



NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: **ARA 086**

COURSE TITLE: **Arabic Morphology**

**COURSE  
GUIDE**

**NATIONAL OPEN UNIVERSITY OF NIGERIA**

**COURSE CODE:** **ARA 086**

**COURSE TITLE:** **Arabic Morphology**

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| <b>CONTENT</b>                            | <b>PAGE</b> |
|---|-------------|
| Introduction.....                         | 1           |
| Course Aims.....                          | 1           |
| Course Objectives.....                    | 1           |
| Working through this Course.....          | 2           |
| Course Materials.....                     | 2           |
| Study Units.....                          | 2           |
| Textbooks and References.....             | 3           |
| Assignment File.....                      | 4           |
| Presentations Schedule.....               | 4           |
| Assessment.....                           | 4           |
| Tutor Marked Assignment.....              | 4           |
| Final Examination and Grading.....        | 4           |
| Course Marking Scheme.....                | 4           |
| Course Overview.....                      | 5           |
| How to Get the Most from this Course..... | 5           |
| Facilitator/Tutor and Tutorials.....      | 7           |
| Summary.....                              | 7           |

## **Introduction**

Before you is a Course Material coded and entitled ARA086: Arabic Morphology. called **صرفٌ** in Arabic, the course is compulsory for the NOUN Diploma students. As a beginner, you should take note of the development and the importance of **صرفٌ**. In the first and second centuries of Islam, **صرفٌ** was developed amongst the series of subjects developed by Muslims to preserve and understand the language of the Qur'an – Arabic. Mu'ādh bn Muslim al-Harrāī is recognized as the exponent of **صرفٌ**. Another school of thought attributes its development to 'Alī bn Abī Tālib. So far, **صرفٌ** has proven to be an extraordinary mechanism of enriching Arabic language as you will see it practically as we enter into the nitty-gritty of **صرفٌ**.

## **Course Aims**

ARA086 aims at ensuring your ability to:

- comprehend the position of **صرفٌ** in the entire Arabic Studies;
- identify the scope of **صرفٌ** ;
- employ the available mechanism to conjugate verbs and nouns;
- state the relationship between **نحوٌ** and **صرفٌ** and
- employ various available patterns in **صرفٌ** to enrich your language acquisition skill.

## **Course Objectives**

To accomplish the above aims, you have a golden opportunity in the series of objectives which are divided into two, namely short term and long term. While short term objectives revolve around immediate accomplishment i.e. what you are able to attain at the end of each unit, the long term objectives indicate your demonstration of mastery of **صرفٌ**. In technical terms, your short term objectives are called behavioural objectives. Such objectives are meant to measure the extent to which you have benefited from the unit lesson just taught. In other words the extent you can recall, state, comprehend, or perform any prescribed task on just concluded lesson. On the other hand, the long term objectives are futuristic i.e. they revolve around your ability to permanently retain the conjugation of verbs from **مفردٌ** or noun from **جمعٌ** to **أمرٌ**, or from **ماضٍ** to **مُفَرَّدٌ**, or from **فعلٌ** to **مُفْعولٌ**, or from **مكانٌ** to **مَكَانٌ**, or from **زمانٌ** to **زَمَانٌ**, or from **آلٌ** to **آلَةٌ** etc. based on the skills acquired during the course. You are hereby expected to be able to:

- describe the scope of **صرفٌ** ;
- state what **نحوٌ** and **صرفٌ** have in common;
- conjugate verbs;
- enrich and enlarge your vocabulary base through derivatives known as **المشتقات** ; and
- use in sentences the newly acquired words **المشتقات**

## **Working Through this Course**

ARA086 is made up of 12 units, carefully packaged to enable you to learn **صرف** without tears. Basically, you are expected to study all units in addition to any other books as may be recommended by NOUN. As you progress in this course, you will find Assessment exercise specially designed to enable you to gage your level of attainment of the behavioural objectives. Further more, at the end of every unit, you will required to submit written assignments for assessment purposes. You will also write a final examination at the end of this course.

## **Course Materials**

Major components of course materials are:

1. Course Guide
2. Study Units
3. Textbooks
4. Assignment Files
5. Presentation Schedules

You are expected to obtain the materials which are available in NOUN offices. You can approach either the facilitator in your Study Centre or the Study Centre Manager to obtain your copies.

## **Study Units**

In this course, there are 12 study units broken into four modules. They are as follows:

### **Module 1**

|               |                            |
|---------------|----------------------------|
| <b>Unit 1</b> | تعريف الصرف                |
| <b>Unit 2</b> | المجرد من الأفعال والأسماء |
| <b>Unit 3</b> | أوزان الأفعال              |

### **Module 2**

|               |                      |
|---------------|----------------------|
| <b>Unit 1</b> | الفعل الصحيح والمعتل |
| <b>Unit 2</b> | الصحيح وفروعه        |
| <b>Unit 3</b> | المعتدل وفروعه       |
| <b>Unit 4</b> | الفعل اللازم وفروعه  |

### **Module 3**

|               |                       |
|---------------|-----------------------|
| <b>Unit 1</b> | أنواع الإسم           |
| <b>Unit 2</b> | المشتقات              |
| <b>Unit 3</b> | الجامد الملازم الماضي |

### **Module 4**

|               |                  |
|---------------|------------------|
| <b>Unit 1</b> | حروف سألتمونيهما |
| <b>Unit 2</b> | اسم المبالغة     |

Each Unit contains a number of self – tests. In general terms, these self-test questions on the lessons you have just covered are meant to help you to evaluate your progress and to reinforce your understanding of the lessons. Along with your Tutor – Marked Assignments, these exercises will assist you in achieving the stated learning objectives of the individual units and of the lessons.

### **References and Textbooks**

Every unit contains a list of references and further reading. Try to get as many as possible of those textbooks and materials listed. The textbooks and materials are meant to deepen your knowledge of the course. For example, you may find the following textbooks useful.

- Al – Maydani, A.M. (1978) **تصريف الميدان** Agege, Matba‘atu `th-Thaqāfah al-Islamiyyah.
- Al – Hamlāwī, A.M.A, (1999) **شد العرف في فن الصرف** Al-Qāhirah, Maktabatu aş-Şafā.
- Ali al-Jārim/ Mustapha Amīn, (N.D.) **النحو الواضح** Al – Qāhirah.
- Tarablīsī/Abu Ḥarb (1967) **مبادى النحو** Damascus, Al-Matba‘ah a`t – Ta‘āwuniyyah
- Al – Mahāsinī/Sultan/Akkash, (1966) **كتاب القراءة** Damascus, Matba‘atu Mufid al – Jadīdah.
- Abdullah al – Wuhaybī & Co. (1970) **المطالعة للصف الأول المتوسط** Jeddah, Ministry of Education.
- Ahmad Muhammad Shaddād, (1977) **المطالعة العربية للصف الثالث المتوسط** Baghdad, Matba ‘atu Tīmis.
- Ahmad Muhammad Shaddād, (1976). **المطالعة والنصوص** Baghdad, Matba‘at Tīmis.
- Al-Fāriḥ, S. (Ed.) (1986) **اللغة العربية : الحلويات الطلابية** Kuwait, Kuliyyatu `l-Ādāb, University of Kuwait.

### **Assignment Files**

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count towards the final mark you obtain for this course. You will find further information or assignments in the Assignment file itself and later in this Course Guide in the section on assignment.

### **Presentation Schedule**

The presentation schedule included in your course materials gives you the important dates for the completion of Tutor – Marked Assignment and attending tutorials. Remember, you are required to submit all your assignments by the due date. You should guard against falling behind in your work.

### **Assessment**

Your assessment will be based on Tutor-Marked Assignments (TMAs) and a final examination you will write at the end of the course.

#### **Tutor – Marked Assignments (TMAs)**

Every unit contains at least one or two assignments. You are advised to work through all the assignments and submit for assessment. Your tutor will assess the assignments and select four which will constitute the 30% of your final grade. The Tutor – Marked Assignments may be presented to you in a separate file. Just know that for every unit there are some Tutor – Marked Assignments for you. It is important you do them and submit for assessment.

#### **Final Examination and Grading**

At the end of the course, you will write a final examination which shall last for two hours, you will be requested to answer three questions out of at least five questions.

#### **Course Marking Scheme**

This table shows how the actual course marking is broken down.

| Assignment        | Marks   |
|-------------------|---|
| Assignments       | Four assignments, best three marks of the four count as 30% of course marks |
| Final Examination | 70% of overall course marks   |
| Total             | 100% of Course Marks  |

### **Course Overview**

| Unit | Title of Work | Weeks Activity |
|------|---------------|----------------|
|      | Course Guide  |                |

### Module 1 Definition of Sarf and its Scope

|        |                        |        |              |
|--------|------------------------|--------|--------------|
| Unit 1 | Definition of صرف      | Week 1 | Assignment 1 |
| Unit 2 | Abstract verb and noun | Week 1 | Assignment 2 |
| Unit 3 | Measures of verbs      | Week 3 | Assignment 3 |

### Module 2 Sound, Weak, Transitive and Intransitive Verb

|        |                             |        |              |
|--------|-----------------------------|--------|--------------|
| Unit 1 | Sound and Weak Verb         | Week 3 | Assignment 1 |
| Unit 2 | Sound Verb and its branches | Week 4 | Assignment 2 |
| Unit 3 | Transitive Verb             | Week 4 | Assignment 3 |
| Unit 4 | Intransitive Verb           | Week 5 | Assignment 4 |

### Module 3 Types of Noun: Derivative and Abstract

|        |                  |        |              |
|--------|------------------|--------|--------------|
| Unit 1 | Types of Noun    | Week 6 | Assignment 1 |
| Unit 2 | Derivative Nouns | Week 6 | Assignment 2 |
| Unit 3 | Abstract Nouns   | Week 7 | Assignment 3 |

### Module 4

|              |                         |           |              |
|--------------|-------------------------|-----------|--------------|
| Unit 1       | Letters of سألتمونيهها  | Week 8    | Assignment 1 |
| Unit 2       | <i>Mubālaghah</i> Nouns | Week 9    | Assignment 2 |
| <b>Total</b> |                         | <b>14</b> |              |

### How to Get the Most from This Course

One of the great advantages of distance learning is that the study units replace the university lecture. This is because you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to the lecturer. In the same way a lecturer might give you some reading to do, the study units tell you when to read, and which are your text materials or set books. You are provided exercises to do at appropriate points, just as a lecturer might give you an in – class exercise. Each of the study units follows a common format. The first item is an introduction to the other units and the course as a whole. Next to this is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. These learning objectives are meant to guide your study. The moment a unit is finished, you must go back and check whether you have achieved the objectives. If this is made a habit, then you will significantly improve your chances of passing the course. The main body of the

unit guides you through the required reading from other sources. This will usually be either from your set books or from Reading section. The following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that your tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.

1. Read this Course Guide thoroughly, it is your first assignment
2. Organize a study schedule. Design a "Course Overview" to guide you through the course. Note the time you are expected to spend on each unit and how the assignments relate to the unit. Important information, e.g. details of your tutorials, and the date of the first day of the semester is available from the study centre. You need to gather all the information into one place, such as your diary or a wall calendar. Whatever method you choose to use, you should decide on and write your own date's schedule of work for each unit.
3. Once you have created your own schedule, do everything to stay faithful to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please, let your tutor know before it is too late for help.
4. Turn to unit 1, and read the introduction and the objectives for the unit.
5. Assemble the study materials. You will need your set books and the unit you are studying at any point in time.
6. Work through the unit. As you work through the unit, you will know what sources to consult for further information.
7. Keep in touch with your study centre. Up – to – date course information will be continuously available there.
8. Well before the relevant due dates (about 4 weeks before due dates); keep in mind that you will learn a lot by doing the assignment carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than the due date.
9. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study materials or consult your tutor.

10. When you are confident that you have achieved a unit's objectives, you can start on the next unit proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
11. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also the written comments on the ordinary assignments.
12. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the course guide).

### **Facilitators/Tutors and Tutorials**

The dates; times and locations of these will be made available to you, together with the name, telephone number and the address of your tutor. Each assignment will be marked by your tutor. Pay close attention too the comments your tutor might make on your assignments as these will help in your progress make sure that assignments reach your tutor on or before the due date. Your tutorials are important; therefore try not to skip any. It is an opportunity to meet your tutor and your fellow students. It is also an opportunity to get the help of your tutor and discuss any difficulties encountered on your reading.

### **Summary**

In ARA086: Arabic Morphology, you are taken through different aspects of **صرفٌ**. To a large extent, **صرفٌ** is simplified for you. It is made easy. Words/terms such as **كلمة** ، **فعل**، **اسم** ، **اسم الفاعل** ، **اسم المفعول**، **اسم المكان إلخ** etc. are defined. Where necessary, terms with technical connotation are described with illustrations. For example, terms such as **المشتقات** , (derivatives) where they are derived from, common ground between **نحو** and **صرفٌ** are explained with illustrations. Conjugation as the core of **صرفٌ** is extensively explained across the units of the course. However, your ability to conjugate, define, describe, and illustrate in sentences depends on your taking maximum advantage of the Course Guide which accompanies this Course Material.



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**ARA086: Arabic Morphology**

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## TABLE OF CONTENTS

| Content  | Page                               |                |
|--|------------------------------------|----------------|
| Title Page   | i                                  |                |
| Publisher  | ii                                 |                |
| Table of Contents  | iii                                |                |
| <br>   |                                    |                |
| <b>Module 1      Definition of <i>Sarf</i> and its Scope</b> | <b>تعريف الصرف و مجاله</b>         |                |
| <b>Unit 1      Definition of <i>Sarf</i></b>                 | <b>تعريف الصرف</b>                 | <b>1 - 7</b>   |
| <b>Unit 2:      المجرد من الأفعال والأسماء</b>               | <b>المجرد من الأفعال والأسماء</b>  | <b>8 - 14</b>  |
| <b>Unit 3:      أوزان الأفعال</b>                            | <b>أوزان الأفعال</b>               | <b>15 - 21</b> |
| <br>   |                                    |                |
| <b>Module 2      الفعل الصحيح والمغتال</b>                   | <b>الفعل الصحيح والمغتال</b>       |                |
| <b>Unit 1      الفعل الصحيح والمغتال 1</b>                   | <b>الفعل الصحيح والمغتال 1</b>     | <b>23 - 29</b> |
| <b>Unit 2      فروع الصحيح والمغتال 2</b>                    | <b>فروع الصحيح والمغتال 2</b>      | <b>30- 35</b>  |
| <b>Unit 3      المتمددى</b>                                  | <b>المتمددى</b>                    | <b>36 - 42</b> |
| <b>Unit 4 :      الفعل اللازم</b>                            | <b>الفعل اللازم</b>                | <b>43 - 48</b> |
| <br>   |                                    |                |
| <b>Module 3:      الاسم</b>                                  | <b>الاسم</b>                       |                |
| <b>Unit 1:      أنواع الاسم</b>                              | <b>أنواع الاسم</b>                 | <b>49 - 55</b> |
| <b>Unit 2:      المشتقات</b>                                 | <b>المشتقات</b>                    | <b>56 - 61</b> |
| <b>Unit 3:      الجامد الملزوم للماضى</b>                    | <b>الجامد الملزوم للماضى</b>       | <b>62 - 66</b> |
| <br>   |                                    |                |
| <b>Module 4:      حروف الزيادة/الوزن والموزون</b>            | <b>حروف الزيادة/الوزن والموزون</b> |                |
| <b>Unit 1:      سألتمونيها</b>                               | <b>سألتمونيها</b>                  | <b>67 – 72</b> |
| <b>Unit 2:      إسم المبالغة</b>                             | <b>إسم المبالغة</b>                | <b>73 - 78</b> |

## **Module 1      Definition of *Sarf* and its Scope**

### **Unit 1              Definition of *Sarf***

#### **1.0      Introduction**

#### **2.0      Objectives**

#### **3.0      Main Content**

##### **3.1      Definition of *Sarf***

##### **3.2      The Scope of *Sarf***

##### **3.3      Similarity between *Sarf* and *Nahw***

#### **4.0      Conclusion**

#### **5.0      Summary**

#### **6.0      Tutor Marked Assignment**

#### **7.0      References/Further Reading**

#### **1.0      Introduction**

Morphology, (**صرف**), was introduced within the array of language studies which include Grammar (**نحو**), Rhetoric (**بلاغة**), Philology (**علم اللغة**), Phonetics (**علم الأصوات**), etc.

The main motivation for the development/introduction of these language studies was the preservation of the *Qur'ān* – which was revealed in Arabic – in terms of its ensuring its correct reading and accurate understanding of its message. It should be noted that the language studies of which **صرف** formed a part came within the context of the complete change brought by Islam to the life of the Arabs in the Arabian Peninsula. It was a total transformation of life which means a sharp shift from the prevailing *Jahiliyyah* culture to civilization and urbanization spanning across social, commercial, judicial and religious aspects of life in the first and second centuries of *Hijrah* corresponding with seventh and eighth centuries of the Christian Era (CE).

Since **صرف** came as a branch of language studies, little wonder that it shares a lot with other branches especially **نحو** (Grammar) which is explained below. Against this background, our attention in this unit is focused on definition of **صرف**, its scope and what it shares in common with **نحو**.

#### **2.0      Objectives**

At the end of this unit, you should be able to:

- define **صرف**;
- describe the scope of **صرف**; and
- state similarities and dissimilarities between **صرف** and *Nahw*.

#### **3.0      Main Content**

##### **3.1      Definition of *Sarf***

For the purpose of illustration, let's consider the following text:

سافر خالد إلى إنكلترا ليدرس الاقتصاد في جامعة لندن. وسرعان ما نزل في مطار هرثرو كتب رسالة شكر إلى والده. وفي أسبوعه الأول في الجامعة كتب رسالة إلى أخيه سلمان الذي يدرس الكيمياء التي تدرس الطب في جامعة لاغوس نيجيريا ورسالة أخرى إلى أخيه سلمان الذي يدرس الكيمياء في جامعة إبادان. وكذلك كتب خالد صديقه رمضان الذي يستغل في شركة الاتصالات بلاغوس وبدأ جميعهم يتذمرون إلا رمضان لم يكتب. وأسكنبه خالد ثم كتب معنيراً. وبما أن خالداً قد أجب طفلاً قبل سفره إلى لندن، طلب من والدته أن تكتب إسمه الصغير. وخالد بصفته طالباً نجيناً قد بدأ يكتب في المرحلة الثانية في مجلة الاقتصاد التي تنشر دوريًا في جامعة.

By definition, Morphology, simply called **صرف** in Arabic is the study of the structural formation of words and the cases that affect the formation. The literal meaning of **صرف** is indicative of what Morphology is all about. Literally, **صرف** means to change i.e. to change from one form to another form. Technically, **صرف** means a structural change affecting a word called **كلمة** from one form to another form or to several forms. For instance, you will observe in the above text how the word **كتب** (to write) has structurally changed severally e.g.

كتب يكتب كتابة كاتب مكتوب مكتوب مكتبة  
مكتبة

In the same text, the word changed from (كتاب) to (كاتب) i.e. to correspond with e.g.  
كاتب يكتب مكتبة مكتاب مكتاب لا  
لُكَابِتْ

It can further change to (كتب) (meaning to make one write)  
كتب يكتب تكتيبة مكتب كتب لا تكتب

It can change to (اكتتب) (meaning to subscribe to a paper or a journal)  
اكتتب يكتتب اكتتاباً مكتتب اكتتب لا تكتتب

It can also change to i.e. to ask one to write.  
استكتب يستكتب استكتاباً مستكتب مستكتب استكتب لا تستكتب

It can change to  
كتاب يكتاب كتابة مكتاب مكتاب لا تكتاب

Further, some of its derivatives are:

**كتاب** a book

**الكتاب** holy book

**الكتاب (الكتاب)** the children's school

### Self Assessment Exercise

Give definition of **صرف** with illustration

#### 3.2 The Scope of **صرف**

The word **كلمة** precisely defines the scope of **صرف**. *Kalmah* which means a word is of three types; namely  **فعل** (verb) **اسم** (noun) **حرف** (particle)

Examples:

فعل

اسم

حرف

|        |          |         |        |       |      |
|--------|----------|---------|--------|-------|------|
| صَرَبَ | to beat  | وَلَدٌ  | a boy  | مِنْ  | from |
| جَلَسَ | to seat  | خُبْزٌ  | bread  | إِلَى | to   |
| دَرَسَ | to study | كِتَابٌ | a book | فِي   | in   |

Of all the three types of *Kalmah* listed above, **صرف** covers verbs and nouns to the exclusion of particles. The question you may ask then is: what does **صرف** do to verbs and nouns? The answer is, simply put, **تصريف** which means structural transformation of verbs and nouns into various shapes and forms. It should be quickly noted that the structural transformation we are talking about is for a purpose which is the reflection of different meanings and situations sometimes tied up to periodization. When takes its toll on verbs and nouns, they (verbs and nouns) are called **متصرفة** i.e. **أسماء متصرفة** and **أفعال متصرفة**. This is a situation when a verb is conjugated such as conjugating a verb from past tense (**ماض**), present tense (**مضارع**), and command i.e. future tense (**أمر**). When noun is taken through the same process of **تصريف** i.e. conjugation, it changes from singular (**مفرد**), dual (**مثنى**) and plural (**جمع**).

It is illustrated as follows:

|        |            |        |
|--------|------------|--------|
| أَمْرٌ | مُضَارِعٌ  | مَاضٌ  |
| فَتَحٌ | يَقْتَصِعُ | فَتْحٌ |
| كَذْبٌ | يَكْذِبُ   | كَذْبٌ |
| كَتْبٌ | يَكْتُبُ   | كَتْبٌ |

Regarding conjugation of **اسم** i.e. its **تصريف**, it runs thus:

|             |             |           |
|-------------|-------------|-----------|
| جَمْعٌ      | مُثْنَى     | مُفَرَّدٌ |
| أُولَادٌ    | وَلَدَانٌ   | وَلَدٌ    |
| كَاتِبُونَ  | كَاتِبَانٌ  | كَاتِبٌ   |
| مُدْرَسُونَ | مُدْرَسَانٌ | مُدْرَسٌ  |

The full length of conjugation is the following pattern:

| مَاضٍ        | مَاضٌ          | مَاضٌ   | مَاضٌ     | مَاضٌ      |
|--------------|----------------|---------|-----------|------------|
| نَهْيٌ       | مَفْعُولٌ بِهِ | فَاعِلٌ | مَصْدُرٌ  | مُضَارِعٌ  |
| أَمْرٌ       |                |         |           |            |
| لَا تَفْتَحْ | فَتَحٌ         |         |           |            |
| لَا تَكْذِبْ | كَذْبٌ         | كَذِبٌ  |           |            |
| لَا تَكْتُبْ | كَتْبٌ         | كَتِبٌ  | كَتْبٌ    |            |
|              | مَفْتُوحٌ      | فَاتِحٌ | فَثْحًا   | يَقْتَصِعُ |
|              | مَكْتُوبٌ      | كَاتِبٌ | كَتَابَةً | يَكْذِبُ   |
|              |                |         |           | يَكْتُبُ   |

Similar to further extension as in the case of verb above, full conjugation of noun is also extended to cover genealogy (**نسبه**) and diminutive e.g.:

|          |           |           |           |           |
|----------|-----------|-----------|-----------|-----------|
| نَسْبَةٌ | تَصْغِيرٌ | جَمْعٌ    | مُثْنَى   | مُفَرَّدٌ |
| فَلْمَعٌ | فَلْمِيمٌ | أَفْلَامٌ | فَلَمَانٌ | فَلْمٌ    |

### Self Assessment Exercise

Show the difference between verb conjugation and noun conjugation with illustrations.

