطرفية الاتية<sup>578</sup> -

i. Manner “as” (الكيفية او مجموعة)”; as, As, as if; as though. He did his duty *as* a brave solder should (do it).

<sup>577</sup> Dr. ‘Izzuddin Muhammad Nazib, *Qwaidullugah Al-Ingiligiyyah*, p. 233

<sup>578</sup> John C. Aisle, *Arabic Verbs in Time: Tense and Aspect in Caimed Arabic*. (Cairo: Semitic Viva, vol. 20. Wiesbaden: HARRASSOWITZ VERLAG, 1999.) P.264.

ii. Of time “When” (الزمنية او مجموعة); as, sometime: when, while, whenever, as earlier time: as

Earlier time; before, until, till

Later time: after, since

Just after: hardly.....when, scarcely.... when. I will be waiting for you *when* you come.

iii. Of place “Where” (المكانية او المجموعة); as, Where, Whence = from where, wherever .I don’t know *where* he went.

iv. Cause or of reason “because” (السببية او مجموعة); as, because, since, as, for. She didn’t come school today *because* she ill.

v. Of result “so..... that” (النتيجة او مجموعة); as, so.....that, such.....that. He was *so* clever *that* he can answer any question.

vi. Of purpose “so that” (للغرض او مجموعة); as, so that, in order that, so as to etc. He worked hard so that he might succeed.

vii. Of concession or contrast “although” (للتناقض او الإقرار او مجموعة); as, Although, though, eve- though, even if, however, whatever, whereas, while, on the other hand, etc. He is unhappy *although* he is rich.

viii. Of condition “If” (الشرطية او مجموعة); as, if, unless, otherwise, suppose, supposing that, Provided (that), as long as, so long as, on condition that, seeing that, given that, etc.<sup>579</sup> You will succeed *if* you study hard.

ix. Of degree “as ..... as” (لدرجة او مجموعة); as, As.....as, so.....as, etc.I shall stay here *as* long as he does.

x. of comparison “than” (للمقارنة او مجموعة); as, than, so.....as, such.....as, ..... as ..... as, not as ..... as, etc. They play was funnier *than* the one we saw last week.

xi. Of exception “except that” (الاستثناء او مجموعة); as, except that, but that. He succeeded in all subjects *except that* he failed in Algebra.

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<sup>579</sup> P.H Matthews, Morphology and Introduction to the Theory of word structure( New York, CU Press).P.49



xii. Of preference “rather than” التفضيل او مجموعة ; as, rather than, sooner than. I would stay with him *rather than* that I be alone.

xiii. Of proportion “the ..... the” (التناسب او مجموعة); as, the (comparative) the (comparative), as..... so. *The* harder you study *the* better marks you will get.

All the grammarians have agreed that, mainly there are two kinds of sub conjunction; as,

1. That; it means (أَنْ)
2. Whether; it means if or (عَمَّا إِذَا)

Here is a table of sub cording conjunctions:

Sub cording	الحروف الشرط
That	ان
If	لو-ان
When	لما-متي-عندما
Because	لأن
Since, as	اذما
As-far, As regards,	أما
If not	لولا-لولم-لوما
That, so, that, in order that	لأن-لكن-
Till, until, so that,	حتي
As if, As though,	كان
Whenever	متي ما

The above Sub cording conjunction use in sentence:

\* As,since (إذ ما).

اذما كنت مريضا ما يمكن علي أن احضر في الحفلة

As I was ill I could not attend the meeting

\*Because (لأن):

هو يفوز لأنه إجتهد شديدا

He wills successes because he worked hard

**In Arabic** it indicates in to the (حروف العطف) and (حروف الشرط) coordinating and sub coordinating conjunctions.

**The conjunction is use in the following sentence**

a. To connect two words:

Rahim *and* Karim go to school – يذهب كريم ورحيم الى المدرسة –

b. To connect two phrases:

My shirt *and* his pant have been lost – قميصي وبنطالنه قد فقدا –

c. To connect two clauses:

