



**NATIONAL OPEN UNIVERSITY OF NIGERIA**

**SCHOOL OF ARTS AND SOCIAL SCIENCES**

**COURSE CODE: ARAS 101**

**COURSE TITLE: Arabic  
Morphology**



## **NATIONAL OPEN UNIVERSITY OF NIGERIA**

**COURSE CODE:** ARA381  
**COURSE TITLE:** Arabic Morphology  
**COURSE DEVELOPER/  
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Victoria Island, Lagos.

### **COURSE GUIDE**

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National Open University of Nigeria  
First Printed  
ISBN:  
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Printed by .....  
For  
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**Introduction** Before you is a Course Material coded and entitled ARA381: Arabic Morphology. called **صَرْفٌ** in Arabic, the course is compulsory for the students. As a beginner, you should take note of the development and the importance of **صَرْفٌ**. In the first and second centuries of Islam, **صَرْفٌ** 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-Ḥarrāī is recognized as the exponent of **صَرْفٌ**. Another school of thought attributes its development to 'Alī bn Abī Tālib. So far, **صَرْفٌ** 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 **صَرْفٌ**

**Course Aims** ARA381 aims at ensuring your ability to:

- comprehend the position of **صَرْفٌ** in the entire Arabic Studies;
- identify the scope of **صَرْفٌ**;
- employ the available mechanism to conjugate verbs and nouns;
- state the relationship between **صَرْفٌ** and **نَحْوٌ** and
- employ various available patterns in **صَرْفٌ** 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 **صَرْفٌ**. 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 **أَمْرٌ** to **مَاضٍ** or noun from **مُفْرَدٌ** to **جَمْعٌ**, or the extent you can derive fresh words from their roots such as **إِسْمُ الْمَكَانِ - إِسْمُ الزَّمَانِ - إِسْمُ الْأَلَةِ** **إِسْمُ الْفَاعِلِ - الْمَفْعُولِ** etc. based on the skills acquired during the course. You are hereby expected to be able to:

- describe the scope of **صَرْفٌ**;
- state what **صَرْفٌ** and **أَنْحُو** have in common;
- conjugate verbs;
- enrich and enlarge your vocabulary base through derivatives known as ; and
- use in sentences the newly acquired words 2

### **Working Through this Course**

ARA 101 is made up of 12 units, carefully packaged to enable you to learn **صَرْفٌ** 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

- Unit 1 تعريف الصرف
- Unit 2 المجرد من الأفعال والأسماء
- Unit 3 أوزان الأفعال

##### Module 2

- Unit 1 الفعل الصحيح المعتل
- Unit 2 الصحيح وفروعه
- Unit 3 المعتدي وفروعه
- Unit 4 الفعل اللازم وفروعه

##### Module 3

- Unit 1 أنواع الإسم
- Unit 2 المشتقات
- Unit 3 الجامد الملازم الماضي

##### Module 4

- Unit 1 حروف سألتمونيها
- Unit 2 إسم 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 depend on 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) **شذ العرف في فن الصرف** Al-Qāhirah, Maktabatu aṣ-Ṣafā.
- Ali al-Jārim/ Mustapha Amīn, (N.D.) **النحو الواضح** Al – Qāhirah.
- Tarablīsī/Abu Ḥarb (1967) **مبادي النحو** Damascus, Al-Matba‘ah a`t – Ta‘āwuniyyah
- Al – Maḥāsini/Sultan/Akkash, (1966) **كتاب القراءة** Damascus, Matba‘atu Mufīd 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 الحواشي 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.



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) Agege, Matba‘atu `th-Thaqāfah al

Islamiyyah.

- Al – Hamlāwī, A.M.A, (1999) Al-Qāhirah, Maktabatu

aş-Şafā.

- Ali al-Jārim/ Mustapha Amīn, (N.D.) Al – Qāhirah.

- Tarablīsī/Abu Ĥarb (1967) Damascus, Al-Matba‘ah a` t –

Ta‘āwuniyyah

- Al – Maḥāsini/Sultan/Akkash, (1966) Damascus, Matba‘atu

Mufīd al – Jadīdah.

- Abdullah al – Wuhaybī & Co. (1970) Jeddah, Ministry of Education.

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**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
	<b>Course Guide</b>		
<b>Module 1 Definition of Sarf and its Scope</b>			
Unit 1	Definition of صرف	Week 1	Assignment 1
Unit 2	Abstract noun and verb	Week 1	Assignment 2
Unit 3	Measures of verbs	Week 3	Assignment 3
<b>Module 2 Sound, Weak, Transitive and Intransitive Verb</b>			
Unit 1	Sound and Weak verbs	Week 3	Assignment 1
Unit 2	Sound verb and its branches	Week 4	Assignment 2
Unit 3	Transitive Verb	Week 4	Assignment 3
Unit 3	Intransitive verb	Week 5	Assignment 4
<b>Module 3 Types of Noun: Derivative and Abstract</b>			
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

<b>Module 4</b>			
<b>Unit 1</b>	<b>Letters of سائتمونيها</b>	<b>Week 8</b>	<b>Assignment 1</b>
<b>Unit 2</b>	<b><i>Mubalaghah</i> Nouns</b>	<b>Week 9</b>	<b>Assignment 2</b>
	<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 6

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.

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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 ARA381: Arabic Morphology, you are taken through different aspects of صرف. To a large extent, صرف 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 صرف and نحو are explained with illustrations. Conjugation as the core of صرف 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.

## Module 1 Definition of *Ṣarf* and its Scope تعريف الصرف ومجاله

### Unit 1 Definition of *Ṣarf* تعريف الصرف

#### 1.0 Introduction

#### 2.0 Objectives

#### 3.0 Main Content

##### 3.1 Definition of *Ṣarf* تعريف الصرف

##### 3.2 The Scope of *Ṣarf* مجال الصرف

##### 3.3 Similarity between *Ṣarf* and *Nahw* التشابه بين الصرف والنحو

#### 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 *صرف*

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

سافر خالد إلى إنكلترا ليدرس الإقتصاد في جامعة لندن. وسرعان ما نزل في مطار هثرو كتب رسالة شكر إلى والده. وفي أسبوعه الأول في الجامعة كتب رسالة إلى أخته فاطمة التي تدرس الطب في جامعة لاغوس نيجيريا ورسالة أخرى إلى أخيه سلمان الذي يدرس الكمبيوتر في جامعة إبادن. وكذلك كاتب خالد صديقه رمضان الذي يشتغل في شركة الاتصالات بلاغوس وبدأ جميعهم يتكاثون إلا رمضان لم يكتب. واستكتبه خالد ثم كتب معذرا. وبما أن خالد قد أحب طفلا قبل سفره إلى لندن، طلب من والدته أن تكتب ابنه الصغير. وخالد بصفته طالبا نجيبا قد بدأ يكتب في المرحلة الثانية في مجلة الإقتصاد التي تنشر دوريا في جامعته.

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** changed from one form to several forms. The word **كتب** (to write) has structurally changed severally e.g.

كُتِبَ يُكْتُبُ كِتَابَةٌ كَاتِبٌ مَكْتُوبٌ أَكْتُبُ لَا تُكْتُبُ مَكْتُبٌ  
مَكْتَبَةٌ

In the same text, the word changed from (كُتِبَ) to (كَاتِبٌ) i.e. to correspond with e.g.

كَاتِبٌ يُكَاتِبُ مَكَاتِبَةٌ مَكَاتِبٌ مَكَاتِبٌ كَاتِبٌ لَا  
تُكَاتِبُ

It can further change to كُتِبَ (meaning to make one write)

كُتِبَ يُكْتُبُ تَكْتِيبًا مَكْتُبٌ مَكْتُبٌ كُتِبَ لَا تُكْتُبُ

It can change to اِكْتَتَبَ (meaning to subscribe to a paper or a journal)

اِكْتَتَبَ يَكْتَتِبُ اِكْتِتَابًا مَكْتَتِبٌ اِكْتَتَبَ لَا تَكْتَتِبُ

It can also change to اِسْتَكْتَبَ i.e. to ask one to write.

اِسْتَكْتَبَ يَسْتَكْتَبُ اِسْتِكْتَابًا مُسْتَكْتَبٌ مُسْتَكْتَبٌ اِسْتَكْتَبَ لَا تَسْتَكْتَبُ

It can change to تَكَاتَبَ

تَكَاتَبَ يَتَكَاتَبُ تَكَاتِبًا مُتَكَاتِبٌ مُتَكَاتِبٌ تَكَاتِبُ لَا تَتَكَاتِبُ

Further, some of its derivatives are:

كِتَابٌ a book

الْكِتَابُ holy book

الْكَتَّابُ (الْكَاتِبِيُّ) 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 **فِعْلٌ** (verb) **اِسْمٌ** (noun) **حَرْفٌ** (particle)

Examples:

فِعْلٌ

اِسْمٌ

حَرْفٌ

ضَرَبَ to beat  
جَلَسَ to seat  
دَرَسَ to study

وَلَدٌ a boy  
خُبْزٌ bread  
كِتَابٌ a book

مِنْ from  
إِلَى to  
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 *تصريف* takes its toll on verbs and nouns, they (verbs and nouns) are called *متصرفة* i.e. *أفعال متصرفة* and *أسماء متصرفة*. This is a situation when a verb is conjugated such as conjugating a verb from past tense (*مَاضٍ*), present tense (*مُضَارِعٍ*), and command i.e. future tense (*أَمْرٍ*). 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	مَاضٍ
اِفْتَحْ	يَفْتَحُ	فَتَحَ
اَكْذِبْ	يَكْذِبُ	كَذَبَ
اَكْتُبْ	يَكْتُبُ	كَتَبَ

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

مُفْرَدٌ	مُتَنَّى	جَمْعٌ
وَلَدٌ	وَلَدَانِ	أَوْلَادٌ
كَاتِبٌ	كَاتِبَانِ	كَاتِبُونَ
مُدْرَسٌ	مُدْرَسَانِ	مُدْرَسُونَ

The full length of *فعل* conjugation is the following pattern:

نَهَى	أَمْرٌ	مَفْعُولٌ بِهِ	فَاعِلٌ	مَصْدَرٌ	مُضَارِعٌ
مَاضٍ	مَاضٍ	مَاضٍ	مَاضٍ	مَاضٍ	مَاضٍ
لَا تَفْتَحُ	اِفْتَحْ	مَفْتُوحٌ	فَاتِحٌ	فَتْحًا	يَفْتَحُ
لَا تَكْذِبُ	اَكْذِبْ	مَكْتُوبٌ	كَادِبٌ	كَذِبًا	يَكْذِبُ
لَا تَكْتُبُ	اَكْتُبْ	مَكْتُوبٌ	كَاتِبٌ	كِتَابَةً	يَكْتُبُ

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

نِسْبَةٌ	تَصْغِيرٌ	جَمْعٌ	مُتَنَّى	مُفْرَدٌ
قَلَمِيٌّ	قَلِيمٌ	أَقْلَامٌ	قَلَمَانٌ	قَلَمٌ

### Self Assessment Exercise

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



### 3.3 Between *Ṣarf* and *Nahw*

*Ṣarf* 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 *Ṣarf* 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 بَدَايَةِ عَطَلْتِنَا الْمَدْرَسِيَّةِ، قَرَّرَ خَالِدٌ أَنْ يَفْضِيَ ثَلَاثَةَ أَسَابِيعٍ فِي زِيَارَةِ أَقَارِبِهِ. وَقَدْ ذَهَبَ أَوْلًا إِلَى الْقَرْيَةِ لَزِيَارَةِ عَمَّتِهِ حَيْثُ قَضَى أَسْبُوعًا. ثُمَّ إِلَى أُخْتِهِ زَيْنَبَ الَّتِي تَدْرُسُ فِي كَلِيَّةِ التَّقْنِيَّةِ بِمَدِينَةِ إِبَادَنَ. وَقَدْ مَضَى أَسْبُوعَانِ عَلَى مُعَادِرَتِهِ وَلَمْ يَبْقَ أَمَامَهُ إِلَّا أَسْبُوعٌ وَاحِدٌ يَزُورُ فِيهِ عَمَّهُ فِي مَدِينَةِ أَبِيوَكُوتَا. أَمَّا أَنَا فَكُنْتُ أَمْرَتِي أُمِّي أَنْ أَرَأِفَقَهَا فِي إِدَارَةِ شُؤْنِ دُكَّانِهَا طَوْلَ الْإِجَازَةِ. حَسَنًا إِذْهَبَ إِلَى الدُّكَّانِ كُلِّ يَوْمٍ يَا سَلِيمَانَ تَحْتَ أَمْرِ أُمَّكَ. وَقَدْ قِيلَ إِنَّ بَرَّ الْوَالِدِينَ سَلَفٌ. فَأَنَا أَفْضَلُ التَّمْرِينَ عَلَى التَّجَارَةِ فِي وَرْشَةِ عَمِّي فَإِنَّ عَمِّي هَذَا وَائْتَقَ فِي صِدَاقَتِي كُلَّ التَّقَةِ. وَتَرَانِي دَائِمًا مُرْتَاحًا فِي رَفَقَتِهِ.

#### 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: ذَهَبَ، قَضَى، مَضَى، بَقِيَ، فَتَحَ، ذَهَبَ change from one form to another to reflect different periods. In the same token, nouns such as: الْمَدْرَسَةُ، الْأَسْبُوعُ، الْقَرْيَةُ، الْعَمَّةُ، الْعَمُّ، الْمَدِينَةُ، الدُّكَّانُ، الْأُمُّ change from one form to another to reflect number. This constant change is known as **تصريف** (delection) and it applies to both **أفعال** and **أسماء**. Let us consider the following two tables which are loaded with **كلمات** extracted from the text above.

Change in Verb or Reflect Time			Change in Verb or Reflect Number		
أمر	مضارع	ماض	مفرد	مثنى	جمع
أمر	يأمر	أمر	يوم	يومان	أيام
مر/أو أمر	يذهب	ذهب	أسبوع	أسبوعان	أسابيع
ذهب	يزور	زار	قريب	قريبان	أقارب
زار	يقضي	قضى	أخت	أختان	أخوات
قضى	يمضي	مضى	أم	أمان	أمهات
امض	يرافق	رافق	عمة	عمتان	عمات
رافق	يفتح	فتح	عم	عمان	أعمام
يفتح	يرى	رأى	دكان	دكانان	دكاكين
ر	يفضل	فضل	قرية	قريتان	قري
يفضل	يبقى	بقى	والد	والدان	والدون
بقى					

#### 3.3.2 تصريف وإعراب

The difference between *Ṣarf* and *Nahw* lies in the two terms **تصريف** and **إعراب**. The English term declension is used to denote both **تصريف** and **إعراب**. While **تصريف**

means structural transformation of a verb or noun as illustrated in the two tables above, إعرابُ 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* – *Fathah* – *Kasrah* – and *Sukun* –. The following sentences give examples of إعرابُ in action.

1. قَدْ مَضَى أَسْبُوعَانِ عَلَى مُغَادِرَتِهِ
2. سَيَذْهَبُ إِلَى أُخْتِهِ
3. فِي الْقَرْيَةِ
4. سَيَزُورُ جَمِيعَ أَقَارِبِهِ
5. لِأَفْتَحَ بَابَ عَرَفْتِهِ
6. إِنَّ بَرَّ الْوَالِدِينَ سَلَفٌ
7. أَفْضَلُ التَّمْرِينَ عَلَى التَّجَارَةِ
8. إِذْهَبْ إِلَى الدُّكَّانِ كُلِّ يَوْمٍ.