### 3.3 Between *Sarf* and *Nahw*

صرف and *Nahw* in terms of their functions are like a pair of scissors in which one tongue cannot function alone without the other tongue. Both صرف and *Nahw* complement each other in preserving the Arabic language and ultimately guide the learner towards making correct and intelligible sentences. So, what they both share in common is the role of preserving the language through application of their rules and regulations. However, in terms of the scope of operation, they differ significantly as illustrated in the text below.

عِنْدَ بِدَائِيَةِ عُطْلَتِنَا الْمَدْرَسَيَّةِ، قَرَرَ حَالِدٌ أَنْ يَعْضِي ثَلَاثَةَ أَسَابِيعَ فِي زِيَارَةِ أَقْارِبِهِ. وَقَدْ دَهَبَ أَوْلًا إِلَى الْقُرْيَةِ لِزِيَارَةِ عَمَّتِهِ حَيْثُ قَضَى أَسْبُوعًا. ثُمَّ إِلَى أَخْتِهِ زَيْنَبِ الَّتِي تَدْرُسُ فِي كُلِّيَّةِ النَّقْنِيَّةِ بِمَدِينَةِ إِبَادَنْ. وَقَدْ مَضَى أَسْبُوعًا عَانِ على مُغَادِرَتِهِ وَلَمْ يَبْقَ أَمَامَهُ إِلَّا أَسْبُوعٌ وَاحِدٌ يَزُورُ فِيهِ عَمَّةَ فِي مَدِينَةِ أَبِيُوكُوتَ. أَمَّا آنَا فَقَدْ أَمْرَشَتِي أُمِّي أَنْ أَرَافِقُهَا فِي إِدَارَةِ شُوْنَ دُكَانَهَا طَولَ الْإِجَازَةِ. حَسْنًا إِذَهَبَ إِلَى الدُكَانِ كُلَّ يَوْمٍ يَا سِلْيَمَانَ ثُنْتَ أَمْرُ أُمَّكَ. وَقَدْ قِيلَ انَّ بَرَ الْوَالَدِينِ سَلَفَ. فَأَنَا أَفْضُلُ التَّمْرِينَ عَلَى التِجَارَةِ فِي وَرَشَةِ عَمِّي فَإِنَّ عَمِّي هَذَا وَاثِقُ فِي صَدَاقَتِي كُلَّ النَّقْةِ. وَتَرَانِي دَائِمًا مُرْتَاحًا فِي رِفْقَتِهِ.

#### 3.3.1 Analysis

You will notice in the text above that the **كلمات** (words) change from one form to another. For example, verbs such as: أَرَادَ، زَارَ، أَمَرَ، قَضَى، بَقَى، فُتَحَ، دَهَبَ change from one form to another to reflect different periods. In the same token, nouns such as: المَعْرَسَةُ، الْأَسْبُوعُ، الْقُرْيَةُ، الْعَمَّةُ، الْمَدِينَةُ، الدُكَانُ، الْأُمُّ: تَصْرِيفُ change from one form to another to reflect number. This constant change is known as تَصْرِيفُ (deletion) and it applies to both أفعالٍ and أسماءٍ. Let us consider the following two tables which are loaded with **كلمات** extracted from the text above.

| Change in Verb or Reflect Time |           |         |         |
|--------------------------------|-----------|---------|---------|
| أمر                            | مضارع     | ماض     | ماض     |
| مر/أوْمَرْ                     | يَأْمُرْ  | أَمَرَ  | أَمَرَ  |
| إِدْهَبْ                       | يَدْهَبْ  | دَهَبَ  | دَهَبَ  |
| زَرْ                           | يَزُورْ   | زَارَ   | زَارَ   |
| إِفْضَ                         | يَفْضِي   | فَضَى   | فَضَى   |
| إِمْضَ                         | يَمْضِي   | مَضَى   | مَضَى   |
| رَافِقْ                        | يُرَافِقْ | رَافِقَ | رَافِقَ |
| إِفْتَحْ                       | يَفْتَحْ  | فُتَحَ  | فُتَحَ  |
| ر                              | يَرَى     | رَأَى   | رَأَى   |
| فَضْلَ                         | يُفَضِّلُ | فَضَلَّ | فَضَلَّ |
| إِبْقَ                         | يَبْقَى   | بَقَى   | بَقَى   |

| Change in Verb or Reflect Number |              |            |            |
|----------------------------------|--------------|------------|------------|
| جمع                              | متثنٍ        | فرد        | فرد        |
| أَيَّامٌ                         | يَوْمَانْ    | يَوْمٌ     | يَوْمٌ     |
| أَسَابِيعُ                       | أَسْبُوعَانْ | أَسْبُوعٌ  | أَسْبُوعٌ  |
| أَقْارِبُ                        | قَرِيبَانْ   | قَرِيبٌ    | قَرِيبٌ    |
| أَخْواتُ                         | أَخْتَانْ    | أَخْتٌ     | أَخْتٌ     |
| أَمَهَاتُ                        | أَمَانَانْ   | أَمْ       | أَمْ       |
| عَمَّاتُ                         | عَمَّانَانْ  | عَمَّةَ    | عَمَّةَ    |
| أَعْمَامُ                        | عَمَّانَ     | عَمَّ      | عَمَّ      |
| دُكَانِينْ                       | دُكَانَانْ   | دُكَانٌ    | دُكَانٌ    |
| فَرِيَّةُ                        | فَرِيَّانْ   | فَرِيَّةَ  | فَرِيَّةَ  |
| وَالْدُونَ                       | وَالْدُونَ   | وَالْدُونَ | وَالْدُونَ |

#### 3.3.2 تصريفُ واعرابُ

The difference between *Sarf* and *Nahw* lies in the two terms إعرابُ and تصريفُ. The English term declension is used to denote both تصريفُ and إعرابُ. While تصريفُ

means structural transformation of a verb or noun as illustrated in the two tables above, اعرابٌ means changes that occur in the vowels at the end of a word be it verb or noun. The vowels that are amenable to changes are *Dammah* ــ *Fathah* ــ *Kasrah* ــ and *Sukun* ــ. The following sentences give examples of اعرابٌ in action.

|    |   |
|----|---|
| 1. | قد مَضَى أَسْبُوعَانِ عَلَى مُغَادِرَتِهِ   |
| 2. | سَيَدِّهُ إِلَى أخْتِهِ                     |
| 3. | فِي الْقَرْيَةِ                             |
| 4. | سَيَزُورُ جَمِيعَ أَقْارِبِهِ               |
| 5. | لَا فَتَحَ بَابَ غُرْفَتِهِ                 |
| 6. | إِنَّ يَرِ الْوَالِدَيْنَ سَافِرَ           |
| 7. | أَفْضَلُ الْمُتَّمَرِينَ عَلَى النَّجَارَةِ |
| 8. | إِذْهَبْ إِلَى الدُّكَانِ كُلَّ يَوْمٍ.     |

In the first sentence, أسبواعان is in the nominative case which is known as مرفوع with *alf* () representing *dammat*. In the word ة، مغادرته takes *kasrah* due to the influence of the article . على أخته in the second sentence takes *kasrah* due to the influence of إلى. the end of القرية also takes *kasrah* due to the influence of في. يزور. في the fourth sentence takes *fat-hah* because it is in the accusative case under the influence of إن. the word مفعول به as جميع (also accusative) takes *fat-hah*. The word مضاف إليه takes *kasrah* as you can see it in (ب). This is called genitive case. مضاف إليه أفتح takes The verb أفتح takes

*fat-hah* due to the influence of what is known as باب لام کی takes *fat-hah* because it بـ الوالدين. مضاف إليه مفعول به while takes *kasrah* because it is in genitive case غرفة while takes *kasrah* because it is in genitive case بـ while takes *fat-hah* due to the influence of الوالدين، إن مضاف بـ is in genitive case إليه and so it takes *kasrah* which is represented in *yaa*. In the last sentence, اذهب فعل الأمر known as *sukun* takes *sukun* as the sign of *jazm*.

By now, the distinction between صرف and نحو must have been crystal clear to you. For example, while صرف with its rules governs the act of changing the words (i.e. **كلمة**: اسم، أو فعل) from one form to another, نحو takes the control of alteration of vowel at the end of words in accordance with the prevailing case. Basically, both صرف and نحو are supposed to guide you to make correct statement with a view to accurately reflecting the intended meaning and situations correctly.

One point of observation, you should recall that الحرف the particle is the third member of the **كلمة** family. But it is not governed by any regulation that will make it change its form. It has a lone structure that never changes. Unlike the nature of فعل and اسم the particle such as أن، في، إلى، على are free from any rule that could either change their forms or their vowels.

#### Self Assessment Exercise

What is the difference between صرف and نحو ? Illustrate your answer with examples.

#### **4.0 Conclusion**

صرف **نحو** have one thing in common; namely preservation of Arabic Language through provision of rules and regulations that guide the learner of the language to make flawless and intelligible expressions. Further more, both of them have الكلمة (word) as the area of operation. But while صرف deals with the structural transformation of the words into various shapes and forms, نحو deals with the changes that occur in the vowels especially at the end of the word (أواخر الكلمة)

#### **5.0 Summary**

This Unit introduced *Sarf* (Arabic Morphology) to you as the study of the structural changes taking place in words with a view to creating various meanings from one single root. It showed how both نحو and صرف take the الكلمة as their area of operation. It gives copious examples as illustration and provides you with self assessment exercises so that you will be able to know your level of understanding.

The conclusion highlights the main point discussed.

#### **6.0 Tutor Marked Assignment (TMA)**

State with illustrations the importance of *Sarf* in the study of Arabic Language.

#### **7.0 Reference/ Further Reading:**

1. Ahmad bn Muhammad al-Maydānī (1978) تصريف الميداني, with addendum and commentary by Adam Abdullah al-Illūrī; Agege, Markaz Ta ‘līmi ‘l-Arabī Press.
2. Al – Hamlāwī, A.M.A, (1999) شدُّ الْعُرْفِ فِي فَنِ الْصِّرْفِ Al-Qāhirah, Maktabatu aş-Şafā.
3. Ali al-Jārim/ Mustapha Amīn, (N.D.) النحو الواضح Al – Qāhirah.

## **Module 1: Definition of Sarf and its Scope**

### **Unit 2: المجرد من الأفعال والأسماء**

#### **0.0 Introduction**

#### **1.0 Objectives**

#### **2.0 Main Content**

- 2.1 تعریف الفعل المجرد**
- 2.2 المجرد الثلاثي والرباعي**
- 2.3 المزيد فيه**

#### **3.0 Conclusion**

#### **4.0 Summary**

#### **5.0 Tutor Marked Assignment**

#### **6.0 References/Further Reading**

### **1.0 Introduction**

In the first Unit, صرف was defined for you with illustrations. Also treated was the scope of which is فُعْل be it اسم or فَعْل. In this Unit, the status of فُعْل is explained as well as that of اسم. In other words, you will learn that in the unit different technical descriptions of each of them. And as usual, this will be loaded with illustrations.

### **2.0 Objectives**

At the end of this unit, you should be able to describe:

- الفعل المجرد
- المجرد الثلاثي والرباعي
- المزيد فيه

### **3.0 Main Content**

**3.1** الفعل المجرد is so called when it is pure. The purity of the المجرد is when all its letters are free of any form of defect. Such letters are called Radicals to the extent that they are all original to that verb and each of them is indispensable for the verb will be rendered meaningless, should any of the letters be omitted e.g.: ركب. Take the verb ركب which means he took a ride, should letter ك be omitted the rest two letters كب becomes meaningless or at least the remaining two letters cannot mean to take a ride. So, فعل مجرد is ركب because each of the three letters is basic. Essentially, we must take note of the fact that الفعل الثلاثي i.e. a three-lettered verb is the smallest verb in size as far as Arabic is concerned. And the longest in size is the one called سداسي i.e. a six-lettered verb treated below in details. Let us consider the following sentences.

Ahmad rode a camel –

The seeker and the sought are weak –

ركب أحمد جملًا  
ضعف الطالب والمطلوب

نَصَرَ اللَّهُ دَائِمًا الْمَظْلُومَ

God always assists the wronged –

Whatever the mighty does is beautiful –

Hearing about Muaydi is better than seeing him –

Noha's ark did not capsize in the flood –

God saved Noah's ark from capsizing –

The hardworking student passed with distinction –

كُلَّ مَا فَعَلَهُ الْجَلِيلُ لَهُوَ الْجَمِيلُ

تَسْمَعُ عَنْ مُعَيْدٍ خَيْرٌ مِّنْ أَنْ تَرَاهُ

مَا عَرَفْتَ سَفِينَةً نُوحٌ فِي الطُّوفَانِ

حَفَظَ اللَّهُ سَفِينَةً نُوحٌ مِّنَ الْعَرْقِ

نَجَحَ الطَّالِبُ الْمُجِيدُ فِي الْامْتِنَانِ بِإِمْتِنَانِ

### 3.1.1 Analysis

In the above sentences, the following verb features: ضَعَفَ, رَكَبَ, نَصَرَ, فَعَلَ, سَمِعَ, غَرَقَ, حَفَظَ, نَجَحَ. Each of the verbs is مجرد. They are so called because their foundation letters do not suffer any form of deficiency. Each of the letters is called radical.

It should be noted quickly that the opposite of المزید is المجرد which is simply defined as a verb with additional letters – i.e. additional to the foundation radicals.

For example, take note of the verbs in the following excerpt:

Celebrate the praises of thy Lord

فُسَبِّحُ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرُهُ

And remember Moses prayed for water for his people

وَإِذْ اسْتَسْأَنَ مُوسَى

لِقَوْمِهِ

Then gushed forth therefrom twelve springs

فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشَرَةً

عَيْنًا

The verb سَبَّحَ, اسْتَغْفَرَ, اسْتَسْأَنَ have, to their foundation radicals, additional letters such as ب in سَبَّحَ

اسْتَغْفَرَ in اسْتَغْفَرَ

اسْتَسْأَنَ in اسْتَسْأَنَ

انْفَجَرَ in انْفَجَرَ

The meaning of سَبَّحَ with the additional letter ب i.e. تضْعِيفُ سَبَّحَ is to glorify your Lord. But in case that additional ب is removed, you are left with سَبَّحَ which is still meaningful albeit a different meaning. In other words, its removal can only alter the meaning of the remaining letters but not to render them meaningless.

And when the additional letters اسْتَ are removed, the remaining غَفَرَ is meaningful. It means to forgive i.e. granted forgiveness. اسْتَسْأَنَ is to seek drinking water. And with the removal of اسْتَ, the remaining سَقَى is meaningful. It means he granted drinking water. The case of المزید is mentioned here only in passing for illustration purpose. It will be treated in details in 3.2 below. Meanwhile, we return to المجرد.

### Self Assignment Exercise

قَدِيمُثُ بِحَمْدِ اللَّهِ أَشْرَفَ مَقْدَمْ # مَدَى الدَّهْرِ يَبْقَى ذِكْرُهُ فِي الْمَوَاسِيمِ

Extract from the above verse and explain what makes them مجرد.

### 3.2 المفرد الثلاثي والرباعي

By now, you should be able to describe what *Mujarrad* is with illustration. You can even state its opposite which is *Mazīd*. But you should recognize the two types of *Mujarrad* that do co-exist; namely **المفرد الرابعى** and **المفرد الثالثى**. They are the two types and each of them with its own branches which are not treated in this unit. Suffice it to say that **المفرد الثالثى** is the three lettered verb with the three radicals, as already explained and illustrated, all of which are basic, pure and indispensable. You should be able to explain what indispensability of a basic radical means in a verb – *Mujarrad* verb.

Any of the verbs we have come across above will be good enough as example of ضعف، نصر، غرق، المفرد الثالثى etc.

**3.2.1 المفرد الرابعى** may require more attention because you are coming in contact with it for the first time in this material. **المفرد الرابعى** can be defined as a four lettered verb or quadratic. Like the description of the three lettered verb, **المفرد** is the four-lettered verb whose four letters are basic, original and indispensable. Should any of the four letters be omitted, the meaning of three letters become meaningless. **حوقل**, بسم الله الرحمن الرحيم means he said بسمل means he said حوقل, لا حول ولا قوة إلا بالله العلي العظيم means he gathered or assembled something. Each of these verbs is **الرابعى المفرد** because all the radicals in them are basic and indispensable. Read the following text:

أمر الأستاذ أحمد أن يقرأ سورة العلق في بداية مادة التجويد. بسمل أحمد وقرأ السورة. وبناء على أن قراءته كانت موجدة حوقل الأستاذ مُعجبًا وبارك لأحمد. هناك أستاذ زيد الأستاذ ليقرأ وقام قبل أن يأذن له الأستاذ. فغضب الأستاذ غضبا شديدا لسوء الأدب وأجلسه الأستاذ كما أبرك الراعي عنده. وبعد لحظات أذن لزيد ليقرأ وقام قراءة غير موجدة وقال الأستاذ لأن حصص الحق. ولماذا قدمت نفسك لقراءة رغم عدم قدرتك على القراءة؟ اعذر زيد الله تشجع على تقديم نفسه لقراءة لكن يقومه الأستاذ إن أخطأ. وفعلًا، أخطأ زيد وقومة أستاده.

### 3.2.2 Analysis

The four-lettered (quadratic) verbs in the excerpt are:

بسمل... He recited بسم الله الرحمن الرحيم

لا حول ولا قوة إلا بالله العلي العظيم... حوقل

أبرك... The Shepard forced his camel down.

حصص... Truthfulness is manifest.

These are pure four-lettered verbs, the letters are foundation radicals. And should any of the letters drop, the remaining letters lose meaning and effectiveness. In the same excerpt, there are other four-lettered verbs such as قدم – بارك – أخطأ – قوم. Though they are four-lettered, they are not **مُجرد** because they have in their foundation letters additional letter that can be removed without rendering the

remaining letters meaningless. The verbs of this nature are known as **المزيد** which is treated in 3.3 below.

### Self Assignment Exercise

Give each of the following verbs its appropriate descriptive terms and use it in a sentence.

فتح - زَعْجَ - أَرْسَلَ - ضَرَبَ

#### 3.3 المزيـد فـيـه

as alluded to in passing above is the opposite of *Mujarrad*. A verb is described as *al-Mazid* feehi if it contains one or more additional letters to the original component ones which are known as foundation radicals. Both **المفرد** **المزيد فيـه** can take additional letters to become **الثلاـثـي** **المفرد الرباعـي** and **الثلاثـي**. An example of *al-Mazeed thulaathiyy* is قاتـلـ to أـلـفـ مـدـةـ قـاتـلـ. It can also become **أـلـفـ مـدـةـ تـ** as **أـلـفـ مـدـةـ تـ** and **غـافـرـ** are added. Or **إـسـتـغـافـرـ** as **إـسـتـغـافـرـ** are added to **أـلـفـ مـدـةـ**. Or **حـرـجـمـ** as **إـحـرـجـمـ** are added to **أـنـ**.

#### 3.3.1 حـرـوفـ الزـيـادـةـ

In order to make formation of **المزيد فيـه** easy, there are specific letters used. The letters are known as additional letters حـرـوفـ الزـيـادـةـ. Again, for easy reference, the letters contained in a statement designated سـالـلـمـوـنـيـهـاـ You can see that they are ten: i.e. بـسـ أـلـ تـ مـ وـ نـ يـ هـ أـلـفـ مـدـ.

However, there is also what is known as **تضـعـيفـ**. This is a case in which --- serves as an additional letter. For example, in درـسـ letter رـ is doubled with دـ. In such a case, درـ which is one of the foundation radicals also becomes an additional letter. درـ means to study. But when another رـ is added, we have درـسـ which means to teach. The following table gives classification of various **المزيد فيـه**.

Below is

| المزيد فيـه | حرف زـيـادـةـ | الفـعلـ المـجـرـدـ | المزيد فيـ جـملـةـ مـفـيـدةـ   |
|-------------|---------------|--------------------|--|
| أـرـسـلـ    | أـ            | ثـلاـثـيـ رـسـلـ   | The teacher sent Fatima to the market<br>أـرـسـلـ الـأـسـتـادـ قـاطـمـةـ إـلـىـ السـوـقـ         |
| قاتـلـ      | أـ            | ثـلاـثـيـ قـتـلـ   | Jafar waged war with Sulayman<br>قاتـلـ جـعـفـرـ سـلـيـمـانـ                                     |
| أـسـلـمـ    | أـ            | ثـلاـثـيـ سـلـمـ   | Bilqis submitted to Allah through Sulayman<br>أـسـلـمـتـ يـلـقـيـسـ لـهـ عـلـىـ يـدـ سـلـيـمـانـ |
| درـسـ       | تضـعـيفـ      | ثـلاـثـيـ درـسـ    | Talhat taught me Tajwid<br>درـسـنـيـ طـلـحـةـ التـجوـيدـ   |
| تـقـاتـلـ   | تـ اـ         | ثـلاـثـيـ قـتـلـ   | People waged war -<br>تـقـاتـلـ القـومـ  |
| إـحـرـجـمـ  | إـنـ          | ربـاعـيـ حـرـجـمـ  | The camel gathered -<br>إـحـرـجـمـ الـبـلـ   |

|              |                |             |   |
|--------------|----------------|-------------|---|
| إسْتَغْفِرَ  | إسْتَغْفِرَ    | ثلاثي غفر   | The believer sought forgiveness from his lord<br>إِسْتَغْفَرَ الْمُؤْمِنُ رَبَّهُ |
| إِضْمَحَلَ   | أَلْ تَضْعِيفَ | رباعي ض محل | The cloud cleared -<br>إِضْمَحَلَ السَّحَابُ                                      |
| إِعْشَوْشَبَ | تَضْعِيفَ      | ثلاثي- عشب  | The land grew a lot of weed<br>إِعْشَوْشَبَ الْأَرْضُ                             |
| إِطْمَانَ    | أَنْ تَضْعِيفَ | رباعي طمان  | The debtor was restful<br>إِطْمَانَ الدَّائِنُ                                    |

In this table, you will notice that letters like ن, ر, ل, ش are doubled by *shaddah* to create additional letters e.g. إِعْشَوْشَبَ, إِضْمَحَلَ, دَرَسَ, إِطْمَانَ. This is to emphasize that apart from the 10 letters which are specifically designated as حروف الزيادة in سألتمونيها، any other letter can assume the position of additional letter through شدة i.e. تَضْعِيفَ.