If you come I shall go- ان تأت اذهب -

### The Conjunction in Arabic:<sup>580</sup>

A (coordinating) conjunction (حرف عطف) is a particle which connects two words, phrases or clauses together. The most common conjunction is the prefixed particle *wa*, usually translated as "and". The three independent coordinating conjunctions which are not prefixes are shown in Figure 1 below:

Coordinating Conjunction	Arabic	Translation
thumma	ثُمَّ	then
aw	أَوْ	or
am	أَمْ	or

According to .‘ Aṭa, Diyab ‘Abd al-Jawwad ,

"هو تابع يتوسط بينه وبين متبوعه أحد"<sup>581</sup>

(It is a part of speech that connects two or more words, phrases or clauses)

On the other hand, the conjunction is either

#### a. Separable

<sup>580</sup> هي ((الواو، الفاء، ثم، حتى، أم، أو، لكن، بل، لا ليس))، (=كلا في حرفه)- حروف العطف نوعان: (أ) ما يقتضى التشريك في اللفظ والمعنى مطلقا، وهو أربعة: ((الواو، الفاء، ثم، حتى)) أو مقيدا بشرط، وهو اثنان ((أو، أم)) وشرطهما الا يقتضيا إضرابا- (ب) ما يقتضى التشريك في اللفظ دون المعنى، إما لكونه يشبت لما بعده ما انتفى عما قبله، وهو ((بل ولكن))، وإما لكونه بالعكس وهو ((لا)) (ليس)

See, Abdul Gani ad-Daqr, Muzam-an-Nahu (Bairut, Dar-at-Talai, 3<sup>rd</sup> Edition in 1982), Page- 243-244

<sup>581</sup> Ata Diyab ‘Abd al Jawwad (1985). *Ḥurūf al-Ma‘anī wa-‘Alaqaṭuhabi-al-Ḥukm al-shari*. Cairo: Dar al-Manar.

## b. Inseparable

a. The examples of separable conjunctions are لكن but, ثم then, thereupon.

b. The letter (ف) and (و) and are very widely used as conjunction.

They do not stand alone but are prefixed to Nouns, Pronouns, Particles and Verbs as well.

Here is table of linguistic term of simple co-coordinating conjunction between English and Arabic language:

حروف العطف	Co-coordinating conjunction
واو-فاثم-بل-ولكن-او-ام	And, but, yet, still or

Here is a table of linguistic term between English and Arabic compound coordinating conjunction:

حروف العطف	Co-coordinating conjunction
ام، او	Either ..... or
ولا-ما	Neither ..... nor
ايضا- فقط- بل-بيس	not only ..... but also
من-ما قل	no less ..... than
وبالعكس	On the contrary
مهما يكن ايا كان	However

**Model Sentences**

انت فعلت هذا او اخوك-

انت اكلت ام صديقك-

ما فاز شيرين ولا بכול فى الامتحان-

هو ليس سارق فقط بل قاطع الطريق ايضا-

انت ما قلّ لائق لهذه الشغل منه

مؤمن رجل صالح بالعكس ابنه صار  
سارق-

**Translations**

Either you or your brother did it. Or

Either you did it or your brother.

Either you ate or your friend

Neither Sirin nor Bokul has passed in the examination.

He has not only a thief but also a hayzakar.

You are less fit for the job than he.

Momin is an honest man on the contrary his son has become a thief.

**Sub-coordinating Conjunction (حروف الشرط)<sup>582</sup> :**

Conditional sentence are of two parts. The first part contains جواب الشرط consequence of the condition. The first part is called الشرط the condition and the second part is called جواب الشرط or جزاء الشرط consequence of the condition. The first part i.e. جواب الشرط may be either جملة اسمية or جملة فعلية. In جملة be جواب الشرط . If المضارع المجزوم or الماضى . If verbal sentence then the verb may be either الماضى or الماضى or future<sup>583</sup>. For construction of الجملة الشرطية one or the other of the following words is used. The following حروف الشرط has given by making a table.

