The Science of Sarf

LEVEL ONE

Arabic Language Series

❧ ◆ ❧

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PART ONE

INTRODUCTION TO EVERY SCIENCE IN GENERAL (PARTICULARLY SARF)

LUGHAH & ISTILAAH

Let it be known that terms in sciences have a technical meaning after moving them from their original linguistic meaning. This has to be put in mind when studying Islaamic sciences: there will always be two main usages/meanings that we are going to take to every term; the linguistic meaning and the scientific/technical meaning.

1. The original linguistic Arabic meaning of a word is called *Al-Ma`nal-Lughawee* (المعنى اللغوي) in reference to the usage of a word by the Arabs for a certain meaning which is called *Lughah* (لغة).

2. The scientific technical meaning of terms which is used exclusively amongst the scholars of a particular science is called *Al-Ma`nal-Istilaahee* (المعنى الاصطلاحي), taken from *Istilaah* (اصطلاح) which is defined as: ***The agreement of a certain group of scholars on giving something a name after moving it from its original usage.***

We can only understand what certain scientific terms mean (such as *Sarf, Nahw, Balaaghah*), when we know the original meanings of those words. The scholars always mention the two meanings of a word (although they want to convey the scientific/technical meaning), in order to show the relationship between the original usage and the technical usage. They bring the original meaning used by the Arabs to show the connection between the two – the relationship between both meanings that shall always be there.

SOME EXAMPLES

◆ *Bid'ah* (بدعة)

Its *lughah* meaning is: ***innovation.*** It means any innovation or newly invented thing (in religion or otherwise) to the Arabs. Some examples of this usage in the Qur'aan are:

﴿ قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴾

Say (O Muhammad -*sallallaahu`alayhi wasallam*): "I am not a new thing among the Messengers (of Allaah) (i.e. I am not the first Messenger) nor do I

know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner." (Al-Ahqaaf 46:9)

﴿ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَإِذَا قَضَىٰ أَمۡرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴾

The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" - and it is. (Al-Baqarah 2:117)

﴿ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمۡ تَكُن لَّهُۥ صَٰحِبَةٌ وَخَلَقَ كُلَّ شَيۡءٍ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٌ ﴾

He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. (Al-An'aam 6:101)

The scientifically Islaamic meaning of the term *bid`ah* is no different than the original meaning – it means innovation, but only from the certain religious aspect. In other words, the word *bid`ah* linguistically includes every new thing which is innovated. Whereas the same word in Islaam means a particular kind of innovation, which is the innovation in religion only. Cars are a *bid`ah* linguistically not Islaamically, because cars aren't an innovation in religion. *Al-Misbahah* (المسبحة) is a *bid`ah* Islaamically because it is an innovation in religion, and it is also a *bid`ah* linguistically because it is an innovation in that sense…etc.

◆ *Sunnah* (سنّة)

Its *lughah* meaning is: ***way.*** Allaah *Ta'Aalaa* said:

﴿ سُنَّةَ مَن قَدۡ أَرۡسَلۡنَا قَبۡلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحۡوِيلًا ﴾

(This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad-*sallallaahu `alayhi wasallam*), and you will not find any alteration in Our *Sunnah* (rule or way, etc.). (Al-Israa' 17:77)

The scientific Islaamic meaning is: ***the way of the Prophet -sallallaahu `alayhi wasallam*** referring specifically to his sayings, actions, approvals, life etc. There are two meanings in the scientific (*istilaah*) usage for the term *sunnah*: to the scholars of Jurisprudence it is a preferred act in *Sharee`ah* while to the scholars of *`Aqeedah* it is whatever is in opposition to *bid`ah.* Therefore there could be more than one scientific meaning depending on having this word used in more than one Islaamic science.