### 3.3.2 Distinction between المزید and المجرد

By now, you must have been able to state the characteristics of الفعل المجرد be it الثلاثي or الرباعي. By means of revision, الفعل المجرد is a three-lettered or four-lettered verb which has all its component letters original and pure. It is so described because should any of the letters drop, the remaining letters can no longer qualify as a verb. In contrast, we have الفعل المزید فيه as described in 3.3 above. Both المجرد والمراد with the الرباعي and الثلاثي are capable of being increased by one, two or three letters or by what is called الشدة i.e. تَضْعِيفَ الشدة. It should be noted that the purpose of increasing letter of a verb is to change the meaning. For example:

|                          |                                      |
|--------------------------|--------------------------------------|
| درَسَ (he) studied       | درَسَ (he) taught                    |
| عَلِمَ (he) knew         | أَعْلَمَ (he) informed               |
| جَلَسَ (he) sat          | أَجْلَسَ (he) caused some one to sit |
| رَسَلَ (he) moved slowly | أَرْسَلَ (he) sent some one forward  |
| قَاتَلَ (he) killed      | تَقَاتَلَ (to) fight each other      |
| غَفَرَ (he) forgave      | إِسْتَغْفَرَ (he) sought forgiveness |
| فَانَّ (he) said         | إِسْتَفَانَ (he) resigned            |

You should also note that the increased verbs (المزيد) are given appropriate terms as they take additional letters. These include:

الرباعي (four-lettered)

أَرْسَلَ، قَاتَلَ، عَلِمَ، بَارَكَ، أَبْرَكَ

الخمساني (five-lettered)

تَعْلَمَ، تَقَاتَلَ، تَمْبَدَّرَ، تَحَطَّمَ، تَفَاسَّفَ، تَعْمَضَ

السداسي (six-lettered)

إِحْرَاجَمَ، إِسْتَفَانَ، إِسْتَغْفَرَ، إِسْتَعْدَمَ، إِجْلَوْدَ، إِعْشَوْشَبَ

## **Self Assessment Exercise**

What is the purpose of المزيد فيه؟ Give four complete sentences in Arabic for illustration of your answer.

### **4.0 Conclusion**

It has been clarified in this unit that the حروف الزيادة are ten as contained in سالتمونيه. But it should be noted that *shaddah* known as تضييف can also serve as an additional letter as reflected in قسر، فضل، درس، علم etc. Furthermore, you should note that حروف المضارعة آنيت are also among حروف الزيادة. These are called they are illustrated in يجلس، تجلس، أجلس.

### **5.0 Summary**

The distinction between المفرد and المزيد is that every letter in the المفرد is original and cannot be dropped without disrupting the meaning of the verb. For example, if a letter is removed from e.g. جلس the remaining لس have no meaning. In case of removing a letter or more can only change the meaning but not to render the verb meaningless e.g. if أَلْفَ is removed from قاتل you still have which is meaningful i.e. he killed though it is different from the meaning of قاتل. Generally, المزيد is advantageous in terms of widening the scope if verbs as a verb through زيادة can produce various meaning.

### **6.0 Tutor Marked Assignment**

State the advantages of المزيد with illustrations.

What are the characteristics of المفرد? Give examples.

### **7.0 References/Further Readings**

1. Al-Maydani, A. M. (1978), تصریف المیدانی, Agege, Matba'atu Thaqafatul Islamiyyah.
2. Al – Hamlawī, A.M.A, (1999) شد العرف فى فن الصرف Al-Qāhirah, Maktabatu aş-Şafā.
3. Al – Maħasīnī S. A. (1966), كتاب القراءة Damascus, Matba'atu Muħid al – Jadidah.
4. Ahmad Muhammad Shaddād, (1977) المطالعة العربية للصف الثالث المتوسط Baghdad, Matba 'atu Tīmis.

## **Module 1: Definition of Sarf and its Scope**

### **Unit 3: أوزان الأفعال**

#### **1.0 Introduction**

#### **2.0 Objectives**

#### **3.0 Main Content**

وزن الثلاثي المجرد/الرباعى

وزن الخماسى

وزن السادسى

#### **4.0 Conclusion**

#### **5.0 Summary**

#### **6.0 Tutor Marked Assignment (TMA)**

#### **7.0 References/Further Reading**

#### **1.0 Introduction**

وزنُ which means a scale or yardstick or measure. The function of وزن is to categorise the Arabic verbs by way of putting each verb in its appropriate context. In this unit, therefore, you will be introduced to the six known measures called أوزان الأفعال for the الثلاثي المجرد as well as others for the الرباعى المجرد. Also to be treated are the المزيد فيه for أوزان.

#### **2.0 Objectives**

At the end of this unit, you should be able to identify and describe:

- وزن الثلاثي المجرد / الرباعى المجرد
- وزن الخماسى
- وزن السادسى

#### **3.0 Main Context**

وزن الثلاثي المجرد/الرباعى

Read the following text:

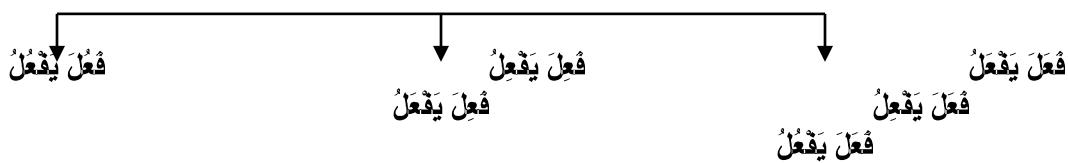
كم مرة يسجد المصلى في ركعة واحدة؟ وجّه يوسف هذا السؤال إلى أستاذه في حصّة المبادئ الإسلامية. فتح الأستاذ مجاملاً لبقية الطلبة ليكتب من عنه فكرة عن السؤال جواباً في ورقته. ما ثبت أن قام أحدهم بتسليم ورقته إلى الأستاذ ثم جلس. وبعد قدم طالبان آخران وسلموا ورقيهما إلى الأستاذ. وكلهم على الصوّاب إلا الطالب الذي ضعف بصريه وأخطأ إملائياً. عند ذلك كتب الأستاذ الجواب الصحيح على السبورة بخطه الجميل. واسند قاد جميع الطلبة من سؤال يوسف. وحسب بقية الطلبة يوسف جاهلاً عدد سجادات في ركعة واحدة. وهناك شرح يوسف أنه أراد بسؤاله إفاده الجميع بمعرفة عدد سجادات في ركعة واحدة.

We can extract from the text above these verbs:

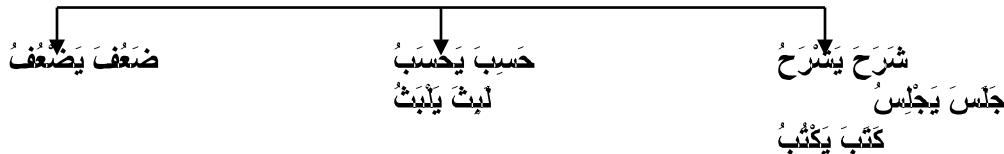
سجدة، فتح، جلس، شرح، حسب، كتب، ضعف، ثبت.

These verbs represent أوزان الثلاثي المجرد in its six which are encompassed in فعل. It is the middle letter of فعل that changes to give birth to all six. This is graphically illustrated as follows:





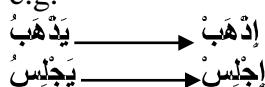
Application of the representation produces the following:



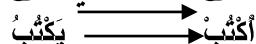
Every letter in فَعْل is technically analysed as follows for easy application to the target verbs:



So, you can see that عين الفعل plays a crucial role in all the أوزان. Furthermore, it is e.g. اذهب، اجلس، اكتب that determines the همزة taken by the حركة taken by the عين الفعل. The principle is simply applied thus: whichever حركة taken by the عين الفعل in عين الفعل determines the همزة given to حركة takes مضارع If, for example, فعل أمر takes كسرة مضارع of any verb, the فعل أمر of همزة مضارع in such a verb will take e.g.



But the فعل أمر of همزة مضارع of any verb will take dammeh whenever the فعل أمر of همزة مضارع of any verb takes ضمة e.g.: ضمة يضعف into يكتب.



### 3.1.1 Conjugation of Verbs (تصريف الأفعال)

This section is devoted to the full illustration of the principles highlighted above i.e. الفعل الثلاثي (الأوزان) in its six weights.

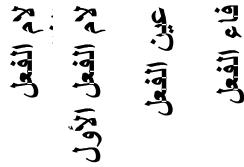
| مَاضٍ   | مُضَارِعٌ | مَصْدَرٌ               | فَاعِلٌ | فَاعِلٌ | مَفْعُولٌ بِهِ | أَمْرٌ       | نَهْيٌ       |
|---------|-----------|------------------------|---------|---------|----------------|--------------|--------------|
| فَعَلَ  | يَفْعُلُ  | فَعْلًا                | فَاعِلٌ | فَاعِلٌ | مَفْعُولٌ      | إِفْعَلْ     | لَا تَفْعَلْ |
| قَطَعَ  | يَقْطَعُ  | قَطْعًا                | فَاعِلٌ | فَاعِلٌ | مَفْعُولٌ      | إِفْعَلْ     | لَا تَفْعَلْ |
| فَعَلَ  | يَفْعُلُ  | فَعْلًا/فُعُولًا       | فَاعِلٌ | فَاعِلٌ | مَفْعُولٌ      | إِفْعَلْ     | لَا تَفْعَلْ |
| جَلَسَ  | يَجْلِسُ  | جُلُوسًا               | جَالِسٌ | -       | مَفْعُولٌ      | إِجْلَسْ     | لَا تَجْلِسْ |
| فَعَلَ  | يَفْعُلُ  | فَعْلًا                | فَاعِلٌ | فَاعِلٌ | مَفْعُولٌ      | إِفْعَلْ     | لَا تَفْعَلْ |
| كَتَبَ  | يَكْتُبُ  | كِتَابَةً or كِتْبًا   | كَاتِبٌ | كَاتِبٌ | مَكْتُوبٌ      | أَكْتَبْ     | لَا تَكْتُبْ |
| فَعَلَ  | يَفْعُلُ  | فَعْلًا/حِسْبَانًا     | فَاعِلٌ | فَاعِلٌ | مَفْعُولٌ      | إِفْعَلْ     | لَا تَفْعَلْ |
| حَسِبَ  | يَحْسَبُ  | حِسْبَانًا             | حَاسِبٌ | حَاسِبٌ | مَحْسُوبٌ      | إِحْسَبْ     | لَا تَحْسَبْ |
| فَعَلَ  | يَفْعُلُ  | فَعْلًا                | فَاعِلٌ | فَاعِلٌ | مَفْعُولٌ      | إِفْعَلْ     | لَا تَفْعَلْ |
| لَبَثَ  | يَلْبَثُ  | لَبْثًا                | لَابِثٌ | -       | إِلَبَثْ       | لَا تَلْبَسْ | لَا تَفْعَلْ |
| فَعَلَ  | يَفْعُلُ  | فَعْلًا                | فَاعِلٌ | فَاعِلٌ | مَفْعُولٌ      | إِفْعَلْ     | لَا تَفْعَلْ |
| ضَعِيفَ | يَضْعِفُ  | ضَعِيفًا،<br>ضَعِيفَةً | ضَعِيفٌ | -       | أَضْعَفْ       | لَا تَضْعِفْ | لَا تَضْعِفْ |

You should note that مَفْعُولٌ بِهِ ضَعِيفٌ and جَلَسَ لَبَثَ do not have مَفْعُولٌ because verbs such as these are known as لَازِمٌ i.e. a verb that does not have مَفْعُولٌ بِهِ. This will be treated fully in unit 1 of Module 2 below.

### 3.1.2 الرباعي المجرد

Meanwhile, you should take note of the fact that الرباعي المجرد has its own wazn which is used in conjugation. The main difference is that while the three مُجَرَّدَات has six أوزان, there is only one wazn for الرباعي المجرد which is فَعْلَلَ. It is analysed thus:

فَعْلَلَ



Unlike الرباعي المجرد for وزن الثلثى المجرد which has six أوزان, there is only one which is فَعْلَلَ and it is conjugated as follows:

|                |            |            |            |          |            |
|----------------|------------|------------|------------|----------|------------|
| فَعْلَلَ       | مُفْعَلَلَ | مُفْعَلَلَ | فَعْلَلَةَ | فَعْلَلَ | يُفْعَلَلَ |
| لَا تُفْعَلَلَ |            |            |            |          |            |

For example: حَرَجَم (to assemble)

بِسْمَ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (to say) بِسْمَ اللَّهِ

عَرْقَلَ (to inhibit) عَرْقَلَ

|          |           |            |            |             |             |          |                 |                 |                 |                 |                 |                 |
|----------|-----------|------------|------------|-------------|-------------|----------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| حَرَجَم  | يُحَرِّجُ | حَرَجَمَةَ | حَرَجَمَ   | مُحَرَّجَمُ | مُحَرَّجَمُ | حَرَجَمْ | بِسْمَلَ        | بِسْمَلَةَ      | بِسْمَلَةَ      | بِسْمَلَ        | بِسْمَلَ        | بِسْمَلَ        |
| عَرْقَلَ | يُعَرِّقُ | عَرْقَلَةَ | عَرْقَلَةَ | مُعَرْقَلَ  | مُعَرْقَلَ  | عَرْقَلْ | لَا تُعَرِّقَلَ |

It is noteworthy at this juncture to draw your attention to the fact that there are some three مُجَرَّدَات (four lettered verbs) which are not مُجَرَّدَات but مُزِيدَات فِيهِ. For example, we have فَاعَلَ, أَفْعَلَ, فَعَلَ which are conjugated as follows:

|          |           |             |           |          |               |
|----------|-----------|-------------|-----------|----------|---------------|
| فَعَلَ   | يُفَعِّلَ | تَفْعِيلًا  | مُفْعَلَ  | فَعَلَ   | لَا تُفْعَلَ  |
| أَفْعَلَ | يُفَعِّلَ | إِفْعَالًا  | مُفْعَلَ  | أَفْعَلَ | لَا تُفْعَلَ  |
| فَاعَلَ  | يُفَاعِلَ | مُفَاعَلَةً | مُفَاعَلَ | فَاعَلَ  | لَا تُفَاعِلَ |

Examples are دَرَسَ (to teach) from دَرَسَ

to learn/to study

ثَلَاثَى مُجَرَّدَات أَرْسَلَ (to send) from أَرْسَلَ

to be long or send off

ثَلَاثَى مُجَرَّدَات قَاتَلَ (to fight) from قَاتَلَ

to kill

|          |           |          |           |           |           |           |           |           |           |           |           |
|----------|-----------|----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| دَرَسَ   | يُدَرِّسُ | دَرَسَ   | مُدَرَّسَ |
| أَرْسَلَ | يُرَسِّلُ | أَرْسَلَ | مُرَسِّلٌ |
| قَاتَلَ  | يُقَاتِلُ | قَاتَلَ  | مُقَاتَلٌ |

You must appreciate the significance of مُزِيدَات فِيهِ. It is to create fresh deals/meanings e.g.: قَاتَلَ means (he) killed ... قَاتَلَهُ ...

قَاتَلَ means (he) fought ... قَاتَلَهُ ...

أَرْسَلَ means (he) sent him ... أَرْسَلَهُ ...

دَرَسَ means (he) studied/leant ... دَرَسَهُ ...

دَرَسَهُ الْذَّهْوَ... means (he) taught him درسَ

### Self Assessment Exercise

Conjugate the following verbs fully vowelized  
سرق، قطع، أشرك، زلزل

#### أوزان الخامس 3.2

i.e. Five lettered verb has, coincidentally, five اوزان الخامس. But you should pay attention to the following points:

- (1) All the various types of الخمسى are مزيد فيه; none of them is مجرد. In other words, there is no خمسى مجرد.
- (2) Four of them are مزيد ثلاثى.
- (3) Only one is مزيد رباعى.

إتفعل، إفتاعل، تفاعل، تفععل، تفععلن are اوزان الخامس

They are conjugated as follows:

|          |        |        |        |        |
|----------|--------|--------|--------|--------|
| إتفعل    | يتفعل  | إتفعل  | يتفعل  | إتفعل  |
| لا تتفعل | متفعل  | متفعل  | متفعل  | متفعل  |
| إتفعل    | يتفعل  | إتفعل  | يتفعل  | إتفعل  |
| لا تتفعل | متفعل  | متفعل  | متفعل  | متفعل  |
| تفاعل    | يتفاعل | تفاعل  | يتفاعل | تفاعل  |
| متفاعل   | متفاعل | متفاعل | متفاعل | متفاعل |
| تفاعل    | يتفاعل | تفاعل  | يتفاعل | تفاعل  |
| متفاعل   | متفاعل | متفاعل | متفاعل | متفاعل |
| تفعل     | يتتفعل | تفعل   | يتتفعل | تفعل   |
| متفعل    | متفعل  | تفعل   | متفعل  | تفعل   |
| تفعل     | يتتفعل | تفعل   | يتتفعل | تفعل   |
| متفعل    | متفعل  | تفعل   | متفعل  | تفعل   |

#### 3.2.1 Examples: فتح to open from

|                 |      |       |      |
|-----------------|------|-------|------|
| درس             | فتح  | درس   | فتح  |
| to be wiped out | from | إجتمع | from |
| اجتمع           | جمع  | слуш  | from |
| слуш            | سمع  | تدارس | درس  |
| تدارس           | from | تقرب  | قرب  |
| تقرب            | from | تجمعت | جمع  |
| تجمعت           | جمع  | تدبر  | دبر  |
| تدبر            | from | تمدد  | درج  |
| تمدد            | from |       |      |

|          |             |            |             |             |
|----------|-------------|------------|-------------|-------------|
| إندرس    | يُنْفَتِحُ  | نْفَتِحْ   | نْفَتِحْ    | نْفَتِحْ    |
| لا تندرس | إندرس       | منْدَرْسُ  | مُنْدَرْسُ  | مُنْدَرْسُ  |
| لا تجتمع | اجتمع       | جُمْعٌ     | جُمْعٌ      | جُمْعٌ      |
| لا تستمع | استمع       | مُسْتَمْعٌ | مُسْتَمْعٌ  | مُسْتَمْعٌ  |
| تدارس    | يَتَدَارِسُ | تَدَارِسًا | مُتَدَارِسُ | مُتَدَارِسُ |
| تدارس    | يَتَدَارِسُ | تَدَارِسًا | مُتَدَارِسُ | مُتَدَارِسُ |
| تدارس    | يَتَدَارِسُ | تَدَارِسًا | مُتَدَارِسُ | مُتَدَارِسُ |
| تقرب     | يَتَقَرَّبُ | تَقَرَّبًا | مُتَقَرَّبٌ | مُتَقَرَّبٌ |
| تقرب     | يَتَقَرَّبُ | تَقَرَّبًا | مُتَقَرَّبٌ | مُتَقَرَّبٌ |

|                  |                  |                  |                  |                  |                  |                  |
|------------------|------------------|------------------|------------------|------------------|------------------|------------------|
| تَجْمَعٌ         | يَتَجَمَّعُ      | تَجَمَّعَ        | تَجَمَّعَ        | تَجَمَّعَ        | تَجَمَّعَ        | تَجَمَّعَ        |
| تَدَبَّرٌ        | يَتَدَبَّرُ      | تَدَبَّرًا       | تَدَبَّرًا       | تَدَبَّرًا       | تَدَبَّرًا       | تَدَبَّرًا       |
| تَدَحْرَجٌ       | يَتَدَحْرَجُ     | تَدَحْرِجًا      | تَدَحْرِجًا      | تَدَحْرِجًا      | تَدَحْرِجًا      | تَدَحْرِجًا      |
| لَا تَتَدَحْرَجْ | لَا يَتَدَحْرَجْ | لَا تَتَدَحْرَجْ | لَا يَتَدَحْرَجْ | لَا تَتَدَحْرَجْ | لَا يَتَدَحْرَجْ | لَا تَتَدَحْرَجْ |

### Self Assessment Exercise

قد أفلح من زَكَاهَا و قد خَابَ مَنْ دَسَاهَا كَذَبَتْ شَمُودْ بَطَغَوْا هَا إِذَا اتَّبَعْتَ أَشْقَاهَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَافِعَةُ اللَّهِ وَسُفِيَاهَا فَكَذَبُوهُ فَعَقَرُوهَا قَدْمَمَ عَلَيْهِمْ رَبُّهُمْ يَذْنِبُهُمْ فَسَوَّا هَا وَلَا يَخَافُ عَفْبَاهَا.

Identify from the above verses of the *Qur'ān*:

- (1) أفعال الرباعى والخمسى
- (2) Explain the status
- (3) Conjugate them appropriately

### أوزان السادسى 3.3

الفعل السادسى means a six-lettered verb which is the longest verb in Arabic. Verbs in this group are all مزيد ثالثى e.g. مزيد فيه which is إستغفر e.g. مزيد ثالثى which is احرزجم e.g. حرجم. The following are the أوزان السادسى:

|              |              |              |              |
|--------------|--------------|--------------|--------------|
| إِسْتَغْفَلْ | يَسْتَغْفِلْ | إِسْتَغْفَلْ | إِسْتَغْفَلْ |
| إِفْعَوْلَ   | يَفْعَوْلَ   | إِفْعَوْلَ   | إِفْعَوْلَ   |
| إِفْعَوْلَ   | يَفْعَوْلَ   | إِفْعَوْلَ   | إِفْعَوْلَ   |
| إِفْعَنَلَ   | يَفْعَنَلَ   | إِفْعَنَلَ   | إِفْعَنَلَ   |

| الثلاثى المجرد              | حروف<br>الزيادة | الثلاثى المزید فيه                            |
|-----------------------------|-----------------|---|
| — غفر                       | إ س ت           | - إستغفر - He sought forgiveness              |
| — He granted<br>forgiveness | إ س ت           | - إستكتب - He made him to write               |
| كتب                         | إ و ش ثانى      | - إعشوشب - Grassy or covered with green grass |
| علط                         | إ و و           | إعلوط   |
| الرباعى المجرد حرجم         | إ ن             | إحرنجم  |

|              |              |              |              |
|--------------|--------------|--------------|--------------|
| إِسْتَغْفَرْ | يَسْتَغْفِرْ | إِسْتَغْفَرْ | إِسْتَغْفَرْ |
| إِسْتَكْتَبْ | يَسْتَكْتَبْ | إِسْتَكْتَبْ | إِسْتَكْتَبْ |
| إِعْشُوشَبْ  | يَعْشُوشَبْ  | إِعْشُوشَبْ  | إِعْشُوشَبْ  |
| إِعْلَوْطْ   | يَعْلَوْطْ   | إِعْلَوْطْ   | إِعْلَوْطْ   |
| إِحرنجَمْ    | يَهْرِنْجَمْ | إِحرنجَمْ    | إِحرنجَمْ    |

في جمل مفيدة

A Muslim sought forgiveness of his Lord  
 The teacher commanded the student to write  
 The land is full of grass  
 The cattle gathered

إسْتَغْفِرَ مُسْلِمٌ رَبَّهُ  
 إِسْتَكْتَبَ الْمُعَلَّمُ الطَّالِبُ  
 اعْشُوْشَبَتِ الْأَرْضُ  
 إِحْرَجَمَتِ الْأَنْعَامُ

### **Self Assessment Exercise**

Identify from any part of the Qur'an 4 different الفعل السادسی, explain the status of each and conjugate all appropriately.

### **4.0 Conclusion**

استفعل الفعل السادسی , it is only verbs of scale that have مفعول به. Others do not have مفعول به. But how do you know the verb with مفعول به and those that do not have? The surest mechanism is through the meaning. For example, if you say 'I laughed and I drank'. In the first sentence, you just laugh and the action of laughter ends with you. Whereas, in the second sentence, you drank; you must have drunk some liquid, water, tea or milk. So, to drink يشرب needs while to laugh ضحك مفعول به does not require ضحك.

### **5.0 Summary**

In this unit, you have been taken through أوزان الأفعال from three lettered to six lettered ones. And the mechanism of conjugation has been sufficiently treated. However, your ability to navigate conveniently in the aspects of صرف we have treated so far requires extensive reading because some aspects of صرف are based on what is known as سماعي i.e. oral tradition which does not follow clearly defined patterns or rules.

### **6.0 Tutor Marked Assignment**

State with illustrations any two characteristics of صرف that distinguish it from Nahw.