In the first sentence, أسبوعان is in the nominative case which is known as مرفوع with *alf* (ا) representing *dammah*. In the word مغادرته , ة 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 in the fourth sentence takes *fat-hah* because it is in the accusative case under the influence of إن . the word جميع as مفعول به (also accusative) takes *fat-hah*. The word أقاربه takes *kasrah* as you can see it in (ب). This is called genitive case مضاف إليه . The verb أفتح takes *fat-hah* due to the influence of what is known as لام كي باب . takes *fat-hah* because it is in genitive case مضاف إليه . while بر الوالدين takes *kasrah* because it is in genitive case مضاف إليه . while بر takes *fat-hah* due to the influence of إن , الوالدين is in genitive case مضاف إليه and so it takes *kasrah* which is represented in *yaa*. In the last sentence, اذهب known as فعل الأمر 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 فعل , أو اسم ,) 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 على , إلى , في , إن , أن , 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** and **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 *Ṣarf* (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 **صرف** and **نحو** take the **كلمة** 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 *Ṣarf* 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-Ilūrī; Agege, Markaz Ta 'līmi `l-`Arabī Press.
2. Al – Hamlāwī, A.M.A, (1999) **شدّ العرف في فن الصرف** Al-Qāhirah, Maktabatu aṣ-Ṣafā.
3. Ali al-Jārim/ Mustapha Amīn, (N.D.) **النحو الواضح** Al – Qāhirah.

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

### Unit 2: المجرد من الأفعال والأسماء

#### 0.0 Introduction

#### 1.0 Objectives

#### 2.0 Main Content

##### 2.1 تعريف 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 **صرف** which is **كلمات** be it **فِعْلٌ** or **إِسْمٌ**. In this Unit, the status of **فِعْلٌ** is explained as well as that of **إِسْمٌ**.. 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 **ر** be omitted the rest two letters **كب** becomes meaningless or at least the remaining two letters cannot mean to take a ride. So, **ركب** is **فعل مجرد** 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 **سُدَّاسِي** 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 –

رَكِبَ أَحْمَدُ جَمَلًا  
ضَعَفَ الطَّالِبُ وَالْمَطْلُوبُ

God always assists the wronged –

نَصَرَ اللَّهُ دَائِمًا الْمَظْلُومَ

Whatever the mighty does is beautiful –

كُلُّ مَا فَعَلَهُ الْجَلِيلُ لَهُوَ الْجَمِيلُ

Hearing about Muaydi is better than seeing him –

تَسْمَعُ عَنْ مُعَيْدِي خَيْرٌ مِنْ أَنْ تَرَاهُ

Noha's ark did not capsize in the flood –

مَا عَرَقَتْ سَفِينَةَ نُوحٍ فِي الطُّوفَانِ

God saved Noah's ark from capsizing –

حَفِظَ اللَّهُ سَفِينَةَ نُوحٍ مِنَ الْعُرْقِ

The hardworking student passed with distinction – نَجَحَ الطَّالِبُ الْمُجِدُّ فِي الْأَمْتِحَانِ بِإِمْتِيَازٍ

### 3.1.1 Analysis

In the above sentences, the following verb features: **نَصَرَ**, **فَعَلَ**, **سَمِعَ**, **عَرَقَ**, **ضَعَفَ**, **رَكِبَ**, **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 **المجرد** is **المزيد** 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

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

And remember Moses prayed for water for his people

وَإِذِ اسْتَسْقَى مُوسَى

لِقَوْمِهِ

Then gushed forth therefrom twelve springs

فَانْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ

عَيْنًا

The verb **اسْتَسْقَى** **انْفَجَرَ** **اسْتَغْفَرَ**, **سَبِّحَ** have, to their foundation radicals, additional letters such as **ب** in **سَبِّحَ**

اسْتَغْفَرَ in ا س ت

اسْتَسْقَى in ا س ت

انْفَجَرَ in ا ن

The meaning of **سَبِّحَ** with the additional **ب** i.e. **تَضَعِيفُ** is to glorify your Lord. But in case that additional **ب** is removed, you are left with **سَبِّحَ** 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 **ا س ت** are removed, the remaining **غفر** is meaningful. It means to forgive i.e. granted forgiveness. **اسْتَسْقَى** is to seek drinking water. And with the removal of **ا س ت**, the remaining **سقى** is meaningful. It means he granted drinking water. The case of **المزيد** 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

قَدِمْتُمْ بِحَمْدِ اللَّهِ أَشْرَفًا مَقْدَمًا # مَدَى الدَّهْرِ يَبْقَى ذِكْرُهُ فِي الْمَوَاسِمِ

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

### 3.2 المجرد 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 **المجرد الثلاثي** and **المجرد الرباعي**. 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 **المجرد الثلاثي** 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 **المجرد الثلاثي**. عَرَقَ، نُصِرَ، ضَعُفَ etc.

**3.2.1 المجرد الرباعي** may require more attention because you are coming in contact with it for the first time in this material. **المجرد الرباعي** can be defined as a four lettered verb or quadratic. Like the description of the three lettered verb, **المجرد الرباعي** 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. **بَسَمَل** means he said **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** **حَوَقَلَ** means he said **حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ** **حَرَجَمَ** means he gathered or assembled something. Each of these verbs is **المجرد الرباعي** because all the radicals in them are basic and indispensable. Read the following text:

أَمَرَ الْأَسْتَاذُ أَحْمَدَ أَنْ يَفْرَأَ سُورَةَ الْعَلَقِ فِي بَدَايَةِ مَادَّةِ التَّجْوِيدِ. بَسَمَلَ أَحْمَدُ وَقَرَأَ السُّورَةَ. وَبِنَاءٍ عَلَى أَنْ قَرَأَتْهُ كَانَتْ مُجَوَّدَةً حَوَقَلَ الْأَسْتَاذُ مُعْجَبًا وَبَارَكَ لِأَحْمَدَ. هُنَاكَ اسْتَأْذَنَ زَيْدٌ الْأَسْتَاذَ لِيَقْرَأَ وَقَامَ قَبْلَ أَنْ يَأْذَنَ لَهُ الْأَسْتَاذُ. فَعَضِبَ الْأَسْتَاذُ عَضْبًا شَدِيدًا لِسُوءِ الْأَدَبِ وَأَجْلَسَهُ الْأَسْتَاذُ كَمَا أَبْرَكَ الرَّاعِي عَنَمَهُ. وَبَعْدَ لَخَطَاتٍ أَذِنَ لِزَيْدٍ لِيَقْرَأَ وَقَامَ وَقَرَأَ قِرَاءَةً غَيْرَ مُجَوَّدَةً وَقَالَ الْأَسْتَاذُ الْآنَ حَصَّصَ الْحَقُّ. وَلِمَاذَا قَدَّمْتَ نَفْسَكَ لِلْقِرَاءَةِ رَعْمَ عَدَمِ قُدْرَتِكَ عَلَى الْقِرَاءَةِ؟ اعْتَدَرَ زَيْدٌ أَنَّهُ تَشَجَّعَ عَلَى تَفْدِيمِ نَفْسِهِ لِلْقِرَاءَةِ لِكَيْ يُقَوْمَهُ الْأَسْتَاذُ إِنْ أَخْطَأَ. وَفِعْلًا، أَخْطَأَ زَيْدٌ وَقَوْمَهُ اسْتَاذَهُ.

#### 3.2.2 Analysis

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

بَسَمَلَ... He recited **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

حَوَقَلَ... He says **حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ**

أَبْرَكَ... The Shepard forced his camel down.

حَصَّصَ... 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 **أَخْطَأَ – بَارَكَ – قَدَّمَ – قَوْمَ**. Though they are four-lettered, they are not **مُجَرَّدٌ** 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. **فَتَحَّ** - **زَعَزَعَ** - **فَتَحَ** - **أَرْسَلَ** - **ضَرَبَ**

### 3.3 المزيد فيه

**المزيد فيه** 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 **المجرد الثلاثي** and **المجرد الرباعي** can take additional letters to become **المزيد فيه**. An example of *al-Mazeed thulaathiyy* is **قَاتَلَ** with the additional **ألف مدة** to **قَاتَلَ**. It can also become **تَقَاتَلَ** as **ت** and **ألف مدة** are added. Or **إِسْتَعْفَرَ** as **س** **ت** are added to **عَفَرَ**. Or **إِحْرَجَمَ** as **ن** **إ** are added to **حَرَجَمَ**.

#### 3.3.1 حروف الزيادة

In order to make formation of **المزيد فيه** easy, there are specific letters used. The letters are known as additional letters **حروف الزيادة**. Again, for easy reference, the letters contained in a statement designated in **سَأَلْتُمُونِيهَا**. You can see that they are ten: i.e. **س أ ل ت م و ن ي ه ا ألف مد**.

However, there is also what is known as **تَضْعِيفٌ**. This is a case in which **ـ** serves as an additional letter. For example, in **دَرَسَ**, letter **ر** is doubled with **ـ**. In such a case, which is one of the foundation radicals also becomes an additional letter. **درس** means to study. But when another **ر** is added, we have **دَرَسَ** which means to teach. The following table gives classification of various **المزيد فيه**.

Below is

المزيد فيه	حرف زيادة	الفعل المجرد	المزيد في جملة مفيدة
أَرْسَلَ	أ	ثلاثي - رسل	The teacher sent Fatima to the market أَرْسَلَ الْأُسْتَاذُ فَاطِمَةَ إِلَى السُّوقِ
قَاتَلَ	أ	ثلاثي - قتل	Jafar waged war with Sulayman قَاتَلَ جَعْفَرُ سُلَيْمَانَ
أَسْلَمَ	أ	ثلاثي - سلم	Bilqis submitted to Allah through Sulayman أَسْلَمَتْ بِلْقِيسُ لِلَّهِ عَلَى يَدِ سُلَيْمَانَ
دَرَسَ	تضعيف	ثلاثي - درس	Talhat taught me Tajwid دَرَسَنِي طَلْحَةُ التَّجْوِيدَ
تَقَاتَلَ	ت ا	ثلاثي - قتل	People waged war - الْقَوْمُ
إِحْرَجَمَ	ن إ	رباعي - حرجم	The camel gathered - الْإِبِلُ



إِسْتَعْفَرَ	إِس ت	ثلاثى - غفر	The believer sought forgiveness from his lord إِسْتَعْفَرَ الْمُؤْمِنُ رَبَّهُ
إِضْمَحَلَّ	أَل تَضْعِيف	رباعى - ضمحل	The cloud cleared - السَّحَابُ
إِعْشَوْشَبَتَ	تَضْعِيف	ثلاثى - عشب	The land grew a lot of weed الأَرْضُ
إِطْمَأَنَّ	أَنْ تَضْعِيف	رباعى - طمان	The debtor was restful الدَّائِنُ

In this table, you will notice that letters like ش، ل، ر، ن، are doubled by *shaddah* to create additional letters e.g. إِطْمَأَنَّ، دَرَسَ، إِضْمَحَلَّ، إِعْشَوْشَبَتَ. 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. تَضْعِيف.

### 3.3.2 Distinction between المجرد and المزيد

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 المزيد فيه as described in 3.3 above. Both المجرد الثلاثي and المجرد الرباعي are capable of being increased by one, two or three letters or by what is called تضعيف i.e. الشدّة. It should be noted that the purpose of increasing letter of a verb is to change the meaning. For example:

دَرَسَ (he) studied	دَرَّسَ (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
قَتَلَ (he) killed	تَقَاتَلَ (to) fight each other
عَفَرَ (he) forgave	إِسْتَعْفَرَ (he) sought forgiveness
قَالَ (he) said	إِسْتَقَالَ (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، عَلَّمَ، بَارَكَ، أَبْرَكَ
الخماسي (five-lettered)	تَعَلَّمَ تَقَاتَلَ، تَمَيَّصَرَ، تَحَطَّمَ، تَفَلَّسَفَ، تَعَمَّضَ
السداسي (six-lettered)	إِحْرَاجَمَ، إِسْتَفْسَرَ، إِسْتَعْلَمَ، إِجْلُودَ، 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 سألتمونيها. But it should be noted that *shaddah* known as تضعيف can also serve as an additional letter as reflected in عَلَّمَ، دَرَسَ، فَضَّلَ، قَسَرَ etc. Furthermore, you should note that حروف المضارعة are also among حروف الزيادة. These are called أنيت they are illustrated in يَجْلِسُ، تَجْلِسُ، نَجْلِسُ، أَجْلِسُ.

#### 5.0 Summary

The distinction between المجرد and المزيد is that every letter in the المجرد is original and cannot be dropped without disrupting the meaning of the verb. For example, if a letter is removed from جلس e.g. ج the remaining لس have no meaning. In case of المزيد removing a letter or more can only change the meaning but not to render the verb meaningless e.g. if أَلِف is removed from قاتل you still have قتل 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 of 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 المجرد? Give examples.

#### 7.0 References/Further Readings

1. Al-Maydani, A. M. (1978), تصريف الميداني, Agege, Matba'atu Thaqafatul Islamiyyah.
2. Al – Hamlāwī, A.M.A, (1999) شدّ العرف في فن الصرف Al-Qāhirah, Maktabatu aş-Şafā.
3. Al – Maḥāsinī S. A. (1966), كتاب القراءة Damascus, Matba'atu Mufīd al – Jadīdah.
4. Ahmad Muhammad Shaddād, (1977) المطالعة العربية للصف الثالث المتوسط Baghdad, Matba 'atu Tīmis.

## Module 1: Definition of Şarf and its Scope

### Unit 3: أوزان الأفعال

#### 1.0 Introduction

#### 2.0 Objectives

#### 3.0 Main Content

##### 3.1 وزن الثلاثى المجرد/الرباعى

##### 3.2 وزن الخماسى

##### 3.3 وزن السداسى

#### 4.0 Conclusion

#### 5.0 Summary

#### 6.0 Tutor Marked Assignment (TMA)

#### 7.0 References/Further Reading

#### 1.0 Introduction

الأوزان is the plural of وَزَنٌ which means a scale or yardstick or measure. The function of وَزَنٌ 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 الثلاثى المجرد as well as others for الرباعى المجرد. Also to be treated are the أوزان for المزيد فيه.

#### 2.0 Objectives

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

- وَزَنُ الثَّلَاثِي المَجْرَدِ / الرَّبَاعِي المَجْرَدِ
- وَزَنُ الخُمَاسِي
- وَزَنُ السُّدَاسِي

#### 3.0 Main Context

##### 3.1 وزن الثلاثى المجرد/الرباعى

Read the following text:

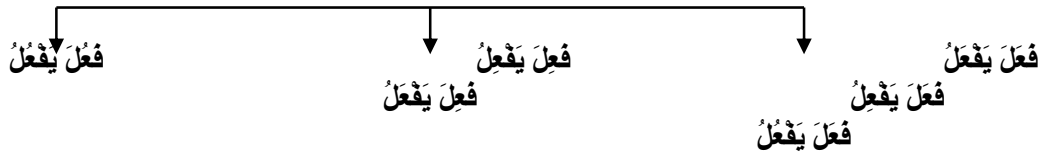
كَمْ مَرَّةً يَسْجُدُ الْمُصَلِّي فِي رَكْعَةٍ وَاحِدَةٍ؟ وَجَّهَ يُوسُفُ هَذَا السُّؤَالَ إِلَى أَسْتَاذِهِ فِي حِصَّةِ الْمَبَادِيءِ الْإِسْلَامِيَّةِ. فَتَحَ الْأَسْتَاذُ مَجَالًا لِبَقِيَّةِ الطَّلَبَةِ لِيَكْتُبَ مَنْ عِنْدَهُ فِكْرَةً عَنِ السُّؤَالِ جَوَابًا فِي وَرَقَتِهِ. مَا لَبِثَ أَنْ قَامَ أَحْمَدُ بِتَسْلِيمِ وَرَقَتِهِ إِلَى الْأَسْتَاذِ ثُمَّ جَلَسَ. وَبَعْدَهُ قَدَّمَ طَالِبَانِ آخَرَانِ وَسَلَّمَا وَرَقَتَيْهِمَا إِلَى الْأَسْتَاذِ. وَكُلُّهُمُ عَلَى الصُّوَابِ إِلَّا الطَّالِبَ الَّذِي ضَعُفَ بَصَرُهُ وَأَخْطَأَ إِمْلَانِيًّا. عِنْدَئِذٍ كَتَبَ الْأَسْتَاذُ الْجَوَابَ الصَّحِيحَ عَلَى السُّبُورَةِ بِخَطِّهِ الْجَمِيلِ. وَاسْتَفَادَ جَمِيعُ الطَّلَبَةِ مِنْ سُّؤَالِ يُوسُفَ. وَحَسِبَ بَقِيَّةَ الطَّلَبَةِ يُوسُفَ جَاهِلًا عَدَدَ سَجَدَاتِ فِي رَكْعَةٍ وَاحِدَةٍ. وَهُنَاكَ شَرَحَ يُوسُفُ أَنَّهُ أَرَادَ بِسُّؤَالِهِ إِفَادَةَ الْجَمِيعِ بِمَعْرِفَةِ عَدَدِ سَجَدَاتِ فِي رَكْعَةٍ وَاحِدَةٍ.

