

## مَبْنِيٌّ Verbs and Verbal Nouns

### 17.1 فِعْلُ الْأَمْرِ (The Positive Imperative)

It may please the student to know that the positive imperative is only produced from the second person. This is because commands are only addressed in the second person. We do not command ourselves or those who are absent.

The imperative verb has no case. It is مَبْنِيٌّ (fixed). It does however, look very much like a مَجْزُومٌ imperfect verb in its ending. This is because it is produced from the مَجْزُومٌ imperfect verb.

The positive imperative of the sound verb is produced from the مَجْزُومٌ imperfect verb in the following way:

We start with تَكْتُبُ . Then we drop the initial تَ . We are left with كُتِبْ . This is essentially our فِعْلُ الْأَمْرِ (imperative verb). However, we have a problem. This words begins with سُكُونٌ and it is impossible to begin a word with a سُكُونٌ . In order to overcome this we place a هَمْزَةُ الْوَصْلِ (hamzatul waSl) at the beginning: اَكْتُبْ (often written as اَكْتُبْ ). This hamza has no vowel of its own and any preceding vowel will override it and go directly to the first letter: وَاكْتُبْ . However, if it is initial, we supply a vowel. If the vowel on the middle letter of the verb is a ضَمَّةٌ we supply a ضَمَّةٌ on the هَمْزَةُ الْوَصْلِ (hamzatul waSl). If the vowel on the middle letter of the verb is a فَتْحَةٌ or كَسْرَةٌ , we supply a كَسْرَةٌ on the هَمْزَةُ الْوَصْلِ (hamzatul waSl). The فَتْحَةٌ is never supplied on the هَمْزَةُ الْوَصْلِ (hamzatul waSl) of a فِعْلُ الْأَمْرِ (imperative verb).

(fixed on sukuun)	مَبْنِيٌّ عَلَى السُّكُونِ	اُكْتُبْ	Write! ( <i>masc. sing.</i> )
(fixed on omission of the nuun)	مَبْنِيٌّ عَلَى حَذْفِ التُّونِ	اُكْتُبِي	Write! ( <i>Fem sing.</i> )
(fixed on omission of the nuun)	مَبْنِيٌّ عَلَى حَذْفِ التُّونِ	اجْلِسَا	Sit ( <i>dual!</i> )
(fixed on omission of the nuun)	مَبْنِيٌّ عَلَى حَذْفِ التُّونِ	اقْرَأُوا	Read ( <i>masc. pl.</i> )!
(fixed on sukuun)	مَبْنِيٌّ عَلَى السُّكُونِ	اقْرَأْنَ	Read ( <i>fem. pl.</i> )!

The above examples look مَجْرُومٌ but are in fact مَبْنِيٌّ (fixed). We say that they are مَبْنِيٌّ عَلَى مَا يُجْرَمُ عَلَيْهِ (fixed on what the imperfect verb is made مَجْرُومٌ upon).

17.1.1 The following are the imperatives of the imperfect verb forms we have encountered so far:

(a) The imperative of the sound verb is as follows:

(6)	(5)	(4)	(3)	(2)	(1)	
أَنْتِ	أَنْتِمَا	أَنْتِ	أَنْتُمْ	أَنْتُمَا	أَنْتِ	
اُكْتُبِي	اُكْتُبَا	اُكْتُبِي	اُكْتُبُوا	اُكْتُبَا	اُكْتُبِي	اُكْتُبِي (يَكْتُبُ)
اُجْلِسِي	اُجْلِسَا	اُجْلِسِي	اُجْلِسُوا	اُجْلِسَا	اُجْلِسِي	اُجْلِسِي (يَجْلِسُ)
اِقْرَأِي	اِقْرَأَا	اِقْرَأِي	اِقْرَأُوا	اِقْرَأَا	اِقْرَأِي	اِقْرَأِي (يَقْرَأُ)

(a) The imperative of hollow verbs

We start with تَكُنْ . Then we drop the initial تَ . We are left with a word that begins with a vowel so we need do nothing more.

(6)	(5)	(4)	(3)	(2)	(1)	
أَنْتِ	أَنْتِمَا	أَنْتِ	أَنْتُمْ	أَنْتُمَا	أَنْتِ	
قُلِي	قُولَا	قُولِي	قُولُوا	قُولَا	قُولِي	قَالَ (يَقُولُ)
صِرِي	صِيرَا	صِيرِي	صِيرُوا	صِيرَا	صِيرِي	صَارَ (يَصِيرُ)
كُونِي	كُونَا	كُونِي	كُونُوا	كُونَا	كُونِي	كَانَ (يَكُونُ)

(c) The imperative of doubled verbs

We start with **تَمَرَّ** . Then we drop the initial **تـ** . We are left with **مَرَّ** , a word that begins with a vowel so we need do nothing more. There is an alternative imperative for **مَرَّ (يَمُرُّ)** which is produced as if it were a sound verb, rendering **أَمُرُّ** . We thus have two imperative forms for the doubled verb.