<sup>582</sup> Raji Asmar, 2005., *Mu'jam al-Adawat fi al-Qur'an al-Karim*. (Beirut: Dar al-Jil.)p.128

<sup>583</sup> J.-P. Guillaume, *The Arabic linguistic tradition*, ( London;Routledge, 1990) p.125

حروف الشرط	Sub-coordinating Conjunction <sup>584</sup>
ان	That
لو-ان	if
لَمَّا- مَتَّى- عِنْدَمَا	when
لَآنَ	because
إِذْ	when, Since, as
أَمَّا	as far, As regards
لَوْلَا- لَوْلَمْ- لَوْلَمَّا	If not
لَآنَ- لِكَيْ	that, so that, in order that
حَتَّى	till , until, so that
كَأَنَّ	as if, as though
مَتَّى مَا	whenever

### Lesson Three: The Interjections (حرف النداء - أو الاسماء الاصوات)

<sup>584</sup> These are: إن إذا if or when? من who or whoever or whosoever, (ما) what, (إذما) if, (متى) when, (مهما) whatever, (أنى) where, (أينما) wherever, (أحيث) where ever, (أى) whoever or whichever and (لو) if.

In English, “an *interjection* or *exclamation* is a word used to express an emotion or sentiment on the part of the speaker (although most interjections have clear definitions). Filled pauses such as *uh*, *er*, *um* are also considered interjections”<sup>585</sup>. Interjections are typically placed at the beginning of a sentence.

In this sense, we may say, an interjection is sometimes expressed as a single word or non-sentence phrase, followed by a punctuation mark. The isolated usage of an interjection does not represent a complete sentence in conventional English writing. Thus, in formal writing, the interjection will be incorporated into a larger sentence clause. It also can be a reply to a question or statement. It is also said, Interjections are words used to express strong feeling or sudden emotion. They are included in a sentence - usually at the start - to express a sentiment such as surprise, disgust, joy, excitement or enthusiasm.

Examples:

- \*Hey! Get off that floor!
- \*Oh, that is a surprise.
- \*Good! Now we can move on.
- \*Jeepers, that was close

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Examples:

- \*Hello! What are you doing there?
- \*Alas! He is died. \*Hurrah! We have won the game. \*Ah! Have they gone? \*Oh! I got such a fright. \*Hush! Don't make a noise.

Such words as Hello! Alas! Hurrah! Ah! are called Interjection. They are used to express some sudden feeling or emotion. It will be noticed that they are not grammatically related to the words in a sentence.

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<sup>585</sup> Paul Kroeger, (2005). *Analyzing Grammar: An Introduction*. (Cambridge: Cambridge University Press) p. 35

According to Wren and Marin, “An Interjection is a word which expresses some sudden feeling or emotion”<sup>586</sup>

Some grammarians has said,

هذا الالفاظ القسم الثامن والأخر الذى تقسم اليه الالفاظ اللغة الانجليزية وهذه الالفاظ ليس لها وظيفة نحوية او قواعدية فى الجملة- فهى:

(1) مجرد أصوات او ألفاظ تعبر عن احساس مفاجى او عاطفة قوية strong emotion وهذه الاحساس قد يكون عجا او حزنا او ألما او دهشة اوضيقا او اشمنازا الخ-

(2) وكذلك قد تكون ألفاظا لا استرحاء الانتباه-

(3) وكذلك قد تكون الفاظا للمجاملات او للدعاء-

---

وقد تكون الفاظ التحجب مجرد أصوات او قد تكون كلمات لها معنى او شبه حملة او جملة- ونلاحظ اننا نضع عادة علامة التعجب بعد هذه الالفاظ- او فى نهاية الجملة لبيان درجة إحساس المتكلم:-

Examples:

\*Ah, التعبر عن الرضا او المعرفة!

\*Ah, there he is! Hey! الانتباه

\*Hey! Just look at that.

\*Oh! I thought you would be late.

\*Oh! Ooh! How lovely! التعبير عن السعادة!

\*Ow! العبير عن الألم!

\*Ow, that hurts!

\*Ugh! للتعبير عن الاشمناز!