We can extract from the text above these verbs:

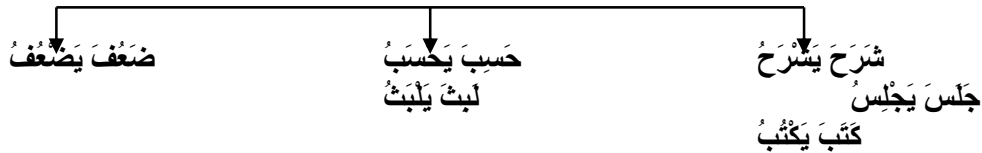
سَجَدَ، فَتَحَ، جَلَسَ، شَرَحَ، حَسِبَ، كَتَبَ، ضَعُفَ، لَبِثَ.

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

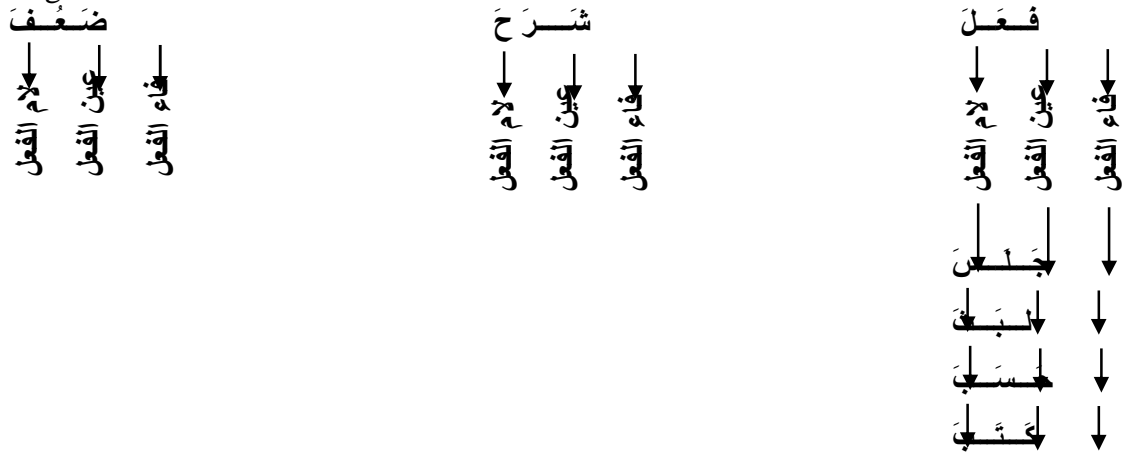
فَعَلَ  
↓



Application of the representation produces the following:



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



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

e.g.

يَذْهَبُ → اذْهَبْ  
يَجْلِسُ → اجْلِسْ

But the همزة of فعل أمر will take dammah whenever عَيْنُ الفَعْلِ in مضارع of any verb takes ضَمَّة e.g.: يَضْعُفُ → اَضْعُفْ  
يَكْتُبُ → اُكْتُبْ

### 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 in its six weights (الأوزان).

مَاضٍ	مُضَارِعٌ	مَصْدَرٌ	فَاعِلٌ	مَفْعُولٌ بِهِ	أَمْرٌ	نَهْيٌ
فَعَلَ	يَفْعَلُ	فِعْلاً	فَاعِلٌ	مَفْعُولٌ	إِفْعَلْ	لَا تَفْعَلْ
قَطَعَ	يَقْطَعُ	قِطْعًا	قَاطِعٌ	مَقْطُوعٌ	اقْطَعْ	لَا تَقْطَعْ
فَعَلَ	يَفْعَلُ	فِعْلاً/فِعْلاً لَا	فَاعِلٌ	مَفْعُولٌ	إِفْعَلْ	لَا تَفْعَلْ
جَلَسَ	يَجْلِسُ	جُلُوسًا	جَالِسٌ	-	اجْلِسْ	لَا تَجْلِسْ
فَعَلَ	يَفْعَلُ	فِعْلاً	فَاعِلٌ	مَفْعُولٌ	أِفْعَلْ	لَا تَفْعَلْ
كَتَبَ	يَكْتُبُ	كِتَابَةً or كِتَابًا	كَاتِبٌ	مَكْتُوبٌ	اكْتُبْ	لَا تَكْتُبْ
فَعَلَ	يَفْعَلُ	فِعْلاً/حِسَابًا	فَاعِلٌ	مَفْعُولٌ	إِفْعَلْ	لَا تَفْعَلْ
حَسِبَ	يَحْسِبُ	حِسَابًا	حَاسِبٌ	مَحْسُوبٌ	احْسِبْ	لَا تَحْسِبْ
فَعَلَ	يَفْعَلُ	فِعْلاً	فَاعِلٌ	مَفْعُولٌ	إِفْعَلْ	لَا تَفْعَلْ
لَبِثَ	يَلْبِثُ	لَبِثًا	لَابِثٌ	-	إِلْبِثْ	لَا تَلْبِثْ
فَعَلَ	يَفْعَلُ	فِعْلاً	فَاعِلٌ	مَفْعُولٌ	أِفْعَلْ	لَا تَفْعَلْ
ضَعُفَ	يَضْعُفُ	ضَعْفًا، ضَاعِفَةً	ضَعِيفٌ	-	أَضْعُفْ	لَا تَضْعُفْ

You should note that جَلَسَ, لَبِثَ and ضَعُفَ do not have مَفْعُولٌ بِهِ 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 الثلاثي المجرد has six أوزان, there is only one wazn for الرباعي المجرد which is فَعَّلَ. It is analysed thus:

فَعَّلَ  
فَاءُ الْفِعْلِ  
عَيْنُ الْفِعْلِ  
لَامُ الْفِعْلِ  
يَاءُ الْفِعْلِ

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

فَعَّلَ يُفَعِّلُ فَعَّلَةٌ مَفْعَلٌ مَفْعَلٌ مَفْعَلٌ فَعَّلَ لَا تُفَعِّلُ

For example: حَرَجَمَ (to assemble)

بَسَمَلَ (to say بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

عَرَقَلَ (to inhibit)

حَرَجَمَ يُحَرِّجِمُ حَرَجَمَةٌ مَحْرَجَمٌ مَحْرَجِمٌ حَرَجَمَ لَا تُحَرِّجِمُ  
بَسَمَلَ يُبَسِّمِلُ بَسَمَلَةٌ مَبْسَمِلٌ مَبْسَمِلٌ بَسَمَلَ لَا تُبَسِّمِلُ  
عَرَقَلَ يُعَرِّقِلُ عَرَقَلَةٌ مَعْرَقِلٌ مَعْرَقِلٌ عَرَقَلَ لَا تُعَرِّقِلُ

It is noteworthy at this juncture to draw your attention to the fact that there are some الرباعي (four lettered verbs) which are not مجرد but ثلاثي مزيد فيه. For example, we have فَعَّلَ، أَفَعَلَ، فَاعَلَ which are conjugated as follows:

فَعَّلَ يُفَعِّلُ تَفْعِيلًا مَفْعَلٌ مَفْعَلٌ مَفْعَلٌ فَعَّلَ لَا تُفَعِّلُ  
أَفَعَلَ يُفَعِّلُ إِفْعَالًا مَفْعَلٌ مَفْعَلٌ مَفْعَلٌ أَفَعَلَ لَا تُفَعِّلُ  
فَاعَلَ يُفَاعِلُ مَفَاعَلَةٌ مَفَاعِلٌ مَفَاعِلٌ مَفَاعِلٌ فَاعَلَ لَا تُفَاعِلُ

Examples are دَرَسَ (to teach) from ثلاثي مجرد

أَرْسَلَ (to send) from ثلاثي مجرد

قَاتَلَ (to fight) from ثلاثي مجرد

دَرَسَ to learn/to study

أَرْسَلَ to be long or send off

قَاتَلَ to kill

دَرَسَ يُدَرِّسُ تَدْرِيسًا مُدَرِّسٌ مُدَرِّسٌ مُدَرِّسٌ دَرَسَ لَا تُدَرِّسُ  
أَرْسَلَ يُرْسِلُ إِرْسَالًا مُرْسِلٌ مُرْسِلٌ مُرْسِلٌ أَرْسَلَ لَا تُرْسِلُ  
قَاتَلَ يُقَاتِلُ مِقَاتِلَةٌ مِقَاتِلٌ مِقَاتِلٌ مِقَاتِلٌ قَاتَلَ لَا تُقَاتِلُ

You must appreciate the significance of مزيد فيه. It is to create fresh deals/meanings

e.g.: قَتَلَهُ ... قَتَلَ means (he) killed

قَاتَلَهُ ... قَاتَلَ means (he) fought

أَرْسَلَهُ ... أَرْسَلَ means (he) sent him

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

دَرَسَهُ النَّحْوُ... means (he) taught him

### Self Assessment Exercise

Conjugate the following verbs fully vowelized

سَرَقَ، قَطَعَ، أَشْرَكَ، زَلَزَلَ

### 3.2 أوزان الخماسي

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

- (1) All the various types of الخماسي are مزيد فيه; none of them is مجرد. In other words, there is no خماسي مجرد.
- (2) Four of them are مزيد ثلاثي.
- (3) Only one is مزيد رباعي.

The five أوزان الخماسي are: تَفَعَّلَ، تَفَعَّلَ، تَفَاعَلَ، اِفْتَعَلَ، اِنْفَعَلَ

They are conjugated as follows:

اِنْفَعَلَ	يَنْفَعِلُ	اِنْفَعَالًا	مُنْفَعِلٌ	اِنْفَعِلْ	لَا تَنْفَعِلُ
اِفْتَعَلَ	يَفْتَعِلُ	اِفْتَعَالًا	مُفْتَعِلٌ	اِفْتَعِلْ	لَا تَفْتَعِلْ
تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعُلًا	مُتَفَاعِلٌ	تَفَاعَلْ	لَا تَتَفَاعَلْ
تَفَعَّلَ	يَتَفَعَّلُ	تَفَعُّلًا	مُتَفَعِّلٌ	تَفَعَّلْ	لَا تَتَفَعَّلْ
تَفَعَّلَ	يَتَفَعَّلُ	تَفَعُّلًا	مُتَفَعِّلٌ	تَفَعَّلْ	لَا تَتَفَعَّلْ

- 3.2.1 Examples:
- |                                   |                     |
|-----------------------------------|---------------------|
| فُتِحَ to open                    | from فَتَحَ         |
| اِنْدُرِسَ to be wiped out        | from اِنْدُرِسَ     |
| اِجْتَمَعَ to assemble/meet       | from اِجْتَمَعَ     |
| اِسْتَمَعَ to listen              | from اِسْتَمَعَ     |
| اِنْدَارَسَ to study together     | from اِنْدَارَسَ    |
| اِقْتَرَبَ to be near one another | from اِقْتَرَبَ     |
| اِتَّجَمَعَ to be gathered        | from اِتَّجَمَعَ    |
| اِتَّدَبَرَ to reflect            | from اِتَّدَبَرَ    |
| اِتَّدَمَّرَجَ to roll down       | from اِتَّدَمَّرَجَ |

اِنْفَعَلَ	يَنْفَعِلُ	اِنْفَعَالًا	مُنْفَعِلٌ	اِنْفَعِلْ	لَا تَنْفَعِلُ
اِنْدُرِسَ	يَنْدُرِسُ	اِنْدِرَاسًا	مُنْدُرِسٌ	اِنْدُرِسْ	لَا تَنْدُرِسْ
اِجْتَمَعَ	يَجْتَمِعُ	اِجْتِمَاعًا	مُجْتَمِعٌ	اِجْتَمِعْ	لَا تَجْتَمِعْ
اِسْتَمَعَ	يَسْتَمِعُ	اِسْتِمَاعًا	مُسْتَمِعٌ	اِسْتَمِعْ	لَا تَسْتَمِعْ
اِنْدَارَسَ	يَنْدَارِسُ	اِنْدَارَسًا	مُنْدَارِسٌ	اِنْدَارِسْ	لَا تَنْدَارِسْ
اِقْتَرَبَ	يَقْتَرِبُ	اِقْتِرَابًا	مُقْتَرِبٌ	اِقْتَرِبْ	لَا تَقْتَرِبْ



تَجَمَّعَ	يَتَجَمَّعُ	تَجَمَّعًا	مُتَجَمِّعٌ	مُتَجَمِّعٌ	مُتَجَمِّعٌ	تَجَمَّعَ	لا تَتَجَمَّعُ
تَدَبَّرَ	يَتَدَبَّرُ	تَدَبَّرًا	مُتَدَبِّرٌ	مُتَدَبِّرٌ	مُتَدَبِّرٌ	تَدَبَّرَ	لا تَتَدَبَّرُ
تَدَحَّرَجَ	يَتَدَحَّرَجُ	تَدَحَّرَجًا	مُتَدَحِّرٌ	مُتَدَحِّرٌ	مُتَدَحِّرٌ	تَدَحَّرَجَ	لا تَتَدَحَّرَجُ

### Self Assessment Exercise

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا إِذِ انبَعَثَ أَشْقَاهَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمَّتْ عَلَيْهِمْ رَبُّهُم بِذُنُوبِهِمْ فُسْوَأَهَا وَلَا يَخَافُ عُقْبَاهَا.

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

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

### 3.3 أوزان السداسى

السداسى means a six-lettered verb which is the longest verb in Arabic. Verbs in this group are all مزيد فيه. A verb in this group is either مزيد ثلاثى e.g. استغفر which is from عفر or مزيد رباعى e.g. اخرج which is from حرم. The following are the

السداسى:

إِسْتَفْعَلَ	يَسْتَفْعِلُ	إِسْتَفْعَالًا	مُسْتَفْعِلٌ	مُسْتَفْعِلٌ	مُسْتَفْعِلٌ	إِسْتَفْعَلَ	لا تَسْتَفْعِلُ
إِفْعَوْلٌ	يَفْعَوْلُ	إِفْعِيَالًا	مُفْعَوْلٌ	مُفْعَوْلٌ	مُفْعَوْلٌ	إِفْعَوْلٌ	لا تَفْعَوْلُ
إِفْعَلٌ	يَفْعَلُ	إِفْعِيَالًا	مُفْعَلٌ	مُفْعَلٌ	مُفْعَلٌ	إِفْعَلٌ	لا تَفْعَلُ
إِفْعَلٌ	يَفْعَلُ	إِفْعَلًا	مُفْعَلٌ	مُفْعَلٌ	مُفْعَلٌ	إِفْعَلٌ	لا تَفْعَلُ

الثلاثى المزيد فيه	حروف الزيادة	الثلاثى المجرد
إِسْتَعْفَرَ - He sought forgiveness	إ س ت	عَفَرَ - He granted forgiveness
إِسْتَكْتَبَ - He made him to write	إ س ت	كَتَبَ - He wrote
إِعْشَوْشَبَ - Grassy or covered with green grass	إ و ش ثانى	عَشَبَ
إِعْلَوْطَ	إ و و	عَاطَ
إِحْرَجَمَ	إ ن	الرباعى المجرد حَرَجَمَ

إِسْتَعْفَرَ	يَسْتَعْفِرُ	إِسْتَعْفَارًا	مُسْتَعْفِرٌ	مُسْتَعْفِرٌ	مُسْتَعْفِرٌ	إِسْتَعْفَرَ	لا تَسْتَعْفِرُ
إِسْتَكْتَبَ	يَسْتَكْتَبُ	إِسْتِكْتَابًا	مُسْتَكْتَبٌ	مُسْتَكْتَبٌ	مُسْتَكْتَبٌ	إِسْتَكْتَبَ	لا تَسْتَكْتَبُ
إِعْشَوْشَبَ	يَعْشَوْشِبُ	إِعْشِشَابًا	مُعْشَوْشِبٌ	مُعْشَوْشِبٌ	مُعْشَوْشِبٌ	إِعْشَوْشَبَ	لا تَعْشَوْشِبُ
إِعْلَوْطَ	يَعْلَوْطُ	إِعْلِيَوَاطًا	مُعْلَوْطٌ	مُعْلَوْطٌ	مُعْلَوْطٌ	إِعْلَوْطَ	لا تَعْلَوْطُ
إِحْرَجَمَ	يَحْرَجِمُ	إِحْرَجَامًا	مُحْرَجِمٌ	مُحْرَجِمٌ	مُحْرَجِمٌ	إِحْرَجَمَ	لا تَحْرَجِمُ

فى 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

إِسْتَعْفَرَ مُسْلِمٌ رَبَّهُ  
إِسْتَكْتَبَ الْمُعَلِّمُ الطَّالِبَ  
إِعْشَوْشَبَتِ الْأَرْضُ  
إِحْرَجَتِ الْأَنْعَامُ

### Self Assessment Exercise

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

### 4.0 Conclusion

You will observe that in the conjugation of **الفعل السداسي**, it is only verbs of **استفعل** 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 **يَشْرَبُ** needs **مفعول به** while to laugh **ضَحِكَ** does not require **مفعول به**.

