

# Arabic Tutor

## Volume 3

A Translation of

تسهيل الأءب في لسان العرب

popularly known as

عربي كا معلم

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عن علي بن الجعد قال سمعت شعبة يقول مثل صاحب الحديث الذي لا يعرف العربية مثل الحمار عليه مخلاة لا علف فيها (تفسير القرطبي)

Àlī Ibnul Ja’d (Rahimahullāh) narrates that he heard Shu’bah saying,  
“The example of a scholar of hadīth who does not know Arabic is like a donkey that has a nosebag but there is no fodder in it.”

(Tafsīr Qurtubī)



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Note: Please note that the exercise numbers from 55 onwards do not correspond to the original in the Urdu text as the original has an error in the numbering. Exercise 54 has been numbered as 54 in Lessons 41 and 42 as well. This has been corrected in the English translation. (Translator)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله رب العالمين والصلاة والسلام على عبده ورسوله محمد وآله وأتباعه الي يوم الدين

## **Preface**

All praises are due to Allāh ﷻ that the third volume of the book, “ تسهيل الأدب ” has been published.

Two volumes of the above-mentioned book were published with amendments two years ago. Due to my lengthy illness and other obstacles, there was an unexpected delay in the publication of the third volume.

It is only through the grace of Allāh ﷻ that the first two volumes were astoundingly accepted by the readers. Every person who saw the book, read it or taught it, became fond of it. I have received and continue receiving countless letters of praise for the first two volumes from all parts of India and letters requesting the third and fourth volumes. May Allāh ﷻ reward the people who desire this book and appreciate its value and grant blessings in their knowledge and practice because it was due to their forceful, reproaching, advising and sincere requests that created strength in my sick heart to be able to do some work. I cannot say that a very good task has been achieved, yet whatever has been achieved is worth valuing. I could not even achieve a fraction of what is required in this era for any book to be accepted and made part of a syllabus. In spite of this deficiency, the inclination of scholarly reviewers and students of Arabic is extraordinary.

The department of education of the province of Sindh has included this book in the syllabus of the high schools. It is also being used in some of the seminaries of Bombay, Hyderabad, U.P., Delhi, Punjab and North West Frontier Province.

The scholars know that the changes that occur in nouns and verbs in Arabic Morphology is a difficult subject. According to the old method of teaching, each rule is memorized like verses of the Qur’ān. This task is so unpleasant, difficult and a waste of time that every student cannot endure it. Accordingly, in the modern method of teaching, a large portion of it is disregarded.

However, the student of Arabic is deprived of essential information due to which he perceives an apprehension of losing out at every step. An attempt has been made in this third volume to make this difficult stage pleasant and easy with moderation. Due to details, the subject has been lengthened but the rules can be learnt without memorizing, by merely reading them.

The size of this volume has increased, not due to the rules, but due to the literary extracts. If you look at the rules, they do not form even a quarter of the book. More than three quarters of the book is full of the teaching of the language.

The student will obtain enough ability with this third volume to be able to read and understand a major part of the Qur'ān. He will be able to read the ahādīth and Arabic literature easily. He will be able to write simple Arabic letters and be able to converse extensively in Arabic. However, this ability will only develop if the teacher himself has a good ability or he has the capability of creating the desire in the student.

The explanation of numbers, the delicate aspects of particles, the essential rules of Morphology and Grammar of a higher degree and the basics of Eloquence will form part of the fourth volume.

Allāh ﷻ is the One that grants ability and assistance.

The servant of the best language

Àbdus Sattār Khān

## Guidelines for Teachers

1. Before beginning the lesson, write down all or some of the examples or paradigms that appear at the beginning of a lesson on the chalkboard. Then explain these examples that are on the board by means of the rules appearing in the lesson. In this manner, hopefully most of the lesson will be memorized before the lesson is complete. For this, it is highly essential that the teacher must come fully prepared for the lesson.

This method can be easily adopted in the third volume. In Volume One and Two, the examples have been mentioned at the beginning and end of the lesson. The intelligent teacher can select the easy examples, write them on the board and begin to teach the lesson.

2. When teaching the lesson, make an attempt to question the students about the previous lesson. Their answers should form a support for the current lesson.
3. This can only occur if there is a class of students. One class should only be taught one lesson even though some students may have been absent for some of the lessons.
4. Those people who are engaged in self-study, should thoroughly understand and learn each lesson and then proceed to the next lesson. There are very few examples where the *i'rāb* has been explained in a later lesson.