(6)	(5)	(4)	(3)	(2)	(1)
أَنْتِنَّ	أَنْتِمَا	أَنْتِ	أَنْتُمْ	أَنْتُمَا	أَنْتَ

أَمُرُّنَ	مُرَا أَمُرَّرَا	مُرِّي أَمُرَّرِي	مُرُوا أَمُرَّرُوا	مُرَا أَمُرَّرَا	مُرَّ أَمُرَّرُ	مَرَّ (يَمُرُّ)
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(d) The imperative of **مَثَّالٌ** (initial weak) verbs

We start with **تَجَدَّ** . Then we drop the initial **تـ** . We are left with **جَدَّ** , a word that begins with a vowel so we need do nothing more.

(6)	(5)	(4)	(3)	(2)	(1)
أَنْتِنَّ	أَنْتِمَا	أَنْتِ	أَنْتُمْ	أَنْتُمَا	أَنْتَ

جَدِّنَ	جَدَا	جَدِي	جَدُوا	جَدَا	جَدَّ	وَجَدَّ (يَجِدُّ)
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ثَقِّنَ	ثَقَا	ثَقِي	ثَقُوا	ثَقَا	ثَقَّ	وَتَقَّ (يَتَّقُ)
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ضَعِّنَ	ضَعَا	ضَعِي	ضَعُوا	ضَعَا	ضَعَّ	وَضَعَّ (يَضَعُ)
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أَوْضُونَ	أَوْضُوا	أَوْضُوي	أَوْضُوا	أَوْضُوا	أَوْضُوا	وَضُؤُ (يَوْضُؤُ)
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If the first letter is **ي** we have:

أَيَقِّنَ	أَيَقَّا	أَيَقِي	أَيَقُوا	أَيَقَّا	أَيَقَّ	وَيَقَّ (يَيَقُّ)
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(e) The imperative of verbs that begin with hamza

Verbs which begin with أَ (hamza) such as (يَأْخُذُ) أَخَذَ (to take), (يَأْمُرُ) أَمَرَ (to order) and (يَأْكُلُ) أَكَلَ (to eat), drop their hamza in the imperative. We start with تَأْخُذُ. Then we drop the initial ت. We are left with أَخْذُ. The next step would be to add a هَمْزَةُ الْوَصْلِ (hamzatul wasl) at the beginning rendering : أُأْخُذُ. However, this Arabic prefers to drop the hamza altogether leaving خُذُ.

(6)	(5)	(4)	(3)	(2)	(1)
أَنْتِنَّ	أَنْتِمَا	أَنْتِ	أَنْتُمْ	أَنْتُمَا	أَنْتَ

أَخَذَ (يَأْخُذُ)	خُذْ	خُذَا	خُذُوا	خُذِي	خُذَا	خُذْنَ
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أَمَرَ (يَأْمُرُ)	مُرْ	مُرَا	مُرُوا	مُرِي	مُرَا	مُرْنَ
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أَكَلَ (يَأْكُلُ)	كُلْ	كُلَا	كُلُوا	كُلِي	كُلَا	كُلْنَ
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(f) The imperative of verbs with a medial أَ (hamza)

Verbs which have a medial أَ (hamza) such as (يَسْأَلُ) سَأَلَ (to ask) have an alternative imperative in which the hamza is dropped

(6)	(5)	(4)	(3)	(2)	(1)
أَنْتِنَّ	أَنْتِمَا	أَنْتِ	أَنْتُمْ	أَنْتُمَا	أَنْتَ

سَأَلَ (يَسْأَلُ)	سَلْ	سَلَا	سَلُوا	سَلِي	سَلَا	سَلْنَ
سَأَلْنَ	سَأَلَا	سَأَلِي	سَأَلُوا	سَأَلِي	سَأَلَا	سَأَلْنَ

(g) The imperative of weak verbs

We start with تَدْعُ . Then we drop the initial تَ . We are left with a word beginning with سُكُونٌ . We overcome this by placing a hamzatul waSl at the beginning like we did for the sound verbs.