### 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.

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

### Unit 1 الفعل الصحيح والمعتل

#### 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 حروف العلة which are واي. Verbs like ذهب or جلس which you have come across in the فعل مجرد segment provide appropriate illustrations. The difference between فعل مجرد and فعل صحيح is in حروف الزيادة i.e سَأَلْتُمُونِيهَا and حروف العلة i.e واي. As already explained, a verb is declared مجرد when it is free from حروف العلة such as جعل , رزق and it is صحيح if it is free of حروف الزيادة. So while قضى is qualified for مجرد, it (i.e. قضى) is not qualified for صحيح because of the حرف علة in its الفعل لام الفعل. Let us consider the following sentences:

Then Imam rode on a camel to the mosque	ركب الإمام جملاً إلى المسجد
Zaynab laughed for her success in	ضَحِكْتُ زَيْنَبُ لِنَجَاحِهَا

school certificate Examination	فِي الْإِمْتِحَانِ الثَّانَوِيِّ
I thanked God for the favour of Islam	حَمَدْتُ اللَّهَ عَلَى نِعْمَةِ الْإِسْلَامِ
God sent forth examples for people	ضَرَبَ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
Mobile phone is made in Nigeria	الْجَوَّالَةُ تُصْنَعُ فِي نِيجِيرِيَا
God assisted Muslims at Badr	نَصَرَ اللَّهُ الْمُسْلِمِينَ يَوْمَ بَدْرٍ
Muslims learnt their life lesson at Hunayn	دَرَسَ الْمُسْلِمُونَ دَرَسًا لَنْ يَنْسَوْهُ يَوْمَ حُنَيْنٍ
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) تصنع (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 **مجرد** above

### Self Assessment Exercise

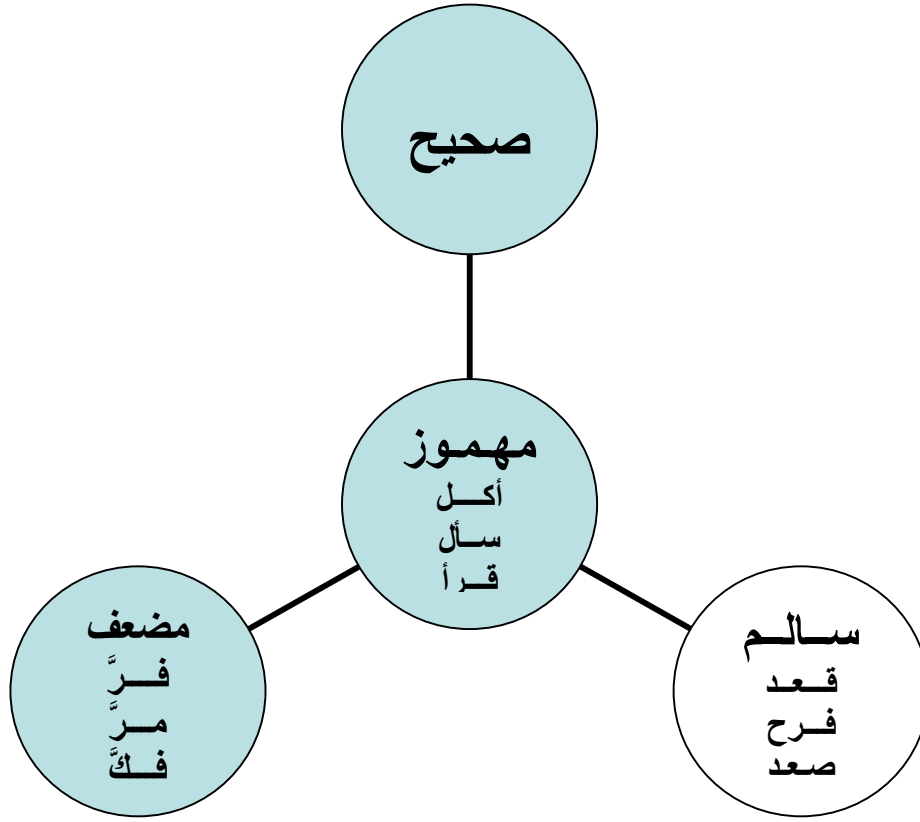
Identify from *Suratul 'A'la* five sound and healthy verbs (**فعل صحيح**) and conjugate them.

### 3.2 فعل سالم

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

Ahmad assisted his brother	نَصَرَ أَحْمَدُ أَخَاهُ
The guest sat on the chair	جَلَسَ الضَّيْفُ عَلَى الْكُرْسِيِّ
Sulaiman rode his horse	رَكَبَ سُلَيْمَانُ حِصَانَهُ

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



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

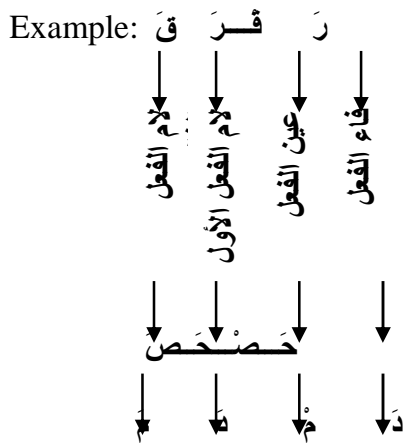
Abdul Razaq ate rice	أكل عبد الرزاق الرز
Zayd asked the teacher about interest	سأل زيد الأستاذ عن الربا
The broadcaster read the news bulletin	قرأ المذيع الأخبار

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 **المضعف**, it is like **صحيح** because it has its three radicals like (**مدد**) but the two identical radicals i.e. **دد** are integrated into one known as **مضعف**. Again, you should be able to identify **مضعف** with ease. Example of **مضعف**: **فرّ**: **مضعف**

The thief fled from prison	فَرَّ السَّارِقُ مِنَ السِّجْنِ
The week passed like a flash	مَرَّ الْأُسْبُوعُ كَلَمْحِ الْبَصَرِ
The parent guided his son on the way	دَلَّ الْوَالِدُ ابْنَهُ عَلَى الطَّرِيقِ

It should be noted that there are مضعف ثلاثي and مضعف رباعي. المضعف الثلاثي has been explained/illustrated above. Regarding المضعف الرباعي, is the فعل رباعي that has عين فعله and لام الفعل الثاني and لام الفعل الأول and فاء الفعل and لام الفعل الأول from the same radical



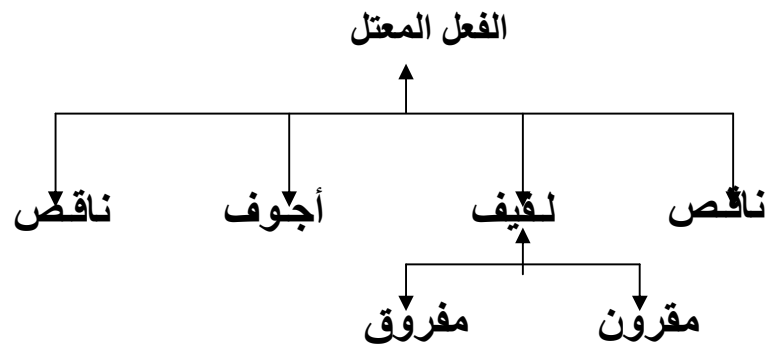
The water spread	رَفَّرِقَ الْمَاءَ
The truth is manifest	حَصَّحَ الْحَقَّ
Their Lord punished them for their sin	دَمَّدَمَ عَلَيَّ عَلَيْهِمْ رَبَّهُمْ بِذُنُوبِهِمْ

### Self Assessment Exercise

Give two examples for each of مهموز , فعل سالم , مضعف 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, الفعل المعتل is of four types: these are ناقص , أجوف , لقيف and مثال. We can express it graphically as follows:



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

Your Lord has decreed that you worship none but Him	وقضى ربك 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 العين الناقص e.g  
تاب، قام، نام، سار، قال

Muhammad said that resurrection is real	قَالَ مُحَمَّدٌ إِنَّ الْبَعْثَ حَقٌّ
Yusuf walked to the school quickly	سَارَ يُوسُفُ إِلَى الْمَدْرَسَةِ مُسْرِعًا
Khalid slept during the lesson in the class	نَامَ خَالِدٌ أَثْنَاءَ الدَّرْسِ فِي الْفَصْلِ
Sa'd rose from his sleep early	قَامَ سَعْدٌ مِنْ نَوْمِهِ مُبَكِّرًا
The sinner repented to him Lord	تَابَ الْمُدْنِبُ إِلَى رَبِّهِ

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

He who toys with knowledge has goofed	مَنْ اسْتَهَانَ بِالْعِلْمِ فَقَدْ غَوَى
Ahmad intended to perform pilgrimage this year	نَوَى أَحْمَدُ أَنْ يَحُجَّ بَيْتَ اللَّهِ الْحَرَامِ هَذَا الْعَامَ
Abu Hurayrah narrated more than a thousand Hadith	رَوَى أَبُو هُرَيْرَةَ أَكْثَرَ مِنْ أَلْفِ حَدِيثٍ

The second type of لفيف is the one called مفروق i.e the one in which the two weak letters are separated by a sound letter e.g وقى، وعى، وفى

The father saved his noble son from destruction	وَقَى الْأَبُ ابْنَهُ الْبَارَّ مِنَ الْهَلَاكِ
Abdulkarim learnt by heart the entire Nahw rules	وَعَى عَبْدُ الْكَرِيمِ الْقَوَاعِدَ النَّحْوِيَّةَ كُلَّهَا
A muslim fullfils his promise	الْمُسْلِمُ وَقَى إِذَا وَعَدَ

**الفعل المثل** This is so called because it looks like الفعل الصحيح for having all its radicals given فتحة like فعل الصحيح despite its فعل فاء been حرف علة e.g. وعد، ورت، وقع

God promised the fearing ones the paradise	وَعَدَ اللَّهُ الْمُتَّقِينَ الْجَنَّةَ
Sulaiman inherited Dawud	وَرِثَ سُلَيْمَانُ دَاوُودَ
A motor accident occurred on the express way	وَقَعَ حَادِثٌ سَيَّارَةٌ فِي الطَّرِيقِ السَّرْبَعِ

### 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 الصحيح and المعتل 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 أوزان and تصريف 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.

فُتِحَ - وَعَدَ - سَارَ - قَامَ - قَضَى - سَأَلَ - رَمَى - نَمَى - قرأ - مَدَّ - وَسِعَ - مرَّ

## 7.0 References / Further Reading.

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Module 2 الصحيح والمعتل  
Unit 2 فروع الصحيح والمعتل

1.0 Introduction  
2.0 Objectives  
3.0 Main content

3.1 الصحيح وفروعها  
3.2 المعتل وأنواعه  
3.3 المعتل وأنواعه

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1.0 Introduction

In the last unit, definition of **الفعل الصحيح** with its branches and **الفعل المعتل** 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 المعتل**

3.0 Main Content

3.1 Conjugation of **الفعل الصحيح**

As a reminder, **الفعل الصحيح** is the verb that is free from **حروف العلة** which are three; namely **واى**. But **الفعل السالم** is the verb that is free of **حروف علة** like Saheeh. The difference, however, is in **همزة** and **تضعيف**. While **الفعل الصحيح** accommodates **همزة** as in **أكل** and **تضعيف** as in **سَرَّ**, **الفعل السالم** does not. In other words, **الفعل السالم** constitutes a branch of **الفعل الصحيح** while **المهموز** and **المضعف** are other branches of **الفعل الصحيح**. But then, each of them is conjugated as follows.

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

سَقَطَ - يَسْقُطُ - على وزن - فعل - يَفْعَلُ  
سَقَطَ - يَسْقُطُ - ساقطاً - مسقوطاً - أسقط - لا تسقط

سَعِدَ - يَسْعُدُ - على وزن - فَعَلَ - يَفْعَلُ

سَعِدَ	يَسْعُدُ	سَعَادَةٌ	سَاعِدٌ	سَعِيدٌ	مَسْعُودٌ	إِسْعَدُ	لَا تَسْعُدُ
أَكَلَ	يَأْكُلُ	عَلَى وَزْنِ	أَكَلٌ	فَعَلٌ	مَأْكُولٌ	كُلُّ	لَا تَأْكُلُ
سَرَّ	يَسِرُّ	عَلَى وَزْنِ	سُرُورًا	سَرٌّ	مَسْرُورٌ	سَرٌّ	لَا تَسِرُّ

You should note that مصدر of سعد is both سَعِدَا and سَعَادَةٌ which puts its وزن at فعلاً and فعالة. In the same token, the مصدر of سر which is سرور puts its وزن at فعولٌ and its فعل الأمر at فَعَّ

### Self Assessment Exercise

Conjugate the following verbs with their appropriate أوزان:

قطع، طمع، ركز، سجد، فر، قرأ

### 3.2 الفعل المعتل

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

First, المثال which is in the category معتل for having و, which is a حرف علة as 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 (الفعل الصحيح). In other branches of معتل such as أجوف, ناقص and لفيف either the middle or the last letter is not vowelized e. g.

