

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

من كنوز الصرف

# **From the Treasures of Arabic Morphology**

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## **Introduction**

Arabic Morphology (علم الصرف) is a branch of Arabic Grammar dealing with word-forms and patterns. It is highly essential for the incumbent student of Arabic to learn this science in order to be proficient in the language. 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.

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 (حركات), the correct Arabic form of (حركة) has been used while the term (الماضي) is used instead of (ماضي) which is incorrect. This will enable the student to learn the correct Arabic terms from the initial stages of his 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. Āmīn.

For a detailed discussion on the name of this subject, whether it is called Morphology or Etymology, refer to Appendix A at the end of this book.

### **Some Useful Terms**

**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.<sup>2</sup>

**Inflection:** The variation or change of form that words undergo to mark distinctions of case, gender, number, tense, person, mood, voice, comparison.<sup>3</sup>

**Linguistics and Philology:** The study of language.

**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>4</sup>

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<sup>1</sup> The Oxford Companion to the English Language, p. 256, 1992.

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

<sup>3</sup> Webster's Third New International Dictionary, vol. 2, p. 1160.

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

## Arabic Terms

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

Term	Meaning
فتحة	A diacritical point — denoting the sound of ‘a’.
ضمة	A diacritical point - — denoting the sound of ‘u’.
كسرة	A diacritical point - — denoting the sound of ‘i’.
سكون ، جزم	A diacritical point - — that serves the purpose of joining two letters in pronunciation
مفتوح	A letter having a fathah, e.g. (فَ)
مضموم	A letter having a dammah, e.g. (ضُ)
مكسور	A letter having a kasrah, e.g. (كِ)
ساكن ، مجزوم	A letter having a sukûn or jazm, e.g. (سْ)
حركة	The three diacritical points, fathah dammah and kasrah are each called a harakah
متحرك	A letter having a harakah, e.g. (فَ)

فاء الكلمة	The first root letter of a word, also referred to as consonant or radical, e.g. the (ف) of (فَتَحَ)
عين الكلمة	The second root letter of a word, e.g. the (ت) of (فَتَحَ)
لام الكلمة	The third root letter of a word, e.g. the (ح) of (فَتَحَ)
صيغة	Word-form denoting the number, gender and mood of the verb
أبواب	(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 (المضارع), are used to indicate the diacritical points of the alphabets of the verbs.

## The Types of Words

Term	Meaning	Example
كَلِمَةٌ	word	كِتَابٌ
اسْمٌ	noun	رَجُلٌ
فِعْلٌ	verb	فَعَلَ
حَرْفٌ	particle – it is dependent on either an (اسم) or (فعل) in conveying its meaning	مِنْ

With regards to meaning and tense, a verb is of three types:

Term	Meaning	Example
الماضي	Indicates the occurrence of an action in the past tense. It is referred to as the perfect tense in English.	فَعَلَ - He did.
المضارع	Indicates the occurrence of an action in the present or future tense. It is referred to as the imperfect tense in English.	يَفْعَلُ - He is doing or he will do.
الأمر	a command	افْعَلْ - You do.

## Transitive and Intransitive Verbs

Term	Meaning	Example
اللازم	Intransitive – does not require an object	يَمْشِي - He is walking.
المتعدي	Transitive - requires an object	يَفْتُحُ الْبَابَ - He is opening the door.

## Positive and Negative

Term	Meaning	Example
إثبات	positive	يَفْعَلُ - He is doing.
نفي	negative	لَا يَفْعَلُ - He is not doing.

The terms (مثبت) and (منفي) are also used.

## Active and Passive

Term	Meaning	Example
معروف	active tense – the doer of the action is known	يَفْعَلُ - He is doing.
مجهول	passive tense – the doer of the action is not known	يَفْعَلُ - It is being done.

## The Second Category of Verbs

With regard to the root letters (الحروف الأصلية) of a verb, they are of two types:

Term	Meaning	Example
ثلاثي	3 root letters or trilateral	نَصَرَ
رباعي	4 root letters or quadrilateral	بَعَثَ

Each of these two types is further divided into two categories:

- (1) (بمجرد) – the (الماضي) consists of root letters only, without any extra letters.
- (2) (بمزيد فيه) - the (الماضي) has root letters plus extra letters.

This results in the following four categories:

Term	Meaning	Example
ثلاثي مجرد	3 root letters only	نَصَرَ
ثلاثي مزيد فيه	3 root letters plus extra letters	اجْتَنَبَ
رباعي مجرد	4 root letters only	بَعَثَ
رباعي مزيد فيه	4 root letters plus extra letters	تَسَرَّبَ



### Exercise 1

(1) Determine whether the following verbs have 3 root-letters or 4 root-letters.

(a) أَكَلَ

(b) دَخَرَجَ

(c) خَرَجَ

(d) زَعْفَرَ

(e) قَنَطَرَ

(2) What do the following terms mean:

Term	Meaning
الماضي	
المضارع	
الأمر	
ثلاثي	
رباعي	
مجرد	
مزيد فيه	

## **Types of Nouns**

(1) There are three types of nouns - (اسماء):

[a] مصدر , [b] مشتق and [c] جامد .

(2) The (مصدر – verbal noun) is a word that indicates the occurrence of an action and is free of tense e.g. (النَّصْرُ) – to assist.

(3) The (مشتق) is a word derived from a verb e.g. (نَاصِرٌ) – helper is derived from (نَصَرَ).

(4) The (جامد) is neither a (مصدر) nor a (مشتق) e.g. (رَجُلٌ) – man.

(5) The (مصدر) and the (مشتق) also fall under the categories of (ثلاثي), (رباعي), (مجرد) and (مزيد فيه) like the (فعل). The categories mentioned under the verb like (اسم) etc. also apply to an (صحيح).

(6) The noun (جامد) with regard to its letters can either have three root letters (triliteral), four root letters (quadriliteral) or five root letters (quintiliteral). It is therefore of six types:

[1] (ثلاثي مجرد) e.g. (رَجُلٌ) – a man

[2] (ثلاثي مزيد فيه) e.g. (حَمَارٌ) – a donkey

[3] (رباعي مجرد) e.g. (عَقْرَبٌ) – scorpion

[4] (رباعي مزيد فيه) e.g. (قِرْطَاسٌ) - paper

[5] (خماسي مجرد) e.g. (سَفْرَجَلٌ) - quince

[6] (خماسي مزيد فيه) e.g. (عَنْكَبُوتٌ) – a spider

(7) The scholars of morphology generally deal with the (فعل) because most of the changes (تصريفات) occur in a (فعل) while few changes occur in an (اسم) and none occur in a (حرف).

## **The Scales of Verbs**

The Arabic verb is constructed from a root which usually consists of three letters called consonants or radicals. These consonants form a kind of skeleton which constitutes the verb-stem to which prefixes and suffixes may be added.

Arabic verbs are mostly trilateral, that is, they are constructed of three root letters. The simplest form of the verb is the third person masculine singular of the perfect tense (واحد مذكر غائب من الفعل الماضي). In most dictionaries, all the words derived from a trilateral root are entered under the third person masculine singular form of the verb.

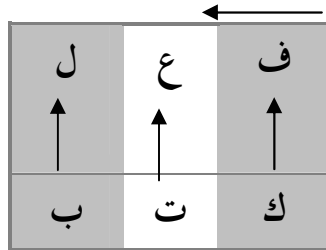
In Arabic, there are two main tenses, the perfect or past tense (الماضي), denoting actions completed at the time to which reference is made; and the imperfect (المضارع), for incompleted actions, referring to the present or future tenses. The present and future tenses are thus expressed by the imperfect form (المضارع). The imperative (الأمر) may be considered a modification of the imperfect.

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 word (كَتَبَ) is on the scale of (فَعَلَ), (يَكْتُبُ) is on the scale of (يَفْعُلُ) and (أَكْتُبُ) is on the scale of (أَفْعُلُ).

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 letter corresponding to the (ل) is called the (لَامُ الْكَلِمَةِ).

Example: the word (كَتَبَ) is on the scale of (فَعَلَ):



## Exercise 2

(1) Determine the scales of the following verbs and what each letter represents. The first one has been done for you.

(a) (نَصَرَ)

ل	ع	ف
↑	↑	↑
ر	ص	ن

←

The (ن) is the (فَاءُ الْكَلِمَةِ), the (ص) is the (عَيْنُ الْكَلِمَةِ), the (ر) is the (لَامُ الْكَلِمَةِ).

(b) (إِسْمَعُ)

(c) (تَفْتَحُ)

(d) (نَضْرِبُ)

(e) (يَجْعَلُ)

(f) (كُرِّمَ)

(g) (يَحْسِبُ)

(h) (يَذْهَبُ)

(i) (سَأَلَ)

(j) (سَرَقَ)

## **The Categories of Triliteral Verbs**

### **(أبواب الثلاثي المجرد)**

(1) The first and third letters of a simple triliteral verb in the active tense is always vowelled with a fathah (فتحة). The second letter or radical may be vowelled by a (فتحة), (ضممة) or (كسرة). The active perfect tense (الفعل الماضي) (المعروف ثلاثي مجرد) of triliteral verbs is used on three scales:

[a] فَتَحَ e.g. (فَتَحَ) فَعَلَ

[b] سَمِعَ e.g. (سَمِعَ) فَعَلَ

[c] كَرُمَ e.g. (كَرُمَ) فَعُلَ

(2) The conjugation of the (فَعَلَ) and (فَعُلَ) forms is similar to the conjugation of (فَعَلَ).

(3) The imperfect tense (مضارع معروف) of (فَعَلَ) is sometimes (يَفْعَلُ) e.g. (فَتَحَ يَفْتَحُ) and sometimes (يَفْعُلُ) e.g. (ضَرَبَ يَضْرِبُ) and sometimes (يَفْعَلُ) e.g. (ضَرَبَ يَضْرِبُ).

(4) The conjugation of the (يَفْعَلُ) and (يَفْعُلُ) 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 يَحْسِبُ).
- (6) The (مضارع معروف) of (فَعَلَ) is only (يَفْعَلُ) e.g. (كَرَّمَ يَكْرُمُ).
- (7) The (الماضي مجهول) of all three scales is (فَعَلَ).
- (8) The (مضارع مجهول) of all three scales is (يَفْعَلُ).
- (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) (كَرَّمَ يَكْرُمُ)

(6) (حَسِبَ يَحْسِبُ)

- (10) There is no rule to specify which verb belongs to which category (باب). It is based on (سَمَاع) – 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)





## **The Perfect Active Tense (الماضي المعروف)**

(1) There are 14 word-forms (صيغة) of the perfect tense (الفعل الماضي). All three diacritical points or vowels (حركات) can be used on the (عين الكلمة) as is apparent from the above-mentioned six categories (أبواب).

(2) The Arab Grammarians usually begin the Perfect (الفعل الماضي) and Imperfect (الفعل المضارع) conjugations with the third person (غائب), followed by the second person (مخاطب) and finally the first person (متكلم).

(3) 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.

(4) Hereunder follow the paradigms of the perfect tense. Note that the first three forms are for the masculine while the second three are for the feminine of the third person. The following six forms are for the second person, the first three being for the masculine and the second three for the feminine. The final two forms are for the first person.

## الفعل الماضي المعروف المثبت

الصيغة (Word-form)	Verb
واحد مذكر غائب	فَعَلَ
تثنية مذكر غائب	فَعَلَا
جمع مذكر غائب	فَعَلُوا
واحد مؤنث غائب	فَعَلَتْ
تثنية مؤنث غائب	فَعَلْتَا
جمع مؤنث غائب	فَعَلْنَ
واحد مذكر حاضر	فَعَلْتُ
تثنية مذكر حاضر	فَعَلْتُمَا
جمع مذكر حاضر	فَعَلْتُمْ
واحد مؤنث حاضر	فَعَلْتُ
تثنية مؤنث حاضر	فَعَلْتُمَا
جمع مؤنث حاضر	فَعَلْتُنَّ
واحد متكلم	فَعَلْتُ
جمع متكلم	فَعَلْنَا

### Exercise 4

Conjugate the following verbs in the perfect tense ( الماضي )  
(المعروف) in table form :

- (a) غَلَبَ يَعْلُبُ
- (b) نَجَحَ يَنْجَحُ
- (c) قَتَلَ يَقْتُلُ
- (d) بَعَثَ يَبْعَثُ
- (e) دَخَلَ يَدْخُلُ
- (f) كَتَبَ يَكْتُبُ
- (g) عَلِمَ يَعْلَمُ
- (h) نَعِمَ يَنْعَمُ
- (i) جَحَدَ يَجْحَدُ
- (j) قَبِلَ يَقْبَلُ

## The Perfect Passive (الماضي المجهول)

The (الماضي المجهول) is constructed from the (الماضي المعروف) in all trilateral verbs (ثلاثي مجرد). If we take the first verb, namely the third person singular form, (فَعَلَ), a (ضمة) is rendered to the first letter, a (كسرة) is rendered to the second letter while the third letter remains in its original condition. The result is (فُعِلَ). 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 - (معروف)	Passive - (مجهول)
نَصَرَ	نُصِرَ
سَمِعَ	سُمِعَ
كَرَّمَ	كُرِّمَ

Note that the intransitive verbs can be used in the passive tense if they are used with a particle (حرف), e.g.

(ذُهِبَ بِهِ) – It was taken.

## الفعل الماضي المجهول المشب

Word-form	Verb
singular masculine 3 <sup>rd</sup> person	فَعَلَ
dual masculine 3 <sup>rd</sup> person	فَعَلَا
plural masculine 3 <sup>rd</sup> person	فَعَلُوا
singular feminine 3 <sup>rd</sup> person	فَعَلَتْ
dual feminine 3 <sup>rd</sup> person	فَعَلْتَا
plural feminine 3 <sup>rd</sup> person	فَعَلْنَ
singular masculine 2 <sup>nd</sup> person	فَعَلْتَ
dual masculine 2 <sup>nd</sup> person	فَعَلْتَمَا
plural masculine 2 <sup>nd</sup> person	فَعَلْتُمْ
singular feminine 2 <sup>nd</sup> person	فَعَلْتِ
dual feminine 2 <sup>nd</sup> person	فَعَلْتُمَا
plural feminine 2 <sup>nd</sup> person	فَعَلْتُنَّ
singular first person	فَعَلْتُ
dual and plural first person	فَعَلْنَا

## الفعل الماضي المعروف المنفي

Verb	Pronoun
مَا فَعَلَ	هُوَ
مَا فَعَلَا	هُمَا
مَا فَعَلُوا	هُمْ
مَا فَعَلْتُ	هِيَ
مَا فَعَلْتَا	هُمَا
مَا فَعَلْنَ	هُنَّ
مَا فَعَلْتَ	أَنْتَ
مَا فَعَلْتُمَا	أَنْتُمَا
مَا فَعَلْتُمْ	أَنْتُمْ
مَا فَعَلْتَ	أَنْتِ
مَا فَعَلْتُمَا	أَنْتُمَا
مَا فَعَلْتُنَّ	أَنْتُنَّ
مَا فَعَلْتُ	أَنَا
مَا فَعَلْنَا	نَحْنُ

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 eg. (فَلَا صَدَّقَ وَلَا صَلَّى).

The column on the right indicates how the pronouns (ضمائر) are used with the verbs.

## الفعل الماضي المجهول المنفي

Word-form	Verb
الغائب	مَا فُعِلَ
الغائبان	مَا فُعِلَا
الغائبون	مَا فُعِلُوا
الغائبة	مَا فُعِلَتْ
الغائبتان	مَا فُعِلْتَا
الغائبات	مَا فُعِلْنَ
المخاطب	مَا فُعِلْتَ
المخاطبان	مَا فُعِلْتَمَا
المخاطبون	مَا فُعِلْتُمْ
المخاطبة	مَا فُعِلْتِ
المخاطبتان	مَا فُعِلْتُمَا
المخاطبات	مَا فُعِلْتُنَّ
المتكلم	مَا فُعِلْتُ
المتكلم مع الغير	مَا فُعِلْنَا

Note the Arabic terms used for the different word-forms in this table.



### Exercise 5

(a) Translate the following sentences:

- (1) هُوَ قَرَأَ الْقُرْآنَ
- (2) قُرِئَ الْقُرْآنُ
- (3) هُمَا كَتَبْنَا مَكْتُوبَيْنِ
- (4) الْبِنْتَانِ طَلَبْنَا
- (5) أَنْتَ أَكَلْتَ تُفَاحًا
- (6) أَنْتُمْ بُعِثْتُمْ إِلَى مَكَّةَ
- (7) أَنْتَ طَلَبْتَ الْعِلْمَ
- (8) أَنْتُمْ بُعِثْتُمْ إِلَى الْمُسْتَشْفَى
- (9) نَحْنُ شَرَبْنَا لَبَنًا
- (10) مَا فَهَمْنَا قَوْلَكُمْ

(b) What is the (صيغة) of the following verbs:

- [1] (كم من فئة قليلة غلبت فئة كثيرة بإذن الله)
- [2] (من قتل نفسًا)
- [3] (كم تركوًا من جنات)
- [4] (مما ترك الوالدان)
- [5] (فمن شرب منه)

- [6] (فَشْرِبُوا مِنْهُ)
- [7] (كُتِبَ عَلَيْكُمُ الصِّيَامُ)
- [8] (وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ)
- [9] (بِأَيِّ ذَنْبٍ قُتِلَتْ)
- [10] (وَمَا رَزَقْنَاهُمْ)

(c) Are the following verbs (معروف) or (مجهول)?

- [1] (حَزِنَ)
- [2] (قُبِلَتْ)
- [3] (ظَهَرْتُنَّ)
- [4] (بَعُدَ)
- [5] (قُصِدْنَا)

## **The Imperfect (المضارع)**

The Imperfect (المضارع) is formed by adding prefixes and/or suffixes to the perfect tense. The prefixes can either be any of the letters (أَئِنَّ). The suffixes may either be (ان), (ون), (ين) or just (ن).

After adding the prefix, the first radical or letter of the verb has (سكون), e.g. the (ف) of (يَفْعَلُ) has a sukûn. The second letter can have any of the three harakât, 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. (يَفْعَلِ), (تَفْعَلِ), (أَفْعَلِ) and (نَفْعَلِ); while for the jussive case (حالة الجزم), it is replaced by a (سكون), e.g. (يَفْعَلْ), (تَفْعَلْ), (أَفْعَلْ) and (نَفْعَلْ). The changes in the singular and dual forms will be discussed later.

## الفعل المضارع المعروف المثبت

Meaning	Verb
He is doing or he will do.	يَفْعَلُ
They (2 males) are doing or they will do.	يَفْعَلَانِ
They (plural males) are doing or they will do.	يَفْعَلُونَ
She is doing or she will do.	تَفْعَلُ
They (2 females) are doing or they will do.	تَفْعَلَانِ
They (plural females) are doing or they will do.	يَفْعَلْنَ
You (1 male) are doing or you will do.	تَفْعَلُ
You (2 males) are doing or you will do.	تَفْعَلَانِ
You (plural males) are doing or you will do.	تَفْعَلُونَ
You (1 female) are doing or you will do.	تَفْعَلِينَ
You (2 females) are doing or you will do.	تَفْعَلَانِ
You (plural females) are doing or you will do.	تَفْعَلْنَ
I am doing or will do.	أَفْعَلُ
We are doing or we will do.	نَفْعَلُ



الفعل المضارع المجهول المتيب
يُفَعِّلُ
يُفَعِّلَانِ
يُفَعِّلُونَ
تُفَعِّلُ
تُفَعِّلَانِ
يُفَعِّلَنَّ
تُفَعِّلُ
تُفَعِّلَانِ
تُفَعِّلُونَ
تُفَعِّلِينَ
تُفَعِّلَانِ
تُفَعِّلَنَّ
أَفَعَّلُ
نُفَعِّلُ

الفعل المضارع المعروف المنفي
لَا يَفَعِّلُ
لَا يَفَعِّلَانِ
لَا يَفَعِّلُونَ
لَا تُفَعِّلُ
لَا تُفَعِّلَانِ
لَا يَفَعِّلَنَّ
لَا تُفَعِّلُ
لَا تُفَعِّلَانِ
لَا تُفَعِّلُونَ
لَا تُفَعِّلِينَ
لَا تُفَعِّلَانِ
لَا تُفَعِّلَنَّ
لَا أَفَعَّلُ
لَا نُفَعِّلُ

الفعل المضارع المجهول المنفي
لَا يُفَعِّلُ
لَا يُفَعِّلَانِ
لَا يُفَعِّلُونَ
لَا تُفَعِّلُ
لَا تُفَعِّلَانِ
لَا يُفَعِّلَنَّ
لَا تُفَعِّلُ
لَا تُفَعِّلَانِ
لَا تُفَعِّلُونَ
لَا تُفَعِّلِينَ
لَا تُفَعِّلَانِ
لَا تُفَعِّلَنَّ
لَا أَفَعَّلُ
لَا نُفَعِّلُ

## Exercise 6

(1) To which category (باب) do each of the following verbs belong:

(a) (خَلَقَ يَخْلُقُ)

(b) (ظَلَمَ يَظْلِمُ)

(c) (عَبَدَ يَعْبُدُ)

(d) (مَلَكَ يَمْلِكُ)

(e) (نَظَرَ يَنْظُرُ)

(2) What is the (صيغة) of the following words:

(1) ولكن المنافقين لا يعلمونَ

(2) وأنا بريء مما تعملونَ

(3) إن الله لا يظلمُ الناس شيئا

(4) لا أملكُ لنفسي

(5) الذين يأكلونَ

(6) لا أعبدُ الذي فطرني

(7) أفلا ينظرونَ إلي الإبل

(8) ويمنعونَ الماعونَ

## The Imperfect Passive Tense (المضارع المجهول)

The (المضارع المجهول) is constructed from the (المضارع المعروف) in all trilateral verbs (ثلاثي مجرد). If we take the first verb, namely the third person singular form, (يَفْعَلُ), a (علامة) is rendered to the first letter which is the (المضارع علامة) - sign of the imperfect tense. A (فتحة) is rendered to the (عين الكلمة) while the (لام الكلمة) remains as it is. The result is (يُفْعَلُ). No matter what the (حركة) of the (عين الكلمة) in the active tense is, in the passive tense, it will always be (مفتوح). Examples:

Active - (معروف)	Passive - (مجهول)
يَنْصُرُ	يُنْصَرُ
يَسْمَعُ	يُسْمَعُ
يَضْرِبُ	يُضْرَبُ

## Exercise 7

(a) Translate the following into English:

(1) لَا يُسْتَلُّ عَمَّا يَفْعَلُ وَهُمْ يُسْتَلُونَ

(2) يُشْرَبُ اللَّبَنُ

(3) يُؤْكَلُ الْيَوْمَ السَّمَكُ وَالْأَرْزُ

(4) يُقْتَلُ الْعَسْكَرِيُّ فِي الْمُحَارَبَةِ

(5) هَلْ يُفْهَمُ اللِّسَانُ الْهِنْدِيُّ فِي مَكَّةَ

(b) Translate the following sentences into Arabic:

[1] The door of the school is being opened.

[2] He is being sent to Madīnah.

[3] The disbelievers will be defeated.

[4] The car will be left on the road.

[5] The book will be read today.

(c) Conjugate the following verbs into the (مضارع)

(مجهول):

(5)	(4)	(3)	(2)	(1)
يَفْرَحُ	يَهْزِمُ	يَشْكُرُ	يَرْزُقُ	يَرْجِعُ



## **The (حروف ناصبة)**

The (حروف ناصبة) are: (أَنَّ), (لَنْ), (كَيْ) and (إِذَنْ). 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) 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 (لَنْ) changes the positive imperfect tense ( مضارع ) to negative ( منفي ) with emphasis ( مثبت ).

The paradigms of ( معروف ) – the active tense and ( مجهول ) – the passive tense – when used with the other particles, (أَنَّ), (كَيْ) and (إِذَنْ) will be the same as was in the case of (لَنْ).

Examples:

أَنْ يَفْعَلُوا	أَنْ يَفْعَلَا	أَنْ يَفْعَلَ ←
كَيْ يَفْعَلُوا	كَيْ يَفْعَلَا	كَيْ يَفْعَلَ
إِذَنْ يَفْعَلُوا	إِذَنْ يَفْعَلَا	إِذَنْ يَفْعَلَ

Hereunder follow the paradigms of ( فعل مضارع ) when used with the particle (لَنْ).

تأكيد النفي مع لن علي الفعل المستقبل المعروف
لَنْ يَفْعَلَ
لَنْ يَفْعَلَا
لَنْ يَفْعَلُوا
لَنْ تَفْعَلَ
لَنْ تَفْعَلَا
لَنْ يَفْعَلَنَّ
لَنْ تَفْعَلَنَّ
لَنْ تَفْعَلُوا
لَنْ تَفْعَلِي
لَنْ تَفْعَلَا
لَنْ تَفْعَلَنَّ
لَنْ أَفْعَلَ
لَنْ نَفْعَلَ

تأكيد النفي مع لن علي الفعل المستقبل المجهول
لَنْ يُفْعَلَ
لَنْ يُفْعَلَا
لَنْ يُفْعَلُوا
لَنْ تُفْعَلَ
لَنْ تُفْعَلَا
لَنْ يُفْعَلَنَّ
لَنْ تُفْعَلَنَّ
لَنْ يُفْعَلُوا
لَنْ تُفْعَلِي
لَنْ تُفْعَلَا
لَنْ تُفْعَلَنَّ
لَنْ أَفْعَلَ
لَنْ نَفْعَلَ

### Exercise 8

(1) Conjugate the following verbs using (أَنَّ):

(1) يَحْصُلُ

(2) يَمْرُضُ

(3) يَشْكُرُ

(4) يَلْعَبُ

(5) يَقْرُبُ

(2) Conjugate the following verbs using (كَيْ):

(1) يَفْطُرُ

(2) يَرْفَعُ

(3) يَعْبُدُ

(4) يَمْلِكُ

(5) يَعْمَلُ

### **The (حروف جازمة)**

The (حروف جازمة) are (لَاءُ) and (لَامُ الأَمْرِ), (لَمَّا), (لَمْ), (إِنْ) (حروف جازمة). When they precede the (فعل مضارع), they render (حزم) 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) تَفْعَلِينَ ، واحد مؤنث حاضر
- (7) تَفْعَلَانِ ، تثنية مؤنث حاضر

The following two words remain unchanged:

- (1) يَفْعَلَانِ ، جمع مؤنث غائب

(2) تَفْعَلْنَ ، جمع مؤنث حاضر

The word (لَمْ) changes the positive imperfect tense ( المضارع ) to the negative perfect tense ( الماضي المنفي ).

The paradigms of (معروف) – the active voice and (مجهول) – the passive voice – when used with (لَمْ), (لَمَّا), (لَا) and (لَا) will be the same as was in the case of (لَمْ).

Examples:

إِنْ يَفْعَلُوا	إِنْ يَفْعَلَا	إِنْ يَفْعَلُ
لَمَّا يَفْعَلُوا	لَمَّا يَفْعَلَا	لَمَّا يَفْعَلُ
لَيَفْعَلُوا	لَيَفْعَلَا	لَيَفْعَلُ
لَا يَفْعَلُوا	لَا يَفْعَلَا	لَا يَفْعَلُ

The word (لَمَّا) means ‘not as yet’. Thus (لَمَّا يَفْعَلُ) will mean ‘he did not do as yet’.

The (لَا) enters all the word-forms of the passive tense (مجهول). In the active tense (معروف), it is only used in the third person (غائب) and first person (متكلم) word-forms.

If any of the (حروف جازمة) precede a (فعل مضارع) whose (لام)

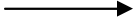
(الكلمة) is a (حرف العلة), the (حرف العلة) is deleted.

Examples:

→

(حروف جازمة)	Example of (و)	Example of (ي)	Example of (ا)
لَمْ	لَمْ يَدْعُ	لَمْ يَرِمْ	لَمْ يَخْشَ
لَمَّا	لَمَّا يَدْعُ	لَمَّا يَرِمْ	لَمَّا يَخْشَ
لام الأمر	لِيَدْعُ	لِيَرِمْ	لِيَخْشَ
لاء النهي	لَا يَدْعُ	لَا يَرِمْ	لَا يَخْشَ

Hereunder follow the paradigms of (فعل مضارع) when used with the particle (لَمْ).



النفي مع لَمْ علي المضارع المعروف
لَمْ يَفْعَلْ
لَمْ يَفْعَلَا
لَمْ يَفْعَلُوا
لَمْ تَفْعَلْ
لَمْ تَفْعَلَا
لَمْ يَفْعَلْنَ
لَمْ تَفْعَلْنَ
لَمْ تَفْعَلَا
لَمْ تَفْعَلُوا
لَمْ تَفْعَلِي
لَمْ تَفْعَلَا
لَمْ تَفْعَلْنَ
لَمْ أَفْعَلْ
لَمْ نَفْعَلْ

تأكيد النفي مع لَمْ علي المضارع المجهول
لَمْ يُفْعَلْ
لَمْ يُفْعَلَا
لَمْ يُفْعَلُوا
لَمْ تُفْعَلْ
لَمْ تُفْعَلَا
لَمْ يُفْعَلْنَ
لَمْ تُفْعَلْنَ
لَمْ تُفْعَلَا
لَمْ تُفْعَلُوا
لَمْ تُفْعَلِي
لَمْ تُفْعَلَا
لَمْ تُفْعَلْنَ
لَمْ أَفْعَلْ
لَمْ نَفْعَلْ



## Exercise 9

(1) Conjugate the following verbs using (لَمْ):

يَكْرُمُ (1)

يَمْنَعُ (2)

يَشْكُرُ (3)

يَلْعَبُ (4)

يَقْرُبُ (5)

(2) Conjugate the following verbs using (لام الأمر):

يَفْجُرُ (1)

يَرْكَعُ (2)

يَعْبُدُ (3)

يَمْلِكُ (4)

يَعْمَلُ (5)

## **The (لام) and (نون) of Emphasis**

(لَامُ التَّأْكِيدِ وَنُونُهُ) – The Energetic Forms

(1) To create emphasis in the meaning of (فعل مضارع), the (لَامُ) is prefixed to it and (نون ثقيلة) or (نون خفيفة) suffixed to it. The (نون ثقيلة) is (مُشَدَّد) and is suffixed to all the word-forms (صِيغ). The (نون خفيفة) is (ساكن) and is not suffixed to the (جمع مؤنث) and (ثنائية) word-forms.

(2) The letter prededing the (نون ثقيلة) is (مفتوح) in the following word-forms:

(1) يَفْعَلُ ، واحد مذكر غائب — كَيْفَعَلَنَّ

(2) تَفْعَلُ ، واحد مؤنث غائب — كَتَفْعَلَنَّ

(3) تَفْعَلُ ، واحد مذكر حاضر — كَتَفْعَلَنَّ

(4) أَفْعَلُ ، واحد متكلم — لَأَفْعَلَنَّ

(5) نَفْعَلُ ، جمع متكلم — لَنَفْعَلَنَّ

(3) The (نون الإعراب) is deleted in the following words before attaching the (نون التأكيد):

(1) يَفْعَلَانِ ، ثنائية مذكر غائب — كَيْفَعَلَنَّ

- (2) يَفْعُلُونَ ، جمع مذكر غائب — كَيْفَعُلَنَّ  
(3) تَفْعَلَانِ ، تثنية مؤنث غائب — لَتَفْعَلَانِ  
(4) تَفْعَلَانِ ، تثنية مذكر حاضر — لَتَفْعَلَانِ  
(5) تَفْعُلُونَ ، جمع مذكر حاضر — لَتَفْعُلَنَّ  
(6) تَفْعَلَيْنِ ، واحد مؤنث حاضر — لَتَفْعَلَنَّ  
(7) تَفْعَلَانِ ، تثنية مؤنث حاضر — لَتَفْعَلَانِ

(4) The (نون ثقيلة) of the (تثنية) is retained while the (الف) itself becomes (مكسور), e.g. (لَيْفَعَلَانِ).

(5) The (واو) of (جمع مذكر) and the (ي) of (واحد مؤنث) are also deleted. The (ضمة) before the (واو) and the (كسرة) before the (ي) are retained, e.g. (لَيْفَعُلَنَّ) and (لَتَفْعُلَنَّ).

(6) In the (جمع مؤنث) word-forms, an (الف) is inserted between the (نون) of (جمع) and the (نون ثقيلة) so that three nûns do not occur in one place. This will occur in the following two word-forms:

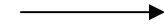
- (1) يَفْعَلْنَ ، جمع مؤنث غائب — لَيْفَعَلْنَانِ  
(2) تَفْعَلْنَ ، جمع مؤنث حاضر — لَتَفْعَلْنَانِ

(7) The (نون ثقيلة) itself is (مكسور) in these two words. In short,

the (نون ثقيلة) is (مكسور) after (الف) and (مفتوح) in the other instances.

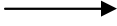
(8) The (نون خفيفة) is similar to the (نون ثقيلة) except in the (تثنية) and (جمع مؤنث) word-forms. The (نون خفيفة) is only used in those words where there is no (الف) before (نون ثقيلة) and these are eight word-forms.

Once (نون ثقيلة) and (نون خفيفة) enter a (فعل مضارع), its meaning changes to the future tense.



لام التأكيد مع النون الثقيلة علي المضارع المعروف
لَيَفْعَلَنَّ
لَيَفْعَلَانَّ
لَيَفْعَلَنَّ
لَتَفْعَلَنَّ
لَتَفْعَلَانَّ
لَيَفْعَلْنَانَّ
لَتَفْعَلَنَّ
لَتَفْعَلَانَّ
لَتَفْعَلَنَّ
لَتَفْعَلَنَّ
لَتَفْعَلَانَّ
لَتَفْعَلْنَانَّ
لَأَفْعَلَنَّ
لَنَفْعَلَنَّ

لام التأكيد مع النون الثقيلة علي المضارع المجهول
لَيُفْعَلَنَّ
لَيُفْعَلَانَّ
لَيُفْعَلَنَّ
لَتُفْعَلَنَّ
لَتُفْعَلَانَّ
لَيُفْعَلْنَانَّ
لَتُفْعَلَنَّ
لَتُفْعَلَانَّ
لَتُفْعَلَنَّ
لَتُفْعَلَنَّ
لَتُفْعَلَانَّ
لَتُفْعَلْنَانَّ
لَأُفْعَلَنَّ
لَنُفْعَلَنَّ



لام التأكيد مع النون الخفيفة علي المضارع المعروف
لَيُفَعِّلَنَّ
■
لَيُفَعِّلَنَّ
لَتُفَعِّلَنَّ
■
■
لَتُفَعِّلَنَّ
■
لَتُفَعِّلَنَّ
لَتُفَعِّلَنَّ
■
■
لَأُفَعِّلَنَّ
لَنُفَعِّلَنَّ

لام التأكيد مع النون الخفيفة علي المضارع المجهول
لَيُفَعِّلَنَّ
■
لَيُفَعِّلَنَّ
لَتُفَعِّلَنَّ
■
■
لَتُفَعِّلَنَّ
■
لَتُفَعِّلَنَّ
لَتُفَعِّلَنَّ
■
■
لَأُفَعِّلَنَّ
لَنُفَعِّلَنَّ

### Exercise 10

(1) Conjugate the following verbs using (نون ثقيلة) in the active and passive tenses:

يَحْلُبُ (1)

يَمْنَعُ (2)

يَشْكُرُ (3)

يَلْعَبُ (4)

يَقْرُبُ (5)

(2) Conjugate the following verbs using (نون خفيفة) in the active and passive tenses:

يَمْلِكُ (1)

يَرْفَعُ (2)

يَعْبُدُ (3)

يَجْلِسُ (4)

يَعْمَلُ (5)

## **The Imperative (أمر)**

The (أمر حاضر – imperative second person) is constructed from the (فعل مضارع) in the following manner:

(1) The (علامة المضارع) – 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 (عِدْ).

(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 (كسرة), the (همزة) (همزة) is rendered a (كسرة). Examples:

(تَفْتَحُ) becomes (إِفْتَحُ).

(تَضْرِبُ) becomes (إِضْرِبُ).

(6) The (نون النسوة) – (نون الإعراب) is deleted while the (نون النسوة) – the nūn 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).

(تَرْمِي) becomes (إِرْمِ).

(تَخْشِي) becomes (إِخْشِ).

(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).

(9) The (لام التأكيد) and (نون التأكيد) can also be attached to the (أمر) word-forms.

Hereunder follow the paradigms of (الأمر المعروف - the imperative active) and (الأمر الجهول - the imperative passive).



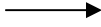
الأمر المعروف
لِيَفْعَلْ
لِيَفْعَلَا
لِيَفْعَلُوا
لَتَفْعَلْ
لَتَفْعَلَا
لِيَفْعَلَنَّ
إِفْعَلْ
إِفْعَلَا
إِفْعَلُوا
إِفْعَلِي
إِفْعَلَا
إِفْعَلَنَّ
لَأَفْعَلْ
لَنَفْعَلْ







الأمر المجهول
لِيُفْعَلْ
لِيُفْعَلَا
لِيُفْعَلُوا
لَتُفْعَلْ
لَتُفْعَلَا
لِيُفْعَلَنَّ
لَتُفْعَلْ
لَتُفْعَلَا
لَتُفْعَلُوا
لَتُفْعَلِي
لَتُفْعَلَا
لَتُفْعَلَنَّ
لَأُفْعَلْ
لَنُفْعَلْ








الأمر المعروف مع النون الثقيلة
لِيَفْعَلَنَّ
لِيَفْعَلَانَّ
لِيَفْعَلَنَّ
لَتَفْعَلَنَّ
لَتَفْعَلَانَّ
لِيَفْعَلْنَانَّ
إِفْعَلَنَّ
إِفْعَلَانَّ
إِفْعَلَنَّ
إِفْعَلَنَّ
إِفْعَلَانَّ
إِفْعَلْنَانَّ
لَأَفْعَلَنَّ
لَنَفْعَلَنَّ

الأمر المجهول مع النون الثقيلة
لِيُفْعَلَنَّ
لِيُفْعَلَانَّ
لِيُفْعَلَنَّ
لَتُفْعَلَنَّ
لَتُفْعَلَانَّ
لِيُفْعَلْنَانَّ
لَتُفْعَلَنَّ
لَتُفْعَلَانَّ
لَتُفْعَلَنَّ
لَتُفْعَلَنَّ
لَتُفْعَلَانَّ
لَتُفْعَلْنَانَّ
لَأُفْعَلَنَّ
لَنُفْعَلَنَّ



الأمر المعروف مع النون الخفيفة
لِيَفْعَلْنَ

لِيُفْعَلْنَ
لَتَفْعَلْنَ


إِفْعَلْنَ

إِفْعَلْنَ
إِفْعَلْنَ


لَأَفْعَلْنَ
لَتَفْعَلْنَ

الأمر المجهول مع النون الخفيفة
لِيُفْعَلْنَ

لِيُفْعَلْنَ
لَتُفْعَلْنَ

X
لَتُفْعَلْنَ

لَتُفْعَلْنَ
لَتُفْعَلْنَ


لَأُفْعَلْنَ
لَتُفْعَلْنَ

## Exercise 11

Conjugate the imperative (أمر) of the following verbs in the active and passive forms first and then conjugate them using the (لام التأكيد) and (نون التأكيد):

(1) يَغْسِلُ

(2) يَدْخُلُ

(3) يَحْسِبُ

(4) يَجْهَلُ

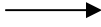
(5) يَصْبِغُ

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## The Prohibition (النهي)

(1) The particle (لَا) is used before (فعل مضارع) to denote prohibition. It has the same effect as (لَمْ) in changing the different word-forms.

(2) The (نون ثقيلة) and (نون خفيفة) can be attached to all the forms of (النهي).



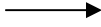
النهي المعروف
لَا يَفْعَلُ
لَا يَفْعَلَا
لَا يَفْعَلُوا
لَا تَفْعَلُ
لَا تَفْعَلَا
لَا يَفْعَلْنَ
لَا تَفْعَلُ
لَا تَفْعَلَا
لَا تَفْعَلُوا
لَا تَفْعَلِي
لَا تَفْعَلَا
لَا تَفْعَلْنَ
لَا أَفْعَلُ
لَا نَفْعَلُ

النهي المجهول
لَا يُفْعَلُ
لَا يُفْعَلَا
لَا يُفْعَلُوا
لَا تُفْعَلُ
لَا تُفْعَلَا
لَا يُفْعَلْنَ
لَا تُفْعَلُ
لَا تُفْعَلَا
لَا تُفْعَلُوا
لَا تُفْعَلِي
لَا تُفْعَلَا
لَا تُفْعَلْنَ
لَا أَفْعَلُ
لَا نَفْعَلُ




النهي المعروف مع النون الثقيلة
لَا يَفْعَلَنَّ
لَا يَفْعَلَانَّ
لَا يَفْعَلُنَّ
لَا تَفْعَلَنَّ
لَا تَفْعَلَانَّ
لَا يَفْعَلَنَانَّ
لَا تَفْعَلَنَّ
لَا تَفْعَلَانَّ
لَا تَفْعَلُنَّ
لَا تَفْعَلَانَّ
لَا تَفْعَلَنَانَّ
لَا أَفْعَلَنَّ
لَا نَفْعَلَنَّ

النهي المجهول مع النون الثقيلة
لَا يُفْعَلَنَّ
لَا يُفْعَلَانَّ
لَا يُفْعَلُنَّ
لَا تُفْعَلَنَّ
لَا تُفْعَلَانَّ
لَا يُفْعَلَنَانَّ
لَا تُفْعَلَنَّ
لَا تُفْعَلَانَّ
لَا تُفْعَلُنَّ
لَا تُفْعَلَانَّ
لَا تُفْعَلَنَانَّ
لَا أُفْعَلَنَّ
لَا نُفْعَلَنَّ



النهي المعروف مع النون الخفيفة
لَا يَفْعَلْنَ




لَا يَفْعَلْنَ
لَا تَفْعَلْنَ



لَا تَفْعَلْنَ

لَا تَفْعَلْنَ
لَا تَفْعَلْنَ


لَا أَفْعَلْنَ
لَا تَفْعَلْنَ

النهي اجهول مع النون الخفيفة
لَا يَفْعَلْنَ

لَا يَفْعَلْنَ
لَا تُفْعَلْنَ


لَا تُفْعَلْنَ

لَا تُفْعَلْنَ
لَا تُفْعَلْنَ


لَا أَفْعَلْنَ
لَا تُفْعَلْنَ



## Exercise 12

(1) Conjugate the prohibition (النهي) of the following verbs in the active and passive forms first and then conjugate them using the (لام التأكيد) and (نون التأكيد):

يَجْمَعُ (1)

يَخْرُجُ (2)

يَحْسِبُ (3)

يَجْهَلُ (4)

يَصْنَعُ (5)

(2) What is the (صيغة) of the following verbs?

لَا يَدْخُلْنَ (1)

لَا أَتَيْنَ (2)

لَا نَفْسُدَنَّ (3)

لَا تُمْنَعِي (4)

لَا تَجْرَحَنَّ (5)

لَا تَرْهَنَنَّ (6)

لَا تَشْهَدَنَّ (7)

لَا يَرْكَبَنَّ (8)

## **THE DERIVED NOUNS (الأسماء المشتقة)**

The following six nouns are derived from the verb:

- (1) اسم الفاعل (2) اسم المفعول (3) اسم التفضيل (4) الصفة  
المشبهة (5) اسم الآلة (6) اسم الظرف

### **The Active Participle (اسم الفاعل)**

The active participle (اسم الفاعل) indicates the person or being from whom the action emanates, e.g. (سَامِعٌ) – a person who listens.