### **7.0 References/Further Reading**

1. Al-Maydani, A. M. (1978), تصريف الميداني, Agege, Matba'atu Thaqafatul Islamiyyah.
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## الفعل الصحيح والمعتل 2 Module 2

### الفعل الصحيح والمعتل 1 Unit 1

#### 1.0 Introduction

#### 2.0 Objectives

#### 3.0 Main Content

##### 3.1 الفعل الصحيح

##### 3.2 الفعل السالم، المهموز والمضعف

##### 3.3 الفعل المعتل

#### 4.0 Conclusion

#### 5.0 Summary

#### 6.0 Tutor marked Assignment

#### 7.0 References / Further Reading

### 1.0 Introduction

Classification of فعل into صحيح and معتل is one aspect of صرف you will find quite interesting. The beauty of this classification is that the learner can navigate across the various categories with minimum assistance and guidance because every category is distinct and easy to grasp with illustrations that are lucid and handy. What makes this classification more interesting is the examples that can be easily drawn from materials in unit 3 module 1 above.

### 2.0 Objectives

At the end of this unit, you should be able to:

- define with illustration الفعل الصحيح
- define with illustration الفعل السالم، المهموز والمضعف
- define with illustration الفعل المعتل

### 3.0 Main Content

#### 1.1 الفعل الصحيح

Simply defined, الفعل الصحيح means the verb that is sound and free of any form of defect. The verb is sound when it is particularly free from the حروف علة which are جنس or ذهب واعي. Verbs like جنس or ذهب which you have come across in the segment provide appropriate illustrations. The difference between حروف العلة and سالثمونيهما i.e حروف الزيارة is فعل صحيح and فعل مجرد i.e. واي. As already explained, a verb is declared مجرد when it is free from حروف علة if it is free of صحيح such as حروف الزيادة. So صحيح for مجرد (قضى) is qualified for قضى while لام الفعل is not qualified for قضى because of the حرف علة لام الفعل in its حرف علة لام الفعل. Let us consider the following sentences:

|   |                             |
|---|-----------------------------|
| Then Imam rode on a camel to the mosque | ركب الإمام جملًا إلى المسجد |
| Zaynab laughed for her success in       | ضاحكت زينب لنجاحها          |

|  |   |
|--|---|
| school certificate Examination                       | في الامتحان الثانوي                                 |
| I thanked God for the favour of Islam                | حمدت الله على نعمة الإسلام                          |
| God sent forth examples for people                   | ضرب الله الأمثال للناس                              |
| Mobile phone is made in Nigeria                      | الجواله تصنُّع في نيجيريا                           |
| God assisted Muslims at Badr                         | نصر الله المسلمين يوم بدر                           |
| Muslims learnt their life lesson at Hunayn           | درس المسلمين درساً لن ينسوه يوم حنين                |
| Your Lord has decreed that you worship none but Him. | وَقَضَى رَبُّكَ أَنْ لَا تَعْبُدُوا إِلَّا إِيَّاهُ |

### 3.1.1 Analysis

You will notice that in the sentences above, all the verbs except قضى are sound. They include ركب، ضحك، حمد، يضرب (ضرب) تصنُّع (صنع) نصر، درس. All of them are free of any defect i.e حروف العلة. Therefore, it should be very easy for you to identify فعل صحيح regarding the conjugation of فعل صحيح you can use all examples already used in مفرد above

### Self Assessment Exercise

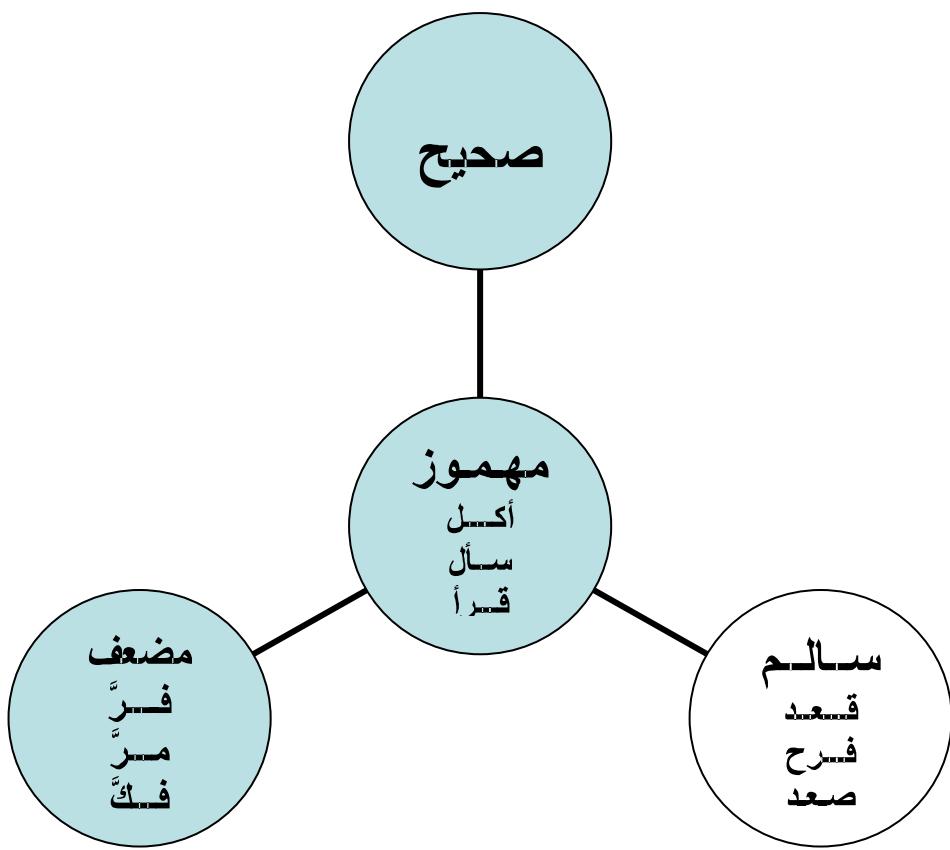
Identify from *Suratul 'A'la* five sound and healthy verbs ( فعل صحيح) and conjugate them.

### 3.2 فعل سالم

*Fi'lun Saalim* is known as a safe and regular verb. It is so called because it is, like ركب ، جلس ، نصر e.g تضييف همزة free of حروف علة. It is also free of تضييف e.g فعل صحيح You can use them as follows:

|                            |                                    |
|----------------------------|------------------------------------|
| Ahmad assisted his brother | نصرَ أَحْمَدَ أَخَاهُ              |
| The guest sat on the chair | جَلَسَ الضَّيْفُ عَلَى الْكَرْنِيْ |
| Sulaiman rode his horse    | رَكَبَ سُلَيْمَانَ حَصَانَهُ       |

It should be noted that سالم like فرّ and أكل المهموز مضعف are not فعل صحيح but they are صريح . This concept can be graphically illustrated as follows:



Like حرف علة does not contain any مهموز، سالم does not contain any حرف علة. It is defined as the verb that has *hamzah* as its فاء الفعل e.g. سأل لام الفعل or عين الفعل e.g. أكل فاء الفعل or قرأ فاء الفعل e.g. سالم فاء الفعل.

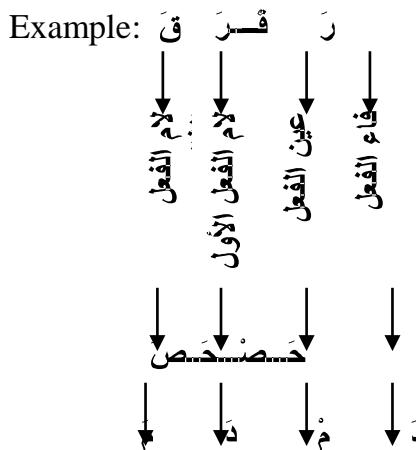
|   |                          |
|---|--------------------------|
| Abdul Razaq ate rice                    | أكل عبد الرزاق الرز      |
| Zayd asked the teacher about interest   | سأل زيد الأستاذ عن الربا |
| The broadcaster read the news bulletine | قرأ المذيع الأخبار       |

Don't you see فعل مهموز really working like a typical صحيح with all its radicals taking *fat-hah*. You should be able to identify فعل مهموز from among hundreds of verbs.

Regarding المضاعف، it is like صحيح because it has its three radicals like (مَدَدَ) but the two identical radicals i.e. دَدَ are integrated into one known as . Again, you should be able to identify دَلَّ مَرَّ فَرَّ: مُضَعَّفُ with ease. Example of مُضَعَّفُ

|                                      |   |
|--------------------------------------|---|
| The thief fled from prison           | فَرَّ السَّارِقُ مِنْ السِّجْنِ           |
| The week passed like a flash         | مِنَ الْأَسْبُوعِ كَلْمَحَ الْبَصَرَ      |
| The parent guided his son on the way | دَلَّ الْوَالِدُ ابْنَهُ عَلَى الطَّرِيقَ |

It should be noted that there are مضعنف ثلاثي and مضعنف رباعي that has been explained/illustrated above. Regarding فعل رباعي that has المضعنف رباعي is the same radical and فاعل الفعل الأول and فاعل الفعل الثاني from the same radical



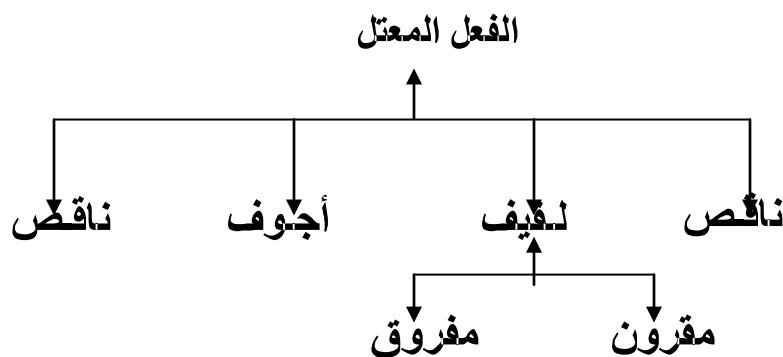
|  |   |
|--|---|
| The water spred                        | رَقَقَ الْمَاء                            |
| The truth is manifest                  | حَصَّصَ الْحَقَّ                          |
| Their Lord punished them for their sin | دَمَّدَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ |

### Self Assessment Exercise

Give two examples for each of ماضعف , مهمور , فعل سالم and use them in sentences.

#### 3.2 (الفعل المعتل)

This is the verb that is weak or deficient as a result of having حرف علة as one or two of its radicals. You will recall that حروف علة are three. They are و, ا, ي. However, مثال لفيف, أجوف, ناقص and ناقص لفيف is of four types: these are الفعل المعتل. We can express it graphically as follows:



جفى , بدا , دعى , رمى , قضى لام الفعل or ي as its الفعل الناقص is the verb that has ألف e.g

|   |                                |
|---|--------------------------------|
| Your Lord has decreed that you worship none but Him | وقضى ربک أن لا تعبدوا إلا إياه |
| You threw not when you did throw, but Allah threw   | وما رميت إذ رميت ولكن الله رمى |
| And Noah called his son who had separated himself   | ودعا نوح ابنه وهو في معزل      |
| It appeared to me that the winter season is near.   | بدا لي أن وقت الشتاء قد اقترب  |

عين الفعل ألف مد means the hollow verb i.e the verb that has ألف as its الفعل الناقص e.g  
تاب، قام، نام، سار، قال

|   |   |
|---|---|
| Muhammad said that resurrection is real     | قالَ مُحَمَّدٌ إِنَّ الْبُعْثَةَ حَقٌّ          |
| Yusuf walked to the school quickly          | سَارَ يُوسُفُ إِلَى الْمَدْرَسَةِ مُسْرِعًا     |
| Khalid slept during the lesson in the class | نَامَ خَالِدٌ أَنْتَاءَ الدَّرْسِ فِي الْفَصْلِ |
| Sa'd rose from his sleep early              | قَامَ سَعْدٌ مِّنْ نُوْمِهِ مُبَكِّرًا          |
| The sinner repented to him Lord             | تَابَ الْمُذَنبُ إِلَيْ رَبِّهِ                 |

This is the verb that has two حرف علة in its foundation radicals (i.e the foundation letters). It is of two types: namely مفروق i.e which has its two weak radicals follow each other e.g غوى، نوى، روى، روى،

|   |  |
|---|--|
| He who toys with knowledge has goofed             | مَنْ اسْتَهَانَ بِالْعِلْمِ فَقَدْ عَوَى                             |
| Ahmad intended to perform pilgrimage this year    | نَوَى أَحْمَدٌ أَنْ يَحْجُّ بَيْتَ اللَّهِ الْحَرَامَ هَذَا الْعَامُ |
| Abu Hurayrah narrated more than a thousand Hadith | رَوَى أَبُو هُرَيْرَةَ أَكْثَرَ مِنْ أَلْفٍ حَدِيثٍ                  |

The second type of لفيف is the one called مفروق i.e the one in which the two week letters are separated by a sound letter e.g وَقَى, وَعَى, وَفَى

|  |  |
|--|--|
| The father saved his noble son from destruction  | وَقَى الْأَبُّ إِبْنَهُ الْبَارِ منَ الْهَلَاثِ              |
| Abdulkarim learnt by heart the entire Nahw rules | وَعَى عَبْدُ الْكَرِيمِ الْقَوَاعِدَ النَّحْوِيَّةَ كُلَّهَا |
| A muslim fullfills his promise                   | الْمُسْلِمُ وَفَى إِذَا وَعَدَ                               |

This is so called because it looks like فاعل الصريح for having all its radicals given despite its being فاعل الصريح like فتحة e.g. وَعَدَ، وَرَثَ، وَقَعَ

|  |   |
|--|---|
| God promised the fearing ones the paradise   | وَعَدَ اللَّهُ الْمُتَقِينَ جَنَّةً                 |
| Sulaiman inherited Dawud                     | وَرَثَ سُلَيْمَانُ دَاوُودَ                         |
| A motor accident occurred on the express way | وَقَعَ حَادِثٌ سَيَّارَةً فِي الطَّرِيقِ السَّرِيعِ |

### Self Assessment Exercise

Identify and explain the types of الفعل المعتل contained in Suratud-Duha.

### 4.0 Conclusion

You must have noticed that both الفعل المعتل and الفعل الصريح have branches (أقسام). I would like to believe that each of them has been clearly defined and sufficiently

illustrated for you in a manner that enables you to easily identify each with its characteristics

## 5.0 Summary

As a matter of tradition, every verb has the appropriate measure (وزن) that goes with it. That implies that verbs treated in this unit have their **تصريف** and **أوزان** delayed till the next unit for treatment

## 6.0 Tutor Marked Assignment (TMA)

- Arrange the following verbs in the appropriate categories. Give each category the appropriate definition.

فَتَحَ - وَعَدَ سَارَ قَامَ قُضِيَ سَأَلَ رَمَى نَمَى فَرَأَ مَدَ وَسَعَ مَرَ

## 7.0 References / Further Reading.

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## **الصحيح والمغلوط**

## 1.0 Introduction

## 2.0 Objectives

### 3.0 Main content

### 3.1 الصديق وفروعها

### **3.2 المعتل و أنواعه**

### **3.3 المحتوى وأنواعه**

## 4.0 Conclusion

## 5.0 Summary

## **6.0 Tutor Marked Assignment**

## **7.0 References / Further Readings**

## 1.0 Introduction

In the last unit, definition of الفعل المعتل with its branches and الفعل الصحيح with its branches were treated. They were all backed up with considerable illustrations. In this unit, you will be taken through conjugation of the verbs just referred to above.

## 2.0 Objectives

At the end of this unit, you should be able to:

- conjugate **الفعل الصحيح** with all its branches;
  - conjugate **الفعل المعتل** with all its branches; and
  - conjugate **الفعل المعنون**

### 3.0 Main Content

### 3.1 Conjugation of the **الصَّدِيق**

As a reminder, حروف العلة which are three; the verb that is free from حروف علة like Saheeh. The difference, however, is in همزة as in تضييف which accommodates همزة. While does not. In other words, سرّ constitutes a branch of المضارع while المهموز is another branch of the verb. But then, each of them is conjugated as follows.

3.1.1 Since الفعل المجرد with all its branches is like which has been extensively conjugated in Module 1, Unit 3 all that is necessary here is provision of one or two samples of سقط سعد أكل سر e.g الصحيح

|             |          |                     |           |         |          |        |
|-------------|----------|---------------------|-----------|---------|----------|--------|
| سَقْطٌ      | يَسْقُطُ | عَلَى وَزْنِ فَعْلٍ | يَفْعُلُ  | سَاقْطٌ | يَسْقُطُ | سَقْطٌ |
| سَقْطٌ      | يَسْقُطُ | سَاقْطًا            | مَسْقُوطٌ | سَاقْطٌ | يَسْقُطُ | سَقْطٌ |
| لَا تَسْقُط | أَسْقُطْ |                     |           |         |          |        |

|        |          |              |         |          |           |          |              |
|--------|----------|--------------|---------|----------|-----------|----------|--------------|
| سَعَدَ | يَسْعَدُ | سَعَادَةً    | سَاعِدٌ | سَعِيدٌ  | مَسْعُودٌ | إِسْعَدْ | لَا تَسْعَدْ |
| أَكَلَ | يَأْكُلُ | عَلَى وَزْنٍ | فَعَلَ  | يَقْعُلُ | أَكْلًا   | أَكْلٌ   | لَا تَأْكُلْ |
| سَرَّ  | يَسْرُ   | عَلَى وَزْنٍ | فَعَلَ  | يَقْعُلُ | سُرُورًا  | سَارٌ    | لَا تَسْرُ   |

You should note that سَعَادَة سَعَدٌ of both مَصْدَر which puts its سَعَدا at وزن فَعَلْ and سَرَّ سَرٌورٌ of which is سَرَّ which puts its فَعَلْ at وزن فَعَلْ. In the same token, the مَصْدَر of سَرَّ سَرٌورٌ which is سَرَّ سَرٌ which puts its فَعَلْ at سَرَّ سَرٌورٌ and its فَعَلْ فَعَلْ at سَرَّ سَرٌ.

### Self Assessment Exercise

Conjugate the following verbs with their appropriate أوزان:

قطَعَ، طَمَعَ، رَكَنَ، سَجَدَ، قَرَأَ، قَرَأَ

### الفعل المعتل 3.2

To be conjugated in this segment are the branches of المعتل which include أجوف، ناقص and مثال

First, which is in the category حرف علة المثال for having، which is a one of its radicals i.e the constituent letters. But it is called مثال because it appears like صحيح for having all its radicals including و vowelized like sound verb (الصحيح لغيف). In other branches of المعتل such as ناقص، أجوف and مثال either the middle or the last letter is not vowelized e. g.

وَصَفَ، وَجَدَ، وَمَقَ، وَرَمَ، وَضَعَ، وَقَعَ، وَجَلَ

I have selected these verbs because they present different patterns of عين الفعل مثال verbs. For example:

وَقَعَ يَقْعُ وَرَثَ يَرُثُ وَصَفَ يَصِفُ وَجَلَ يَوْجَلُ وَضَعَ يَضْعُ وَمَقَ يَمْقُ وَجَدَ يَجِدُ

|        |          |           |           |           |           |           |           |
|--------|----------|-----------|-----------|-----------|-----------|-----------|-----------|
| وَقَعَ | يَقْعُ   | وَقْعًا   | وَقْعًا   | وَقْعًا   | وَقْعًا   | وَقْعًا   | وَقْعًا   |
| فَعَلَ | يَقْعُلُ | فُعْلًا   | فُعْلًا   | فُعْلًا   | فُعْلًا   | فُعْلًا   | فُعْلًا   |
| وَرَثَ | يَرُثُ   | وَرَاثَةً | وَرَاثَةً | وَرَاثَةً | وَرَاثَةً | وَرَاثَةً | وَرَاثَةً |
| فَعَلَ | يَفْعَلُ | فَعَالَةً | فَعَالَةً | فَعَالَةً | فَعَالَةً | فَعَالَةً | فَعَالَةً |

وَجَدَ يَجِدُ وَجُودًا وَاجِدًا مَوْجُودٌ جَذْ لَا تَجِدْ

وَجَلَ يَوْجَلُ وَجْلًا وَاجْلًا أَوْجَلْ لَا تَوْجِلْ

وَقْعُ عَيْنِ الْفَعْلِ يَعْلَمُ بِالْمُشَالِ as far as concerned. They include وَجَدْ يَجِدْ فَعْلَ يَفْعَلْ based on which presents a unique pattern as it retains its مُضَارِعَ at while all others lost their مُضَارِعَاتٍ.

Secondly, **الأجوف** which is so called because it is hollow i.e a hole-like case at the middle e.g

قال ينام نام يسیر سار سار يقول. عین الفعل **الفعل الأجواف** presents three patterns of These are:

|                                   |      |             |      |           |      |             |      |              |
|-----------------------------------|------|-------------|------|-----------|------|-------------|------|--------------|
| عَلَى وَزْنِ الْمَفْوُلِ          | فَلْ | لَا تَفْلِ  | فَلْ | مَفْوُلٌ  | فَلْ | لَا تَفْلِ  | فَلْ | عَلَى وَزْنِ |
| عَلَى وَزْنِ سَيِّرَةِ الْفَاعِلِ | فَلْ | لَا تَسِيرْ | سِرْ | سَيِّرَةٌ | فَلْ | لَا تَسِيرْ | سِرْ | عَلَى وَزْنِ |
| عَلَى وَزْنِ نُوْمَاءِ الْفَاعِلِ | فَلْ | لَا تَنْهِ  | نَهْ | نَائِمٌ   | فَلْ | لَا تَنْهِ  | نَهْ | عَلَى وَزْنِ |

What you do with **وزن** in this case is to reduce the main verb e.g **قال** to

فاء الفعل  
عين الفعل  
لام الفعل

and what happens to **عين الفعل** in the main verb will be replicated to **عين الفعل** of the main verb.

