

LESSON 18

In this lesson we learn the following:

(1) Verbs are either transitive or intransitive. A transitive verb (الفِعْلُ المُتَعَدِّي) needs a subject which does the action, and an object which is affected by the action, e.g.:

قتَلَ الْجُنْدِيُّ الْجَاسُوسَ. ‘The soldier killed the spy.’

Here the soldier did the killing, so the word **الْجُنْدِيُّ** is the *fā'il* (the subject), and the one affected by the killing is the spy. So the word **الْجَاسُوسَ** is the *maf'ūl bihi* (the object). Here is another example:

بَنَى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ الْكَعْبَةَ. ‘Ibrāhīm (peace be on him) built the Ka‘bah.’

An intransitive verb (الفِعْلُ اللازمُ) needs only a subject which does the action. Its action is confined to the subject, and does not affect others, e.g.:

فَرِحَ الْمَدْرِسُ. ‘The teacher was happy.’

خَرَجَ الطُّلَابُ. ‘The students went out.’

The subject of certain verbs affect others but not directly. They do this with the help of prepositions, e.g.:

‘I looked at him.’, ‘We believe in God.’. This happens in Arabic also, e.g.:

غَضِيبَ الْمَدْرِسٍ عَلَى الطَّالِبِ الْكَسِلَانِ. ‘The teacher got angry with the lazy student.’

ذَهَبَتُ بِالْمَرِيضِ إِلَى الْمُسْتَشْفَى. ‘I took the patient to hospital.’

نَظَرْنَا إِلَى الْجَبَلِ. ‘We looked at the mountain.’

فَمَنْ رَغِبَ عَنْ سُنْتِي فَلَيْسَ مِنِّي. ‘Whoever dislikes my way is not of me.’

أُرِيدُ أَنْ أَطْلِعَ عَلَى مَنْهَجِ مَدْرَسَتِكَ. ‘I want to look into the syllabus of your school.’

لَا أَرْغَبُ فِي السَّفَرِ هَذَا الْأَسْبُوعَ. ‘I don't like to travel this week.’⁽¹⁾

The object of such a verb is called **المَفْعُولُ غَيْرُ الصَّرِيح** (inexplicit object). It is *majrūr* because of the preposition, but it is in the place of *naṣb* (في محل نصب).

¹ Note that رَغِبَ عَنِ الشَّيْءٍ means to like a thing and رَغِبَ فِي الشَّيْءٍ means to dislike it.

(2) How to make an intransitive verb transitive?

We say in English ‘**Rise** and **raise** your hand’. **Rise** is intransitive, and by changing the pattern of the verb we get **raise** which is transitive. But this kind of change is very rare in English. In Arabic it is very common.

An intransitive verb can be made transitive by changing it to:

a) *bāb fa ‘ala* (فَعَلَ), e.g.:

نَزَلَ : (nazala) ‘he got down’ نَزَّلَ (nazzala) ‘he brought down’

نَزَّلْتُ مِنِ السِّيَارَةِ، ثُمَّ نَزَّلْتُ الطَّفْلَ.

‘I got down from the car, then I **took down** the child.’

This process of changing an intransitive verb into a transitive verb by doubling the second radical is called **التَّضَعِيفُ** (doubling).

b) *bāb af‘ala* (أَفْعَلَ), e.g.:

جَلَسَ (jalasa) ‘he sat’ أَجْلَسَ (ajlasa) ‘he seated’

جَلَسْتُ فِي الصَّفَّ الْأَوَّلِ، وَاجْلَسْتُ الطَّفْلَ بِجَانِي.

‘I **sat** in the first row and I **seated** the child by my side.’

The *hamzah* which is prefixed to the verb in *bāb af‘ala* is called هَمْزَةُ التَّعْدِيَةِ (the transitive *hamzah*).

Certain verbs can be changed to both of these *abwāb*, e.g.: نَزَلَ : نَزَّلَ and أَنْزَلَ : نَزَّلَ.

Most verb can be changed to either of these. One must learn this from books and dictionaries. If a transitive verb is transferred to any of these two *abwāb* it becomes doubly transitive and takes two objects, e.g.:

دَرَسْتُ اللُّغَةَ الْعَرَبِيَّةَ. ‘I studied Arabic.’