In 3-root letter verbs (ثلاثي مجرد), the (اسم 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 (فَاعِلٌ). In the dual forms (تثنية), (الف) and (نون) are attached to the end, e.g. (فَاعِلَانِ). For the feminine form, a round (ة) is inserted at the end. For the masculine plural (جمع مذكر), (ون) is inserted, e.g. (فَاعِلُونَ), while for the feminine plural (جمع مؤنث), the syllable, (ات) is attached, e.g. (فَاعِلَاتٌ). There are three scales for the masculine form and three for the feminine form of the word.

الصيغة	اسم الفاعل
واحد مذكر	فَاعِلٌ
ثنائية مذكر	فَاعِلَانِ
جمع مذكر	فَاعِلُونَ
واحد مؤنث	فَاعِلَةٌ
ثنائية مؤنث	فَاعِلَتَانِ
جمع مؤنث	فَاعِلَاتٌ

In the indicative case (حالة الرفع), the (ثنائية) 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 (ثنائية) is (مكسور), e.g. (فَاعِلَانِ) and (فَاعِلَيْنِ).

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. (فَاعِلُونَ) and (فَاعِلِينَ).

### Exercise 13

Conjugate the (اسم الفاعل) of the following verbs:

- (1) يَجْمَعُ
- (2) يَخْرُجُ
- (3) يَحْسِبُ
- (4) يَجْهَلُ
- (5) يَمْنَعُ
- (6) يَعْسَلُ
- (7) يَدْخُلُ
- (8) يَجْرَحُ
- (9) يَفْسُدُ
- (10) يَصْبِغُ

## The Passive Participle (اسم المفعول)

The passive participle (اسم المفعول) is that entity on which the action occurs, e.g. (مَفْتُوحٌ) – the thing which is opened. It is formed by adding a (م مفتوح) at the beginning, a (و) after the second letter and (تنوين) at the end. The first root letter ( حرف ) becomes (مضموم) while the second one becomes (ساكن). 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.

الصيغة	اسم المفعول
واحد مذكر	مَفْعُولٌ
ثنائية مذكر	مَفْعُولَانِ
جمع مذكر	مَفْعُولُونَ
واحد مؤنث	مَفْعُولَةٌ
ثنائية مؤنث	مَفْعُولَتَانِ
جمع مؤنث	مَفْعُولَاتٌ

### Exercise 14

Conjugate the (اسم المفعول) of the following verbs:

- (1) يَظْلِمُ
- (2) يَكْذِبُ
- (3) يَعْلَمُ
- (4) يَشْهَدُ
- (5) يَصْبِغُ
- (6) يَغْسِلُ
- (7) يَدْخُلُ
- (8) يَحْسِبُ
- (9) يَجْهَلُ
- (10) يَمْنَعُ

## **The Elative (اسم التفضيل)**

The (اسم 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 colours and defects. In the case of colours and defects, the scale of (أَفْعَلُ) is used for (الصفة المشبهة) e.g. (أَحْمَرُ) – red, (أَعْمَى) – blind. Tanwīn never enters the end of (اسم التفضيل). The (اسم التفضيل) generally renders the meaning of the doer (فاعل) but sometimes it can render the meaning of the object (مفعول), e.g. (أَشْهَرُ) - more famous.

Hereunder follows the paradigm of the (اسم التفضيل):

الصيغة	اسم التفضيل
واحد مذكر	أَفْعُلُ
ثنائية مذكر	أَفْعَلَانِ
جمع سالم مذكر	أَفْعُلُونَ
جمع مكسر مذكر	أَفَاعِلُ
واحد مؤنث	فُعْلَى
ثنائية مؤنث	فُعْلَيَانِ
جمع سالم مؤنث	فُعْلَيَاتُ
جمع مكسر مؤنث	فَعَلٌ



### Exercise 15

Conjugate the (اسم التفضيل) of the following verbs:

- (1) يَكْرُمُ
- (2) يَجْمَلُ
- (3) يَحْسِنُ
- (4) يَشْعُرُ
- (5) يَصْبِغُ
- (6) يَغْسِلُ
- (7) يَدْخُلُ
- (8) يَحْسِبُ
- (9) يَجْهَلُ
- (10) يَمْنَعُ

## **The (صفة مشبهة)**

The (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 (ضَرَبَ) emanates from him whereas the attribute of (جَمِيلٌ) applies to a person all the time. The (صفة مشبهة) is always intransitive (لازم) 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. The (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):

الصيغة	صفة مشبهة
واحد مذکر	حَسَنٌ
تثنیة مذکر	حَسَنَانِ
جمع مذکر	حَسُنُونَ
واحد مؤنث	حَسَنَةٌ
تثنیة مؤنث	حَسَنَتَانِ
جمع مؤنث	حَسَنَاتٌ

The (صفة مشبهة) is used on many scales for which there is no rule. It is based on (سَمَاعٌ) – as heard from the Arabs. Sometimes a (ا), (و) or (ي) is inserted after the second alphabet, e.g. (شُجَاعٌ), (وَقُورٌ), (شَرِيفٌ). Sometimes the root-form remains intact but a change occurs in the harakāt, e.g. (صَعْبٌ), (جُنُبٌ), (صَفْرٌ). Some of the more common scales are listed hereunder.

Scale	Example	Meaning
فَعَلٌ	حَسَنٌ	handsome
فَعْلٌ	جُنُبٌ	impure
فَعَالٌ	شُجَاعٌ	brave

فَعَالٌ	حَصَانٌ	chaste
فَعْلٌ	ضَخْمٌ	thick
فَعْلٌ	صَفْرٌ	empty
فَعْلٌ	حُرٌّ	free
فَعْلٌ	فَرِحٌ	happy
فَاعِلٌ	صَاحِبٌ	companion
فَعِيلٌ	كَرِيمٌ	noble
أَفْعَلٌ	أَحْمَرٌ	red
فَعْلَانٌ	عَطْشَانٌ	thirsty

### The Noun of the Instrument (اسم الآلة)

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.

<b>Scales</b>	مَفْعَلٌ	مَفْعَلَةٌ	مَفْعَالٌ
<b>Examples</b>	مَخِيطٌ	مِرْوَحَةٌ	مِفْتَاحٌ
<b>Meanings</b>	needle	fan	key

The paradigm including the dual and plural cases is as follows:

Scales	Examples
مَفْعَلٌ	مَنْصَرٌ
مَفْعَلَانِ	مَنْصَرَانِ
مَفَاعِلٌ	مَنَاصِرٌ
مَفْعَلَةٌ	مَنْصَرَةٌ
مَفْعَلَتَانِ	مَنْصَرَتَانِ
مَفَاعِلٌ	مَنَاصِرٌ
مَفْعَالٌ	مَنْصَارٌ
مَفْعَالَانِ	مَنْصَارَانِ
مَفَاعِيلٌ	مَنَاصِيرٌ

Sometimes the underived 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:

(فَأْسٌ) - axe , (قَدُومٌ) – adze<sup>6</sup>, (سَكِّينٌ) - knife.

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<sup>6</sup> Adze: kind of axe with arched blade used for shaping wood.

### Exercise 16

(a) Conjugate the (اسم الآلة) of the following verbs:

(5) نَظَرَ	(4) طَرَقَ	(3) بَرَدَ	(2) كَنَسَ	(1) فَتَحَ
(10) أَكَلَ	(9) صَنَعَ	(8) قَطَعَ	(7) دَخَلَ	(6) غَسَلَ

(b) Identify the derived nouns in the following sentences:

- (1) الله خالق السماوات والأرض جاعل الظلمات والنور .
- (2) السارق والسارقة فاقطعوا أيديهما .
- (3) فيها عين جارية فيها سرر مرفوعة وأكواب موضوعة .
- (4) ولا تنقصوا المكيال والميزان .
- (5) ولهم فيها منافع ومشارب .
- (6) إنَّ موعدهم الصبح .

## The Adverb (اسم الظرف)

The (اسم الظرف) is a derived noun that indicates the place or time of the action. If the word indicates the place of the action, it is called (ظرف المكان) and if it indicates the time of the action, it is called (ظرف الزمان). It is made by adding a (م مفتوح) at the beginning of the root letters. It has two scales, namely (مَفْعَلٌ) and (مَفْعَلٌ). If the (مضارع) is (مفتوح العين) or (مضموم العين) or (ناقص), the (اسم الظرف) will be on the scale of (مَفْعَلٌ), e.g. (مَفْتَحٌ), (مَنْصَرٌ) and (مَرْمِيٌّ). If the (مضارع) is (مكسور العين) or (مثال), the (اسم الظرف) will be on the scale of (مَفْعَلٌ), e.g. (مَوْقِعٌ) and (مَضْرِبٌ).

The paradigm including the dual and plural forms is as follows:

جمع	ثنائية	واحد	
مَفَاعِلُ	مَفْعَلَانِ	مَفْعَلٌ	scale
مَفَاتِحُ	مَفْتَحَانِ	مَفْتَحٌ	example

The (اسم الظرف) is often constructed from the underived noun (جامد) on the scale of (مَفْعَلَةٌ) to indicate an excess of that object in that place, e.g.

- (مَأْسَدَةٌ) – a place of many lions - derived from (أَسَدٌ) – lion,  
 (مَسْبَعَةٌ) – a place of many predators - derived from (سَبَعٌ) – predator,  
 (مَبْطِخَةٌ) – a place of many ducks - derived from (بَطِيخٌ) – 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	مَحْشَرٌ	place of assembly
مَطْلَعٌ	place of rising	مَسْقَطٌ	place of falling
مَسْكَنٌ	place of staying	مَفْرَقٌ	intersection
مَنْسِكٌ	place of slaughtering	مَعْزَرٌ	place of slaughtering
مَنْبِتٌ	place of germinating	مَشْرِقٌ	east
مَرْفِقٌ	place of resting the elbow	مَعْرَبٌ	west
مَنْحَرٌ	nostril	مَظَنَّةٌ	place where one expects something

Sometimes the (اسم الظرف) is used on the scale of (مُفْعَلَةٌ), e.g.



(مُكْحَلَةٌ) – antimony bottle, from (كُحِلَ) - 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.

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### Exercise 17

(a) Conjugate the (اسم الظرف) of the following verbs:

- |        |      |
|--------|------|
| فَتَحَ | (1)  |
| كَنَسَ | (2)  |
| بَرَدَ | (3)  |
| طَرَقَ | (4)  |
| نَظَرَ | (5)  |
| غَسَلَ | (6)  |
| دَخَلَ | (7)  |
| قَطَعَ | (8)  |
| صَنَعَ | (9)  |
| أَكَلَ | (10) |

## **The Intensive Adjective (صيغة المبالغة)**

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 مِنْ مُحَمَّدٍ) or (أَضْرَبُ الْقَوْمِ) 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 عَلامَةٌ) – a very learned man, (امْرَأَةٌ عَلامَةٌ) - 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 عَلِيمَةٌ), (هُوَ عَلِيمٌ)  
(نَاقَةٌ حَمُولَةٌ), (جَمَلٌ حَمُولٌ).

The following scales are the ones most frequently used for

(صيغة المبالغة):

Scale	Example	Meaning
فَعَلٌ	حَذِرٌ	very cautious
فَعِيلٌ	عَلِيمٌ	very knowledgeable
فَعُولٌ	أَكُولٌ	big eater
فَعَّالٌ	سَفَّكٌ	shedder of blood
فَعَّالٌ	كَبَّارٌ	very great
فَعِيلٌ	صَدِيقٌ	very truthful
مَفْعَلٌ	مَجْزَمٌ	one who cuts a lot
مِفْعَالٌ	مِنْعَامٌ	one who awards many prizes
مَفْعِيلٌ	مَنْطِيقٌ	chatterbox
فُعَالٌ	عُجَابٌ	very strange
فَاعُولٌ	فَارُوقٌ	very decisive
فَعْلَةٌ	ضَحْكَةٌ	one who habitually laughs
فَعُولٌ	قَيُومٌ	eternal
فَعُولٌ	قُدُوسٌ	most holy
فَعْلٌ	قَلْبٌ	very agile

### Exercise 18

(A) Translate the following sentences into Arabic:

- (1) He is very agile.
- (2) This book is very strange.
- (3) The principal awards many prizes.
- (4) Abū Bakr is very truthful.
- (5) She is a big eater.
- (6) Allāh is very knowledgeable.
- (7) The king was a shedder of blood.
- (8) The student is very cautious.
- (9) His mother is very patient.
- (10) The mujāhid is extremely brave.

(B) What is the scale of the following (صيغ المبالغة):

- (1) جَبَّارٌ
- (2) مَفْضَالٌ
- (3) صَدِيقٌ
- (4) فَهَامَةٌ
- (5) مَسْكِينٌ
- (6) شُرُوبٌ
- (7) عَلِيمٌ
- (8) حَذِرٌ
- (9) كَبَّارٌ
- (10) قُدُّوسٌ

## The Categories (أبواب) of Verbs

### The (أبواب) of (ثلاثي مجرد)

You have already learnt that the verbs of (ثلاثي مجرد) –three root-letter verbs – have six categories (أبواب) – plural of (باب).

### The First (باب): (نَصَرَ يَنْصُرُ)

(فَعَلَ يَفْعُلُ) – the (عَيْنُ الْكَلِمَةِ) of the (الماضي) has a (فتحة) while the (مضارع) has a (ضمة), e.g. (النَّصَرَ) – to help. The abbreviated paradigm<sup>7</sup> of this (باب) is as follows:

نَصَرَ يَنْصُرُ نَصْرًا فَهُوَ نَاصِرٌ وَنَصِرَ يُنْصِرُ نَصْرًا فَهُوَ  
مَنْصُورٌ الْأَمْرُ مِنْهُ أَنْصُرُ وَالنَّهْيُ عَنْهُ لَا تَنْصِرُ الظَّرْفُ مِنْهُ  
مَنْصَرٌ وَالْآلَةُ مِنْهُ مَنْصَرٌ وَ مَنْصَرَةٌ وَ مَنْصَارٌ وَأَفْعَلُ التَّفْضِيلِ  
مِنْهُ أَنْصِرُ وَالْمُؤَنَّثُ مِنْهُ نُصْرِي

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<sup>7</sup> The abbreviated paradigm is where the first (صيغة) of each paradigm of the active and passive tenses is used.

**The Second (باب) :** (ضَرَبَ يَضْرِبُ)

(فَعَلَ يَفْعَلُ) – the (عَيْنُ الْكَلِمَةِ) of the (الماضي) has a (فتحة) while the (مضارع) has a (كسرة), eg (الضَّرْبُ) – to hit. The abbreviated paradigm of this (باب) is as follows:

ضَرَبَ يَضْرِبُ ضَرْبًا فَهُوَ ضَارِبٌ وَضَرِبَ يُضْرَبُ ضَرْبًا  
فَهُوَ مَضْرُوبٌ الْأَمْرُ مِنْهُ إِضْرِبْ وَالنَّهْيُ عَنْهُ لَا تَضْرِبْ  
الظَّرْفُ مِنْهُ مَضْرِبٌ وَالْآلَةُ مِنْهُ مَضْرَبٌ وَ مَضْرِبَةٌ وَ  
مَضْرَابٌ وَأَفْعَلُ التَّفْضِيلُ مِنْهُ أَضْرِبْ وَالْمَوْثُثُ مِنْهُ ضَرْبِي

**The Third (باب) :** (فَتَحَ يَفْتُحُ)

(فَعَلَ يَفْعَلُ) – the (عَيْنُ الْكَلِمَةِ) of the (الماضي) has a (فتحة) while the (مضارع) also has a (فتحة), e.g. (الْفَتْحُ) – to open. The condition for this (باب) is that if the verb is (صحيح)<sup>8</sup>, the (عَيْنُ الْكَلِمَةِ) or (لَامُ الْكَلِمَةِ) must be from the (حروف حلقية). This does not mean that every verb which is (صحيح) and whose (عَيْنُ الْكَلِمَةِ)

<sup>8</sup> (حرف العلة) is that word which has no (صحيح) (همزة) as its root letter.

فَتَحِ (الكَلِمَة) or (لَامُ الكَلِمَة) is from the (حروف حلقية), will be from (باب فتح). The abbreviated paradigm of this (باب) and the remaining (أبواب) is similar to the above-mentioned examples.

فَتَحِ يَفْتَحُ فَتْحًا فَهُوَ فَاتِحٌ وَفَتْحٌ يُفْتَحُ فَتْحًا فَهُوَ مَفْتُوحٌ  
الْأَمْرُ مِنْهُ إِفْتَحَ وَالنَّهْيُ عَنْهُ لَا تَفْتَحُ الظَّرْفُ مِنْهُ مَفْتَحٌ  
وَالْآلَةُ مِنْهُ مِفْتَحٌ وَ مِفْتَحَةٌ وَ مِفْتَاخٌ وَأَفْعَلُ التَّفْضِيلِ مِنْهُ  
أَفْتَحُ وَالْمُؤَنَّثُ مِنْهُ فُتْحِي

#### The Fourth (باب) : (سَمِعَ يَسْمَعُ)

(فَعَلَ يَفْعَلُ) – the (عَيْنُ الكَلِمَة) of the (الماضي) has a (كسرة) while the (مضارع) has a (فتحة), e.g. (السَّمْعُ) – to listen.

سَمِعَ يَسْمَعُ سَمْعًا فَهُوَ سَامِعٌ وَ سَمِعَ يَسْمَعُ سَمْعًا فَهُوَ  
مَسْمُوعٌ الْأَمْرُ مِنْهُ إِسْمَعُ وَالنَّهْيُ عَنْهُ لَا تَسْمَعُ الظَّرْفُ مِنْهُ  
مَسْمَعٌ وَالْآلَةُ مِنْهُ مِسْمَعٌ وَ مِسْمَعَةٌ وَ مِسْمَاعٌ وَأَفْعَلُ  
التَّفْضِيلِ مِنْهُ أَسْمَعُ وَالْمُؤَنَّثُ مِنْهُ سَمْعِي

**The Fifth (باب) : (كُرْمٌ يَكْرُمُ)**

(فَعْلٌ يَفْعُلُ) – the (عَيْنُ الْكَلِمَةِ) of the (الماضي) has a (ضمة) while the (مضارع) also has a (ضمة), e.g. (الْكُرْمُ) – to be noble. The verbs of this (باب) are intransitive. In this (باب), instead of the (اسم الفاعل), the (صفة مشبهة) on the scale of (فَعِيلٌ) has been used, e.g. (كُرَيْمٌ).

كُرْمٌ يَكْرُمُ كَرْمًا فَهُوَ كَرِيمٌ وَ كُرْمٌ يَكْرُمُ كَرْمًا فَهُوَ  
مَكْرُومٌ الْأَمْرُ مِنْهُ أَكْرَمُ وَالنَّهْيُ عَنْهُ لَا تَكْرُمُ الظَّرْفُ مِنْهُ  
مَكْرَمٌ وَاللَّائِلَةُ مِنْهُ مَكْرَمٌ وَ مَكْرَمَةٌ وَ مَكْرَامٌ وَأَفْعَلُ التَّفْضِيلِ  
مِنْهُ أَكْرَمٌ وَالْمُؤَنَّثُ مِنْهُ كُرْمِي

**The Sixth (باب) : (حَسِبَ يَحْسِبُ)**

(فَعْلٌ يَفْعُلُ) – the (عَيْنُ الْكَلِمَةِ) of the (الماضي) has a (كسرة) while the (مضارع) also has a (كسرة), e.g. (الْحَسِبُ) – to ponder. Besides (حَسِبَ), no other (فعل صحيح) has been used in this (باب). According to some scholars, the verb (نَعِمَ يَنْعِمُ) is also



from this (باب). However, verbs that are (مثال)<sup>9</sup> or (لفيف)<sup>10</sup> have been used, e.g. (وَرِثَ يَرِثُ) and (وَلِيَ يَلِي). The verb (حَسِبَ) has also been used with a (فتحة) on the (عَيْنُ الْكَلِمَةِ) of (مضارع), that is (يَحْسَبُ).

حَسِبَ يَحْسَبُ حَسْبًا فَهُوَ حَاسِبٌ وَ حُسْبٌ يُحْسَبُ  
حَسْبًا فَهُوَ مَحْسُوبٌ الْأَمْرُ مِنْهُ إِحْسَبُ وَالنَّهْيُ عَنْهُ لَا  
تَحْسَبُ الظَّرْفُ مِنْهُ مَحْسَبٌ وَالْأَلَّةُ مِنْهُ مَحْسَبٌ وَ  
مِحْسَبَةٌ وَ مِحْسَابٌ وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَحْسَبُ وَالْمُؤَنَّثُ  
مِنْهُ حَسْبِي

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<sup>9</sup> A word having a (و) or (ي) as the (فَاءُ الْكَلِمَةِ).

<sup>10</sup> A word having two (حُرُوفُ الْعِلَّةِ).

### **Exercise 19**

Conjugate the following verbs as done above:

كَتَبَ (1)

سَبَحَ (2)

عَلِمَ (3)

نَعِمَ (4)

حَمَلَ (5)

ضَعُفَ (6)

شَرُفَ (7)

غَلَبَ (8)

مَنَعَ (9)

هَرَبَ (10)

## **The (ثلاثي مزيد فيه) (أبواب)**

### **The Derived Forms of the Trilateral Verb**

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.

Derived forms are made by adding letters before or between the root letters of the simple verb. Accordingly, (نَصَرَ), which is the root, means to help. From this verb the following verbs are derived with differing meanings:

<b>Verb</b>	<b>Meaning</b>
نَاصَرَ	to support
تَنَصَّرَ	to try to help
تَنَاصَرَ	to render mutual assistance
أَتَنَصَّرَ	to come to someone's aid
أَسْتَنْصَرَ	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.

Verb	Meaning
قَتَلَ	to massacre
قَاتَلَ	to combat, battle
أَقْتَلَ	to fight with one another
أَسْتَقْتَلَ	to risk one's life

Very few verb roots have all the other derived forms. Some have only one (like – ذَبَّ 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. They are formed by adding extra letters to the (الفعل الماضي) of (ثلاثي مجرد). Upto 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. (لَا أَنْفُطِرُ), (مَا اجْتَنَبَ).

The 12 (ثلاثي مزيد فيه) (أبواب) are as follows:

باب	Example	Extra Letters	همزة الوصل
إِفْعَالٌ	أَكْرَمَ	أ	همزة القطع
تَفْعِيلٌ	صَرَّفَ	ع	no hamza
مُفَاعَلَةٌ	قَاتَلَ	ا	no hamza
إِفْتِعَالٌ	إِجْتَنَبَ	أ ، ت	همزة الوصل
إِنْفِعَالٌ	إِنْفَطَرَ	أ ، ن	همزة الوصل
إِفْعِلَالٌ	إِحْمَرَ	أ ، ل	همزة الوصل
تَفَعُّلٌ	تَقَبَّلَ	ت ، ع	no hamza
تَفَاعُلٌ	تَقَابَلَ	ت ، ا	no hamza
إِسْتِفْعَالٌ	إِسْتَنْصَرَ	أ ، س ، ت	همزة الوصل
إِفْعِيْعَالٌ	إِخْشَوْشَنَ	أ ، و	همزة الوصل
إِفْعِيْلَالٌ	إِدْهَامَ	أ ، ا ، ل	همزة الوصل
إِفْعَوَالٌ	إِجْلَوذَ	أ ، و	همزة الوصل

## Construction of the Derived Nouns

To construct the (اسم الفاعل) of any (باب) besides (ثلاثي مجرد), the (مضارع معروف) is modified by adding a (م مضموم) at the beginning and making the penultimate letter (مكسور) if it is not already (مكسور).

Examples:

يُكْرِمُ	–	مُكْرِمٌ
يُصْرَفُ	–	مُصْرَفٌ
يُقَاتِلُ	–	مُقَاتِلٌ

The (اسم المفعول) is like the (اسم الفاعل) except that the penultimate letter is (مفتوح).

Examples:

يُكْرِمُ	–	مُكْرِمٌ
يُصْرَفُ	–	مُصْرَفٌ
يُقَاتِلُ	–	مُقَاتِلٌ

The (اسم الظرف) of these (أبواب) is used on the scale of the (اسم المفعول). There is neither (اسم الآلة) nor (اسم التفضيل) in these (أبواب). In order to express the meaning of the (اسم الآلة),

the words (مَابِه) are added to the (مصدر) for this purpose, e.g. (مَابِه الْإِجْتِنَابُ) – the means of refraining.

To express the (اسم التفضيل), the word (أَشَدُّ) is used before the (مصدر منصوب), e.g. (أَشَدُّ إِجْتِنَابًا) – more refraining. Words like (أَكْثَرُ), (أَقَلُّ) etc. can also be used.



## **The Abbreviated Paradigm (صرف صغير) of Each**

(باب)

باب إفعال

أَكْرَمَ يُكْرِمُ إِكْرَامًا فَهُوَ مُكْرِمٌ وَأَكْرَمَ يُكْرِمُ إِكْرَامًا فَهُوَ مُكْرِمٌ الْأَمْرُ  
مِنْهُ أَكْرَمٌ وَالتَّهْيِ عَنْهُ لَا تُكْرِمُ

The sign of (باب إفعال) is a <sup>11</sup> (همزة القطع) in the (الماضي) and (أمر) while the (علامة المضارع) is always (مضموم). The (همزة القطع) of the (الماضي) is deleted from the (مضارع). Thus (يُأَكْرِمُ) becomes (يُكْرِمُ). The remaining word-forms follow the same pattern.

The detailed paradigms of this verb are provided hereunder.

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<sup>11</sup> A hamzah that is not deleted in pronunciation when prefixed by any letter.

النهي المعروف	الأمر المعروف	المضارع المعروف	الماضي المعروف
لَا يُكْرِمُ	لِيُكْرِمِ	يُكْرِمُ	أَكْرَمَ
لَا يُكْرِمَا	لِيُكْرِمَا	يُكْرِمَانِ	أَكْرَمَا
لَا يُكْرِمُوا	لِيُكْرِمُوا	يُكْرِمُونَ	أَكْرَمُوا
لَا تُكْرِمُ	لَتُكْرِمِ	تُكْرِمُ	أَكْرَمْتَ
لَا تُكْرِمَا	لَتُكْرِمَا	تُكْرِمَانِ	أَكْرَمْتَا
لَا يُكْرِمَنَّ	لِيُكْرِمَنَّ	يُكْرِمَنَّ	أَكْرَمَنَّ
لَا تُكْرِمُ	أَكْرِمِ	تُكْرِمُ	أَكْرَمْتَ
لَا تُكْرِمَا	أَكْرِمَا	تُكْرِمَانِ	أَكْرَمْتُمَا
لَا تُكْرِمُوا	أَكْرِمُوا	تُكْرِمُونَ	أَكْرَمْتُمْ
لَا تُكْرِمِي	أَكْرِمِي	تُكْرِمِينَ	أَكْرَمْتِ
لَا تُكْرِمَا	أَكْرِمَا	تُكْرِمَانِ	أَكْرَمْتُمَا
لَا تُكْرِمَنَّ	أَكْرِمَنَّ	تُكْرِمَنَّ	أَكْرَمَنْنَ
لَا أُكْرِمُ	لَأُكْرِمِ	أُكْرِمُ	أَكْرَمْتُ
لَا نُكْرِمُ	لِنُكْرِمِ	نُكْرِمُ	أَكْرَمْنَا

اسم الفاعل: مُكْرِمٌ ، مُكْرِمَانِ ، مُكْرِمُونَ ، مُكْرِمَةٌ ،  
مُكْرِمَتَانِ ، مُكْرِمَاتٌ .

## Exercise 20

Conjugate the following verbs:

(1) أَجْلَسَ (2) أَبْعَدَ (3) أَحْضَرَ (4) أَرْسَلَ (5) أَخْبَرَ

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### باب تفعيل

صَرَّفَ يُصَرِّفُ تَصْرِيفًا فَهُوَ مُصَرِّفٌ وَصَرَّفَ يُصَرِّفُ تَصْرِيفًا فَهُوَ  
مُصَرِّفٌ الْأَمْرُ مِنْهُ صَرَّفَ وَالنَّهْيُ عَنْهُ لَا تُصَرِّفُ

The sign of (باب تفعيل) is the tashdîd of the (عين الكلمة) in the (فاء ) preceding the (ت) without a (أمر حاضر) and (الماضي). 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);

(كَذَابٌ) e.g. (فَعَالٌ);

(تَزَكِيَةٌ) e.g. (تَفَعَّلَةٌ);

(تَكَرَّرٌ) e.g. (تَفَعَّلٌ).

The detailed paradigms of this verb follow hereunder.

النهي المعروف	الأمر المعروف	المضارع المعروف	الماضي المعروف
لَا يُصَرِّفُ	لِيُصَرِّفْ	يُصَرِّفُ	صَرَّفَ
لَا يُصَرِّفَانَا	لِيُصَرِّفَانَا	يُصَرِّفَانَا	صَرَّفَانَا
لَا يُصَرِّفُونَا	لِيُصَرِّفُونَا	يُصَرِّفُونَا	صَرَّفُونَا
لَا تُصَرِّفُ	لِتُصَرِّفْ	تُصَرِّفُ	صَرَّفْتَ
لَا تُصَرِّفَانَا	لِتُصَرِّفَانَا	تُصَرِّفَانَا	صَرَّفْتَانَا
لَا يُصَرِّفَنَّ	لِيُصَرِّفَنَّ	يُصَرِّفَنَّ	صَرَّفَنَّ
لَا تُصَرِّفُ	صَرِّفْ	تُصَرِّفُ	صَرَّفْتَ
لَا تُصَرِّفَانَا	صَرِّفَانَا	تُصَرِّفَانَا	صَرَّفْتَانَا
لَا تُصَرِّفُونَا	صَرِّفُونَا	تُصَرِّفُونَا	صَرَّفْتُونَا
لَا تُصَرِّفِي	صَرِّفِي	تُصَرِّفِينِ	صَرَّفْتِي
لَا تُصَرِّفَانَا	صَرِّفَانَا	تُصَرِّفَانَا	صَرَّفْتَانَا
لَا تُصَرِّفَنَّ	صَرِّفَنَّ	تُصَرِّفَنَّ	صَرَّفْتَنَّ
لَا أُصَرِّفُ	لِأُصَرِّفْ	أُصَرِّفُ	صَرَّفْتُ
لَا نُصَرِّفُ	لِنُصَرِّفْ	نُصَرِّفُ	صَرَّفْنَا

اسم الفاعل: مُصَرِّفٌ ، مُصَرِّفَانِ ، مُصَرِّفُونَ ، مُصَرِّفَةٌ ،  
مُصَرِّفَاتٌ ، مُصَرِّفَاتَانِ .

## Exercise 21

Conjugate the following verbs:

(1) سَلَّمَ (2) قَبَّلَ (3) بَشَّرَ (4) قَدَّرَ (5) صَدَّقَ

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### باب مفاعلة

قَاتَلَ يُقَاتِلُ مُقَاتَلَةٌ فَهُوَ مُقَاتِلٌ وَقُوَّتِلَ يُقَاتَلُ مُقَاتَلَةٌ فَهُوَ مُقَاتِلٌ الْأَمْرُ مِنْهُ  
قَاتِلٌ وَالنَّهْيُ عَنْهُ لَا تُقَاتَلُ

The sign of (باب مفاعلة) is the (الف زائدة) after the (فاء الكلمة) in the (الفعل الماضي) and (فعل الأمر الحاضر) without a (ت) preceding it. The (علامة المضارع) of this (باب) is always (مضموم).

The (مصدر) of (باب مفاعلة) is also used on the following scales:

(فَعَالٌ) e.g. (قَاتَلَ);

(فِيْعَالٌ) e.g. (فِيْتَالَ).

The detailed paradigms of this verb follow hereunder.

النهي المعروف	الأمر المعروف	المضارع المعروف	الماضي المعروف
لَا يُقَاتِلُ	لِيُقَاتِلْ	يُقَاتِلُ	قَاتَلَ
لَا يُقَاتِلَانِ	لِيُقَاتِلَا	يُقَاتِلَانِ	قَاتَلَا
لَا يُقَاتِلُوا	لِيُقَاتِلُوا	يُقَاتِلُونَ	قَاتَلُوا
لَا تُقَاتِلُ	لِتُقَاتِلِ	تُقَاتِلُ	قَاتَلَتْ
لَا تُقَاتِلَانِ	لِتُقَاتِلَا	تُقَاتِلَانِ	قَاتَلْتَا
لَا يُقَاتِلْنَ	لِيُقَاتِلْنَا	يُقَاتِلْنَ	قَاتَلْنَا
لَا تُقَاتِلْ	قَاتِلْ	تُقَاتِلْ	قَاتَلْتَ
لَا تُقَاتِلَا	قَاتِلَا	تُقَاتِلَانِ	قَاتَلْتُمَا
لَا تُقَاتِلُوا	قَاتِلُوا	تُقَاتِلُونَ	قَاتَلْتُمْ
لَا تُقَاتِلِي	قَاتِلِي	تُقَاتِلِينَ	قَاتَلْتِ
لَا تُقَاتِلَا	قَاتِلَا	تُقَاتِلَانِ	قَاتَلْتُمَا
لَا تُقَاتِلْنَ	قَاتِلْنَ	تُقَاتِلْنَ	قَاتَلْتُنَّ
لَا أُقَاتِلْ	لِأُقَاتِلْ	أُقَاتِلُ	قَاتَلْتُ
لَا نُقَاتِلُ	لِنُقَاتِلْ	نُقَاتِلُ	قَاتَلْنَا

اسم الفاعل: مُقَاتِلٌ ، مُقَاتِلَانِ ، مُقَاتِلُونَ ، مُقَاتِلَةٌ ، مُقَاتِلَتَانِ ،  
مُقَاتِلَاتٌ .

## Exercise 22

Conjugate the following verbs:

(1) رَاقَبَ (2) شَاهَدَ (3) دَافَعَ (4) سَافَرَ (5) هَاجَمَ

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### باب انفعال

إِنْفَطَرَ يَنْفَطِرُ إِفْطَارًا فَهُوَ مُنْفَطِرٌ وَأَنْفَطَرَ يُنْفَطِرُ إِفْطَارًا فَهُوَ مُنْفَطِرٌ  
الْأَمْرُ مِنْهُ إِفْطَرِ وَالنَّهْيُ عَنْهُ لَا تَنْفَطِرْ

The sign of (باب انفعال) is the (ن) before the (فاء الكلمة). This (باب) is always intransitive (لازم).

The detailed paradigms of this verb follow hereunder.

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إِنْفَطَرَ	يَنْفَطِرُ	لِيَنْفَطِرْ	لَا يَنْفَطِرْ
إِنْفَطَرَا	يَنْفَطِرَانِ	لِيَنْفَطِرَا	لَا يَنْفَطِرَا
إِنْفَطَرُوا	يَنْفَطِرُونَ	لِيَنْفَطِرُوا	لَا يَنْفَطِرُوا
إِنْفَطَرْتُ	تَنْفَطِرُ	لَتَنْفَطِرْ	لَا تَنْفَطِرْ
إِنْفَطَرْتَا	تَنْفَطِرَانِ	لَتَنْفَطِرَا	لَا تَنْفَطِرَا
إِنْفَطَرْنَا	يَنْفَطِرْنَ	لِيَنْفَطِرْنَ	لَا يَنْفَطِرْنَ
إِنْفَطَرْتِ	تَنْفَطِرِي	إِنْفَطِرِي	لَا تَنْفَطِرِي
إِنْفَطَرْتُمَا	تَنْفَطِرَانِ	إِنْفَطِرَا	لَا تَنْفَطِرَا
إِنْفَطَرْتُمْ	تَنْفَطِرُونَ	إِنْفَطِرُوا	لَا تَنْفَطِرُوا
إِنْفَطَرْتِ	تَنْفَطِرِينَ	إِنْفَطِرِي	لَا تَنْفَطِرِي
إِنْفَطَرْتُمَا	تَنْفَطِرَانِ	إِنْفَطِرَا	لَا تَنْفَطِرَا
إِنْفَطَرْتُنَّ	تَنْفَطِرْنَ	إِنْفَطِرْنَ	لَا تَنْفَطِرْنَ
إِنْفَطَرْتُ	أَنْفَطِرُ	لَأَنْفَطِرُ	لَا أَنْفَطِرُ
إِنْفَطَرْنَا	نَنْفَطِرُ	لَنَنْفَطِرُ	لَا نَنْفَطِرُ

اسم الفاعل: مُنْفَطِرٌ ، مُنْفَطِرَانِ ، مُنْفَطِرُونَ ، مُنْفَطِرَةٌ ،  
مُنْفَطِرَتَانِ ، مُنْفَطِرَاتٌ .



### Exercise 23

Conjugate the following verbs:

(1) اِنْكَسَرَ (2) اِنْكَشَفَ (3) اِنْقَلَبَ (4) اِنْعَقَدَ (5) اِنصَرَفَ

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### باب افعال

اِحْتَنَبَ يَحْتَنِبُ اِحْتِنَابًا فَهُوَ مُحْتَنَبٌ وَاِحْتَنَبَ يُحْتَنِبُ اِحْتِنَابًا فَهُوَ  
مُحْتَنَبٌ اَلْأَمْرُ مِنْهُ اِحْتَنَبَ وَالنَّهْيُ عَنْهُ لَا تَحْتَنِبُ

The sign of (باب افعال) is the (ت) after the (فاء الكلمة).

### Rule 1

If the (فاء الكلمة) of (باب افعال) is (د), (ذ), or (ز), the (ت) of (افعال) is changed to (د). If the (فاء الكلمة) is a (د), then (إدغام - assimilation) is compulsory, e.g. (إِدْعَوُ) changes to (إِدْعِي).

If the (فاء الكلمة) of (باب افعال) is (ذ), then after changing the (ت) to (د), the following three changes are permissible:

(1) The (ذ) is changed to (د) and the rule of (إدغام) is applied, e.g. (إِدْتَكَّرَ) changes to (إِدْتَكَّرَ).

(2) Sometimes the (د) is changed to (ذ) and then the rule of (إِدْغَام) is applied to the (فَاءِ الْكَلِمَةِ), e.g. (إِذْتَكَّرَ) changes to (إِذَّكَرَ).

(3) Sometimes the verb is left as it is without applying the rule of (إِدْغَام), e.g. (إِذْذَكَرَ).

If the (فَاءِ الْكَلِمَةِ) of (بَابِ افْتِعَالٍ) is (ز), then after changing the (ت) to (د), the following two changes are permissible:

(1) the verb is left as it is without applying the rule of (إِدْغَام), e.g. (إِزْدَجَرَ).

(2) Sometimes the (د) is changed to (ذ) and then the rule of (إِدْغَام) is applied to the (فَاءِ الْكَلِمَةِ), e.g. (إِزْتَجَرَ) changes to (إِزَّجَرَ).

## **Rule 2**

If the (فَاءِ الْكَلِمَةِ) of (بَابِ افْتِعَالٍ) is (ص), (ض), (ط), or (ظ), the (ت) of (افْتِعَالٍ) is changed to (ط). If the (فَاءِ الْكَلِمَةِ) is a (ط), then it is compulsory to apply (إِدْغَام) e.g. (إِطْتَلَبَ) changes to (إِطَّلَبَ).

If the (فَاءِ الْكَلِمَةِ) of (بَابِ افْتِعَالٍ) is (ظ), then after changing the (ت) to (ط), the following three changes are permissible:

(1) The (ظ) is changed to (ط) and the rule of (إدغام) is applied,

e.g. (إِظْتَلَّمَ) changes to (إِطَلَّمَ).

(2) the verb is left as it is without applying the rule of (إدغام),

e.g. (إِظْطَلَّمَ).

(3) The (ط) is changed to (ظ) and the rule of (إدغام) is applied,

e.g. (إِظْتَلَّمَ) changes to (إِظَّلَّمَ).

If the (فاء الكلمة) of (باب افتعال) is (ص) or (ض), then after changing the (ت) to (ط), the following two possibilities are permissible:

(1) the verb is left as it is without applying the rule of (إدغام),

e.g. (إِضْطَبَّرَ) and (إِضْطَّرَبَ).

(2) Sometimes the (ط) is changed to (ص) or (ض) and then the

rule of (إدغام) is applied, e.g. (إِصْطَبَّرَ) changes to (إِصْبَرَبَ) and

(إِضْطَّرَبَ) changes to (إِضْرَبَبَ).

### **Rule 3**

If the (فاء الكلمة) of (باب افتعال) is (ث), then it is permissible to

change the (ت) to (ث) and apply the rule of (إدغام), e.g. (إِثْتَارَ)

changes to (إِثَّارَ).

#### **Rule 4**

If the (عين الكلمة) of (باب افتعال) 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. (إِخْتَصَمَ) changes to (خَصَّمَ) and (إِهْتَدَى) changes to (هَدَّى).

(4.2) The (مضارع) of these verbs - (خَصَّمَ) and (هَدَّى) - will be (يَخَصِّمُ) and (يَهْدِي).

(4.3) It is permissible to have a (كسرة) on the (فاء الكلمة), e.g. (يَخَصِّمُونَ) and (يَهْدِي). The words (يَخَصِّمُونَ) and (يَهْدِي) which have appeared in the Qur'ân are from this (باب).

(4.4) It is permissible to read a (ضمة) on the (فاء الكلمة) of the (اسم الفاعل). Therefore all three harakats are permissible, e.g. (مُخَصِّمٌ), (مُخَصِّمٌ), (مُخَصِّمٌ).

Some of the detailed paradigms of this verb follow hereunder.

النهي المعروف	الأمر المعروف	المضارع المعروف	الماضي المعروف
لَا يَجْتَنِبُ	لِيَجْتَنِبْ	يَجْتَنِبُ	اجْتَنَبَ
لَا يَجْتَنِبَانِ	لِيَجْتَنِبَا	يَجْتَنِبَانِ	اجْتَنَبَا
لَا يَجْتَنِبُونَ	لِيَجْتَنِبُوا	يَجْتَنِبُونَ	اجْتَنَبُوا
لَا تَجْتَنِبُ	لَتَجْتَنِبِ	تَجْتَنِبُ	اجْتَنَبْتِ
لَا تَجْتَنِبَانِ	لَتَجْتَنِبَا	تَجْتَنِبَانِ	اجْتَنَبْتِمَا
لَا يَجْتَنِبِينَ	لِيَجْتَنِبِي	يَجْتَنِبِينَ	اجْتَنَبْتِي
لَا تَجْتَنِبُ	اجْتَنِبِي	تَجْتَنِبُ	اجْتَنَبْتِ
لَا تَجْتَنِبَانِ	اجْتَنِبَا	تَجْتَنِبَانِ	اجْتَنَبْتِمَا
لَا تَجْتَنِبِينَ	اجْتَنِبِي	تَجْتَنِبِينَ	اجْتَنَبْتِي
لَا أَجْتَنِبُ	لَأَجْتَنِبْ	أَجْتَنِبُ	اجْتَنَبْتُ
لَا نَجْتَنِبُ	لَنَجْتَنِبْ	نَجْتَنِبُ	اجْتَنَبْنَا

اسم الفاعل: مُجْتَنِبٌ ، مُجْتَنِبَانِ ، مُجْتَنِبُونَ ، مُجْتَنِبَةٌ ،  
مُجْتَنِبَتَانِ ، مُجْتَنِبَاتٌ .