## **Self Assessment Exercise**

أوزان Conjugate the following verbs with their appropriate

وَعَدَ - - وَمَقِيْرَ وَثَبَّتَ جَالَ صَاحَبَ فَامَّ

3.3 Next, we take on حرف علة in its لام الفعل الناقص which has e.g

**رَمِيٌ - فَضْيٌ - سَعَيٌ - عَدَا - نَمَى - صَلَى**

رَمِيٌ يَرْمُى سَعْيٌ يَسْعَى صَلَى يَصْلُى عَدَا يَعْدُو نَمَا قَضَى يَقْضِى رَمِيٌ يَرْمُى سَعْيٌ يَسْعَى صَلَى يَصْلُى عَدَا يَعْدُو نَمَا

على وزن رَمَيْ رَمِيَّاً يَرْمِي فَعْلًا فَعْلَةً يَفْعُل يَقْعُل مَفْعُولٌ إِفْعَلْ لَا تَقْعُلْ إِرْمَمْ لَا تَرْمِمْ مَرْمِيَّاً رَمَيْ فَاعْلَهُ فَاعْلَهْ لَا تَفْاعِلْ رَمَيْ مَرْمِيَّاً يَرْمِي فَعْلًا فَعْلَةً يَفْعُل يَقْعُل مَفْعُولٌ إِفْعَلْ لَا تَقْعُلْ إِرْمَمْ لَا تَرْمِمْ مَرْمِيَّاً رَمَيْ فَاعْلَهُ فَاعْلَهْ لَا تَفْاعِلْ

**فَضَاءٌ** **مَفْضُّلٌ** **فَاضِي** **إِفْضَى** **لَا تَفْضُّل**

|         |        |          |         |         |         |          |          |        |                       |
|---------|--------|----------|---------|---------|---------|----------|----------|--------|-----------------------|
| على وزن | فَعْلٌ | يَقْعُلُ | فَعْلًا | فَاعِلٌ | سَاعِيٌ | سَاعِيٌّ | يَسْعَىٰ | سَعَىٰ | سَعَىٰ وَرَنَ سَيِّسَ |
|---------|--------|----------|---------|---------|---------|----------|----------|--------|-----------------------|

غَدَا يَعْدُو عَدَادَةً أَعْدُ لَا تَعْدُ

You will notice that مضارع عين الفعل **فَعْل ناقص** presents three patterns of its which are

فَعْل يَفْعُلْ - فَعْل يَفْعُلْ - فَعْل يَفْعُلْ

**3.3.1 اللفيف المفروق** is the verb that harbours two حرف علة if the two follow each other e.g. رَوَى -- غَوَى

|       |          |       |         |          |       |           |            |           |           |            |           |
|-------|----------|-------|---------|----------|-------|-----------|------------|-----------|-----------|------------|-----------|
| فَعْل | يَفْعُلْ | غَوَى | يَغَوِي | غَوَيَةً | غَوَى | يَنْبُوِي | نَبَوَيَةً | نَبَوَى   | يَنْبُوِي | نَبَوَيَةً | نَبَوَى   |
| فَعْل | يَفْعُلْ | غَوَى | يَغَوِي | غَوَيَةً | غَوَى | يَفْعُلْ  | فَعَالَةً  | فَعَالَةً | يَفْعُلْ  | فَعَالَةً  | فَعَالَةً |
| فَعْل | يَفْعُلْ | رَوَى | يَرَوِي | رَوَيَةً | رَوَى | يَفْعُلْ  | فَعَالَةً  | فَعَالَةً | يَفْعُلْ  | فَعَالَةً  | فَعَالَةً |

It is called حرف علة if the two are separated by a regular radical e.g.

|       |          |       |       |          |       |          |           |           |          |           |           |
|-------|----------|-------|-------|----------|-------|----------|-----------|-----------|----------|-----------|-----------|
| فَعْل | يَفْعُلْ | وَقَى | يَقَى | وَقَيَةً | وَقَى | يَفْعُلْ | فَعَالَةً | فَعَالَةً | يَفْعُلْ | فَعَالَةً | فَعَالَةً |
| فَعْل | يَفْعُلْ | وَقَى | يَقَى | وَقَيَةً | وَقَى | يَفْعُلْ | فَعَالَةً | فَعَالَةً | يَفْعُلْ | فَعَالَةً | فَعَالَةً |
| فَعْل | يَفْعُلْ | وَعَى | يَعَى | وَعَيَةً | وَعَى | يَفْعُلْ | فَعَالَةً | فَعَالَةً | يَفْعُلْ | فَعَالَةً | فَعَالَةً |

What is peculiar in حرف علة in its فَعْل امر is that it loses its two حرف علة. Correspondingly, in its wazn, it also loses both of them.

### Self Assessment Exercise

والنجم إذا هوَى ما ضل صاحبكم وما غَوَى..... وقد رأى من آيات ربِّه الْكَبِيرِ

Conjugate the underlined verbs in the above verses of the Qur'an and explain the status of each verb.

### 4.0 Conclusion

It is interesting to note that الفعل المعتل in all its branches has just the way مزيد فيه has. However, that has to be taken on separately in another unit for explicit explanation.

### 5.0 Summary

One peculiarity posed in this segment is that الْأَوْزَانِ or الْوَزْنِ (in its plural form) take shape and status of the الموزون i.e the target verb, For example, if the موزون (target verb) is فَعُلُّ الْأَمْرٌ which loses its two حرف علة , the two letters will similarly be lost in the فَعُلُّ الْأَمْرٌ of the وزن You must have noticed, therefore, that وزن becomes a follower following the target verb in any situation or case.

## 6.0 Tutor Marked Assignment

Explain the status of each of the following verbs and conjugate them citing the appropriate وزن to each.

شَرَبَ - وَعَى - أَكَلَ - ضَرَّ - نَامَ

## 7.0 References / Further Readings

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**Module 2** المتعدى واللازم  
**Unit 3** المتعدى

**1.0 Introduction**

**2.0 Objective**

**3.0 Main Content**

3.1 معنى المتعدى بأمثلة

3.2 المتعدى إلى فعلين

3.3 Conjugation تصريف

**4.0 Conclusion**

**5.0 Summary**

**6.0 Tutor Marked Assignment**

**7.0 References / Further Reading**

**1.0 Introduction**

مزيد فيه مجرد فعل is classified into فعل فاعل and مفعول به. We have also treated صحيح and معتل. In this unit, we shall focus on the classification of متعدى into متعدى لازم and متعدى لازم. First, we examine

**2.0 Objectives**

At the end of this unit, you should be able to:

- explain the meaning of الفعل المتعدى with illustrations;
- identify that governs two مفعول به; and
- conjugate all the verbs used

**3.0 Main Content**

3.1 الفعل المتعدى is the verb that requires an object known as المفعول به in a sentence. This is the verb that can not stand with its subject alone without an object i.e. مفعول به. It is known as transitive verb i.e. it transits or governs an object. Transitive verb are in categories. There is a category that governs only one object (مفعول به) and it is the commonest. And there is another category that governs more than one object. The الفعل المتعدى is better appreciated when it is learnt in a text. For example:

بعضى والدى إلى المدرسة العربية المحلية لأدرس قراءة القرآن. وهذه هي العادة الجارية في بلدنا. كل مسلم يود تثقيف أولاده ثقافة عربية إسلامية في سن مبكرة. وأنا سعيد بكوني في مدرسة مديرها يجد راحه و Merchant في تربية الصغار. درست القرآن وأنا في السن التاسع والنصف. أجل، درست قراءة لا حظاً. وقد رأيت على شاشة تلفزيون أولاداً صغاراً لا يتجاوز عمرهم عشر سنوات وهم يقرؤن الآيات والسور حظاً. لكن - طبعاً - حفظت بعض السور القصيرة التي أثلوها في الصلوات

الخمسُ. وَأَنَا أَتَمْنَى أَنْ أَتَمَكَّنَ يَوْمًا مِنْ حَفْظِ الْقُرْآنِ. وَأَفْرُوهُ مُجَوَّدًا فَعْلَةً الْأَوْلَادِ الصَّغَارِ الَّذِينَ رَأَيْتُهُمْ عَلَى شَاشَةِ تِلْفِزِيُونَ.

### Meaning

My father sent me to a local Arabic school to study the reading of the *Qur'ān*. It is the practice in our town that every Muslim intends giving his children Arabic and Islamic education at a very early age. I was fortunate to attend a school where the provost finds leisure and joy in training young ones. I studied the *Qur'ān* at the age of nine and a half years. Oh! I studied it in reading and not in memorization. I have seen on the television screen young children who were not more than ten years old, reading the verses and chapters from memory. As for me, naturally, I memorized some short chapters which I recite during the five daily obligatory prayers. I wish I could memorise the *Qur'ān* as a whole one day and read it excellently well like the young children I saw on the television screen.

#### 3.1.1. Analysis

In the above text, you can produce the following table

| فَعْلٌ      | فَاعِلٌ        | مَفْعُولٌ بِهِ       |
|-------------|----------------|----------------------|
| بَعَثَ      | وَالَّدِي      | نِي                  |
| أَدْرَسَ    | أَنَا          | قِرَاءَةُ الْقُرْآنِ |
| يَوَدَ      | كُلُّ مُسْلِمٍ | تَثْقِيفٌ            |
| يَجِدُ      | مُدِيرُهَا     | رَاحَةً وَمَمْتُعَةً |
| دَرَسَ      | تُ             | الْقُرْآنَ           |
| أَفْرَوْ    | أَنَا          | الآيَاتِ وَالسُّورَ  |
| أَفْهَمْ    | أَنَا          | مَعَانِيهَا          |
| رَأَى       | أَنَا          | أُولَادًا            |
| يَتَجَاوِزُ | ت              | عِشْرُ سَنَوَاتٍ     |
| حَفَظٌ      | عُمْرٌ         | الآيَاتِ وَالسُّورَ  |
| أَنْتُو     | هُمْ           | بَعْضُ السُّورِ      |
|             | ت              | هـ                   |
|             | أَنَا          |                      |

The verbs highlighted above in the table are:

| To send       | أَبْعَثْ      | يَبْعَثْ    | بَعَثَ    |
|---------------|---------------|-------------|-----------|
| To study      | أَدْرَسَ      | يَدْرِسُ    | دَرَسَ    |
| To wish       | وَدَ          | يَوَدُ      | وَدَ      |
| To see        | جَدٌ/أَوْجَدٌ | يَجِدُ      | وَجَدَ    |
| To read       | إِقْرَأُ      | يَقْرُءُ    | قَرَا     |
| To understand | ر             | يَرَى       | رَأَى     |
| To see        | إِفْهَمْ      | يَفْهَمُ    | فَهَمَ    |
| To exceed     | تَجَاوِزُ     | يَتَجَاوِزُ | تَجَاوِزَ |
| To memorise   | إِحْفَظْ      | يَحْفَظُ    | حَفِظَ    |

All the verbs highlighted above are **أفعال متعدّية نحو** which by the rule of will assert *fa-thah* on its **مفعول به** as you can see in column 3 of the table above while you can see in column 2 i.e. the doer. Again, in column three you will notice that some nouns in the position of **مفعول به** such as **الإيات معانيها** which ought to have taken *fat-hah*, did not, because of certain considerations which could be explained to you in details in a class.

Let it be reiterated that the transitive verbs in this text are the ones that govern or require only one object **مفعول به**.

### Self Assessment Exercise

Use the following verbs in sentences showing their vowelized.

**خلق كتب فتح دق ضرب رمى صام**

#### 3.2 المُتَعَدِّى إِلَى مَفْعُولَيْنِ

**مَفْعُولَيْنِ** means a transitive verb that governs two objects. i.e **المُتَعَدِّى إِلَى مَفْعُولَيْنِ** Let it be explained from the on-set that the two objects in this context can be two distinct words like **أحمد و الكتاب** or it could be in form of **رسول المبتدأ والخبر** like **محمد رسول**

As usual, let us consider the following text

1. أَرْسَلَ اللَّهُ مُحَمَّداً نَبِيًّا
2. أَعْطَيْتُ بِلْقَيْسَ هَدِيَّةً
3. دَرَسَ أَحْمَدُ زَيْدَا الْقِرَاءَةَ
4. إِنَا أَعْطَيْنَاكَ الْكَوْثَرَ
5. أَعْلَمَ لَفْمَانَ إِبْنَهُ دُرُوسَ الشَّهْذِيبَ
6. ظَنَّ فِرْعَوْنُ مُوسَى مَسْحُورًا

We have two analyses to make on the above sentences.

First, a table:

| نوع الفعل      | مَفْعُولَيْنِ بِهِ                | فاعل       | الفعل المتعدد |
|----------------|-----------------------------------|------------|---------------|
| ثلاثى مزيد فيه | مُحَمَّداً نَبِيًّا (مبتدأ و خبر) | الله       | أرسل          |
| ثلاثى مزيد فيه | بِلْقَيْسَ - هَدِيَّةً            | تُ (أنا)   | اعطى          |
| ثلاثى مزيد فيه | زَيْدَا - الْقِرَاءَةَ            | أَحْمَدُ   | درسَ          |
| ثلاثى مزيد فيه | كَ (أنت) - الْكَوْثَرَ            | نَا (نحنُ) | اعطى          |
| ثلاثى مزيد فيه | إِبْنَ - دُرُوسَ                  | لَفْمَانُ  | أعلمَ         |
| ثلاثى مجرد     | مُوسَى مَسْحُورًا (مبتد)          | فِرْعَوْنُ | ظنَّ          |

|  |        |  |
|--|--------|--|
|  | (وخبر) |  |
|--|--------|--|

Secondly, you would have noticed that in the first sentence above المفعولين is made بلقيس هدية i.e. مُحَمَّداً نَبِيًّا. Is made of two distinct words زيد القراءة : مفعولين i.e.: مبتدأ وخبر In the third sentence, two distinct words made مفعولين كـ الكوثر In the fourth sentence, two distinct words made مفعولين i.e. ابنه دروس. In the fifth sentence, two distinct words made مفعولين i.e. مبتدأ In the sixth sentence, مفعولين وخبر as made the مفعولين وخبر

### Self Assessment Exercise

State the two types of مفعول به and illustrate it in four sentences.

3.3 In this segment, all the verbs i.e. the transitive verbs used in the illustration above are conjugated. The rationale is to enhance your competence in conjugation with the appropriate أوزان.

| على وزن | أبعث لا تبعث<br>افعل لا تفعلن | مَبْعُوث مَقْعُول       | باعث باعث<br>فاعل فاعل | بعث بعث<br>فعلا فعلا | يَبْعَث يَبْعَث<br>يَفْعُل يَفْعُل | يَبْعَث يَبْعَث<br>يَفْعُل يَفْعُل | دَرَس دَرَس<br>وزن فعل |
|---------|-------------------------------|-------------------------|------------------------|----------------------|------------------------------------|------------------------------------|------------------------|
| على وزن | أَدْرُسْ لَا تَدْرُسْ         | مَدْرُوسْ مَقْعُول      | دَارِسْ فَاعِلْ        | دَارِسْ فَعَلْ       | يَدْرُسْ يَفْعُلْ                  | يَدْرُسْ يَفْعُلْ                  | دَرَسْ فَعل            |
| على وزن | لَا تَوَدَّ لَا تَفْعَلْ      | وَدَّ مَقْعُولْ         | وَادْ فَاعِلْ          | وَادْ فَعَلْ         | يَوَدْ يَفْعُلْ                    | يَوَدْ يَفْعُلْ                    | وَدَّ فَعل             |
| على وزن | لَا تَجِدُ لَا تَعْلَمْ       | جِدْ مَقْعُولْ          | وَاجِدْ فَاعِلْ        | وَجِدْ فَعَلْ        | يَجِدْ يَفْعُلْ                    | يَجِدْ يَفْعُلْ                    | وَجَدَ فَعل            |
| على وزن | لَا تَدْرُسْ لَا تَفْعَلْ     | مَدْرُوسْ مَقْعُولْ     | دَارِسْ فَاعِلْ        | دَارِسْ فَعَلْ       | يَدْرُسْ يَفْعُلْ                  | يَدْرُسْ يَفْعُلْ                  | دَرَسْ فَعل            |
| على وزن | لَا تَقْرَأُ لَا تَفْعَلْ     | مَقْرُوءْ مَقْعُولْ     | قَارِئْ فَاعِلْ        | قِرَاءَةْ فَعَالَةْ  | يَقْرَأُ يَفْعُلْ                  | يَقْرَأُ يَفْعُلْ                  | قِرَأَ فَعل            |
| على وزن | لَا تَفْهِمُ لَا تَفْعَلْ     | مَفْهُومْ مَقْعُولْ     | فَاهِمْ فَاعِلْ        | فَهِمَّا فَعَلْ      | يَفْهِمْ يَفْعُلْ                  | يَفْهِمْ يَفْعُلْ                  | فَهِمَ فَعل            |
| على وزن | لَا تَجَاوِزْ لَا تَتَفَاعَلْ | مَتَجَاوِزْ مَتَفَاعَلْ | رَأِيْ فَاعِلْ         | رَأِيَا فَعَلْ       | يَجَاوِزْ يَفْعُلْ                 | يَجَاوِزْ يَفْعُلْ                 | رَأَى فَعل             |

| على وزن | احفظ  | لا تحفظ  | افعل | محفوظ | حافظ    | حفطاً | يحفظ  | حفظ |
|---------|-------|----------|------|-------|---------|-------|-------|-----|
| على وزن | أثل   | أثل      | افع  | متلؤ  | ثال     | تلاوة | يتألو | ثلا |
| على وزن | أرسيل | لا ترسيل | افعل | مرسل  | إرسالاً | يرسل  | أرسل  | فعل |
| على وزن | اعطِ  | لا تعطِ  | افع  | معطى  | اعطاءً  | يُعطي | اعطى  | فعل |
| على وزن | درس   | لا تدرس  | فعل  | مدرس  | تدريساً | يدرس  | درس   | فعل |
| على وزن | أعلم  | لا تعلم  | افعل | معلم  | اعلاماً | يعلم  | أعلم  | فعل |
| على وزن | ظن    | لا تظن   | افعل | مظنون | ظان     | يظن   | ظن    | فعل |

### Self Assessment Exercise

Conjugate the following verbs:

رَشَدَ رَكَضَ رَقَدَ سَمَعَ رَفَعَ

### 4.0 Conclusion

You should note that conjugation is a core exercise in **صرف** generally. It is called **تصريف**. You are expected to practice conjugation regularly. It helps you to acquire confidence and competence in the use of verbs in your sentence construction.

### 5.0 Summary

Reading of the holy *Qur'ān* is a sure and reliable way of identification of الفعل **المتعدى** By constant reading of the *Qur'ān*, you will not only identify but you will also acquire the competence of identifying them into one مفعول category and مفعوليin category.

### 6.0 Tutor Marked Assignment

Identify أفعال متعددة from *Sūratu 'l- Baqarah*: 125 – 132 and classify them into the category of one مفعوليin and that of مفعول به

## **7.0 References Further Reading**

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  3. Al – Maḥāsinī S. A. (1966), **كتاب القراءة** Damascus, Matba‘atu Muftid al – Jadīdah.
  4. Ahmad Muhammad Shaddād, (1977) **المطالعة العربية للنصف الثالث المتوسط** Baghdad, Matba ‘atu Tīmis.
  5. Abdul-Rauf, (1989), **العربية للطلاب الناطقين بالإنجليزية** Lebanon, A`s-Sa‘dāwī Publications.
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## **المتعدد واللازم Module 2 :**

### **الفعل اللازم Unit 4 :**

#### **1.0 Introduction**

#### **2.0 Objectives**

#### **3.0 Main Content**

##### **3.1 الفعل اللازم**

##### **3.2 صيغة اللازم**

##### **3.3 Conjugation**

#### **4.0 Conclusion**

#### **5.0 Summary**

#### **6.0 Tutor Marked Assignment**

#### **7.0 References / Further Reading**

#### **1.0 Introduction**

The transitive verb known as **المتعدد** in its various categories has been treated in unit 3 above. Intransitive verb known as **الفعل اللازم** which is the direct opposite of **المتعدد** is treated in this unit. Also to be treated is how intransitive verb can change to transitive. You will be taken through the mechanism of achieving that.

#### **2.0 Objectives:**

At the end of this unit, you should be able to:

- **الفعل اللازم**
- utilize the mechanism of changing it to transitive;
- conjugate all verbs used for illustration

#### **3.0 Main Content**

##### **3.1 الفعل اللازم**

This is the direct opposite of **الفعل المتعدد** with which you are already familiar. **الفعل المفعول به** is the verb that does not require **المفعول به** in a sentence. Taste is the main facilitator that assists you to identify **الفعل اللازم**. For example, if Bilqis is reading and Fatimah is running. Your taste must tell you that Bilqis must be reading something: a textbook, a news paper, a novel or a letter. Whatever she is reading is **المفعول به** which means that the verb read is transitive; **المتعدد**. On the other hand, running in the second sentence does not require an object of running as your taste will inform you. Running begins and ends with the runner. Therefore, to the extent that the verb run is intransitive **اللازم** in Arabic, you say:

|                              |                    |
|------------------------------|--------------------|
| Bilqis is reading the Qur'an | تقرأ بليقيس القرآن |
| Fatimah is running           | فاطمة تجري         |

A text for illustration:

|  |   |
|--|---|
| The pilgrims returned to the country yesterday | رجَعَ الْحَجَاجُ إِلَى الْوَطَنِ أَمْسَ             |
| Khalid traveled to the USA                     | سَافَرَ خَالِدٌ إِلَى الْوَلَيَاتِ الْمُهَدَّدةِ    |
| Ahmad was happy for his success                | سَرَّ أَحْمَدٌ بِنَجَاحِهِ                          |
| The News spreds                                | ذَاعَ الْخَبَرُ                                     |
| The revelation came down                       | نَزَّلَ الْوَحْيُ                                   |
| Zayd stood up as a respect for his teacher     | قَامَ زَيْدٌ احْتِرَاماً لِأَسْتَادِهِ              |
| The Imam went to the mosque                    | ذَهَبَ الْإِمَامُ إِلَى الْمَسْجِدِ                 |
| The Prophet Nuh (AS) had a long life           | طَالَ عَمَرُ النَّبِيِّ نُوحَ (عَلَيْهِ السَّلَامُ) |

### 3.1.1 Analysis

In all the eight sentences listed above, you will note that each of them contains the verb فعل and the doer فاعل without an object مفعول به. That is الفعل اللازم in action. The verbs are:

|               |         |
|---------------|---------|
| Returned      | رجَعَ   |
| Traveled      | سَافَرَ |
| Returned      | عَادَ   |
| Felt happy    | سَرَّ   |
| Spread        | ذَاعَ   |
| Descended     | نَزَّلَ |
| Stood up      | قَامَ   |
| Went          | ذَهَبَ  |
| (stayed) long | طَالَ   |

From the forms and shapes of the verbs; it is clear that الفعل اللازم cuts across all categories of the مجرّد، الصحيح، المعتن، المزيّد فيه i.e. فعل

مفعول به

### Self Assessment Exercise

Which of the following verbs are اللازم? Use them in sentence

سرقَ حَسَدَ خَافَ نَامَ سَارَ شَرَبَ إِرْتَوَى سَاحَ

### صيغة اللازم متعدّياً 3.2

متعدّى الفعل اللازم can turn

تضعييف or همزة e.g حرف الزيادة

The mechanism is by adding همزة

For example: by adding قام, همزة becomes أقام to stage.

|                           |                            |
|---------------------------|----------------------------|
| Muhammad stood up         | قَامَ مُحَمَّدٌ            |
| Muhammad stage a ceremony | أَقَامَ مُحَمَّدٌ حَفْلَةً |

|                               |                               |
|-------------------------------|-------------------------------|
| The baby slept                | نَامَ الطَّفْلُ               |
| The Nurse made the baby sleep | أَنَمَ الْمُمَرِّضُ الطَّفْلَ |
| The Nurse made the baby sleep | نَوْمَ الْمُمَرِّضُ الطَّفْلَ |

Therefore, the eight intransitive verbs used above can be made transitive through the instrumentality of همزة or تضعيف

| رجَعَ   | أَ         | أَرْجَعَ الْكُلُّ الضَّيْفَ                                   | The dog sent the guest back                             |
|---------|------------|---|---|
| سَافَرَ | فَ/ تضعيف  | سَفَرَ رَجُلٌ الْأَمْنِ أَجْنَبِيَا                           | Security men sent a foreigner away                      |
| عَادَ   | أَ         | أَعَادَ الْمُدِيرُ إِلَى الْمَدْرَسَةِ الْطَّالِبُ الْمَدِينُ | The provost recalled to the school the indebted student |
| سَرَّ   | أَ         | أَسَرَّ نَجَاحُ أَحْمَدَ وَالْدَادُ                           | Ahmad's success made his father happy                   |
| دَاعَ   | أَ         | أَدَاعَ خَالِدٌ حَبَرَ وَفَاتَهُ أَبِيهِ                      | Khalid spread the news of his father's death            |
| نَزَّلَ | أَ         | أَنْزَلَ اللَّهُ الْقُرْآنَ                                   | God sent down the Qur'an                                |
| قَامَ   | أَ         | أَقَامَ الْعَمِيدُ حَقْلَهُ بِمُنَاسَبَةِ عِيدِ الْفَطْرِ     | The staged a ceremony on the occasion of Eid-Fitr       |
| ذَهَبَ  | أَ         | أَدْهَبَ اللَّهُ هَمَّتَا                                     | God made away with our sorrow                           |
| طَالَ   | أَ / تضعيف | أَطَالَ اللَّهُ عُمْرَكَ طَوْلَ اللَّهُ عُمْرَكَ              | May God prolong your life                               |