(6)	(5)	(4)	(3)	(2)	(1)	
أَنْتَ	أَنْتَ	أَنْتَ	أَنْتُمْ	أَنْتُمْ	أَنْتَ	
أُدْعُونَ	أُدْعُوا	أُدْعِي	أُدْعُوا	أُدْعُوا	أُدْعُ	دَعَا (يَدْعُو)
إِجْرِينَ	إِجْرِيَا	إِجْرِي	إِجْرُوا	إِجْرِيَا	إِجْرِ	حَرَى (يَجْرِي)
أَبِينِ	أَبِيَا	أَبِي	أَبُوا	أَبِيَا	أَبِ	أَبِي (يَأْبِي)
أَبِينِ	أَبِيَا	أَبِي	أَبُوا	أَبِيَا	أَبِ	
رَيْنِ	رِيَا	رِي	رُوا	رِيَا	رَ	رَأَى (يَرَى)
أَبْقِينِ	أَبْقِيَا	أَبْقِي	أَبْقُوا	أَبْقِيَا	أَبْقِ	بَقِيَ (يَبْقَى)
قِينِ	قِيَا	قِي	قُوا	قِيَا	قِ	وَقِيَ (يَقِي)
أَنْوِينِ	أَنْوِيَا	أَنْوِي	أَنْوُوا	أَنْوِيَا	أَنْوِ	نَوَى (يَنْوِي)

17.1.2 We have the following examples from the Quran

﴿ اِقْرَأْ بِاسْمِ رَبِّكَ ﴾

Read in the name of your Lord!

﴿ اِقْرَأْ وَرَبُّكَ الْاَكْرَمُ ﴾

Read and your Lord is Most Noble!

﴿ اِقْرَأْ كِتَابَكَ ﴾

Read your book!

﴿ يَقُولُ لَهُ كُنْ فَيَكُونُ ﴾

He says to it 'Be!' so it is

﴿ اِذْهَبْ اِلَى فِرْعَوْنَ ﴾

Go to Pharaoh!

## 17.2 المَصْدَرُ يَعْمَلُ عَمَلَ الْفِعْلِ (The Verbal Noun behaving like a verb)

The verbal noun, when it is مُضَافٌ in an إِضَافَةٌ can behave like an imperfect verb and govern a مَفْعُولٌ (object) in the مَنصُوبٌ case.

فَهْمُهُ الْكِتَابَ	His understanding of the book
كِتَابَتُهَا الْكِتَابَ	Her writing (of) the book
ذِكْرُهُ اللَّهَ	His remembering Allah
حُضُورُهُمُ الْإِجْتِمَاعَاتِ	Their attending (of) the meetings
سَمِعْتُ عَنْ بَعْثِ الْمَلِكِ وَزَيْرًا إِلَيْهِمْ	I heard about the king sending a minister to them

The مَصْدَرُ (verbal noun) of كَانَ working in this way makes the مَنصُوبٌ mansuub.

كَوْنُهُ كَبِيرًا	His being big
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### 17.2.1 The مَفْعُولُ مُطْلَقٌ (Absolute Object)

After a verb, its verbal noun may be placed in the مَنصُوبٌ case as a مَفْعُولٌ مُطْلَقٌ. This is called مَفْعُولٌ مُطْلَقٌ (absolute object) and serves to emphasise and strengthen the فِعْلٌ (verb).

شَكَرَهُ شُكْرًا	He thanked him (a thanking)
صَبَرَ صَبْرًا	He was patient (a patience)
قَتَلَهُ قَتْلًا	He killed him (a killing)
فَهِمَّهُ فَهْمًا	He understood it very well
قَرَأَهُ قِرَاءَةً	He read it very well
ضَرَبَهُ ضَرْبًا	He struck him
ضَرَبَهُ ضَرْبَةً	He struck him once

(a) The verbal noun may be described by an adjective

شَكَرَهُ شُكْرًا كَثِيرًا	He thanked him very much
صَبَرَ صَبْرًا حَمِيلًا	He was wonderfully patient
فَهِمَهُ فَهْمًا جَيِّدًا	He understood it very well
قَرَأَهُ قِرَاءَةً سَرِيعَةً	He read it very fast
ضَرَبَهُ ضَرْبًا شَدِيدًا	He struck him very hard
أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا	Remember Allah very much!

(b) The verbal noun may be omitted leaving only the adjective

شَكَرَهُ كَثِيرًا	He thanked him very much
فَهِمَهُ جَيِّدًا	He understood it very well
ضَرَبَهُ شَدِيدًا	He struck him very hard
أَذْكُرُوا اللَّهَ كَثِيرًا	Remember Allah very much!

(c) Sometimes the verb is omitted leaving only the مَفْعُولٌ مُطْلَقٌ (absolute object) to indicate that it exists.

أَشْكُرُكَ شُكْرًا	I thank you (a thanking)!
شُكْرًا	Thanks !

This occurs frequently with imperative verbs. In such instances, the verbal noun appears to carry an imperative meaning

إِصْبِرْ صَبْرًا	Be patient!
صَبْرًا	Patience!
إِصْبِرْ صَبْرًا عَلَى الشَّدَائِدِ	Be patient in difficulty!
صَبْرًا عَلَى الشَّدَائِدِ	Be patient in difficulty!