وصف، وجد، ومق، ورم، وضع، وقع، وجل

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

For example:

وَقَعَ يَقَعُ وَرَثَ يَرِثُ وَصَفَ يَصِفُ وَجَلَ يَوْجَلُ وَضَعَ يَضَعُ وَمَقَّ يَمِقُّ وَجَدَّ يَجِدُّ

وَقَعَ	يَقَعُ	وَقُوعًا	وَقَعًا	وَأَقَعٌ	قَعٌ	لَا تَقَعُ	عَلَى وَزْنِ
فَعَلٌ	يَفْعَلُ	فُعُولًا	فَعَلًا	فَاعِلٌ	عَلٌ	لَا تَعَلُ	
وَرِثَ	يَرِثُ	وَرَاثَةً	وَرَاثًا	وَارِثٌ	مَوْرُوثٌ	رِثٌ	لَا تَرِثُ
فَعَلٌ	يَفْعَلُ	فَعَالَةٌ	فَعَلًا	فَاعِلٌ	مَفْعُولٌ	عَلٌ	لَا تَعَلُ
وَجَدَّ	يَجِدُّ	وَجُودًا	وَأَجِدُّ	مَوْجُودٌ	جِدُّ	لَا تَجِدُّ	
وَجَلَ	يَوْجَلُ	وَجَلًا	وَأَجَلٌ	أَوْجَلٌ	لَا تَوْجَلُ		



عَدَا يَعْدُو عَدَاوَةٌ أَعَدُّ لَا تَعْدُ

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

**فَعَلَ يَفْعَلُ** - **فَعَلَّ يَفْعِلُ** - **فَعَلَ يَفْعَلُ**

**3.3.1 اللفيف المقرون** is the verb that harbours two **حرف علة**. It is called **اللفيف المقرون** if the two **حرف علة** follow each other e.g. **رَوَى - عَوَى - نَوَى**

نَوَى	يَنْوِي	نِيَّةٌ	نَاوَى	مَنْوِيٌّ	إِنُو	لَا تَنْوُ	عَلَى وَزْنَ
فَعَلَ	يَفْعَلُ	فِعْلَةٌ	فَاعِلٌ	مَفْعُولٌ	إِفْع	لَا تَفْعُ	
عَوَى	يَعْوِي	عَوَايَةٌ	عَاوَى	_____	إَعُو	لَا تَعْوُ	عَلَى وَزْنَ
فَعَلَ	يَفْعَلُ	فِعَالَةٌ	فَاعِلٌ	_____	إِفْع	لَا تَفْعُ	
رَوَى	يَرْوِي	رَوَايَةٌ	رَاوَى	مَرْوِيٌّ	إِرُو	لَا تَرُو	عَلَى وَزْنَ
فَعَلَ	يَفْعَلُ	فِعَالَةٌ	فَاعِلٌ	مَفْعُولٌ	إِفْع	لَا تَفْعُ	

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

وَقَى	يَقِي	وَقَاءٌ	وَأَقَى	مَوْقِيٌّ	فِ	لَا تَقِ	عَلَى وَزْنَ
فَعَلَ	يَفْعَلُ	فِعَالًا	فَاعِلٌ	مَفْعُولٌ	ع	لَا تَفْعُ	
وَقَى	يَقِي	وَقَايَةٌ	وَأَقَى	مَوْقِيٌّ	ق	لَا تَقِ	عَلَى وَزْنَ
فَعَلَ	يَفْعَلُ	فِعَالَةٌ	فَاعِلٌ	مَفْعُولٌ	ع	لَا تَفْعُ	
وَعَى	يَعِي	وَعْيًا	وَأَعَى	مَوْعِيٌّ	ع	لَا تَعُ	عَلَى وَزْنَ
فَعَلَ	يَفْعَلُ	فِعَالًا	فَاعِلٌ	مَفْعُولٌ	ع	لَا تَفْعُ	

What is peculiar in **اللفيف المفروق** is that it loses its two **حرف علة** in its **فعل أمر**. Correspondingly, in its **wazn**, it also loses both of them.

#### Self Assessment Exercise

والنجم إذا هوى ما ضل صاحبكم وما غوى.....وقد رأى من آيات ربه الكبرى

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 **مزيد فيه** just the way **الفعل الصحيح** 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 الـوزن or الـاوزان (in its plural form) take shape and status of the الموزون i.e the target verb, For example, if the موزون (target verb) is وعى which loses its two حرف علة in its فعل الأمر , the two letters will similarly be lost in the فعل الأمر 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.

شَرِبَ - 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

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

#### 2.0 Objectives

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

- explain the meaning of الفعل المتعدى with illustrations;
- identify المتعدى 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 الفاعل 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. الفعل المتعدى is better appreciated when it is learnt in a text. For example:

بَعَثَنِي وَالِدِي إِلَى الْمَدْرَسَةِ الْعَرَبِيَّةِ الْمَحَلِّيَّةِ لِأَدْرُسَ قِرَاءَةَ الْقُرْآنِ. وَهَذِهِ هِيَ الْعَادَةُ الْجَارِيَّةُ فِي بَلَدِنَا. كُلُّ مُسْلِمٍ يُوَدُّ تَنْقِيْفَ أَوْلَادِهِ ثِقَافَةَ عَرَبِيَّةٍ إِسْلَامِيَّةٍ فِي سِنٍّ مُبَكَّرٍ. وَأَنَا سَعِيدٌ بِكَوْنِي فِي مَدْرَسَةٍ مُدِيرُهَا يَجِدُ رَاحَةً وَمُنْعَةً فِي تَرْبِيَةِ الصِّغَارِ. وَدَرَسْتُ الْقُرْآنَ وَأَنَا فِي السَّنِّ التَّاسِعِ وَالنَّصْفِ. أَجَلٌ، دَرَسْتُهُ قِرَاءَةً لَا حِفْظًا. وَقَدْ رَأَيْتُ عَلَى شَاشَةِ تِلْفَازِيُونٍ أَوْلَادًا صِغَارًا لَا يَتَجَاوِزُ عُمْرُهُمْ عَشْرَ سَنَوَاتٍ وَهُمْ يَقْرَؤُنَ الْآيَاتِ وَالسُّورَ حِفْظًا. لَكِنْ - طَبَعًا - حَفِظْتُ بَعْضَ السُّورِ الْقَصِيرَةِ الَّتِي أَتْلُوهَا فِي الصَّلَوَاتِ

الخمس. وأنا أتمنى أن أتمكن يوماً من حفظ القرآن. وأقروه مجوداً فعلة الأولاد الصغار الذين رأيتهم على شاشة تلفزيون.

### 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

مَفْعُولٌ بِهِ	فَاعِلٌ	فِعْلٌ
نبي	والدي	بعث
قراءة القرآن	أنا	أدرس
تثقيف	كل مسلم	يود
راحة ومثعة	مديرها	يجد
القرآن	ت	درس
الآيات والسور	أنا	أقرو
معانيها	أنا	أفهم
أولادا	أنا	رأى
عشر سنوات	ت	يتجاوز
الآيات والسور	عمر	حفظ
بعض السور	هم	أثلو
هـ	ت	
	أنا	

The verbs highlighted above in the table are:

To send	إبعث	يبعث	بعث
To study	أدرس	يدرس	درس
To wish	ود	يود	ود
To see	جد/أوجد	يجد	وجد
To read	إقرأ	يقرو	قرأ
To understand	ر	يرى	رأى
To see	إفهم	يفهم	فهم
To exceed	تجاوز	يتجاوز	تجاوز
To memorise	إحفظ	يحفظ	حفظ



All the verbs highlighted above are **أفعال متعدية** which by the rule of **نحو** 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 **فاعل** i.e. the doer. Again, in column three you will notice that some nouns in the position of **مفعول به** such as **معانيها** and **الآيات** which ought to have taken **fat-hah**, did not, because of certain **نحو** considerations which could be explained to you in details in a **نحو** 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 **فاعل** and **مفعول به** vowelized.

خَلَقَ كَتَبَ فَتَحَ دَقَّ ضَرَبَ رَمَى صَامَ

### 3.2 المتعدى إلى مفعولين

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

As usual, let us consider the following text

1. أَرْسَلَ اللهُ مُحَمَّدًا نَبِيًّا
2. أُعْطِيتُ بِلَقِيْسٍ هَدِيَّةً
3. دَرَسَ أَحْمَدُ زَيْدًا الْقِرَاءَةَ
4. إِنَّا أُعْطِينَاكَ الْكُوْتِرَ
5. أَعْلَمَ لُقْمَانُ ابْنَهُ دُرُوسَ التَّهْدِيْبِ
6. ظَنَّ فِرْعَوْنُ مُوسَى مَسْحُورًا

We have two analyses to make on the above sentences.

First, a table:

نوع الفعل	مفعولين به	فاعل	الفعل المتعدى
ثلاثى مزيد فيه	مُحَمَّدًا نَبِيًّا (مبتدأ وخبر)	الله	أَرْسَلَ
ثلاثى مزيد فيه	بِلَقِيْسٍ - هَدِيَّةً	تُ (أنا)	أُعْطِي
ثلاثى مزيد فيه	زَيْدًا - الْقِرَاءَةَ	أَحْمَدُ	دَرَسَ
ثلاثى مزيد فيه	كَ (أنت) - الْكُوْتِرَ	نَا (نحن)	أُعْطِي
ثلاثى مزيد فيه	إِبْنَ - دُرُوسَ	لُقْمَانُ	أَعْلَمَ
ثلاثى مجرد	مُوسَى مَسْحُورًا (مبتدأ)	فِرْعَوْنُ	ظَنَّ

	(وخبِر)	
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Secondly, you would have noticed that in the first sentence above **المفعولين** is made of **بَلْقَيْسَ هَدِيَّةً**. Is made of two distinct words **مُحَمَّدًا نَبِيًّا** i.e. **مبتدأ وخبِر**. In the third sentence, two distinct words made **زيدا- القراءة : مفعولين**. In the fourth sentence, two distinct words **ك- الكوثر** made **مفعولين**. In the fifth sentence, two distinct words made **مفعولين** i.e. **إبنه- دروس**. In the sixth sentence, **مبتدأ مفعولين** as made the **مفعولين** and **وخبِر**.

### 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**.

	بَعَثَ	يَبْعَثُ	بَعَثًا	بَاعَثَ	مَبْعُوثٌ	إِبْعَثُ	لَا تَبْعَثُ	عَلَى وَزْنِ
	فَعْلٌ	يَفْعَلُ	فَعْلًا	فَاعِلٌ	مَفْعُولٌ	إِفْعَلُ	لَا تَفْعَلُ	
	دَرَسَ	يَدْرُسُ	دُضْرَسًا	دَارَسَ	مَدْرُوسٌ	أَدْرُسُ	لَا تَدْرُسُ	عَلَى
	وَزْنِ	فَعْلٌ	فَعْلًا	فَاعِلٌ	مَفْعُولٌ	أَفْعَلُ	لَا تَفْعَلُ	
	وَدَّ	يُودُّ	وَدًّا	وَادَّ	مَوْدُودٌ	وَدَّ	لَا تَوَدُّ	عَلَى وَزْنِ
	فَعْلٌ	يَفْعَلُ	فَعْلًا	فَاعِلٌ	مَفْعُولٌ	إِفْعَلُ	لَا تَفْعَلُ	
	وَجَدَ	يَجِدُ	وَجْدًا	وَاجِدٌ	مَوْجُودٌ	جَدُّ	لَا تَجِدُ	عَلَى وَزْنِ
	فَعْلٌ	يَفْعَلُ	فَعْلًا	فَاعِلٌ	مَفْعُولٌ	عِلٌ	لَا تَعِلُ	
	دَرَسَ	يَدْرُسُ	دَرَسًا	دَارَسَ	مَدْرُوسٌ	أَدْرُسُ	لَا تَدْرُسُ	عَلَى وَزْنِ
	فَعْلٌ	يَفْعَلُ	فَعْلًا	فَاعِلٌ	مَفْعُولٌ	أَفْعَلُ	لَا تَفْعَلُ	
	قَرَأَ	يَقْرَأُ	قِرَاءَةً	قَارِئٌ	مَقْرُوءٌ	إِقْرَأُ	لَا تَقْرَأُ	عَلَى وَزْنِ
	فَعْلٌ	يَفْعَلُ	فِعَالَةً	فَاعِلٌ	مَفْعُولٌ	إِفْعَلُ	لَا تَفْعَلُ	
	فَهِمَّ	يَفْهَمُ	فَهْمًا	فَاهِمٌ	مَفْهُومٌ	إِفْهَمُ	لَا تَفْهَمُ	عَلَى وَزْنِ
	فَعْلٌ	يَفْعَلُ	فَعْلًا	فَاعِلٌ	مَفْعُولٌ	إِفْعَلُ	لَا تَفْعَلُ	
	رَأَى	يَرَى	رَأْيًا	رَأَى	مَرْنِيٌّ			عَلَى وَزْنِ
	فَعْلٌ	يَفْعَلُ	فَعْلًا	فَاعِلٌ	مَفْعُولٌ			
	تَجَاوَزَ	يَتَجَاوَزُ	تَجَاوُزًا	مُتَجَاوِزٌ	مُتَجَاوِزٌ	تَجَاوِزُ	لَا تَتَجَاوِزُ	عَلَى وَزْنِ
	تَفَاعَلٌ	يَتَفَاعَلُ	تَفَاعُلًا	مُتَفَاعِلٌ	مُتَفَاعِلٌ	تَفَاعَلٌ	لَا تَتَفَاعَلُ	

حَفِطَ	يَحْفِطُ	حَفِطًا	حَافِطٌ	مَحْفُوطٌ	إِحْفَظْ	لَا تَحْفَظْ	على وزن
فَعَلٌ	يَفْعَلُ	فِعَالًا	فَاعِلٌ	مَفْعُولٌ	إِفْعَلْ	لَا تَفْعَلْ	
تَلَا	يَتْلُو	تِلَاوَةً	تَالٍ	مَتْلُوءٌ	أَتْلُ	لَا تَتْلُ	على وزن
فَعَلٌ	يَفْعَلُ	فِعَالَةً	فَاعِلٌ	مَفْعُولٌ	أَفْعُ	لَا تَفْعُ	
أَرْسَلَ	يُرْسِلُ	إِرْسَالًا	مُرْسِلٌ	مُرْسَلٌ	أَرْسِلْ	لَا تُرْسِلْ	على وزن
أَفْعَلٌ	يَفْعِلُ	إِفْعَالًا	مُفْعِلٌ	مُفْعَلٌ	أَفْعِلْ	لَا تُفْعِلْ	
أَعْطَى	يُعْطِي	إِعْطَاءً	مُعْطِيٌ	مُعْطَى	أَعْطِ	لَا تُعْطِ	على وزن
أَفْعَلٌ	يَفْعِلُ	إِفْعَالًا	مُفْعِلٌ	مُفْعَلٌ	أَفْعِ	لَا تُفْعِ	
دَرَسَ	يُدْرِسُ	تَدْرِيسًا	مُدْرِسٌ	مُدْرَسٌ	دَرِّسْ	لَا تُدْرِسْ	على وزن
فَعَلٌ	يَفْعَلُ	تَفْعِيلًا	مُفْعِلٌ	مُفْعَلٌ	فَعَلْ	لَا تُفْعَلْ	
أَعْلَمَ	يُعَلِّمُ	إِعْلَامًا	مُعَلِّمٌ	مُعَلَّمٌ	أَعْلَمْ	لَا تُعَلِّمْ	على وزن
أَفْعَلٌ	يَفْعِلُ	إِفْعَالًا	مُفْعِلٌ	مُفْعَلٌ	أَفْعِلْ	لَا تُفْعِلْ	
ظَنَّ	يَظُنُّ	ظَنًّا	ظَانٌ	مُظْنُونٌ	ظَنَّ	لَا تَظَنَّ	على وزن
فَعَلٌ	يَفْعَلُ	فِعَالًا	فَاعِلٌ	مَفْعُولٌ	أَفْعَلْ	لَا تَفْعَلْ	

### Self Assessment Exercise

Conjugate the following verbs:

رَشَدَ - رَكَضَ - رَقَدَ - سَمِعَ - 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 **المتعدى** but you will also acquire the competence of identifying them into one **مفعول** category and **مفعولين** category.