### Self Assessment Exercise

Use the appropriate mechanism to change the following intransitive verbs to transitive and use them in sentence

غضَبَ رَفَصَ خَرَجَ دَخَلَ صَلَحَ

### 3.3 تصریف الأفعال اللازمہ الواردة أعلاه

In view of the special significance of conjugation, we shall conjugate all verbs used in 3.1 and 3.2 above in both their transitive and intransitive forms.

| رَجَعَ  | يَرْجِعُ رَجْعاً/رُجُوحاً | رَاجِعٌ   | فَاعِلٌ   | إِرْجَعْ | لَا تَرْجِعْ  | عَلَى وَزْنِ | فَعْلٌ  | يَفْعُلْ فَعْلًا/فُعُولًا | لَا تَفْعُلْ | سَافَرَ |
|---------|---------------------------|-----------|-----------|----------|---------------|--------------|---------|---------------------------|--------------|---------|
| سَافَرَ | يُسَافِرُ                 | مُسَافِرٌ | مُفَاعِلٌ | سَافِرٌ  | لَا يُسَافِرُ | عَلَى وَزْنِ | فَاعِلٌ | يَفْعُلْ فَعْلًا/فُعُولًا | لَا يَفْعُلْ | فَاعِلٌ |
| عَادَ   | يَعُودُ                   | عَانِدٌ   | فَاعِلٌ   | عِدٌ     | لَا يَعُودُ   | عَلَى وَزْنِ | فَاعِلٌ | يَفْعُلْ فَعْلًا/فُعُولًا | لَا يَفْعُلْ | فَاعِلٌ |

| فَعْلٌ   | سَرَّ    | يَسِّرُ     | سُرُورًا   | سَارُ     | سَرَّ     | أَفْعُلٌ | لَا تَسْرُ    |
|----------|----------|-------------|------------|-----------|-----------|----------|---------------|
| دَاعَ    | سَرَّ    | يَذْيِعُ    | دَيْعًا    | دَاعٌ     | دَاعٌ     | فَاعِلٌ  | لَا تَفْعُلُ  |
| فَعْلَ   | فَعْلَ   | يَقْعُلُ    | فَعْلًا    | فَاعِلٌ   | فَاعِلٌ   | إِفْعُلٌ | لَا تَفْعُلُ  |
| نَزَلَ   | نَزَلَ   | يَبْنَزِلُ  | نُزُولًا   | نَازِلٌ   | نَازِلٌ   | إِنْزَلْ | لَا تَنْزَلُ  |
| فَعْلَ   | فَعْلَ   | يَقْعُلُ    | فَعْلًا    | فَاعِلٌ   | فَاعِلٌ   | إِفْعُلٌ | لَا تَفْعُلُ  |
| قَامَ    | قَامَ    | يَقْفُومُ   | قِيَامًا   | قَائِمٌ   | قَائِمٌ   | فَعْلٌ   | لَا تَثْقَلُ  |
| فَعْلَ   | فَعْلَ   | يَقْعُلُ    | فَعْلًا    | فَاعِلٌ   | فَاعِلٌ   | إِفْعُلٌ | لَا تَثْقَلُ  |
| ذَهَبَ   | ذَهَبَ   | يَذْهَبُ    | ذَهَبًا    | ذَاهِبٌ   | ذَاهِبٌ   | إِذْهَبْ | لَا تَذْهَبْ  |
| فَعْلَ   | فَعْلَ   | يَقْعُلُ    | فَعْلًا    | فَاعِلٌ   | فَاعِلٌ   | إِفْعُلٌ | لَا تَفْعُلُ  |
| طَالَ    | طَالَ    | يَطُولُ     | طُولًا     | طَائِلٌ   | طَائِلٌ   | فَعْلٌ   | لَا تَنْطَلُ  |
| فَعْلَ   | فَعْلَ   | يَقْعُلُ    | فُولًا     | فَاعِلٌ   | فَاعِلٌ   | إِفْعُلٌ | لَا تَنْطَلُ  |
| أَرْجَعَ | أَرْجَعَ | يُرْجِعُ    | إِرجَاعًا  | مَرْجَعٌ  | مَرْجَعٌ  | أَفْعُلٌ | لَا تُرْجِعْ  |
| فَعْلَ   | فَعْلَ   | يُقْعُلُ    | إِفْعَالًا | مُقْعُلٌ  | مُقْعُلٌ  | إِفْعُلٌ | لَا تُفْعِلْ  |
| سَفَرَ   | سَفَرَ   | يُسَفِّرُ   | تَسْفِيرًا | مُسَفِّرٌ | مُسَفِّرٌ | فَعْنَ   | لَا تُسْفِرْ  |
| فَعْلَ   | فَعْلَ   | يُقْعُلُ    | تَفْعِيلًا | مُفْعُلٌ  | مُفْعُلٌ  | إِفْعُلٌ | لَا تُفْعِلْ  |
| أَعَادَ  | أَعَادَ  | يُعِيدُ     | إِعادَةً   | مُعِيدٌ   | مُعِيدٌ   | أَعْلَ   | لَا تُعَدْ    |
| أَفْعُلَ | أَفْعُلَ | يُقْعُلُ    | إِفْعَالًا | مُفْعُلٌ  | مُفْعُلٌ  | أَعْلَ   | لَا تُعَلْ    |
| أَسَرَ   | أَسَرَ   | يُسِّرُ     | إِسْرَارًا | مُسِّرٌ   | مُسِّرٌ   | أَفْعُلٌ | لَا تُسْرِرْ  |
| أَفْعُلَ | أَفْعُلَ | يُقْعُلُ    | إِفْعَالًا | مُفْعُلٌ  | مُفْعُلٌ  | إِفْعُلٌ | لَا تُفْعِلْ  |
| أَذَاعَ  | أَذَاعَ  | يُذْبِيغُ   | إِذَاعَةً  | مُذْبِيغٌ | مُذْبِيغٌ | أَفْعُلٌ | لَا تُذْبِعْ  |
| أَفْعُلَ | أَفْعُلَ | يُقْعُلُ    | إِفْعَالًا | مُفْعُلٌ  | مُفْعُلٌ  | أَفْلٌ   | لَا تُذْلِفْ  |
| أَنْزَلَ | أَنْزَلَ | يُبَنِّزِلُ | إِنْزَالًا | مُنْزَلٌ  | مُنْزَلٌ  | أَنْزَلْ | لَا تَنْزَلْ  |
| أَفْعُلَ | أَفْعُلَ | يُقْعُلُ    | إِفْعَالًا | مُفْعُلٌ  | مُفْعُلٌ  | إِفْعُلٌ | لَا تَفْعِلْ  |
| أَقَامَ  | أَقَامَ  | يُبْقِيَمُ  | إِقامَةً   | مُقِيمٌ   | مُقِيمٌ   | أَفْلٌ   | لَا تُقَمْ    |
| أَفْعُلَ | أَفْعُلَ | يُقْعُلُ    | إِفْعَالًا | مُفْعُلٌ  | مُفْعُلٌ  | أَفْلٌ   | لَا تُفَقِّلْ |
| أَدْهَبَ | أَدْهَبَ | يُدَهِّبُ   | إِدْهَابًا | مُدَهِّبٌ | مُدَهِّبٌ | أَفْلٌ   | لَا تُدْهِبْ  |
| أَفْعُلَ | أَفْعُلَ | يُقْعُلُ    | إِفْعَالًا | مُفْعُلٌ  | مُفْعُلٌ  | أَفْلٌ   | لَا تُفَعِّلْ |
| أَطَالَ  | أَطَالَ  | يُطِيلُ     | إِطَالَةً  | مُطِيلٌ   | مُطِيلٌ   | أَطْلٌ   | لَا تُطِلْ    |

|        |          |            |          |          |              |              |
|--------|----------|------------|----------|----------|--------------|--------------|
| أفعَلْ | يُفْعِلْ | إِفَالَةٌ  | مُفْعَلْ | مُفْعَلْ | أَفْنِ       | لَا تُفْنِ   |
| طَوْلَ | يُطْوِلُ | تَطْوِيلًا | مُطْوَلٌ | طَوْلٌ   | لَا تُطْوِلُ | عَلَى وَزْنٍ |
| فَعَلَ | يُفْعِلُ | تَفْعِيلًا | مُفْعَلٌ | فَعْلٌ   | لَا تُفْعِلُ |              |

### Self Assessment Exercise

With the aid of مُتَعَدِّدَة to الأَفْعَالِ الْلَّازِمَةِ هَمْزَةِ تَضْعِيفٍ or هَمْزَةِ تَضْعِيفٍ change the following and conjugate them accordingly.

|        |        |        |                       |
|--------|--------|--------|-----------------------|
| صَلْحَ | دَخَلَ | خَرَجَ | غَضَبَ - - - - رَقَصَ |
|--------|--------|--------|-----------------------|

### 4.0 Conclusion

حروف الزيادة can become الفعل المتعددى through the aid of اللازم. You should note that the skill of how to change transitive verb to intransitive and vice-versa is very advantages. For example, فتح عبد الرحمن الباب e.g مُتَعَدِّدَ i.e Abdul-Rahman opened the door. But with the aid of التضييف can become فتح الباب i.e the door opened. Furthermore, with the aid of مصر like اسم Egypt can become verb e.g. تَمَيَّزَ أَبُو زَيْدٍ i.e Abu Zayd became an Egyptian and Stephen became a Nigerian

### 5.0 Summary

So far, you would have noticed that the skill of how to change transitive verb to intransitive and vice-versa is very advantages. It can enhance for the learner acquisition of vocabulary. Once you master how to use حروف الزيادة/ التضييف, you are on top of vocabulary acquisition.

### 6.0 Tutor Marked Assignment (TMA)

What is the significance of the use of حروف الزيادة/ التضييف in changing intransitive verbs to transitive? Illustrate with four intransitive verbs in sentences.

### 7.0 References / Further Reading

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## CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 تعريف الاسم
  - 3.2 تقسيم الاسم إلى جامد و مشتق
  - 3.3 تصريف الاسم
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Reading

### 1.0 Introduction

In the last two modules, it has been explained to you that اسم فعل and اسم constitute the scope of صرف. To a large extent, you have been taken through what does in فعل. In this module, the searchlight is beamed on what does in اسم starting with the definition of اسم and its various types.

### 2.0 Objectives

At the end of this unit, you should be able to:

- define اسم.
- state various types of اسم.
- conjugate اسم.

### 3.0 Main Context

#### 3.1 تعريف الاسم

اسم means noun and it is defined in Arabic almost the same way noun is defined in English Grammar i.e. the name of any person, place or things. Lets us see *Ism* in the following text:

إِنْ فَاطِمَةَ بُنْتُ مِنْ عَائِلَةِ مُسْلِمَةٍ مُّتَدِّيَّةٍ. وَقَدْ تَرَيَتْ عَلَى الْعَادَاتِ وَالثَّقَالِيدِ الْإِسْلَامِيَّةِ. وَهِيَ دَائِمًا تَرْتَدِي مَلَابِسَ تَتَمَيَّزُ بِحِيَاءِ وَحْشَمَةِ. وَعِنْدَ مَا إِنْتَخَبْتَ بِالجَامِعَةِ كَانَتْ فَاطِمَةُ تَرَدَّدُ بَيْنَ قَاعَةِ الْمَحَاضِرَةِ وَالْمَكْتَبَةِ وَالسَّكَنِ. وَهِيَ فَعْلًا تَفْضِي مُعْظَمَ أَوْقَانَهَا فِي الْمَكْتَبَةِ حَيْثُ تُلَازِمُ أَمْهَاتِ الْكُتُبِ فِي مَادَةِ الطِّبِّ الَّتِي تَدْرِسُهَا. لَا غُرُونَ أَنْ يُحِبَّهَا أَبُوهَا حُبًّا جَمَّا. وَفِي كُلِّ إِجَازَةِ سَنَوِيَّةٍ، يُسَافِرُ مَعَهَا أَبُوهَا إِلَى بَرِيطَانِيَا عَوَضًا لِأَدِبِهَا وَسَلُوكِهَا الْجَمِيلِ. وَفِي بَرِيطَانِيَا لَا يَنْلَمُ إِعْجَابَ فَاطِمَةِ سَوَى كُتُبٍ وَمَجَالَاتٍ طَبِّيَّةٍ وَأَدَوَاتٍ أُخْرَى تَتَعَقَّبُ بِالْطَّبِّ. إِنْ فَاطِمَةَ فُرَّةٌ عَيْنٌ لَأَيِّهَا. وَخَالِدٌ أَخْوَهَا يُخَاهِلُ أَنْ يَقْتَدِي بِفَاطِمَةَ فِي الْأَدَبِ الْقَيْمِ وَالسُّلُوكِ الْجَمِيلِ.

Meaning:

Fatima is a girl from a practicing Muslim family. She was brought up on Islamic ethics and traditions. She always puts on dresses distinguished with courtesy. When she got admission to the University, Fatima used to shuttle between lecture hall, Library and the hostel. Actually, she spends most of her times in the library

where she read essential books in Medicine that she studies. No wonder why her father loves her so much.

On every annual vacation, her father takes her to Britain as a reward for her excellent conduct. In Britain, nothing less than medical books, journals and other materials could cash Fatima's fancy. Certainly, Fatima is the apple of her father's eyes. Khalid, her brother, attempts to imitate Fatima in her good conduct.

### 3.1.1 الأسماء التي وردت في النص

| Thing - الأشياء        | Places - المكان              | Person - الإنسان |
|------------------------|------------------------------|------------------|
| Habit - العادة         | University - الجامعة         | فاطمة            |
| Course - المادة        | Lecture hall - قاعة المحاضرة | أب               |
| Medicine الطب          | Hostel - السكن               | بيت              |
| Dress الملبس           | Library - المكتبة            | خالد             |
| Instrument الأداة      | Britain - بريطانيا           |                  |
| Courtesy الحياء الحشمة |                              |                  |
| Apple of eye قرة عين   |                              |                  |

In the above table, nouns used in the text are classified into persons, places and things. But you will notice that nouns that are in plural forms in the text are reduced to singular forms in the table e.g.:

- العادات
- التقليد
- الملابس

You should also take note of the fact that a noun (اسم), in the text, is either a doer (فاعل) or object (مفعول به). For example:

|                                    |   |                              |
|------------------------------------|---|------------------------------|
| Fatima puts on dresses             | - | فاطمة ترتدي ملابس            |
| The father love Fatima             | - | الأب يحب فاطمة               |
| Fatima buys a magazine             | - | تشتري فاطمة مجلة             |
| Fatima's father travels to Britain | - | يسافر أبو فاطمة إلى بريطانيا |
| Khalid imitates Fatimah            | - | خالد يقلد فاطمة              |
| Fatima is going to the Hostel      | - | فاطمة تذهب إلى السكن         |
| Fatima loves the Library           | - | فاطمة تحب المكتبة            |
| She reads essential books          | - | هي تقرأ أمهات الكتب          |

### Self Assessment Exercise

Extract nouns from Suratu `d-Duḥā and classify them into names of persons, place or things.

### 3.2 تقسيم الاسم إلى جامد و مشتق

Basically, **الإسم الجامد** means solid or hard noun in terms of its structure. For example, **الجامد** is so called because it is not derived from another source, and all its letters are basic and original. The minimum original letters of **الجامد** cannot be less than three e.g. **رَجُل**, **فَرْد**, **أَسَد**, **وَلَد**, **قَمْ**. It can be of four letters, e.g. **جَعْفُور**. **الجامد** **جَعْفُور** is also similar to what is known as **الإسم المجرد** which means it is void of any additional letters.

On the other hand, **المُشتق** is the (اسم) which is derived from a source e.g. **عَالِمٌ** which is from **كِتَابٌ** or **مَذْكُوبٌ** which is derived from **عَالِمٌ** كِتابٌ/كتابه. To the extent that **المُشتق** is not independent of additional letter, it is qualified for **المزيد فيه**. This is to say that while **الإسم المشتق** is similar to **الإسم المجرد**, there is such a similarity between **الإسم الجامد** and **المزيد فيه**.

#### 3.2.1 Derived and non-Derived Nouns in a table and sentences

| المشتق/المزيد فيه | الجامد/المجرد |
|-------------------|---------------|
| العالِمُ          | المَطَرُ      |
| المُظْلومُ        | البَيْتُ      |
| الْمُحْسِنُ       | زَيْدٌ        |
| الْغَافِرُ        | قَمْ          |
| الْمُسْتَشْفِي    | جَعْفُورُ     |
| الْمُعْلَمُ       | سُلَيْمَانُ   |
| الْمُرْسَلُ       | جَنْدُ        |
| الْإِسْتَغْفَارُ  | لَندَنُ       |
| الثَّبَرِيدُ      | لَاْعُوسُ     |
| الثَّمَوِيلُ      | عُثْمَانُ     |

There was a torrential rainfall yesterday morning –

نَزَّلَ مَطَرٌ غَزِيرٌ صَبَاحَ أَمْسٍ

The scholar lives in a beautiful house –

يَسْكُنُ الْعَالِمُ فِي بَيْتٍ جَمِيلٍ

Zayd is a philanthropist –

إِنَّ زَيْدًا رَجُلٌ

مُحْسِنٌ

Sulaiman inherited Dawud –

وَرَثَ سُلَيْمَانُ دَاؤُودَ

Uthman financed the building of a mosque in his village – قَامَ عُثْمَانُ بِتَمْوِيلِ بَنَاءِ مَسْجِدٍ فِي لَنْدَنَ

قرْيَتِه

The teacher travelled to London –

سَافَرَ الْمُعْلَمُ فِي لَندَنَ

Ja'far spent a few weeks in the hospital –

مَكَثَ جَعْفُورُ بِضُعْفَةِ أَسَابِيعٍ فِي

الْمُسْتَشْفِي

The philanthropist attains the pleasure of God –

يَتَّلَقَ الْمُحْسِنُ رَضَا اللَّهَ

God always supports the wronged –

إِنَّ اللَّهَ دَائِمًا يَوْمِدُ الْمُظْلُومَ

#### Self Assessment Exercise

Derive سَمْعٌ – ضَرْبٌ – فَشْحٌ – جَلْسٌ from **الإسم المشتق 2** and use them in sentences.

### 3.3 تصریفُ الأسماء

أَسْمَ صِرَافٌ impacts on اسم in a variety of ways; these include classification of اسم into مشتق/مزيد فيه جامد/ مجرد through التصريف. This is by way of conjugating اسم مفرد (singular) to مثنى (dual) and جمْعٌ (plural). For example:

Sulayman is an brilliant boy – سُلَيْمَانُ وَلَدٌ

نَجِيبٌ

Two students from Abuja attended the party – حَضَرَ طَالِبَانِ مِنْ أَبُو جَاهَةَ الْحَقْلَةَ

There is only one school in our village – فِي قَرْيَتِنَا مَدْرَسَةٌ وَاحِدَةٌ

On the University campus, there are two schools – فِي الْحَرمِ الجَامِعِيِّ مَدْرَسَتَانِ

The Lagos schools are built on modern pattern – إِنَّ مَدَارِسَ لَاغُوسِ مَبْنِيَّةٌ عَلَى الطَّرَازِ الْحَدِيثِ

They have eyes with which they cannot see - لَهُمْ أَعْيُنٌ لَا يُبَصِّرُونَ بِهَا

The secretaries are happy with their new position - فَرَحَ الْكَاتِبُونَ بِمَنْصِبِهِمُ الْجَدِيدِ

## Analysis

In the above sentences, you will see how it is easy to formulate مفرد منثى from مفرد. The mechanism is to add ا + ن with e.g.: ولدان = ن + ا مفرد (2 boys). The same mechanism is applicable to all single words that are known as مُتَمَكِّنَة i.e. the ones that can be conjugated from جمع منثى to مفرد e.g.:

|         |   |               |
|---------|---|---------------|
| ورقان   | = | ن + ا + ورقة  |
| مدرسة   | = | ن + ا + مدرسة |
| مسجد    | = | ن + ا + مسجد  |
| رجلان   | = | ن + ا + رجل   |
| نفاحتان | = | ن + ا + نفاحة |

Regarding plural (جمع), the situation changes i.e. the mechanism differs slightly because there are different types of جمع Jam'. These include:

|                          |                 |
|--------------------------|-----------------|
| Sound masculine plural – | جمع مذكر سالم – |
| Sound feminine plural –  | جمع مؤنث سالم – |
| Broken plural –          | جمع تكسير       |

The mechanism for the sound masculine plural is similar to that of مفرد which is by simply adding و to مفرد ن + e.g.:

|        |   |              |
|--------|---|--------------|
| كتابون | = | ن + و + كتاب |
| فاتحون | = | ن + و + فاتح |
| سلمون  | = | ن + و + سالم |
| جامعون | = | ن + و + جامع |
| راكبون | = | ن + و + راكب |
| قادمون | = | ن + و + قادم |

Regarding the sound feminine plural, the formula is different. The first step is to remove تاء مربوطة at the end of the word in question e.g. طالبة. Step two is to add مد + ت to the مفرد i.e.

|        |   |            |
|--------|---|------------|
| طالبات | = | ت + ا طالب |
| راكبات | = | ت + ا راكب |
| مسلمات | = | ت + ا مسلم |
| ساجدات | = | ت + ا ساجد |
| صائمات | = | ت + ا صائم |

From the above, you can note that you have no difficulty in formulating جمع مذكر سالم and جمع مؤنث سالم because in these three cases, the constituent letters are not disrupted.

Incidentally, the جمع تكسير (broken plural) poses a unique case. There is no formula or mechanism to follow or a process to adopt. Everything is based on oral tradition called سَمَاعٍ. In this case, the original constituent letters are disrupted and sometimes with additional letters interwoven with the original ones.

Examples: كِتَابٌ كُتُبٌ  
 رَجُلٌ رِجَالٌ  
 مَدْرَسَةٌ مَدَارِسٌ  
 رَجُلٌ أَرْجَلٌ  
 عَيْنٌ عَيْوَنٌ / أَعْيُنٌ  
 ثُقَاحٌ ثَقَاجٌ  
 رَمْلٌ رِمَالٌ  
 دِينٌ دِيَانٌ

### Self Assessment Exercise

State جمع مثنى of the following words: مرکز - سالم - بلد - تلميذ - عدم

### 4.0 Conclusion

Anytime you read an Arabic text such as a verse from the *Qur'ān*, *Hadīth*, a poem, or literature, you should pay attention to broken plural. That is the surest way to get acquainted with broken plural given the fact that there is no clear formula to use in constructing it (broken plural).

### 5.0 Summary

Two exercises have been carried out for you in this unit; namely classification of words into *Jaamid/Mujarrad* and *Mushtaqq/Mazid feehi*. The second exercise is *Tasreef* i.e. conjugating a word into *Muthanna* and *Jam'* from *Mufrad*.