Here the verb دَرَسَ has one object اللُّغَةَ.

دَرَسْتُكَ اللُّغَةَ الْعَرَبِيَّةَ. ‘I taught you Arabic.’

Here it has two objects: كَ and اللُّغَةَ.

فَهِمَ بِالْلَّدُرُسَ. ‘Bilāl understood the lesson.’

أَفْهَمَ بِالْلَّدُرُسَ إِبْرَاهِيمَ الدَّرْسَ. ‘Bilāl explained the lesson to Ibrāhīm.’

(Literally ‘ Bilāl made Ibrāhīm understand the lesson.’)

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(3) أَرَى (arā) ‘he showed’ is *bāb af‘ala* from رَأَى ‘he saw’. It was originally أَرَأَى (ar‘ā), but the second *hamzah* has been omitted. The *muḍāri* is يُرِي (yurī) and the *amr* is أَرِ (ari).

This is how the *amr* is *isnāded* to the other pronouns of the second person:

أَرُونِي هذا الكتاب يا إخوانُ.	أَرِني هذا الكتاب يا عليٌ.
أَرِينَيِني هذا الكتاب يا أخواتُ.	أَرِينِي هذا الكتاب يا مريمُ.

(4) We have just seen that when a verb is transferred to *bāb fa ‘ala* it becomes transitive, e.g.: نَزَلَ from نَزَلَ. If the verb is already transitive with one object it becomes doubly transitive with two objects, e.g.: دَرَسَ from درسَ.

This *bāb* also signifies an extensive or intensive action. In Arabic the first is called التَّكْثِيرُ and the second المُبَالَغَةُ.

a) an extensive action is one done on a large scale, or done repeatedly, e.g.:

قتل المُجْرِم رجلاً.	‘The criminal killed a man.’ but
قتل المُجْرِم أهْلَ القريةِ.	‘The criminal massacred the people of the village.’
جُلْتُ في هذا البَلَدِ.	‘I went round this country’ but
جَوَلْتُ في مَشَارِقِ الْأَرْضِ وَمَغَارِبِها.	‘I travelled extensively all over the world.’
فَتَحْتُ البابَ.	‘I opened the door.’ but
فَتَحْتُ أبوابَ الفُصُولِ.	‘I opened the doors of the classrooms.’
عَدَ الرَّجُلُ مالَهُ.	‘The man counted his money.’ but
عَدَّ الرَّجُلُ مالَهُ.	‘The man repeatedly counted his money.’

b) An intensive action is one done thoroughly and with great force, e.g.:

كسَرْتُ الكُوبَ.	‘I broke the glass.’ but
كسَرْتُ الكُوبَ.	‘I smashed the glass.’
قطَعْتُ العَجْنَلَ.	‘I cut the rope.’
قطَعْتُ العَجْنَلَ.	‘I cut the rope to pieces.’

Note that the extensive action affects a number of objects, or one object a number of times, whereas an intensive action affects only one object only once but with great force.

(5) إِيَّاكَ وَالكِلَابَ means ‘Beware of dogs!’. This is called التَّحْذِيرُ (warning).

Note that the noun after the *wāw* is *mansūb*.

إِيَّاكَ is for masculine singular. For masculine plural it is إِيَّاكمُمْ، feminine singular إِيَّاكِ and for feminine plural إِيَّاکُنَّ.

Here is a *hadīth*:

إِيَّاكمُمْ وَالحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

‘Beware of jealousy, for jealousy eats up good deeds just as fire eats up firewood.’

(6) إِنَّمَا أَنَا مُدَرِّسٌ means ‘I am only a teacher’, i.e., I am a teacher, and nothing else.

إِنَّمَا is called مَا الكافهٰ i.e., the preventive *mā*, because it prevents إِنَّ from rendering the following noun *mansūb*.

We say إِنَّمَا الأَعْمَالُ بِالنِّيَاتِ ‘Actions are judged only by the intentions.’ Here is *marfū'* and not *mansūb*.

Unlike إِنَّ the word إِنَّما is used in a verbal sentence as well, e.g.:

إِنَّما يَكْذِبُ ‘He is only telling a lie.’