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<sup>586</sup> Wren & Martin, *High School English Grammar and Composition*, p.25



\*Ugu! How disgusting!

\*Alas! للتعبير عن اليأس \*Alas, everything is lost!

\*Oops! للتعبير عن ادرا الا الخطا!

\*Oops, I did it again!

\*Hush! للحث على الصمات (هى)

\*Hush! the baby is sleeping.

\*Well done! \*Barvo! keep it up.

\*At last! عندما يتحقق توقع!

\*At last, he succeeded.

\*Farewell! وداعا

\*Good bye! وداعا

\*God bless you بارك الله

In brief we may say, an interjection is a word added to a sentence to convey emotion. It is not grammatically related to any other part of the sentence. We usually follow an interjection with an exclamation mark. Interjections are uncommon in formal academic prose, except in direct quotations.

### **An Interjection in Arabic**

In Arabic, the Interjections is called (حرف النداء) which means

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In order to express surprise or wonder, two expressions are used in Arabic, which are called: (افعال التعجب) the verbs of Surprise or Wonder. These are :

1. (ما التعجبية) “the Ma that expresses surprise”;
2. the use of the Imperative tense, singular, masculine followed by the preposition. Here some examples of these two forms are given below (صيغ التعجب)<sup>589</sup>

1.	The first is on the pattern	ما أفعله-	
2.	The second is on the pattern	أفعل به	
3.	How pleasant the spring season is!	ما أحسن فصل الربيع-	
4.	How great is India's industrial progress!	أعظم بتقدم صناعة الهند-	

### The morphological analysis between English and Arabic on the above discussion

<sup>588</sup> Assayyid Ahmad Al-Hashimi, *Al-Qawid al-Asasiyyatul ul-lugah al Arabiyyah* (Beirut,;Daral-Kutul al Alamiyyah) p.100

<sup>589</sup> صيغ التعجب: للتعجب صيغ كثيرة منها قوله تعالى (كيف تكفرون بالله وكنتم أمواتاً فأحياكم) والمبوب له في كتب العربية صيغتان (Taher Al- Bayati, *Al lugah al-Englgiyyah* (Bairut, Al-Ahliyyah, Lebanon), p.110) أفعله- وأفعل به

Below, the comparison between English and Arabic are as follows :

**Vocabulary:**

There are very few English or Arabic cognates. This significantly increases

- a. The difficulties they have in comprehending what they hear and read, and
- b. The effort they must make to acquire a strong English word store.

In Arabic word stress is regular. It is common, therefore, for Arab learners to have difficulties with the seemingly random nature of English stress patterns. For example, the word *yesterday* is stressed on the first syllable and *tomorrow* on the second. The swallowing of sounds that is so common in spoken English is problematic for Arab speakers, and they will often resist it. (Consider, for example, how the questions *What did you do?* or *Do you know her?* are said in conversational English: *Watch do?* / *Jew knows her?*) This aversion to elision and the use of glottal stops before initial vowels are the primary reasons for the typical *staccato* quality of the spoken English of Arab learners.

\*Arabic is the official language in many countries, including Egypt, Iraq, Libya, Saudi Arabia and Morocco. Arabic is also the language of the Quran, so Muslims of all nationalities, such as Indonesians, are familiar with it. There are many Arabic dialects, but there is one version that is taught in schools and used by the media across the Arab world.

\*Arabic is from the Semitic language family, hence its grammar is very different from English. There is a large potential for errors of interference when Arab learners produce written or spoken English. Arabic has a three consonant root as its basis. All words (parts of speech) are formed by combining the three-root consonants with fixed vowel patterns and, sometimes, an affix. Arab learners may be confused by the lack of patterns in English that would allow them to distinguish nouns from verbs or adjectives, etc.

\*Alphabet, Arabic has 28 consonants (English 24) and 8 vowels/diphthongs (English 22). Short vowels are unimportant in Arabic, and indeed do not appear in writing. Texts are read from right to left and written in a cursive script. No distinction is made between upper and lower case, and the rules for punctuation are much looser than in English.