### 6.0 Tutor Marked Assignment

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

## 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) *شذ العرف في فن الصرف* Al-Qāhirah, Maktabatu `ş-Şafā.
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## Module 2 : المتعدى واللازم

### Unit 4 : الفعل اللازم

#### 1.0 Introduction

#### 2.0 Objectives

#### 3.0 Main Content

##### 3.1 الفعل اللازم

##### 3.2 صيرورة 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 **المتعدى** in its various categories has been treated in unit 3 above. Intransitive verb known as **الفعل اللازم** which is the direct opposite of **المتعدى** 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:

- identify **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 المتعدى** with which you are already familiar. **الفعل اللازم** 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; **المتعدى**. 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 بلقيس القرآن
Fatimah is running	فاطمة تجرى

A text for illustration:

The pilgrims returned to the country yesterday	رجع الحجاج إلى الوطن أمس
Khalid traveled to the USA	سافر خالد إلى الولايات المتحدة
Ahmad was happy for his success	سر أحمد بنجاحه
The News spreads	ذاع الخبر
The revelation came down	نزل الوحي
Zayd stood up as a respect for his teacher	قام زيد احتراما لأستاذه
The Imam went to the mosque	ذهب الإمام إلى المسجد
The Prophet Nuh (AS) had a long life	طال عمر النبي نوح (عليه السلام)

### 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	رَجَعَ
Traveled	سَافَرَ
Returned	عَادَ
Felt happy	سَرَّ
Spread	ذَاعَ
Descended	نَزَلَ
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 **فعل** i.e. **المُجَرَّدُ، الصحيح، المعتل، المزيد فيه**. But whenever it may occur, its hallmark is the needlessness of **مفعول به**

### Self Assessment Exercise

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

سَرَقَ حَسَدَ خَافَ نَامَ سَارَ شَرِبَ إِرْتَوَى سَاحَ

### 3.2 صيرورة اللازم مُتَعَدِّيًا

It is interesting to note that **الفعل اللازم** can turn **متعدى**

The mechanism is by adding **حرف الزيادة** e.g. **همزة** or **تضعيف**

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

Muhammad stood up	قَامَ مُحَمَّدٌ
Muhammad stage a ceremony	أَقَامَ مُحَمَّدٌ حَقْلَةً

The baby slept	نَامَ الطِّفْلُ
The Nurse made the baby sleep	أَنَامَ الْمُمْرِضُ الطِّفْلَ
The Nurse made the baby sleep	نَوَّمَ الْمُمْرِضُ الطِّفْلَ

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

The dog sent the guest back	أَرْجَعَ الْكَلْبُ الضَّيْفَ	أ	رَجَعَ
Security men sent a foreigner away	سَقَرَّ رِجَالُ الْأَمْنِ أَجْنَبِيًّا	ف/ تضعيف	سَافَرَ
The provost recalled to the school the indebted student	أَعَادَ الْمُدِيرُ إِلَى الْمَدْرَسَةِ الطَّالِبَ الْمَدِينُ	أ	عَادَ
Ahmad's success made his father happy	أَسْرَّ نَجَاحُ أَحْمَدَ وَالِدَاهُ	أ	سَرَّ
Khalid spread the news of his father's death	أَذَاعَ خَالِدٌ خَبْرَ وَفَاةِ أَبِيهِ	أ	ذَاعَ
God sent down the Qur'an	أَنْزَلَ اللَّهُ الْقُرْآنَ		نَزَلَ
The staged a ceremony on the occasion of Eid-Fitr	أَقَامَ الْعَمِيدُ حَفْلَةً بِمُنَاسَبَةِ عِيدِ الْفِطْرِ	أ	قَامَ
God made away with our sorrow	أَذْهَبَ اللَّهُ هَمَّنَا	أ	ذَهَبَ
May God prolong your life	أَطَالَ اللَّهُ عُمُرَكَ طَوَّلَ اللَّهُ عُمُرَكَ	أ / تضعيف	طَالَ

### Self Assessment Exercise

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

عَضِبَ رَقِصَ خَرَجَ دَخَلَ صَلَحَ

### 3.3 تصريف الأفعال اللازمة الواردة أعلاه

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

رَجَعَ	يَرْجِعُ	رَجَعًا/رُجُوعًا	رَاجِعٌ	إِرْجِعُ	لَا تَرْجِعُ	عَلَى وَزْنِ
فَعْلٌ	يَفْعَلُ	فَعْلًا/ فُعُولًا	فَاعِلٌ	إِفْعَلُ	لَا تَفْعَلُ	
سَافَرَ	يُسَافِرُ	مُسَافِرَةً	مُسَافِرٌ	سَافِرٌ	لَا تُسَافِرُ	عَلَى وَزْنِ
فَاعِلٌ	يُفَاعِلُ	مُفَاعِلَةً	مُفَاعِلٌ	فَاعِلٌ	لَا تُفَاعِلُ	
عَادَ	يَعُودُ	عَوْدًا	عَائِدٌ	عُدْ	لَا تَعُدْ	
فَعْلٌ	يَفْعَلُ	فَعْلًا	فَاعِلٌ	عِلٌ	لَا تَعِلُ	

سَرَّ فَعَلَ	يَسُرُّ يَفْعَلُ	سُرُّورًا فُعُولًا	سَارَّ فَاعِلٌ	سَرَّ إِفْعَلٌ	لَا تَسُرُّ لَا تَفْعَلُ
ذَاعَ فَعَلَ	يَذِيعُ يَفْعَلُ	ذَائِعًا فَعَلًا	ذَاعَ فَاعِلٌ	ذَاعَ فَاعِلٌ	لَا تَذِيعُ لَا تَفْعَلُ
نَزَلَ فَعَلَ	يَنْزِلُ يَفْعَلُ	نُزُولًا فُعُولًا	نَازِلٌ فَاعِلٌ	إِنْزَلٌ إِفْعَلٌ	لَا تَنْزِلُ لَا تَفْعَلُ
قَامَ فَعَلَ	يَقُومُ يَفْعَلُ	قِيَامًا فِعَالًا	قَانِمٌ فَاعِلٌ	قَمٌ فَلٌ	لَا تَقُمُ لَا تَفْعَلُ
ذَهَبَ فَعَلَ	يَذْهَبُ يَفْعَلُ	ذُهَابًا فَعَلًا	ذَاهِبٌ فَاعِلٌ	إِذْهَبٌ إِفْعَلٌ	لَا تَذْهَبُ لَا تَفْعَلُ
طَالَ فَعَلَ	يَطُولُ يَفْعَلُ	طَوَلًا فَوَلًا	طَائِلٌ فَاعِلٌ	طَلٌ فَلٌ	لَا تَطُلُ لَا تَفْعَلُ
أَرْجَعَ أَفْعَلٌ	يُرْجِعُ يَفْعَلُ	إِرْجَاعًا إِفْعَالًا	مَرْجِعٌ مُفْعَلٌ	أَرْجِعٌ أَفْعَلٌ	لَا تُرْجِعُ لَا تَفْعَلُ
سَفَرَ فَعَلَ	يُسَفِّرُ يَفْعَلُ	تَسْفِيرًا تَفْعِيلًا	مُسَفِّرٌ مُفْعَلٌ	مُسَفَّرٌ مُفْعَلٌ	لَا تُسَفِّرُ لَا تَفْعَلُ
أَعَادَ أَفْعَلٌ	يُعِيدُ يَفْعَلُ	إِعَادَةً إِفْعَالًا	مُعِيدٌ مُفْعَلٌ	مُعَادٌ مُفْعَلٌ	لَا تُعِيدُ لَا تَفْعَلُ
أَسَرَ أَفْعَلٌ	يُسِرُّ يَفْعَلُ	إِسْرَارًا إِفْعَالًا	مُسِرٌّ مُفْعَلٌ	مُسَرَّرٌ مُفْعَلٌ	لَا تُسِرُّ لَا تَفْعَلُ
أَذَاعَ أَفْعَلٌ	يُذِيعُ يَفْعَلُ	إِذَاعَةً إِفْعَالًا	مُذِيعٌ مُفْعَلٌ	مُذَاعٌ مُفْعَلٌ	لَا تُذِيعُ لَا تَفْعَلُ
أَنْزَلَ أَفْعَلٌ	يَنْزِلُ يَفْعَلُ	إِنْزَالًا إِفْعَالًا	مُنْزِلٌ مُفْعَلٌ	مُنْزَلٌ مُفْعَلٌ	لَا تَنْزِلُ لَا تَفْعَلُ
أَقَامَ أَفْعَلٌ	يُقِيمُ يَفْعَلُ	إِقَامَةً إِفْعَالًا	مُقِيمٌ مُفْعَلٌ	مُقَامٌ مُفْعَلٌ	لَا تُقِيمُ لَا تَفْعَلُ
أَذْهَبَ أَفْعَلٌ	يَذْهَبُ يَفْعَلُ	إِذْهَابًا إِفْعَالًا	مُذْهَبٌ مُفْعَلٌ	مُذْهَبٌ مُفْعَلٌ	لَا تَذْهَبُ لَا تَفْعَلُ
أَطَالَ فَعَلَ	يُطِيلُ يَفْعَلُ	إِطَالَةً فَعَلًا	مُطِيلٌ فَاعِلٌ	مُطَالٌ فَاعِلٌ	لَا تُطِيلُ لَا تَفْعَلُ



أَفْعَلْ	يُفْعِلْ	إِفَالَةٌ	مُفْعِلٌ	مُفْعَلٌ	أَفْعَلٌ	لَا تُفْعَلُ
طَوَّلَ	يُطَوِّلُ	تَطْوِيلًا	مُطَوِّلٌ	مُطَوَّلٌ	طَوَّلَ	لَا تُطَوَّلُ عَلَى وَزْنِ
فَعَّلَ	يُفَعِّلُ	تَفْعِيلًا	مُفَعِّلٌ	مُفَعَّلٌ	فَعَّلَ	لَا تُفَعَّلُ

### Self Assessment Exercise

With the aid of همزة or تضعيف, change the following الأفعال اللازمة to متعدية and conjugate them accordingly.

غَضِبَ - رَقَصَ - خَرَجَ - دَخَلَ - صَلَحَ

### 4.0 Conclusion

You should note that الفعل المتعدى can become اللازم through the aid of حروف الزيادة. For example, فَتَحَ to open is مُتَعَدًى e.g. فَتَحَ عَبْدُ الرَّحْمَانَ الْبَابَ i.e. Abdul-Rahman opened the door. But with حروف الزيادة/التضعيف, فَتَحَ can become تَفَتَّحَ الْبَابُ i.e. the door opened. Furthermore, with the aid of حروف الزيادة a noun i.e. مِصْرٌ like مِصْرٌ Egypt can become verb e.g. تَمَيَّصَرَ أَبُو زَيْدٍ or تَنَيَّجَرَ سَتَيْفِينُ 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-verser is very advantages. It can enhance for the learner acquisition of vocabulary. Once you master how to use حروف الزيادة/التضعيف, you are on top of vocabulary acquisition.

### 6.0 Tutor Marked Assignment (TMA)

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

### 7.0 References / Further Reading

1. Al-Maydānī, A. M. (1978), تصريف الميداني, Agege, Matba'atu `th-Thaqāfatu `l-Islāmiyyah.
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**Module 3:** الاسم  
**Unit 1:** أنواع الاسم

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**1.0 Introduction**

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

**2.0 Objectives**

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

- define **إسم**.
- state various types of **إسم**.
- conjugate **إسم**.

**3.0 Main Context**

**3.1 تعريف الاسم**

**إسم** 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:

إِنَّ فَاطِمَةَ بِنْتُ مِنْ عَائِلَةٍ مُسْلِمَةٍ مُتَدَيِّنَةٍ. وَقَدْ تَرَبَّتْ عَلَى الْعَادَاتِ وَالتَّقَالِيدِ الْإِسْلَامِيَّةِ. وَهِيَ دَائِمًا تَرْتَدِي مَلَابِسَ تَتَمَيَّزُ بِحَبِيَاءٍ وَحِشْمَةٍ. وَعِنْدَ مَا إلتَحَقَتْ بِالْجَامِعَةِ كَانَتْ فَاطِمَةَ تَتَرَدَّدُ بَيْنَ قَاعَةِ الْمَحَاضِرَةِ وَالْمَكْتَبَةِ وَالسَّكَنِ. وَهِيَ فِعْلًا تَقْضِي مَعْظَمَ أَوْقَاتِهَا فِي الْمَكْتَبَةِ حَيْثُ تُلَازِمُ أَمَهَاتِ الْكُتُبِ فِي مَادَّةِ الطَّبِّ الَّتِي تَدْرُسُهَا. لَا عَرُوْ أَنْ يُحِبَّهَا أَبُوهَا حُبًّا جَمًّا. وَفِي كُلِّ إِجَازَةٍ سَنَوِيَّةٍ، يُسَافِرُ مَعَهَا أَبُوهَا إِلَى بَرِيطَانِيَا عَوَضًا لِأَدْبِهَا وَسَلُوكِهَا الْجَمِيلِ. وَفِي بَرِيطَانِيَا لَا يَنَالُ إِعْجَابَ فَاطِمَةَ سِوَى كُتُبِ وَمَجَلَّاتِ طَبِّيةٍ وَأَدَوَاتِ أُخْرَى تَتَعَلَّقُ بِالطَّبِّ. إِنَّ فَاطِمَةَ فَرَهُ عَيْنَ لِأَبِيهَا. وَخَالِدٌ أَخُوهَا يُحَاوِلُ أَنْ يَفْتَدِيَّ بِقَاطِمَةَ فِي الْأَدَبِ الْقِيمِ وَالسَّلُوكِ 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 - الملابس	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.:

العادة	-	العادات
التقليد	-	التقاليد
الملابس	-	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 ملابساً
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 الإسم إلى جامد و مشتق

Basically, الإسم can be جامد or مشتق. 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. قَلَمٌ، وَدٌّ، أَسَدٌ، قِرْدٌ، رَجُلٌ، رَجَلٌ. It can be of four letters, e.g. جَعْفَرٌ. الجامد is also similar to what is known as الإسم المجرد which means it is void of any additional letters.

On the other hand, المُشْتَقُّ is the (إسم) which is derived from a source e.g. عَالِمٌ which is from عِلْمٌ or مَكْتُوبٌ which is derived from كَتَبَ/كِتَابَةٌ. To the extent that المُشْتَقُّ is not independent of additional letter, it is qualified for المَزِيدُ فِيهِ. This is to say that while الإسم الجامد is similar to الإسم المجرد, there is such a similarity between الإسم المُشْتَقُّ and المَزِيدُ فِيهِ.

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

المشتق/المزيد فيه	الجامد/المجرد
أَلْعَالِمُ	أَلْمَطَرُ
أَلْمُظْلَمُ	أَلْبَيْتُ
أَلْمُحْسِنُ	رَيْدٌ
أَلْعَفُورُ	قَلَمٌ
أَلْمُسْتَشْفَى	جَعْفَرٌ
أَلْمُعَلِّمُ	سُلَيْمَانُ
أَلْمُرْسَلُ	جُنْدٌ
أَلْإِسْتِغْفَارُ	لُنْدُنٌ
أَلتَّبْرِيدُ	لَاغُوسٌ
أَلتَّمْوِيلُ	عُثْمَانُ

There was a torrential rainfall yesterday morning –

The scholar lives in a beautiful house –

Zayd is a philanthropist –

مُحْسِنٌ

Sulaiman inherited Dawud –

Uthman financed the building of a mosque in his village –

قَرِيْبُهُ

The teacher travelled to London –

Ja'far spent a few weeks in the hospital –

أَلْمُسْتَشْفَى

The philanthropist attains the pleasure of God –

God always supports the wronged –

نَزَلَ مَطَرٌ عَظِيمٌ صَبَاحَ أَمْسٍ  
يَسْكُنُ الْعَالِمُ فِي بَيْتٍ جَمِيلٍ  
إِنَّ زَيْدًا رَجُلٌ

وَرِثَ سُلَيْمَانُ دَاوُودَ  
قَامَ عُثْمَانُ بِتَمْوِيلِ بِنَاءِ مَسْجِدٍ فِي  
سَافَرَ الْمُعَلِّمُ فِي لُنْدُنَ  
مَكَثَ جَعْفَرٌ بِضَعَةِ أَسابِيعٍ فِي

يَنَالُ الْمُحْسِنُ رِضَا اللَّهِ  
إِنَّ اللَّهَ دَائِمًا يُؤَيِّدُ الْمَظْلُومَ

#### Self Assessment Exercise

Derive 2 الإسم المشتق from جَلَسَ – فَتَحَ – ضَرَبَ – سَمِعَ and use them in sentences.