In the Qur’ān (9:18):

إِنَّمَا يَعْمَرُ مَسَاجِدُ اللَّهِ مَنْ ظَاهَرَ بِإِيمَانِهِ وَالْيَوْمَ الْآخِرِ.

‘Only those tend the mosques of Allāh who believe in Allāh and the Last Day.’

(7) ‘By Allāh’ is an oath⁽²⁾. In Arabic it is called القسم، and the statement that follows the *qasam*

is called *jawāb al-qasam* (جواب القسم).

If the *jawāb al-qasam* commences with a *māqīlī* and is affirmative, it should take the emphatic لَقَدْ, e.g.:

وَاللَّهِ لَقَدْ فَرِحْتُ كَثِيرًا. ‘By Allāh, I was greatly delighted.’

If however, the verb is *māqīlī* but negative, it does not take the emphatic particle, e.g.:

⁽²⁾ The *wāw* used for oath is a preposition, that is why the noun following it is *majrūr*. It should not be confused with *wāw al-'aff* (وَوْ الْعَطْفُ) which means ‘and’.

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وَاللَّهِ مَا رَأَيْتُهُ .

‘By Allāh, I did not see him.’⁽³⁾

(8) The verb **أَمْسَى** is a sister of **كَانَ**. It means ‘he became in the evening’, e.g.:

أَمْسَى الْجَوْ لَطِيفًاً . ‘The weather became fine in the evening.’

Here **الْجَوْ** is *ism* and **لَطِيفًاً** is its *khabar*. See **أَصْبَحَ** in Lesson 17.

(9) **إِنَّ بِي صُدَاعًا شَدِيدًا** ‘I am suffering from severe headache.’

مَاذَا بِكِ يَا زَيْنَبِ ؟ ‘What are you suffering from, Zainab?’

Note that many words denoting disease are on the pattern of **فُعَالٌ** (*fu‘ālun*), e.g.:

زُكَامٌ ‘cold’

سُعَالٌ ‘cough’.

صُدَاعٌ ‘headache’

دُوَارٌ ‘vertigo’

(10) One of the patterns of the *mashdar* is **فَعَالٌ** (*fa‘ālun*), e.g.:

ذَهَابٌ ‘going’ from ‘ذَهَابٌ’ **نَجَاحٌ** ‘success’ from ‘نَجَاحٌ’.

(11) The plural of **طَرِيقٌ** is **طُرُقٌ**; and the plural of **طُرُقٌ** is **طُرُقَاتٌ**.

This is called **جَمْعُ الْجَمْعِ** (the plural of the plural). Some nouns have **جَمْعُ الْجَمْعِ**, e.g.:

أَمَكِنَةٌ ‘place’ → **أَمَاكِنٌ**

أَسْوَرَةٌ ‘bracelet’ → **أَسْوَرٌ**

أَيْدٍ ‘hand’ → **أَيْادٍ**

The **جَمْعُ الْجَمْعِ** mostly has the meaning of the plural. But in some cases it has a different meaning, e.g.:

أَيْدٍ means ‘hands’ **أَيَادٍ** means ‘favours’

بُيُوتٌ means ‘houses’ **بُيُوتَاتٌ** means ‘respectable families’.

³ See Lesson 2.

(12) ‘أَدْرَى’ *‘he knew’*, ‘دَرَى’ *‘he made (him) know’*, i.e. ‘he informed (him)’.

‘وَمَا أَدْرَاكَ أَنَّهُ يَكْذِبُ؟’ *‘And what informed you that he is telling a lie?’*

‘How did you come to know that he is telling a lie?’

In the Qur’ān:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ، وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ.

‘We have indeed revealed it on the Night of Decree. And what will inform you what the Night of Decree is. The night of Decree is better than a thousand months.’

This expression has been used in the Qur’ān about thirteen times.

(13) The meaning of the poetic line:

ولَمْ أَرْ كَالْمَعْرُوفِ: أَمَّا مَذَاقُهُ فَحُلْوٌ، وَأَمَّا وَجْهُهُ فَجَمِيلٌ.