## Indications

- 1) The comma (,) is used to indicate the plural of a noun.
- 2) The alphabets (ن), (ض), (س), (ف), (ك) and (ح) indicate the category of the trilateral verbs. The categories of the verbs of (مزید فیہ) are indicated by numbers. The numbers are mentioned in Lesson 25. A verb that is (معتل واوی) is indicated by a (و) and a verb that is (معتل یائی) is indicated by a (ی).
- 3) When any particle is mentioned after a verb, it refers to the meaning of the verb when used with that particular particle.



## Lesson 26

### The Types of Verbs

(أقسام الفعل)

1. Dear students, you have read all the paradigms of (ثلاثي مزيد فيه), (ثلاثي مجرد) and (رباعي) in Volume One and Two of this book. Those verbs were such that they corresponded exactly with their scales. For example, you learnt that the scales of the perfect tense trilateral verbs are (فَعَلَ), (فَعِلَ) and (فَعُلَ). The scale of the imperfect is (يَفْعَلُ), (يَفْعِلُ) and (يَفْعُلُ). The scale of the imperative is (افْعَلْ), (افْعِلْ) and (افْعُلْ). Accordingly, the verbs (ضَرَبَ), (يَضْرِبُ), (اضْرِبْ), (سَمِعَ), (يَسْمَعُ), (اسْمَعْ), (اِصْرَبْ), (يُصْرِبُ), (اِكْرَمْ), (يَكْرُمُ), (اَسْمَعْ), (اسْمَعِ) correspond fully with their scales.

Had all the verbs and derivatives of Arabic been in full conformity with their scales, Arabic Morphology would have been very brief and easy. However, this is not the case. Many verbs and derivatives are different from their fixed scales in speaking and writing. Some of these words were mentioned in Volume Two for a specific need, e.g. the paradigms of (كَانَ), (يَكُونُ) and (كُنْ). None of these verbs correspond to their scales. We have to therefore accept the fact that (كَانَ) originally was (كَوَنَ) on the scale of (فَعَلَ), (يَكُونُ) originally was (يَكُونُ) on the scale of (يَفْعَلُ) and (كُنْ) originally was (كُنْ) on the scale of (افْعَلْ). These verbs are not spoken or written in their original forms.

From this preamble, you may have understood that there is a stage for you to cross where you will learn the changes that occur in Arabic verbs and derived nouns.

2. Now read the following sentences and ponder over the verbs.

حَسَنَ الْبَيْتُ	شَرِبَ الطِّفْلُ اللَّبْنَ	(١) فَتَحَ عَلَيَّ كِتَابَهُ
قَرَأَ حَامِدٌ كِتَابًا	سَأَلَ التِّلْمِيذُ الْمُعَلِّمَ	(٢) أَكَلَ الْوَالِدُ تَمْرَةً

شَدَّ الْوَلَدُ الْكَلْبَ	فَرَّ الْمَسْجُونُ	(٣) عَدَّ الرَّاعِي غَنَمَهُ
رَمَى أَحْمَدُ الْكُرَةَ	قَالَ الرَّسُولُ حَقًّا	(٤) وَجَدَ حَامِدٌ قَلَمًا
طَوَى زَيْدٌ كُرَّاسَةً	وَقَى مُحَمَّدٌ قَوْمَهُ	(٥) وَعَيَّ رَشِيدٌ دَرَسَهُ

Note 1: It would be better if you could read Lesson 8.3 in the first volume before you proceed with the following section.

3. Observe the above examples carefully. With the first glance you can notice that all the verbs are trilateral (with three radicals), they are (ثلاثي مجرد). The word-form of each verb is the singular masculine third person (واحد مذكر غائب) of the perfect tense (الماضي).

Now ponder over the verbs of the first line and you will notice that all the alphabets of each verb are (صحيح). There is no (حرف العلة), that is (ا), (و) or (ي). The root letters also do not contain any hamzah or two letters of the same kind. Such verbs are called (صحيح) or (سالم).

They are called (صحيح) because all three alphabets are (صحيح). They are (سالم - intact) because these verbs and their derivativess are free of any changes.

Note 2: Besides the verbs of the first line, the verbs of the other examples are not (سالم - intact).

If you look at the verbs of the second line, you will notice a hamzah somewhere in the verb. Such verbs which contain a hamzah as one of the root letters are called (مهموز).

Note 3: You may remember that when an alif is mutaharrik (أ، إ، ؤ) or it has a jazm (فأ), such an alif is also called hamzah.<sup>1</sup>

The verbs of the third line are such that the second and third radicals are of

<sup>1</sup> See the terminology in Volume One.

the same kind because the verb (عَدَّ) was originally (عَدَدَ). The two (د) have been merged. Such a verb in which the (عين الكلمة) and (لام الكلمة) are the same are called (مضاعف).

The verbs of the fourth line contain a (حرف العلة), either in the beginning, middle or the end. Verbs containing a (حرف العلة) are called (مُعْتَلٌّ).