◆ *Fiqh* (فقه)

Its *lughah* meaning is: ***understanding*** - (understanding anything) as it comes in the Qur'aan:

﴿ ...لِّيَتَفَقَّهُواْ فِى ٱلدِّينِ... ﴾

…that they (who are left behind) may get instructions in (Islaamic) religion…(At-Tawbah 9:122)

If you were to approach any Arab, and say, "*I want fiqh*!" He would ask you eventually, "*What do you want to understand?*" But if you were to approach a scholar and say, "*Yaa Shaykh! I want fiqh,*" he would tell you to go get *Zaad al-Mustaqni`* (a book in Jurisprudence). This is because *fiqh* has another usage amongst the scholars of Jurisprudence. The scholars took this word from the Arabic usage and gave it its *istilaah* meaning which specifically refers to **the understanding of the Islaamic rulings of the outer actions of a certain individual (Muslim).**

◆ *Tahaarah* (طهارة)

Its *lughah* meaning is: **purification.** It can be both a physical or spiritual purification as it is mentioned in the Qur'aan that the people of Loot – `alayhis-salaam, said:

﴿ وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخْرِجُوهُم مِّن قَرْيَتِكُمْۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴾

And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!" (Al-A`raaf 7:82)

Here *tahaarah* was used for a spiritual purification – purification from homosexuality. In another example, Allaah *Ta'Aalaa* says:

﴿ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُواْ ﴾

…If you are in a state of *Janaaba* (i.e. after a sexual discharge), purify yourself (bathe your whole body)… (Al-Maa'idah 5:6)

In this *aayah* the term *tahaarah* refers to a physical purification. So the word *tahaarah* in *Sharee`ah* means any kind of purification, but in the science of *Fiqh*, the scholars use it to specifically refer to *Wudhuu, Ghusl,* or *Tayammum* (physical purification). This is its *istilaah* meaning.

◆ *Salaf* (سلف)

Its *lughah* meaning is: **anything that came before**. When the scholars use this word they are referring to the first three Islaamic generations of Muslims starting from the Prophet- *sallallaahu`alayhi wasallam* as mentioned in the hadeeth: **`Aa'ishah- radhiyallaahu `anha reported that a person asked Allaah's Prophet - sallallaahu`alayhi wasallam, as to who amongst the people were the best. He said:** *"Of the generation to which I belong, then of the second generation (generation adjacent to my generation), then of the third generation (generation adjacent to the second generation).* (Saheeh Muslim)

◆ *Istilaah* (اصطلاح)

Its *lughah* meaning is: **agreement.** (*al-itifaaq* – الاتفاق), as in people reaching to an agreement. Its *istilaah* meaning is: **the agreement of a certain group of scholars to use a term for a meaning after moving it from its original Arabic usage.**

◆ *Harakah* (حركة) (pl. *Harakaat* حركات)

Its *lughah* meaning is: **movement**. Its *istilaah* meaning refers to the movement of the mouth that occurs while making the vowel sounds of the three *harakaat*. The name of each *harakah* is based on its original usage. They are as follows:

1. *Fathah* (فتحة) originally means: **an opening** as Allaah *Ta`Aalaa* said:

﴿ إِذَا جَاءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴾

When comes the Help of Allaah (to you, O Muhammad – *sallallaahu`alayhi wasallam* - against your enemies) and the conquest (of Makkah), (An-Nasr 110:1)

It makes an "a" sound. The scholars called this sign which makes that particular sound a *fathah* because it is produced by the typical vertical opening of the mouth. The letter which is pronounced with a *fathah* is called *maftooh* (مفتوح).

2. *Kasrah* (كسرة) originally means**: a break.** It makes the "ee" sound. The sign is called *kasrah* because that sound is produced when your mouth breaks into a smile. The letter which is pronounced with a *kasrah* is called *maksoor* (مكسور).

3. *Dhammah* (ضمّة) originally means: **a gathering or joining together**. It makes an "oo" sound. It is called as such because the sound is produced when you pucker your lips together (in an "o" shape). The letter which is pronounced with a *dhammah* is called *madhmoom* (مضموم).

It is a basic principle that when we stop on a word we silence the last letter of that word (i.e. do not read the vowel on the last letter). So when a *harakah* comes on the last letter of a word and we are stopping on that word, then we do not pronounce the *harakah*. In addition, when we stop on a closed *taa'* (as in ضَرَبَةٌ - *dharbatun*) we pronounce the *taa'* (ـة) as a *haa'* (ـه) and say *dharbah*.