‘I have not seen anything like a good deed: its taste is sweet, and its face is beautiful.’⁽⁴⁾

This line is used in some editions instead of the following line:

وَمَا التَّائِثُ لِاسْمِ الشَّمْسِ عَيْبٌ وَلَا التَّذْكِيرُ فَخْرٌ لِلْهِلَالِ

‘The fact that the word *shams* is feminine is no discredit to the sun, nor is the masculine gender of *hilāl* a matter of pride for the moon.’

Vocabulary

أَمْسَى to spend the evening, to enter into the evening (complete verb)

أَمْسَى to become in the evening (sis kāna)

أَخْرَجَ to take out, remove (iv)

بِسْرُعَةٍ quickly

بَلَغَ بُلُوغًا to reach, amount to (a-u)

إِيَّاكَ وَ... beware of ...

شَرَقَ شُرُوقًاً to rise (of sun) (a-u)

غَرَبَ غُرُوبًاً to set (of sun) (a-u)

أَدْخَلَ to make enter (iv)

بَاهِرٌ brilliant, dazzling

نَتِيْجَةٌ (جِنَاتِيجٌ) result

مَشْرِقٌ (جِمَارِيقٌ) east

⁴ The word جَمِيلٌ should have the *tamwīn*, but it has been omitted for metrical reasons.

دَرَسَ تَدْرِيسًا	to teach (ii)	جَوَّلَ تَجْوِيلاً، تَجْوَالًا	to go around or travel excessively (ii)
أَرَى يُرِي إِرَاءَةً	to show (iv)	مَغْرِبٌ (جِ مَغَارِبٌ)	(1) West (2) time of sunset
أَسْمَعَ إِسْمَاعِعًا	to make s.o. hear, to say (iv)	بَيْتٌ (جِ أَيْمَاتٌ)	couplet, verse
فَهَمَ تَفْهِيمًا	to make s.o. understand, to explain (ii)	نَطَقَ نُطْقاً	to utter, pronounce, speak (a-i)
أَدْرَى يُدْرِي إِدْرَاءً	to inform, notify, let be known (iv)	فَرَحَ	to please, to gladden, to delight (ii)
أَكْذَبَ	to cause s.o. to lie (iv)	عَزَّ يَعْزُ عِزَّةً	to be mighty, powerful, noble (a-i)
حَدِيثٌ	speech, talk	جَلَّ يَجِلُّ جَلَالًا، جَلَالَةً	to be great, powerful, sublime (a-i)
ظَنَّ ظَنًاً	to think, to deem (a-u)	جَلِيلٌ	great, revered
إِثْمٌ (جِ آثَامٌ)	sin	إِثْمٌ يَا ثُمٌ إِثْمًا، مَا ثُمًا	to commit a sin, a crime (i-a)
ظَنٌّ (جِ ظُنُونٌ)	assumption, doubt, suspicion	عَيْبٌ (جِ عِيُوبٌ)	defect, fault, flaw
ذَكَرَ تَذْكِيرًا	(1) to remind, (gr) to treat a word as masculine (ii)	فَخْرٌ	pride
أَنْثَ تَأْنِيشًا	(gr) to feminize, give the feminine ending/form (ii)	إِنْقَسَمَ	to be divided, distributed (vii)
إِعْتَبَرَ	to take into account (viii)	إِعْتِبارٌ	consideration
تَعَدَّى	(1) to overstep, traverse, go beyond, (gr) to be transitive (v)	حَدَثٌ	(gr) action of a verb
لَازِمٌ	(gr) intransitive	تَجَاوَزَ تَجَاوِزاً	to go beyond, overstep, cross (vi)
مُتَعَدِّدٌ	transitive (active participle)	يَحْتَاجُ	need
وَقَعَ يَقْعُ وُقُوعًا	to fall down, come to pass, happen, be located, be situated (a-a)	أَثْرٌ (جِ آثَانٌ)	effect
قَبِيلَ قَبُولاً	to accept (i-a)	عَادَ يَعُودُ عَوْدًا، عَوْدَةً، عِيَادَةً	(1) to return (2) to visit a sick person (a-u)

