

# Introduction to Arabic Grammar

Lesson 19



tasneeminstitute  
ENRICHING THE SOUL

# Passive Participle إِسْمُ الْمَفْعُولِ

## إِسْمُ الْمَفْعُولِ – Passive participle

**Definition:** It is an إِسْمٌ which indicates the one upon whom an action described by the root letters is done. This is irrespective of its position in a sentence.

- It is created from ثُلَاثِيٌّ مُجَرَّدٌ *fi'ls* on the pattern of مَفْعُولٌ. For other than ثُلَاثِيٌّ مُجَرَّدٌ, it is created on the pattern of its مُضَارِعٌ by changing the حَرْفُ مُضَارِعٍ into a *meem* with a *dammah*, and giving a *fathah* to the letter before the last.

# Passive Participle إسم المفعول

## Effect:

- It has the same effect as that of its passive *fi'l* (فعلٌ مَجْهُولٌ), i.e. it gives رَفْعٌ to the نَائِبُ الْفَاعِلِ.
- The rules mentioned regarding the إسمُ الْفَاعِلِ also apply here.

## Examples:

- |                                   |  |   |
|-----------------------------------|--|---|
| i. prefixed with <i>alif-laam</i> | e.g. الْمُسَمَّى هِشَامًا أَخِي          | The one named Hisham is my brother.                         |
| ii. مُبْتَدَأٌ                    | e.g. زَيْدٌ مَضْرُوبٌ ابْنُهُ            | Zayd's son is being beaten/will be beaten.                  |
| iii. مَوْصُوفٌ                    | e.g. مَرَرْتُ بِرَجُلٍ مَضْرُوبٍ ابْنُهُ | I passed by a man whose son is being beaten/will be beaten. |
| iv. اسْتِفْهَامٌ                  | e.g. أَمْضْرُوبٌ زَيْدٌ؟                 | Is Zayd being beaten?/Will Zayd be beaten?                  |
| v. نَفْيٌ                         | e.g. مَا مَضْرُوبٌ زَيْدٌ                | Zayd is not being beaten/will not be beaten.                |

# An Adjective Similar to **إِسْمُ الْفَاعِلِ**

إِسْمُ الْفَاعِلِ – الصِّفَةُ الْمُشَبَّهَةٌ بِاسْمِ الْفَاعِلِ – An adjective that is similar to **إِسْمُ الْفَاعِلِ**

**Definition:** It is an **إِسْمٌ** which is created from the **مَصْدَرٌ** of a **الْثَّلَاثِيُّ الْإِلَازِمُ** (three-letter intransitive *fi'l*) to indicate permanent existence of the meaning in the doer.

- Like its **فِعْلٌ لَازِمٌ**, it generally gives the **فَاعِلٌ** a **رَفْعٌ**.

e.g. **حَسَنٌ وَجْهُهُ** His face is beautiful.

# An Adjective Similar to **إِسْمُ الْفَاعِلِ**

- It conveys permanency of meaning in the object it relates to e.g. **حَسَنٌ** (beautiful) is a permanent quality, as compared to **إِسْمُ الْفَاعِلِ** which indicates a temporary meaning e.g. **ضَارِبٌ** is a temporary quality which exists only at the time of the action.
- All such *isms* which are derived from a **الثَّلَاثِيُّ الْإِلَازِمُ** (three-letter intransitive *fi'l*) and convey the meaning of **إِسْمُ الْفَاعِلِ** but are not on the *wazn* of **إِسْمُ الْفَاعِلِ**, are **صِفَةٌ مُشَبَّهَةٌ**.

# An Adjective Similar to إسم الفاعل

Some of the common *wazns* of صِفَةٌ مُشَبَّهَةٌ (based on usage) are given below

## أَوْزَانُ الصِّفَةِ الْمُشَبَّهَةِ

<i>Wazns</i>	Examples	
	Arabic	Meaning
فَعْلٌ	فَرِحَ	happy
فَعَلٌ	حَسَنَ	beautiful
فَعِيلٌ	شَرِيفٌ	noble/honorable
فَعَالٌ	جَبَانٌ	coward
فُعَالٌ	شُجَاعٌ	brave

# An Adjective Similar to **إِسْمُ الْفَاعِلِ**

- Colors and bodily defects appear on the following *wazns*:

أَفْعَالٌ	(masculine)	e.g.	أَحْمَرٌ	red
			أَبْكَمٌ	mute
فَعْلَاءٌ	(feminine)	e.g.	حَمْرَاءٌ	red
			بَكْمَاءٌ	mute

- The *صِفَةٌ مُشَبَّهَةٌ* of non-three letter *fi'ls* (غَيْرُ الثَّلَاثِيِّ الْمُجَرَّدِ) is on the *wazn* of its **إِسْمُ الْفَاعِلِ** on the condition that permanency of meaning is intended.

e.g. مُسْتَقِيمٌ      straight

# Comparative and Superlative إسم التفضيل

## إسم التفضيل – Comparative and superlative isms

**Definition:** It is an إسم which indicates that a quality described by the root letters is found to a greater extent in one person/thing when compared to another.

e.g. خَالِدٌ أَكْبَرُ مِنْ عَمْرٍو Khalid is older/bigger than ‘Amr.