## Exercise 24

Conjugate the following verbs:

(1) إِجْتَمَعَ (2) إِحْتَمَلَ (3) إِحْتَرَمَ (4) إِسْتَمَعَ (5) إِشْتَعَلَ

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### باب إِفْعَالٌ

إِخْمَرَ يَخْمُرُ إِخْمَارًا فَهُوَ مُخْمَرٌ الْأَمْرُ مِنْهُ إِخْمَرٌ إِخْمَرٌ إِخْمِرُ  
وَالنَّهْيُ عَنْهُ لَا تَخْمُرُ لَا تَخْمِرُ لَا تَحْمِرُ لَا تَحْمَرُ

The sign of (باب إِفْعَالٌ) is the repetition of the (لام الكلمة) and four letters after the (همزة الوصل) in the (الفعل الماضي). The (لام) of this (باب) is always (مشدّد) except in (ناقص).<sup>12</sup>

Some of the detailed paradigms of this verb follow hereunder.

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<sup>12</sup> The rules of (ناقص) will be discussed later.

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إِحْمَرَّ	يَحْمَرُّ	لِيَحْمَرْ	لَا يَحْمَرُّ
إِحْمَرَّا	يَحْمَرَانِ	لِيَحْمَرَّا	لَا يَحْمَرَّا
إِحْمَرُوا	يَحْمَرُونَ	لِيَحْمَرُوا	لَا يَحْمَرُوا
إِحْمَرَّتْ	تَحْمَرُّ	لَتَحْمَرْ	لَا تَحْمَرُّ
إِحْمَرْتَا	تَحْمَرَانِ	لَتَحْمَرَّا	لَا تَحْمَرَّا
إِحْمَرْنَ	يَحْمَرْنَ	لِيَحْمَرْنَ	لَا يَحْمَرْنَ
إِحْمَرَّتْ	تَحْمَرُّ	إِحْمَرْ	لَا تَحْمَرُّ
إِحْمَرْرُثْمَا	تَحْمَرَّانِ	إِحْمَرَّا	لَا تَحْمَرَّا
إِحْمَرْرُثْمُ	تَحْمَرُونَ	إِحْمَرُوا	لَا تَحْمَرُوا
إِحْمَرَّتْ	تَحْمَرِينَ	إِحْمَرِّي	لَا تَحْمَرِّي
إِحْمَرْرُثْمَا	تَحْمَرَّانِ	إِحْمَرَّا	لَا تَحْمَرَّا
إِحْمَرْرُثْنِ	تَحْمَرْنَ	إِحْمَرْنَ	لَا تَحْمَرْنَ
إِحْمَرَّتْ	أَحْمَرُّ	لِأَحْمَرْ	لَا أَحْمَرْ
إِحْمَرْرُنَا	نَحْمَرُّ	لِنَحْمَرْ	لَا نَحْمَرْ

اسم الفاعل: مُحْمَرٌّ ، مُحْمَرَّانِ ، مُحْمَرُونَ ، مُحْمَرَّةٌ ،  
 مُحْمَرَّتَانِ ، مُحْمَرَّاتٌ .

## Exercise 25

Conjugate the following verbs:

(1) إِسْوَدَّ (2) إِخْضَرَ (3) إِغْبَرَ (4) إِصْفَرَ (5) إِبْيَضَّ

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### باب تَفَعَّلَ

تَقَبَّلَ يَتَقَبَّلُ تَقْبُلًا فَهُوَ مُتَقَبَّلٌ وَتُقَبِّلُ يَتُقَبِّلُ تَقْبِيلًا فَهُوَ مُتَقَبَّلٌ الْأَمْرُ مِنْهُ  
تَقَبَّلْ وَالنَّهْيُ عَنْهُ لَا تَتَقَبَّلْ

The sign of (باب تَفَعَّلَ) is the tashdīd of the (عين الكلمة) and (ت) precedes the (فاء الكلمة) in the (الفعل الماضي).

Some of the detailed paradigms of this verb follow hereunder.





الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
تَقْبَلُ	يَتَقَبَّلُ	لِيَتَقَبَّلْ	لَا يَتَقَبَّلْ
تَقْبَلَا	يَتَقَبَّلَانِ	لِيَتَقَبَّلَا	لَا يَتَقَبَّلَا
تَقْبَلُوا	يَتَقَبَّلُونَ	لِيَتَقَبَّلُوا	لَا يَتَقَبَّلُوا
تَقَبَّلْتُ	تَقَبَّلْتُ	لَتَقَبَّلْ	لَا تَتَقَبَّلْ
تَقَبَّلْنَا	تَتَقَبَّلَانِ	لَتَتَقَبَّلَا	لَا تَتَقَبَّلَا
تَقَبَّلْنَ	يَتَقَبَّلْنَ	لِيَتَقَبَّلْنَ	لَا يَتَقَبَّلْنَ
تَقَبَّلْتِ	تَتَقَبَّلِي	تَقَبَّلِي	لَا تَتَقَبَّلِي
تَقَبَّلْتُمَا	تَتَقَبَّلَانِ	تَقَبَّلَا	لَا تَتَقَبَّلَا
تَقَبَّلْتُمْ	تَتَقَبَّلُونَ	تَقَبَّلُوا	لَا تَتَقَبَّلُوا
تَقَبَّلْتِ	تَتَقَبَّلِينَ	تَقَبَّلِي	لَا تَتَقَبَّلِي
تَقَبَّلْتُمَا	تَتَقَبَّلَانِ	تَقَبَّلَا	لَا تَتَقَبَّلَا
تَقَبَّلْتُنَّ	تَتَقَبَّلْنَ	تَقَبَّلْنَ	لَا تَتَقَبَّلْنَ
تَقَبَّلْتُ	أَتَقَبَّلُ	لَا أَتَقَبَّلْ	لَا أَتَقَبَّلْ
تَقَبَّلْنَا	نَتَقَبَّلُ	لِنَتَقَبَّلْ	لَا نَتَقَبَّلْ

اسم الفاعل: مُتَقَبِّلٌ ، مُتَقَبِّلَانِ ، مُتَقَبِّلُونَ ، مُتَقَبِّلَةٌ ، مُتَقَبِّلَتَانِ ،  
مُتَقَبِّلَاتٌ .

## Exercise 26

Conjugate the following verbs:

(1) تَسَلَّمَ (2) تَقَدَّمَ (3) تَكَلَّمَ (4) تَعَجَّبَ (5) تَعَلَّمَ

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### باب تَفَاعُلٍ

تَقَابَلَ يَتَقَابَلُ تَقَابُلًا فَهُوَ مُتَقَابِلٌ  
وَتُقَابِلُ يُتَقَابَلُ تَقَابِلًا فَهُوَ مُتَقَابِلٌ  
الْأَمْرُ مِنْهُ تَقَابَلٌ وَالنَّهْيُ عَنْهُ لَا تَتَقَابَلُ

The sign of (باب تفاعل) is that the (ت) precedes the (فاء الكلمة) in the (الفعل الماضي) and there is an extra (الف) after the (فاء الكلمة).

### Rule 1

In (باب تفاعل) and (باب تفاعل), when two (ت)'s are adjacent to one another in the (فعل مضارع), it is permissible to delete one, e.g.

(تَقَبَّلُ) → (تَقَبَّلُ)  
(تَتَّظَاهَرُونَ) → (تَظَاهَرُونَ).

## Rule 2

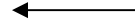
If the (فاء الكلمة) of (باب تفعّل) and (باب تفاعل) is (ت), (ث), (ج), (د), (ذ), (ز), (س), (ش), (ص), (ض), (ط) or (ظ), it is permissible to change the (ت) into the (فاء الكلمة) and apply the rule of (إدغام). In this case, the (الفعل الماضي) and (أمر) require a (همزة الوصل) at the beginning. The (باب إِفْعُلْ) and (باب إِفَاعُلْ) have been created due to this rule.

Examples:

(تَطَهَّرَ) → (طَطَهَّرَ) → (إِطَهَّرَ)  
(تَثَقَّلَ) → (ثَثَقَّلَ) → (إِثَقَّلَ)

باب إِفْعُلْ — إِطَهَّرَ يَطَهِّرُ إِطَهَّرًا فهو مُطَهِّرٌ الأمر منه إِطَهَّرَ والنهي عنه لَا تَطَهَّرْ  
باب إِفَاعُلْ — إِثَقَّلَ يَثَقِّلُ إِثَقَّلًا فهو مُثَقِّلٌ الأمر منه إِثَقَّلَ والنهي عنه لَا تَثَقَّلْ

Some of the detailed paradigms of this verb follow hereunder.



الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
تَقَابَلَ	يَتَقَابَلُ	لِيَتَقَابَلْ	لَا يَتَقَابَلْ
تَقَابَلَا	يَتَقَابَلَانِ	لِيَتَقَابَلَا	لَا يَتَقَابَلَا
تَقَابَلُوا	يَتَقَابَلُونَ	لِيَتَقَابَلُوا	لَا يَتَقَابَلُوا
تَقَابَلْتُمْ	تَتَقَابَلُونَ	لَتَتَقَابَلُوا	لَا تَتَقَابَلُوا
تَقَابَلْتُمْ	تَتَقَابَلَانِ	لَتَتَقَابَلَا	لَا تَتَقَابَلَا
تَقَابَلْتُمْ	يَتَقَابَلْنَ	لِيَتَقَابَلْنَ	لَا يَتَقَابَلْنَ
تَقَابَلْتُمْ	تَتَقَابَلُونَ	تَقَابَلُوا	لَا تَتَقَابَلُوا
تَقَابَلْتُمْ	تَتَقَابَلَانِ	تَقَابَلَا	لَا تَتَقَابَلَا
تَقَابَلْتُمْ	تَتَقَابَلِينَ	تَقَابَلِي	لَا تَتَقَابَلِي
تَقَابَلْتُمْ	تَتَقَابَلَانِ	تَقَابَلَا	لَا تَتَقَابَلَا
تَقَابَلْتُمْ	تَتَقَابَلْنَ	تَقَابَلْنَ	لَا تَتَقَابَلْنَ
تَقَابَلْتُمْ	أَتَقَابَلُ	لَأَتَقَابَلُ	لَا أَتَقَابَلُ
تَقَابَلْنَا	نَتَقَابَلُ	لِنَتَقَابَلُ	لَا نَتَقَابَلُ

اسم الفاعل: مُتَقَابِلٌ ، مُتَقَابِلَانِ ، مُتَقَابِلُونَ ، مُتَقَابِلَةٌ ، مُتَقَابِلَتَانِ ،  
مُتَقَابِلَاتٌ .

## Exercise 27

Conjugate the following verbs:

(1) تَحَادَثَ (2) تَقَاتَلَ (3) تَفَارَقَ (4) تَظَاهَرَ (5) تَخَاصَمَ

---

### بابِ إِسْتِفْعَالٍ

إِسْتَنْصَرَ يَسْتَنْصِرُ إِسْتِنْصَارًا فَهُوَ مُسْتَنْصِرٌ وَأُسْتَنْصِرُ يُسْتَنْصَرُ إِسْتِنْصَارًا  
فَهُوَ مُسْتَنْصَرٌ الْأَمْرُ مِنْهُ إِسْتَنْصِرُ وَالنَّهْيُ عَنْهُ لَا تَسْتَنْصِرُ

The sign of (بابِ إِسْتِفْعَالٍ) is the extra (س) and (ت) before the (فاء الكلمة).

It is permissible to delete the (ت) from the verb (إِسْتَطَاعَ) (يَسْتَطِيعُ). The verbs (مَا لَمْ تَسْطِعْ) and (فَمَا اسْطَاعُوا) mentioned in the Qur'ân are from this (باب).

Some of the detailed paradigms of this verb follow hereunder.



الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إِسْتَنْصَرَ	يَسْتَنْصِرُ	لِيَسْتَنْصِرْ	لَا يَسْتَنْصِرْ
إِسْتَنْصَرَ	يَسْتَنْصِرَانِ	لِيَسْتَنْصِرَا	لَا يَسْتَنْصِرَا
إِسْتَنْصَرُوا	يَسْتَنْصِرُونَ	لِيَسْتَنْصِرُوا	لَا يَسْتَنْصِرُوا
إِسْتَنْصَرْتُ	تَسْتَنْصِرُ	لِتَسْتَنْصِرْ	لَا تَسْتَنْصِرْ
إِسْتَنْصَرْنَا	تَسْتَنْصِرَانِ	لِتَسْتَنْصِرَا	لَا تَسْتَنْصِرَا
إِسْتَنْصَرْنَا	يَسْتَنْصِرُونَ	لِيَسْتَنْصِرُوا	لَا يَسْتَنْصِرُوا
إِسْتَنْصَرْتُ	تَسْتَنْصِرُ	إِسْتَنْصِرْ	لَا تَسْتَنْصِرْ
إِسْتَنْصَرْتُمَا	تَسْتَنْصِرَانِ	إِسْتَنْصِرَا	لَا تَسْتَنْصِرَا
إِسْتَنْصَرْتُمْ	تَسْتَنْصِرُونَ	إِسْتَنْصِرُوا	لَا تَسْتَنْصِرُوا
إِسْتَنْصَرْتُ	تَسْتَنْصِرِينَ	إِسْتَنْصِرِي	لَا تَسْتَنْصِرِي
إِسْتَنْصَرْتُمَا	تَسْتَنْصِرَانِ	إِسْتَنْصِرَا	لَا تَسْتَنْصِرَا
إِسْتَنْصَرْتُنَّ	تَسْتَنْصِرْنَ	إِسْتَنْصِرْنَ	لَا تَسْتَنْصِرْنَ
إِسْتَنْصَرْتُ	أَسْتَنْصِرُ	لَأَسْتَنْصِرَ	لَا أَسْتَنْصِرُ
إِسْتَنْصَرْنَا	نَسْتَنْصِرُ	لِنَسْتَنْصِرَ	لَا نَسْتَنْصِرُ

اسم الفاعل: مُسْتَنْصِرٌ ، مُسْتَنْصِرَانِ ، مُسْتَنْصِرُونَ ، مُسْتَنْصِرَةٌ ،  
مُسْتَنْصِرَتَانِ ، مُسْتَنْصِرَاتٌ .

## Exercise 28

Conjugate the following verbs:

(1) إِسْتَحْسَنَ (2) اسْتَقْبَلَ (3) اسْتَعْلَمَ (4) اسْتَشْهَدَ (5) اسْتَخْدَمَ

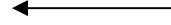
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### بابِ إِفْعِيْعَالٍ

إِخْشَوْشَنَ يَخْشَوْشِنُ إِخْشِيْشَانَا فَهُوَ مُخْشَوْشِنُ الْأَمْرِ مِنْهُ إِخْشَوْشِنٌ  
وَالنَّهْيُ عَنْهُ لَا تَخْشَوْشِنُ

The sign of (بابِ إِفْعِيْعَالٍ) 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).

Some of the detailed paradigms of this verb follow hereunder.



الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إِخْشَوْ شِنْ	يَخْشَوْ شِنْ	لِيَخْشَوْ شِنْ	لَا يَخْشَوْ شِنْ
إِخْشَوْ شَنَا	يَخْشَوْ شَنَا	لِيَخْشَوْ شَنَا	لَا يَخْشَوْ شَنَا
إِخْشَوْ شُنُورًا	يَخْشَوْ شُنُونَ	لِيَخْشَوْ شُنُونَ	لَا يَخْشَوْ شُنُونَ
إِخْشَوْ شَنْتَ	تَخْشَوْ شِنْ	لَتَخْشَوْ شِنْ	لَا تَخْشَوْ شِنْ
إِخْشَوْ شَنْتَا	تَخْشَوْ شَنَا	لَتَخْشَوْ شَنَا	لَا تَخْشَوْ شَنَا
إِخْشَوْ شَنْ	يَخْشَوْ شِنْ	لِيَخْشَوْ شِنْ	لَا يَخْشَوْ شِنْ
إِخْشَوْ شَنْتَ	تَخْشَوْ شِنْ	إِخْشَوْ شِنْ	لَا تَخْشَوْ شِنْ
إِخْشَوْ شَنْتَمَا	تَخْشَوْ شَنَا	إِخْشَوْ شَنَا	لَا تَخْشَوْ شَنَا
إِخْشَوْ شَنْتُمْ	تَخْشَوْ شُنُونَ	إِخْشَوْ شُنُونَ	لَا تَخْشَوْ شُنُونَ
إِخْشَوْ شَنْتَ	تَخْشَوْ شِنِينَ	إِخْشَوْ شِنِينَ	لَا تَخْشَوْ شِنِينَ
إِسْتَنْصِرْتُمَا	تَخْشَوْ شَنَا	إِخْشَوْ شَنَا	لَا تَخْشَوْ شَنَا
إِخْشَوْ شَنْتَ	تَخْشَوْ شِنْ	إِخْشَوْ شِنْ	لَا تَخْشَوْ شِنْ
إِخْشَوْ شَنْتَ	أَخْشَوْ شِنْ	لَأَخْشَوْ شِنْ	لَا أَخْشَوْ شِنْ
إِخْشَوْ شَنَا	نَخْشَوْ شِنْ	لِنَخْشَوْ شِنْ	لَا نَخْشَوْ شِنْ

اسم الفاعل: مُخْشَوْ شِنْ ، مُخْشَوْ شَنَا ، مُخْشَوْ شُنُونَ ، مُخْشَوْ شِنِينَ ،  
 ، مُخْشَوْ شَنْتَا ، مُخْشَوْ شَنْتَ .



## Exercise 29

Conjugate the following verbs:

(1) إِحْدَوْدَبَ (2) إِمْلَوْلَحَ (3) إِخْلَوْلَقَ

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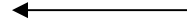
### بابِ إِفْعِيلًا

إِذْهَامٌ يَذْهَمُ إِذْهِمَامًا فَهُوَ مُذْهَمٌ الْأَمْرُ مِنْهُ إِذْهَامٌ إِذْهَامٌ إِذْهَامٌ  
وَالنَّهْيُ عَنْهُ لَا تَذْهَامٌ لَا تَذْهَامٌ لَا تَذْهَامٌ

The sign of (بابِ إِفْعِيلًا) is the repetition of the (ل) and the appearance of an extra (الف) before the first (ل) in the (الْفِعْلُ). This (الف) changes to a (ي) in the (مَصْدَرُ). (المَاضِي).

The (إِدْغَامُ) in this (بابِ) is similar to the (إِدْغَامُ) of (بابِ إِفْعِلَالٍ). The verbs of (بابِ إِفْعِلَالٍ) and (بابِ إِفْعِيلًا) mostly have the meanings of colours and defects and they are intransitive (لَا زَمَ).

Some of the detailed paradigms of this verb follow hereunder.



الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إِذْهَامٌ	يَذْهَمُ	لِيَذْهَمْ	لَا يَذْهَمْ
إِذْهَامًا	يَذْهَمَانِ	لِيَذْهَمَا	لَا يَذْهَمَا
إِذْهَامُوا	يَذْهَمُونَ	لِيَذْهَمُوا	لَا يَذْهَمُوا
إِذْهَمْتُ	تَذْهَمُ	لَتَذْهَمْ	لَا تَذْهَمْ
إِذْهَمْتَا	تَذْهَمَانِ	لَتَذْهَمَا	لَا تَذْهَمَا
إِذْهَمْتُمْ	يَذْهَمُونَ	لِيَذْهَمْتُمْ	لَا يَذْهَمْتُمْ
إِذْهَمْتُمْ	تَذْهَمُونَ	لَتَذْهَمُوا	لَا تَذْهَمُوا
إِذْهَمْتُمْ	تَذْهَمَانِ	لَتَذْهَمَا	لَا تَذْهَمَا
إِذْهَمْتُمْ	تَذْهَمُونَ	لَتَذْهَمُوا	لَا تَذْهَمُوا
إِذْهَمْتُمْ	تَذْهَمِينَ	لِيَذْهَمِي	لَا تَذْهَمِي
إِذْهَمْتُمْ	تَذْهَمَانِ	لِيَذْهَمَا	لَا تَذْهَمَا
إِذْهَمْتُمْ	تَذْهَمْنَ	لِيَذْهَمْنَ	لَا تَذْهَمْنَ
إِذْهَمْتُمْ	أَذْهَمُ	لَأَذْهَمْ	لَا أَذْهَمْ
إِذْهَمْنَا	نَذْهَمُ	لِنَذْهَمْ	لَا نَذْهَمْ

اسم الفاعل: مُذْهَمٌ ، مُذْهَمَانِ ، مُذْهَمُونَ ، مُذْهَمَةٌ ، مُذْهَمَاتَانِ ،  
مُذْهَمَاتٌ .

### Exercise 30

Conjugate the following verbs:

(1) إِشْهَبَ (2) إِكْمَتَ (3) إِسْمَرَ (4) إِحْمَرَ

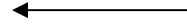
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#### بابِ إِفْعَوَالٍ

إِجْلَوذٌ يَجْلُوذُ إِجْلَوَذَا فَهُوَ مَجْلُوذٌ الْأَمْرُ مِنْهُ إِجْلُوذٌ وَالنَّهْيُ عَنْهُ لَا  
تَجْلُوذُ

The sign of (بابِ إِفْعَوَالٍ) is the (و) after the (عين الكلمة).

Some of the detailed paradigms of this verb follow hereunder.



الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إِجْلَوذٌ	يَجْلُوذُ	لِيَجْلُوذْ	لَا يَجْلُوذُ
إِجْلَوذًا	يَجْلُوذَانِ	لِيَجْلُوذَا	لَا يَجْلُوذَا
إِجْلَوذُوا	يَجْلُوذُونَ	لِيَجْلُوذُوا	لَا يَجْلُوذُوا
إِجْلَوذَتْ	تَجْلُوذُ	لَتَجْلُوذِ	لَا تَجْلُوذُ
إِجْلَوذَتَا	تَجْلُوذَانِ	لَتَجْلُوذَا	لَا تَجْلُوذَا
إِجْلَوذَنَ	يَجْلُوذَنَ	لِيَجْلُوذَنَ	لَا يَجْلُوذَنَ
إِجْلَوذَتَ	تَجْلُوذُ	إِجْلُوذُ	لَا تَجْلُوذُ
إِجْلَوذْتُمَا	تَجْلُوذَانِ	إِجْلُوذَا	لَا تَجْلُوذَا
إِجْلَوذْتُمْ	تَجْلُوذُونَ	إِجْلُوذُوا	لَا تَجْلُوذُوا
إِجْلَوذَتِ	تَجْلُوذِينَ	إِجْلُوذِي	لَا تَجْلُوذِي
إِجْلَوذْتُمَا	تَجْلُوذَانِ	إِجْلُوذَا	لَا تَجْلُوذَا
إِجْلَوذْتِنَ	تَجْلُوذَنَ	إِجْلُوذَنَ	لَا تَجْلُوذَنَ
إِجْلَوذْتُ	أَجْلُوذُ	لَأَجْلُوذُ	لَا أَجْلُوذُ
إِجْلَوذْنَا	نَجْلُوذُ	لَنَجْلُوذُ	لَا نَجْلُوذُ

اسم الفاعل: مُجْلُوذٌ ، مُجْلَوذَانِ ، مُجْلَوذُونَ ، مُجْلَوذَةٌ ، مُجْلَوذَتَانِ ،  
مُجْلَوذَاتٌ .

### Exercise 31

(A) Conjugate the following verbs:

(1) إِخْرَوَّطَ

(2) إِعْلَوَّطَ

(B) What is the (صيغة) of the following words:

(1) مُجْلَوِّذُونَ

(2) لِيَجْلُوِّذَنَّ

(3) لَا تَعْلَوِّطِيْ

(4) مُخْرَوِّطَةٌ

(5) إِجْلَوِّذًا

(6) إِخْرَوِّطُنَّ

(7) إِعْلَوِّطْنَا

(8) إِحْمَارَرْتُ

(9) يَكْمَأْتَانِ

(10) لَا تَسْمَارَرْنَ

## Four-Root letter Verbs

The (أبواب) of (رباعي)

### رباعي مجرد — باب فَعَلَّلَة

بَعَثَ يَبْعِثُ بَعَثَةٌ فَهُوَ مُبْعَثٌ وَ بَعَثَ يَبْعِثُ بَعَثَةٌ فَهُوَ مُبْعَثٌ الْأَمْرُ مِنْهُ  
بَعَثٌ وَالنَّهْيُ عَنْهُ لَا تُبْعَثُ

The sign of (باب فَعَلَّلَة) 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 المضارع) 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. (يُبْعِثُ), (يُقَاتِلُ), (يُصَرِّفُ), (يُكْرِمُ). If the (الفعل الماضي) has less than or more than four letters, the (علامة المضارع) will be (مفتوح), e.g. (يَبْعِثُ), (يَبْعِثُ), (يَبْعِثُ).

Four-root letter verbs are of three types:

- (1) those of genuine four-radical origin, e.g. (تَرْجَمَ) – to translate.
- (2) verbs formed by the doubling of a biliteral root, e.g. (غَرَّغَرَ) –

to gargle, (تَمْتَمَ) – to stammer.

(3) composite roots taken from a familiar phrase or combination of roots, e.g. (حَمْدَلَّ) – to say Al-ḥamdulillāh, (بَسْمَلَّ) – to say Bismillāh.

Some of the detailed paradigms of this verb follow hereunder.

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
بَعَثَ	يُبْعِثُ	لِيُبْعِثْ	لَا يُبْعِثُ
بَعَثَا	يُبْعِثَانِ	لِيُبْعِثَا	لَا يُبْعِثَا
بَعَثُوا	يُبْعِثُونَ	لِيُبْعِثُوا	لَا يُبْعِثُوا
بَعَثَتْ	تُبْعِثُ	لَتُبْعِثِ	لَا تُبْعِثِ
بَعَثَتَا	تُبْعِثَانِ	لَتُبْعِثَا	لَا تُبْعِثَا
بَعَثْنَ	يُبْعِثْنَ	لِيُبْعِثْنَ	لَا يُبْعِثْنَ
بَعَثَتْ	تُبْعِثُ	بَعِثْ	لَا تُبْعِثِ
بَعَثْتَمَا	تُبْعِثَانِ	بَعِثَا	لَا تُبْعِثَا
بَعَثْتُمْ	تُبْعِثُونَ	بَعِثُوا	لَا تُبْعِثُوا
بَعَثْتُ	تُبْعِثِينَ	بَعِثِي	لَا تُبْعِثِي
بَعَثْتُمَا	تُبْعِثَانِ	بَعِثَا	لَا تُبْعِثَا
بَعَثْتُنَّ	تُبْعِثْنَ	بَعِثْنَ	لَا تُبْعِثْنَ
بَعَثْتُ	أُبْعِثُ	لَا أَبْعِثُ	لَا أَبْعِثُ
بَعَثْنَا	نُبْعِثُ	لِنُبْعِثِ	لَا نُبْعِثِ

اسم الفاعل: مُبْعِثٌ ، مُبْعِثَانِ ، مُبْعِثُونَ ، مُبْعِثَةٌ ، مُبْعِثَتَانِ ، مُبْعِثَاتٌ .



### Exercise 32

Conjugate the following verbs:

(1) دَحْرَجَ

(2) عَسَكَرَ

(3) زَخَرَفَ

(4) هَنْدَسَ

(5) فَتَنَطَرَ

(B) What is the (صيغة) of the following words:

(1) لَا تُدَحْرِجُ

(2) مُعَسَكَرٌ

(3) لَا تُدَمِّمِي

(4) زَلْزَلٌ

(5) مُهَنْدِسٌ

(6) يُقَتْنَطِرُونَ

(7) فَارْفَعْتُمْ

(8) حَلَّخَلُوا

(9) مُرْفَرَفَةٌ

(10) لَا تُزَخْرِفَنَّ

## **The Derived Forms of Four-Root Letter Verbs**

رباعي مزید فیہ

باب تَفَعَّلُ

تَسْرَبِلُ يَتَسْرَبِلُ تَسْرَبِلًا فَهُوَ مُتَسْرَبِلٌ الْأَمْرُ مِنْهُ تَسْرَبِلٌ وَالنَّهْيُ عَنْهُ لَا  
تَتَسْرَبِلُ

The sign of (باب تَفَعَّلُ) is the extra (ت) before the four root letters.

Some of the detailed paradigms of this verb follow hereunder.

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
تَسْرَبَلُ	يَتَسْرَبَلُ	لِيَتَسْرَبَلْ	لَا يَتَسْرَبَلْ
تَسْرَبَلَا	يَتَسْرَبَلَانِ	لِيَتَسْرَبَلَا	لَا يَتَسْرَبَلَا
تَسْرَبَلُوا	يَتَسْرَبَلُونَ	لِيَتَسْرَبَلُوا	لَا يَتَسْرَبَلُوا
تَسْرَبَلْتُ	تَتَسْرَبَلُ	لَتَتَسْرَبَلْ	لَا تَتَسْرَبَلْ
تَسْرَبَلْنَا	تَتَسْرَبَلَانِ	لَتَتَسْرَبَلَا	لَا تَتَسْرَبَلَا
تَسْرَبَلْنَا	يَتَسْرَبَلْنَ	لِيَتَسْرَبَلْنَ	لَا يَتَسْرَبَلْنَ
تَسْرَبَلْتَ	تَتَسْرَبَلُ	تَسْرَبَلْ	لَا تَتَسْرَبَلْ
تَسْرَبَلْتَمَا	تَتَسْرَبَلَانِ	تَسْرَبَلَا	لَا تَتَسْرَبَلَا
تَسْرَبَلْتُمْ	تَتَسْرَبَلُونَ	تَسْرَبَلُوا	لَا تَتَسْرَبَلُوا
تَسْرَبَلْتِ	تَتَسْرَبَلِينَ	تَسْرَبَلِي	لَا تَتَسْرَبَلِي
تَسْرَبَلْتُمَا	تَتَسْرَبَلَانِ	تَسْرَبَلَا	لَا تَتَسْرَبَلَا
تَسْرَبَلْتُنَّ	تَتَسْرَبَلْنَ	تَسْرَبَلْنَ	لَا تَتَسْرَبَلْنَ
تَسْرَبَلْتُ	أَتَسْرَبَلُ	لَأَتَسْرَبَلْ	لَا أَتَسْرَبَلْ
تَسْرَبَلْنَا	نَتَسْرَبَلُ	لِنَتَسْرَبَلْ	لَا نَتَسْرَبَلْ

اسم الفاعل: مُتَسْرَبِلٌ ، مُتَسْرَبِلَانِ ، مُتَسْرَبِلُونَ ، مُتَسْرَبِلَةٌ ،  
مُتَسْرَبِلَتَانِ ، مُتَسْرَبِلَاتٌ .

### Exercise 33

Conjugate the following verbs:

(1) تَمَذَّهَبَ (2) تَسَرَّبَلَ (3) تَزَنَّدَقَ (4) تَبَخَّرَ (5) تَمَسَّلَمَ

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#### بابِ إِفْعَالٍ

إِفْشَعَرَّ يَفْشَعِرُ إِفْشَعَرَارًا فَهُوَ مُفْشَعِرٌ الْأَمْرُ مِنْهُ إِفْشَعَرٌ إِفْشَعِرٌ إِفْشَعِرٌ إِفْشَعِرٌ  
وَالنَّهْيُ عَنْهُ لَا تَفْشَعِرٌ لَا تَفْشَعِرٌ لَا تَفْشَعِرٌ

The sign of (بابِ إِفْعَالٍ) is having four root letters, the repetition of the second (ل) and the inclusion of (همزة الوصل) in the (الفاعل) and (الماضي).

Some of the detailed paradigms of this verb follow hereunder.

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إِقْشَعَرَّ	يَقْشَعُرُّ	لِيَقْشَعُرْ	لَا يَقْشَعُرْ
إِقْشَعَرَا	يَقْشَعُرَانِ	لِيَقْشَعُرَا	لَا يَقْشَعُرَا
إِقْشَعَرُوا	يَقْشَعُرُونَ	لِيَقْشَعُرُوا	لَا يَقْشَعُرُوا
إِقْشَعَرَتْ	تَقْشَعُرُ	لَتَقْشَعُرْ	لَا تَقْشَعُرْ
إِقْشَعَرْتَا	تَقْشَعُرَانِ	لَتَقْشَعُرَا	لَا تَقْشَعُرَا
إِقْشَعَرْنَ	يَقْشَعُرْنَ	لِيَقْشَعُرْنَ	لَا يَقْشَعُرْنَ
إِقْشَعَرْتُ	تَقْشَعُرِي	لِإِقْشَعُرِي	لَا تَقْشَعُرِي
إِقْشَعَرْتُمَا	تَقْشَعُرَانِ	لِإِقْشَعُرَا	لَا تَقْشَعُرَا
إِقْشَعَرْتُمْ	تَقْشَعُرُونَ	لِإِقْشَعُرُوا	لَا تَقْشَعُرُوا
إِقْشَعَرْتِ	تَقْشَعُرِينَ	لِإِقْشَعُرِي	لَا تَقْشَعُرِي
إِقْشَعَرْتُمَا	تَقْشَعُرَانِ	لِإِقْشَعُرَا	لَا تَقْشَعُرَا
إِقْشَعَرْتُنَّ	تَقْشَعُرْنَ	لِإِقْشَعُرْنَ	لَا تَقْشَعُرْنَ
إِقْشَعَرْتُ	أَقْشَعُرُ	لَأَقْشَعُرْ	لَا أَقْشَعُرْ
إِقْشَعَرْنَا	نَقْشَعُرُ	لِنَقْشَعُرْ	لَا نَقْشَعُرْ

اسم الفاعل: مُقْشَعِرٌ ، مُقْشَعِرَانِ ، مُقْشَعِرُونَ ، مُقْشَعِرَةٌ ، مُقْشَعِرَتَانِ ، مُقْشَعِرَاتٌ .

### Exercise 34

Conjugate the following verbs:

(1) إِضْمَحَلَّ (2) إِطْمَأَنَّ (3) إِقْمَطَرَ (4) إِشْفَتَرَ (5) إِزْمَهَرَ

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### بابِ إِفْعَنْلَالٍ

إِبْرَنْشَقَ يَبْرَنْشِقُ إِبْرَنْشَاقًا فَهُوَ مُبْرَنْشِقُ الْأَمْرِ مِنْهُ إِبْرَنْشِقُ وَالنَّهْيِ عَنْهُ  
لَا تَبْرَنْشِقُ

The sign of (بابِ إِفْعَنْلَالٍ) is the inclusion of (همزة الوصل) in the (ع). (أمر) and the extra (ن) after the (الفعل الماضي).

Some of the detailed paradigms of this verb follow hereunder.

الماضي المعروف	المضارع المعروف	الأمر المعروف	النهي المعروف
إِبْرَنْشَقَ	يَبْرَنْشِقُ	لِيَبْرَنْشِقْ	لَا يَبْرَنْشِقْ
إِبْرَنْشَقَا	يَبْرَنْشِقَانِ	لِيَبْرَنْشِقَا	لَا يَبْرَنْشِقَا
إِبْرَنْشَقُوا	يَبْرَنْشِقُونَ	لِيَبْرَنْشِقُوا	لَا يَبْرَنْشِقُوا
إِبْرَنْشَقَتْ	تَبْرَنْشِقُ	لِتَبْرَنْشِقْ	لَا تَبْرَنْشِقْ
إِبْرَنْشَقَتَا	تَبْرَنْشِقَانِ	لِتَبْرَنْشِقَا	لَا تَبْرَنْشِقَا
إِبْرَنْشَقْنَ	يَبْرَنْشِقْنَ	لِيَبْرَنْشِقْنَ	لَا يَبْرَنْشِقْنَ
إِبْرَنْشَقَتْ	تَبْرَنْشِقُ	إِبْرَنْشِقْ	لَا تَبْرَنْشِقْ
إِبْرَنْشَقْتُمَا	تَبْرَنْشِقَانِ	إِبْرَنْشِقَا	لَا تَبْرَنْشِقَا
إِبْرَنْشَقْتُمْ	تَبْرَنْشِقُونَ	إِبْرَنْشِقُوا	لَا تَبْرَنْشِقُوا
إِبْرَنْشَقَتْ	تَبْرَنْشِقِينَ	إِبْرَنْشِقِي	لَا تَبْرَنْشِقِي
إِبْرَنْشَقْتُمَا	تَبْرَنْشِقَانِ	إِبْرَنْشِقَا	لَا تَبْرَنْشِقَا
إِبْرَنْشَقْنَ	تَبْرَنْشِقْنَ	إِبْرَنْشِقْنَ	لَا تَبْرَنْشِقْنَ
إِبْرَنْشَقْتُ	أَبْرَنْشِقُ	لَأَبْرَنْشِقُ	لَا أَبْرَنْشِقُ
إِبْرَنْشَقْنَا	نَبْرَنْشِقُ	لِنَبْرَنْشِقُ	لَا نَبْرَنْشِقُ

اسم الفاعل: مُبْرَنْشِقٌ ، مُبْرَنْشِقَانِ ، مُبْرَنْشِقُونَ ، مُبْرَنْشِقَةٌ ،  
مُبْرَنْشِقَتَانِ ، مُبْرَنْشِقَاتٌ .

### Exercise 35

(A) Conjugate the following verbs:

(1) إِخْرَنْطَمَ

(2) إِبْلَنْدَحَ

(3) إِعْرَنْكَسَ

(4) إِسْلَنْطَحَ

(5) إِحْوَنْصَلَ

(B) What is the (صيغة) of the following words:

(1) لَا تَحْوَنْصِلُ

(2) مُصْلَنْطِحَانِ

(3) لِأَعْرَنْكَسٍ

(4) مُبْلَنْدَحَاتٌ

(5) إِخْرَنْطَمْنَا

(6) إِبْلَنْدَحِي

(7) مُحْوَنْصِلَتَانِ

(8) اِفْرَنْفَعُوا

(9) مُعْرَنْكَسَتَانِ

(10) لَا تَخْرَنْطَمَنَّ



## Other Derived Forms

### The (ثلاثي مزيد فيه ملحق) (أبواب)

There are two categories of (أبواب) here:

(1) (ملحق برباعي مجرد)

(2) (ملحق برباعي مزيد)

The first category (ملحق برباعي مجرد) (أبواب) has seven:

(1) (فَعَلَّلَةٌ) – the (ل) is repeated, e.g. (جَلَبَّيَّةٌ) – to don a shawl.

تَصْرِيْفُهُ : جَلَبَّ يَجَلِبُ جَلْبَةً فَهُوَ مُجَلِبٌ الْأَمْرُ مِنْهُ جَلِبٌ وَالنَّهْيُ  
عَنْهُ لَا تُجَلِبُ

(2) (فَعَوَّلَةٌ) – there is an extra (و) after the (ع), e.g.  
(سَرَوَلَةٌ) – to don a trouser.

تَصْرِيْفُهُ : سَرَوَلَ يُسَرِّوَلُ سَرَوَلَةً فَهُوَ مُسَرِّوَلٌ الْأَمْرُ مِنْهُ سَرِّوَلٌ  
وَالنَّهْيُ عَنْهُ لَا تُسَرِّوَلُ

(3) (فَيْعَلَةٌ) – there is an extra (ي) after the (ف), e.g.  
(صَيَّطَرَةٌ) – to command. This word can be used as (سَيَّطَرٌ) as well.

تَصْرِيْفُهُ : صَيَّرَ يُصَيِّرُ صَيَّرَةً فَهُوَ مُصَيِّرٌ الأَمْرُ مِنْهُ صَيَّرَ  
والنهي عنه لا تُصَيِّرُ

- (4) (فَعِيْلَةٌ) – there is an extra (ي) after the (ع), e.g.  
(شَرِيْفَةٌ) – to trim the extra leaves of a plant.

تَصْرِيْفُهُ : شَرِيْفٌ يُشَرِيْفُ شَرِيْفَةً فَهُوَ مُشَرِيْفٌ الأَمْرُ مِنْهُ شَرِيْفٌ  
والنهي عنه لا تُشَرِيْفُ

- (5) (فَوَعَلَةٌ) – there is an extra (و) after the (ف), e.g.  
(جَوْرَبَةٌ) – to make someone don socks.

تَصْرِيْفُهُ : جَوْرَبٌ يُجَوْرِبُ جَوْرَبَةً فَهُوَ مُجَوْرِبٌ الأَمْرُ مِنْهُ جَوْرَبٌ  
والنهي عنه لا تُجَوْرِبُ

- (6) (فَعَلْنَةٌ) – there is an extra (ن) after the (ع), e.g. (قَلْنَسَةٌ) – to  
make someone don a hat.

تَصْرِيْفُهُ : قَلْنَسٌ يُقَلْنِسُ قَلْنَسَةً فَهُوَ مُقَلْنِسٌ الأَمْرُ مِنْهُ قَلْنَسٌ والنهي  
عنه لا تُقَلْنِسُ

- (7) (فَعَلَاءَةٌ) – there is an extra (ي) after the (ل), e.g. (قَلْسَاءَةٌ) – to

make someone don a hat.

تَصْرِيْفُهُ : قَلَسِي يُقَلِّسِي قَلْسَاءَ فَهُوَ مُقَلِّسٌ وَقَلْسِي يُقَلِّسِي قَلْسَاءَ فَهُوَ  
مُقَلِّسِي الأَمْرَ مِنْهُ قَلَسٍ وَالنَّهْيَ عَنْهُ لَا تُقَلِّسِ

(قَلَسِي) was originally (قَلْسِي). (يُقَلِّسِي) was originally (يُقَلِّسِي). (قَلْسَاءَ) was originally (قَلْسِيَّةً). These changes will be discussed later.

The second category - (ملحق برباعي مزيد) has three groups:

- (1) (ملحق بتفعُّل)
- (2) (ملحق بإفعنَّال)
- (3) (ملحق بإفعَّال)

The first group (ملحق بتفعُّل) has 8 (أبواب):

- (1) (تَفَعُّلٌ) – the extra letters are (ت) before the (ف) and the (ل) is repeated, e.g. (تَجَلَّبَبٌ) – to don a shawl.
- (2) (تَفَعُّوْلٌ) – the extra letters are (ت) before the (ف) and the (و) between the (ع) and the (ل), e.g. (تَسَرَّوْلٌ) – to don a trouser.
- (3) (تَفِيْعُلٌ) – the extra letters are (ت) before the (ف) and a (ي)

after the (ف), e.g. (تَشَيْطُنٌ) – to be a satan.

(4) (تَفَوُّعٌ) – the extra letters are (ت) before the (ف) and a (و) after the (ف), e.g. (تَجَوُّرٌ) – to don socks.

(5) (تَفَعُّلٌ) – the extra letters are (ت) before the (ف) and a (ن) after the (ع), e.g. (تَقْلُسٌ) – to don a trouser.

(6) (تَمَفُّعٌ) – the extra letters are a (ت) and a (م) before the (ف), e.g. (تَمَسْكُنٌ) – to be poor.

(7) (تَفَعَّلْتُ) – the extra letters are a (ت) before the (ف) and a (ت) after the (ل), e.g. (تَعَفَّرْتُ) – to behave like a devil.

(8) (تَفَعَّلٌ) – the extra letters are a (ت) before the (ف) and a (ي) after the (ل), e.g. (تَقْلَسٌ) – to don a hat.