سَامٌ	venomous, poisonous	رَغْبَةُ عَنْ	to dislike
رَغْبَةُ فِي	to desire, covet, crave (i-a)	وَاسِطةً	moderate, middle
مَنْهَجٌ (جِ مَنَاهِجُ)	syllabus, curriculum	أَطْلَعَ	to inform, give an insight (iv)
صَرِيحٌ	pure, unadulterated	تَعِبَ تَعَبًاً	to be or become tired (i-a)
مَيْزَرٌ تَمْيِيزًا	to distinguish, separate, select (ii)	عَامِلٌ (جِ عُمَالٌ)	labourer, worker
ضَيْفٌ (جِ ضُيُوفٌ، أَضْيَافٌ)	guest		
صَارَ صَيْرُورَةً	to become (sis kāna)	رَحْبَةٌ تَرْحِيبًا	to welcome (ii)
نَقْلَ نَقلًا	to move s.t. from its place, transport, transfer, remove (a-u)	إِسْعَافٌ	first aid
سَيَّارَةُ الْإِسْعَافِ	ambulance	وَضَحَ يَضْحُكُ وُضُوكًا	to become clear (a-i)
نَجَا يَنْجُو نَجَاهًا	to escape, be saved (a-u)	أَتَضَحَ يَتَضَّضُخُ	to become clear (viii)
نَجَّى يَنْجُجِي تَنْجِيَةً	to save (ii)	نَزَّلَ تَنْزِيلًا	to bring down, send down (ii)
اِنْقَلَبَ اِنْقِلَابًا	(1) to be turned upside down (2) to return (vii)	نَوْمٌ تَنْوِيْمًا	to put s.o. to sleep, to induce sleep (ii)
عَدَّى تَعْدِيَةً	(gr) to transfer an intransitive verb into a transitive verb (ii)	حَشَرَةً	insect
جُوعٌ	hunger	جَفَّ جَفَافًاً	to become dry (a-i)
ضَعَفَ تَضْعِيفًا	(1) to redouble (2) (gr) to change a verb into form ii (ii)		
أَبْكَى إِبْكَاءً	to make s.o. cry (iv)	ذاقَ يَذُوقُ ذُوقًاً، مَذَاقًاً	to taste (a-u)
نَكَحَ نِكَاحًا	to marry (a girl) (a-a)	أَذَاقَ يُذِيقُ إِذَاقةً	to make s.o. taste (iv)
أَنْكَحَ إِنْكَاحًا	to give (a girl) in marriage (iv)	إِعْتَمَرَ	to perform <i>Umrah</i> (viii)
ظَلَمَ ظُلْمًا	to wrong, do wrong, oppress, treat unjustly (a-i)	سُوءٌ	evil
قَصَرَ تَقْصِيرًا	to shorten (ii)	شَعْرٌ	hair
خَطَبَ خِطْبَةً	to ask for a girl's hand in marriage (a-u)	مُحْرِمٌ	pilgrim in the state of <i>ihrām</i>