◆ *Sarf* (صرف)

Its *lughah* meaning circles around two general meanings: **changing** and **turning**. Some examples from the Qur'aan are:

﴿ وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا۟ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴾

And whenever there comes down a *Soorah* (chapter from the Qur'aan), they look at one another (saying): "Does anyone see you?" Then they turn away. Allaah has turned their hearts (from the light) because they are a people that understand not. (At-Tawbah 9:127)

Allaah said about Yusuf -`alayhis-salaam:

﴿ قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَـٰهِلِينَ ۝ فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴾

He said:"O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants." So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. (Yoosuf 12:33,34)

And Allaah said:

﴿ ... وَتَصْرِيفِ ٱلرِّيَٰحِ ... ﴾

..and the veering of the winds... (Al-Baqarah 2/164 and Al-Jaathiyah 45/5)

﴿ ... ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ ﴾

...See how variously We explain the *Ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside. (Al-An'aam 6:46)

The *istilaah* meaning of *Sarf* is a certain kind of changing - a changing of something particular for the sake of something particular. It is: ***changing the source to different forms in order to express different meanings that aren't expressed except through their certain forms.*** An easy way to remember this definition is to first ask yourself what is the reality of it and then what is the reason to it. What is the reality of it? It is changing the source to different forms. What is the reason to it? It is to express different meanings which aren't expressed except through their certain forms.

CONCEPTS

Before embarking on any science, you should know ten general concepts. It is extremely important to know **at least one** of these concepts because you have to have some idea about something before doing it. If you do something without knowing its subject or benefit or what it is about then you most

probably will waste your time and not have any reward. You are going to fall into error when trying to imagine what issues that will be brought up when speaking on this certain science. To prevent you from making mistakes when learning a particular science, you have to know a general Idea about it – even if it is just one thing. The ten general concepts have been gathered into the following three verses of poetry:

<div dir="rtl">

الْحَـــدُّ وَالْمَوْضُوعُ ثُمَّ الثّـمَرَةْ   إِنَّ مَـــبَادِي كُـــلِّ فَنٍّ عَشَرَةْ

وَالِاسْمُ الِاسْتِمْدَادُ حُكْمُ الشَّارِعْ   وَفَـــضْلُهُ وَنَسْــبَةٌ وَالْوَاضِـــعْ

وَمَنْ دَرَى الْجَمِيعَ حَـــازَ الشَّرَفَا   مَسَائِلٌ وَالْبَعْضُ بِالْبَعْضِ اكْتَفَى

</div>

Inna mabaadee kulli fannin `asharah*      *Al-haddu wal-mawdhuu`u thummath-thamarah
Wafadhluhu wanisbatun wal-waadhi`*      *Walismulistimdaadu hukmush-shaari`
Masaa'ilun wal-ba`dhu bil-ba`dhiktafaa   *Waman daral-jamee`a haazash-sharrafaa*

1. *Al-Haddu* (الْحَدُّ) – The definition of the science	6. *Al-Waadhi`* (الْوَاضِعْ) – The one who invented the science
2. *Al-Mawdhoo`u* (الْمَوْضُوعُ) – The subject of the science	7. *Alismu* (الِاسْمُ) – The name of the science
3. *Ath-Thamarah* (الثَّمَرَة) – The fruit or benefit of the science	8. *Alistimdaada* (الِاسْتِمْدَادُ) – The source of the science
4. *Al-Fadhlu* (الْفَضْلُ) – The merit of the science	9. *Hukmush-Shaari`* (حُكْمُ الشَّارِعْ) – The Islaamic ruling (This is most important. The One who gives the rulings is Allaah)
5. *An-Nisbatu* (النِّسْبَةُ) – The position it takes from other sciences	10. *Al Masaa'il* (الْمَسَائِلُ) – These are the issues of the science.