قِفْ وَوُقُوفًا      Stop!

وُقُوفًا      Stop!

This sometimes occurs with the مَفْعُولُ بِهِ (object)

حَلَلْتَ أَهْلًا وَتَزَلْتَ سَهْلًا      You have stayed with family and lodged on level  
soft ground (welcome!)

أَهْلًا وَسَهْلًا      Welcome!



## المُفْرَدَاتُ

سَكَنَ (-) سَكَنًا	to live
سَكْنٌ	dwelling
دَرَسَ (-) دَرَسًا ، دِرَاسَةً	to study
دَرْسٌ (دُرُوسٌ)	lesson
دِرَاسَةٌ (اتٌ)	study
سَيِّءٌ (ونَ ، آتٌ)	bad
سَيِّءُ الْخُلُقِ	ill natured
آيَةٌ (آتٌ)	sign
لُغَةٌ (آتٌ)	language
لُغَوِيٌّ	linguistic
قَلَمٌ (أَقْلَامٌ)	pen
لِسَانٌ (اللسنة ، اللسان)	tongue; language
صَادِقُ اللِّسَانِ	truthful
قَتَلَ (-) قَتْلًا	to kill
قَتْلٌ	killing
حَلَّ (-) حُلُولًا (بِ)	to stay, reside (at a place)
حُلُولٌ	residence
نَزَلَ (-) نُزُولًا (بِ)	to come down, stay (at a place)
نُزُولٌ	descending
سَهْلٌ	easy
سَهْلٌ (سُهُولٌ)	level soft ground

صَبَرَ (-) صَبْرًا (عَلَى)	to be patient
صَبْرٌ	patience
قَلِيلُ الصَّبْرِ	impatient
لَا صَبْرَ لِي	I can't bear it! ( <i>lit.</i> no patience for me)
شَدَائِدٌ	hardship, difficulty
وَقَفَ (يَقِفُ) وَقُوفًا	to stop
وُقُوفٌ	stopping
قَضَى (-) قَضَاءً	to judge
قَضَاءٌ	judgement
قَاضٍ (قُضَاةٌ)	judge
بِالْأَمْسِ	recently
مَفْعُولٌ مُطْلَقٌ	absolute object

### Exercise 17.1

Express in English

١. اِذْهَبْ إِلَيْهِ كَثِيرًا لِأَنَّكَ لَنْ تَجِدَ عِلْمَهُ فِي غَيْرِهِ
٢. كُونُوا دُعَاةً لَا قُضَاةً وَقُولُوا لِلنَّاسِ قَوْلًا كَرِيمًا
٣. قَالَ لَنَا الْأُسْتَاذُ : اُدْخُلُوا سَرِيعًا وَاجْلِسُوا عَلَى الْكُرَاسِيِّ
٤. اِبْقِي عَلَيَّ رَأْيِكَ فَسَأَبْقَى أَنَا عَلَيَّ رَأْيِي
٥. قَالَتْ لِأَخَوَيْهَا : اجْرِيَا إِلَى الْمَدْرَسَةِ حَالًا وَاحْضُرَا دُرُوسَكُمَا
٦. لَا تَمُرَّ بِذَلِكَ الطَّرِيقِ لِأَنَّ فِيهِ رَجَالًا سَيِّئِينَ
٧. إِنِّي بَقِيتُ مَعَكَ سَاعَةً بَعْدَ سَاعَةٍ بِالْأَمْسِ فَكُنْ مَعِي فِي ظُرُوفِي الصَّعْبَةِ هَذَا الْيَوْمَ
٨. هَلْ بَلَغْتِكَ الْأَخْبَارُ عَنْ قَتْلِ الْوَزِيرِ الْمَلِكِ ؟
٩. فَهَمُّ الطَّالِبِ الْكِتَابَ جَيِّدٌ جَدًّا . قَرَأَهُ وَفَهِمَهُ فَهَمًّا سَرِيعًا
١٠. وَفُوفًا ! هَلْ جِئْتُمْ لِتَرَوْا الْمَلِكَ ؟ نَعَمْ ؟ فَأَهْلًا وَسَهْلًا

### Exercise 17.2

Express in Arabic

1. Stop! You were a just king before this last act of yours, so stay like that!
2. He is a good man so don't kill him
3. Be truthful for your life in this world is short
4. Let this be a sign for all present and all absent
5. Read (f) a lot every day and write a little from time to time
6. Be patient in this world and do not be among the ignorant. Do you understand?
7. His book on the Arabic language is very good so take it and read it
8. Do not become ill natured, but ( وَ ) be above all people in your character
9. Allah put man on earth so live with all people
10. He has a very fast tongue. It seems to run all the time