The conjugation of these (أبواب) should be done like (تَسْرَبِلٌ), while the last one, namely, (تَفَعَّلٌ) is like (قَلَسِي يُقْلَسِي).

The second group, (ملحق بإفْعَلًا), has two (أبواب):

(1) (إِفْعَلًا) – The second (ل), the (ن) after the (ع) and the (همزة)

(الوصل) are extra, e.g. (إِقْعِنْسَاسٌ) – to walk with the chest and neck protruding out.

تَصْرِيْفُهُ : إِقْعِنْسَسَ يَقْعِنْسِسُ إِقْعِنْسَاسًا فَهُوَ مُقْعِنْسِسٌ الْأَمْرُ مِنْهُ  
إِقْعِنْسِسٌ وَالنَّهْيُ عَنْهُ لَا تَقْعِنْسِسُ

(2) (إِفْعِنْلَاءٌ) – The (ي) after the (ل), the (ن) after the (ع) and the (همزة الوصل) are extra, e.g. (إِسْلِنْقَاءٌ) – to lie on one's back.

تَصْرِيْفُهُ : إِسْلِنَقِي يَسْلِنَقِي إِسْلِنْقَاءً فَهُوَ مُسْلِنَقِي الْأَمْرُ مِنْهُ إِسْلِنَقِي  
وَالنَّهْيُ عَنْهُ لَا تَسْلِنَقِي

The (مصدر) of this (باب) – (إِسْلِنْقَاءٌ) was originally (إِسْلِنَقَايٌ). The (ي) was changed to a (همزة).

The third group - (ملحق بإفعال) has one (باب):

(إِفْوَعْلَالٌ) – The (و) after the (ف) and one (ل) is extra, e.g. (إِكْوَهْدَادٌ) – to strive.

تَصْرِيْفُهُ : إِكْوَهْدَّ يَكْوَهْدُّ إِكْوَهْدَادًا فَهُوَ مُكْوَهْدُّ الْأَمْرُ مِنْهُ إِكْوَهْدٌ  
إِكْوَهْدٌ إِكْوَهْدِدُ وَالنَّهْيُ عَنْهُ لَا تَكْوَهْدُّ لَا تَكْوَهْدِدُ لَا تَكْوَهْدُدُ

In all the word-forms of this (باب) (إِدْغَام), has been applied and the changes are similar to those of (إِقْشَعَرَّ).

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### Exercise 36

What is the word-form (صيغة) of the following words and which (باب) are they from:

(1) مُتَسَرِّبُلُونَ

(2) لَا تَكْوَهْدُونَ

(3) تَتَشْرِيفُ

(4) تُحَوِّرُ بِنَ

(5) تَتَشَيِّطُنُ

(6) أَسَلَنْتِي

(7) إِقْعَنْسِي

(8) تَعْفَرْتَنَ

(9) تَقَلَّسُوا

(10) تَشَيَّطْتِ

## The Seven Categories

With regards to the letters of verbs, they fall into seven categories, namely:

صحيح ، مثال ، أجوف ، ناقص ، مهموز ، مضاعف ، لفيف

### Definitions

Term	Meaning	Example
صحيح	A word whose root letters do not have a (همزة), (حرف العلة) <sup>13</sup> or two letters of the same type	نَصَرَ
مثال	A word having a (حرف العلة) in the (فاء الكلمة)	وَعَدَ
أجوف	A word having a (حرف العلة) in the (عين الكلمة)	قَالَ
ناقص	A word having a (حرف العلة) in the (لام الكلمة)	دَعَا
مهموز	A word having a (همزة) as a root letter – a hamzated verb	أَمَرَ
مضاعف	A word having, as its root letters, two letters of the same type	مَدَّ
لفيف	A word having two (حروف) (حرف العلة) as the root letters	وَقَّى

<sup>13</sup> The (حروف علة) are (و), (الف) and (ي).

- 1) The term (معتل) refers to any verb that contains a (حرف العلة).
- 2) If there is a (حرف العلة) in the (فَاء الكلمة), it is called (مُعْتَلُّ الْفَاءِ) or (مثال), eg (وَعَدَ).
- 3) If there is a (حرف العلة) in the (عَيْن الكلمة), it is called (مُعْتَلُّ الْعَيْنِ) or (أجوف), e.g. (قَالَ).
- 4) If there is a (حرف العلة) in the (لَام الكلمة), it is called (مُعْتَلُّ اللَّامِ) or (ناقص), e.g. (دَعَا).
- 5) If the (فَاء الكلمة) has a (و), it is called (مثال واوي) eg (وَعَدَ).
- 6) If the (فَاء الكلمة) has a (ي), it is called (مثال يائي). eg (يَسَرَ).
- 7) If the (عَيْن الكلمة) has a (و), it is called (أجوف واوي) eg (قَالَ).
- 8) If the (عَيْن الكلمة) has a (ي), it is called (أجوف يائي) eg (بَاعَ).
- 9) If the (لَام الكلمة) has a (و), it is called (ناقص واوي) eg



(دَعَا).

10) If the (لام الكلمة) has a (ي), it is called (ناقص يائي) eg (رَمَى).

11) If the (فاء الكلمة) has a (همزة), it is called (مهموز الفاء) eg (أَمَرَ).

12) If the (عين الكلمة) has a (همزة), it is called (مهموز العين) eg (سَأَلَ).

13) If the (لام الكلمة) has a (همزة), it is called (مهموز اللام) eg (قَرَأَ).

14) (لفيف) is of two types: (لفيف مفروق) and (لفيف مقرون).

15) (لفيف مفروق) is when the two (حرف العلة) are separate, e.g. (وَقَفَى).

16) (لفيف مقرون) is when the two (حرف العلة) are adjacent to one another, e.g. (طَوَى).

17) If the (عين الكلمة) and (لام الكلمة) are the same, it is called (مضاعف ثلاثي) e.g. (مَدَّ).

18) If the (ف) and the first (ل) and the (ع) and the second (ل) are the same letters, it is called (مضاعف رباعي) e.g. (رُكِّلَ).

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### **Exercise 37**

Classify the following verbs according to the seven categories:

(1) يَجُوعُ

(2) وَكِي

(3) فَرَّ

(4) دَمَدَمَ

(5) طَوِي

(6) يَدِينُ

(7) أَخَذَ

(8) وَرِمَ

(9) يَمُنَ

(10) سَمِمَ

## **The Rules of (مهموز)**

### **Rule 1:**

It is permissible to change a (همزة), that is alone and (ساكن) to correspond to the previous (حركة).

That is,

(a) after a (فتحه), change the (همزة) into an (الف).

### **Example**

(رأس) (head) becomes (رأس).

(b) after a (ضمة), change the (همزة) into a (و).

### **Example**

(بؤس) (destitute) becomes (بؤس).

(c) after a (كسرة), change the (همزة) into a (ي).

### **Example**

(ذئب) (wolf) becomes (ذئب).



### **Rule 2**

If a hamzah mutaharrik (همزة متحرك) appears before a (همزة) that is (ساكن), it becomes necessary to change the (حرف العلة) letter to the corresponding (ساكن).

### **Examples**

أَمَّنَ becomes آمَنَ

أَمِّنَ becomes أَوْمِنَ

أَمَانًا becomes إِيْمَانًا .



### Rule 3

(3.1) It is permissible to change a (همزة) that is (مفتوح) and is preceded by a (ضمة) to a (و).

#### Example

جُؤُنَ becomes جُؤِنَ

جُؤُنَ is the plural of جُؤْنَةٌ which means a perfume holder.

(3.2) It is permissible to change a (همزة) that is (مفتوح) and is preceded by a (كسرة) into a (ي).

#### Example

مِئْرَ becomes مِئْرَ .



### Rule 4

(4.1) 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.

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

- i) أَوَّادٌ will be read as أَوَادٌ
- ii) أُمَّمٌ will be read as أُمَّمٌ

(جَاءَ) originally was (جَائِيٌّ) (اسم فاعل). The (ي) which comes after (الف زائد) will change into a (همزة). It becomes (جَائِيٌّ). Now there are two (همزة) and one of them is (مكسور). The second (همزة) changes into a (ي) becoming (جَائِيٌّ) (according to the rule of أُمَّة - rule 4.1). (جَائِيٌّ) can also be written as جَائِيْنٌ. The (ضممة) on the (ي) is ثقيل (difficult to pronounce). Therefore it is removed and (جَائِيْنٌ) remains. Now due to (اجتماع ساكنين) (the coming together of two [ساكن] letters), the (ي ساكن) is deleted.

We are left with جَائِنٌ which can also be read as جَاءٍ .

### Step by Step

جَائِيٌّ → جَائِيٌّ → (جَائِيٌّ) (جَاءِ يُنْ)  
→ (جَاءِ يُنْ) → (جَاءِ يُنْ) → جَائِنٌ



### Rule 5

If a (همزة) comes after the (و) or (ي) that are مدة and زائدة or if a (همزة) comes after the (ي) of (اسم تصغير), it is permissible to change the (همزة) into the letter that precedes it and then (إدغام) (incorporation of one letter into another) is made.

### Example of (و) مدة زائدة

مُقْرُوَةٌ → مُقْرُوَةٌ → مُقْرُوَةٌ

The word (مُقْرُوَةٌ) is the (اسم مفعول) of (قَرَأَ يَقْرَأُ).

### Example (ي) مدة زائدة

خَطِيئَةٌ → خَطِيئَةٌ → خَطِيئَةٌ

Example of اسم تصغير

أَفَيْسٌ → أَفَيْسٌ → أَفَيْسٌ.

The word (أَفَيْسٌ) is the (اسم تصغير) of (أَفُوسٌ) which is the (جمع) of (فَاسٌ) - meaning axe.



## Rule 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).

Example

The word (خَطَايَا) is the plural of (خَطِيئَةٌ).

The word (خَطَايَا) was originally (خَطَايِي). The (ي) which comes after the (الف) of (جمع) as the second last letter, changes into a (همزة).<sup>14</sup> It becomes (خَطَاءِ). Now we have two (همزة متحرك)'s and one of them is (مكسور). The rule of (أَيْمَةٌ) applies, whereby the second (همزة) changes into a (ي) and becomes (خَطَائِي). Now there is a

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<sup>14</sup> This refers to rule no. 18 which you will read under the rules of معتل .

(همزة) after the (الف) of مفاعل and it is before a (ي). It changes to (يا مفتوحة) and the (ي) changes to (الف). The word becomes (خَطَايَا).

NOTE: This law is compulsory (وجوباً).

### Step by Step

خَطَايَا → خَطَائِي → خَطَائِي → خَطَائِي

### Rule 7

If a (همزة) is (متحرك) and it comes after a (ساكن) that is not a (مدّه زائده) nor is it (ي تصغير), then the (حركة) of the (همزة) is given to the letter preceding it.

This law is permissible (جوازاً).

### Examples

1) In the word (يَسْتَلُّ), the (حركة) of the (همزة) is given to the (س) and the (همزة) is then deleted. It becomes (يَسَلُّ).

2) In the words (قَدْ أَفْلَحَ) the (حركة) of the (همزة) is given to the (د) and the (همزة) is then deleted. It becomes (دَفْلَحَ).



(قَدْ فَلَحَ).

3) In the words يَرْمِي أَخَاهُ the (حركة) of the (همزة) is transferred to the (ي) and the (همزة) is then deleted. It becomes (يَرْمِي خَاهُ).



### Rule 8

The rule of (يَسْتَأْذِنُ) is compulsorily applied to all the (أفعال) (verbs) of (يَرَى) and (يُرَى) (المضارع المعروف) (و مجهول).

### Example

In (يَرَأَى) the (فتحة) of the (همزة) is given to the (ر) and the (همزة) is deleted. It becomes (يَرَى).

### NOTE:

It is permissible to apply this rule to the (اسماء مشتقات) (derived nouns) too.

The (مصدر ميمي) can be read as (مَرَأِي) or (مَرِي).

The (اسم آلة) can be read as (مِرَاة) or (مِرَاة).

The (فتحة) of the (همزة) of (مِرَاة) is given to the (ر) and

then the (همزة) is removed leaving (مَرَاة).

The (اسم مفعول) can be read as (مَرِي) or (مَرِي).



### **Rule 9**

If a (همزة متحرك) is preceded by a (متحرك) letter, then both (بين بين قريب) and (بين بين بعيد) are both permissible.

9.1 (مخرج) is to read the (همزة) between its (مخرج) and the (حرف العلة) corresponding to its (hamza's) حركة.

9.2 (مخرج) is to read a letter between its (مخرج) and 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 (بين بين بعيد) the (مخرج) will be that of (همزة) and (الف).

In the word (سَأَلَ) 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 بعيد) is made then the (مخرج) will be between (همزة) and (الف).

(9.3) 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

[1] In the word (قُرَاءٌ), the (همزة) is (مفتوح). Therefore the (همزة) will be read between the (مخرج) of the (همزة) and the (الف).

[2] If (قُرَاءٌ) is read with a (ضممة), the (همزة) will be read between the (مخرج) of the (همزة) and (واو).

[3] If (قُرَاءٌ) is read with a (كسرة), the (همزة) will be read between the (مخرج) of the (همزة) and (ي).

## Rule 10

If a (همزة إستفهام) comes before a (همزة) as in the word

(أَأَنْتُمْ), then it is permissible to apply the rule of

(أَوْادِمُ) (Rule 4). Thus, (أَأَنْتُمْ) will be read as (أَوَأَنْتُمْ).

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 (آَأَنْتُمْ).



## Exercise 38

(1) Apply rule no.1 to the following words:

(1) لَابَأَسَ (2) فَعْرَ (3) سَعْرَ

(2) Which rule applies to the word (آَأَخَذَ) and how?

(3) Analyse the changes to the word (شَاءَ).

(4) Apply the rule of (مهموز) to the word (مَنْبُوتَةٌ).

(5) What can (أَأَنْتَ) also be read as?

## The Orthography<sup>15</sup> of the Hamzah

The following rules are general guidelines with regards to how a hamzah is written:

(a) Hamzah is invariably written over or under an alif at the beginning of a word, e.g. (أَمْرٌ), (أَمْرٌ) and (إِنْسَانٌ).

(b) 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. (أَمْرٌ) for (أَمْرٌ).

(c) The hamzah tends to be written over the semi-consonant (حرف العلة) corresponding to the vowel (حركة) of the preceding letter.

Examples:

(يَأْمُرُ), (يُؤْمَرُ), (بَطُّوْ), (خَطَّأْتُ)

(d) 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:

(شَاءَ), (أَسْئَلُ), (مَسْئُولٌ)

This rule is applied for (الفعل الماضي) instead of (c) above.

Thus, (بَسُوْ) is written with a (و) and (سَاءَ) with a (ى) without dots.

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<sup>15</sup> the correct spelling

## The Paradigms of (مهموز)

### مهموز الفاء من باب نصرَ — الأخذُ

أَخَذَ يَأْخُذُ أَخْذًا فَهُوَ آخِذٌ وَأُخِذَ يُؤْخَذُ أَخْذًا فَهُوَ مَأْخُودٌ  
الْأَمْرُ مِنْهُ خُذٌ وَالنَّهْيُ عَنْهُ لَا تَأْخُذُ الظَّرْفُ مِنْهُ مَأْخَذٌ مَأْخَذَانِ  
مَأْخَذٌ وَالْآلَةُ مِنْهُ مِيخَذٌ مِيخَذَانِ مَأْخَذٌ وَ مِيخَذَةٌ مِيخَذَتَانِ  
مَأْخَذٌ وَ مِيخَازٌ مِيخَازَانِ مَأْخِيذٌ وَأَفْعَلُ التَّفْضِيلِ مِنْهُ آخَذُ  
آخِذَانِ آخِذُونَ وَأَوَاخِذٌ وَالْمُؤَنَّثُ مِنْهُ أُخْذِي أُخْذِيَانِ أُخْذٌ وَ  
أُخْذِيَاتٌ

### Analysis of the changes

(1) The (أمر) of this (باب) is (خُذٌ) which is an exception from the normal method of constructing the (أمر). (خُذٌ) was originally (أَوْخِذٌ).

(2) Similarly, the (أمر) of (أَكَلَ يَأْكُلُ) is (كُلٌ). It is necessary to delete the (همزة) from both (خُذٌ) and (كُلٌ).

(3) In the verb, (أَمَرَ يَأْمُرُ), it is permissible to delete the hamzas and to retain them. Therefore, both (مُرٌ) and (أَوْمُرٌ) are correct to use. If the verb is used at the beginning of the sentence, it is more eloquent to delete the

(هُمَزَةٌ), e.g. it is stated in a hadîth, (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'ânic verse, (وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ).

(5) In the word-forms of (المضارع المعروف) of this (باب), besides the singular first person (واحد متكلم), the rule of (رَأْسٌ) has been applied. The same rule applies to the (اسم الظرف) and (اسم المفعول).

(6) The rule of (بِئْرٌ) 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) 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 (أَوْمِنَ) applies.

### Exercise 39

(a) Conjugate the following verbs:

(1) أَكَلَ

(2) أَمَرَ

(b) What is the paradigm of the (مضارع مجهول) of (أَدَبَ)?

(c) What is the paradigm of the (أمر معروف) of (أَمَرَ)?

(d) What is the paradigm of the (الماضي المعروف) of (أَكَلَ)?

(e) How has the word (أَوَاسِرٌ) changed from its original?

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### مهموز الفاء من باب ضَرَبَ - الأَسْرُ

أَسْرَ يَأْسِرُ أَسْرًا فَهُوَ آسِرٌ وَأُسْرٌ يُؤْسِرُ أَسْرًا فَهُوَ مَأْسُورٌ الْآمِرُ  
مِنْهُ إِيْسِرٌ وَالنَّهْيُ عَنْهُ لَا تَأْسِرُ الظَّرْفُ مِنْهُ مَأْسِرٌ مَأْسِرَانِ مَأْسِرٌ  
وَالْآلَةُ مِنْهُ مَيْسِرٌ مَيْسِرَانِ مَأْسِرٌ مَيْسِرَةٌ مَيْسِرَتَانِ مَأْسِرٌ مَيْسَارٌ  
مَيْسَارَانِ مَأْسِيرٌ وَأَفْعَلُ التَّفْضِيلُ مِنْهُ آسَرُ آسِرَانِ آسَرُونَ  
وَأَوَاسِرٌ وَالْمَوْتُ مِنْهُ أُسْرِي أُسْرِيَانِ وَأُسْرٌ وَأُسْرِيَاتٌ



### **Analysis of the changes**

(1) The changes of this (باب) are similar to those of (أخذ) except for the imperative (أمر) – (إيسر) – where the rule of (إيمان) applies.

(2) The other (أبواب) of (ثلاثي مجرد) follow the same pattern.

---

### **Exercise 40**

Conjugate the following verbs:

(1) أَثَرَ

(2) أَمَّنَ

(b) What is the paradigm of the (معروف مضارع) of (أمن)?

(c) What is the paradigm of the (أمر مجهول) of (أله)?

(d) What is the paradigm of the (الماضي المجهول) of (أمن)?

(e) How has the word (إيسروا) changed from its original?

### مهموز الفاء من باب إفعال — الأَيْتَمَارُ

إَيْتَمَرَ يَأْتَمِرُ إَيْتِمَارًا فَهُوَ مُوتَمِرٌ وَأُوْتَمِرَ يُوتَمِرُ إَيْتِمَارًا فَهُوَ مُوتَمِرٌ الْأَمْرُ  
مِنْهُ إَيْتَمَرَ وَالتَّهْيِ عَنْهُ لَا تَأْتَمِرُ الظَّرْفُ مِنْهُ مُوتَمِرٌ

#### Analysis of the changes

- (1) The rule of (إِيْمَانٌ) applies in the (الماضي المعروف), (مصدر) and (أمر معروف).
- (2) The rule of (أُوْمِنَ) 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 الظرف) and (اسم المفعول), (اسم الفاعل).

### مهموز الفاء من باب إستفعال — الأَيْسْتِيْدَانُ

إِسْتَأْذَنَ يَسْتَأْذِنُ إِسْتِيْدَانًا فَهُوَ مُسْتَأْذِنٌ وَأُسْتَأْذِنَ يُسْتَأْذِنُ إِسْتِيْدَانًا فَهُوَ  
مُسْتَأْذِنٌ الْأَمْرُ مِنْهُ إِسْتَأْذِنَ وَالتَّهْيِ عَنْهُ لَا تَسْتَأْذِنُ الظَّرْفُ مِنْهُ مُسْتَأْذِنٌ

#### Analysis of the changes

- (1) Conjugate all the verbs of (أبواب ثلاثي مزيد فيه) like the conjugations of (أَخَذَ) and (إَيْتَمَرَ).

### Exercise 41

Conjugate the following verbs:

(1) إِسْتَأْنَفَ

(2) ائْتَمَنَ

(3) اِنْتَأَطَرَ

(b) What is the paradigm of the (معروف مضارع) of

(أَمَّنَ)?

(c) What is the paradigm of the (أمر مجهول) of (أَلَّهَ)?

(d) What is the paradigm of the (الماضي المجهول) of (أَمَّنَ)?

(e) How has the word (إيسرُوا) changed from its original?

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### Discussion of (مهموز العين)

(1) 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.

(2) The rule of (يَسْئَلُ) applies to the (مضارع) and (أمر) of (مهموز العين ثلاثي مجرد).

(3) (زَأَرَ يَزُرُّ) is from (باب ضرب), (سَأَلَ يَسْئَلُ) is from

(لَوْمْ يَلُومُ), (باب سمع), (سَتِمَ يَسْتَمُ), (باب فتح)  
(باب كرم).

(4) In the imperative (أمر), after applying the rule of (إِزْتِرْ), the (همزة الوصل) is deleted. Therefore (إِزْتِرْ) becomes (زِرْ), (إِسْتَلْ) becomes (سَلْ), (أَسْتَمْ) becomes (سَمْ) and (أَلْتَمْ) becomes (لَمْ).

The conjugation of the imperative second person (أمر) (حاضر معروف) form is as follows:

←

زِرْ	زِرَا	زِرِي	زِرُوا	زِرَا	زِرْ
سَلْ	سَلَا	سَلِي	سَلُوا	سَلَا	سَلْ
سَمْ	سَمَا	سَمِي	سَمُوا	سَمَا	سَمْ
لَمْ	لَمَا	لَمِي	لَمُوا	لَمَا	لَمْ

### Discussion of (مهموز اللام)

(1) In most of the word-forms of (مهموز اللام), the rule of (قرأاً يقرأاً) or (تسهيل) (بين بين) applies, e.g.

(2) The rule of (مير) applies to (واحد الماضي الجهول), e.g.

(قُرءَ).

(3) The rule of (همزة منفردة ساكنة), that is the rule of (مضارع) applies to all the word-forms of (أمر) and (مضارع). Accordingly, in the words (إقْرَأُ) and (لَمْ يَقْرَأُ), the hamzah can become (الف), in the words (أُرْدُءُ) and (لَمْ يَرْدُءُ), the hamzah can become (و) and in the words (أَنْبِئُ) and (لَمْ يَنْبِئُ), the hamzah can become (ي).

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### Exercise 42

Conjugate the following verbs:

- |                   |                     |
|-------------------|---------------------|
| (6) تَأَهَّلَ     | (1) هَنَأَ يَهْنَأُ |
| (7) تَخَاطَأَ     | (2) رَأَسَ يَرِئِسُ |
| (8) إِكْفَأَ      | (3) أَمَّنَ         |
| (9) إِبْتَدَأَ    | (4) آخَذَ           |
| (10) إِسْتَأْنَفَ | (5) أَبَأَسَ        |

## **The Rules Of (معتل)**

### **Rule 1**

(1.1) The (و) which appears between (علامات المضارع)<sup>16</sup>

which is (مفتوح) and the (عين الكلمة) which is (مكسور), falls off.

### **Example**

The word يُوْعَدُ becomes يَْعُدُ .

Every (و) that comes between the

(علامات مضارع مفتوح) and the (ع كلمة) which is

(مفتوح), the (و) falls off, on condition that either the (ع كلمة) or the (ل كلمة) is from the (حروف حلقى)<sup>17</sup>.

### **Example**

The word يُوْهَبُ becomes يَهَبُ .

### **Note:**

Every (مثال واوى) on the scale of (ضرب) follows this rule.



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<sup>16</sup> الف ت ي ن are the following letters علامات مضارع

<sup>17</sup> The حروف حلقى are the following letters: ع ه ع ح غ خ

## Rule 2

If a (مصدر) is on the scale of (فعل) and its (فَاء 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.

### Step by Step Example

وَعَدٌ → عَدٌ → عِدٌ → عِدَةٌ

Note:

If the (مضارع) has a (فتحة) on its (ع كلمة), for example in the word (يَسْعُ), the (فَاء الكلمة) of the (مصدر) can also be given a (فتحة).

### Step by Step Example

The word (سَعَةٌ) the (مصدر) of (وَسِعَ يَسْعُ).

وَسِعٌ → سَعٌ → سَعٌ → سَعَةٌ

Note:

It is also permissible to read (سَعَةٌ) as (سَعَةٌ).



### **Rule 3**

(3.1) If a (و ساكن) is not (مشدد) and is preceded by a (كسرة), it changes into a (ي).

#### **Example**

The word مُوَعَادٌ changes to مِيَعَادٌ.

#### **Exception**

The word (إِجْلَوَانٌ) will remain unchanged, because the (و) is (مشدد مدغم).

(3.2) 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 (مُوسِّرٌ).

#### **Exceptions**

The word (مُؤَيِّزٌ) remains unchanged because the (ي) is (مدغم).

(3.3) If an (الف) is preceded by a (ضمة), it will change into a (و).



### Step by Step Example

قَاتِلَ → قَاتِلٌ → قُوْتِلَ

(3.4) If an (الف) is preceded by a (كسرة), it will change into a (ي).

### Example

The plural of (مِحْرَابٌ) is (مِحْرَابٌ). This changes to (مِحْرَابٌ) because the (الف) is preceded by a (كسرة).



### Rule 4

If the (فاء الكلمة) 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.

### Step by Step Example of (مثال واوي)

إِوتَقَدَ → إئتَقَدَ → إئتَقَدَ

### Step by Step Example of (مثال يائي)

إيتَسَرَ → إئتَسَرَ → إئتَسَرَ



## Rule 5

(5.1) If at the beginning of a word there is a (و مضموم), it is permissible to change it into a (همزة).

### Examples

(أجوة<sup>ه</sup> – plural of وَجْه<sup>ه</sup>) changes to (أجوة<sup>ه</sup>). (This is an example of an اسم).

(وقتت<sup>ه</sup> – the [الماضي المجهول] of توقيت<sup>ه</sup>) changes to (أقتت<sup>ه</sup>). (This is an example of a فعل).

(5.2) If (و مكسور) appears at the beginning of a word, it is permissible to change it to a (همزة).

### Example

(وشاخ<sup>ه</sup> – swordbelt) can be read as (إشاخ<sup>ه</sup>).

(5.3) If a (و مرفوع) appears in the middle of a word, it is permissible to change it into a (همزة).

### Example

(أدور<sup>ه</sup>) can be read as (أدور<sup>ه</sup>).

Rarely is a (و مفتوح) changed into a (همزة).

### Examples

(أَحَدٌ - one) can be read as (أَحَدٌ).

(أَنَاةٌ - a lazy woman) can be read as (أَنَاةٌ).



### Rule 6

When two (واؤ 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 (أَوَاصِلٌ) (This is the plural of وَاصِلَةٌ).

(وُؤَيِّصِلٌ) is read as (أُؤَيِّصِلٌ). This is the (إِسْمٌ تَصْغِيرٌ) of (وَوَاصِلٌ).



### Rule 7

(7.1) If (و) or (ي) (متحرك) is preceded by a فتحة, the (و) or (ي) is changed into an (الف).

## Examples

Example of a (و متحرك) in the middle of a (فعل):

(قَالَ) changes to (قَوْلَ).

Example of a (ي متحرك) in the middle of a (فعل):

(بَاعَ) changes to (بَيْعَ).

Example of a (و متحرك) at the end of a (فعل):

(دَعَا) changes to (دَعَوَ).

Example of a (ي متحرك) at the end of a (فعل):

(رَمَى) changes to (رَمَيْ).

Example of a (و متحرك) in an (اسم):

(بَابُ) changes to (بَوَّابُ).

Example of a (ي متحرك) in an (اسم):

(نَابُ) changes to (نَيْبُ).

## Conditions for the above rule

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 الكلمة). Therefore this rule will not apply to the word

فَوَعَدَ - the (و) is in the place of the (فاء الكلمة) and the (ف) is a (حرف عطف). It will also not apply to (تَوَفَّى) because the (و) is in the place of the (فاء الكلمة) of (باب تفعل). (تفعل).

It will also not apply to تَيَسَّرَ - (ي) is in the place of the (فاء الكلمة) 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 (طَوَى). Here (و) is in the place of the (ع كلمة). The law will also not apply in the word (حَيَى). Here (ي) is in the place of the (ع كلمة).

[3] The (و) or (ي) must not come before the (الف) of (تثنية). Therefore this law will not apply to the word (دَعَا), since there is a (و) before the (الف) of (تثنية) and in the word (رَمَى), since there is a (ي) before the (الف) of (تثنية).

[4] The (و) or (ي) must not come before a (مدّه زائده). 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 (غَيُورٌ) because the (و) after the (ي) is not a (حرف أصلي). Also in the word (غِيَابَةٌ), the (ي) is before an (الف) which is not a (حرف أصلي).

#### Objection

In the words (دَعَوًا), (يَخْشَوْنَ), (تَخْشَوْنَ) and (تَخْشَيْنَ), the (و) and (ي) were not supposed to be changed to (الف) because they came before a (مدّه زائده), but yet this rule has been applied.

#### Answer

The (ي) in these words is a separate word and it is the (فاعل) of the (فعل), while the (مدّه) is not (زائد), therefore the (و) or (ي) changes to (الف) and then falls off due to (إجتماع ساكنين).

### Step by Step Examples

دَعَوْا (فَعَلُوا) → دَعَا → دَعَا

يَخْشُونَ (يَفْعَلُونَ) → يَخْشَاوْنَ → يَخْشُونَ

تَخْشُونَ (تَفْعَلُونَ) → تَخْشَاوْنَ → تَخْشُونَ

تَخْشِينَ (تَفْعَلِينَ) → تَخْشَايْنَ → تَخْشِينَ

[5] The (ي متحرك) or (ومتحرك) must not be before (ي) (مشدد), for example, the word (عَلَوِيٌّ). The (ي) or (ومتحرك) must also not be before (ن تأكيد), for example, the word

(إِخْشِيَنَّ).

[6] The word must not have the meaning of a colour or defect, for example,

(عَوْرَ) (to be one-eyed),

(صَيْدَ) (to have a crooked neck).

[7] The word must not be on the scale of (فَعَلَانٌ), (فَعَلَى) or (فَعَلَةٌ), for example

(دَوْرَانٌ) – (فَعَلَانٌ) – example of (و). [meaning – rotation]

(سَيَّلَانٌ) – (فَعَلَانٌ) example of (ي). [meaning – flowing]

(صَوْرَى) – (فَعَلَى) example of (و). [meaning – name of a spring of water]

(حَيَّدَى) – (فَعَلَى) example of (ي). [meaning – to walk arrogantly – from يَحِيدُ]

and (حَوَكَةٌ) – (فَعَلَةٌ) example of (و). [meaning – weaver – plural of حَائِكٌ]

[8] The word must not be from (باب إفتعال) 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.

---

(7.2) If after such an (الف) (which has been changed from a و or ي), there is a (ساكن) letter, the (الف) falls off.

### Examples

[1] In the word (دَعَوُوا), the first (و) changes to (الف). It becomes (دَعَاوَا). Here (الف) has come before a (ساكن). The (الف) falls off and it becomes (دَعَوَا).



[2] In the word (تَرْضَيْنَ), the first (ي) changes to an (الف). Due to the (الف) coming before a (ساكن), it is deleted. It becomes (تَرْضَيْنَ).

(7.3) If such an (الف) has come before a (ت تانيث) of (فعل ماضى), even if the (ت) is (متحرك), the (الف) is deleted.

### Examples

1. The word (دَعَوْتُ) changes to (دَعَاتُ). Now we have an (الف) before (ت تانيث) of (فعل ماضى). Therefore it is deleted. It becomes (دَعْتُ).

2. The word (دَعَوْنَا) changes to (دَعَاتَا). There is a (ت تانيث) after the (الف). Therefore the (الف) is deleted. It becomes دَعَاتَا.

(7.4) In the (جمع مؤنث) of (الماضي المعروف) (صيغة) until the end, if the word is (اجوف 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 كلمة) has a (فتحة)

(قَوْلَنَ) changes to (قَالَنَ). The (الف) is now deleted because it is followed by a (ساكن). It becomes (قُلْنَنَ). The (ق) is now given a (ضمة) because it is (اجوف واوي). It becomes (قُلْنُنَ). The word (قُلْنُنَ) is from the (باب) of (نصر).

Example in which (ع كلمة) has a (ضمة)

طُوْنُنَ → طَالَنَ → طَلْنَنَ → طُلْنُنَ

The word (طُلْنُنَ) is from the (باب) of (كُرْم).

(7.5) In the (الماضي المعروف صيغة) جمع مؤنث ( ) from (اجوف ) till the end, after deleting the (الف), if it is (اجوف ) or there is a (كسرة) on the (ع كلمة) in (اجوف ) (واوي), the (فاء الكلمة) is given a (كسرة).

Example in which (ع كلمة) has a (كسرة)

In the word (بَاعِنَ), the (ي متحرك) is preceded by a (فتحة). Therefore the (ي) changes to (الف). It becomes (بَاعَنَ).

The (الف) is deleted. It becomes (بَعْن). Now the (ب) is given a (كسرة). It becomes (بَعِن).

Step by Step Example of (اجوف واوي) with (كسرة)

خَوْفٌ → خَافِنَ → خَفِنَ → خَفِنَ

The word (خَفِنَ) is from the (باب) of (سمع).



## Rule 8

(8.1) If the letter before (و) or (ي) is (ساكن), the (حركة) of the (و) or (ي) is transferred to the preceding letter.

### Example

[1] 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)).

[2] In the word (يَيْبَعُ), the (كسرة) of the (ي) is given to the (ب). It becomes (يَيْبَعُ). (This is an example of (أجوف)).

(ياى).

(8.2) If the (حركة) is a (فتحة), the (و) or (ي) is changed into an (الف).

### Examples

[1] In the word (يُقَوِّلُ), the (فتحة) of the (و) is given to the (ق). It becomes (يُقَوِّلُ). Now due to the (فتحة), the (و) is changed into an (الف) becoming (يُقَالُ).

يُقَوِّلُ → يُقَوِّلُ → يُقَالُ

[2] In the word (يُبَيِّعُ), the (فتحة) of the (ي) is given to the (ب) becoming (يُبَيِّعُ). Now due to the (فتحة) of the (ب) the (ي) changes into an (الف), thus becoming (يُبَاعُ).

يُبَيِّعُ → يُبَيِّعُ → يُبَاعُ

### Remember

The conditions applicable to Rule 7 apply to Rule 8 as well.

(8.3) 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 (أجوف واوى)

In the word (لَمْ يَقُولْ) because of (اجتماع ساكنين) the (و) is deleted. It becomes (لَمْ يَقُلْ).

Example of (أجوف يائى)

In the word (لَمْ يَبِيعْ), the (ي) is followed by a (ساكن), therefore the (ي) is deleted. It becomes (لَمْ يَبِعْ).

(8.4) 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.

Examples

(لَمْ يَقُولْ) changes to (لَمْ يُقَالَ). After the (الف) is deleted, it becomes (لَمْ يُقُلْ).

(لَمْ يُبِيعْ) changes to (لَمْ يُبَاعْ). After the (الف) is deleted, it becomes (لَمْ يُبِعْ).

Important

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 (يَحْيِي), the rule is not applied because of condition number 2 - (عين لفيف).

The words (مَقْوَالٌ), (تَحْوَالٌ) and (تَمْيِيزٌ) remain unchanged because of the fourth condition - (قبل مده زائده).

However, the (و) of the (اسم مفعول) is an exception to condition number 4. Despite there being a (مده زائده), the (حركة) of the (و) or (ي) will still be given to the previous letter.

Example of (اجوف واوي)

In the word (مَقْوُولٌ) which is the (اسم مفعول) of (قال), the (ضممة) of the (و) is still transferred to the (ق). It becomes (مَقْوُولٌ). Due to (اجتماع ساكنين), the first (و) is deleted. It becomes (مَقْوُولٌ).

### Example of (أجوف يائي)

In the word (مَبْيُوعٌ) which is the (اسم مفعول) of (بَاعَ), the (حركة) of the (ي) is transferred to the (ب). It becomes (مَبْيُوعٌ). Due to (اجتماع ساكنين), the (و) is deleted and it becomes (مَبْيِعٌ). Since the corresponding (حركة) of (ي) is a (كسرة), the (ب) is given a (كسرة). It becomes (مَبْيِعٌ).

### Exception

In the words يَعْورُ (to be one-eyed), يَصِيدُ (to have a crooked neck), أَسْوَدُ (black), أَبْيَضُ (white) and مُسْوَدَّةٌ (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 (أَقْوَلُ); or (أفعال التعجب), like (مَا أَقْوَلُ بِهِ) and (أَقْوَلُ لَهُ); and words that are (ملحق برباعي), like (جَهْوَرٌ and شَرِيفٌ).



## Rule 9

(9.1) If there is a (و) in the (ع كلمة) of (الماضي الجهول), 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

قَوْلَ → قَوْلَ → قِيلَ.

### Example 2

أَنْقُودَ → أَنْقُودَ → أَنْقِيدَ

(9.2) If there is a (ي) in (الماضي الجهول) in the place of the (ع كلمة), 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 (بُيْعَ) the (ب) is made (ساكن). It becomes (بُيْعَ). Now the (حركة) of the (ي) is transferred to the



(ب), thus becoming (بِيعَ).

بِيعَ → بَيْعَ → بِيَعُ

### Example 2

In the word (أَخْتِيْرَ) the (ت) is made (ساكن). It becomes (أَخْتِيْرَ). The (حركة) of the (ي) is transferred to the (ت). It becomes (أَخْتِيْرَ).

أَخْتِيْرَ → أَخْتِيْرَ → أَخْتِيْرَ

(9.3) 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

قَوْلَ → قَوْلَ  
بِيعَ → بَيْعَ → بُوْعَ  
أَخْتِيْرَ → أَخْتِيْرَ → أَخْتُوْرَ  
أَنْقُوْدَ → أَنْقُوْدَ

(9.4) It is also permissible to pronounce these words with

(إِشْمَام) means to pronounce a (حركة) in such a way that it has the effect of another (حركة). For example in the word (قَيْلٌ), 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 (بِيعَ). 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 (مَعْرُوف) form of the verb. Therefore, the word (أَعْتُورَ) will remain unchanged because the (مَعْرُوف) form of this word, namely (إِعْتُورَ) was unaffected by any change.

(9.5) In (أجوف واوي), if the (ع كلمة) is (مفتوح) in (الماضي المعروف), after the (ي) is deleted in the (الماضي المجهول), the (فاء الكلمة) is given a (ضمة) from the (تثنية و جمع) until the end (i.e. جمع مؤنث غائب) (صيغة) (مذكر و مؤنث متكلم).

### Step by Step Example

قَوْلْتُ → قَوْلْتُ → قَوْلْتُ → قَيْلْتُ  
→ قُلْتُ

(9.6) In (أجوف يائي), whatever the (حركة) may be, or that (أجوف واوى) where the (ع كلمة) is (مكسور) in the (الماضي المعروف), after deleting the (ي), the (فاء الكلمة) is given a (كسرة) from the (صيغة) of (جمع مؤنث غائب) until the end, that is, (تثنية و جمع مذكر و مؤنث متكلم).

Example of (أجوف يائي)

بِعْتُ → بَيْعْتُ → بَيْعْتُ → بَعْتُ

Example of such a (أجوف واوى) wherein the (عين الكلمة) is (مكسور)

خَوْفِنَ → خَوْفِنَ → خَوْفِنَ → خَفِنَ

Note that the forms of (معروف) and (مجهول) are now the same. However the (أصل) - original form of each one will be different:

	Original Form	Changed Form
(الماضي المعروف)	قَوَّلْتُ	قُلْتُ
(الماضي المجهول)	قَوَّلْتُ	قُلْتُ
(الماضي المعروف)	بَيَّعْتُ	بَعْتُ
(الماضي المجهول)	بَيَّعْتُ	بَعْتُ
(الماضي المعروف)	خَوَّفْتُ	خَفْتُ
(الماضي المجهول)	خَوَّفْتُ	خَفْتُ

Note:

In the (باب أستفعال) of (مجهول) 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 يَقُولُ). Therefore the rule of (قَوْلَ) and (إِشْمَام) will not apply. For example (أُسْتَخِيرَ) becomes (أُسْتَخِيرَ).



### Rule 10

(10.1) 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):

1. يَفْعَلُ

2. تَفْعَلُ

3. أَفْعَلُ

4. نَفْعَلُ

### Examples

(يَدْعُو) becomes (يَدْعُو) – example of (ناقص واوي)

(يَرْمِي) becomes (يَرْمِي) – example of (ناقص يائي)

If the (و) or (ي) of the (لام الكلمة) is preceded by a (فتحة), it becomes (الف) in accordance with the rule of (قَالَ).

### Examples

(يَخْشِي) becomes (يَخْشِي) – example of (ناقص يائي)

(يَرْضُو) becomes (يَرْضِي) – example of (ناقص واوي)

(10.2) If a word has a (و) preceded by a (ضمة) and followed by another (و), that (و) falls off.

Example of (و)

In the word (جمع مذكر غائب) يَدْعُوْنَ, 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 (يَدْعُونَ).

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).

Example of (ي)

In the word (واحد مؤنث حاضر) تَرْمِيْنَ, 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 (تَرْمِيْنَ).

(10.3) 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 (إجماع) (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 (تَدْعُوْنَ). Due to the preceding (كسرة), the (و) changes into a (ي). Now due to (إجماع ساكنين) the (ي) is deleted. It becomes (تَدْعِيْنَ).

(10.4) 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 (إجماع ساكنين).

### 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 (ضمة), is transferred to the preceding letter (م). It becomes (يَرْمِيُونَ). Due to the preceding (ضمة), the (ي) changes to (و). It becomes (يَرْمُوُونَ). Now due to (إجتماع ساكنين), the (و) is deleted. It becomes (يَرْمُونَ).

### Further Examples

لَقِيُوا (الماضي المعروف - فَعَلُوا) becomes لَقُوا.

رَمُوا (الماضي المجهول - فَعَلُوا) becomes رَمُوا.

### Step by Step

لَقِيُوا → لَقِيُوا → لَقِيُوا → لَقُوا  
→ لَقُوا

رَمُوا → رَمُوا → رَمُوا → رَمُوا  
→ رَمُوا





### Exercise 43

(a) Identify the rules or changes of (معتل) in the following words:

(6) إِتَّزَنَ	(1) دُمْتُ
(7) وَقُوفٌ	(2) يَرِثُ
(8) رَضُوا	(3) ضَعَةٌ
(9) رُمْنٌ	(4) مِيرَاثٌ
(10) يَدِينُ	(5) مُوقِفٌ

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### 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 (دُعِيَانِ), (دَاعِيَانِ) and (دَاعِيَةٌ).