Unsurprisingly, these fundamental differences between the Arabic and English writing systems cause Arab learners significant problems. They usually need much more time to read or write than their English-learning peers from the Indo-European language families.

### **Phonology**

English has about three times as many vowel sounds as Arabic, so it is inevitable that beginning learners will fail to distinguish between some of the words they hear, such as *ship* / *sheep* or *bad* / *bed*, and will have difficulties saying such words correctly.

Problems in pronouncing consonants include the inability to produce the *th* sounds in words such as *this* and *thin*, the swapping of /b/ and /p/ at the beginning of words, and the substitution of /f/ for /v/. Consonant clusters, such as in the words *split*, *threw* or *lengths*, also cause problems and often result in the speaker adding an extra vowel: *spilt*, *threw* or *lengths*.

In Arabic word stress is regular. It is common, therefore, for Arab learners to have difficulties with the seemingly random nature of English stress patterns. For example, the word *yesterday* is stressed on the first syllable and *tomorrow* on the second. The elision (or swallowing) of sounds that is so common in spoken English is problematic for Arab speakers, and they will often resist it. (Consider, for example, how the questions *what did you do?* or *do you know her?* are said in conversational English: *Watch do?* / *Jew knows her?*) This aversion to elision and the use of glottal stops before initial vowels are the primary reasons for the typical *staccato* quality of the spoken English of Arab learners.

## Grammar

Verb/Tense: Arabic has no verb *to be* in the present tense, and no auxiliary *do*. Furthermore, there is a single present tense in Arabic, as compared to English, which has the simple and continuous forms. These differences result in errors such as *She good teacher, when you come to Germany? I am flying to Egypt tomorrow.*

\*Arabic does not make the distinction between actions completed in the past with and without a connection to the present. This leads to failure to use the present perfect tense, as in *I finished my work. Can you check it?*

\*There are no modal verbs in Arabic. This, for example, leads to: *From the possible that I am late. (I may be late.)* Another common mistake is to infer that an auxiliary is needed and make mistakes such as: *Do I must do that?*

## Grammar - Other

The indefinite article does not exist in Arabic, leading to its omission when English requires it. There is a definite article but its use is not identical with the use of the definite article in English. In particular, Arab learners have problems with genitive constructions such as *the boy's dog*. In Arabic this would be expressed as *Dog boy*, which is how such constructions may be conveyed into English.

Adjectives in Arabic follow the noun they qualify. This leads Arab beginners to making word order mistakes in written or spoken English.

Arabic requires the inclusion of the pronoun in relative clauses, unlike English, in which the pronoun is omitted. This results in mistakes like: *Where is the pen which I gave **it** to you yesterday?*

## Vocabulary

There are very few English and Arabic cognates. This significantly increases

- a. the difficulties they have in comprehending what they hear and read, and
- b. the effort they must make to acquire a strong English word store.

In these circumstances, we have to summarize this paper which may be concluded of this writing. They are:

- \* The basic form of Arabic verb is taken from the past time; whereas the basic form of English verb is taken from the stem or infinitive.
- \* Arabic verb has conjugation process of building of verb such as regular and irregular verb; on the other hand, English has conjugation in the process of building of a verb namely regular and irregular verb.
- \*The present time in Arabic signifies a certain action, that is present and future time; but English has a verb form that indicates the time.
- \*Morphologically the present of Arabic verb has a prefix or suffix that included in the verb as a pronoun; but morphologically the present of English verb is has a kid by a certain morpheme s/es or lug in the present continuous.
- \*Arabic, the process of irregular change only occurs for certain pronoun, as person, genus and number; whereas in English, morphologically in irregular verb has a process of change from the base form in the past tense and past participle.
- \*Arabic language each pronoun has to own verb form; but in English, the pronoun is not influenced in the verb, because each pronoun has a form of the equal verb.
- \* And also, Arabic language, each pronoun has own morpheme; but present verb in English language signifies a certain action happened in the present and habitual action.