### 6.0 Tutor Marked Assignment

What is the difference between *al-Ismul Jaamid* and *Mushtaqq*? Illustrate with six words and use them in sentences.

### 7.0 References/Further Readings

1. Al-Maydānī, A. M. (1978), تصريف الميداني, Agege, Matba'atu `th-Thaqāfatu `l-Islāmiyyah.
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**Module 3:** الاسم**Unit 2:** المشتقات (Derived Nouns)**1.0 Introduction****2.0 Objectives****3.0 Main Content**

المشتقات من الأسماء

3.2 المشتقات continued

3.3 صيغة الإسم فعلاً

**4.0 Conclusion****5.0 Summary****6.0 Tutor Marked Assignment****7.0 References/Further Reading****1.0 Introduction**

As already explained in unit one of Module 3 above, which means المشتقات derivatives or the derived words play a crucial role in the enrichment of Arabic language. This is an aspect of صرف which is activity packed. It empowers the learner to source appropriate words to express his/her thoughts. This is manifest in إسم الزمان – إسم المكان – إسم المفعول – قلب الإسم فعلاً – التصغير – الجنس – إسم الآلة

**2.0 Objectives.**

At the end of this unit, you should be able to:

- إسم الزمان – إسم المكان – إسم المفعول – إسم الفاعل
- التصغير – النسب – إسم الآلة
- derive
- Make a verb out of إسم

**3.0 Main Content****3.1 إسم الفاعل وغيره**

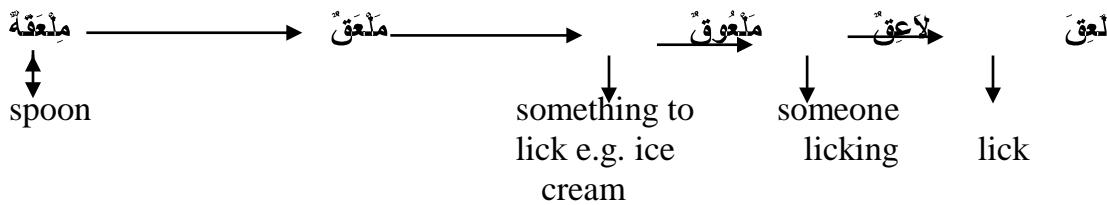
In English language, you will observe that a person who teaches is a teacher and a person who sweeps is a sweeper. In Arabic, both the teacher and sweeper are called إسم الفاعل i.e. a derivative emanating from teaching and sweeping. Furthermore, the object that is being taught or being swept is known in Arabic as إسم المفعول which is derived from the same root. This could be seen as a plus for Arabic because while English has the word teacher for the person teaching which is إسم الفاعل there is no other derivative in English to be taken out of teaching that can be used for the recipient of teaching. You will note that the word student or learner is the object of teaching. For example the teacher and the learner are both derived from تدريس in the case of Arabic. Let us consider the following table:

| المصدر | إسم المفعول به      | إسم الفاعل |
|--------|---------------------|------------|
| شرب    | مشروب / مُستَشْرِبٌ | شارب       |

|                                 |                               |                |
|---------------------------------|-------------------------------|----------------|
| <b>مسْتَشْرِبٌ</b>              |                               |                |
| <b>مَكْتُوبٌ / مُسْتَكْتَبٌ</b> | <b>كَاتِبٌ / مُسْتَكْتَبٌ</b> | <b>كِتبٌ</b>   |
| <b>مَكْتُوسٌ / مُسْتَكْتَسٌ</b> |                               | <b>كَنْسٌ</b>  |
| <b>مَفْتُوحٌ / مُسْتَفْتَحٌ</b> |                               | <b>فَاتِحٌ</b> |
| <b>مَضْرُوبٌ / مُسْتَضْرَبٌ</b> | <b>ضَارِبٌ / مُسْتَضْرَبٌ</b> | <b>ضَرْبٌ</b>  |
| <b>مَرْزُوقٌ / مُسْتَرْزَقٌ</b> |                               | <b>رَازِقٌ</b> |

You note in the table that the person drinking is شَارِبٌ and the liquid being drunk is مَشْرُوبٌ. The person writing is كَاتِبٌ and what is being written is مَكْتُوبٌ. The person opening is فَاتِحٌ and what is being opened is مَفْتُوحٌ. The person giving fortune is رَازِقٌ and what makes the concept of derivation interesting in Arabic is its elasticity that is, it is very broad and dynamic. For example, from the same root where you have derived بِهِ إِسْمُ الْفَاعِلِ and بِهِ إِسْمُ الْمَكَانِ and بِهِ إِسْمُ الزَّمَانِ etc. what makes the concept of derivation interesting in Arabic is its elasticity that is, it is very broad and dynamic. For example, from the same root where you have derived بِهِ إِسْمُ الْفَاعِلِ and بِهِ إِسْمُ الْمَكَانِ and بِهِ إِسْمُ الزَّمَانِ etc. what makes the concept of derivation interesting in Arabic is its elasticity that is, it is very broad and dynamic. For example, from the same root where you have derived بِهِ إِسْمُ الْفَاعِلِ and بِهِ إِسْمُ الْمَكَانِ and بِهِ إِسْمُ الزَّمَانِ etc. If this is applied to فَتْحٌ we shall have the following:





The interesting aspect of this derivation exercise is when you derive words such as key, library, playground and desk from the rout called **مصدر** in Arabic e.g.:

|                      |        |
|----------------------|--------|
| مِفْتَاحٌ            | فُتْحٌ |
| مَلَعْبٌ             | لَعْبٌ |
| مَكْتَبٌ، مَكْتَبَةٌ | كَثْبٌ |

Examples:

أنا أذهب إلى الملعب لمشاهدة المباراة في كرة القدم.

I am going to the playing ground to watch football match.

البدو غير مرتاح بأكل الرز بالملعقة

The Bedouin is not comfortable using spoon to eat rice.

المكتبة ممتلئة بالطلبة عند قرب الامتحان

The library is filled to the brim by the student at the approach of exam.

قد غادر عمّي المدينة إلى المشنقة

My uncle left the city to the winter resort.

ذهب العميد إلى المؤردن للتنزه

The Dean went to the resort for relaxation.

Take note of words such as **المَلْعَبُ** (playing ground), **المَلْعُوقَةُ** (spoon), **المَكْتَبَةُ** (library), **الْمَشْنَقَةُ** (winter resort) and **الْمَوْرَدُ** (a resort) in the sentences above. They are derived from **ورَدْ، شِنَاعَ، لَعْقَ، لَعْبَ**.

### Self Assessment Exercise

Derive from the following routs إسم الآلة and إسم المكان, إسم المفعول به, إسم الفاعل and use them in sentences:

طَبْعٌ، دَهْبٌ، كَسْنٌ، سَطْرٌ

### 3.2 التصغير والنسبة

With **التصغير** and **النسبة**, you are given an opportunity to manipulate words to express smallness and attribute/ascribe a word to something. In other words, **التصغير** is used when you want to show how small a thing or person is in the host of his or its pairs. Similarly, you use **النسبة** when you want to attribute something or a person to something else. There is a pattern i.e. a type of **وزن** you use in both cases. In a three lettered word like **ولد**, the appropriate **فعيل** is **وزن** which gives you **جَعْفَر** and in the case of a four lettered word, the pattern i.e. **فعيل** is **وزن** which becomes **جَعْيَفَر**. In case of **النسبة**, you simply add a duplicated ya' at the end of the word which you want to attribute. For example, if you intend attributing a person

to a town like مصر (Egypt), you simply add a duplicated ya‘ and the word becomes مصرى i.e. an Egyptian. Or you intend attributing an action or a dress to a boy، you add duplicated ya‘ and it becomes ولدى i.e. the action or dress which is that of a boy (ولد). Let us consider the following sentences:

Khalid is an Egyptian student – خالد طالب

مِصْرِيٌّ

Fawzi reads the Qur'an in an Egyptian voice – يَقْرُئُ فُؤْزِي بِصَوْتٍ

مِصْرِيٌّ

Yusuf has Nigerian behaviour – يُوسُفُ لَهُ تَصْرُّفَاتٌ

نِيجِيرِيَّةً

Balqis wears a male dress – يُلْقِيْسُ ثَرْدِي مَلَبِسًا

وَلَدِيًّا

إِنَّكَ سَتَشْعُرُ فِي السَّعُودِيَّةِ بِعَادَاتٍ وَّتَقَالِيدٍ إِسْلَامِيَّةٍ

You will feel in Saudi Arabia Islamic ethics and traditions.

Your entry into the country with a visa is illegal. – ان دُخُولَكَ الْوَطَنَ بِدُونِ فِيْسَا غَيْرُ

فَانْوِيٌّ

Sibaway is a grammarian – إِنْ سِبِيبَوِيْهِ رَجُلٌ

نَحْوِيٌّ

I prefer a smallish loaf of bread for breakfast – أَنَا أَفْضُلُ خَبِيزًا فِي الْفَطُورِ

Ismail bough yesterday a smallish Sharf book – إِشْتَرَى إِسْمَاعِيلُ أَمْسَ كُتُبًا

صَرْفِيًّا

We have sent it an Arabic Qur'an Q 12:2 – إِنَّا أَنْزَلْنَاهُ فِرْآنَا عَرَبِيًّا لِعَلَّكُمْ شَعَقْلُونَ

وَلَوْ جَعَلْنَاهُ فِرْآنَا أَعْجَمِيًّا لَقَالُوا لَوْلَا فَصَلَّتْ آيَاتِهِ

Had We sent this as a Qur'an in a language other than Arabic, they would have

said: why are not its verse explained in detail? Q 41:44

### 3.2.1 Analysis

In the sentences above, you will note in the first sentence Khalid being attributed to Egypt, Fawzi's voice in the second sentence being attributed to Egypt again, Yusuf's behaviour in the third sentence being attributed to Nigeria, Balqis' dress in four being attributed to a boy's, Saudi's ethics and traditions in five being attributed to Islam, entry to the country without a visa in six being attributed to illegality, Sibaway in seven being attributed to Grammar. In sentence eight, a smallish loaf of bread is preferred. Ismail in sentence nine bought a smallish Sharf book. in sentence ten, the *Qur'an* is attributed to Arab. In the final sentence, the *Qur'an* is attributed to non-Arabic language.

### Self Assessment Exercise

Make نَسْبَة and تَصْغِيرُ of the following words and use them in sentence:

مَدْرَسَةٌ - كِتَابٌ - بَابٌ - وَطَنٌ - بَلَدٌ

### 3.3 صيغة الاسم فعلاً

In Arabic, صرف can assist you to construct verbs out of noun. This is common especially with names of cities or countries such as مصر (Egypt), America and Nigeria. For example, if you intend saying that someone has become an Egyptian or a Nigerian or any town or country for that matter, you can coin a verb out of the intended town or country. In the case of مصر for example, you could say:

Abdul Wakil became an Egyptian –

تميل مصر عبد

الوَكِيل

In case of USA, you first of all transliterate USA thus أمريكا. Then you can say تأمُرْك. Nigeria can be transliterated thus نيجيريا and you have تنيجَر.

Khalid became an Egyptian –

تميل مصر خالد أو

تميل مصر

Sharif became an American –

تأمرْك

شَرِيفٌ

Muslim became a Nigerian –

تنيجَر مُسْلِمٌ

تَنِيجَر

You should note that the ability to coin verbs out of names of towns, cities or countries depends largely on a very wide reading since the mechanism of the exercise is purely oral tradition known as سَمَاعَى.

### Self Assessment Exercise

Attempt making verb our of the following names of towns and places and use them in sentences: لندن – واشنطن – كندا – لاوس

### 4.0 Conclusion

Forming verbs out of towns and places should not give you sleepless nights since you do not have a definite formula to work with. This aspect of صرف is to show how flexible Arabic language is and indeed how dynamic and interesting صرف is.

### 5.0 Summary

If you take a critical look at النسبة، it becomes clear to you that صرف is not presenting a unique formula because in English, there is the same formula as you can see in adding *n* to Nigeria to become Nigerian (e.g. the Nigerian character) or to America to become American (e.g. the American embassy). So, duplicated ya' is doing in Arabic what *n* or *ish* does in English. However, there are cases when *n* cannot apply e.g. Britain or England, it is *ish* that is added while the last three letters are removed i.e. *and* in England and you have English and *ain* in Britain and you have British. You will have similar cases in Arabic where you will need more than duplicated ya'.

### 6.0 Tutor Marked Assignment

Explain the importance of **صرف** in **تصغير** and **نسبة** and illustrate with four sentences.

## 8.0 References/Further Reading.

1. Al-Maydānī, A. M. (1978), **تصريف الميداني**, Agege, Matba'atu `th-Thaqāfatu `l-Islāmiyyah.
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4. Abdul-Rauf, (1989), **العربية للطلاب الناطقين بالإنجليزية**, Lebanon, A`s-Sa`dāwī Publications.
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**Module 3:** الفعل الجامد  
**Unit 3:** الجامد الملازم للماضي

**3.0 Introduction**

**4.0 Objectives**

**5.0 Main Content**

**3.1 الفعل الجامد**

**3.2 أنواع الفعل الجامد**

**3.3 أمثلة**

**4.0 Conclusion**

**5.0 Summary**

**6.0 Tutor Marked Assignment**

**7.0 References/Further Reading**

**1.0 Introduction**

In modules 1 and 3 above, we treated verbs known as **أفعال متصرفه**. These are verbs that can transform i.e. change from one form or shape to another with a view to creating fresh meanings, ideas or impressions. This transformation is known as **تصريف** as you have seen so far. In contrast, however, there are other verbs that constitute the subject of this unit.

**2.0 Objectives**

At the end of this unit, you should able to:

- **define الفعل الجامد**
- **State أنواع الفعل الجامد**
- **Give illustrations**

**3.0 Main Content**

3.1 By definition, **الفعل الجامد** means verbs that are not amenable to conjugation. They are not inclined to **جامد** literally means solid or impenetrable. These are the verbs that you cannot change from **ماض** to **أمر** and **مصارع**. You cannot derive out of them **اسم الآلة**, **اسم الرمان**, **اسم المكان**, **اسم المفعول**, **اسم الفاعل**. Though, it is a verb, it remains in one form. But then, it should be observed quickly the sign of it's being a verb is the acceptance of **تاء المتكلم** or **ليست** such as **تاء التأنيث** in **تُ** such as **ليست** in **لَسْتُ**.

**الفعل الجامد** is of two types. The first group is permanently structured on past tense (**ماضي**) while the second group is permanently structured on command (**أمر**).

Members of the first group include:

لَاحَبَّدُ، حَبَّذَا، يَنْسَ، نِعْمَ، طَفِقَ، أَشَأَ، عَسَى،

لَيْسَ.

It should be stated that these verbs (الجامد) are meant for creating special impressions. They are like what we can call occasional verbs. Each of them has a special meaning to render.

لَيْسَ ماضٍ for example is one of أخوات كان. It is permanently structured on and cannot be conjugated as already explained in the general introduction above. Interestingly though, its sisters like كان لَيْسَ can be conjugated. لَيْسَ is to negate occurrence of an action, e.g.:

I have no fruits to break fast with –

لَيْسَ لِي شَمَرَاتٌ أَفْطَرُ بِهَا

The male is not like the female (Q 3:36) –

لَيْسَ الدُّكْرُ كَالْأُنْثَى

Layla is not in hijab –

لَيْسَتْ لَيْلَى حِجَابًا

I don't know either rich or poor he is –

لَسْتُ أَذْرِي أَغْنِيًّا أَمْ فَقِيرًّا هُوَ

The Christians have naught to stand upon (Q 2:113) –

لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ –

The Jews have naught to stand upon (Q 2:117) –

وَلَيْسَتِ النَّصَارَى عَلَى شَيْءٍ –

Not all of them are alike (Q 3:113) –

لَيْسُوا سَوَادًا –

In the above sentences, you will note that لَيْسَ take a characteristic of a normal verb with تاء المتكلم in the 3<sup>rd</sup>, 5<sup>th</sup> and 6<sup>th</sup> sentences, تاء التأنيث in the 4<sup>th</sup> sentence and وَالْجَمَاعَةُ in the 7<sup>th</sup> sentence. You may recall that لَيْسَ cannot be conjugated فِعْلٌ جَامِدٌ اَمْ مُضَارِعٌ, مَاضِيٌّ being مَاضِيٌّ from تَصْرِيفٌ.

### 3.1.1

- عَسَىٰ connotes hope/expectation of occurrence of an action or an event.

Examples:

It may be that Allah will bring a solution – عَسَىٰ أَنْ يَأْتِيَ اللَّهُ

بِفَرَجٍ

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مُحَمَّدًا

It may be that your Lord will raise you to a station of glory

عَسَىٰ أَنْ تَكُرُّهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ

وَعَسَىٰ أَنْ تَحْبُّوْا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

You may like a thing which is an evil for you –

فَهُلْ عَسِيْتُمْ إِنْ تُولِيْتُمْ

If you were to be placed in a position of authority –

- Just like in لَيْسَ, you will observe that عَسَىٰ also takes one of the characteristics of a normal verb for taking تَائِيْ الْمُتَكَلِّمُ مَعَ مِيمِ الْجَمْعِ. Again, you cannot conjugate عَسَىٰ into مُضَارِعٌ, مَاضِيٌّ being فِعْلٌ جَامِدٌ اَمْ مُضَارِعٌ, مَاضِيٌّ from تَصْرِيفٌ.

- نَعَمْ connotes appreciation and praise when someone or something has performed wonderfully well.

Examples:

The best to protect, the best to help (Allah) (Q 22:78) – نَعَمْ الْمَوْلَىٰ وَنَعَمْ النَّصِيرُ

How excellent is the servant ever turning to (Allah) (Q 38:44) - نَعَمْ الْعَبْدُ إِنَّهُ أَوَّابٌ

|  |   |
|--|---|
| How excellent is the hero Khalid b. Walid –                | نَعْمَ الْبَطَلُ خَالِدُ بْنُ الْوَلِيدِ          |
| How excellent is the philanthropist Uthman b. Affan –      | نَعْمَ الْمُحْسِنُ عُثْمَانُ بْنُ عَفَانَ         |
| How excellent is the hardworking student Abdul Karim –     | نَعْمَ الطَّالِبُ الْمُجْتَهُدُ عَبْدُ الْكَرِيمِ |
| نِعْمَتِ الْمُتَدِينَةِ الرَّابِعَةِ<br>الْعَدُوِيَّةِ     |   |
| How excellent is the (female) devotee Rabi‘ah al-Adawiyyah |   |

بَيْتُنَسْ is the direct opposite of نَعْمَ. It is to express disgust and blame. When something or an action is distasteful and disgusting or a person does something blameworthy we use بَيْتُنَسْ. For example, you can say:

|  |  |
|--|--|
| How disgusting what invited inviting me to –       | بَيْتُسَمَا دَعَوْنُونَى إِلَيْهِ                  |
| What a bad/evil behaviour telling lies –           | بَيْتُنَسَ الْخُلُقُ السَّيِّئُ الْكَذَبُ          |
| What a morally bankrupt person a slanderer –       | بَيْتُنَسَ السَّيِّئُ الْخُلُقُ الدَّمَامُ         |
| What a bad evil name after faith –                 | بَيْتُنَسَ الْإِسْمُ الْفَسُومُ بَعْدَ الْإِيمَانِ |
| Terrible is the drink and an evil dwelling place – | بَيْتُنَسَ الشَّرَابُ وَسَاعَتُ مُرْتَفَعًا        |

In the Qur'an we have the following examples:

جَهَنَّمَ يَصْلُوْتُهَا وَبَيْتُنَسَ  
الْفَرَارُ

Hell, in which they will burn, and what an evil place to settle in (Q 14:29)  
يَالَّيْتَ بَيْتَنِي وَبَيْتَكَ بَعْدَ الْمَشْرِقَيْنَ وَبَيْتُنَسَ  
الْقَرَبَيْنَ

Would that between me and you were the distance of the two eats – what a worst companion (Q 43:28)

### Self Assessment Exercise

Use the following الأفعال الجامدة each in 2 sentences:

ليُسَمِّ، بَيْتُنَسْ، عَسَى، نَعْمَ

### 3.2 الأفعال الجامدة continued

#### 3.2.1 حاش، حَبَّدَا، لَاحَبَّدَا

The three أفعال جامدة listed above are distinct from those that are treated in 3.1. The distinction is in timing. While the ones treated in 3.1 are exclusively for the past tense, the latter ones are of type i.e. futuristic.

حاش for example means except but as فَعَلْ جَامِدُ أَمْرٍ it connotes forbid. The impression being created with حاش is no! It cannot happen! Or prevent it from happening! حاش came up twice in Surat Yusuf:

حَشَّ اللَّهُ مَا هَذَا بَشَرًا إِنَّ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel! (Q 12:31).

حَاشَ اللَّهُ مَا عَلِمْنَا عَلَيْهِ مِنْ - (Q 12:51)  
سُوْءٍ

In an ordinary context:

A scholar cannot be in want – حَاشَ لِلْعَالَمِ أَنْ يَقْنَطَرَ

An Imam cannot commit evil as must not commit evil – حَاشَ لِلإِمَامِ أَنْ يَفْجُرَ أَوْ يَفْسُدَ

The sky cannot drop gold – حَاشَ السَّمَاءُ أَنْ تُمْطَرَ ذَهَبًا

A camel cannot enter the eye of the needle – حَاشَ الْجَمَلُ أَنْ يَلْجُ فِي سَمْ الْخَيَاطِ (Q 7:40)

In the case of لا حَبَّدَا or حَبَّدَا, we also have a جَامِدَ which connotes a future event that is of utmost demand. In other words, something fondly desirable. This is to express expectation of occurrence of something very pleasant like yearning for a cool weather in summer.

Examples:

What a brilliant boy (love him) – يَا حَبَّدَا الْوَلَدُ النَّجِيبُ

What a beautiful autumn weather (you love it) – يَا حَبَّدَا جَوُ الْخَرِيفُ الْجَمِيلُ

What a terrible heat (hate summer weather) – لَا حَبَّدَا الْفَيْحَةُ جَوُ الصَّيْفِ

Corruption! What a dirty social system – لَا حَبَّدَا الْفَسَادُ النَّظَامُ الْإِجْتِمَاعِيُ الرَّدِيلُ

### Self Assessment Exercise

Identify from the Qur'an or Arabic poems the usage of and use them in your own sentences.

### 4.0 Conclusion

You should note that what حَبَّدَا and حَاشَ have in common is the issue of timing; both of them connote a feature occurrence of an event. However, their difference is in negative and positive meanings; while حَاشَ connotes never to happen حَبَّدَا connotes excitement and love for the event or thing to happen.

### 5.0 Summary

صرف جَامِدَة presents to us in الأفعال الجامدة an interesting case. What makes them جَامِدَة is the fact that they cannot:

- be conjugated: مُزِيدٌ فِيهِ حِروْفُ الزِّيَادَةِ i.e. they cannot become مُزِيدٌ فِيهِ حِروْفُ الزِّيَادَةِ
- attract يَدْهُبُونَ like جَمْعُ - مُذْثَنَى - مُفْرَدٌ
- Reflect يَدْهُبُانَ like جَمْعُ - مُذْثَنَى - مُفْرَدٌ

### 6.0 Tutor Marked Assignment (TMA)

State definition of الأفعال الجامدة and their characteristics. Illustrate with any two of them.