It can also refer to the highest degree (superlative) of the quality described by the root letters.

e.g. اللهُ أَكْبَرُ Allah is the greatest.

Note: This is the case when it is used without مِنْ, i.e. without comparison.



# Comparative and Superlative إسم التفضيل

## أوزانُ إسمِ التَّفْضِيلِ

	Masculine	Example	Feminine	Example	Meaning
Singular	أَفْعَلُ	أَكْبَرُ	فُعْلَى	كُبْرَى	Bigger/older
Dual	أَفْعَلَانِ	أَكْبَرَانِ	فُعْلَيَانِ	كُبْرَيَانِ	Bigger/older
Plural	أَفْعَلُونَ	أَكْبَرُونَ	فُعْلَيَاتُ	كُبْرَيَاتُ	Bigger/older
	أَفَاعِلُ	أَكْأَبِرُ	فُعْلٌ	كُبْرٌ	Bigger/older

# Comparative and Superlative إسم التفضيل

## Usage:

إسم التفضيل is used in three ways.

1. With مِنْ: the إسم التفضيل will always be a singular masculine (وَاحِدٌ مُذَكَّرٌ).

e.g. زَيْدٌ أَعْلَمُ مِنْ بَكْرٍ      Zayd is more knowledgeable than Bakr.

عَائِشَةُ أَكْبَرُ مِنْ زَيْنَبَ      'Aishah is older than Zaynab.

2. With ال: the إسم التفضيل must correspond with the word before it in gender and number.

e.g. الزَّيْدَانِ الْأَعْلَمَانِ غَائِبَانِ      The two more knowledgeable Zayds are absent.

عَائِشَةُ الْكُبْرَى حَاضِرَةٌ      The older 'Aishah is present.

# Comparative and Superlative إسم التفضيل

3. With إضافة: the إسم التفضيل may be واحدٌ مُذكَّرٌ or it may correspond with the word before it.

e.g. الزَّيْدُونَ أَعْلَمُ الْقَوْمِ      الزَّيْدَانِ أَعْلَمُ الْقَوْمِ

The Zayds are the most knowledgeable of people.

الزَّيْدَانِ أَعْلَمَا الْقَوْمِ      الزَّيْدَانِ أَعْلَمُ الْقَوْمِ

The two Zayds are the most knowledgeable of people.

عَائِشَةُ كُبْرَى النَّاسِ      عَائِشَةُ أَكْبَرِ النَّاسِ

'Aishah is the oldest of people.

# Comparative and Superlative إسم التفضيل

## Notes:

1. إسم التفضيل of words which indicate color, physical defects and of *fi'ls* غير الثلاثي المجرد is made by placing the words أَشَدُّ, أَكْثَرُ, etc. before the مصدر of that word. The مصدر will be the تَمَيُّزُ, and therefore, will be مَنْصُوبٌ.

e.g.	هُوَ أَشَدُّ حُمْرَةً مِنْ زَيْدٍ	He is redder than Zayd.
	هُوَ أَشَدُّ عَرَجًا مِنْ زَيْدٍ	He is lamer than Zayd.
	هُوَ أَكْثَرُ اجْتِهَادًا مِنْ زَيْدٍ	He is more hard-working than Zayd.

# Comparative and Superlative إسم التفضيل

2. The words خَيْرٌ and شَرُّ are also used for إسم التفضيل.

e.g. الظَّالِمُ شَرُّ النَّاسِ      The oppressor is the worst of people.

3. إسم التفضيل gives رَفْعٌ to its hidden ضَمِيرٌ.

e.g. زَيْدٌ أَفْضَلُ مِنْ بَكْرٍ      Zayd is more virtuous than Bakr.

The *dameer* هُوَ in أَفْضَلُ is its فَاعِلٌ.

# المصدر Infinitive/Verbal Nouns

## المصدر – Infinitive/verbal *ism*

**Definition:** It is an **إِسْمٌ** which refers to the action indicated by the corresponding *fi'l* without any reference to time. It is the root of all derived words (مُشْتَقَّاتٌ).

**Effect:** It has the same effect as that of its **فِعْلٌ** i.e. it gives **رَفْعٌ** to the **فَاعِلٌ** and **نَصْبٌ** to the **مَفْعُولٌ بِهِ**.

e.g. رَأَيْتُ ضَرْبًا الْيَوْمَ زَيْدٌ بَكْرًا

Today, I saw Zayd's beating of Bakr.