There are three types of (مُعْتَلٌّ). If the (حرف العلة) comes in place of the (فاء الكلمة), it is called (مُعْتَلُّ الْفَاءِ) or (مِثَالٌ), e.g. (وَجَدَ).

If the (حرف العلة) comes in place of the (عين الكلمة), it is called (مُعْتَلُّ الْعَيْنِ) or (قَالَ), e.g. (أَجُوفٌ).

If the (حرف العلة) comes in place of the (لام الكلمة), it is called (مُعْتَلُّ اللَّامِ) or (نَاقِصٌ), e.g. (رَمَى).

Note 4: Remember that the alif is not an original radical in any Arabic verb or noun. It is either changed from a (و) or (ي).

Example: The word (قَالَ) was originally (قَوْلٌ) because the imperfect is (يَقُولُ) and the verbal noun is (قَوْلٌ).

The word (رَمَى) was originally (رَمَى) because the imperfect is (يَرْمِي) and the verbal noun is (رَمَى).

The word (بَابٌ) was originally (بَوَّبٌ) because the plural is (أَبْوَابٌ).

The verbs of the fifth line contain two (حرف العلة). Such verbs are called (لَفِيفٌ).

The first and second verb are called (لَفِيفٌ مَفْرُوقٌ) because a (حرف صحيح) has created a separation between the two (حرف العلة). The third verb is called (لَفِيفٌ مَقْرُونٌ) because both the (حرف العلة) are adjacent to one another.

Note 5: You may have understood that besides the root letters, if there is a

hamzah or a (حرف العلة), the verb will not be called (مهموز) or (مُعْتَلِّ). The verb (أَكْرَمَ) on the scale of (أَفْعَلَ) will not be called (مهموز) because the hamzah does not take the place of the (ف), (ع) or (ل).

The verbs (شربا) and (شربوا) have an alif and a (و) added on as signs of the dual and plural respectively. Due to these letters, these verbs will not be called (مُعْتَلِّ).

The verb (احمَرَّ) on the scale of (افعلَّ) has one hamzah and an extra (ر). Due to this addition, it will not be called (مهموز) and (مضاعف). All these verbs fall in the category of (سالم).

The summary of the above discussion is:

The verb, with regard to the make-up of its original letters, is of two types: (1) (سالم) and (2) (غير سالم).

A (سالم) verb is one in which there is no (حرف العلة), hamzah or two letters of the same type among its root letters.

A (غير سالم) verb is of six types:

1. (مهموز): a verb having a hamzah as one of its root letters, e.g. (أَمَرَ).
2. (مضاعف): a verb whose second and third radicals are the same, e.g. (عَدَّ).
3. (مثال): a verb whose first radical is a (حرف العلة), e.g. (وَعَدَ).
4. (أَجَوَفَ): one whose second radical is a (حرف العلة), e.g. (قَالَ).
5. (نَاقِصَ): one whose third radical is a (حرف العلة), e.g. (رَمَى).
6. (لَفِيفٌ): a verb having two (حرف العلة). If the first and third radical have a (حرف العلة), it will be (لفيف مفروق), e.g. (وَقَى). If the second and third radical have a (حرف العلة), it will be (لفيف مقرون), e.g. (طَوَى).

There are thus seven categories in total:

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

They are referred to as (هفت أقسام) in Persian.

Note 6: It is possible that some verbs have two types contained in them, e.g. (معتلّ - he desired), is (مضاعف) and (معتلّ).

The verb (أتي - he came), is (مهموز) and (معتلّ).

Note 7: Like a verb, the noun, especially the derived noun, is also of seven types.

## Exercise No. 27

What categories do the following verbs and nouns belong to?

- (١) أَمَرَ (٢) يَذْهَبُ (٣) يَأْكُلُ (٤) يَدْعُو (٥) ذَهَبُوا (٦) وَهَبَ (٧) عَزَّ (٨) تَقَبَّلَ (٩) تَوَضَّأَ  
(١٠) تَقَوَّلَ (١١) سَأَلَتْ (١٢) تَوَلَّى (١٣) يَقْصُ (١٤) مَلَأَ (١٥) قَالَ (١٦) قَاتَلَ (١٧) دَنَا  
(١٨) يَكُونُ (١٩) لَيْسَمَعَنَّ (٢٠) أَدَبٌ (٢١) رَأْسٌ (٢٢) عَزِيْزٌ (٢٣) مَمْلُوءٌ (٢٤) غَيُورٌ (٢٥)  
الْقَاضِي (٢٦) مَوْعُودٌ (٢٧) مَدْعُوٌّ (٢٨) مَنصُورٌ (٢٩) وَلِيٌّ (٣٠) يَسِيرٌ