دُعُو → دُعِي

دُعَوَا → دُعِيَا  
دَاعَوَانَ → دَاعِيَانَ  
دَاعَوَةٌ → دَاعِيَةٌ

### Rule 12

If a (ي) is in the place of the (لام الكلمة), preceded by a (ضمة), the (ي) changes into a (و).

### Example

In the word نَهْيٌ, which is (واحد مذكر غائب) of (باب كرم) from the maṣdar (نَهَاوَةٌ), meaning intellect, the (ي) is in the place of the (لام الكلمة), preceded by a (ضمة). The (ي) changes into a (و). It becomes (نَهْوٌ).



### Rule 13

(13.1) If a (و) comes in the place of the (ع كلمة) preceded by a (كسرة) in the (مصدر), it changes into a (ي), on condition that (تعلييل – a change) occurred in the (فعل).

#### Examples

1. The word قِيَامًا (which is the مصدر of قَامَ) was originally قَوَامًا.

2. The word صِيَامًا (which is the مصدر of صَامَ) was originally صَوَامًا.

However, the word قَوَامًا which is the (مصدر) of (قَاوَمَ) of (باب مفاعلة) remains unchanged, because no (تعلييل) occurred in the (فعل). The (فعل) is (قَاوَمَ).

(13.2) The same (تعلييل) occurs if a (و) comes in place of the (ع كلمة) of a word that is (جمع), on condition that (و) is (ساكن) in the (واحد صيغة) or (تعلييل) took place in the (واحد صيغة) of the (و).

## Examples

1. The word حَوَاضٌ (the جمع of the word حَوْضٌ) changes to حَيَاضٌ. This is an example of a (جمع) in which the (و) is (ساكن).
2. The word حَوَادٌ (the جمع of the word حَيْدٌ) changes to حَيَادٌ. This is an example of a (جمع) in which the (و) is changed in the original (from حَيَوُدٌ to حَيْدٌ).



## Rule 14

(14.1) If a (و) or (ي) which are 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

1. In the word سَيَوُدٌ , (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 (سَيِيدٌ). After

(إِدْغَام) is made, it becomes (سَيِّدٌ).

2. In the word (مَرْمُويُّ), (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 (مَرْمُيُّ). After (إِدْغَام) is made, it becomes (مَرْمُيُّ). The (ضمة) of the (م) is changed to a (كسرة), thereby becoming (مَرْمِئِي).

3. In the word (مُضَوِيُّ), (which is the مصدر of مَضَى يَمْضِي), 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 مُضَيُّ. After (إِدْغَام) is made, it becomes (مُضَيُّ). The (ضمة) of the (م) is changed to (كسرة) thereby becoming (مُضِيُّ). It is also permissible to read the (م) with (كسرة) corresponding with the (حركة) of the (ض), that is (مُضِيُّ).

(14.2) The (أمر حاضر) of (أَوِيُّ — يَأْوِي — أُوِيَّا) (to take refuge) is (أَوِيُّ). The (ء) changes to a (ي). It becomes (أَيُّو). 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 (ضَيُونٌ). No change occurs because it is (ملحق برباعى).

If the (و) and (ي) are in different words, no change will occur.

### Example

(1) إِيْ وَاللَّهِ – the (و) will not change into a (ي).

(2) رَائِيْ وَزَيْرِ الْمَعَارِفِ - the (ي) of the word (رَائِيْ) and the (و) of the word (وَزَيْرِ) are in different words and will therefore remain unchanged.



## Rule 15

If a word is on the scale of (فَعُولٌ) and it has two (و)'s at the end of the word, then both the (و)'s are changed into (ي) and (إِدْغَام) is made. The (ضَمَّة) of the preceding letter (عَيْنِ الْكَلِمَةِ) is changed into (كَسْرَةَ) and it is also permissible to give the (كَسْرَةَ) a (فَاءُ الْكَلِمَةِ).

### Example

The word (دُلُوءٌ) - (دَلُوٌّ of جمع) is on the scale of (فَعُولٌ). Therefore, according to the above rule, both the (و)'s are changed into (ي). It becomes (دُلْيِي). Then (إِدْغَام) is made thereby becoming (دُلْيِي). After changing the (ضَمَّة) of the preceding letter into (كَسْرَةَ), it becomes دُلْيِي. It is also permissible to read it as دِلْيِي.



## Rule 16

(16.1) If there is a (و) in the (لَامِ الْكَلِمَةِ) of an (اسْم) preceded by a (ضَمَّة), the (ضَمَّة) will be changed into a (كَسْرَةَ) and the (و) into a (ي). The (ي) is then made

(ساكن). Due to (إِجْتِمَاعُ سَاكِنِينَ), the (ي) is deleted.

### Example

In the word (أَدْلُوْ) - (دَلُوْ of جمع), the (و) is on the (لام) of an (اسم) preceded by a (ضمة). Therefore the (ضمة) will be changed into a (كسرة) becoming (أَدْلُوْ). Then the (و) changes into a (ي), thereby becoming (أَدْلِيْ), which can also be written as (أَدْلِيْنِ). After (ي) is made (ساكن), due to (إِجْتِمَاعُ سَاكِنِينَ), the (ي) is deleted. It becomes (أَدْلِنِ) which can also be written as (أَدْلٍ).

### Step by Step Example

أَدْلُوْ → أَدْلُوْ → أَدْلِيْ (أَدْلِيْنِ) → أَدْلِنِ  
→ أَدْلٍ

(16.2) The law of (16.1) will also occur on a مصدر, which is from (باب تَفَعَّلَ) and is (ناقص واوي).

### Example

The word (تَعَلَّوْ) undergoes the following changes, eventually becoming (تَعَلَّ).



تَعْلُوُّ → تَعْلِيٌّ → تَعْلِيْنٌ → تَعْلِيْنٌ → تَعْلُنٌ  
 → تَعْلٌ

(16.3) The law of 16.1 will also occur on a (مصدر), which is from (باب تفاعل) and is (ناقص و اوي).

### Example

The word (تَعَالُوُّ) undergoes the following changes, eventually becoming (تَعَالٌ).

تَعَالُوُّ → تَعَالِيٌّ → تَعَالِيْنٌ → تَعَالِيْنٌ → تَعَالُنٌ  
 → تَعَالٌ

(16.4) 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 (أَطْبِيٌّ - (جمع of طَبِيٌّ) changes to (أَطْبِيٌّ), which can also be written as (أَطْبِيْنٌ). The (ي) is made (ساكن) so it becomes (أَطْبِيْنٌ). Due to (اجتماع ساكنين), the (ي) is deleted. It becomes (أَطْبِيْنٌ), which can also be written as

(أَظْبِ).

### Step by Step Example

أَظْبِي → أَظْبِي → أَظْبِين → أَظْبِين  
→ أَظْبِن → أَظْبِ



### Rule 17

(17.1) If a (و) or (ي) comes in the place of the (ع كلمة) of a word which is (اسم فاعل), the (و) or (ي) changes into a (ع), on condition that change took places in the (فعل).

### Examples

1. The word (قَائِلٌ) changes to (قَائِلٌ). (Changes took place in its فعل from قَوْلٌ to قَالٌ).
2. The word (بَائِعٌ) changes to (بَائِعٌ). (Changes took place in its فعل from بَيْعٌ to بَاعٌ).

(17.2) Sometimes the (حرف العلة) is deleted as in the case of (هَائِرٌ) which was originally (هَائِرٌ). This word is used in

the Qur'ân: (عَلِي شَفَا جُرْفٍ هَارٍ)

### Exception

In the word (الرَّأْوِي) the (و) will not change into a (همزة) because no change took place in the فعل (رَوَى يَرْوِي).



### Rule 18

If a (الف زائد) or (ي زائد) or (و زائد) appears after the (الف) of (مَفَاعِلُ), it changes into a (همزة).

### Examples

1. The word (عَجَاوِزُ) changes to (عَجَائِزُ) - (جمع of the word عَجُوْزٌ). This is an example of (و).
2. The word (شَرَاوِفُ) changes to (شَرَائِفُ) - (جمع of the word شَرِيفَةٌ). This is an example of (ي).
3. The word (رَسَالُ) changes to (رَسَائِلُ) - (جمع of the word رِسَالَةٌ). This is an example of (الف زائد).

### Exception

The (جمع) of the word (مُصَيِّبَةٌ) is (مَصَائِبُ). 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, جمع, مشتق and جامد.

#### Examples of مصدر

- i. دُعَاوُ → دُعَاءُ (example of و) - (دُعَاءُ means supplication).
- ii. رُوَايُ → رُوَاءُ (example of ي) - (رُوَاءُ means pleasing appearance).

#### Examples of جمع

- i. دَعَاوُ → دَعَاءُ (جمع of دَاعٍ)
- ii. أَسْمَاوُ → أَسْمَاءُ (جمع of إِسْمٍ, which was originally سِمَوُ).
- i. أَحْيَايُ → أَحْيَاءُ (جمع of حَيٍّ).

### Examples of اسم جامد

- i. كَسَاوُ → كَسَاءُ (example of و)
- ii. رَدَايُ → رَدَاءُ (example of ي)



### Rule 20

(20.1) 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).

### Examples

1. The word (يُدْعِيَانِ) was originally (يُدْعَوَانِ). The (و) is in the fourth position of the (فعل), thus it changes into a (ي).
2. The word (أَعْلَيْتُ) was originally (أَعْلَوْتُ). The (و) is in the 4th position of the (فعل), thus it changes into a (ي).
3. The word (إِسْتَعْلَيْتُ) was originally (إِسْتَعْلَوْتُ). The (و) is in the sixth position of the (فعل), thus it changes into a (ي).

(20.2) The plural of (مَدْعَاءٌ) is (مَدَاعِيٌّ), which originally was (مَدَاعِيُو). In this word, the (و) is in the sixth position. It changes into a (ي) and (إِدْغَام) is made. It becomes (مَدَاعِيٌّ). 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 (مَدْعَاءٌ). In Rule 14, the condition was that the (و) or (ي) must not be changed from another letter.



## **Rule 21**

(21.1) The (الف) that comes after a (ضمة) changes into a (و).

### **Examples**

1. The word (ضُورِبٌ) was originally (ضَارِبٌ) - (the [ماضى مجهول] of ضَارِبٌ يُضَارِبُ). The (الف) is preceded by a (ضمة), thus it changes into a (و).
2. The word (ضُورِبٌ) - (اسم تصغير) of (ضَارِبٌ) was originally (ضَائِرِبٌ). The (الف) is preceded by a (ضمة), thus it changes into a (و).

(21.2) The (الف) that comes after a (كسرة) changes into a (ي).

### Example

The word مَحَارِبُ (plural of مِحْرَابٌ) was originally مَحَارَابُ. The (الف) is preceded by a (كسرة), thus it changes into a (ي). It becomes (مَحَارِبُ).



### Rule 22

If there is an (الف زائد) before the (الف) of (تثنية) or (جمع مؤنث سالم), it changes into a (ي).

### Example

- i. The (تثنية) of (حُبْلَى) is (حُبْلَيَانِ). The end of the word (حُبْلَى) has an (الف) which does not accept a (حركة). Therefore, the (الف) is changed into (ي).
- ii. The (جمع) of (حُبْلَى) is (حُبْلَيَاتٌ). Here also the (الف) of (حُبْلَى) is changed into (ي).



### **Rule 23**

If (ي) appears as the (ع كلمة) of either a plural on the scale of (فُعْلٌ) or it appears in the feminine adjective on the scale of (فُعْلَى), the preceding letter is given a (كسرة).

#### **Examples**

1. The word (بَيْضٌ) (plural of بَيْضَاءُ and أَبْيَضٌ) was originally بُيْضٌ. The (ي) appears as the (ع كلمة) of (فُعْلٌ), thus the preceding letter is made (مكسور). It becomes (بَيْضٌ).

2. The word (حَيْكِي - meaning 'to walk arrogantly') was originally (حُيْكِي). The (ي) appears as the (ع كلمة) of the feminine (فُعْلَى), thus the preceding letter is made (مكسور). It becomes (حَيْكِي).

#### **Note:**

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 (ضممة) which is the preceding (حركة), is changed to (كسرة).



The (اسم تفضيل) falls in the category of (اسم ذات), that is, a noun not having any descriptive qualities.

### Examples

(طَوْبَى) - the (مؤنث) of (أطيب). It was originally (طَيْبَى) - purer. The (ي) is changed to (و).

(كُوْسَى) - the (مؤنث) of (أَكْسَى). It was originally (كَيْسَى) - (more intelligent). The (ي) is changed to (و).

### Step by Step Examples

طَيْبَى → طَوْبَى

كَيْسَى → كُوْسَى



### Rule 24

If a (مصدر) comes on the scale of (فَعْلُوْلَةٌ) and the (كلمة) (ع) is a (و), the (و) will change into a (ي).

### Example

The word (كَيْنُونَةٌ) was originally (كُونُونَةٌ), the (كلمة) (ع) is a (و), thus it changes into a (ي) thereby becoming (كَيْنُونَةٌ).



### Rule 25

The rule for words on the scale of (أَفَاعِلُ) or (مَفَاعِلُ), is that if they end in (ي), and are (نكرة), [that is, they are neither (معرف) nor (بالام) nor (مضاف)], then in (حالة الرفع والجر), the (ي) is deleted. The (ع كلمة) is now read with tanwīn.

In (حالة النصب), the word will remain (مفتوح).

Example of (نكرة), that is, they are neither (معرف بالام) nor (مضاف): (جَوَارِيٌّ) changes to (جَوَارٍ).

حالة الرفع والجر	حالة النصب	حالة الرفع والجر
هَذِهِ جَوَارٍ	رَأَيْتُ جَوَارِيًّا	مَرَرْتُ بِجَوَارٍ

If they are (معرفة), the (ي) becomes (ساكن) in

(حالة الرفع والجر) and in (حالة النصب), the (ي) will be (مفتوح).

Examples: (الجَوَارِيُّ) changes to (الجَوَارِي) or (الجَوَارِي).

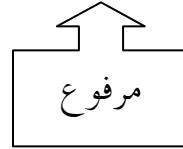
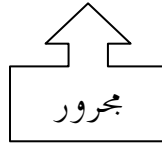
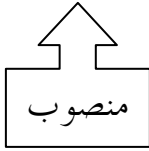
حالة الرفع والجر	حالة النصب	حالة الرفع والجر
هَذِهِ الْجَوَارِي	رَأَيْتُ الْجَوَارِي	مَرَرْتُ بِالْجَوَارِي

All words having (ي متحرك) preceded by a (كسرة) follow this rule. Such words are called (إسم منقوص).

Examples:

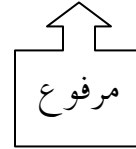
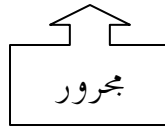
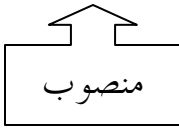
نكرة

هُوَ هَادٍ لِكُلِّ عَاصٍ      وَ إِن كَانَ مُتَمَادِيًا



معرفة

هُوَ الْهَادِي لِكُلِّ الْعَاصِي      وَ إِن كَانَ الْمُتَمَادِي



Step by Step

نكرة

رَامِي → رَامِيْنَ → رَامِنَ → رَامٍ

معرفة

الرَّامِي → الرَّامِي



### Rule 26

(26.1) If a (و) comes in place of the (لام الكلمة) of (فُعَلَى) in a word which is either (إسم جامد) or (إسم تفضيل), it changes into a (ي).

### Examples

- i. The word (دُنْيَا) was originally (دُنُوَا). A (و) comes in place of the (لام الكلمة) of (فُعَلَى). Thus it changes into a (ي). It becomes (دُنْيَا). This is the (إسم تفضيل) from (دَنَا يَدْنُو دُنُوَا) – to be near, [باب نصر].
- ii. The word (عُلْيَا) was originally (عُلُوَا). A (و) comes in place of the (لام الكلمة) of (فُعَلَى). Thus it changes into a (ي). It becomes (عُلْيَا). This is the (إسم تفضيل) from (عَلَّا) (يَعْلُو عُلُوَا) – to be high, [باب نصر].

### Exception

If this word is a (صفة), it remains unchanged e.g. غُزَوَى (a female warrior).

(26.2) If a (ي) comes in place of the (لام الكلمة) of a word on the scale of (فَعَلَى), it changes into a (و).

### Example

The word (تَقْوَى) was originally (تَقِيًا). A (ي) comes in place of the (لام الكلمة) of this word. Thus it changes into a (و).

---

### Exercise 44

(a) Apply the rules of (معتل) to the following words:

- |                  |             |
|------------------|-------------|
| (6) سَمَاءٌ      | (1) سُرِي   |
| (7) يُسْمِيَانِ  | (2) مَرَضِي |
| (8) سُؤْمِعٌ     | (3) تَدَاعٍ |
| (9) جَوْهَدٌ     | (4) رَائِمٌ |
| (10) حُسْنِيَانِ | (5) دَائِنٌ |

## The Paradigms of (مثال)

### مثال واوي من باب ضربَ – الوَعْدُ وَالْعِدَّةُ

وَعَدَ يَعِدُ وَعِدًا فَهُوَ وَاعِدٌ وَوَعِدَ يُوعِدُ وَعَدًا فَهُوَ مَوْعِدٌ  
الْأَمْرُ مِنْهُ عِدٌّ وَالنَّهْيُ عَنْهُ لَا تَعِدُ الظَّرْفُ مِنْهُ مَوْعِدٌ مَوْعِدَانِ  
مَوَاعِدٌ وَاللَّاتُ مِنْهُ مِيعِدٌ مِيعِدَانِ مَوَاعِدُ مِيعَدَةٌ مِيعِدَتَانِ مِيعَادٌ  
مِيعَادَانِ مَوَاعِيدُ وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَوْعَدُ أَوْعِدَانِ أَوْعِدُونَ  
وَأَوْاعِدُ وَالْمُؤَنَّثُ مِنْهُ وَعُدَيُّ وَعُدَيَانِ وَعُدٌّ وَعُدَيَاتُ

### Analysis of the changes

- (1) The verbs of (مثال واوي) are used in all the (أبواب) except (باب نصر).
- (2) The (و) of (المضارع المعروف) has been deleted due to rule no.1 – the rule of (يَعِدُ).
- (3) The (و) of the (مصدر) has been deleted due to rule no.2 – the rule of (عِدَّةٌ).
- (4) In (الماضي الجهول), the (و) can be changed to (همزة) according to rule no. 5 – the rule of (أَجُوَّةٌ). Accordingly, (وَعِدٌ) can be pronounced as (أَعِدٌ). The same applies to the

feminine of the (اسم التفضيل) - (وُعْدَي) can be pronounced as (أُعْدَي).

(5) The broken plural - (جمع مكسر) of the (اسم الفاعل) (وَوَاعِدُ) was originally (أَوَاعِدُ) (مؤنث) which is (أَوَاعِدُ) (وهزة) according to rule no. 6 - the rule of (أَوَاصِلُ).

(6) The (و) of the (اسم الآلة) has changed to (ي) according to rule no. 3 - the rule of (مِيْعَادُ).

(7) However, the (و) is unchanged in the diminutive (اسم التصغير) of the (اسم الآلة) - (مُوَيْعِدُ) and in the (جمع) (مَوَاعِدُ) - (مكسر), because the reason for the change is not found, namely the (و) and a preceding (كسرة).

### مثال يائي من باب ضرب – الميسر

يَسِرُّ يَسِرُّ مَيْسِرًا فَهُوَ يَأْسِرُ وَيَسِرُّ يَوْمَسِرُ مَيْسِرًا فَهُوَ مَيْسُورٌ الْأَمْرُ مِنْهُ  
إِيسِرُ وَالنَّهْيُ عَنْهُ لَا تَيْسِرُ

#### Analysis of the changes

(1) In this (باب), the only change that has occurred is in the (المضارع الجهول) where the (ي) has changed to a (و) according to rule no. 3 – the rule of (موسر).

### مثال واوي من باب سمع – الوجل

وَجَلَّ يُوَجِّلُ وَجَلًّا فَهُوَ وَاجِلٌ وَوَجَلَّ يُوَجِّلُ وَوَجَلًّا فَهُوَ مَوْجُولٌ الْأَمْرُ  
مِنْهُ إِيَجَلُّ وَالنَّهْيُ عَنْهُ لَا تَوْجَلُّ

#### Analysis of the changes

(1) In the imperative (أمر حاضر) - (باب) , the (و) has changed to a (ي) according to rule no. 3 – the rule of (ميجل و) - (اسم الآلة) - (ميعاد). The same rule applies to the (ميجلة و) - (ميجال و).

(2) In the word (أواجل), the (و) has changed to a (همزة) according to rule no. 6 – the rule of (أواصل).



(3) It is permissible to change the (و) to a (همزة) in (وَجَلَّ) – the (واحد مذكر غائب الماضي الجهول) – and in (وَجَلُّ) – the broken plural of the (اسم التفضيل مؤنث).

There is no other change in this (باب).

مثال واوي آخر من باب سَمِعَ – الْوَسْعُ وَالسَّعَةُ

وَسِعَ يَسِعُ وَسَعًا وَسَعَةً فَهُوَ وَاسِعٌ وَ وَسِعَ يُوسِعُ وَسَعًا وَسَعَةً فَهُوَ  
مَوْسُوْعُ الْأَمْرِ مِنْهُ سَعٌ وَالنَّهْيُ عَنْهُ لَا تَسَعُ

مثال واوي من باب فَتَحَ – الْهَبَةُ

وَهَبَ يَهَبُ هَبَةً فَهُوَ وَاهِبٌ وَوَهَبَ يُوَهِّبُ هَبَةً فَهُوَ مَوْهُوبٌ الْأَمْرُ  
مِنْهُ هَبٌ وَالنَّهْيُ عَنْهُ لَا تَهَبُ

### Analysis of the changes

(1) In both the above-mentioned (أبواب), the (و) of the (مضارع) has been deleted due to rule no.1 – the rule of (يَعْدُ). The changes in the other words are similar to (يَعْدُ).

مثال واوي من باب حَسِبَ — اَلْوَمِقُ وَالْمَقَةُ  
وَمِقَ يَمِقُ وَمَقًا وَمِقَةً فَهُوَ وَاَمِقُ وَوَمِقُ يَوْمِقُ وَمَقًا وَمِقَةً فَهُوَ  
مَوْمِقٌ اَلْأَمْرُ مِنْهُ مِقٌ وَالنَّهْيُ عَنْهُ لَا تَمِقُ

### Analysis of the changes

(1) The changes in this (باب) are similar to those of ( وَعَدَ )  
(يَعِدُ).

مثال واوي من باب اِفتعال — اَلْاِتِّقَادُ  
اِتَّقَدَ يَتَّقِدُ اِتِّقَادًا فَهُوَ مُتَّقِدٌ وَاَتَّقَدَ يَتَّقِدُ اِتِّقَادًا فَهُوَ مُتَّقِدٌ اَلْأَمْرُ مِنْهُ اِتَّقَدُ  
وَالنَّهْيُ عَنْهُ لَا تَتَّقِدُ

مثال يائي من باب اِفتعال — اَلْاِتِّسَارُ  
اِتَّسَرَ يَتَّسِرُ اِتِّسَارًا فَهُوَ مُتَّسِرٌ وَاِتَّسَرَ يَتَّسِرُ اِتِّسَارًا فَهُوَ مُتَّسِرٌ اَلْأَمْرُ  
مِنْهُ اِتَّسَرَ وَالنَّهْيُ عَنْهُ لَا تَتَّسِرُ

### Analysis of the changes

(1) According to rule no. 4 – the rule of (اِتَّقَدَ), the (و) and  
(ي) have changed into (ت) and have been assimilated into  
the (ت).

**مثال واوي من باب إفعال — الإيقادُ**

أَوْقَدَ يُوقِدُ إِيقَادًا فَهُوَ مُوقِدٌ وَأَوْقَدَ يُوقِدُ إِيقَادًا فَهُوَ مُوقِدٌ الْأَمْرُ مِنْهُ  
أَوْقَدَ وَالتَّهْيُ عَنْهُ لَا تُوقِدُ

**مثال واوي من باب إستفعال — الإِستِيقَادُ**

إِسْتَوْقَدَ يَسْتَوْقِدُ إِسْتِيقَادًا فَهُوَ مُسْتَوْقِدٌ وَأَسْتَوْقَدُ يَسْتَوْقِدُ إِسْتِيقَادًا  
فَهُوَ مُسْتَوْقِدٌ الْأَمْرُ مِنْهُ إِسْتَوْقَدُ وَالتَّهْيُ عَنْهُ لَا تَسْتَوْقِدُ

**Analysis of the changes**

(1) In both the paradigms, the (و) has changed into (ي) according to rule no. 3 – the rule of (مِيعَادُ).

### Exercise 45

(a) Conjugate the following verbs:

(1) وَضَعَ

(2) يَتِمُّ

(3) اِتَّسَمَ

(4) اَيَّقَطَ

(5) اِسْتَيْقَطَ

(6) يَاسَرَ

(7) جَاوَبَ

(9) اِنْتَقَادَ

(10) وَحَدَّ

## The Paradigms of (أجوف)

### أجوف واوي من باب نصر – القول

قَالَ يَقُولُ قَوْلًا فَهُوَ قَائِلٌ وَقِيلَ يُقَالُ قَوْلًا فَهُوَ مَقُولٌ الْأَمْرُ مِنْهُ قُلٌ  
وَالنَّهْيُ عَنْهُ لَا تَقُلْ الظَّرْفُ مِنْهُ مَقَالٌ مَقَالَانِ مَقَاوِلٌ وَالْآلَةُ مِنْهُ مَقُولٌ  
مَقْوَلَانِ مَقَاوِلٌ مَقْوَلَةٌ مَقْوَلَتَانِ مَقَاوِلٌ مَقَاوِلَانِ مَقَاوِيلٌ وَأَفْعَلٌ  
التَّفْضِيلُ مِنْهُ أَقُولُ أَقْوَالَانِ أَفْوَلُونَ وَأَقَاوِلٌ وَالْمُؤَنَّثُ مِنْهُ قَوْلِي قَوْلِيَانِ  
قَوْلٌ وَقَوْلِيَاتٌ

There is no change in the words (مَقُولٌ) and (مَقْوَلَةٌ) because they were originally (مَقْوَالٌ). No change occurred in (مَقْوَالٌ) 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 (مضارع). All other verbs which are (مثال واوي) from this (باب) follow the same pattern.

الماضي المعروف	الماضي الجهول	المضارع المعروف	المضارع الجهول	تأكيد النفي مع لن ، معروف	تأكيد النفي مع لن ، مجهول
قَالَ	قِيلَ	يَقُولُ	يُقُولُ	لَنْ يَقُولَ	لَنْ يُقَالَ
قَالَا	قِيلَا	يَقُولَانِ	يُقُولَانِ	لَنْ يَقُولَا	لَنْ يُقَالَا
قَالُوا	قِيلُوا	يَقُولُونَ	يُقُولُونَ	لَنْ يَقُولُوا	لَنْ يُقَالُوا
قَالَتْ	قِيلَتْ	تَقُولُ	تُقُولُ	لَنْ تَقُولَ	لَنْ تُقَالَ
قَالَتَا	قِيلَتَا	تَقُولَانِ	تُقُولَانِ	لَنْ تَقُولَا	لَنْ تُقَالَا
قُلْنَ	قُلْنَ	يَقُلْنَ	يُقُلْنَ	لَنْ يَقُلْنَ	لَنْ يُقُلْنَ
قُلْتَ	قُلْتَ	تَقُولُ	تُقُولُ	لَنْ تَقُولَ	لَنْ تُقَالَ
قُلْتُمَا	قُلْتُمَا	تَقُولَانِ	تُقُولَانِ	لَنْ تَقُولَا	لَنْ تُقَالَا
قُلْتُمْ	قُلْتُمْ	تَقُولُونَ	تُقُولُونَ	لَنْ تَقُولُوا	لَنْ يُقَالُوا
قُلْتَ	قُلْتَ	تَقُولِينَ	تُقُولِينَ	لَنْ تَقُولِي	لَنْ تُقَالِي
قُلْتُمَا	قُلْتُمَا	تَقُولَانِ	تُقُولَانِ	لَنْ تَقُولَا	لَنْ تُقَالَا
قُلْتُنَّ	قُلْتُنَّ	تَقُلْنَ	تُقُلْنَ	لَنْ تَقُلْنَ	لَنْ يُقُلْنَ
قُلْتُ	قُلْتُ	أَقُولُ	أُقُولُ	لَنْ أَقُولَ	لَنْ يُقَالَ
قُلْنَا	قُلْنَا	نَقُولُ	نُقُولُ	لَنْ نَقُولَ	لَنْ يُقَالَ

المضارع المجهول مع النون الثقيلة	المضارع المعروف مع النون الثقيلة	النفي مع لم ، مجهول	النفي مع لم ، معروف
لَيُقَالَنَّ	لَيَقُولَنَّ	لَمْ يُقَلْ	لَمْ يُقُلْ
لَيُقَالَانَّ	لَيَقُولَانَّ	لَمْ يُقَالَا	لَمْ يُقُولَا
لَيُقَالَنَّ	لَيَقُولَنَّ	لَمْ يُقَالُوا	لَمْ يُقُولُوا
لَتُقَالَنَّ	لَتَقُولَنَّ	لَمْ تُقَلْ	لَمْ تُقُلْ
لَتُقَالَانَّ	لَتَقُولَانَّ	لَمْ تُقَالَا	لَمْ تُقُولَا
لَيُقَالِنَنَّ	لَيَقُولِنَنَّ	لَمْ يُقَلْنَ	لَمْ يُقُلْنَ
لَتُقَالَنَّ	لَتَقُولَنَّ	لَمْ تُقَلْ	لَمْ تُقُلْ
لَتُقَالَانَّ	لَتَقُولَانَّ	لَمْ تُقَالَا	لَمْ تُقُولَا
لَتُقَالَنَّ	لَتَقُولَنَّ	لَمْ تُقَالُوا	لَمْ تُقُولُوا
لَتُقَالَنَّ	لَتَقُولَنَّ	لَمْ تُقَالِيْ	لَمْ تُقُولِيْ
لَتُقَالَانَّ	لَتَقُولَانَّ	لَمْ تُقَالَا	لَمْ تُقُولَا
لَتُقَالِنَنَّ	لَتَقُولِنَنَّ	لَمْ تُقَلْنَ	لَمْ تُقُلْنَ
لَأُقَالَنَّ	لَأَقُولَنَّ	لَمْ أُقَلْ	لَمْ أُقُلْ
لَنُقَالَنَّ	لَنَقُولَنَّ	لَمْ نُقَلْ	لَمْ نُقُلْ

المضارع المعروف مع النون الخفيفة : لَيَقُولَنَّ ، لَيَقُولَنَّ ، لَتَقُولَنَّ ،  
لَتَقُولَنَّ ، لَتَقُولَنَّ ، لَأَقُولَنَّ ، لَأَقُولَنَّ ، لَنَقُولَنَّ ، لَنَقُولَنَّ  
المضارع المجهول مع النون الخفيفة : لَيُقَالَنَّ ، لَيُقَالَنَّ ، لَتُقَالَنَّ ، لَتُقَالَنَّ ،  
لَأُقَالَنَّ ، لَأُقَالَنَّ ، لَنُقَالَنَّ ، لَنُقَالَنَّ ،







اسم الآلة	اسم الظرف	اسم المفعول	اسم الفاعل
مَقُولٌ	مَقَالٌ	مَقُولٌ	قَائِلٌ
مَقُولَانِ	مَقَالَانِ	مَقُولَانِ	قَائِلَانِ
مَقَاوِلٌ	مَقَاوِلٌ	مَقُولُونَ	قَائِلُونَ
مَقَوْلَةٌ		مَقَوْلَةٌ	قَائِلَةٌ
مَقَوْلَتَانِ		مَقَوْلَتَانِ	قَائِلَتَانِ
مَقَاوِلٌ		مَقُولَاتٌ	قَائِلَاتٌ
مَقَوَالٌ			
مَقَوَالَانِ			
مَقَاوِيلٌ			

### Analysis

- (1) Rule no. 7.1 applies to the words from (قَالَ) till (قَائِلًا).
- (2) Rule no. 7.4 applies to the words from (قُلْنَا) till (قُلْنَا) in the (المضارع المعروف).
- (3) Rule no. 9 applies to the words from (قِيلَ) till (قِيلَتَا).
- (4) Rule no. 9.5 applies to the words from (قُلْنَا) till (قُلْنَا) in the (المضارع المجهول).

(5) In the paradigm of (يَقُولُ), rule no. 8.1 applies to all the words, while rule no. 8.2 applies to all the words of (يُقُولُ).

(6) The imperative (أمر) is made from (تَقُولُ). After deleting the (علامة المضارع), the last letter is rendered (ساكن). The (و) is deleted due to (إجتماع الساكنين) – two sâkins coming together.

(7) Where the (إجتماع الساكنين) no more remains, the deleted letter returns as in the paradigms of (نون الثقيلة), e.g. (قُولَنَّ).

(8) Rule no. 17 applies to the paradigm of (اسم الفاعل), e.g. (قَائِلٌ).

(9) Rule no. 8 applies to the paradigm of (اسم المفعول), e.g. (مَقُولٌ).

### Exercise 46

(a) List the detailed paradigms (الصرف الكبير) of the following verbs:

(1) رَاقَ يَرُوقُ

(2) جَاعَ يَجُوعُ

(3) ذَاقَ يَذُوقُ

(4) جَالَ يَجُولُ

(5) رَامَ يَرُومُ

(b) Name the word-forms (صيغ) of the following verbs:

(1) سُخِنَ

(2) يَطُوفُونَ

(3) لَمْ تَجُوزِي

(4) لَتُّورُنَّ

(5) لُومُوا

## The Paradigm of (أجوف يائي)

### أجوف يائي من باب ضَرَبَ – أَلْبَعُ

بَاعَ يَبِيعُ بَيْعًا فَهُوَ بَائِعٌ وَبِيعَ يُبَاعُ بَيْعًا فَهُوَ مَبِيعٌ الْأَمْرُ مِنْهُ بَعْ  
وَالنَّهْيُ عَنْهُ لَا تَبِعَ الظَّرْفُ مِنْهُ مَبِيعٌ مَبِيعَانِ مَبَايِعُ وَالآلَةُ مِنْهُ مَبِيعٌ  
مَبِيعَانِ مَبَايِعُ مَبِيعَةٌ مَبِيعَتَانِ مَبَايِعُ مَبَايِعٌ مَبَايِعَانِ مَبَايِعٌ وَأَفْعَلُ  
التَّفْضِيلُ مِنْهُ أَيْبَعُ أَيْبَعَانِ أَيْبَعُونَ وَأَبَايِعُ وَالْمُؤَنَّثُ مِنْهُ بُوعِي وَبُوعِيَانِ  
وَبِيعٌ وَبُوعِيَاتٌ

### Analysis

The (اسم الظرف) and (اسم المفعول) have become similar after changes were made. However, the original form of each word is different. The original form of the (اسم) was (مَبِيعُوعٌ) while the original form of the (اسم) was (مَبِيعٌ). (الظرف).

Hereunder follow the paradigms of this (باب).

الماضي المعروف	الماضي الجهول	المضارع المعروف	المضارع الجهول	تأكيد النفي مع الجهول	تأكيد النفي مع معروف
بَاعَ	يَبِيعُ	يُبِيعُ	يُبَاعُ	لَنْ يَبِيعَ	لَنْ يَبِيعَ
بَاعَا	يَبِيعَا	يُبِيعَانِ	يُبَاعَانِ	لَنْ يَبِيعَا	لَنْ يَبِيعَا
بَاعُوا	يَبِيعُونَ	يُبِيعُونَ	يُبَاعُونَ	لَنْ يَبِيعُوا	لَنْ يَبِيعُوا
بَاعَتْ	تَبِيعُ	تُبِيعُ	تُبَاعُ	لَنْ تَبِيعَ	لَنْ تَبِيعَ
بَاعَتَا	تَبِيعَتَا	تُبِيعَانِ	تُبَاعَانِ	لَنْ تَبِيعَا	لَنْ تَبِيعَا
بَعِنَ	يَبِيعُنَ	يُبِيعُنَ	يُبَاعُنَ	لَنْ يَبِيعُنَ	لَنْ يَبِيعُنَ
بَعَتَ	تَبِيعُ	تُبِيعُ	تُبَاعُ	لَنْ تَبِيعَ	لَنْ تَبِيعَ
بَعَتَا	تَبِيعَتَا	تُبِيعَانِ	تُبَاعَانِ	لَنْ تَبِيعَا	لَنْ تَبِيعَا
بَعَتُوا	تَبِيعُونَ	تُبِيعُونَ	تُبَاعُونَ	لَنْ تَبِيعُوا	لَنْ تَبِيعُوا
بَعَتِ	تَبِيعِينَ	تُبِيعِينَ	تُبَاعِينَ	لَنْ تَبِيعِي	لَنْ تَبِيعِي
بَعَتَا	تَبِيعَتَا	تُبِيعَانِ	تُبَاعَانِ	لَنْ تَبِيعَا	لَنْ تَبِيعَا
بَعَتْنِ	تَبِيعَتْنِ	تُبِيعَتْنِ	تُبَاعَتْنِ	لَنْ تَبِيعَنَّ	لَنْ تَبِيعَنَّ
بَعَتُ	بَعَتُ	أَبِيعُ	أَبَاعُ	لَنْ أَبِيعَ	لَنْ أَبِيعَ
بَعْنَا	نَبِيعُ	نُبِيعُ	نُبَاعُ	لَنْ نَبِيعَ	لَنْ نَبِيعَ

المضارع المجهول مع النون الثقيلة	المضارع المعروف مع النون الثقيلة	النفي مع لم ، مجهول	النفي مع لم ، معروف
لَيُبَاعَنَّ	لَيُبِيعَنَّ	لَمْ يُبِعْ	لَمْ يَبِعْ
لَيُبَاعَانَّ	لَيُبِيعَانَّ	لَمْ يُبَاعَا	لَمْ يَبِيعَا
لَيُبَاعُونَ	لَيُبِيعُونَ	لَمْ يُبَاعُوا	لَمْ يَبِيعُوا
لَتُبَاعَنَّ	لَتُبِيعَنَّ	لَمْ تُبِعْ	لَمْ تَبِعْ
لَتُبَاعَانَّ	لَتُبِيعَانَّ	لَمْ تُبَاعَا	لَمْ تَبِيعَا
لَيُبْعَانَّ	لَيُبِيعَانَّ	لَمْ يُبِعَنَّ	لَمْ يَبِعَنَّ
لَتُبَاعَنَّ	لَتُبِيعَنَّ	لَمْ تُبِعْ	لَمْ تَبِعْ
لَتُبَاعَانَّ	لَتُبِيعَانَّ	لَمْ تُبَاعَا	لَمْ تَبِيعَا
لَتُبَاعُونَ	لَتُبِيعُونَ	لَمْ تُبَاعُوا	لَمْ تَبِيعُوا
لَتُبَاعَنَّ	لَتُبِيعَنَّ	لَمْ تُبَاعِيْ	لَمْ تَبِيعِيْ
لَتُبَاعَانَّ	لَتُبِيعَانَّ	لَمْ تُبَاعَا	لَمْ تَبِيعَا
لَتُبْعَانَّ	لَتُبِيعَانَّ	لَمْ تُبِعَنَّ	لَمْ يَبِعَنَّ
لَأُبَاعَنَّ	لَأُبِيعَنَّ	لَمْ أُبِعْ	لَمْ أَبِعْ
لَتُبَاعَنَّ	لَتُبِيعَنَّ	لَمْ تُبِعْ	لَمْ تَبِعْ

المضارع المعروف مع النون الخفيفة : لَيُبِيعَنَّ ، لَيُبِيعَنَّ ، لَيُبِيعَنَّ ، لَتُبِيعَنَّ ،  
لَتُبِيعَنَّ ، لَتُبِيعَنَّ ، لَأُبِيعَنَّ ، لَتُبِيعَنَّ  
المضارع المجهول مع النون الخفيفة : لَيُبَاعَنَّ ، لَيُبَاعَنَّ ، لَيُبَاعَنَّ ، لَتُبَاعَنَّ ،  
لَتُبَاعَنَّ ، لَتُبَاعَنَّ ، لَأُبَاعَنَّ ، لَتُبَاعَنَّ







اسم الآلة	اسم الظرف	اسم المفعول	اسم الفاعل
مَبِيعٌ	مَبِيعٌ	مَبِيعٌ	بَائِعٌ
مَبِيعَانِ	مَبِيعَانِ	مَبِيعَانِ	بَائِعَانِ
مَبَايِعُ	مَبَايِعُ	مَبِيعُونَ	بَائِعُونَ
مَبِيعَةٌ		مَبِيعَةٌ	بَائِعَةٌ
مَبِيعَتَانِ		مَبِيعَتَانِ	بَائِعَتَانِ
مَبَايِعُ		مَبِيعَاتٌ	بَائِعَاتٌ
مَبَايِعٌ			
مَبَايِعَانِ			
مَبَايِعُ			

### Analysis

- (1) Rule no. 7.1 applies to all the words from (بَاعَ) till (بَعْنَا).
- (2) Rule no. 9 applies to all the words of (الماضي المجهول).
- (3) In the (المضارع المعروف), rule no. 8 has been applied.
- (4) Rule no. 17 applies to the (اسم الفاعل).

أجوف واوي من باب سَمِعَ — الْخَوْفُ

خَافَ يَخَافُ خَوْفًا فَهُوَ خَائِفٌ وَخِيفَ يُخَافُ خَوْفًا فَهُوَ مَخُوفٌ  
الْأَمْرُ مِنْهُ خَفَ وَالنَّهْيُ عَنْهُ لَا تَخَفُ الظَّرْفُ مِنْهُ مَخَافٌ

أجوف يائي من باب سَمِعَ — النَّيْلُ

نَالَ يَنَالُ نَيْلًا فَهُوَ نَائِلٌ وَنِيلَ يَنَالُ نَيْلًا فَهُوَ مَنِيْلٌ الْأَمْرُ مِنْهُ نَلٌ  
وَالنَّهْيُ عَنْهُ لَا تَنَلُ الظَّرْفُ مِنْهُ 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. Examples:

(قُولًا قَوْلُوا قَوْلِي بِيَعًا يَبْعُوا بِيَعِي خَافًا خَافُوا خَافِي). The (عين) returns in the words attached to (نون ثقيلة) and (نون خفيفة) as well. Examples: (قَوْلَانَّ يَبْعَنَّ خَافَنَّ)

However, in (مهموز العين), the (عين الكلمة) is deleted from all the words. Examples:

(زِرَا زَرُوا زَرِي، زَرَنَّ، سَلَا سَلُوا سَلِي، سَلَنَّ)

Hereunder follow the detailed paradigms of (خَافَ).