### 3.3 تَصْرِيفُ الْأَسْمَاءِ

صرف impacts on إسم in a variety of ways; these include classification of إسم into مجرد/جامد and مشتق/مزيد فيه as illustrated above. Secondly, صرف impacts on إسم through التصريف. This is by way of conjugating إسم from مُفْرَدٌ (singular) to مُتَنَّى (dual) and جَمْعٌ (plural). For example:

Sulayman is an brilliant boy –

سُلَيْمَانٌ وَوَلَدٌ

نَجِيبٌ

Two students from Abuja attended the party –

حَضَرَ طَالِبَانِ مِنْ أَبُوجَا

الْحَقْلَةَ

There is only one school in our village –

فِي قَرْيَتِنَا مَدْرَسَةٌ

وَاحِدَةٌ

On the University campus, there are two schools –

فِي الْحَرَمِ الْجَامِعِيِّ

مَدْرَسَتَانِ

The Lagos schools are built on modern pattern –

إِنَّ مَدَارِسَ لَآغُوسَ مَبْنِيَّةٌ عَلَى الطَّرَازِ

الْحَدِيثِ

They have eyes with which they cannot see -

لَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ

بِهَا

The secretaries are happy with their new position -

فَرِحَ الْكَاتِبُونَ بِمَنْصِبِهِمْ

الْجَدِيدِ

## Analysis

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

وَرَقَاتَانِ = ا + ن + ا + وَرْقَةٌ  
مَدْرَسَاتَانِ = ا + ن + ا + مَدْرَسَةٌ  
مَسْجِدَاتَانِ = ا + ن + ا + مَسْجِدٌ  
رَجُلَانِ = ا + ن + ا + رَجُلٌ  
تُقَاحَاتَانِ = ا + ن + ا + تُقَاحَةٌ

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

Sound masculine plural – **جَمْعٌ مُذَكَّرٌ سَالِمٌ**  
Sound feminine plural – **جَمْعٌ مُؤَنَّثٌ سَالِمٌ**  
Broken plural – **جَمْعٌ تَكْسِيرٌ**

The mechanism for the **جمع مذکر سالم** is similar to that of **مثنى** which is by simply adding **ا + ن** to **مفرد** e.g.:

كَاتِبُونَ = ن + و + ا + كَاتِبٌ  
فَاتِحُونَ = ن + و + ا + فَاتِحٌ  
سَالِمُونَ = ن + و + ا + سَالِمٌ  
جَامِعُونَ = ن + و + ا + جَامِعٌ  
رَاكِبُونَ = ن + و + ا + رَاكِبٌ  
قَادِمُونَ = ن + و + ا + قَادِمٌ

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. **طَالِبَةٌ**. Step two is to add **ا + ن + ت** to the **مفرد** i.e.

طَالِبَاتٌ = ت + ا + ا + طَالِبَةٌ  
رَاكِبَاتٌ = ت + ا + ا + رَاكِبَةٌ  
مُسَلِمَاتٌ = ت + ا + ا + مُسَلِمَةٌ  
سَاجِدَاتٌ = ت + ا + ا + سَاجِدَةٌ  
صَانِمَاتٌ = ت + ا + ا + صَانِمَةٌ

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

Incidentally, the **جَمْعٌ تَكْسِيرٌ** (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 **سَمَاعِي**. In this case, the original constituent letters are disrupted and sometimes with additional letters interwoven with the original ones.

Examples: كِتَابٌ كُتِبَ  
 رَجُلٌ رَجُلًا  
 مَدْرَسَةٌ مَدَارِسُ  
 رَجُلٌ أَرْجُلًا  
 عَيْنٌ عَيْنُونَ / أَعْيُنٌ  
 ثِقَاحَةٌ تَقَاحُ  
 رَمْلٌ رَمَالٌ  
 دِينٌ أَدْيَانٌ

### Self Assessment Exercise

State مثنى and جمع of the following words: مَرَكَزٌ – سَالِمٌ – بَلَدٌ – تَلْمِيذٌ – عَنَمٌ

### 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 *Mushtaq/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 *Mushtaq*? Illustrate with six words and use them in sentences.

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**Module 3:** الاسم  
**Unit 2:** المشتقات (Derived Nouns)

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 المشتقات من الأسماء
  - 3.2 المشتقات continued
  - 3.3 صيرورة الإسم فعلا
- 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, المشتقات which means 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 فعلا – التصغير – الجنس – إسم الألف

**2.0 Objectives.**

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

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

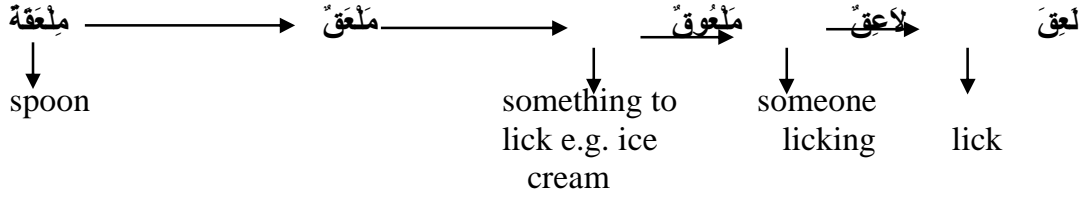
**3.0 Main Content**

**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. Further more, 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 المُدْرَسُ the teacher and المُدْرَسُ the learner are both derived from تَدْرِيسُ in the case of Arabic. Let us consider the following table:

إسم المفعول به	إسم الفاعل	المصدر
مَشْرُوبٌ /	شَارِبٌ / مُسْتَشْرِبٌ	شُرْبٌ





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

مِفْتَاحٌ	فُتِحَ
مَلْعَبٌ	لُعِبَ
مَكْتَبٌ، مَكْتَبَةٌ	كُتِبَ

Examples:

أنا أذهبُ إلى الملعبِ لمشاهدة المباراة في كرة القدم.

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

البدوئي غيرُ مرتاحٍ يأكل الرزَّ بالمِلْعَقَةِ

The Bedouin is not comfortable using spoon to eat rice.

المكتبةُ ممتلئةٌ بالطلبةِ عندَ قُربِ الامتحانِ

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

قد غادرَ عمي المدينةَ إلى المَشْتَاةِ

My uncle left the city to the winter resort.

ذهبَ العميدُ إلى المَورِدِ للتَّزْهِةِ

The Dean went to the resort for relaxation.

Take note of words such as المَلْعَبُ (playing ground), المِلْعَقَةُ (spoon), المَكْتَبَةُ (library), المَشْتَاةُ (winter resort) and المَورِدُ (a resort) in the sentences above. They are derived from لَعَبٌ، لَعِقٌ، لُعِبَ، لُعِبَ، لُعِبَ، لُعِبَ، لُعِبَ، لُعِبَ.

### Self Assessment Exercise

Derive from the following roots اسم الفاعل، اسم المفعول به، اسم المكان، اسم الآلة and use them in sentences:

طَبَعَ، ذَهَبَ، كُنَسَ، سَطَرَ

### 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 ولدٌ, the appropriate وزن is فَعِيلٌ which gives you جَعْفَرٌ and in the case of a four lettered word, the pattern i.e. وَرَنٌ is فَعِيلٌ in which جَعْفَرٌ becomes جَعْفَرٌ. 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 مِصرَ (Egypt), you simply add a duplicated ya‘ and the word becomes مِصرِيّ i.e. an Egyptian. Or you intend attributing an action or a dress to a وُلْدٌ, you add duplicated ya‘ and it becomes وُلْدِيّ i.e. the action or dress which is that of a boy (ولد). Let us consider the following sentences:

Khalid is an Egyptian student – خَالِدٌ طَالِبٌ مِصرِيّ

Fawzi reads the Qur’an in an Egyptian voice – فَوْزِيّ يَقرُؤُ فَوْزِيّ بِصَوْتِ مِصرِيّ

Yusuf has Nigerian behaviour – يُوْسُفُ لَهُ تَصَرُّفَاتٌ نِيجِيرِيَّةٌ

Balqis wears a male dress – بَلْقِيسُ تَرْتَدِي مَلْبَسًا وُلْدِيًّا

إِنَّكَ سَتَشْعُرُ فِي السَّعُودِيَّةِ بِعَادَاتٍ وَتَقَالِيدِ إِسْلَامِيَّةٍ

You will feel in Saudi Arabia Islamic ethics and traditions.

Your entry into the country with a visa is illegal. – إِنَّ دُخُولَكَ الْوَطْنَ بِدُونِ فِيسَا عَيْرٌ

Sibaway is a grammarian – سِيبَوَيْهِ رَجُلٌ قَانُونِيّ

I prefer a smallish loaf of bread for breakfast – أَنَا أَفْضَلُ خُبْزًا فِي الفَطُورِ

Ismail bough yesterday a smallish Şarf book – إِشْتَرَى إِسْمَاعِيلُ أَمْسَ كُتَيْبًا صَرَفِيًّا

We have sent it an Arabic Qur’an Q 12:2 – إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ

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 صرف 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 تصغير and نسبة of the following words and use them in sentence:

بَلَدٌ - وَطَنٌ - بَابٌ - كِتَابٌ - مَدْرَسَةٌ

### 3.3 صيرور الإسم فعلا

In Arabic, **صرف** can assist you to construct verbs out of noun. This is common especially with names of cities or countries such as **مِصْرَ** (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 **مِصْرَ** for example, you could say:

Abdul Wakil became an Egyptian –

تَمَيَّصَرَ عَبْدُ

الوَكَيلِ

In case of USA, you first of all transliterate USA thus **أَمْرِيكَ**. Then you can say **تَتَمَيَّصِرُكَ**. Nigeria can be transliterated thus **نِيْجِيْرِيَا** and you have **تَتَمَيَّصِرُكَ**.

Khalid became an Egyptian –

تَمَيَّصَرَ خَالِدٌ أَوْ

تَمَصَّرَ

Sharif became an American –

تَأْمَرُكَ

شَرِيْفُ

Muslim became a Nigerian –

تَتَمَيَّصِرُكَ مُسْلِمٌ

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 **سَمَاعِيٌّ**.

### Self Assessment Exercise

Attempt making verb out of the following names of towns and places and use them in sentences: **لُنْدُنْ – وَاشْتِطِنْ – كَنْدَا – لَأَعُوسْ**

### 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 **النَّسْبَةُ**, 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 نِسْبَة and تَصْغِير in صرف 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.
2. Al – Hamlāwī, A.M.A, (1999) شدّ العرف في فن الصرف Al-Qāhirah, Maktabatu `ş-Şafā.
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**Module 3: الفعل الجامد**  
**Unit 3: الجامد الملازم للماضى**

**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 متصرفة**. 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 conjugation **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 be 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 **تصريف**. **جامد** literally means solid or impenetrable. These are the verbs that you cannot change from **ماض** to **مصارع** and **أمر**. You cannot derive out of them **إسم الفاعل**, **إسم المفعول**, **إسم المكان**, **إسم الرمان**, **إسم الاله**, **إسم التانيث**. 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 التانيث** such as **تُ** in **لَيْسَتْ** or **تاء المتكلم** such as **تُ** in **أَسْتُ**.

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

Members of the first group include:

**لَيْسَ**

**لَا حَبَدَ، حَبَدًا، بَنَسَ، نِعَمَ، طَفِقَ، أَشْأَ، عَسَى،**

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.

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

I have no fruits to break fast with –

لَيْسَ لِي ثَمَرَاتٍ أَفْطِرُ بِهَا

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

لَيْسَ الذَّكَرُ كَالْأُنْثَى

Layla is not in hijab –

لَيْسَتْ لَيْلَى حُجْبَةً

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

لَسْتُ أَدْرِي أَغْنِيٌّ أَمْ فَقِيرٌ هُوَ

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

لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ

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

وَلَيْسَتْ النَّصَارَى عَلَى شَيْءٍ

Not all of them are alike (Q 3:113) –

لَيْسُوا سَوَاءً

In the above sentences, you will note that لَيْسَ take a characteristic of a normal verb with تاء التانيث in the 3<sup>rd</sup>, 5<sup>th</sup> and 6<sup>th</sup> sentences, تاء المتكلم in the 4<sup>th</sup> sentence and واو الجماعة in the 7<sup>th</sup> sentence. You may recall that لَيْسَ cannot be conjugated (تصريف) from ماضى, مضارع and أمر being جامدٌ.

### 3.1.1

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

Examples:

It may be that Allah will bring a solution –

عسى أن يأتي الله

بفرج

عسى أن يبعثك ربك مقاما محمودا

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

You may dislike a thing which is good for you – عسى أن تكرهوا شيئا وهو خير لكم

You may like a thing which is an evil for you – وعسى أن تحبوا شيئا وهو شر لكم

If you were to be placed in a position of authority – فهل عسيتم إن توليتم

- Just like in ليس, you will observe that عسى also takes one of the characteristics of a normal verb for taking تاء المتكلم مع ميم الجمع. Again, you cannot conjugate عسى into ماضى, مضارع and أمر being جامدٌ.

- نعم 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) –

نِعْمَ الْمَوْلَىٰ وَنِعْمَ

النَّصِيرُ

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

نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ



How excellent is the hero Khalid b. Walid – نِعْمَ الْبَطْلُ خَالِدُ بْنُ الْوَلِيدِ  
 How excellent is the philanthropist Uthman b. Affan – نِعْمَ الْمُحْسِنُ عُثْمَانُ بْنُ عَفَّانٍ  
 How excellent is the hardworking student Abdul Karim – نِعْمَ الطَّالِبُ الْمُجْتَهِدُ عَبْدُ الْكَرِيمِ  
 نِعْمَتِ الْمُتَدِينَةِ الرَّابِعَةِ الْعَدْوِيَّةِ  
 How excellent is the (female) devotee Rabi'ah al-Adawiyyah

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

How disgusting what invited inviting me to – بئسما دعوئوموني إليه  
 What a bad/evil behaviour telling lies – بئس الخلق السيئ الكذب  
 What a morally bankrupt person a slanderer – بئس السيئ الخلق النمام  
 What a bad evil name after faith – بئس الإسم الفسوم بعد الإيمان  
 Terrible is the drink and an evil dwelling place – بئس الشراب وساءت مرتقفا

In the Qur'an we have the following examples:

جَهَنَّمَ يَصَلُّونَهَا وَيَبْسُ الْقَرَارُ  
 Hell, in which they will burn, and what an evil place to settle in (Q 14:29)  
 يَا لَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ وَبَيْتِ الْقَرِينِ

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:

ليس، بئس، عسى، نعم

### 3.2 الأفعال الجامدة continued

#### 3.2.1 حَاشَ، حَبَدًا، لَاحِبَدًا

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 أمر type i.e. futuristic.

حَاشَ for example means except but as فعل جامد أمر it connotes forbid. The impression being created with حَاش is no! It cannot happen! Or prevent it from happening! حَاش came up twice in Surat Yusuf:

حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ 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).

Allah forbids! No evil know we against him! (Q 12:51) - **حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ**

In an ordinary context:

A scholar cannot be in want –

**حَاشَ لِلْعَالِمِ أَنْ يَفْتَقِرَ**

An Imam cannot commit evil as must not commit evil –

**حَاشَ لِلْإِمَامِ أَنْ يَفْجُرَ أَوْ يَفْسُقَ**

The sky cannot drop gold –

**حَاشَ السَّمَاءُ أَنْ تُمَطَّرَ ذَهَبًا**

A camel cannot enter the eye of the needle (Q 7:40) – **حَاشَ الْجَمَلُ أَنْ يَلِجَ فِي سَمِّ الْخِيَاطِ**

In the case of **حَبْدًا** or **لَا حَبْدًا**, we also have a **جامد** 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 حَبْدًا الْوَلَدُ النَّجِيبُ**

What a beautiful autumn weather (you love it) –

**يَا حَبْدًا جَوْ الْخَرِيفِ الْجَمِيلِ**

What a terrible heat (hate summer weather) –

**لَا حَبْدًا الْفَيْحَةَ جَوْ الصَّيْفِ**

Corruption! What a dirty social system – **لَا حَبْدًا الْفَسَادَ النَّظَامِ الْإِجْتِمَاعِيِّ الرَّذِيلِ**

### 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 **حاش** and **حبدا** have in common is the issue of timing; both of them connote a future occurrence of an event. However, their difference is in negative and positive meanings; while **حاش** connotes never to happen **حبدا** connotes excitement and love for the event or thing to happen.