THE DEFINITION OF SARF

The definition (الْحَدُّ) of *Sarf* is: ***changing the source to different forms in order to express different meanings that aren't expressed except through their certain forms.*** What do we mean by *"source"* and *"form"*?

MASDAR & BINAA'

◆ Source or *Masdar* (مصدر) (pl. *Masaadir* مصادر)

Its *lughah* meaning is: **the source**. Its *istilaah* meaning is: **the name of the act one does**. In English grammar it is called, "the verbal noun". It does not have a tense (time constriction). Some examples are:

- *Aklun* أكل – the act of eating

- *Shurbun* شرب – the act of drinking

- *Dharbun* ضرب - the act of hitting

- *Binaa'un* بناء – the act of building

Some examples of changing the source to different forms:
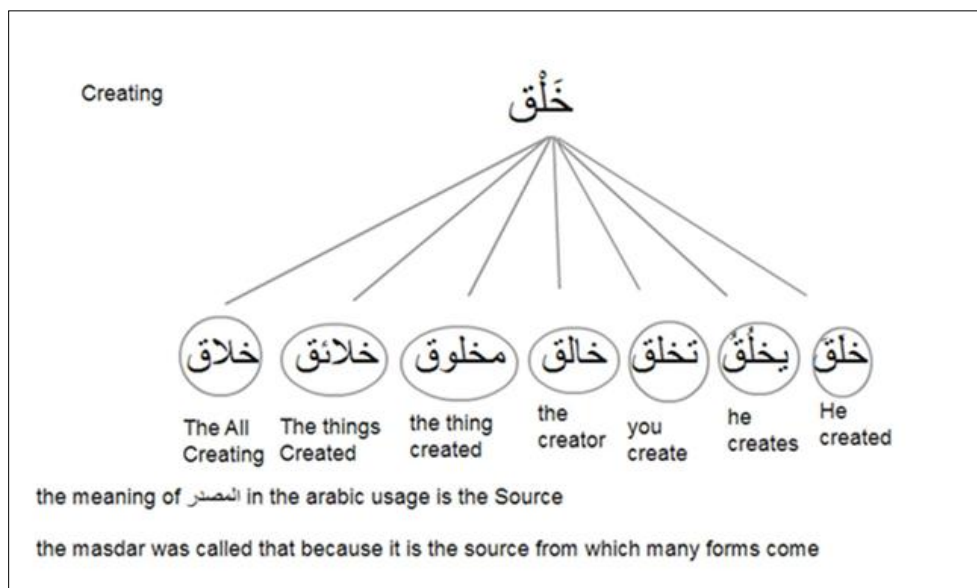
Students should first learn the science of *Sarf* before learning *Nahw* (grammar) as *Nahw* teaches how to form a sentence, but *Sarf* teaches what words to use before forming the sentences. After learning the science of *Sarf*, the students will have the principles that will allow them to bring all the different forms of any particular *masdar*.

Remember that the point is not to finish a level - it's for you to understand it. Don't worry about finishing - don't ask how long it is going to take. The important thing is that you understand.

◆ Form or *Binaa'* (بِنَاء) (pl. *Abniyah* أَبْنِيَة)

Its *lughah* meaning is: ***putting something on something else so that it stays (building)***. Its *istilaah* meaning refers to what makes up a word. (i.e. ***the number of letters and their order, the harakaat and sukoon, and the original and extra letters all in its position***).

Every form has its own meaning. In other words, each certain form has a certain specific meaning. For example, the word *dharaba* is a certain form - its letters are on a particular scale which conveys the past tense meaning: ***he hit.*** This scale (meaning these three letters in their order with their certain *harakaat* which is a *fathah* on each letter and not having any extra letters), expresses the action taking place in the past tense. There is not any other form that can express the past tense of this word (not *yadhribu* or *dharbah*, or any other form of *dharbun*). We cannot switch forms. We can only use a form for the meaning that it gives and nothing else.