### 7.0 References/Further Readings.

1. Al-Maydānī, A. M. (1978), *تصريف الميداني*, Agege, Matba'atu `th-Thaqāfatu `l-Islāmiyyah.
2. Al – Hamlāwī, A.M.A, (1999) *شد العرف في فن الصرف* Al-Qāhirah, Maktabatu `ṣ-ṣafā.
3. Ahmad Muhammad Shaddād, (1977) *المطالعة العربية للنصف الثالث المتوسط* Baghdad, Matba 'atu Tīmis.
5. Abdul-Rauf, (1989), *العربية للطلاب الناطقين بالإنجليزية*, Lebanon, Aṣ-ṣa'ḍāwī Publications.
6. Abdullah al-Wuhaybī et al (1970) , *المطالعة للنصف الأول المتوسط* Jeddah, Ministry of Education.
7. Ali al-Jārim/Mustapha Amin, (n.d.) , *النحو الواضح* Al-Qāhirah.

## **Module 4: حروف الزيادة/الوزن والوزون**

### **Unit 1: سألتمونيها**

- 1.0 Introduction**
- 2.0 Objectives**
- 3.0 Main Content**
- 4.0 Conclusion**
- 5.0 Summary**
- 6.0 Tutor Marked Assignment**
- 7.0 References/Further Reading**

#### **1. Introduction**

حروف الزيادة is a cluster of letters commonly referred to as in a statement which reads thus: سألهُمُونِيَهَا i.e. you asked me of them. They are treated in this unit for further classification.

#### **2. Objectives**

At the end of this unit, you should be able to:

- حروف الزيادة;
- Identify حروف الزيادة in verb and nouns.
- Illustrate with حروف الزيادة in verbs and nouns.

#### **3.0 Main Content**

3.1 Huruuf-ziyaadah are so called because of the role they play in verbs and nouns. They provide additional letters to what is known in a verb or noun as foundation letters or constituent letters/radicals. For example, جلس is known as فعل مدة مجرد as already explained to you in the previous modules. If you add ألف مدة to جلس مؤمن (Mu'min sat), you have جالس means (he) sat e.g. جالس مُؤمن (Mu'min sat with Khalid) in the same token, فلم (a pen) is a إسم مجرد because all the letters therein are foundation radicals. But in أفلام we have ألف مدة which is an additional letter.

It should be noted that حروف الزيادة are not used for mere aesthetics. They are employed to create fresh meanings and effects. As you can see in فلم above, with جالس added, فلم changed to مفرد أفلام i.e. from جمع ألف مدة, you will note that the effect of sitting alone changed to sitting with someone else. With the use of حروف الزيادة therefore, صرف provides a mechanic for creating numerous verbs and nouns in response to fresh meanings and effects. The letters are ten. Take note of the following illustration.

##### **3.1.1 Illustration**

الأهمزة (ا)

Put off thy shoes

اخْلُعْ نَعْلَيْكَ

I beat my flock with it  
Strike with they foot

أهشُّ بِهَا عَلَى عَدْمِي  
أرْكضُ بِرْجُلَكَ هَذَا مُعْتَسِلٌ بَارِدٌ وَشَرَابٌ

I comb my hair  
Muhammad is the most eloquent of the Arabs  
Bilqis embraced Islam through Sulaiman  
I am going to my Lord, He will certainly guide me  
The killer of Hamzah is a criminal  
I practice body exercise everyday  
Allah will surely accomplish His purpose  
I bought a new book  
My brother travelled to London on vacation

أمشطُ شعرِي  
مُحَمَّدٌ هُوَ أَفْصَحُ الْعَرَبِ لِسَانًا  
أَسْلَمَتْ بِلْقِيسُ عَلَى يَدِ سُلَيْمَانَ  
إِنِّي دَاهِبٌ إِلَى رَبِّي سَيِّدِ الْجَنَّاتِ  
إِنَّ قَاتِلَ هَمْزَةَ لِمُجْرِمٍ  
أَنَا أَمَارَسُ الرِّيَاضَةَ الْبَدَنِيَّةَ كُلَّ يَوْمٍ  
إِنَّ اللَّهَ بِالْعِلْمِ أَمْرُهُ  
إِشْتَرَيْتُ كَذَاتًا جَدِيدًا  
سَافَرَ أخِي إِلَى لَندُنْ لِلِّاجَازَةِ

### الميم (م)

Zayd is in the mosque  
The key is with the driver  
My friend is in the house of Representatives  
I am a Muslim  
Junaid is an exemplary philanthropist  
The farmer is in the farm

زَيْدٌ فِي الْمَسْجِدِ  
الْمِفْتَاحُ بِيَدِ السَّائِقِ  
صَدِيقِي فِي مَجْلِسِ النَّوَابِ  
أَنَا مُسْلِمٌ  
جُنِيدٌ مُحْسِنٌ يُفْتَنِي بِهِ  
الْفَلَاحُ فِي الْمَزْرَعِ

### النون (ن)

The cup was broken

انْكَسَرَ الْكُوبُ

Musa and his teacher proceeded

إِنْطَلَقَ مُوسَى وَمَعْلَمَةُ

We understand not whether ill is intended for those on earth  
الأرض

لَا نُنْدِرُ أَشَرًّا أَرِيدُ بِمَنْ فِي

It is We Who give life and death  
المَصِيرُ

نَحْنُ نُحْيِي وَنُمْتِي وَإِلَيْنَا

We circumambulate around Ka‘abah

نَطَوْفُ حَوْلَ الْكَعْبَةِ

The minister resigned in annoyance  
غَضْبَانٌ

اسْتَقْالَ الْوَزِيرُ

### الواو (و)

You are blessed  
Abubakr was installed as the first Caliph  
خليفةٌ  
Feeble is the seeker and the sought

بُورْكَتْ  
بُوْيَعَ أَبُو بَكْرُ أَوَّلَ

ضَعُفَ الطَّالِبُ وَالْمُطْلُوبُ

I am wronged, so, help  
GSM is made of crude oil

إِنِّي مُظْلُومٌ فَانْتَصِرْ  
الْجَوَالَةُ مَصْنُوعَةٌ مِنَ النَّفْطِ

I am a student at the Open University  
المفتوحة

السين (س)

By degrees shall we teach thee, so thou shall not forget

سُتُّقِرُوكَ فَلَا تَنْسَى

I shall see my Lord's forgiveness for you  
 We shall send down to thee a weighty word

سَاسَنْتُغْفِرُ لَكَ رَبِّي  
سَنَنْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

The Head of State received his visitor at the Airport  
المطار

إِسْتَقْبَلَ رَئِيسُ الدُّولَةِ ضَيْفَهُ فِي

When Musa prayed for drinking water for his people

إِذْ اسْتَسْقَى مُوسَى لِقَوْمِهِ

I will create an avenue of relaxation for you

سَأَفْتَحُ لَكَ الْمَجَالَ لِلرَّاحَةِ

You may take note that أ - س - ت are used in استغفر, استقبل, استسقى

### الهاء واللام

These two letters as حروف الزيادة are very rarely used. For example, we have هاء in the plural of أم (mother) which is أمّهات (mothers). Examples of لام in عبد meaning (he) worshipped Allah.

### الياء (ي)

Abdul Hamid is a brilliant student

عَبْدُ الْحَمِيدِ طَالِبٌ نَّحِيبٌ

I love a clean environment

أَنَا أَحِبُّ بَيْنَهُ

### نظيفه

إِنَّ اللَّهَ لَا يَعْفُرُ أَنْ يُشَرِّكَ بِهِ وَيَعْفُرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Allah forgiveth not that partners be set up with Him; but He forgiveth anything else to whom He pleaseth

### 3.1.2 Observation

حرف الزيادة In every underlined word in the sentences listed above, you will note حرف الزيادة. Take a close look at every word you will see in it one or two. The sentences are either taken from the verses of the Qur'an or from common daily usages. The variety is to make its learning easy for you.

### Self Assessment Exercise

Identify حروف الزيادة from the following expression:

إِنَّ عَمِيدَ الْكُلِّيَّةِ يُعْطِي كُلَّ سَنَةٍ مِنْحَةً دِرَاسِيَّةً لِلْطَّالِبِينَ الْمُتَقْوِّيْنَ مِنْ كُلِّ فُصُلٍّ.

### 3.2 أنبيٰتُ

There is another set of حروف الزيادة known as أنيتٌ. These are known as حروف المضارعة i.e. the letters of the present tense. You will take note that these four letters called سائلنُونيهَا أنيتٌ are already listed among أنيتٌ. But, for emphasis and clarification, they are repeated. This is to remove doubt for should you come across them in another text book or reference material.

أ

I sit on the chair  
الكرسي

أجلسُ عَلَى

أدرسُ النحو والصرف لكي يتحسن أسلوبى الإنشائى

I study Nahw and صرف in order to improve my composition style  
I drink milk every morning

أشربُ الحليب كُلَّ صبَّاح

I recite the Qur'an twice a week  
الأسبوع

أقُومُ بِتلاوَةِ الْقُرْآنِ مَرَّتَيْنِ فِي

ن

We fast in the month of Ramadan as a worship to Allah  
تعبدُ الله

نُصُومُ فِي شَهْرِ رَمَضَانَ

We seek success ad guidance from Allah  
والرشاد

نسأَلُ اللَّهَ التَّوْفِيقَ

نَحْدَفُ بِالْعَيْدِ الْوَطَنِيِّ فِي غُرَّةِ أَكْثُوبَرِ كُلَّ سَنَةٍ

We celebrate national day 1<sup>st</sup> day of October every year.

نَعْيَشُ فِي مَاءِنَ مَا نَتَوَكَّلُ

We live in security as long as we rely on Allah  
على الله

ي

Pilgrims return from Makkah this week  
الأسبوع

يَرْجُعُ الْحُجَّاجُ مِنْ مَكَّةَ الْمُكَرَّمَةِ هَذَا

Allah elevates the position of learned ones  
درجات

يَرْفَعُ اللَّهُ أَوْلَى الْعِلْمِ

Allah purifies who He wishes  
يساء

إِنَّ اللَّهَ يُزَكِّي مَنْ

On that day, the faithful shall rejoice  
المؤمنون

يَوْمَ ذِي يُفْرَحُ

ت

أَتَرِيدُ أَنْ تَقْتلَنِي كَمَا قُتِلْتَ نَفْسًا بِالْأَمْسِ

Do you intend killing me as you killed someone yesterday

تَجْتَهُدُ فَاطِمَةً لِتَكُونَ مُنْفَوَقةً فِي الْإِمْتَحَانِ النَّهَائِيِّ

Fatimah is working hard to come out top at the final examination

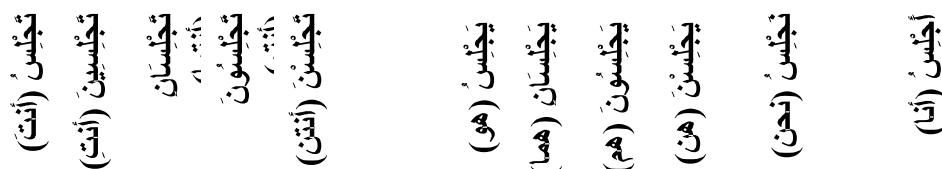
Nigeria is experiencing brain drain  
العقل

تُجْهِيرَيَا ثَعَانِي مِنْ هَجْرَةِ

Green Eagles win the CAF competition  
أفريقيا

تُفْوزُ النُّسُورُ الْخَضْرَاءُ فِي مُبَارَاتِ كَأسِ

The أنيت letters can be graphically illustrated as follows:  
أنيت



### Self Assessment Exercise

Illustrate each of the أنيت letters with two sentences.

### 4.0 Conclusion

You should take note of the fact that the أنيت letters are basically part and parcel of حروف المضارع known as سألتمونيهها. Their designation as أنيت letters is for their specific usage as حروف المضارع.

### 5.0 Summary

It is necessary to note *shaddah* when حروف المضارع are discussed. *Shaddah* means a duplicated letter. For example, الحمد لله رب العالمين. The shaddah sign on *baa* mean that letter *baa* is doubled or duplicated. In that case, it serves as حرف زيادة. If, for example, دَرَسَ to study become دَرَسَ to teach, letter *raa'* is duplicated and the additional *raa'* assumes the position of حرف زيادة. So, any other letter can play that role whenever it is duplicated.

### 6.0 Tutor Marked Assignment

What is the difference between سألتمونيهها set and أنيت set? Illustrate with six sentences.

### 7.0 References/Further Reading

1. Al-Maydānī, A. M. (1978), *تصريف الميداني*, Agege, Matba'atu `th-Thaqāfatu `l-Islāmiyyah.
2. Al – Hamlāwī, A.M.A, (1999) شد العرف في فن الصرف Al-Qāhirah, Maktabatu `ṣ-Ṣafā.
3. Al – Mahāsinī S. A. (1966), كتاب القراءة Damascus, Matba'atu Muṣṭid al – Jadīdah.
4. Abdul-Rauf, (1989), العربية للطلاب الناطقين بالإنجليزية Lebanon, Aṣ-ṣa'adāwī Publications.
5. Tarablīsī/Abu Ḥarb (1967) مبادى النحو Damascus, Al-Matba'ah a`t – Ta'āwuniyyah

6. Abdullah al-Wuhaybī et al (1970) , المطالعة للصف الأول المتوسطة Jeddah, Ministry of Education.

## **Module 4: الوزن والموزون**

### **Unit 2: إسم المبالغة**

#### **1.0 Introduction**

#### **2.0 Objectives**

#### **3.0 Main Content**

##### **3.1 الوزن والموزون**

##### **3.2 إسم المبالغة**

##### **3.3 Illustrations**

#### **4.0 Conclusion**

#### **5.0 Summary**

#### **6.0 Tutor Marked Assignment**

#### **7.0 References/Further Reading**

### **5.0 Introduction الوزن والموزون**

In this unit, my intention is to do what I call a mob up presentation. This is to recap some of the topics we have treated to give it a fresh treatment. It is for emphasis and reinforcement. I am particularly inclined to treating **الوزن والموزون** as two terms that occupy a special position in **صرف** generally. The two terms actually deserve this special mention. Also to be treated specially is **إسم المبالغة**.

### **2.0 Objectives**

At the end of this unit, you should be able to:

- correctly use the terms **الوزن والموزون**.
- state the differences between **إسم الفاعل** and **إسم المبالغة**; and
- give illustration.

### **3.0 الوزن والموزون**

**3.1 الوزن والموزون** is the hub of **صرف**. It cuts across all aspects of *Sarf*. Every word (**كلمة**) has a *Wazn* and every *Wazn* has *mawzuun*. It is important that you know how to use the two terms appropriately. The *Wazn* means the scale i.e. the measure used in determining the status of every **كلمة**. For example, **فعل** is a *wazn* and the *mawzuun* is **وَعْدٌ**. You can therefore, ask a question: what is the *wazn* of **فُعْلٌ**? Your answer is: **فُعْلٌ** is the *wazn* of **وَعْدٌ**. Furthermore, you can as well ask: what is the *mawzuun* of **فُعْلٌ**? Its *mawzuun* is **وَعْدٌ**.

The method of determining *wazn* of a *kalmah* or *mawzuun* of a *wazn* is very simple.

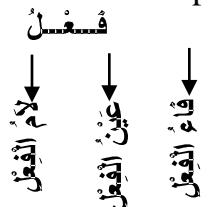
The smallest size of a word in Arabic is the three lettered. This is called *thulaathi*. In other words, no Arabic word is less than three letters. In case you see a word of two letters or one such as **فُنْ** (say) or **قْ** (save), certainly, such a word must have

been subjected to some structural adjournment exercise by means of elimination of one or two letters for morphological reasons which are explainable.

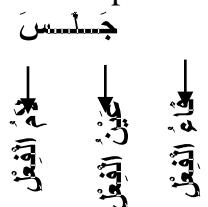
3.1.1 The starting point of mastering of the technique is through labeling the constituent letters. You will recall what we term the foundation radicals. One must reiterate, foundation radicals or constituent letters are the original letters in a verb or noun each of which cannot be removed or else, the word is rendered meaningless. If, for example you remove a letter from كَلْبٌ, say ك, the remaining لَبْ will be meaningless. Or you remove a letter from سَمِعَ, say م, the remaining سَمِعَ will be meaningless. So, labelling is the game. The wazn فَعْلُ or فُعْلُ is labelled as follows:



That of فُعْلُ follows the same pattern i.e.



When the same pattern is applied to mawzuun, we have the following:

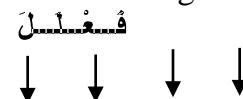


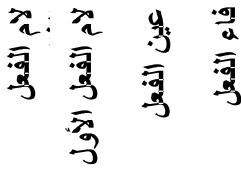
By now, you must have been able to distinguish wazn from mawzuun.

3.1.2 It should be recalled that we have *wazn thulaathi* and *wazn rubaa'i*. *Wazn thulaathi* is of six types while *wazn rubaa'i* is only one. But both of them are of *mujarrad* structure. These are:

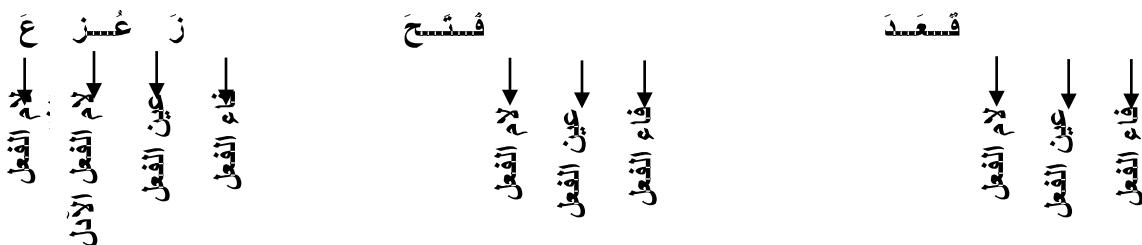


Regarding *Rubaa'I al-mujarrad*, its *wazn* is فَعْلَ يَفْعُلُ i.e. فَعْلَ يُفْعَلُ. But *wazn rubaa'i* will also be given the same labelling as that of *thulaathi*. It reads thus:





To apply this to mawzuun, we have the following:



As you move from thulaathi mujarrad and rubaa'i mujarrad to thulaathi mazeed and rubaa'i mazeed feehi, you follow the same pattern. Whatever increment that may occur in mawzuun, its equivalent in wazn will be created. In the same vein, if there is any reduction in mawzuun, the wazn is taken through the same reduction. For example:

|            |   |           |   |        |
|------------|---|-----------|---|--------|
| أَخْرَجَمْ | - | تَرَعَّزَ | - | دَرَسَ |
| إِفْعَلَ   | - | تَفَعَّلَ | - | فَعَلَ |

You should be ready to approach it either way. In other words, you be given wazn e.g. فُعَلَ and be asked to supply the appropriate موزون which in this instance will be فَعْلَ. Suppose, you are given the wazn e.g. تَفَسَّفَ and be asked to supply the appropriate موزون. In this instance, the appropriate wazn is تَفْعَلَ.

In case of reduction in the mawzuun e.g. قال - يَقُولُ - فَنْ the wazn is فَعَلَ - يَفْعُلُ - فَنْ since عين الفعل has been eliminated in the mawzuun, so also in the wazn, will disappear and that's why we have فَلْ as wazn to correspond with قل in mawzuun.

### Self Assessment Exercise

What is the relationship between wazn and mawzuun? Given illustration in four wazn and four mawzuun.

#### 3.2 إِسْمُ الْمُبَالَغَةُ

This is another language structure designed to create an effect; a special effect. Literally, المبالغة means exaggeration. Technically though, المبالغة is a special structure meant for creating a special meaning. In this case, إِسْمٌ is attributed to it as we say إِسْمُ المبالغة which means a noun structured to connote a higher degree of إِسْمٌ the doer e.g. فاعلُ or كاتِبٌ. While فاعلُ means a writer, فاعلُ means a worker

or a doer. But when a particular writer (كاتب) writes at a rate faster, better more intense than an ordinary writer or when a worker (فاعل) works more devotedly, more diligently with an exceeding commitment, the صرف comes up with a structure to express that higher level of handling the craft. Then, you have فعال or اسم المبالغة كتاب or فعال. So كتاب is called اسم المبالغة.

3.2.1 As usual in Sarf, every structure has a *wazn* and *mawzuun*. The *wazn* of اسم المبالغة is numerous. Some of the popular ones are فعال – فعيل – فعول – فعال.

Examples:

| اسم الفاعل   | وزن                                   | موزون                   | وزن      |
|--|---------------------------------------|-------------------------|----------|
| Fortune giver:   | فعال                                  | رَازِقٌ                 | رَزَاقٌ  |
| The knower:  | عالِمٌ                                | الْعَالِمُ              | عَالِمٌ  |
| The eater:   | أَكَلٌ                                | أَكَالٌ                 | أَكَالٌ  |
| Repentant  | تَائِبٌ                               | oft-forgiving           | نَوَّابٌ |
| Forgiver   | غَافِرٌ                               | oft-forgiving           | غَفَارٌ  |
| Forgiver   | غَافِرٌ                               | Oft-forgiving           | غَفُورٌ  |
| player   | لَاعِبٌ                               | fond of play            | لَعْوبٌ  |
| Merciful   | رَاحِمٌ                               | The all-Merciful        | رَحُومٌ  |
| Merciful   | رَاحِمٌ                               | Exceedingly merciful    | رَحِيمٌ  |
| Conscious  | رَاشِدٌ                               | exceedingly intelligent | رَشِيدٌ  |
| God is Oft-forgiving                                       | إنَّ اللَّهَ غَفَارٌ                  |                         |          |
| In the name of Allah, the Most Gracious, the Most Merciful | بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ |                         |          |
| For Abraham is most tender hearted, forbearing             | إِنَّ إِبْرَاهِيمَ لَأَوَّاهُ حَلِيمٌ |                         |          |
| Musaylimah is a pathological liar                          | إِنَّ الْمُسَيْلِمَةَ كَذَابٌ         |                         |          |
| Zayd is a glutton (eating too much)                        | إِنَّ زَيْدًا أَكَالٌ                 |                         |          |
| Your brother is a rover                                    | إِنَّ أَخَاكَ جَوَالٌ                 |                         |          |
| You are very intelligent                                   | إِنَّكَ رَشِيدٌ                       |                         |          |
| A playful baby   | طِفْلَةً لَعْوبً                      |                         |          |

You may take note from the examples given above that اسم المبالغة is a special morphological structure to appropriately describe some one who is involved or indulge with an action in an extraordinary manner.

### Self Assessment Exercise

Give any five اسم المبالغة and use them in sentences.

### 4.0 Conclusion

Two factors can assist you to accumulate as many اسم المبالغة as possible as well as mastering of their usage in sentences. The two are the *wazn* given to you above and reading of the Holy Qur'an. اسم المبالغة is very common in the Qur'an.

### 5.0 Summary

Your attention has been drawn in this concluding unit to the terms موزون – وزن and اسم المبالغة due to their effect on different aspects of *Sarf*. For example, whenever you are to do conjugation, the terms موزون and وزن come handy. In any conjugation exercise, اسم الفاعل normally features and that will remind you of اسم المبالغة. You can see the interconnectedness between the terms treated in this unit and other aspects of *Sarf*. It is like revising the whole *Sarf* note.

#### 6.0 Tutor marked Assignment

By means of conjugation, bring out اسم المبالغة and اسم الفاعل from the following verbs: سَفَحَ - فَتَحَ - سَمِعَ - شَرَبَ - رَكَعَ.

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