الأمر المعروف مع النون الثقيلة	الأمر المعروف	المضارع المجهول	المضارع المعروف	الماضي المجهول	الماضي المعروف
لِيَخَافَنَّ	لِيَخَفْ	يُخَافُ	يَخَافُ	خِيفَ	خَافَ
لِيَخَافَانَّ	لِيَخَافَا	يُخَافَانِ	يَخَافَانِ	خِيفَا	خَافَا
لِيَخَافُنَّ	لِيَخَافُوْا	يُخَافُوْنَ	يَخَافُوْنَ	خِيفُوا	خَافُوا
لَتَخَافَنَّ	لَتَخَفْ	تُخَافُ	تَخَافُ	خِيفَتْ	خَافَتْ
لَتَخَافَانَّ	لَتَخَافَا	تُخَافَانِ	تَخَافَانِ	خِيفَتَا	خَافَتَا
لِيَخَفَنَّ	لِيَخَفَنَّ	يُخَفِّنُ	يَخَفِّنُ	خَفَّنَ	خَفَّنَ
خَافَنَّ	خَفَّ	تُخَافُ	تَخَافُ	خَفَّتْ	خَفَّتْ
خَافَانَّ	خَافَا	تُخَافَانِ	تَخَافَانِ	خَفَّتَمَا	خَفَّتَمَا
خَافُنَّ	خَافُوْا	تُخَافُوْنَ	تَخَافُوْنَ	خَفَّتُمْ	خَفَّتُمْ
خَافِنَّ	خَافِيْ	تُخَافِيْنَ	تَخَافِيْنَ	خَفَّتِ	خَفَّتِ
خَافَانَّ	خَافَا	تُخَافَانِ	تَخَافَانِ	خَفَّتَمَا	خَفَّتَمَا
خَفَّنَانَّ	خَفَّنَ	تُخَفِّنَ	تَخَفِّنَ	خَفَّنُ	خَفَّنُ
لَأَخَافَنَّ	لَأَخَفْ	أُخَافُ	أَخَافُ	خَفْتُ	خَفْتُ
لَنَخَافَنَّ	لَنَخَفْ	نُخَافُ	نَخَافُ	خَفْنَا	خَفْنَا

## أجوف واوي من باب إفعال – الإقتيادُ

إِقْتَادٌ يُقْتَادُ إِقْتِيادًا فَهُوَ مُقْتَادٌ وَ أُقْتِدَ يُقْتَادُ إِقْتِيادًا فَهُوَ مُقْتَادُ الأَمْرِ  
مِنْهُ إِقْتَدَ وَالتَّهْيِ عَنْهُ لَا تَقْتَدُ الظَّرْفُ مِنْهُ مُقْتَادٌ

### Analysis

(1) The forms of the (اسم المفعول) and (اسم الفاعل) have become the same, namely (مُقْتَادٌ). However, the original form of each word is different. The (اسم الفاعل) was (مُقْتَوِدٌ) while the (اسم المفعول) was (مُقْتَوَدٌ). Note that the (اسم الظرف) is also the same as the (اسم المفعول) as in all other (أبواب) of (غير ثلاثي مجرد).

(2) The verbs of the perfect tense (الماضي) in the form of (جمع مذكر غائب) and (تثنية مذكر غائب) are the same as the (جمع مذكر حاضر) and (تثنية مذكر حاضر) of the imperative (أمر), that is (إِقْتَادٌ) and (إِقْتَادُوا). However, the originals of the (الماضي) were (إِقْتَوَدًا) and (إِقْتَوَدُوا) while the originals of the (أمر) were (إِقْتَوِدَا) and (إِقْتَوِدُوا). The (تَقْتَوِدَانِ) is constructed from the (مضارع) which is (تَقْتَوِدَانِ). Therefore the (و) is (مكسور).

### أجوف يائي من باب إفعال – الإختيارُ

إِخْتَارَ يَخْتَارُ إِخْتِيَارًا فَهُوَ مُخْتَارٌ وَأُخْتِيرَ يُخْتَارُ إِخْتِيَارًا فَهُوَ مُخْتَارٌ  
الْأَمْرُ مِنْهُ إِخْتَرْتُ وَالنَّهْيُ عَنْهُ لَا تَخْتَرِ الظَّرْفُ مِنْهُ مُخْتَارٌ

This (أجوف واوي) is similar to (إقتاد) – (أجوف واوي).

### أجوف واوي من باب إستفعال – الإستقامةُ

إِسْتَقَامَ يَسْتَقِيمُ إِسْتِقَامَةً فَهُوَ مُسْتَقِيمٌ وَأُسْتُقِمَ يُسْتَقَمُ إِسْتِقَامَةً فَهُوَ  
مُسْتَقَامٌ الْأَمْرُ مِنْهُ إِسْتَقَمْتُ وَالنَّهْيُ عَنْهُ لَا تَسْتَقِمِ الظَّرْفُ مِنْهُ مُسْتَقَامٌ

#### Analysis

(1) The word (إِسْتَقَامَ) was originally (إِسْتَقَوْمَ). Rule no. 8 is applied and it changes to (إِسْتَقَامَ).

(2) Rule no.8 and rule no. 3 have been applied to (يَسْتَقِيمُ) which was originally (يَسْتَقَوْمُ).

(3) The word (إِسْتَقَوْمًا) has been changed due to rule no. 8 to (إِسْتَقَامَةً).

(4) The change in (مُسْتَقِيمٌ) is similar to that of (يَسْتَقِيمُ).

(5) The (عين الكلمة) is deleted from the (أمر), (هي), and (مضارع مجزوم), e.g. (لَمْ يَسْتَقِمِ ، لَا تَسْتَقِمِ ، لَمْ يَسْتَقِمِ).

(6) When (نون ثقيلة) or (نون خفيفة) is attached to the (أمر) or (هي), the deleted letter returns, e.g.

(إِسْتَقِيمَنَّ ، لَا تَسْتَقِيمَنَّ).

### أجوف يائي من باب إستفعال — الأستخارة

إِسْتَخَارَ يَسْتَخِيرُ إِسْتِخَارَةً فَهُوَ مُسْتَخِيرٌ وَ أُسْتَخِيرَ يُسْتَخَارُ إِسْتِخَارَةً  
فَهُوَ مُسْتَخَارٌ الْأَمْرُ مِنْهُ إِسْتَحْرٌ وَالنَّهْيُ عَنْهُ لَا تَسْتَحِرُ الظَّرْفُ مِنْهُ  
مُسْتَخَارٌ

This (باب) is similar to (إِسْتَقَامَ).

### أجوف واوي من باب إفعال — الإقامة

أَقَامَ يُقِيمُ إِقَامَةً فَهُوَ مُقِيمٌ وَ أُقِيمَ يُقَامُ إِقَامَةً فَهُوَ مُقَامٌ الْأَمْرُ مِنْهُ أَقَمَ  
وَالنَّهْيُ عَنْهُ لَا تُقِمُ الظَّرْفُ مِنْهُ مُقَامٌ

The changes of this (باب) are similar to those of (إِسْتَقَامَ).

### Exercise 47

(a) List the detailed paradigms (الصرف الكبير) of the following verbs:

(1) دَانَ يَدِينُ

(2) زَاغَ يَزِغُ

(3) رَابَ يَرِيبُ

(4) جَاشَ يَجِيشُ

(5) فَاضَ يَفِيضُ

(b) Name the word-forms (صيغ) of the following verbs:

(1) تَمَيَّزُوا

(2) لَنْ يَتَفَاضَنَّ

(3) لَمْ تَسْتَفِيضُوا

(4) لَتَجِيشَنَّ

(5) رِيْبِي



## The Paradigms of (ناقص) and (لفيف)

ناقص واوي من باب نصرَ – الدُّعَاءُ وَالِدُّعْوَةُ

دَعَا يَدْعُو دُعَاءً فَهُوَ دَاعٍ وَدُعِيٌّ يَدْعِي دُعَاءً فَهُوَ مَدْعُوٌّ الْأَمْرُ مِنْهُ أَدْعُ  
وَالنَّهْيُ عَنْهُ لَا تَدْعُ الظَّرْفُ مِنْهُ مَدْعِيٌّ مَدْعِيَانِ مَدَاعٍ وَالآلَةُ مِنْهُ  
مَدْعِيٌّ مَدْعِيَانِ مَدَاعٍ مَدْعَاةٌ مَدْعِيَانِ مَدَاعٍ مَدْعَاءٌ مَدْعَايَانِ مَدَاعِيٌّ  
وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَدْعِيٌّ أَدْعِيَانِ أَدَاعٍ وَأَدْعُونَ وَالْمُؤَنَّثُ مِنْهُ دُعِيٌّ  
دُعِيَّانِ دُعِيٌّ وَدُعِيَّاتٌ

### Analysis of the changes

- (1) The verbs of (ناقص يائي) and (أجوف يائي) do not come on the (باب) of (نصر).
- (2) The (و) in the (اسم الظرف) – (مَدْعِيٌّ) and in the (اسم) (مَدْعِيٌّ) – (الآلة) is deleted due to rule no. 7. If these words are used with (أَلٌ) or as a (مضاف), the (الف) is retained, e.g. (الْمَدْعِيُّ وَالْمَدْعِيَّةُ وَمَدْعَاكُمُ وَمَدْعَاكُمُ).
- (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 (مَدَاعِيُّ) which is the plural of the (اسم الآلة), the (و) has changed to a (ي) due to rule no. 20.

(6) Rule no. 26 has been applied to (دُعَيْي).

(7) 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 (تشنية مؤنث) of the (اسم التفضيل) and the (جمع مؤنث سالم) of the (اسم التفضيل), whether the words are (صحيح), (ناقص) or (معتل).

الماضي المعروف	الماضي المجهول	المضارع المعروف	المضارع المجهول	تأكيد النفي مع لن ، مجهول	تأكيد النفي مع لن ، معروف
دَعَا	دُعِيَ	يَدْعُو	يُدْعَى	لَنْ يُدْعَى	لَنْ يَدْعُوَ
دَعَوَا	دُعِيَا	يَدْعُوَانِ	يُدْعَيَانِ	لَنْ يُدْعِيَا	لَنْ يَدْعُوَا
دَعَوْا	دُعُوا	يَدْعُونَ	يُدْعَوْنَ	لَنْ يُدْعَوْا	لَنْ يَدْعُوهُ
دَعَتْ	دُعِيَتْ	تَدْعُو	تُدْعَى	لَنْ تُدْعَى	لَنْ تَدْعُوَ
دَعَتَا	دُعِيَتَا	تَدْعُوَانِ	تُدْعَيَانِ	لَنْ تُدْعِيَا	لَنْ تَدْعُوَا
دَعَوْنَ	دُعِينَ	يَدْعُونِ	يُدْعَيْنِ	لَنْ يُدْعَيْنِ	لَنْ يَدْعُونِ
دَعَوْتَ	دُعِيْتَ	تَدْعُو	تُدْعَى	لَنْ تُدْعَى	لَنْ تَدْعُوَ
دَعَوْتُمَا	دُعِيْتُمَا	تَدْعُوَانِ	تُدْعَيَانِ	لَنْ تُدْعِيَا	لَنْ تَدْعُوَا
دَعَوْتُمْ	دُعِيْتُمْ	تَدْعُونَ	تُدْعَوْنَ	لَنْ تُدْعَوْا	لَنْ تَدْعُوهُ
دَعَوْتُ	دُعِيْتُ	تَدْعِينِ	تُدْعَيْنِ	لَنْ تُدْعِي	لَنْ تَدْعِي
دَعَوْتُمَا	دُعِيْتُمَا	تَدْعُوَانِ	تُدْعَيَانِ	لَنْ تُدْعِيَا	لَنْ تَدْعُوَا
دَعَوْتُنَّ	دُعِيْتُنَّ	تَدْعُونِ	تُدْعَيْنِ	لَنْ تُدْعَيْنِ	لَنْ تَدْعُونِ
دَعَوْتُ	دُعِيْتُ	أَدْعُو	أُدْعَى	لَنْ أُدْعَى	لَنْ أَدْعُوَ
دَعَوْنَا	دُعِينَا	نَدْعُو	نُدْعَى	لَنْ نُدْعَى	لَنْ نَدْعُوَ

المضارع المجهول مع النون الثقيلة	المضارع المعروف مع النون الثقيلة	النفي مع لم ، المجهول	النفي مع لم ، المعروف
لَيَدْعَيْنَّ	لَيَدْعُونَ	لَمْ يُدْعَ	لَمْ يَدْعُ
لَيَدْعِيَانَّ	لَيَدْعُوَانَّ	لَمْ يُدْعِيَا	لَمْ يَدْعُوا
لَيَدْعُونَّ	لَيَدْعُنَّ	لَمْ يُدْعَوْ	لَمْ يَدْعَوْ
لَتَدْعَيْنَّ	لَتَدْعُونَ	لَمْ تُدْعَ	لَمْ تَدْعُ
لَتَدْعِيَانَّ	لَتَدْعُوَانَّ	لَمْ تُدْعِيَا	لَمْ تَدْعُوا
لَيَدْعِينَانَّ	لَيَدْعُونَانَّ	لَمْ يُدْعَيْنَ	لَمْ يَدْعُونَ
لَتَدْعَيْنَّ	لَتَدْعُونَ	لَمْ تُدْعَ	لَمْ تَدْعُ
لَتَدْعِيَانَّ	لَتَدْعُوَانَّ	لَمْ تُدْعِيَا	لَمْ تَدْعُوا
لَتَدْعُونَّ	لَتَدْعُنَّ	لَمْ تُدْعَوْ	لَمْ تَدْعَوْ
لَتَدْعِينَّ	لَتَدْعِنَّ	لَمْ تُدْعِي	لَمْ تَدْعِي
لَتَدْعِيَانَّ	لَتَدْعُوَانَّ	لَمْ تُدْعِيَا	لَمْ تَدْعُوا
لَتَدْعِينَانَّ	لَتَدْعُونَانَّ	لَمْ تُدْعَيْنَ	لَمْ تَدْعُونَ
لَأُدْعَيْنَّ	لَأُدْعُونَ	لَمْ أُدْعَ	لَمْ أَدْعُ
لَنُدْعَيْنَّ	لَنُدْعُونَ	لَمْ نُدْعَ	لَمْ نَدْعُ

المضارع المعروف مع النون الخفيفة : لَيَدْعُونَ ، لَيَدْعُونَّ ، لَتَدْعُونَ ، لَتَدْعُونَّ ،  
لَتَدْعُنَّ ، لَتَدْعُونَّ ، لَأُدْعُونَ ، لَأُدْعُونَّ ، لَنُدْعُونَ ، لَنُدْعُونَّ ،  
المضارع المجهول مع النون الخفيفة : لَيَدْعَيْنَّ ، لَيَدْعُونَّ ، لَتَدْعَيْنَّ ، لَتَدْعُونَّ ،  
لَتَدْعُونَّ ، لَتَدْعُونَّ ، لَأُدْعَيْنَّ ، لَأُدْعُونَّ ، لَنُدْعَيْنَّ ، لَنُدْعُونَّ





اسم الآلة	اسم الظرف	اسم المفعول	اسم الفاعل
مَدْعِي	مَدْعِي	مَدْعُوٌّ	دَاعٍ
مَدْعِيَانِ	مَدْعِيَانِ	مَدْعُوَّانِ	دَاعِيَانِ
مَدَاعٍ	مَدَاعٍ	مَدْعُوُّونَ	دَاعُوْنُ
مَدْعَاءٌ		مَدْعُوَّةٌ	دَاعِيَةٌ
مَدْعَاتَانِ		مَدْعُوَّتَانِ	دَاعِيَتَانِ
مَدَاعٍ		مَدْعُوَّاتٌ	دَاعِيَاتٌ
مَدْعَاءٌ			
مَدْعَاءَانِ			
مَدَاعِيٌّ			

### 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. (رَمِي).
- (3) If an (الف) is deleted due to (إجتماع الساكنين) or (تنوين), if (أَل) 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 (مَدْعِي) has (ال) attached to it or it is (مضاف), the (الف) will be written in the form of a (ي) e.g. (هَذَا الْمَدْعِي وَ مَدْعَيْكُمْ), (مَرَرْتُ بِالْمَدْعِي وَ) and (رَأَيْتُ الْمَدْعِي وَ مَدْعَيْكُمْ) (مَدْعَيْكُمْ). According to the grammarian, Sībawayh, in (حالة النصب), the (الف مقصورة) will be written in the form of an (الف), e.g. (رَأَيْتُ مَدْعَاكُمْ).

(4) In the dual form (دَعَاؤًا), the (و) remains unchanged because it appears before the (الف) of (تثنية).

(5) From (دَعَاؤًا) till the end, all the words are in their original form.

(6) In the (الماضي الجهول), rule no. 11 has been applied to all the words whereby the (و) changes to (ي). In the word (دُعَاؤًا), 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) and all the forms of (تثنية), 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 المجهول), 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 (تُدْعَيْنَ). However, the original form of the (واحد مؤنث حاضر) was (تُدْعَوْنَ) while the original form of the (جمع مؤنث حاضر) was (تُدْعُونَ).

(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 (إجتماع 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. (يُدْعُونَ) and (تُدْعَيْنَ).

(13) Rule no. 11 has been applied to all the words of (اسم الفاعل). Rule no. 10 applies to (دَاعٍ). The rules of (الإسم المنقوص) mentioned previously apply to it.

(14) Only (إدغام) has been applied to the (اسم المفعول).

### Exercise 48

(a) List the detailed paradigms (الصرف الكبير) of the following verbs:

(1) سَمَا يَسْمُو

(2) سَهُو يَسْهُو

(3) عَفَا يَعْفُو

(4) بَلَآ يَبْلُو

(5) خَلَآ يَخْلُو

(b) Name the word-forms (صيغ) of the following verbs:

(1) تَسَامَى

(2) لَنْ أَسْتَعْفِيَ

(3) لَمْ تُنْخَلِّ

(4) لَنْتَلَيْنَ

(5) أَقْمَنَ

**ناقص يائي من باب ضربَ — الرَّمِي**

رَمِيَ يَرْمِي رَمِيًّا فَهُوَ رَامٍ وَرُمِي يُرْمِي رَمِيًّا فَهُوَ مَرْمِيٌّ الْأَمْرُ مِنْهُ إِرْمٌ  
وَالنَّهْيُ عَنْهُ لَا تَرْمِ الظَّرْفُ مِنْهُ مَرْمَى مَرْمِيَّانِ مَرَامٍ وَالآلَةُ مِنْهُ مَرْمَى  
مَرْمِيَّانِ مَرَامٍ مَرْمَاةٌ مَرْمَاتَانِ مَرَامٍ وَ مَرْمَاءٌ مَرْمَايَانِ مَرَامِيٌّ وَأَفْعَلٌ  
التَّفْضِيلُ مِنْهُ أَرْمِي أَرْمِيَّانِ أَرَامٍ وَ أَرْمُونَ وَالْمُؤَنَّثُ مِنْهُ رُمِيٌّ رُمِيَّانِ  
رُمِيٌّ وَرُمِيَّاتٌ

Hereunder follow the detailed paradigms of this verb.

الماضي المعروف	الماضي الجهول	المضارع المعروف	المضارع الجهول	تأكيد النفي مع معروف	تأكيد النفي مع لن ، مجهول
رَمَى	رُمِيَ	يَرْمِي	يُرْمَى	لَنْ يَرْمِيَ	لَنْ يَرْمِيَ
رَمَى	رُمِيَ	يَرْمِيَانِ	يُرْمَيَانِ	لَنْ يَرْمِيَا	لَنْ يَرْمِيَا
رَمَوْا	رُمُوا	يَرْمُونَ	يُرْمُونَ	لَنْ يَرْمَوْا	لَنْ يَرْمَوْا
رَمَتْ	رُمِيتَ	تَرْمِي	تُرْمَى	لَنْ تُرْمِيَ	لَنْ تُرْمِيَ
رَمَتَا	رُمِيتَا	تَرْمِيَانِ	تُرْمَيَانِ	لَنْ تُرْمِيَا	لَنْ تُرْمِيَا
رَمِينِ	رُمِينِ	يَرْمِينِ	يُرْمِينِ	لَنْ يَرْمِينِ	لَنْ يَرْمِينِ
رَمِيتَ	رُمِيتَ	تَرْمِي	تُرْمَى	لَنْ تُرْمِيَ	لَنْ تُرْمِيَ
رَمِيتَا	رُمِيتَا	تَرْمِيَانِ	تُرْمَيَانِ	لَنْ تُرْمِيَا	لَنْ تُرْمِيَا
رَمِيمِ	رُمِيمِ	تَرْمُونَ	تُرْمُونَ	لَنْ تُرْمَوْا	لَنْ تُرْمَوْا
رَمِيتَ	رُمِيتَ	تَرْمِينِ	تُرْمِينِ	لَنْ تُرْمِيَ	لَنْ تُرْمِيَ
رَمِيتَا	رُمِيتَا	تَرْمِيَانِ	تُرْمَيَانِ	لَنْ تُرْمِيَا	لَنْ تُرْمِيَا
رَمِيتِنِ	رُمِيتِنِ	تَرْمِينِ	تُرْمِينِ	لَنْ تُرْمِينِ	لَنْ تُرْمِينِ
رَمِيتُ	رُمِيتُ	أَرْمِي	أُرْمَى	لَنْ أَرْمِيَ	لَنْ أَرْمِيَ
رَمِينَا	رُمِينَا	نَرْمِي	نُرْمَى	لَنْ نَرْمِيَ	لَنْ نَرْمِيَ

المضارع المجهول مع النون الثقيلة	المضارع المعروف مع النون الثقيلة	النفي مع لم ، المجهول	النفي مع لم ، المعروف
لَيُرْمِينَنَّ	لَيُرْمِينَنَّ	لَمْ يُرْمِ	لَمْ يَرْمِ
لَيُرْمِيَانَنَّ	لَيُرْمِيَانَنَّ	لَمْ يُرْمِيَا	لَمْ يَرْمِيَا
لَيُرْمُونَنَّ	لَيُرْمُونَنَّ	لَمْ يُرْمَوْ	لَمْ يَرْمَوْ
لَتُرْمِينَنَّ	لَتُرْمِينَنَّ	لَمْ تُرْمِ	لَمْ تَرْمِ
لَتُرْمِيَانَنَّ	لَتُرْمِيَانَنَّ	لَمْ تُرْمِيَا	لَمْ تَرْمِيَا
لَتُرْمِينَانَنَّ	لَتُرْمِينَانَنَّ	لَمْ يُرْمِينَنَّ	لَمْ يَرْمِينَنَّ
لَتُرْمِينَنَّ	لَتُرْمِينَنَّ	لَمْ تُرْمِ	لَمْ تَرْمِ
لَتُرْمِيَانَنَّ	لَتُرْمِيَانَنَّ	لَمْ تُرْمِيَا	لَمْ تَرْمِيَا
لَتُرْمُونَنَّ	لَتُرْمُونَنَّ	لَمْ تُرْمَوْ	لَمْ تَرْمَوْ
لَتُرْمِينَنَّ	لَتُرْمِينَنَّ	لَمْ تُرْمِي	لَمْ تَرْمِي
لَتُرْمِيَانَنَّ	لَتُرْمِيَانَنَّ	لَمْ تُرْمِيَا	لَمْ تَرْمِيَا
لَتُرْمِينَانَنَّ	لَتُرْمِينَانَنَّ	لَمْ تُرْمِينَنَّ	لَمْ تَرْمِينَنَّ
لَأُرْمِينَنَّ	لَأُرْمِينَنَّ	لَمْ أُرْمِ	لَمْ أَرْمِ
لَأُرْمِينَنَّ	لَأُرْمِينَنَّ	لَمْ تُرْمِ	لَمْ تَرْمِ

المضارع المعروف مع النون الخفيفة : لَيُرْمِينَنَّ ، لَيُرْمُونَنَّ ، لَتُرْمِينَنَّ ،  
لَتُرْمُونَنَّ ، لَأُرْمِينَنَّ ، لَأُرْمُونَنَّ ، لَتُرْمِينَنَّ ، لَتُرْمُونَنَّ ،  
المضارع المجهول مع النون الخفيفة : لَيُرْمِينَنَّ ، لَيُرْمُونَنَّ ، لَتُرْمِينَنَّ ،  
لَتُرْمُونَنَّ ، لَأُرْمِينَنَّ ، لَأُرْمُونَنَّ ، لَتُرْمِينَنَّ ، لَتُرْمُونَنَّ ،

الأمر المعروف مع النون الثقيلة	الأمر المجهول مع النون الثقيلة	الأمر المعروف	الأمر المجهول
لِيرَمِ	لِيرَمِين	لِيرَم	لِيرَمِ
لِيرَمِيَا	لِيرَمِيَان	لِيرَمِيَا	لِيرَمِيَا
لِيرَمُو	لِيرَمُون	لِيرَمُو	لِيرَمُو
لِتْرَمِ	لِتْرَمِين	لِتْرَم	لِتْرَمِ
لِتْرَمِيَا	لِتْرَمِيَان	لِتْرَمِيَا	لِتْرَمِيَا
لِيرَمِين	لِيرَمِينَان	لِيرَمِين	لِيرَمِين
إِرْمِ	إِرْمِين	لِتْرَم	إِرْمِ
إِرْمِيَا	إِرْمِيَان	لِتْرَمِيَا	إِرْمِيَا
إِرْمُو	إِرْمُون	لِتْرَمُو	إِرْمُو
إِرْمِي	إِرْمِين	لِتْرَمِي	إِرْمِي
إِرْمِيَا	إِرْمِيَان	لِتْرَمِيَا	إِرْمِيَا
إِرْمِين	إِرْمِينَان	لِتْرَمِين	إِرْمِين
لَأْرَمِ	لَأْرَمِين	لَأْرَم	لَأْرَمِ
لَأْرَمِيَا	لَأْرَمِيَان	لَأْرَمِيَا	لَأْرَمِيَا
لَأْرَمُون	لَأْرَمُون	لَأْرَمُون	لَأْرَمُون
لَأْرَمِي	لَأْرَمِين	لَأْرَمِي	لَأْرَمِي
لَأْرَمِيَا	لَأْرَمِيَان	لَأْرَمِيَا	لَأْرَمِيَا
لَأْرَمِين	لَأْرَمِين	لَأْرَمِين	لَأْرَمِين

الأمر المعروف مع النون الخفيفة : لِيرَمِين ، لِيرَمُون ، لِتْرَمِين ، لِتْرَمُون ، إِرْمِين ، إِرْمُون ،  
إِرْمِين ، لَأْرَمِين ، لَأْرَمُون ، لَأْرَمِين ، لَأْرَمُون ،  
الأمر المجهول مع النون الخفيفة : لِيرَمِين ، لِيرَمُون ، لِتْرَمِين ، لِتْرَمُون ،  
لَأْرَمِين ، لَأْرَمُون ، لَأْرَمِين ، لَأْرَمُون ،



اسم الآلة	اسم الظرف	اسم المفعول	اسم الفاعل
مَرْمِي	مَرْمِي	مَرْمِيٌّ	رَامٍ
مَرْمِيَانِ	مَرْمِيَانِ	مَرْمِيَانِ	رَامِيَانِ
مَرَامٍ	مَرَامٍ	مَرْمِيُونٌ	رَامُونٌ
مَرْمَاةٌ		مَرْمِيَّةٌ	رَامِيَّةٌ
مَرْمَاتَانِ		مَرْمِيَّتَانِ	رَامِيَّتَانِ
مَرَامٍ		مَرْمِيَّاتٌ	رَامِيَّاتٌ
مَرْمَاءٌ			
مَرْمَاءَانِ			
مَرَامِيٌّ			

### Analysis

- (1) The (اسم الظرف) – (مَرْمِي) is (مفتوح العين) if the verb is (ناقص).
- (2) When the word (مَرْمِي) is used with (أَل) or as a (مضاف), the (الف) reverts, e.g. (الْمَرْمِي), (مَرْمِيكُم).
- (3) Rule no. 25 applies to (مَرَامٍ) and (أَرَامٍ).



- (4) Rule no. 7 has been applied to (أَرْمَى) whereby the (ي) has changed to an (الف).
- (5) In the broken plural (رُمَى), the (ي) was changed to an (الف) and was thereafter deleted due to (إِجْتِمَاعُ السَّاكِنِينَ).
- (6) In the words (رَمَى) and (رَمَوْا), the (ي) was changed to an (الف) due to rule no. 7.
- (7) In the words (رَمَتْ) and (رَمَّتَا), the (الف) was deleted due to (إِجْتِمَاعُ السَّاكِنِينَ).
- (8) Rule no. 10 has been applied to (رُمُوا).
- (9) Rule no. 10 has also been applied to (تَرْمِي), (يَرْمِي), (تَرْمِينَ), (تَرْمُونَ), (يَرْمُونَ), (نَرْمِي), (أَرْمِي). After changes were made in the singular feminine second person - (تَرْمِينَ) – it became like the plural feminine second person.
- (10) Rule no. 7 has been applied to the passive tense verbs like (يُرْمَى) etc.
- (11) In the word (رَامٍ), the (ي) was made sâkin and then deleted due to (إِجْتِمَاعُ السَّاكِنِينَ).
- (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 — الرِّضَى والرِّضْوَانُ

رَضِيَ يَرْضَى رَضِيَّ فَهُوَ رَاضٍ وَرَضِيَّ يُرَضِي رَضِيَّ فَهُوَ مَرْضِيٌّ الْأَمْرُ  
مِنْهُ إِرْضَ وَالنَّهْيُ عَنْهُ لَا تَرْضَ الظَّرْفُ مِنْهُ مَرْضِيٌّ مَرْضِيَّانِ مَرَّاضٍ  
وَالْأَلَّةُ مِنْهُ مَرْضِيٌّ مَرْضِيَّانِ مَرَّاضٍ مَرْضَاةٌ مَرْضَاتَانِ مَرَّاضٍ مَرْضَاءٌ  
مَرْضَايَانِ مَرَّاضِيٌّ وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَرْضِيَّ أَرْضِيَّانِ أَرْضُونَ وَ  
أَرَّاضٍ وَالْمُؤَنَّثُ مِنْهُ رَضِيَّةٌ رَضِيَّانِ رَضِيَّةٌ وَرَضِيَّاتٌ

### 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 (مَرْمِيٌّ).

### ناقص يائي من باب سَمِعَ — الْخَشْيَةُ

خَشِيَ يَخْشِي خَشِيَةً فَهُوَ خَاشٍ وَخُشِيَ يَخْشِي خَشْيَةً فَهُوَ مَخْشِيٌّ  
الْأَمْرُ مِنْهُ إِخْشَ وَالنَّهْيُ عَنْهُ لَا تَخْشَ الظَّرْفُ مِنْهُ مَخْشَى مَخْشِيَانِ  
مَخَاشٍ وَاللَّامُ مِنْهُ مَخْشَى مَخْشِيَانِ مَخَاشٍ مَخْشَاةٌ مَخْشَاتَانِ مَخَاشٍ  
وَ مَخْشَاءٌ مَخْشَايَانِ مَخَاشِيٌّ وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَخْشَى أَخْشِيَانِ  
أَخْشَوْنَ وَأَخَاشٍ وَالْمُؤَنَّثُ مِنْهُ خُشِيٌّ خُشِيِيَانِ خُشَى وَخُشِيِيَاتٌ

The verbs of this category are very similar to those of  
(رَمَى يَرْمِي).

### Exercise 49

(a) List the detailed paradigms (الصرف الكبير) of the following verbs:

(1) بَكَى يَبْكِي

(2) دَرَى يَدْرِي

(3) بَقِيَ يَبْقَى

(4) سَقَى يَسْقِي

(5) بَعَى يَبْغِي

(b) Name the word-forms (صيغ) of the following verbs:

(1) تَلَّقَى

(2) لَنْ تَنْبِي

(3) لَمْ تَكْفِي

(4) لَتَسْعَيْنَانِ

(5) اِمْشُوا

### لَفِيْف مَفْرُوقٍ مِنْ بَابِ ضَرْبٍ — الْوَقَايَةُ

وَقِي يَقِي وَقَايَةً فَهُوَ وَاقٍ وَوَقِي يُوقِي وَقَايَةً فَهُوَ مَوْقِيٌّ الْأَمْرُ مِنْهُ قِ  
وَالْتَّهْيُ عَنْهُ لَا تَقِ الظَّرْفُ مِنْهُ مَوْقِيٌّ مَوْقِيَانِ مَوَاقٍ وَالْآلَةُ مِنْهُ مِيقِيٌّ  
مِيقِيَانِ مَوَاقٍ مِيقَاةٌ مِيقَاتَانِ مَوَاقٍ وَ مِيقَاءٌ مِيقَايَانِ مَوَاقِيٌّ وَأَفْعَلُ  
التَّفْضِيلِ مِنْهُ أَوْقِيٌّ أَوْقِيَانِ أَوْقُونَ وَأَوَاقٍ وَالْمُؤَنَّثُ مِنْهُ وَقِيٌّ وَوَقِيَانِ  
وَقِيٌّ وَوَقِيَّاتٍ

In this category of verbs, the rules of (مثال) have been applied to the (فَاء الكلمة) while the rules of (ناقص) have been applied to the (عين الكلمة). Most of the paradigms are similar to those of (رَمَى يَرْمِي).

الماضي المعروف	الماضي الجهول	المضارع المعروف	المضارع الجهول	تأكيد النفي مع الجهول	تأكيد النفي مع المنعروف
وَفِي	وَقِي	يَقِي	يُوقِي	لَنْ يُوقِي	لَنْ يَقِي
وَقِيَا	وُقِيَا	يَقِيَانِ	يُوقِيَانِ	لَنْ يُوقِيَا	لَنْ يَقِيَا
وَقَوْا	وُقُوا	يَقُونُ	يُوقُونَ	لَنْ يُوقَوْا	لَنْ يَقَوْا
وَقَتٌ	وَقَيْتٌ	تَقِي	تُوقِي	لَنْ تُوقِي	لَنْ تَقِي
وَقَاتَا	وَقَيْتَا	تَقِيَانِ	تُوقِيَانِ	لَنْ تُوقِيَا	لَنْ تَقِيَا
وَقِيْنَ	وَقِيْنَ	يَقِيْنَ	يُوقِيْنَ	لَنْ يُوقِيْنَ	لَنْ يَقِيْنَ
وَقَيْتٌ	وَقَيْتٌ	تَقِي	تُوقِي	لَنْ تُوقِي	لَنْ تَقِي
وَقَيْتَمَا	وَقَيْتَمَا	تَقِيَانِ	تُوقِيَانِ	لَنْ تُوقِيَا	لَنْ تَقِيَا
وَقَيْتُمْ	وَقَيْتُمْ	تَقُونُ	تُوقُونَ	لَنْ تُوقَوْا	لَنْ تَقَوْا
وَقَيْتِ	وَقَيْتِ	تَقِيْنَ	تُوقِيْنَ	لَنْ تُوقِي	لَنْ تَقِي
وَقَيْتَمَا	وَقَيْتَمَا	تَقِيَانِ	تُوقِيَانِ	لَنْ تُوقِيَا	لَنْ تَقِيَا
وَقَيْتِنَّ	وَقَيْتِنَّ	تَقِيْنَ	تُوقِيْنَ	لَنْ تُوقِيْنَ	لَنْ تَقِيْنَ
وَقَيْتُ	وَقَيْتُ	أَقِي	أُوقِي	لَنْ أُوقِي	لَنْ أَقِي
وَقَيْنَا	وَقَيْنَا	نَقِي	نُوقِي	لَنْ نُوقِي	لَنْ نَقِي









اسم الآلة	اسم الظرف	اسم المفعول	اسم الفاعل
مِيقَى	مَوْقَى	مَوْقِيٌّ	وَاقٍ
مِيقَانٍ	مَوْقِيَانٍ	مَوْقِيَانٍ	وَاقِيَانٍ
مَوَاقٍ	مَوَاقٍ	مَوْقِيُونٌ	وَاقُونَ
مِيقَاةٌ		مَوْقِيَةٌ	وَاقِيَةٌ
مِيقَاتَانِ		مَوْقِيَتَانِ	وَاقِيَتَانِ
مَوَاقٍ		مَوْقِيَاتٌ	وَاقِيَاتٌ
مِيقَاءٌ			
مِيقَاءَانِ			
مَوَاقِيٌّ			

### Analysis

- (1) The (و) of (يَقِي) and all the other verbs has been deleted due to the rule of (يَعْدُ).
- (2) The rule of (يَرْمِي) has been applied to the (ي) of (يَقِي).
- (3) The imperative (قِ) was constructed from (تَقِي). After

deleting the (علامة المضارع), the last letter which is a (حرف العلة) was deleted. It became (ق).

### لَفِيْف مَفْرُوقٍ مِنْ بَابِ حَسَبَ — الْوَلَايَةِ

وَلِي يَلِي وَوَلَايَةٌ فَهُوَ وَالِ وَوَلِيٌّ يُؤَلِي وَوَلَايَةٌ فَهُوَ مَوْلِيٌّ الْأَمْرُ مِنْهُ لِ  
وَالنَّهْيُ عَنْهُ لَا تَلِ الظَّرْفُ مِنْهُ مَوْلَى مَوْلِيَانِ مَوَالٍ وَالآلَةُ مِنْهُ مِئْلَى  
مِئْلِيَانِ مَوَالٍ مِئْلَاءٌ مِئْلَاتَانِ مَوَالٍ وَ مِئْلَاءٌ مِئْلِيَانِ مَوَالِيٍّ وَأَفْعَلُ التَّفْضِيلِ  
مِنْهُ أَوْلَى أَوْلِيَانِ أَوْلُونَ وَ أَوَالٍ وَالْمُؤَنَّثُ مِنْهُ وَئِيٌّ وَئِيَانٍ وَئِيٌّ  
وَوَلِيَّاتٍ

The paradigms of this category is similar to (وَفِي يَفِي).

### لَفِيْف مَقْرُونٍ مِنْ بَابِ ضَرَبَ — الْطِيِّ

طَوَى يَطْوِي طِيًّا فَهُوَ طَاوٍ وَطَوِيٌّ يُطْوِي طِيًّا فَهُوَ مَطْوِيٌّ الْأَمْرُ مِنْهُ  
إِطْوٍ وَالنَّهْيُ عَنْهُ لَا تَطْوِ الظَّرْفُ مِنْهُ مَطْوِيٌّ مَطْوِيَانِ مَطَاوٍ وَالآلَةُ مِنْهُ  
مَطْوِيٌّ مَطْوِيَانِ مَطَاوٍ مَطْوَاءٌ مَطْوَاتَانِ مَطَاوٍ وَ مَطْوَاءٌ مَطْوِيَانِ  
مَطَاوِيٍّ وَأَفْعَلُ التَّفْضِيلِ مِنْهُ أَطْوَى أَطْوِيَانِ أَطْوُونَ وَ أَطَاوٍ وَالْمُؤَنَّثُ  
مِنْهُ طَوِيٌّ طَوِيَّاتٍ وَطَوِيَّاتٍ

ناقص واوي من باب إفتعال — الْإِحْتِبَاءُ

إِحْتَبَىٰ يَحْتَبِي إِحْتِبَاءً فَهُوَ مُحْتَبٌ الْأَمْرُ مِنْهُ إِحْتَبَ وَالنَّهْيُ عَنْهُ لَا تَحْتَبِ الظَّرْفُ مِنْهُ مُحْتَبِي

ناقص يائي من باب إفتعال — الْإِحْتِبَاءُ

إِحْتَبَىٰ يَحْتَبِي إِحْتِبَاءً فَهُوَ مُحْتَبٌ وَأَحْتَبِي يَحْتَبِي إِحْتِبَاءً فَهُوَ مُحْتَبِي الْأَمْرُ مِنْهُ إِحْتَبَ وَالنَّهْيُ عَنْهُ لَا تَحْتَبِ الظَّرْفُ مِنْهُ مُحْتَبِي

ناقص واوي من باب إفعال — الْإِعْلَاءُ

أَعْلَىٰ يُعْلِي إِعْلَاءً فَهُوَ مُعْلٍ وَأُعْلِي يُعْلِي إِعْلَاءً فَهُوَ مُعْلَى الْأَمْرُ مِنْهُ أَعْلَ وَالنَّهْيُ عَنْهُ لَا تُعْلِ الظَّرْفُ مِنْهُ مُعْلَى

ناقص واوي من باب تفعيل — التَّسْمِيَةُ

سَمَىٰ يُسَمِّي تَسْمِيَةً فَهُوَ مُسَمٍّ وَ سَمِي يُسَمِّي تَسْمِيَةً فَهُوَ مُسَمَّى سَمَىٰ يُسَمِّي تَسْمِيَةً فَهُوَ مُسَمٍّ وَ سَمِي يُسَمِّي تَسْمِيَةً فَهُوَ مُسَمَّى الْأَمْرُ مِنْهُ سَمَّ وَالنَّهْيُ عَنْهُ لَا تُسَمِّ الظَّرْفُ مِنْهُ مُسَمَّى



ناقص واوي من باب تفعل – التعلّي

تَعَلَّى يَتَعَلَّى تَعَلِيًّا فَهُوَ مُتَعَلٌّ وَتُعَلَّى يُتَعَلَّى تَعَلِيًّا فَهُوَ مُتَعَلٌّ الْأَمْرُ مِنْهُ  
تَعَلَّ وَالتَّهْيُ عَنْهُ لَا تَعَلُّ الظَّرْفُ مِنْهُ مُتَعَلِّ

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).

ناقص واوي من باب تفاعل – التعلّي

تَعَالَى يَتَعَالَى تَعَالِيًّا فَهُوَ مُتَعَالٍ الْأَمْرُ مِنْهُ تَعَالَ وَالتَّهْيُ عَنْهُ لَا تَتَعَالَ  
الظَّرْفُ مِنْهُ مُتَعَالِي

### Exercise 50

(a) List the detailed paradigms (الصرف الكبير) of the following verbs:

(1) وَفَى يَفِيْ

(2) حَيَّى يَحْيِيْ

(3) وَنَى يَنِيْ

(4) وَرَى يَرِيْ

(5) أَوْصَى يُوصِيْ

(b) Name the word-forms (صيغ) of the following verbs:

(1) نُودِيْ

(2) لَنْ تُوَارِيْ

(3) لَمْ تَتَوَفَّ

(4) لَتَتَدَاوَيْنَ

(5) اِنزَوِيْ

## **Combination of (مهموز) and (معتل)**

مهموز الفا وأجوف واوي من باب نصر  
آل يَؤُولُ أولاً فهو آئِلٌ إِيْلَ يَأَلُ أولاً فهو مَؤُولٌ الامر منه أَلٌ والنهي  
عنه لا تَؤُولُ

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, (يَؤُولُ) was originally (يَأُولُ). It required the rule of (رَأْسٌ) 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, (أَوُولُ) was originally (أَعُولُ). The rule of (أَمَنَ) required changing the (همزة) to (الف). However, the rule of (معتل) of transferring the harakah was preferred. It became (أَوُولُ). Thereafter, the second hamzah was changed to (و) due to the rule of (أَوَادِمٌ). It became (أَوُولُ).



### مهموز الفا وأجوف يائي من باب ضرب

آدَ يَمِيدُ أَيَدًا فَهُوَ آئِدٌ وَ إِيْدٌ يَأْدُ أَيَدًا فَهُوَ مَمِيدٌ الْأَمْرُ مِنْهُ إِذْ وَالنَّهْيُ عَنْهُ  
لَا تَعْدُ

This (باب) is similar to (بَاعَ يَبِيعُ). The above-mentioned rule has to be considered here as well. Consequently, in the word (يَمِيدُ), the rule of (يَبِيعُ) is given preference to the rule of (رَأَسُ). The rule of (أَمَّةٌ) applies to (أَيِدٌ).

