In this lesson we learn lesson the following:

1. **Bāb َفاعل (fā’ala)**: In this bāb an alif is added after the first radical, e.g., ‘he met’, ‘he helped’, ‘he tried’, ‘he corresponded’, ‘he watched’, ‘he met’.

The **mudārī**: As the verb is made up of four letters, the حرف المضارعة takes dammah, e.g., يُقابل (yu-qābil-u), يُحاول (yu-hā’al-u).

The **amr**: After omitting the حرف المضارعة and the case-ending from تقابل we get قابل (tu-qābil-u : qābil). The ِة is omitted from the nāqis verb. So the amr of مُقابل ِة is قابل.

The **masdar**: This bāb has two masdars:

a) one is on the pattern of مُعالَة (mufā’alat-un), e.g., مساعدة : ساعد, مُقابلة : حاول, مُحاولَة : حاول, مُقابلة : قابل, مُقابلة : قابل.

In nāqis verbs -aya- is changed to -أ- , e.g., مَلاقَة (mulāqāt-un) for the original مَلاقَة (mulāqayat-un) -- مَباراة (mubārat-un) for the original مَباراة (mubārayat-un).

b) The other is on the pattern of ْفاعل (fi’al-un), e.g., جِهد : جَهَد, نَفاَق : نَافِق, نَادِي : نَادِي, نَاءَد : نَائِد.

The **ism al-fā’il**: مُرَاسَل (murāsil-un) ‘correspondent’ -- مَشَاهِد (mulaqāt-un) ‘one who meets’ -- مُمَدَّد (munād-d-n) ‘one who calls’.

The **ism al-maf’āl**: This is just like the ism al-fā’il except that the second radical has fathah, e.g., مَرَآبِق (murāqib-un) ‘one who observes’.
(murāqab-un) 'one who is observed' -- مخاطب (mukhātib-un) 'one who addresses' -- مخاطب (mukhātab-un) 'one who is addressed' -- مبارک (mubārak-un) 'blessed' -- نادى (munādi-n) 'one who calls' -- نادى (munāda-n) 'one who is called'.

The noun of place and time: It is the same as the ism al-maj‘ūl, e.g., يهاجر (muhājar-un) 'place of migration'.

#(2) We have seen lām al-ibtidā in L 17, e.g., لَسْتَ أَجْمَالَ 'Indeed your house is more beautiful.' Now if we want to use ِإِن also in this sentence, the lām has to be pushed to the khabar as two particles of emphasis cannot come together in one place. So the sentence becomes: إِنَّ بَيْتَ لَأَجْمَالَ 'Indeed your house is more beautiful.' After its removal from its original position the lām is no longer called lām al-ibtidā. It is now called the lām al-musāhala (the displaced lām).

A sentence with both ِإِن and the lām is more emphatic than one with ِإِن or the lām only.

Here are some examples: إِنَّ أوَّلَ الْبُيُوتِ لَبيتُ المتَكَوَّنُ 'Indeed the frailest of houses is the spider’s house' (Qur’an, 29:41).

إِنَّ الْهَيْكَمَ لَوَاحَدَ 'Indeed your God is One' (Qur’an, 37:4).

إِنَّ أوَّلَ بَيْتٍ وَضُعَ لِلنَّاسِ لِسَلَٰلَيِّ بِكَّةَ 'Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah)' (Qur’an, 3:96).

إِنَّ أُكْلِيكَ الأَصْوَاتُ لَصُوُّتُ الحَمِيرَ 'Indeed the harshest of all voices is the voice of the ass' (Qur’an, 31:19).

#(3) The particle قَدْ is prefixed to the verb, both mādī and mudāri:

a) With the mādī it denotes certainty (الْأَكْمَال), e.g., قَدْ دَخَلَ المِدْرَسَ الفَقْهِ 'The teacher has already entered the class.' قَدْ فَاتَّمَكَ درْوَسَ 'You did miss many
lessons.

b) With the *mudari* it denotes one of the following things:

1) doubt or possibility, e.g., *قد يعودُ المدير غدا* (The headmaster *may* return tomorrow). — *قد يُسَلَّمُ المطر اليوم* — *It may* rain today.

2) rarity or paucity, i.e., it conveys the sense of ‘sometimes’, e.g., *قد يُحج الطالب الكسّلان* — *A lazy student sometimes passes the examination.* — *قد يُصِدقُ الكذب* — *A liar sometimes tells the truth.*

3) certainty, e.g., *لقد كنتم أُنبأ رسل الله إلىكم* — *While you know for sure that I am the messenger of Allah to you* (Qur’an, 61:5).