### 5.0 Summary

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

- be conjugated:
- attract **الزيادة** i.e. they cannot become **مزيد فيه**.
- Reflect **مفرد** – **مثنى** – **جمع** like **يذهب يذهبان يذهبون**

### 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) *شدّ العرف في فن الصرف* Al-Qāhirah, Maktabatu `ş-Şafā.
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7. Ali al-Jārim/Mustapha Amin, (n.d.) *النحو الواضح* , Al-Qāhirah.

## Module 4: حروف الزيادة/الوزن والموزون

### 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: **سَأَلْتُمُونِيهَا** 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:

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

#### 3.0 Main Content

3.1 Huruufuz-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, **جَلَسَ** is known as **فعل مجرد** as already explained to you in the previous modules. If you add **ألف مدة** to **جَلَسَ**, you have **جَالَسَ** while **جَلَسَ** means (he) sat e.g. **جَلَسَ مُؤْمِنٌ** (Mu'min sat), **جَالَسَ** means (he) sat with e.g. **جَالَسَ مُؤْمِنٌ خَالِدًا** (Mu'min sat with Khalid) in the same token, **قَلَمٌ** (a pen) is a **إسم مجرد** because all the letters therein are foundation radicals. But in **أَقْلَامٌ** 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 **قَلَمٌ** above, with **ألف مدة** added, **قَلَمٌ** changed to **أَقْلَامٌ** i.e. from **مفرد** to **جمع**. In the case of **جَلَسَ** and **جَالَسَ**, 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

أَلْهَمَزَةٌ (أ)

Put off thy shoes

إِخْلَعْ نَعْلَيْكَ

I beat my flock with it  
Strike with they foot

أَهْسُ بِهَا عَلَى عَمِي  
أَرْكُضُ بِرِجْلِكَ هَذَا مُغْتَسِلٌ 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

أَمَشَّطُ شَعْرِي  
مُحَمَّدٌ هُوَ أَفْصَحُ الْعَرَبِ لِسَانًا  
أَسْلَمَتْ بِلْقَيْسُ عَلَى يَدِ سُلَيْمَانَ  
إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِي  
إِنَّ قَاتِلَ هَمْزَةَ لَمُجْرِمٌ  
أَنَا أَمَارِسُ الرِّيَاضَةَ الْبَدَنِيَّةَ كُلَّ يَوْمٍ  
إِنَّ اللَّهَ يَالِغُ أَمْرِهِ  
إِشْتَرَيْتُ كِتَابًا جَدِيدًا  
سَافَرَ أَخِي إِلَى لَنْدُنْ لِلْإِجَارَةِ

#### الْمِيم (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  
جُنَيْدٌ مُحْسِنٌ يُقْتَدَى بِهِ  
الْفَلَّاحُ فِي الْمَزْرَعِ

#### النُّون (ن)

The cup was broken

إِنكسرَ الكؤوبُ

Musa and his teacher proceeded

إنطلقَ موسى ومعلمه

We understand not whether ill is intended for those on earth

لا ندرى أشرُّ أريد بمن في

الأرض

It is We Who give life and death

نحنُ نُحْيِي ونُمِيتُ وإليْنَا

المصيرُ

We circumambulate around Ka'abah

نَطُوفُ حَوْلَ الْكَعْبَةِ

The minister resigned in annoyance

استقالَ الوزيرُ

عُضْبَانُ

#### الْوَاو (و)

You are blessed

بُورِكْتَ

Abubakr was installed as the first Caliph

بُويِعَ أَبُو بَكْرٍ أَوَّلَ

خليفة

Feeble is the seeker and the sought

ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ

I am wronged, so, help

إِنِّي مُظْلَمٌ فَانْتَصِرْ

GSM is made of crude oil

الجَوَالَةُ مَصْنُوعَةٌ مِنَ النَّفْطِ

I am a student at the Open University  
المفتوحة

أنا طالبٌ في الجامعةِ

(س) السين

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

سَنَفَرُوكَ فَلَا تَنْسَى

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

سَأَسْتَغْفِرُكَ لَكَ رَبِّي  
سَنُنْفِقِي عَلَيْكَ قَوْلًا ثَقِيلًا

The Head of State received his visitor at the Airport  
المطار

إِسْتَقْبَلَ رَئِيسَ الدَّوْلَةِ ضَيْفَهُ فِي

When Musa prayed for drinking water for his people

إِذِ 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 اسْتَسْقَى, إِسْتَقْبَلَ, اسْتَغْفِرُ

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 أمهات (mothers). Examples of لام in عَبَدَ meaning (he) worshipped Allah.

(ي) الياء

Abdul Hamid is a brilliant student  
I love a clean environment

عَبْدُ الْحَمِيدِ طَالِبٌ نَجِيبٌ  
أَنَا أَحِبُّ بِيئَةَ

نَظِيفَةَ

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ 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

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 حرف الزيادة. 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 الكَلْبِيَّةِ يُعْطَى كُلَّ سَنَةٍ مِثْحَةَ دِرَاسِيَّةٍ لِلطَّالِبِينَ الْمُتَّقِوِينَ مِنْ كُلِّ فَصْلٍ.

### 3.2 أثبت

There is another set of حروف الزيادة known as أُنَيْتُ. These are known as حروف المضارعة i.e. the letters of the present tense. You will take note that these four letters called أُنَيْتُ are already listed among سَأَلْتُمُونِيهَا. 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

أَجْلِسُ عَلَى

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

أَدْرُسُ النَّحْوَ وَالصَّرْفَ لِكِي يَتَحَسَّنَ اسْلُوبِي الْإِنشَائِي

أَشْرَبُ الْحَلِيبَ كُلَّ صَبَاحٍ

I recite the Qur'an twice a week  
الأسبوع

أَقُومُ بِتِلَاوَةِ الْقُرْآنِ مَرَّتَيْنِ فِي

ن

We fast in the month of Ramadan as a worship to Allah  
تَعْبُدًا لِلَّهِ

نُصُومُ فِي شَهْرِ رَمَضَانَ

We seek success and guidance from Allah  
وَالرَّشَادَ

نَسْأَلُ اللَّهَ التَّوْفِيقَ

We celebrate national day 1<sup>st</sup> day of October every year.  
We live in security as long as we rely on Allah  
عَلَى اللَّهِ

نَحْتَفِلُ بِالْعِيدِ الْوَطْنِيِّ فِي عُرَّةِ أَكْتُوبَرِ كُلِّ سَنَةٍ

نَعِيشُ فِي مَأْمَنٍ مَا نَتَوَكَّلُ

ي

Pilgrims return from Makkah this week  
الأسبوع

يَرْجِعُ الْحُجَّاجُ مِنْ مَكَّةِ الْمُكْرَمَةِ هَذَا

Allah elevates the position of learned ones  
دَرَجَاتٍ

يَرْفَعُ اللَّهُ أَوْلَى الْعِلْمِ

Allah purifies who He wishes  
يَشَاءُ

إِنَّ اللَّهَ يُزَكِّي مَنْ

On that day, the faithful shall rejoice  
المؤمنون

يَوْمَئِذٍ يَفْرَحُ

ت

Do you intend killing me as you killed someone yesterday

أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ

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

تَجْتَهِدُ فَاطِمَةَ لِتَكُونَ مُتَفَوِّقَةً فِي الْإِمْتِحَانِ النَّهَائِيِّ

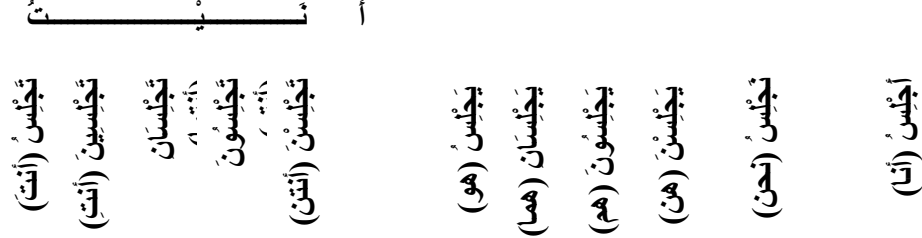
Nigeria is experiencing brain drain  
العقول

نِيْجِيرِيَا تُعَانِي مِنْ هِجْرَةِ

Green Eagles win the CAF competition  
أفريقيًا

تُفوزُ النُّسورُ الخُضراءُ في مُبارَاتِ كأس

The أنيتُ letters can be graphically illustrated as follows:



### Self Assessment Exercise

Illustrate each of the أنيتُ letters with two sentences.

#### 4.0 Conclusion

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

#### 5.0 Summary

It is necessary to note *shaddah* when حروف الزيادة are discussed. *Shaddah* means a duplicated letter. For example, الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. The shaddah sign on *baa* mean that letter *baa* is doubled or duplicated. In that case, it serves as حرف الزيادة. If, for example, دَرَسَ to study become دَرَّسَ 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 سألتمونيها 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) شدّ العرف في فن الصرف Al-Qāhirah, Maktabatu `ş-Şafā.
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4. Abdul-Rauf, (1989), العربية للطلاب الناطقين بالإنجليزية Lebanon, A`s-Sa`dāwī Publications.
5. Tarablīsī/Abu Ḥarb (1967) مبادئ 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 المبالغة** and **إسم الفاعل**; and
- give illustration.

**3.0 الوزن والموزون**

**3.1 الوزن والموزون** is the hup 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, **فَعَلٌ** is a *wazn* and the *mawzuun* is **وَعَدٌ**. You can therefore, ask a question: what is the *wazn* of **وَعَدٌ**? Your answer is: **فَعَلٌ** is the *wazn* of **وَعَدٌ**. Furthermore, you can as well ask: what is the *mawzuun* of **فَعَلٌ**? Its *mawzuun* is **وَعَدٌ**.

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

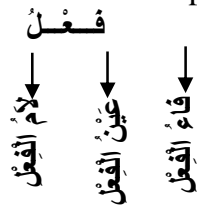
The smallest size of a word in Arabic is the three lettered. This is called *thulaathi*. In other words, no Arabic word is less than three letters. In case you see a word of two letters or one such as **قُلْ** (say) or **قِ** (save), certainly, such a word must have

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

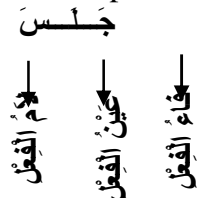
3.1.1 The starting point of mastering of the technique is through labeling the constituent letters. You will recall what we term the foundation radicals. One must reiterate, foundation radicals or constituent letters are the original letters in a verb or noun each of which cannot be removed or else,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



That of **فَعُلُ** follows the same pattern i.e.

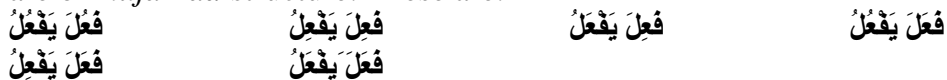


When the same pattern is applied to mawzuun, we have the following:

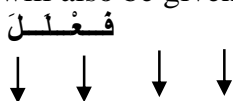


By now, you must have been able to distinguish wazn from mawzuun.

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:

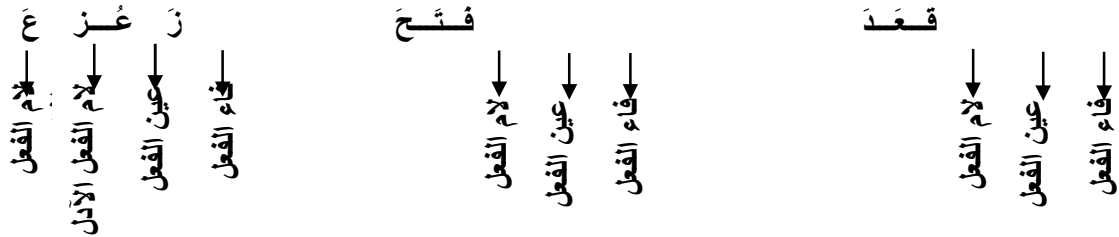


Regarding *Rubaa'I al-mujarrad*, its *wazn* is **فَعَّلَلُ** i.e. **فَعَّلَلُ يَفْعَلِّلُ**. But *wazn rubaa'i* will also be given the same labelling as that of *thulaathi*. It reads thus:



لام الفعل  
 لام الفعل الأول  
 عين الفعل  
 فاء الفعل

To apply this to mawzuun, we have the following:



As you move from thulaathi mujarrad and rubaa'i mujarrad to thulaathi mazed and rubaa'i mazed 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:

إِحْرَاجَ - تَرَعْرَعَ - إِسْتَفْتَحَ - تَدَارَسَ - دَرَسَ  
 إِفْعَلَلَّ - تَفَعَّلَ - إِسْتَفْعَلَ - تَفَاعَلَ - فَعَلَ

You should be ready to approach it either way. In other words, you be given wazn e.g. فَعَّلَ and be asked to supply the appropriate مَوْزُونٌ which in this instance will be فُلْسَفَ. Suppose, you are given the موزون e.g. تَفَلَّسَ and be asked to supply the appropriate وزن. In this instance, the appropriate wazn is تَفَعَّلَ.

In case of reduction in the mawzuun e.g. قُلْ - يَقُولُ - قَالَ the wazn is فُلٌ - يَفْعُلٌ - فَعْلٌ since عين الفعل has been eliminated in the mawzuun, so also in the wazn, عين الفعل will disappear and that's why we have فُلٌ as wazn to correspond with قُلْ in mawzuun.

### Self Assessment Exercise

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

### 3.2 إسم المبالغة

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, إسم is attributed to it as we say إسم المبالغة which means a noun structured to connote a higher degree of إسم الفاعل i.e. the doer e.g. كَاتِبٌ or فَاعِلٌ. While كَاتِبٌ means a writer, فَاعِلٌ 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 فعّال or كَتَّاب. So فعّال or كَتَّاب is called اسم المبالغة.

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

Examples:

اسم الفاعل	موزون	وزن
Fortune giver: رَازِقٌ	The providence: رَزَاقٌ	فعّال
The knower: عَالِمٌ	The all knowing: عَلَامٌ	
The eater: آكِلٌ	The great أَكَالٌ	
Repentant تَائِبٌ	oft-forgiving تَوَابٌ	
Forgiver غَافِرٌ	oft-forgiving عَفَّارٌ	
Forgiver غَافِرٌ	Oft-forgiving عَفُورٌ	فعول
player لَاعِبٌ	fond of play لُعُوبٌ	
Merciful رَاحِمٌ	The all-Merciful رَحُومٌ	
Merciful رَاحِمٌ	Exceedingly merciful رَحِيمٌ	فَعِيلٌ
Conscious رَاشِدٌ	exceedingly intelligent رَشِيدٌ	
God is Oft-forgiving		إِنَّ اللَّهَ عَفَّارٌ
In the name of Allah, the Most Gracious, the Most Merciful		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
For Abraham is most tender hearted, forbearing		إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ
Musaylimah is a pathological liar		إِنَّ الْمُسَيْلِمَةَ كَذَّابٌ
Zayd is a glutton (eating too much)		إِنَّ زَيْدًا أَكَالٌ
Your brother is a rover		إِنَّ أَخَاكَ جَوَّالٌ
You are very intelligent		إِنَّكَ رَشِيدٌ
A playful baby		طِفْلَةٌ لُعُوبٌ

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

### **6.0 Tutor marked Assignment**

By means of conjugation, bring out **إسم المبالغة** and **إسم الفاعل** from the following verbs: **رَكَعَ - شَرِبَ - سَمِعَ - فَتَّحَ - سَفَّحَ**.

### 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) *شذ العرف فى فن الصرف* Al-Qāhirah, Maktabatu `ş-Şafā.
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8. Ali al-Jārim/Mustapha Amin, (n.d.) *النحو الواضح* , Al-Qāhirah.