### مهموز الفا وناقص واوي من باب نصر

أَلَا يَأْلُو أَلْوًا فَهُوَ آلٌ وَ أَلِيٌّ يَأْلَى أَلْوًا فَهُوَ مَأْلُوٌّ الْأَمْرُ مِنْهُ أَوَّلُ وَالنَّهْيُ عَنْهُ لَا تَأُلُّ

The rules of (مهموز) apply to the hamzah while the rules of (ناقص) apply to the (و).

### مهموز الفا وناقص يائي من باب ضرب

أَتَى يَأْتِي إِثْيَانًا فَهُوَ آتٌ وَ أُتِيَ يَأْتِي إِثْيَانًا فَهُوَ مَأْتِيٌّ الْأَمْرُ مِنْهُ إِتٍ  
وَالنَّهْيُ عَنْهُ لَا تَأْتِ

This paradigm is similar to (رَمَى يَرْمِي).

### مهموز الفا وناقص يائي من باب فتح

أَبَى يُأْبَى إِبَاءً فَهُوَ آبٌ وَأَبِيُّ يُأْبِي إِبَاءً فَهُوَ مَأْبِيٌّ الْأَمْرُ مِنْهُ إِيبٌ  
وَالنَّهْيُ عَنْهُ لَا تَأْبُ

### مهموز الفا ولفيف مقرون من باب ضرب

أَوَى يُؤْوِي أَيًّا فَهُوَ آوٍ وَأُوِيُّ يُؤْوِي أَيًّا فَهُوَ مَأْوِيٌّ الْأَمْرُ مِنْهُ إِيْوٍ  
وَالنَّهْيُ عَنْهُ لَا تَأْوُ

### مهموز العين ومثال من باب ضرب

وَأَدَّ يَدُّ وَأَدًّا فَهُوَ وَائِدٌ وَوَيْدٌ يُؤَادُّ وَأَدًّا فَهُوَ مَوْوُودٌ الْأَمْرُ مِنْهُ إِدٌّ  
وَالنَّهْيُ عَنْهُ لَا تَدُّ

### مهموز العين وناقص يائي من باب فتح

رَأَى يَرَى رُؤْيَةً فَهُوَ رَاءٌ وَرَيٌّْ يَرِي رُؤْيَةً فَهُوَ مَرِيٌّ الْأَمْرُ مِنْهُ رَ  
وَالنَّهْيُ عَنْهُ لَا تَرُ الظرف منه مَرَأَى مَرَأِيَانٍ مَرَاءٍ وَالآلَةُ مِنْهُ مَرَأَى  
مِرَاءَهُ مِرَاءٌ مَرَأِيَانٍ مَرَائِيٌّ وَأَفْعَلُ التَّفْضِيلُ مِنْهُ أَرَعَى أَرَعِيَانٍ أَرَاءٌ وَ

أَرَأُونََ وَالْمُؤْنِثَ مِنْهُ رُؤَى رُؤْيَانِ رَأَى وَرُؤْيَاتُ

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 الجهول	المضارع المعروف	المضارع الجهول	تأكيد النفي مع لن ، الجهول	تأكيد النفي مع لن ، المعروف
رَأَى	رُئِيَ	يَرَى	يُرَى	لَنْ يَرَى	لَنْ يَرَى
رَأَى	رُئِيَ	يَرِيَانِ	يُرِيَانِ	لَنْ يَرِيَا	لَنْ يَرِيَا
رَأَوْا	رُؤُوا	يَرُونَ	يُرُونَ	لَنْ يَرَوْا	لَنْ يَرَوْا
رَأَتْ	رُئِيتَ	تَرَى	تُرَى	لَنْ تُرَى	لَنْ تُرَى
رَأَتَا	رُئِيتَا	تَرِيَانِ	تُرِيَانِ	لَنْ تُرِيَا	لَنْ تُرِيَا
رَأَيْنَ	رُئِينِ	يَرِينَ	يُرِينَ	لَنْ يَرِينَ	لَنْ يَرِينَ
رَأَيْتَ	رُئِيتَ	تَرَى	تُرَى	لَنْ تُرَى	لَنْ تُرَى
رَأَيْتُمَا	رُئِيتُمَا	تَرِيَانِ	تُرِيَانِ	لَنْ تُرِيَا	لَنْ تُرِيَا
رَأَيْتُمْ	رُئِيتُمْ	تَرُونَ	تُرُونَ	لَنْ تُرَوْا	لَنْ تُرَوْا
رَأَيْتِ	رُئِيتِ	تَرِينَ	تُرِينَ	لَنْ تُرِيَا	لَنْ تُرِيَا
رَأَيْتُمَا	رُئِيتُمَا	تَرِيَانِ	تُرِيَانِ	لَنْ تُرِيَا	لَنْ تُرِيَا
رَأَيْتَنَّ	رُئِيتَنَّ	تَرِينَ	تُرِينَ	لَنْ تُرِينَ	لَنْ تُرِينَ
رَأَيْتُ	رُئِيتُ	أَرَى	أُرَى	لَنْ أَرَى	لَنْ أَرَى
رَأَيْنَا	رُئِينَا	نَرَى	نُرَى	لَنْ نَرَى	لَنْ نَرَى

المضارع المجهول مع النون الثقيلة	المضارع المعروف مع النون الثقيلة	النفي مع لم ، المجهول	النفي مع لم ، المعروف
لَيُرِينَنَّ	لَيُرِينَنَّ	لَمْ يُرِ	لَمْ يَرِ
لَيُرِيَانَنَّ	لَيُرِيَانَنَّ	لَمْ يُرِيَا	لَمْ يَرِيَا
لَيُرُونَنَّ	لَيُرُونَنَّ	لَمْ يُرَوْ	لَمْ يَرَوْا
لَتُرِينَنَّ	لَتُرِينَنَّ	لَمْ تُرِ	لَمْ تَرِ
لَتُرِيَانَنَّ	لَتُرِيَانَنَّ	لَمْ تُرِيَا	لَمْ تَرِيَا
لَيُرِينَنَّ	لَيُرِينَنَّ	لَمْ يُرِينَنَّ	لَمْ يَرِينَنَّ
لَتُرِينَنَّ	لَتُرِينَنَّ	لَمْ تُرِ	لَمْ تَرِ
لَتُرِيَانَنَّ	لَتُرِيَانَنَّ	لَمْ تُرِيَا	لَمْ تَرِيَا
لَتُرُونَنَّ	لَتُرُونَنَّ	لَمْ تُرَوْ	لَمْ تَرَوْا
لَتُرِينَنَّ	لَتُرِينَنَّ	لَمْ تُرِي	لَمْ تَرِي
لَتُرِيَانَنَّ	لَتُرِيَانَنَّ	لَمْ تُرِيَا	لَمْ تَرِيَا
لَتُرِينَنَّ	لَتُرِينَنَّ	لَمْ تُرِينَنَّ	لَمْ تَرِينَنَّ
لَأُرِينَنَّ	لَأُرِينَنَّ	لَمْ أُرِ	لَمْ أَرِ
لَتُرِينَنَّ	لَتُرِينَنَّ	لَمْ نُرِ	لَمْ نَرِ

المضارع المعروف مع النون الخفيفة : لَيُرِينَنَّ ، لَيُرُونَنَّ ، لَتُرِينَنَّ ، لَتُرُونَنَّ ،  
لَتُرِينَنَّ ، لَأُرِينَنَّ ، لَتُرِينَنَّ ، لَتُرُونَنَّ ،  
المضارع المجهول مع النون الخفيفة : لَيُرِينَنَّ ، لَيُرُونَنَّ ، لَتُرِينَنَّ ، لَتُرُونَنَّ ،  
لَتُرِينَنَّ ، لَأُرِينَنَّ ، لَتُرِينَنَّ





اسم الآلة	اسم الظرف	اسم المفعول	اسم الفاعل
مَرَأَى	مَرَأَى	مَرَّئِيٌّ	رَأَى
مَرَّئِيَانِ	مَرَّأِيَانِ	مَرَّئِيَّانِ	رَأَيْتَانِ
مَرَاءٍ	مَرَاءٍ	مَرَّئِيُونِ	رَأَوْوْنَ
مَرَأَةٌ		مَرَّئِيَّةٌ	رَأَيْتُهَا
مَرَّاتَانِ		مَرَّئِيَّتَانِ	رَأَيْتُهُنَّ
مَرَاءٍ		مَرَّئِيَّاتٍ	رَأَيْتُهُنَّ
مَرَّاءٌ			
مَرَّانٌ			
مَرَّائِيٌّ			

### Analysis

(1) The verb (يَرَى) was originally (يَرَأَى). 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 (اجتماع الساكنين).

(2) In words like (لَنْ يَرَى), no visible change has taken place because the (الف) does not accept any harakah.

(3) The (الف) is deleted from words like (لَمْ يَرَ) because of the (لَمْ).



(4) In words like (لَيْرَيْنَّ), the (ي) reverts in place of the (الف) because the latter cannot accept a harakah. The (نون ثقيلة) requires a (فتحة) before it.

(5) In (لَيْرُونَّ), due to (اجتماع الساكنين) between the (و) and the (ن), and the (و) is not a (مدة). Therefore a (ضمة) is rendered to it to indicate the deletion of the (و).

(6) The imperative (رِ) is constructed from (تَرِ). After deleting the (علامة المضارع), the (الف) is deleted from the end. It becomes (رِ).

(7) The imperative (رَيْنَّ) was originally (رِ). The (حرف العلة) which was deleted due to a (وقف) now reverts. However, the (الف) was not capable of upholding a harakah. Hence, the (ي) which changed into (الف) reverts so that it can carry the (فتحة) which the (نون ثقيلة) requires before it. It becomes (رَيْنَّ). In (رُونَّ) and (رَيْنَّ), the (و) and (ي) are rendered a dammah and kasrah respectively because they are not (مدة). A harakah is not permissible on a (مدة). The dammah indicates the deletion of the

(و) from the original while the kasrah indicates the deletion of a (ي).

مهموز اللام وأجوف يائي من باب ضرب  
جَاءَ يَجِيئُ مَجِيئًا فَهُوَ جَاءَ وَ جِيئَ يُجَاءُ مَجِيئًا فَهُوَ مَجِيئٌ الْأَمْرُ مِنْهُ  
جِيئٌ وَالنَّهْيُ عَنْهُ لَا تَجِيئُ الظَّرْفُ مِنْهُ مَجِيئٌ

(1) The remainder of the paradigm is similar to (بَاعَ يَبِيعُ).

(2) The verb (شَاءَ يَشَاءُ) which is (مهموز اللام وأجوف يائي) can be from (باب سمع) or (باب فتح). A letter from the (حروف حلقية) is present in the (لام الكلمة). The (كسرة) of the (الفعل الماضي) is not visible. In the verbs before (شِئِنَ), the (ي) was changed to (الف). The original of the (الف) could therefore be either (ي) (مكسورة) or (ي مفتوحة). The question arises as to why the verbs from (شِئِنَ) till (شِئِنًا) have been rendered a kasrah. The answer to this is that if this verb is from (باب سمع), the kasrah of the (فاء الكلمة) indicates the kasrah of the (عين الكلمة). If this verb is from (باب فتح), the kasrah of the (فاء الكلمة) indicates the deleted (ي) as in (بِعَنَ).

(3) In the imperative (جِئِ) and the words affected by (حزم) like (لَمْ يَجِئِ), the hamzah can be changed to (ي). In (شَأْ) and (لَمْ يَشَأْ), the hamzah can be read as an (الف). The (حرف العلة) will however remain and not be deleted because the hamzah is a root letter. In (مهموز اللام) the (لام الكلمة) is not deleted.

(4) The hamzah of (مَجِئِ) and (مَشِئِة) cannot be changed to (ي) and then (إدغام) be applied because the (ي) is an original letter. Therefore the rule of (حطية) cannot be applied here as this is not a (مدة زائدة).

(5) The (ي) of (مَجِئِ) and similar words is not changed to a hamzah because it is a root letter. The rule of (عجائز) only applies to a (و زائدة) or (ي زائدة).

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### Exercise 51

(a) List the detailed paradigms (الصرف الكبير) of the following verbs:

- |                     |                   |
|---------------------|-------------------|
| (4) أَرَأَى يُرِيئِ | (1) أَبَى يَأْبَى |
| (5) أَذَى يَأْذَى   | (2) وَأَى يَأْيَى |
|                     | (3) وَطَى يَطْأَى |

## **The Rules of (مضاعف)**

### **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 [متقاربين] letters, that is “د” and “ت”)

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 are assimilated. However, the (د) is still written, although not pronounced.

Examples of (إِدْغَام) in two words

إِذْهَبْ بِنَا → إِذْهَبْ بِنَا  
عَصَوْا وَكَانُوا → عَصَوْا وَكَانُوا

Exception

In two words, if the first word is a (مَدَّة)<sup>1</sup>, the letters will not be assimilated, that is, (إِدْغَام) will not be applied.

Example

فِي يَوْمٍ

However, if the (مَدَّة) is in the same word, (إِدْغَام) will be applied.

Example

دَوِي → دَوِي



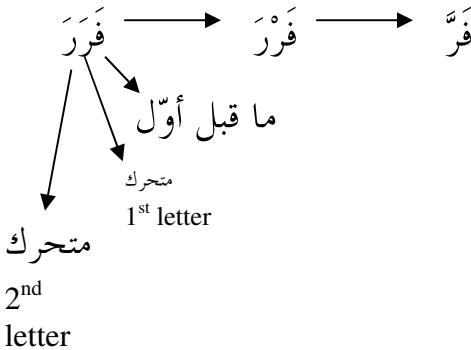
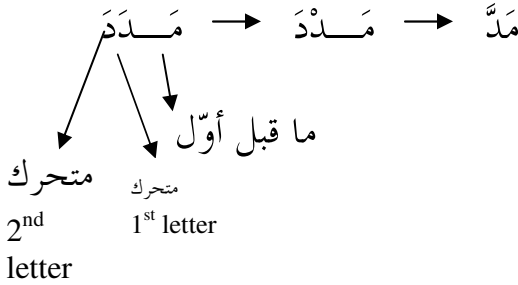
---

<sup>1</sup>A (مَدَّة) is either a (و) preceded by a (ضَمَّة), a (ي) preceded by a (كَسْرَة) or a (الف) preceded by a (فَتْحَة)

## Rule 2

If two letters of the same type are (متحرك), and the letter preceding the first (ما قبل أوّل) is also (متحرك), the first letter will be made (ساكن) and then the two letters will be assimilated, that is, (إدغام) will be applied.

### Example



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.

### Example

شَرَّرَ

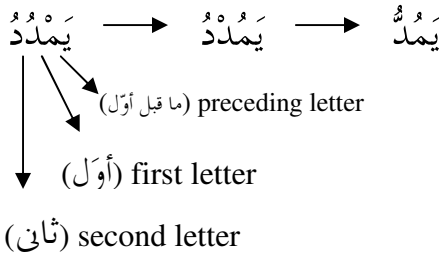
سَرَّرَ



### Rule 3

If the letter preceding the first (ما قبل أول) is (ساكن) and not a (مدّه), the (حركة) of the first letter will be given to its preceding letter and then (إدغام) will be applied.

### Example



يَفْرُرُ → يَفْرُرُ → يَفْرُ (باب ضرب)  
 يَعِضُّ → يَعِضُّ → يَعِضُّ (باب سمع)

### Exception

This rule does not apply to the words of (ملحق).

### Example

حَلْبَبَ (No change is made.)



### Rule 4

If the preceding letter is a (مدّه), without transferring the (حركة), the first letter will be made (ساكن) and both will be assimilated, that is, (إدغام) will be applied.

### Examples

حَلْحَجَ (باب مفاعلة) of (فعل ماضى معروف)  
↓ 1st ↓ مدّه  
2nd

حَلْحَجَ → حَلْحَجَ → حَلْحَجَّ

مُؤدِدَ (باب مفاعلة) of (فعل ماضى مجهول)

مُؤدِدَ → مُؤدِدَ → مُؤدِدَّ





## Rule 5

If after applying (إدغام), there is a (وقف-pause) 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 harakah, it is rendered a kasrah. The rule is (الساكنُ إذا حُرِّكَ حُرِّكَ بِالْكَسْرِ).
- iii. فَكُّ إِدْغَامٍ – (no إدغام takes place).

### Example

The (أمر صيغة) of (فَرَّ يَفِرُّ) is:

فَرٌّ ، فَرٍّ ، إِفْرَرٌ

If the preceding letter (ما قبل أول) is (مضموم), then (ضمة) is also permissible.

### Example

لَمْ يَمُدُّ ، لَمْ يَمُدَّ ، لَمْ يَمُدُّ ، لَمْ يَمُدُّ

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 (أَمْدُدْ).

When the final letter is (متحرك) – it is vowelled – the two are coalesced.<sup>18</sup> This does not apply to the (مصدر) – verbal noun, where the (الف) interposes between the two final letters, e.g. (إِمْدَادٌ).

## Exercise 52

- (1) Which rule has been applied to the word (ظَنَّ) and how?
- (2) Explain the rule applied in the word (لَنْ تَكُونَنَّ).
- (3) Analyse the rule applied in the word (يَسْبُثْ).
- (4) Apply rule no. 4 to the word (رَادَدَ).
- (5) What are the different ways of reading the imperative singular form of the following words?

(1) ظَنَّ

(2) فَضَّ

(3) شَدَّ

---

<sup>18</sup> joined and made into one.

### مضاعف من باب نصر

مَدَّ يَمُدُّ مَدًّا فَهُوَ مَادٌّ وَ مَدَّ يَمُدُّ مَدًّا فَهُوَ مَمْدُودٌ الْاَمْرُ مِنْهُ مَدٌّ مَدٌّ مَدٌّ  
أَمْدُودٌ وَالنَّهْيُ عَنْهُ لَا تَمُدُّ لَا تَمُدُّ لَا تَمُدُّ لَا تَمُدُّ الظَّرْفُ مِنْهُ مَمَدُّ  
مَمَدَّانِ مَمَادٌ وَالآلَةُ مِنْهُ مَمَدُّ مَمَدَّانِ مَمَادٌ مَمَدَّةٌ مَمَدَّتَانِ مَمَادٌ مَمَدَّادٌ  
مَمَدَّادَانِ مَمَادِيدٌ وَأَفْعَلُ التَّنْفِيزِ مِنْهُ أَمَدٌ أَمَدَّانِ أَمْدُونٌ وَأَمَادٌ  
وَالْمَوْثُ مِنْهُ مُدَّى مُدَيَّانِ مُدَدٌ وَ مُدَيَّاتٌ

### Analysis

- (1) Rule no. 2 has been applied to (مَدَّ).
- (2) In the words (مَدَّ), (يَمُدُّ) and (يَمُدُّ), rule no. 3 has been applied.
- (3) Rule no. 4 has been applied to (مَادٌّ), (مَمَادٌ) and (أَمَادٌ).
- (4) In the imperative and prohibition (الْأَمْرُ وَالنَّهْيُ), rule no. 5 has been applied.

Hereunder follows the detailed paradigms of this verb.

الماضي المعروف	الماضي الجهول	المضارع المعروف	المضارع الجهول	تأكيد النفي مع لن ، الجهول	تأكيد النفي مع لن ، المعروف
مَدَّ	مُدَّ	يَمُدُّ	يُمَدُّ	لَنْ يُمَدَّ	لَنْ يَمُدَّ
مَدَّا	مُدَّا	يَمُدَّانَ	يُمَدَّانَ	لَنْ يُمَدَّا	لَنْ يَمُدَّا
مَدُّوا	مُدُّوا	يَمُدُّونَ	يُمَدُّونَ	لَنْ يُمَدُّوا	لَنْ يَمُدُّوا
مَدَّتْ	مُدَّتْ	تَمُدُّ	تُمَدُّ	لَنْ تُمَدَّ	لَنْ تَمُدَّ
مَدَّتَا	مُدَّتَا	تَمُدَّانِ	تُمَدَّانِ	لَنْ تُمَدَّا	لَنْ تَمُدَّا
مَدَدْنَ	مُدَدْنَ	يَمُدُّنَ	يُمَدُّنَ	لَنْ يُمَدَدْنَ	لَنْ يَمُدَدْنَ
مَدَدَتْ	مُدَدَتْ	تَمُدُّ	تُمَدُّ	لَنْ تُمَدَّ	لَنْ تَمُدَّ
مَدَدْتُمَا	مُدَدْتُمَا	تَمُدَّانِ	تُمَدَّانِ	لَنْ تُمَدَّا	لَنْ تَمُدَّا
مَدَدْتُمْ	مُدَدْتُمْ	تَمُدُّونَ	تُمَدُّونَ	لَنْ تُمَدُّوا	لَنْ تَمُدُّوا
مَدَدَتْ	مُدَدَتْ	تَمُدِّينَ	تُمَدِّينَ	لَنْ تُمَدِّيَ	لَنْ تَمُدِّيَ
مَدَدْتُمَا	مُدَدْتُمَا	تَمُدَّانِ	تُمَدَّانِ	لَنْ تُمَدَّا	لَنْ تَمُدَّا
مَدَدْتُنَّ	مُدَدْتُنَّ	تَمُدُّنَ	تُمَدُّنَ	لَنْ تُمَدَدْنَ	لَنْ يَمُدَدْنَ
مَدَدْتُ	مُدَدْتُ	أَمُدُّ	أُمَدُّ	لَنْ أُمَدَّ	لَنْ أَمُدَّ
مَدَدْنَا	مُدَدْنَا	نَمُدُّ	نُمَدُّ	لَنْ نَمُدَّ	لَنْ نَمُدَّ

المضارع المجهول مع النون الثقيلة	المضارع المعروف مع النون الثقيلة	النفي مع لم ، المجهول	النفي مع لم ، المعروف
لَيَمُدَّنَّ	لَيَمُدَّنَّ	لَمْ يُمَدَّ	لَمْ يَمُدَّ
لَيَمُدَّانُ	لَيَمُدَّانُ	لَمْ يُمَدَّا	لَمْ يَمُدَّا
لَيَمُدُّنَّ	لَيَمُدُّنَّ	لَمْ يُمَدُّوْ	لَمْ يَمُدُّوْ
لَتُمَدَّنَّ	لَتُمَدَّنَّ	لَمْ تُمَدَّ	لَمْ تَمُدَّ
لَتُمَدَّانُ	لَتُمَدَّانُ	لَمْ تُمَدَّا	لَمْ تَمُدَّا
لَيَمُدَّدَانُ	لَيَمُدَّدَانُ	لَمْ يُمَدَّدَنَّ	لَمْ يَمُدَّدَنَّ
لَتُمَدَّنَّ	لَتُمَدَّنَّ	لَمْ تُمَدَّ	لَمْ تَمُدَّ
لَتُمَدَّانُ	لَتُمَدَّانُ	لَمْ تُمَدَّا	لَمْ تَمُدَّا
لَتُمَدُّنَّ	لَتُمَدُّنَّ	لَمْ تُمَدُّوْ	لَمْ تَمُدُّوْ
لَتُمَدَّنَّ	لَتُمَدَّنَّ	لَمْ تُمَدِّيْ	لَمْ تَمُدِّيْ
لَتُمَدَّانُ	لَتُمَدَّانُ	لَمْ تُمَدَّا	لَمْ تَمُدَّا
لَتُمَدَّدَانُ	لَتُمَدَّدَانُ	لَمْ تُمَدَّدَنَّ	لَمْ تَمُدَّدَنَّ
لَأُمَدَّنَّ	لَأُمَدَّنَّ	لَمْ أُمَدَّ	لَمْ أَمُدَّ
لَنُمَدَّنَّ	لَنُمَدَّنَّ	لَمْ نُمَدَّ	لَمْ نَمُدَّ

المضارع المعروف مع النون الخفيفة : لَيَمُدَّنَّ ، لَيَمُدُّنَّ ، لَتُمَدَّنَّ ، لَتُمَدُّنَّ ،

لَتُمَدَّنَّ ، لَتُمَدُّنَّ ، لَأُمَدَّنَّ ، لَأُمَدُّنَّ ،

المضارع المجهول مع النون الخفيفة : لَيَمُدَّنَّ ، لَيَمُدُّنَّ ، لَتُمَدَّنَّ ، لَتُمَدُّنَّ ،

لَتُمَدَّنَّ ، لَتُمَدُّنَّ ، لَأُمَدَّنَّ ، لَأُمَدُّنَّ ،



النهي المجهول مع النون الثقيلة	النهي المعروف مع النون الثقيلة	النهي المجهول	النهي المعروف
لَا يُمَدَّنْ	لَا يُمَدَّنْ	لَا يُمَدَّ	لَا يُمَدَّ
لَا يُمَدَّانْ	لَا يُمَدَّانْ	لَا يُمَدَّا	لَا يُمَدَّا
لَا يُمَدَّنْ	لَا يُمَدَّنْ	لَا يُمَدُّوْ	لَا يُمَدُّوْ
لَا تُمَدَّنْ	لَا تُمَدَّنْ	لَا تُمَدَّ	لَا تُمَدَّ
لَا تُمَدَّانْ	لَا تُمَدَّانْ	لَا تُمَدَّا	لَا تُمَدَّا
لَا يُمَدَّدَتَانْ	لَا يُمَدَّدَتَانْ	لَا يُمَدَّدَنَ	لَا يُمَدَّدَنَ
لَا تُمَدَّنْ	لَا تُمَدَّنْ	لَا تُمَدَّ	لَا تُمَدَّ
لَا تُمَدَّانْ	لَا تُمَدَّانْ	لَا تُمَدَّا	لَا تُمَدَّا
لَا تُمَدَّنْ	لَا تُمَدَّنْ	لَا تُمَدُّوْ	لَا تُمَدُّوْ
لَا تُمَدَّنْ	لَا تُمَدَّنْ	لَا تُمَدِّيْ	لَا تُمَدِّيْ
لَا تُمَدَّانْ	لَا تُمَدَّانْ	لَا تُمَدَّا	لَا تُمَدَّا
لَا تُمَدَّدَتَانْ	لَا تُمَدَّدَتَانْ	لَا تُمَدَّدَنَ	لَا تُمَدَّدَنَ
لَا أُمَدَّنْ	لَا أُمَدَّنْ	لَا أُمَدَّ	لَا أُمَدَّ
لَا نُمَدَّنْ	لَا نُمَدَّنْ	لَا نُمَدَّ	لَا نُمَدَّ

النهي المعروف مع النون الخفيفة : لَا يُمَدَّنْ ، لَا يُمَدَّنْ ، لَا تُمَدَّنْ ، لَا تُمَدَّنْ

، لَا تُمَدَّنْ ، لَا تُمَدَّنْ ، لَا أُمَدَّنْ ، لَا نُمَدَّنْ

النهي المجهول مع النون الخفيفة : لَا يُمَدَّنْ ، لَا يُمَدَّنْ ، لَا تُمَدَّنْ ، لَا تُمَدَّنْ

، لَا تُمَدَّنْ ، لَا تُمَدَّنْ ، لَا أُمَدَّنْ ، لَا نُمَدَّنْ

اسم الآلة	اسم الظرف	اسم المفعول	اسم الفاعل
مَمَدُّ	مَمَدُّ	مَمْدُودٌ	مَادٌّ
مَمَدَّانِ	مَمَدَّانِ	مَمْدُودَانِ	مَادَّانِ
مَمَادُّ	مَمَادُّ	مَمْدُودُونَ	مَادُّونَ
مَمَدَّةٌ		مَمْدُودَةٌ	مَادَّةٌ
مَمَدَّتَانِ		مَمْدُودَتَانِ	مَادَّتَانِ
مَمَادُّ		مَمْدُودَاتٌ	مَادَّاتٌ
مَمَدَّادٌ			
مَمَدَّادَانِ			
مَمَادِيدٌ			

### Analysis

- (1) From (مَدَدْنِ) till the end, no (إِدْغَام) of the first (د) applies because the second radical is (ساكن).
- (2) However, from (مَدَدْتِ) onwards, (إِدْغَام) applies because the (د) and (ت) are (قريب المخرج) – close in source of pronunciation.
- (3) Rule no. 5 has been applied to (لَمْ يَمُدَّ) etc.



### Exercise 53

(1) Conjugate the following verbs in detail:

(1) سَبَّ يَسُبُّ

(2) ظَنَّ يَظُنُّ

(3) هَبَّ يَهْبُ

(4) لَبَّ يَلْبُ

(5) كَبَّ يَكْبُ

(2) What is the word-form (صيغة) of the following words:

(1) يَلْفُونَ

(2) لَمْ تَصُدُّنَ

(3) لَنْ تَذِيبِي

(4) لَيْشُمَنَّ

(5) دُرٌّ

### مضاعف من باب ضرب

فَرَّ يَفِرُّ فِرَارًا فَهوَ فَارٌّ الْاَمْرُ مِنْهُ فِرٌّ فِرٌّ اِفْرِرْ وَالنَّهْيُ عَنْهُ لَا تَفِرَّ لَا تَفِرُّ  
لَا تَفِرُّ الظَّرْفُ مِنْهُ مَفِرُّ

### مضاعف من باب سَمِعَ

مَسَّ يَمَسُّ مَسًّا فَهوَ مَاسٌّ وَ مُسٌّ يَمَسُّ مَسًّا فَهوَ مَمْسُوسٌ الْاَمْرُ مِنْهُ  
مَسٌّ مَسٌّ اِمْسَسْ وَالنَّهْيُ عَنْهُ لَا تَمَسَّ لَا تَمَسُّ لَا تَمَسُّ الظَّرْفُ  
مِنْهُ مَمَسٌّ

### مضاعف من باب اِفتعال

اِضْطَرَّ يَضْطَرُّ اِضْطِرَارًا فَهوَ مُضْطَرٌّ وَ اَضْطَرَّ يَضْطَرُّ اِضْطِرَارًا فَهوَ  
مُضْطَرٌّ الْاَمْرُ مِنْهُ اِضْطَرَّ اِضْطَرَّ اِضْطَرَّ وَالنَّهْيُ عَنْهُ لَا تَضْطَرَّ لَا  
تَضْطَرَّ لَا تَضْطَرُّ الظَّرْفُ مِنْهُ مُضْطَرٌّ

In this (اسم) and (اسم المفعول), (اسم الفاعل) (باب), the (الظرف) have become similar in form but the original of the (اسم) was (مكسور العين) while the (اسم) (مفتوح العين) was (اسم الظرف) and (المفعول).

### مضاعف من باب إنفعال

إِنْسَدَّ يَنْسُدُّ إِسْدَادًا فَهُوَ مُنْسَدٌّ الْأَمْرُ مِنْهُ إِسْدَدٌ إِسْدَدٌ وَنَهْيٌ  
عَنْهُ لَا تَنْسُدُّ لَا تَنْسُدُّ لَا تَنْسُدُّ الظرف منه مُنْسَدٌّ

### مضاعف من باب إستفعال

إِسْتَقَرَّ يَسْتَقِرُّ إِسْتِقْرَارًا فَهُوَ مُسْتَقَرٌّ الْأَمْرُ مِنْهُ إِسْتَقْرَرٌ إِسْتَقْرَرٌ  
وَالنَّهْيُ عَنْهُ لَا تَسْتَقِرُّ لَا تَسْتَقِرُّ لَا تَسْتَقِرُّ الظرف منه مُسْتَقَرٌّ

### مضاعف من باب إفعال

أَمَدٌ يُمَدُّ إِمْدَادًا فَهُوَ مُمَدٌّ وَ أُمِدَّ يُمَدُّ إِمْدَادًا فَهُوَ مُمَدُّ الْأَمْرُ مِنْهُ أَمَدٌ  
أَمَدٌ أَمَدٌ وَنَهْيٌ عَنْهُ لَا تُمَدُّ لَا تُمَدُّ لَا تُمَدُّ الظرف منه مُمَدٌّ

### مضاعف من باب تفعيل

جَدَّدَ يُجَدِّدُ تَجْدِيدًا فَهُوَ مُجَدِّدٌ وَ جُدِّدَ يُجَدِّدُ تَجْدِيدًا فَهُوَ مُجَدِّدٌ  
الامر منه جَدَّدَ وَنَهْيٌ عَنْهُ لَا تُجَدِّدُ الظرف منه مُجَدِّدٌ

### مضاعف من باب تفعلُّ

تَخَفَّفَ يَتَخَفَّفُ تَخَفُّفًا فَهُوَ مُتَخَفِّفٌ وَ تُخَفِّفُ يَتَخَفَّفُ تَخَفُّفًا فَهُوَ

مُتَخَفِّفٌ الْاَمْرُ مِنْهُ تَخَفَّفَ وَالنَّهْيُ عَنْهُ لَا تَتَخَفَّفُ الظَّرْفُ مِنْهُ  
مُتَخَفَّفٌ

The rules of (إدغام) have not been applied in these two paradigms.

### مضاعف من باب مفاعلة

حَاجٌّ يُحَاجُّ مُحَاجَّةً فَهُوَ مُحَاجٌّ وَ حُوجٌّ يُحَاجُّ مُحَاجَّةً فَهُوَ مُحَاجٌّ  
الامر منه حَاجٌّ حَاجٌّ حَاجِجٌ وَالنَّهْيُ عَنْهُ لَا تُحَاجُّ لَا تُحَاجُّ لَا  
تُحَاجِّجُ الظَّرْفُ مِنْهُ مُحَاجٌّ

Wherever (إدغام) has been applied in this (باب), it is due to rule no. 4.

### مضاعف من باب تفاعل

تَضَادٌّ يَتَضَادُّ تَضَادًّا فَهُوَ مُتَضَادٌّ وَ تُضَوِّدٌ يَتَضَادُّ تَضَادًّا فَهُوَ مُتَضَادٌّ  
الامر منه تَضَادٌّ تَضَادٌّ تَضَادِّدٌ وَالنَّهْيُ عَنْهُ لَا تَتَضَادُّ لَا تَتَضَادُّ لَا  
تَتَضَادِّدُ الظَّرْفُ مِنْهُ مُتَضَادٌّ

## A Combination of (معتل), (مهموز) and (مضاعف)

### مهموز الفا ومضاعف من باب نصر

أَمَّ يَوْمٌ إِمَامَةً فَهُوَ آمٌ وَأَمَّ يَأْمٌ إِمَامَةً فَهُوَ مَأْمُومٌ الْأَمْرُ مِنْهُ أَمٌّ أَمٌّ أُمَّ  
أَوْمٌ وَالنَّهْيُ عَنْهُ لَا تَأْمٌ لَا تَأْمٌ لَا تَأْمٌ لَا تَأْمٌ الظَّرْفُ مِنْهُ مَأْمٌ

### Analysis

(1) 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.

(2) In the word (يَوْمٌ), the rule of (رَأْسٌ) was not applied. Rather the rule of (يَمْدٌ) was given preference.

(3) After applying (إِدْغَامٌ) to the word (أَوْمٌ), the rule of (أَوَادِمٌ) was applied whereby the hamzah changed to (و). It becomes (أَوْمٌ).

### مثال ومضاعف من باب سمع

وَدَّ يُوَدُّ وَدًّا فَهُوَ وَادٌّ وَوَدَّ يُوَدُّ وَوَدًّا فَهُوَ مَوْوَدُّ الْأَمْرُ مِنْهُ وَدٌّ وَوَدٌّ يُودُّ  
وَالنَّهْيُ عَنْهُ لَا تَوَدُّ لَا تَوَدُّ لَا تَوَدُّ الظَّرْفُ مِنْهُ مَوْوَدٌّ مَوْوَدَّانِ مَوْوَادٌ  
وَالْأَلَّةُ مِنْهُ مَوْوَدٌّ مَوْوَدَّانِ مَوْوَادٌ مَوْوَدَّةٌ مَوْوَدَّتَانِ مَوْوَادٌ مَوْوَدَّانِ مَوْوَادَانِ مَوْوَادِيدٌ

وأفعل التفضيل منه أَوَدُّ أَوَدَانَ أَوَدُونََ وَأَوَادُ والمؤنث منه وَدَى  
وَوَدَيَانَ وَوَدَدَ وَوَدَيَاتُ

### Analysis

(1) 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.

(2) In the word (مَوَدَّ), 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.

### مثال ومضاعف من باب سماع

إِيْتَمَّ يَأْتُمُّ إِيْتِمَامًا فَهُوَ مُؤْتَمٌّ وَأُوْتُمَّ يُؤْتُمُّ إِيْتِمَامًا فَهُوَ مُؤْتَمٌّ الْأَمْرُ مِنْهُ  
إِيْتَمَّ إِيْتَمَّ إِيْتِمَمٌ وَالنَّهْيُ عَنْهُ لَا تَأْتَمُّ لَا تَأْتَمُّ لَا تَأْتَمُّ الظَّرْفُ مِنْهُ مُؤْتَمٌّ

If there is a (نون ساكن) in one word followed any of the letters of (يرملون) in another word, (إدغام) will be applied to the (نون ساكن).

### Examples

(رَعُوفٌ رَّحِيمٌ), (مَنْ يَرْغَبُ), (لَدُنَّا), (مَنْ رَبَّكَ) and (صَالِحًا مِّنْ ذَكَرٍ). (The tanwīn is a nūn sākin in reality).

If the letters are in one word, (إِدْغَام) will not apply, e.g. (صِنَوَانٌ), (دُنْيَا).

The (ل) of the definite article (ال) becomes assimilated in the (حروف شمسية), e.g. (وَالشَّمْسُ).

The (حروف شمسية) are:

(ت ت ذ ر ز س ش ص ض ط ظ ل ن)

It is not assimilated in the remaining letters of the alphabet, e.g. (وَالْقَمَرُ).

The remaining letters are called (حروف قمرية).

### Exercise 54

(1) Conjugate the following verbs in detail:

(1) عَضَّ يَعْضُ

(2) ظَلَّ يَظِلُّ

(3) إِظَنَّ

(4) إِحْوَى

(5) فَرَّرَ

## **Special Meanings of Each (باب)**

### خاصيات الأبواب

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 (خاصية) of (باب نصر)**

(مُعَالَبَةٌ) – to mention a verb after (باب مفاعلة) to show that one object overpowers another, e.g. (خَاصَمَنِي الرَّجُلُ فَخَصَمْتُهُ) – The man disputed with me and I overcame him in the dispute.

### **The (خاصية) of (باب ضرب)**

The (خاصية) of this category is also (مُعَالَبَةٌ) on condition it is either (مثال), (أجوف يائي), or (ناقص يائي).

Example:



(وَأَعَدَنِي رَشِيدٌ فَوَعَدْتُهُ) – I and Rashīd made a mutual promise and I was predominant in the promise.

### The (باب سمع) of (خاصية)

This (باب) most often has verbs which have the meaning of illnesses, grief, joy, colours, defects or physical forms, e.g. (سَقِمَ) – to become ill.

(حَزِنَ) – to be grieved.

(فَرِحَ) – to become happy.

(كَدَرَ) – to be blackish.

(عَوْرَ) – to be one-eyed.

(بَلَغَ) – to have broad eyebrows.

This (باب) is mostly intransitive.

### The (باب كرم) of (خاصية)

This (باب) is always intransitive. 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, (قُبِحَ) – to be ugly,

(فَقِهَ) – to have understanding,

## The Derived Categories

### The (خاصية) of (باب افعال)

(1) (تَعْدِيَةٌ) – to make an intransitive verb transitive and if it is already transitive, to make it doubly transitive, e.g.

(نَزَلَ) – to descend, (أَنْزَلَ) – to send down;

(سَمِعَ) – to hear, (أَسْمَعَ) – to make someone hear.

(2) (تَصْيِيرٌ) – 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. (أَشْرَكْتُ النَّعْلَ) – I provided the shoe with

shoelaces. The (مأخذ - root) is (شِرَاكٌ) meaning shoelaces.

(أَثْمَرَ) - to bear fruit. The (مأخذ) is (ثَمْرٌ) meaning fruit.

(3) (تَعْرِيفٌ) – to take the object to the place of the noun (مأخذ),

e.g. (أَبَعْتَهُ) – I took it to the place of selling, that is the market.

The (مأخذ) is (بيع).

(4) (وَجْدَانٌ) – to find something described with the (مأخذ), e.g.

(أَبْخَلْتَهُ) – I found him to be stingy; (أَكْرَمْتَهُ) - I found him to be

noble; (أَحْمَدْتَهُ) – I found him to be praiseworthy.

(5) **سَلَبُ الْمَأْخَذِ** – to remove the (مأخذ) from something. This is of two types:

[1] 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.

[2] 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. **أَعْظَمْتُ الْكَلْبَ** – I gave the dog a bone.

(7) **بُلُوغٌ** – 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:

[1] to become the possessor of the (مأخذ), e.g. **أَلْبَنَتِ الْبَقْرَةُ** – the cow became one with milk.

[2] 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>19</sup> camels.

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<sup>19</sup> A skin disease affecting hairy animals that causes an itch.

[3] the doer becomes the possessor of something in the place or time of the (مأخذ), e.g. (أَخْرَفَتِ الشَّاةُ) – the goat bore offspring in the autumn season.

(9) (اسْتَحَقَّقَ) – the doer becomes entitled to the (مأخذ), e.g. (أَزَوَّجَتْ هِنْدٌ) – Hind was entitled to be married.

(10) (حِينَئِذٍ) – the doer reaches at the time of the (مأخذ), e.g. (أَحْصَدَ الزَّرْعُ) – the crop was ready to be harvested.

(11) (مُبَالَغَةً) – 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) (إِبْتِدَاءً) – the verb is initially used from (باب إفعال). This can be of two types: either the verb is not used in its root form (بمجرد), 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.

(13) (مُؤَافَقَةً) – to be synonymous with another verb, e.g. (دَجِيَ اللَّيْلُ وَ أَدْجِيَ) – both mean: the night spread.

(14) (مُطَاوَعَةً) – to mention a verb after another verb to indicate the fact that the object has accepted the effect of the doer, e.g. (بَشَّرْتُهُ فَأَبْشَرَ) – I gave him glad tidings so he became happy.

(15) (نَسَبَةً) - making a relationship of something to the (مَأْخُذَ), e.g. (أَكْفَرْتُ الرَّجُلَ) – I made a relationship of disbelief to the man.

(16) (إِلْزَامًا) – to make a transitive verb intransitive, e.g. (أَحْمَدَ سَالِمًا) – Sālim was praiseworthy. (حَمِدَ سَالِمَ اللَّهِ) – Sālim praised Allāh.

### The (باب تفعيل) of (خاصيات)

(1) (تَعْدِيَةً) – Example: (فَعَدْتُ الرَّجُلَ) - I made the man sit.

(2) (سَلْبًا) – Example: (فَقَشَرْتُ الْفَاكِهَةَ) - I removed the peel of the fruit.

(3) (تَصْيِيرًا) – Example: (فَحَيَّ الْقِدْرَ) – He placed spices in the pot.

(4) (صَيُورَةً) – Example: (نَوَّرَ الشَّجْرَ) – The tree bloomed.

(5) (بَلُوغ) – Example: (عَمَّقَ الطَّالِبُ فِي الْعِلْمِ) – The students reached the depths of knowledge.

(حَيَّمَ) – He came into the tent.

(6) (مِبَالِغَةٌ) – This is of three types:

Intensity in the verb, e.g. (حَوَّلَ التَّلْمِيذُ) – The student roamed a lot.

Intensity in the doer, e.g. (مَوَّتَتِ الْإِبِلُ) – Many camels died.