#(4) The plural of دُوُر is دُوُر. It is declined like the sound masculine plural, i.e., its *raf*-ending is *waw*, and *nasb/jarr*-ending is *ya*’, e.g.,

دُور الوريث أجلُ بمساعدتك ‘Relatives deserve your help more.’ Here دُور is *marfu* as it is *mubtada*, and the *raf*-ending is *waw*. (dhawā)

nasb: ‘help people of knowledge.’ Here دُوي العُلم is *mansūb* because it is *mafrul bihi*, and the *nasb*-ending is *ya*’. (dhawī)

*jarr* سألت عنَّ دُوي الحاجات: ‘I asked about needy people.’ Here دُوي is *majrur* because it is preceded by a preposition, and the *jarr*-ending is *ya*’.

(dhawī)

#(5) We have learnt in Book Two (L 3). It is a sister of لِان and its *ism* is *mansūb*, e.g., جاء باللَّ، لِكن حامد لم يجي ‘Bilal came, but Hamid did not.’ Its *nūn* has *shaddah*, but it is also used without the shaddah, i.e., *لَكن* (lākin), and in this case it loses two of its characteristics:

a) It does not render the noun following it *mansūb*, e.g., جاء المدرس، *لَكن* الطالِّبُ ما جاءوا ‘The teacher came but the students did not come.’ Here لِكنُ الطالِّبُ اليوم في ضلال مُبين: (19:38)
‘But the wrong-doers are today in manifest error.’ Note not the 
ظالمون... غاب علي، ولكن حضر أحمد... ولكن لا يشعرون (2:12) ‘Ali was absent, but Ahmad attended.’ In the Qur’an (2:12)
‘But they do not perceive.’

#(6) The in ذل ل... ك may be replaced with ك... 컴 and according to whom you are speaking to, e.g.,

لمن ذلك البيت يا بلال؟
لمن ذلك البيت يا مريم؟

لمن ذلك البيت يا مريم؟
لمن ذلك البيت يا إخوانا؟

ثلك الساعة جميلة يا حامد.
ثلك الساعة جميلة يا مريم.

ثلك الساعة جميلة يا إخوانا.

This is called تصرف كاف الخطاب, and it is optional.

In the Qur’an:

It will be announced to them, “This Paradise you have inherited for what you used to do” (7:43).

#(7) the المئر is sometimes used for the امر as in the Qur’an (61:11) تؤمنون بالله ورسوله. Here آمنوا is for ‘believe’. That is why يغفر is in the next ayah is majzûm¹.

¹ For the الجزم بالإطلاع see L 13.
One of the *masdar* patterns is `فَعَلَة` *(fi‘alat-un)*, e.g., `عَادَتْ قَرَاءَة` *(qur‘ayrah)* ‘reading’.

‘lapse, passing’ is the *masdar* of `مَضِى` *(mudīy-un)*. It is on the pattern of *wāw* and is originally *(mudīy-un)*, but because of the final `ya‘`, the *wāw* has been changed to `ya‘`, and the *dammah* of the `d` subsequently changed to *kasrah*, and the word became `مُضْيِ` *(mudīyy-un)*.

The broken plural pattern `فَتَلَ` *(fa‘alil-u)* like `قَادَرَى، دَقَّرَى` *(qadārī, dakkārī)*, and its singular form has four letters. If the plural of a word with more than four letters is formed on this pattern, only four letters are retained in the plural and the rest are dropped, e.g., `برَنَامَة` *(brənəmah)* ‘programme’ has six letters. Its plural is `بُرَمَاء` . Note that the letters `n` and `alif` have been dropped.

Here are some more examples: `عَكْبَة` *quince* : `سَفْرَج` *spider* ; `مَسَافَة` *distance* : `عَنْدَلِبَاء` *nightingale* ; `عَتَاب` *hospital* .

The plural of `خطَيْبة` *fate, death* : `زَوَيَاء` *angle* .

**Exercises**

1) Answer the following questions.
2) Point out the verbs belonging to *bāh* *فعال* occurring in the main lesson.
3) Write the *mudāri‘*, the *amr* and the *masdar* of each of the following verbs.

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1. The plural pattern `فَتَلَ` is also called `فَتَلَیْلَ` *(futalil)*, e.g., `دَکَانَ، دَقَّرَى` *(dakān, dakkārī)*.
2. *Mas‘īfāt* also has a sound feminine plural : `مَسَافَاتِ`. 
4) Give the *masdar* of each of the following verbs on the pattern of فعال.
5) Give the *ism al-fāʿil* of each of the following verbs.
6) Give the *ism al-fāʿil* and the *ism al-mafʿūl* of the following verb.
7) Point out in the following sentences the verbs belonging to فاعل and their derivatives\(^1\).
14) Write the *masdar* of each of the following verbs on the pattern of عامة.
15) Give the *masdar* of هوى ينوي bearing in mind the *masdar* of مضى يمضى.
17) Give the plural of each of the following nouns on the pattern of خطايا.
18) Give the verb from which the comparative أوهى is derived, and give its *mudâriʿ* and *masdar*.
   Also give four *āyāt* in which this verb or one of its derivatives occurs.
19) Give the *mudâriʿ* of each of the following verbs.

\(^1\) - Numbers omitted are not questions.