\*Arabic: Verb + Subject is the normal structure 14 inflectional forms for verbs.

\*Some vowels, especially the short vowels are not spelled .Whereas; English: Subject + Verb are the normal structure. Two inflectional forms for verbs in the simple present and one in the simple past are same. Almost all vowels, including the short vowels are spelled.

\*A verb often consists of more than one word; as, the girls were singing; on the oherhand, the verb فعل consists of three or four roots or radical letters.

For example:

(فَعَلَ - to do) and (دَحْرَجَ - to push).

All these Arabic sentences consist of two nouns, but in the English translation, invariably the auxiliary verbs (*is*) and (*are*) are used to complete the predicate. Though the verbs are not written, all the same the very construction of the sentence presupposes the presence of the verb therein.

In English, when a consonant is doubled in the same word, meaning the first syllable ends in the same letter that the second syllable starts with e.g. funny (fun-ny), both consonants are written separately. In Arabic when this happens the letter is only written once and the symbol (°´) is placed upon it to indicate duplication in pronunciation. This pronouncing the letter twice; first with a (سكون) then with a (حركة) is called (تشديد) or (شدة) and the letter is said to be (مشدد) e.g. the (باء) ‘baa’ in (تَبَّتْ) is (مشدد).

In English, this is to a very restricted degree in pronouns. Take for example the three variations of the third person masculine pronoun; (he, him and his) or for the feminine; (she, her and her) for the second person masculine; (you, you and your) and for the first person; (I, me and my).

The reason why the same meaning is being conveyed using three different words is to reflect grammatical state. When the pronoun is intended to be subject of the verb, ‘he’ or ‘she’ is used. Likewise for object, one must use ‘him’ or ‘her’. In the English language this discussion is restricted to pronouns. For nouns, regardless of how the noun is used, there will be no



difference in the way the noun is pronounced. In Arabic this process is extended to all nouns.

### Dissimilarities between Arabic and English Demonstrative

English	Arabic
There are 26 letters in English alphabet.	There are 28 letters in Arabic alphabet.
In English have two categories of letters are Capital & Small.	In Arabic there is no category except three shapes.
English writing from left to right.	Arabic writing from right to left except numerals.
In English there is no alphabet which pronounces from throat.	In Arabic there are six alphabets pronounce from throat. (أ-هـ-ح-خ-ع-غ)
In English, there are two articles, definite (the) & indefinite (a, an)	There is only one article (ال) is the definite article. It is equivalent to the word 'a', 'an' and 'the' in English.
This, that, those etc are Demonstrative	هذا , ذاك , اولاء etc. are Demonstrative.
There is no dual in English Demonstrative	In Arabic dual of Demonstrative are ذان they (two) are هذان these (two) are etc.
*Noun indicates the name of a person, place or thing. It is an individual part of the whole parts of speech. * Noun in English can also express its meaning itself. * In English, a noun indicates the name of a person, place or thing only. * In English the plural form of noun is generally formed by adding 's', 'es', 'ies' and 'ves'.	*Noun (الإسم) includes English nouns, pronouns, adjectives, adverbs and some interjections. *Noun (الإسم) can express its meaning itself. * Apart from including pronouns, adjectives, adverbs and some interjections in Arabic, الإسم (Noun) indicates the name of a person, place or thing. * In Arabic the plural is formed by adding (الف - ين - ون) and dual is