Intensity in the object, e.g. (غَلَّقَتِ الْأَبْوَابَ) – She locked many doors.

(7) (نَسْبَةٌ) – Example: (فَسَقَّتُ الرَّجُلَ) – I made a relationship of transgression to the man.

(8) (إِلْبَاسٌ) – to make something don the (مَأْخُذٌ), e.g.

(جَلَلْتُ الْفَرَسَ) – I draped the horse with a horse cloth.<sup>20</sup>

(9) (تَخْلِيْطٌ) – to join the (مَأْخُذٌ) to something, e.g. (ذَهَبْتُ (السَّيْفَ) – I applied gold to the sword.

(10) (تَحْوِيلٌ) – to make something into the (مَأْخُذٌ) or similar to the (مَأْخُذٌ), e.g. (نَصَرَ الرَّجُلَ) – He converted the man into a

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<sup>20</sup> A cloth used to cover animals to protect them from the cold.

Christian; (خَيَّمْتُ الرَّدَاءَ) – I made the sheet like a tent.

(11) (قَصَّرَ) – to abbreviate a sentence and express it by means of a single verb, e.g. (هَلَّلَ) – to say ‘Lâ ilâha illallâh’; (سَبَّحَ) - to say ‘Subhānallâh’.

(12) (مُؤَافَقَةٌ) – to have a similar meaning as (مجرد), (باب إفعال) and (باب تفعّل).

Examples: (تَمَرَّتُهُ وَتَمَرَّتُهُ) – I gave him a date.

(تَمَّرَ وَأَتَمَّرَ) – The date dried out.

(تَرَّسَ وَتَتَرَّسَ) – He used the shield.

(13) (إبتداءً) – Example: (كَلَّمْتُهُ) – I spoke to him. This meaning is new in (باب تفعيل) because the (مجرد) of the verb means to injure.

**The (باب مفاعلة) of (خاصيات)**

(1) (مُشَارَكَةٌ) – 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) (مُؤَافَقَةٌ) – to have the same meaning as (مجرد), (باب إفعال),

(باب تفاعل) and (باب تفعيل).

Examples: (سَافَرَ وَسَفَرَ) – He travelled.

(بَاعَدْتُهُ وَأَبَعَدْتُهُ) – I distanced him.

(شَاتَمَ الرَّجُلَانِ مَعْنَى تَشَاتَمًا) – The two men abused one another.

(ضَاعَفْتُ الشَّيْءَ وَضَعَّفْتُهُ) – I doubled the thing.

(3) (نَصِيْبِي) – e.g. (عَافَاكَ اللهُ أَي جَعَلَكَ اللهُ ذَا عَافِيَةٍ) – May Allâh grant you well-being.

(4) (اِبْتِدَاءً) – e.g. (قَاسَى هَذِهِ الشَّدَّةَ) – He bore this hardship. The (مَجْرَد) which is (قَسْوَةً) means to be hard-hearted.

The (باب إفعال) of (خاصيات)

(1) (اِتِّخَاذٌ) – This is of four types.

(a) to make the (مَأْخُذٌ), e.g. (اجْتَحَرَ) – He made a hole.

(b) to hold, take or choose the (مَأْخُذٌ), e.g. (اجْتَنَبَ) – He held the side.

(c) to make the object into the (مَأْخُذٌ), e.g. (اغْتَدَى الشَّاةَ) – He made the sheep into food.

(d) to hold the object in the (مَأْخُذٌ), e.g. (اغْتَضَدَهُ) – He held it in his armpit.



(2) (تَصْرُفٌ) – to attempt to achieve an act, e.g. (إِكْتَسَبَ) – He attempted to earn wealth.

(3) (تَخْيِيرٌ) – to do an act for oneself, e.g. (إِكْتَالَ الشَّعِيرَ) – He measured the barley for himself.

(4) (مُطَاوَعَةٌ) – Example: (غَمَمْتُهُ فَاعْتَمَّ) – I made him grieve, so he began grieving.

(5) (مُؤَافَقَةٌ) – Examples: (إِبْتَلَجَ وَبَلَجَ) – It became bright.

(أَحْتَجَزَ وَأَحْجَزَ) – He entered Hijāz.

(إِرْتَدَّى وَتَرَدَّى) – He donned the sheet.

(إِحْتَصَمَ الرَّجُلَانِ وَتَخَاصَمَا) – The two men disputed among themselves.

(إِيتَجَرَ وَإِسْتَأْجَرَ) – He sought a rental.

(6) (إِبْتِدَاءٌ) – This is of two types.

(a) there is no (مَجْرَدٌ), e.g. (إِبْتَامَ) – to slaughter a hungry goat.

(b) the (مَجْرَدٌ) has a different meaning, e.g. (إِسْتَلَمَ) – He

kissed the stone, (سَلِمَ) – He was safe.

**The (باب إنفعال) of (خاصيات)**

- (1) (لُزُومٌ) – to be intransitive, e.g. (إِنْكَسَرَ) – It broke.
- (2) (عِلَاجٌ) – to perceive something with the senses, that is, the acts are related to the external limbs.
- (3) (مُطَاوَعَةٌ) – Examples: (كَسَرْتُهُ فَانْكَسَرَ) – I broke it, so it broke.  
(أَغْلَقْتُ الْبَابَ فَانْغَلَقَ) – I locked the door and so it was locked.
- (4) (مُؤَافَقَةٌ) – Example: (إِنْحَجَزَ بِمَعْنَى أَحْجَزَ) - He reached Hijâz.  
This meaning is seldom used.
- (5) (إِبْتِدَاءٌ) – Example: (إِنْطَلَقَ) – He went away. (طَلَّقَ) – to be cheerful.

**The (باب إفعال) of (خاصيات)**

- (1) (لُزُومٌ), (مُبَالَغَةٌ), (لَوْنٌ) - colours and (عَيْبٌ) – defects.  
Examples: (إِحْمَرَّ) – It became very red.  
(إِحْوَلَ) – He became one-eyed.

**The (باب تفعل) of (خاصيات)**

(1) (مُطَاوَعَةٌ) – Example: (قَطَعْتُهُ فَتَقَطَّعَ) – I cut it into pieces and so it became pieces.

(2) (تَكَلَّفُ) – to think or to represent oneself to have a certain quality or status, e.g. (نَصَبَ) – He represented himself as having patience.

(3) (تَجَنَّبُ) – to refrain from the (مَأْخُذُ), e.g. (تَحَوَّبَ) – He refrained from sin.

(4) (لَبَسَ) – to don the (مَأْخُذُ), e.g. (تَخَتَّمَ) – He wore a ring.

(5) (تَعَمَّلُ) – Example: (تَدَهَّنَ) – He used the oil.

(6) (إِتَّخَذَ) – This is of four types.

(a) to make the (مَأْخُذُ), e.g. (تَخَيَّمْتُ) – I made the tent.

(b) to hold, take or choose the (مَأْخُذُ), e.g. (تَجَنَّبَ) – He held the side.

(c) To make the object into the (مَأْخُذُ), e.g. (تَوَسَّدَ الْحَجَرَ) – He used the stone as a pillow.

(d) To hold the object in the (مَأْخُذُ), e.g. (تَأَبَّطَ الصَّبِيَّ) – He held the child in his armpit.

(7) (تَدْرِيجٌ) – to do an act slowly and several times. This is then of two types.

(a) It is possible to achieve the act once but the doer does it slowly, e.g. (تَجَرَّعَ) – He drank in sips.

(b) 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 (مَأْخُذٌ) or similar to the (مَأْخُذٌ), e.g. (تَنَصَّرَ) – He became a Christian; (تَبَحَّرَ) – He became like the ocean.

(9) (صَيْرُورَةٌ) – Example: (تَمَوَّلَ) – He became wealthy.

(10) (مُؤَافَقَةٌ) – to have the same meaning as the (مَجْرَدٌ), (باب ) and (إِفعال) (باب استفعال). Examples: (تَقَبَّلَ و قَبِلَ) – He accepted. (تَهَجَّدَ و أَجْهَدَ) – He remained awake. (تَحَوَّجَ و اسْتَحَوَّجَ) – He sought a need.

(11) (إِبْتِدَاءٌ) – This is of two types. Either there is no (مَجْرَدٌ) or there is a (مَجْرَدٌ) but it has a different meaning.

Examples: (تَشَمَّسَ) – He stood in the sun.

(تَكَلَّمَ) – He spoke. (كَلَمَ) – to injure.

## The (باب تفاعل) of (خاصيات)

(1) (تَشَارُكٌ) – 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 رَيْحَانٌ وَ فَرْحَانٌ) – Rayhân and Farhân 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) (مُطَاوَعَةٌ) – Example: (بَاعَدْتُهُ فَتَبَاعَدَ) – I distanced him so he was at a distance.

(4) (مُؤَافَقَةٌ) – Examples: (تَعَالَىٰ مَعِيَ عَلَا) – to be high;

(تَيَّأَمَنَ مَعِيَ أَيَمَنَ) – to enter the right side.

(5) (إِبْتِدَاءٌ) – Example: (تَبَارَكَ) – Allâh is most blessed.

(بَرَكَ) – The camel sat.

**The (باب إستهال) of (خاصيات)**

(1) (طَلَبٌ) – To seek the (مأخذ), e.g. (إِسْتَعْفَرْتُ اللَّهَ) – I sought forgiveness from Allāh.

(2) (إِسْتَحَقَّ أَوْ لِيَاقَةً) – to be entitled to the (مأخذ), e.g. (إِسْتَرْفَعَ) – The clothing was entitled to a patch.

(3) (مُطَاوَعَةً) – (مُطَاوَعَةً) – Example: (أَقَمْتُهُ فَاسْتَقَامَ) – I made him stand, so he stood up.

(4) (وَجِدَانٌ) – Example: (إِسْتَكْرَمْتُهُ) – I found him to be noble.

(5) (حَسْبَانٌ) – to regard something as being described by the (مأخذ), e.g. (إِسْتَحْسَنْتُهُ) – I thought him to be good.

The difference between (وَجِدَانٌ) and (حَسْبَانٌ) is that there is certainty in the former and doubt in the latter.

(6) (تَحَوَّلٌ) – to become the (مأخذ) or to become similar to the (مأخذ), e.g. (إِسْتَحَجَرَ الطِّينُ) – The mud became a stone.

(7) (إِتِّخَاذٌ) – Example: (إِسْتَوَطَّنَ الْهِنْدَ) – He made India his homeland.

(8) (قَصْرٌ) – to abbreviate a phrase, e.g. (إِسْتَرْجَعَ) – to say (إِنَّا لِلَّهِ) (وَأِنَّا إِلَيْهِ رَاجِعُونَ).

(9) (مُؤَافَقَةٌ مُجْرَدٌ وَ أَفْعَالٌ وَ تَفَعَّلٌ وَ إِفْعَالٌ) – Examples: (إِسْتَقَرَّ) – to settle down, (وَقَرَ) – to reply, (إِسْتَجَابَ وَ أَجَابَ) – to resist a temptation, (إِسْتَعَصَمَ وَ إِعْتَصَمَ) – to be arrogant, (تَكَبَّرَ).

(10) (إِبْتِدَاءٌ) – Example: (إِسْتَأْجَزَ عَلَيَّ الْوِسَادَةُ) – He leaned over the pillow.

### The (بَابُ إِفْعَالٍ) of (خَاصِيَّاتٍ)

(1) (لُزُومٌ) – This verb is mostly intransitive. Sometimes it can be transitive, e.g. (إِحْلَوَيْتُهُ) – I regarded it as sweet.

(2) (مُبَالَغَةٌ) – Example: (إِعْشَوْشَبَ الْأَرْضُ) – The land became full of grass.

(3) (مُطَاوَعَةٌ) – Example: (تَنَيْتُهُ فَاتَّوَنَيْ) – I wrapped it so it was wrapped.

(4) (مُؤَافَقَةٌ) – Example: (إِحْلَوَيْتُهُ وَ إِسْتَحْلَيْتُهُ) – I thought it to be sweet.

### The (باب إفعلال) of (خاصيات)

Like (باب إفعلال), this category also has the following four meaning patterns:

(عَيْبٌ) and (لَوْنٌ), (مُبَالَغَةٌ), (لُزُومٌ)

Examples: (إِشْهَابٌ) – It became very white.

(إِحْوَالٌ) – He became one-eyed.

### The (باب إفعوال) of (خاصيات)

(1) (مُبَالَغَةٌ) – Example: (إِحْلَوْدٌ) – He ran very fast.

This category is (مقتضِبٌ), that is, a word which has no (أصل) origin nor something similar to the origin.

There are two differences between (إقتضاب) and (إبتداء). It is a condition for (إقتضاب) that it must not be used in (ثلاثي مجرد).

For (إبتداء), this is not a condition. Secondly, it is a condition for (إقتضاب) to be free of letters of (إلحاق) and extra letters brought for a particular meaning (حرف زائد للمعني).

An example of a letter of (إلحاق) is the (ل) of the verb (شَمَلَلٌ)



which was increased to bring this verb onto the scale of (دَحَرَجَ).

An example of a letter of (حرف زائد للمعني) is the hamzah of (أَكْرَمَ) which was added to the verb to render it transitive.

### The (باب فَعَّلَ) of (خاصيات)

This category has many meaning patterns some of which are:

(1) (قَصَّرَ) – Example: (بَسَمَلٌ) – He recited ‘Bismillâh...’.

(2) (إِلْبَاسٌ) – Example: (بَرَقَعْتُهُ) – I made him don a burqa’.

(3) (مُطَاوَعَةٌ) – Example: (غَطَّرَشَ اللَّيْلُ فَعَطَّرَشَ) – The night hid his sight so it became hidden.

This category is used mostly as (صحيح) and (مضاعف) and sometimes as (مهموز), e.g. (زَلَزَلَ), (وَسَّوَسَ).

### The (باب تَفَعَّلَ) of (خاصيات)

(1) (مُطَاوَعَةٌ) – Example: (دَحَرَجْتُهُ فَتَدَحَرَجَ) – I rolled it so it began rolling.

(2) (إِقْتِصَابٌ) – Example: (تَهَبَّرَسَ) – He walked conceitedly.

(3) (مُوافَقَةٌ) – Example: (تَعَدَّمَرَّ مَعْنِي غَدَمَرَّ) – He screamed.

### The (باب إفعال) of (خاصيات)

(1) (لُزُومٌ) – Example: (إِحْرَنْجَمَ) – to gather.

(2) (مُطَاوَعَةٌ) – Example: (تَعَجَّرْتُهُ فَاتَعَجَّرَ) – I made his blood flow and so it began flowing.

### The (باب إفعال) of (خاصيات)

(1) (لُزُومٌ) – Example: (إِقْشَعَرَ) – to shudder.

(2) (مُطَاوَعَةٌ) – Example: (طَمَأَّنْتُهُ فَاطْمَأَنَّ) – I pacified him so he was calmed.

(3) (إِقْتِضَابٌ) – Example: (إِكْفَهَرَ النَّجْمُ) – The star shone.

## **Application of the Special Meanings**

### **Quote 1:**

(أَصُول) – excerpt from (أَصُول) (الشاشي)

Translation: “All praises are due to Allâh who raised the status of all the believers.”

Teacher: What special meaning of (باب إفعال) is found in the verb (أَعْلَى)?

Student: The meaning of (تعديّة) – to be transitive is found in this verb because the (مجرد) of this verb is (عَلَا) which means to be high. This is intransitive. When it was taken to (باب إفعال), it became transitive, having the meaning of ‘raising’.

### **Quote 2:**

(فَإِذَا عَايَنَ الْبَيْتَ كَبَّرَ وَهَلَّلَ وَرَفَعَ يَدَيْهِ مَعَ التَّكْبِيرِ) – excerpt from (القدوري)

Translation: “When he sees the Ka’bah, he should say ‘Allâhu Akbar’ and ‘Lâ-ilâha illallâh’...”

Teacher: What special meaning of (باب تفعيل) is found in the verb (كَبَّرَ) and (هَلَّلَ)?

Student: The meaning of (قصر) – to abbreviate - is found in this verb.

**Quote 3:**

(وَإِنْ شَاءَ تَصَدَّقَ عَلَيَّ سِتَّةَ مَسَاكِينَ) – excerpt from (القدوري)

Translation: “If he wants, he can give charity to six poor persons...”

Teacher: What special meaning of (باب تفعل) is found in the verb (تصدق)?

Student: The meaning of (إبتداء) is found in this verb because the (بمجرد) is (صدق) which means ‘to speak the truth’.

## Challenging Words

A few difficult verbs of the Holy Qur'ân and other verbs will be mentioned here because the purpose of learning morphology and syntax is to understand the meaning of the glorious Qur'ân. An explanation of these verbs generally refreshes one's knowledge of morphology.

The verbs will be written according to their pronunciation and not according to their Qur'ânic script so that the student can exercise his mind in trying to figure out the original word. In the analysis, the correct written form of the word will be provided.

فَتَّقُونِ

**Analysis:** This is the imperative (أمر) of the verb (وقى), the (ف) being (جمع مذكر حاضر) (صيغة). The original word was (فَاتَّقُونِ), from the (باب) of (إفتعال). It was constructed from the word (تَتَّقُونَ) which was originally (تَتَّقِيُونَ). The (ضممة) of the (ي) was transferred to the preceding letter after deleting its harakah. Due to (اجتماع الساكنين), the (ي) which was then changed to (و) was deleted. Due to the entry of the (ف), the (همزة) (هَمْزَة) of (الوصل) (إِتَّقُوا) was deleted. The final (ن) is not (نون الإعراب) but (نون الوقاية) which enters the end of a verb between the verb and the (ي متكلم) to protect it from receiving a (كسرة). It was

originally (فَاتَّقُونِي). The (ي متكلم) was deleted and the (كسرة) of the (نون الوقاية) was sufficed upon. This occurs very often. Due to a (وقف), the (كسرة) is also not pronounced. It becomes (فَاتَّقُونَ).

فَرَهَّبُونَ

**Analysis:** This is similar to (فَاتَّقُونَ). The original word was (فَ ارْهَبُونِي). It is the imperative of the verb (رَهَبَ), the (باب) being (سمع). It is written as (فَارْهَبُونَ).

Most often confusion arises in verbs where (وقف) or (جزم) occurs, a (نون الوقاية) is added to the end of the word and (وقف) is made on the (نون) after deleting the (ي متكلم). The student is perplexed to find a (نون الإعراب) in spite of (وقف) or (جزم) whereas the (نون) is (نون الوقاية).

Similarly, a verb can sound confusing when the (همزة الوصل) is deleted from the middle of a sentence, especially when a student is asked to identify the verb by joining the words and reading them to him, e.g. in the verse (يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي) to

read it as (تُرْجِعِي), in (يَا أَيُّهَا النَّاسُ اعْبُدُوا), to read the verb as (سُعِدُوا), in (قِيلَ ارْجِعُوا), to read the verb as (لَرْجِعُوا) and in (رَبِّ), to read the verb as (بِرْجِعُونَ).

When (مَا) or (لَا) enter the perfect tense of those verbs having (همزة الوصل), the alifs of the (مَا) and (لَا) are also not pronounced just as the (همزة الوصل) is not pronounced. The verbs therefore sound confusing when read as (لَنْفَجَرَ), (مَنْجَنَبَ) and (مَسْتُوْرَدَ). This confusion is intensified in (باب انفعال) because the entry of (لَا) creates the word (لَنْ) while the entry of (مَا) creates the word (مَنْ). The same rule applies to the word (مَحْلُوْلَيْنِ). Besides being the (جمع مذكر) of (اسم المفعول) from (حُلُوْلٌ), it can also be (جمع مؤنث غائب), the tense being (نفي). (باب إفعال) from (الماضي مجهول ناقص).

Similarly, the word (مَضْرُوْبَيْنِ) is from (باب إفعال).

فَدَارَاتُمْ

**Analysis:** It was originally (فَادَارَاتُمْ), the word-form being (جمع), (مذكر حاضر), the tense (الماضي المعروف المثبت). It is (مهموز).

اللام) from (باب إِفَاعِل). It was (أِدَارَاتُمْ). Due to the entry of the (ف), the (همزة الوصل) is deleted.

لَنَفَضُوا

**Analysis:** This verb is (جمع مذكر غائب), the tense being (الماضي) from (باب انفعال). The (ل) of emphasis entered the verb, thereby deleting the (همزة الوصل).

أَسْتَعْفَرَتْ

**Analysis:** Due to the entry of (همزة الإستفهام), the (همزة) (إِسْتَعْفَرَتْ) was deleted. The original word was (إِسْتَعْفَرَتْ) from (باب إستفعال).

تَظَاهَرُونَ

**Analysis:** This was originally (تَظَاهَرُونَ). It is (جمع مذكر) (مضارع معروف), the tense being (حاضر), (ت) was deleted according to the rule of (باب تفاعل).



وَلتأتِ

**Analysis:** This is from the verb (تَأْتِي), (واحد مؤنث), the tense being (أمر معروف), (غائب), (مهموز الفاء). It is (ساكن). Due to the (و), the (ل) became (لِ).

After (و), it is compulsory (وجوباً) to make the (لام الأمر) sâkin. The compulsion is due to excessive usage. After (ف), it is permissible to do so (جوازاً).

ويَتَّقِه

**Analysis:** This verb is from (باب افتعال). It is (واحد مذكر), (غائب), the tense being (مضارع معروف مثبت). It was originally (يَتَّقِي). Due to the jussive mood (حالة الجزم), the (ي) at the end is deleted. A pronoun (ضمير) was then attached to the verb which created the scale of (تَقَّه) - (فَعِل). Therefore the (ق) became (ك) as the Arabs tend to make the scale of (فَعِل) into (فَعَل) as in (كَتَف). It is pronounced (كَتَف).

أَرْجِهْ

**Analysis:** This is the imperative (أَرْجِهْ) of (باب افعال), the word-form being (واحد مذکر حاضر). The pronoun was added to the end of the verb making it (أَرْجِهْ). In the Qur'ân, after this word, the words (وَأَخَاهُ) appear. Therefore the form of (فِعْلٌ) - (جِهْوٌ) was formed, similar to (إِبْلٌ). The Arabs make the middle letter of such scales also (ساكن). Consequently, the (ه) became (ساكن). It becomes (أَرْجِهْ).

عَصَوًا

**Analysis:** This verb is similar to (رَمَوْا), the word-form being (جمع مذکر غائب) of the verb (عَصَى). The tense is (الماضي). It was succeeded by a (واو حرف العطف). The rule of assimilation (ادغام) was applied. Therefore it became (عَصَوًا وَكَانُوا).

أَنْمِنَنَّ

**Analysis:** The verb is (نَمِنُ) with (أَنَّ) attached to it. The word-

form is (جمع متكلم) while the tense is (مضارع معروف). Because of (أَنَّ) it is in the accusative case (حالة النصب). It is from (باب نصر) like (نَمَدُّ) (نَمَدُّ) like (نَمَدُّ). Assimilation of both the nûns has taken place.

لَمْتَنِي

**Analysis:** The verb is (لَمْتَنِي), the word-form being (جمع مؤنث حاضر), the tense being (الماضي المعروف المثبت). It is from (باب نصر) like (قُلْتَنِي). The (نون الوقاية) and (ي متكلم) have been attached to the end.

إِمَّا تَرَيْنَّ

**Analysis:** From the verb (رَأَى), this is the (واحد مؤنث حاضر) word-form with the tense being (مضارع معروف مثبت). It is (مهموز العين وناقص يائي). It was originally (تَرَيْنَ). Due to the (نون ثقيلة), the (نون العراب) was deleted. The (ي), not being a (كسرة), was rendered a (كسرة).

أَلَمْ تَرَ

**Analysis:** From the verb (تَرَى), this is the (واحد مذكر) نفي المستقبل المعروف (حاضر) word-form while the tense is (مع لم). A (همزة الاستفهام) and (لم) have been attached before the verb, changing it into the jussive mood (حالة الجزم).

قَالَيْنَ

**Analysis:** This is the (اسم الفاعل) of the verb (قَالِي), from the (قَالَيْنَ). Changes occurred in the word just as in (رَامَيْنَ).

A second possibility is that it could be the imperative of (قَالِي يُقَالِي) from (باب مفاعلة), the word-form being (جمع مؤنث حاضر).

It could also be (واحد مؤنث حاضر) of the same (باب). A (نون الوقاية) and (ي متكلم) are attached to the end of the word. The (نون الوقاية) was deleted and the (كسرة) of the (ي متكلم)

deleted due to (وقف).

The verb is not difficult to distinguish but sometimes when a word has a similar form in another language, confusion can arise. This word means carpet in Urdu and Persian and could perhaps cause confusion.

يَهْدِي

**Analysis:** This verb was originally (يَهْتَدِي) from (باب افتعال), the word-form being (واحد مذكر غائب) and the tense ( مضارع ) (معروف ناقص). The rule of (باب افتعال) has been applied to it.

يَخْتَصِمُونَ

**Analysis:** From (باب افتعال), it was originally (يَخْتَصِمُونَ), the word-form being (جمع مذكر غائب) and the tense ( مضارع ) (معروف). The rule of (باب افتعال) has been applied to it.

وَدَّكَرَ

**Analysis:** It is (واحد مذكر غائب) from (باب افتعال), the tense being (الماضي المعروف). It was originally (إِدْتُكَّرَ). The rule of (باب افتعال) has been applied to it.

تَدَّعُونَ

**Analysis:** From (باب افتعال), it is (جمع مذكر حاضر), the tense being (مضارع معروف). It was originally (تَدَّتَعِيُونَ).

مُزْدَجِرٌ

**Analysis:** This is the verbal noun (مصدر ميمي) of (باب افتعال), originally being (مُزْتَجِرٌ). It can also be the (اسم المفعول) or (اسم الظرف).

فَمِنْضَطْرٌّ

Analysis: From (باب افتعال), this is the (واحد مذكر غائب) word-form, the tense being (الماضي الجهول المضاعف). It was originally (فَمِنْ أُضْطَرَّ). The (همزة الوصل) was deleted because of the precedence of the (ف). The (نون) of the word (مَنْ) was rendered a (كسرة) according to the rule (الساکن إذا حُرِّكَ حُرِّكَ) (بالکسر). The (ت) of (افتعال) was changed to (ط).

مَضْطَرُّرْتُمْ

**Analysis:** This was (مَأُضْطَرُّرْتُمْ). From (باب افتعال), this is the (جمع مذكر حاضر) word-form, the tense being (الماضي الجهول المضاعف). The (همزة الوصل) was deleted because of the precedence of the (ما). The (الف) of the (ما) is not pronounced due to (اجتماع الساكنين).

فَمَسْطَاعُوا

**Analysis:** It was originally (فَمَاسْطَاعُوا). It is (جمع مذكر غائب) from the (باب استفعال), the tense being (الماضي المعروف). The (ت) of (استفعال) was deleted.

لَمْ تَسْطِعْ

**Analysis:** It was originally (لَمْ تَسْطِعْ) from (باب استفعال). The (ت) of (استفعال) was deleted.

لَسْفَعًا

**Analysis:** It was originally (لَسْفَعُنْ) on the scale of (لَنفَعَلُنْ) with (نون خفيفة). It is (جمع متكلم) from (باب فتح). Sometimes the (نون خفيفة) is written in the form of tanwîn.

نَبَغِ

**Analysis:** It was originally (نَبَغِي) like (نَرْمِي), from (باب ضرب). It is permissible to delete the (ي) from the end of a



word that is (ناقص).

فَقَدَ رَأَيْتُمُوهُمْ

**Analysis:** This was originally (رَأَيْتُمْ) like (فَعَلْتُمْ). When a pronoun is added to (تُمْ), an extra (و) is first added to the verb after the (م). This rule applies to (تُمْ), (هُم) and (كُم) when suffixed by a (ضمير).

Sometimes a (ي ساكنه) is suffixed to a verb that is (واحد مؤنث) when a pronoun is attached to it, e.g. the words of a hadîth, (لَوْ قَرَأْتِيهِ لَوَجَدْتِيهِ).

أَنْزَلْنَاكُمْ هَا

**Analysis:** The verb is (نُزِمَ) from (باب افعال). A (همزة الاستفهام) is prefixed to the verb and the pronoun (ها) is suffixed to it. Subsequently a second pronoun (كُم) is attached to the verb, thereby requiring a (و) and making the (م مضموم).

مُتَّنَا

**Analysis:** This is like the verb (خَفِنَا), the word-form being (جمع) and the tense (الماضي المعروف). The question that arises here is that the (مضموم العين) of this verb is used (مضارع) in the Qur'ân. Consequently, the (الماضي) supposed to be (مُتَّنَا) like (قُلْنَا) because the word-form is (نصر ينصر). The scholars of tafsîr have answered this objection by stating that this verb is used both on the scale of (سمع يسمع) and (نصر ينصر). In the Qur'ân, the (الماضي) is used from (باب سمع) and the (مضارع) from (نصر).

فَمَبَّجَسَتْ

**Analysis:** The verb is (فَأَنْبَجَسَتْ) from (باب انفعال), the word-form being (واحد مؤنث غائب) and the tense (الماضي المعروف). The (همزة الوصل) was deleted because of the precedence of the (ف). Because the (ن) is succeeded by a (ب), it is pronounced as a (م).

دَسَّيَهَا

**Analysis:** This verb was originally (دَسَّسَ) from (باب تفعيل). The final doubled letter was changed to a (حرف العلة). The Arabs often do this.

فَظَلْتُمْ

**Analysis:** It was originally (فَظَلَلْتُمْ) from (باب سماع). The word-form is (جمع مذكر حاضر) and the tense is (الماضي المعروف). Sometimes the Arabs delete one of the doubled letters. In this case, the first (ل) was deleted. Sometimes it is pronounced (فَظَلْتُمْ) after transferring the harakah of the first (ل) to the (ظ).

قَرَنَ

**Analysis:** According to some scholars, this verb was originally (اقْرَرَنَ). According to the previously mentioned rule, the first (ر) was deleted after transferring its harakah. No need remained for the (همزة الوصل). Therefore it was deleted. The word (قَرَنَ) remains.

بَلِيٌّ

Analysis: This is the (واحد مؤنث حاضر) of (بَلَّ يَبِلُّ) from the (باب ضرب). It is (مضاعف). It was originally (إِبْلِيٌّ). The rule of assimilation applies. Similar to this is the word (دَلِيٌّ).

يَكُونُ

**Analysis:** First Possibility: It is the (مضارع) of (كان) in the accusative case (حالة النصب).

Second Possibility: It is (جمع مذكر غائب مضارع معروف لفيف) of (باب ضرب). It was originally (يَوَكِّيُونَ). The rule of (يَعْدُ) first applies to delete the (و). Then the rules of (يَدْعُونَ) and (يُوسِرُ) apply to change it to (يَكُونُ).

Third Possibility: It is (جمع مؤنث غائب الماضي المعروف لفيف) from (كُرُم). Its paradigm of the perfect tense (الماضي) (المعروف) is as follows:

(يَكُونُ يَكُونَا يَكُونَتُ يَكُونَتَا يَكُونُونَ الْخ)

وَقَالُوا

**Analysis:** First Possibility: Besides the common verb (قَالُوا) from (باب نصر), this is made up of two words (وَقَى) and (لُوا). The former is (واحد مذكر غائب الماضي المعروف لفيف مفروق) from (جمع مذكر حاضر الأمر المعروف لفيف) (ضرب) while the latter is (باب سمع) from (مقرون).

Second Possibility: The verb is (وَقُولَ). It is (جمع مذكر غائب) from the (باب فعللة) (الماضي المعروف لفيف مفروق) originally (وَقُولُوا). The rule of (يقول) was applied whereby the harakah of the (و) was transferred to the (ق) and the (و) was changed to (الف). It became (وَقَالُوا).

كَأَكَأَكَأ

**Analysis:** From (باب إفعلال), this is (تنثية مذكر غائب الماضي) (المعروف), the verbal noun being (إِكْوَاكُ). It was originally

(إِكْوَكُوا) like (إِبْرُنَشَعَا). The rule of (يقول) was applied. The (همزة الوصل) was subsequently deleted due to the subsequent letter being (متحرك). It became (كَكَكَا).

مِينَ

**Analysis:** This is from the verb (وَمَيَّ يَمِي) from the (باب ضرب). It is (جمع مؤنث حاضر لفيف مفروق). The paradigm of the imperative is as follows:

(مِ مَيَا مُوَا مِي مَيَا مِينَ)

نَصْرُوْ

**Analysis:** This is from the verb (صَرَى يَصْرُو). It is (جمع متكلم). It is (مضارع معروف ناقص يائي). It was originally (نَصْرِي). The rule of (يدعو) was applied and the (ي) was changed to (و).

دَارُوْهَا

**Analysis:** This is from the verb (دَرَى يَدْرِي). It is (جمع مذكر)

(اسم الفاعل). It was originally (دَارِيُونٌ). The rule of (يدعو) was applied and the (ي) was changed to (و). One (و) was then deleted. It became (دَارُونٌ). When (إضافة) was applied to the pronoun (هَآ), the (ن) was deleted.

رِيًّا

**Analysis:** From the verb (رَوَى يَرُوِي), this is the verbal noun in the singular form. It is (لفيف مقرون) from the (باب ضرب). It was originally (رَوِيًّا). The (و) was changed to (ي) and assimilated. It became (رِيًّا).

سَلُونَا

**Analysis:** First Possibility: It is the imperative (أمر) of (سَأَلَ), the word-form being (جمع مذكر حاضر) with a pronoun (نَا) attached to it.

Second Possibility: It is from the verb (سَلُوَ يَسْلُوُ). It is (جمع متكلم الماضي المعروف ناقص واوي).

صَائِي

**Analysis:** This is the imperative (أمر) of (صَابَ), the word-form being (واحد مؤنث حاضر) of (باب مفاعلة). It was originally (صَائِي). The rule of (إدغام) was applied.

ضَارَبَ

**Analysis:** From the (باب إفعال), this is the (واحد مذكر غائب). It was originally (إِضْرَبَ) like (إِقْشَعَرَّ). The rule of (يقول) was applied. It becomes (إِضَارَبَ). The (همزة الوصل) is deleted. It becomes (ضَارَبَ).

لَمَرَّ

**Analysis:** This was (لَمَّ أَرْنِي), from the (باب فتح). It is (واحد) (متكلم النفي مع لم مهموز العين وناقص يائي). The rule of (قال) was applied. Due to the (لم جازمة), the (حرف العلة) is deleted from the end. It becomes (لَمَّ أَرَّ). Subsequently, the rule of



(لَمَرَّ) is applied and the hamzas are deleted. It becomes (يُنَال).

يُنَال

**Analysis:** From the (إِغْنَال), this is (واحد مذكر غائب الماضي) (المعروف لفيف مفروق). It was originally (إِوْنُوْل) like (إِبْرَنْشِق). The rule of (يُقَال) is first applied whereby the (و) changes to (الف) and then the rule of (مِيْعَاد) to change the (و) to (ي).

أَهْيَاهُ

**Analysis:** From the (بَابِ فَعْلَلَةٍ), this is (واحد مذكر حاضر أمر) (معروف رباعي مجرد مضاعف). It is like (زَلْزَل).

غَيْرِ

**Analysis:** This is the (واحد مذكر حاضر أمر معروف رباعي مجرد) (لفيف مقرون) from the (بَابِ فَعْلَلَةٍ). It was originally (تُعَيِّرِي) like (تُدَحْرِجُ). The rule of (يَدْعُو) was first applied, followed by

deleting the (ت) when constructing the imperative (أمر). The (حرف العلة) was finally deleted from the end. It becomes (غَيْرِ).

لَا

**Analysis:** From the (باب سمع), this is the (واحد مذكر حاضر أمر), the verb being (لَوِي يَلْوِي). It was originally (إِلْوٍ) like (إِخْشَ). The harakah of the (و) is transferred to the (ل) and the (و) is changed to (الف). The (همزة الوصل) is no more required. It becomes (لَا).

إِنَّ

**Analysis:** From the (باب ضرب), this is the (جمع مؤنث غائب), the verb being (أَنَّ يَأْنِي). It was originally (إِنَّن) like (بِعَنَّ). The rule of (إدغام) is applied. It becomes (إِنَّ). The paradigm of (الماضي المعروف) is as follows:

(أَنَا أَنَا أَنْتَ أَنْتَا إِنَّ إِنْتَ إِنْتَمَا إِنْتُمْ إِنْتِ إِنْتَمَا إِنْتُنَّ إِنْتُ إِنَّا)

إِنَّ إِنْ

**Analysis:** From the (باب ضرب), this is the (جمع متكلم المضارع) (باب ضرب), the verb being (أَنَّ يَأْنُ). It was originally (نَأْنُنُ) like (نَضْرِبُ). The rule of (إدغام) is applied to the (ن). It becomes (نَيَّانُ). Then (إِنْ شَرْطِيَّة) is inserted before the verb (إِنْ نَيَّانُ). The rule of (إدغام) is again applied because the two nûns are adjacent to each other while the final nûn becomes (منصوب). It becomes (إِنَّ إِنْ).

ضَرَبَ

**Analysis:** It is (واحد مذكر غائب الماضي المعروف رباعي مزيد) (باب إفعال) from (مهموز العين) like (إِضْرَابٌ) like (إِقْشَعْرٌ). The harakah of the hamzah is transferred to the preceding letter while the (همزة الوصل) is deleted. It becomes (ضَرَبَ).

آسْمَان

**Analysis:** This is the (تثنية مذكر اسم التفضيل مهموز الفاء) from (باب سمع). It was originally (أَسْمَانِ). The rule of (آمن) is applied and the end is read as sākin due to (وقف).

دَسَيْهَا

**Analysis:** This word was originally (دَسَسَ). There were three sîns together which caused the word to become heavy in pronunciation. Therefore the third (س) was changed to (ي) which then changed to (الف). The same rule applies to the word (تَقَضَّى) which was originally (تَقَضَّضَ).

لَمْ يَتَسَّنَّ

**Analysis:** This word was originally (يَتَسَّنُّ). The third (س) was changed to (ي) which then changed to (الف) due to the rule of (قَالَ). When (لم جازمة) entered the verb, the (حرف العلة) was deleted from the end. A (ه) was added for (وقف).

جَنْدَرًا

**Analysis:** It is (تثنية مذكر غائب الماضي المعروف مهموز العين) from (بابِ إِفْعِنَالِ). The verb is (إِجْتَنْدَرًا) like (إِخْرُنْجَمًا). The harakah of the hamzah is transferred to the preceding letter while the (همزة الوصل) is deleted. It becomes (جَنْدَرًا).

كُنْجِي

**Analysis:** It is (واحد مذكر غائب الماضي المجهول مهموز العين) from (بابِ إِفْعِنَالِ). The verb is (أَكُنْجِي) like (أُخْرُنْجَم). The harakah of the hamzah is transferred to the preceding letter while the (همزة الوصل) is deleted. Waqf is made at the end. It becomes (كُنْجِي).

تَّالِي

**Analysis:** It is (واحد مذكر غائب الماضي المعروف ناقص واوي) from (بابِ مَفَاعِلَةِ). The verb was (تَّالَوْ). The rule of (يُدْعَى) was

applied to change it to (تَأَلَّى).

دَرِي

**Analysis:** It is (واحد مذكر غائب الماضي المعروف ناقص يائي) (دَرِي) from (باب فعلة) (ملحق برباعي) (قال) was applied to change it to (دَرِي).

مُولِي

**Analysis:** It is (واحد مؤنث حاضر أمر معروف أجوف واوي) (مَالٌ يَمُولُ مَوْلًا) from (باب نصر) (أمر) is as follows:

(مُلٌ مَوْلًا مَوْلُوا مَوْلِي مَوْلًا مَلْن)

يَمُوتُ

**Analysis:** Besides the common verb (مَاتَ يَمُوتُ), there is a second possibility. It could be (واحد متكلم الماضي المعروف ليفي)

يَمُوتُ يَمُوتَانِ (باب كرم). The paradigm of this verb is (مفروق  
يَمُوتَانِ). The paradigm of the (الماضي المعروف) is as follows:

يَمُوتُ يَمُوتَانِ يَمُوتَانِ يَمُوتَانِ يَمُوتَانِ يَمُوتَانِ  
(يَمُوتَانِ يَمُوتَانِ يَمُوتَانِ يَمُوتَانِ يَمُوتَانِ)

يَهْرِيْقُ

**Analysis:** This is the (واحد مذكر غائب الماضي المعروف أجوف) (واوي) from the (باب إفعال). It was originally (يَهْرِيْقُ). A (ه) was added between the first and second letter against the rule (خلاف) (القياس).

## **Appendix A**

### **Morphology or Etymology?**

What is the subject of (علم الصرف) called in English? Is it Morphology or Etymology? Firstly, let us examine the definitions of both these terms in the light of contemporary works.

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>21</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>22</sup>

We find the following definition in *Websters Dictionary*:

“2 a: a study and description of word-formation in a language including inflection, derivation, and compounding – distinguished from syntax.

B: the system of word-forming elements and processes in

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<sup>21</sup> The Oxford Companion to the English Language, p. 670, 1992.

<sup>22</sup> Ibid, p. 1016.



a language.”<sup>23</sup>

*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>24</sup>

The following definition is found in the *World Book*:

“Morphology: the study of the formation and structure of words.”<sup>25</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>26</sup>

“...that branch of linguistic science which is devoted to determining the origin of words.”<sup>27</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 its

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<sup>23</sup> Websters Third New International Dictionary, vol. 2, p. 1470.,

<sup>24</sup> Encyclopaedia Britannica vol. 15 p. 818.

<sup>25</sup> World Book vol.18, p. 518, 1992.

<sup>26</sup> The Oxford Companion to the English Language, p. 384, 1992.

<sup>27</sup> Colliers Encyclopedia vol. 9 p. 378, 1971; Encyclopaedia Britannica vol. 8 p. 804.

cognates back to a common ancestral form in a recorded or assumed ancestral language.<sup>28</sup>

The *World Book* states:

“Etymology is the study of the origins and development of words.”<sup>29</sup>

In *Encyclopaedia Britannica*, we find the following definition:

“...that part of linguistics which is concerned with the origin or derivation of words.”<sup>30</sup>

The *Students Encyclopedia* states:

“... the study of the origins and history of words.”<sup>31</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>32</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>33</sup>

In the *An-Nafees English to Arabic Dictionary*, under

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<sup>28</sup> Websters Third New International Dictionary, vol. 1, p. 782.

<sup>29</sup> World Book, vol. 18 p. 518.

<sup>30</sup> Encyclopaedia Britannica, vol. 8 p. 804.

<sup>31</sup> Students Encyclopaedia, vol. 6 p. 456, 1970.

<sup>32</sup> Universal Standard Encyclopedia, vol. 8 p. 2930, 1956.

<sup>33</sup> Al-Mughni Al-Akbar, Hasan S. Karmi, p. 826 & p. 402, 1997.

morphology, we find the term (علم الصرف) while under etymology, we find the term (علم تأصيل الكلمات).<sup>34</sup>

In the *Hans Wehr Dictionary of Modern Written Arabic*, under the entry (علم الصرف), we find the following: “morphology (gram).”<sup>35</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.

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<sup>34</sup> An-Nafees, Madgi Wahbah, p. 868 & p. 381, 2000.

<sup>35</sup> Hans Wehr Dictionary of Modern Written Arabic P.513, Third Edition 1976.

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و الحمد لله

و صلى الله على النبي الكريم