عَصَى يَعْصِي عِصْبَانًا، مَعْصِيَةً	to disobey (a-i)
عِصْبَانٌ	disobedience
حَبَّبْ يُحَبِّبْ تَحْبِيباً	to make s.o. like s.t., to endear (ii)
فَسَقَ فُسُوقًا	to deviate from the right course, act sinfully and immorally (a-u)
كَرَّهَ (إِلَى) تَكْرِيرِهَا	to make s.o. dislike s.t. (ii)
كَرَهَ كَرَاهَةً	to hate, detest (i-a)
مَكْرُورٌ	hated, detested
أَبَى يَأْبِي إِبَاءً	to refuse, reject (a-a)
أَسْفَلٌ	the low
كَثُرَ تَكْثِيرًا	(1) to increase, multiply (gr) action affecting many (e.g. kill and massacre) (ii)
بَالَّغَ مُبَالَغَةً	(1) to exaggerate (gr) action denoting intensity (e.g. break and smash) (iii)
أَضَلَّ إِضْلَالًا	to mislead, to lead stray (iv)
سَمٌ	eye (of a needle)
عَدَّدَ تَعْدِيدًا	to count many times (ii)
غَلَقَ تَغْلِيقًا	to close (doors) (ii)
ذَبَحَ يَذْبَحُ	to slaughter (a-a)
ذَبَحَ تَذْبِيحاً	to slaughter excessively (denoting intensive or extensive) (ii)
حَذَرَ تَحْذِيرًا	to warn, to caution s.o. (ii)
نَبَّهَ تَنْبِيهًـا	to draw s.o. attention, to notify (ii)
خَطَبَ خُطْبَةً	to deliver a sermon (a-u)
خَاطَبَ مُخَاطَبَةً	to address, talk, speak, direct ones words (iii)
كَذَبَ	to accuse s.o. of lying (ii)
خِيَاطٌ	needle
خَيْطٌ (جَ خِيُوطٌ)	thread
أَحْيَا يُحْيِي إِحْيَاءً	to give life (iv)
طَمَانَ يُطَمِّئِنْ طَمَانَةً	to reassure, set s.o. mind at rest, comfort (rb)
جَالَ جَوَّلَةً	to roam, go round, rove (a-u)
وَلَجَ يَلْجُ وُلُوجًاً	to penetrate, go thru (a-i)
مَزَقَ تَمْزِيقًا	to tear into pieces (ii)
سَامَ يَسُومُ سَوْمًا	to inflict (a punishment) (a-u)
حَذَرَ حَذَرًا	to be cautious, to fear (i-a)
حَذَرٌ	cautious
تَحْذِيرٌ	warning
تَنْبِيهٌ	notification
أَحْضَرَ إِحْضَارًا	to bring, fetch (iv)

اجْتَنَبَ اِجْتِنَابًاً	to avoid (viii)	كَسِيلَ كَسَلًا	to be lazy (i-a)
دَخَّنَ تَدْخِينًا	to smoke (a cigarette) (ii)	كَسَلٌ	laziness
أَمْرَضَ	to make s.o. sick, ill (iv)	أَهْلَكَ	to destroy, ruin (iv)
حَسَدَ حَسَدًا	to be jealous (a-u)	مُهْلِكٌ	destroyer (active participle)
حَسَنَةٌ	good deed, good thing	حَطَبٌ	firewood
مُحَدَّثَاتُ الْأَمْوَرِ			
السُّفُورُ	being unveiled, not covering the face (woman)	تَبَرُّجٌ	display by a woman of her charms
بِدْعَةٌ (جِ بِدَعَ)	innovation in religious matters	طَرِيقٌ (جِ طُرُقُ، طُرُقَاتُ)	way, road
سَارَ يَسِيرُ سِيرًا	to go, move, travel (a-i)	ضَلَلَ ضَلَالًا، ضَلَالَةً	to go astray, loose ones way, to err (a-i)
نَظَفَ تَنْظِيفًا	to clean (ii)	نَمَامٌ	tablebearer
كَفَ كَفًا	to prevent, to hold back, refrain (a-u)	نَمِيمَةٌ	the work of a tablebearer
مَا الْكَافَةُ	the particle <i>mā</i> in <i>innamā</i> (meaning only) so called because it prevents <i>inna</i> from rendering the following noun <i>manṣūb</i> .		
عَيْنَ تَعْيِنًا	to specify, earmark, appoint, single out (ii)	مُثْبَتٌ	affirmative
أَثْبَتَ إِثْبَاتًاً	to confirm (iv)	إِتَّصَالٌ (وَصَلَ) إِتْصَالًاً	to contact, to be connected, attached (viii)
حُكْمٌ	ruling		
أَوْجَبَ يُوجِبُ إِيجَابًاً	(1) to enjoin, make s.t. obligatory (2) gr. affirmation (iv)		
تَصَدَّرَ تَصَدْرًا	(gr) to be the first word in a sentence (v)	أَدْرَكَ إِدْرَاكًاً	to overtake, to catch up (iv)
أَكَدَ تَأْكِيدًاً	(gr) to emphasize the verb with the heavy nun. (ii)	مُعْتَدِلٌ	moderate
تَقْدِيمٌ	shape, shaping	مُتَعَبٌ	tired, weary
أَعْرَبَ إِعْرَابًاً	(1) to indicate the system of case ending (2) to analyze a sentence (iv)		