<p>* In English language only nouns and pronouns can take plural form</p> <p>* There are two types of Number in the English language:</p> <p>a. singular number</p> <p>b. plural number</p> <p>* In English there are two main types of noun: Concrete noun (اسم مجسم) and Abstract noun (اسم مجرد)</p> <p>* There are four types of genders (الجنس) in English: masculine (مذكر), feminine (مؤنث), common (جنس مشترك) and neuter (مجازى)</p>	<p>generally formed by adding (ان- ن) .</p> <p>* In Arabic adjectives and verbs can also be in plural forms.</p> <p>* In Arabic there are three types of numbers (العدد).</p> <p>a. singular number (المفرد)</p> <p>b. dual number (المتنى)</p> <p>c. plural number (الجمع)</p> <p>* In Arabic there are three main types of الاسم (noun): الاسم المشتق, الاسم الجامد and الاسم المصدر</p> <p>* In Arabic have only two: (مذكر) and (مؤنث).</p>
<p>. The 3<sup>rd</sup> person masculine are used by him: his, them: their, them: their</p>	<p>The 3<sup>rd</sup> person (غائب مذكر) masculine are used by ه (him: his), هما (them: their), هم (them: their)</p>
<p>The 3<sup>rd</sup> person feminine are used by his: her, them: their, them: their</p>	<p>The 3<sup>rd</sup> person feminine are used by ها (his: her), هما (them: their) &amp; هن (them: their)</p>
<p>2<sup>nd</sup> person masculine are used by you: your, you: your, you: your.</p>	<p>2<sup>nd</sup> person masculine are used by ك/ك (you: your), كُما (you: your) &amp; كُمنَّ (you: your)</p>

In this thesis ,we have also investigated , the Arabic has twenty eight consonants (English twenty four) and eight vowels or diphthongs (English twenty two). Short vowels are unimportant in Arabic, and indeed do not appear in writing. Texts are read from right to left and written in a cursive script. No distinction is made between upper and lower case, and the rules for punctuation are much looser than in English.

Unsurprisingly, these fundamental differences between the Arabic and English writing systems cause Arab learners significant problems. They

usually need much more time to read or write than their English-learning peers from the Indo-European language families.

### **Comparative discussion among the Nahwu, Sarf and Tajweed**

\*The Nahw (علم النحو) deals with, arranging words ,and determination the grammatical structure of a sentence.

\*Whilst, the Sarf (علم الصرف) deals with the word itself ,in terms of,changing from its original root into another word

\*The Tajweed (علم التجويد) is the rules to recite the holy Quran,in way that gives the letters its right of the ocalization.

\*The Nahwu(علم النحو) like the grammer but it is in Arabic like we have to know the place of the word in the phrase. Sharaf(علم الصرف) means all types of one word e.g. one word can be Aerb,Adjective,Adverb and Noun according to the meaning of the sentense. Tajwid :study the roles of reading the Holly Quran like "elgona ,edgam, ekfaa and eklb" how to read it in right way.

\*Nahw(علم النحو) to Syntax in English .. which means the way words are put together in a language to form phrases, clauses, or sentences.

\*Sarf (علم الصرف) to morphology in English .. & it concerns with the patterns of word formation in a particular language, including inflection, derivation, and composition.

\*Tajeed (علم التجويد) it is one of the Islamic Law sciences that are related to the Glorious Quran.

The word Tajweed linguistically means ‘proficiency’ or ‘doing something well’. It comes from the same root letters as the word ‘Jayyid’ in Arabic (meaning ‘good’): Jeem, Waw and Daal. When applied to the Quran, it means giving every letter of the Qur’an its rights and dues of characteristics when we recite the Quran and observing the rules that apply to those letters in different situations. We give the letters their rights by observing the essential characteristics of each letter that never leave it.

And we give them their dues by observing the characteristics of each letter that are present in them some of the time and not present at other times and the knowledge of tajweed is contingent on four matters:

1. Knowledge of the articulation points of the letters.
2. Knowledge of the characteristics of the letters.
3. Knowledge of what rules change in the letters due to the order of letters.
4. Exercising the tongue and a lot of repetition.

And its preferred to mix sarf and nahw in tajweed teaching because of the vastness of the Arabic language, any small mistake in pronunciation of a letter or word may change the meaning of that word.

There lies no denying the fact that in both English and Arabic language holds a place of tremendous importance as a part of grammar. The area of language in English and Arabic are vaster. This science in English indicates into the morphology and syntax. but in Arabic language includes the whole part of speech. nouns, In terms of categories English language differs from Arabic language. In spite of all these differences the morphological studies reveals the fact that both English and Arabic grammar have some identical features which have brought the two languages close to each other in linguistic research.

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