# المصدر Infinitive/Verbal Nouns

## Usage:

*Masdar* is generally used in one of the following two ways:

- as a مُضَافٌ to its فَاعِلٌ.

e.g. كَرِهْتُ ضَرْبَ زَيْدٍ بَكْرًا

i.e. (أَنْ يَضْرِبَ زَيْدٌ بَكْرًا)

I disliked Zayd's beating of Bakr.

- as a مُضَافٌ to its مَفْعُولٌ بِهِ.

e.g. كَرِهْتُ ضَرْبَ بَكْرٍ زَيْدٌ

i.e. (أَنْ يَضْرِبَ بَكْرًا زَيْدٌ)

I disliked Zayd's beating of Bakr.

# المضاف

## المُضَافُ

In the case of مُضَافٌ, it is assumed that one of the following prepositions (حُرُوفُ جَرِّ) is hidden between the مُضَافٌ and مُضَافٌ إِلَيْهِ.

- مِنْ when the مُضَافٌ is a part/type (جِنْسٌ) of the مُضَافٌ إِلَيْهِ.  
e.g. حَاتِمٌ فِضَّةٌ i.e. حَاتِمٌ مِنْ فِضَّةٍ silver ring
- فِي when the مُضَافٌ إِلَيْهِ is a ظَرْفٌ.  
e.g. صَلَاةُ اللَّيْلِ i.e. صَلَاةٌ فِي اللَّيْلِ night prayer
- لِ when it is neither of the above two.  
e.g. ابْنُ زَيْدٍ i.e. ابْنُ لَزَيْدٍ Zayd's son



# الإسم التام

## الإسم التام

**Definition:** It is an إسم which gives the *ism* (تَمِيْزٌ) after it a *nasb*.

- An إسم will be considered as تَامٌ when it has one of the following:

a. *tanween*.

e.g. مَا فِي السَّمَاءِ قَدْرُ رَاحَةٍ سَحَابًا (رَاحَةٍ)

There is not even a palm's measure of clouds in the sky.

b. hidden *tanween*.

e.g. مَعِيَ أَحَدٌ عَشَرَ رَجُلًا (أَحَدٌ وَعَشْرٌ was originally أَحَدٌ عَشَرَ)

There are eleven men with me.

# الإسم التام

c. ن of a dual إسم.

e.g. عِنْدِي قَفِيزَانِ بُرًّا (قَفِيزَانِ)

I have two *qafeezes* of wheat.

d. ن which resembles the ن of a sound masculine plural (جَمْعٌ مُذَكَّرٌ سَالِمٌ).

e.g. عِنْدِي عِشْرُونَ دِرْهَمًا (عِشْرُونَ)

I have twenty *dirhams*.

The إسم التام in the above examples cannot be مُضَافٌ while having a *tanween* or having a *noon* of dual/plural, thus the إسم after it gets a نَصْبٌ because of it being تَمِيْزٌ.

# الكنایات

## الْكَنَايَاتُ

**Definition:** It is an **إِسْمٌ** which indicates an unspecified quantity.

- It is clarified by the **إِسْمٌ** following it.
- These are **كَمْ** and **كَذَا**.

**كَمْ**: can be used in two ways: as an interrogative (**إِسْتِفْهَامٌ**) or as an informative exclamation (**خَبَرِيَّةٌ**).

# الكنائيات

## 1. كَمْ الِاسْتِفْهَامِيَّةُ – (how many)

- It gives the *ism* (تَمَيُّزٌ) after it a نَصْبٌ.
- The تَمَيُّزٌ is singular.

e.g. كَمْ كِتَابًا عِنْدَكَ

How many books do you have?

- At times, the preposition مِنْ appears before the تَمَيُّزٌ.

e.g. كَمْ مِنْ كِتَابٍ عِنْدَكَ

How many books do you have?

# الكنائيات

## 2. كَمْ أَحْبَرِيَّةٌ – (so many)

- It gives the *ism* (تَمَيُّزٌ) after it a جَرٌّ (because of it being a مُضَافٌ إِلَيْهِ).
- The تَمَيُّزٌ may be singular or plural.

e.g. كَمْ مَالٍ أَنْفَقْتَ      So much of wealth you have spent!

e.g. كَمْ أَمْوَالٍ أَنْفَقْتَ      So much of wealths you have spent!

- At times the preposition مِنْ appears before the تَمَيُّزٌ.

e.g. كَمْ مِنْ مَلَائِكَةٍ فِي السَّمَوَاتِ      There are so many angels in the skies/heavens!

# الكنائيات

كَذَا – (so much, such and such)

- It gives the *ism* (تَمَيُّزٌ) after it a *nasb*.
- The تَمَيُّزٌ is singular.

e.g. عِنْدِي كَذَا دِرْهَمًا

I have this much *dirhams*.