THE SUBJECT OF THIS SCIENCE

The subject (الْمَوْضُوعُ) of *Sarf* is: ***the study of the Arabic words before being in a sentence***. If we say, "*The subject of Sarf is the Arabic words*," is that sufficient as a definition? It is not sufficient because there are other Arabic sciences that have to do with the study of the Arabic words such as *Nahw* (Grammar). The second half of the definition (***before being in a sentence***) excludes *Nahw* from the definition because *Nahw* is the study of the Arabic words after putting them into sentences.

The rulings that have to do with a word while being in a sentence are two: *I'raab* (إعراب) and *Binaa'* (بِنَاء) and both of these are rulings related to the end of a word. *I`raab* is the change in the end of a word due to a foreign influence (an influence from another word in the sentence), and *binaa'* is when the end of a word does not change – it has the same *harakah* all the time like in the word *Ayna* (أَينَ) – the noon will always have a *fathah* that will never change.

An example of *i`raab* is the different endings of the following words: *Zaydun* (زيدٌ), *Zaydin* (زيدٍ), *Zaydan* (زيداً). We see that the only change has occurred in the ending of the word and the changing of the last letter of the word does not occur unless the word is in a sentence.

The study of words when they are in a sentence is the subject of *Nahw* and not the subject of *Sarf*. *Sarf* speaks about all parts of the word; the beginning, middle and end, but it only speaks about the end from aspects other than *i`raab* and *binaa'* and this is rarely. *Sarf* focuses mostly on the changes that occur in the beginning and middle of the word. So when you know its subject you won't fall into a mistake during studying this science because of worrying what the end of the word takes.

THE BENEFIT OF THIS SCIENCE

Everyone has a goal, and a reason behind doing anything otherwise what he is doing will only by a waste of time. Why are you studying Arabic in general and *Sarf* in particular? And what benefit (الثَّمَرَة) will you get from it?

1. Firstly and most importantly: You want to understand The Word of Allaah and the word of His Prophet – *sallallaahu `alayhi wasallam,* a correct understanding, because the Qur'aan was revealed in the Arabic language and the Prophet – *sallallaahu `alayhi wasallam*, (and every prophet), was sent with the language of his people. Therefore there is no way to understand the Qur'aan and the Sunnah correctly except after mastering this language.
2. And obviously you will avoid falling into errors when speaking with others in this language, but this benefit shouldn't be your aim. Your first aim should be the first, for it is the benefit that would bring about the fruits in the Hereafter.

THE MERIT OF THIS SCIENCE

Its merit (فضله) comes from what it leads to of being a key to understanding the best of words, the Words of Allaah *Subhaanahu wa Ta`Aalaa* and His Prophet-*sallallaahu `alayhi wasallam.*

THE POSITION IT TAKES FROM OTHER SCIENCES

The position (النِّسْبَةُ) of *Sarf* is that it is of the Arabic sciences which reach up to 12 (twelve) in number.

THE INVENTOR OF THIS SCIENCE

The inventor (الواضع) of *Sarf* was Mu'aadh ibnu Muslim Al Harraa' (معاذ بن مسلم الهراء) the student of Abul-Aswad Ad-Du'a'lee (أبو الأسود الدؤلي) the inventor of *Nahw.*

THE NAME OF THIS SCIENCE

Its name (الاسم) is *Sarf* or *Tasreef* (تصريف).

THE SOURCE OF THIS SCIENCE

The source (الاستمداد) of *Sarf* is the word of the Arabs.

THE RULING OF THIS SCIENCE

And knowing the ruling (الحكم) is one of the most important, because from this point comes the reward from studying this knowledge, for if you were studying just to speak Arabic then the disbelievers can join you in the same cause. But as a Believer, when you set your intention on learning this knowledge to understand the Book of your Lord, and the *Sunnah* of your Prophet – *sallallaahu `alayhi wasallam* only then will you get rewarded. Learning these sciences is obligatory upon a group causing sufficiency, meaning sufficing others in teaching this knowledge.

THE ISSUES OF THIS SCIENCE

Knowing the issues (المسائل) means knowing its principle which you shall study.

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PART TWO

TYPES OF WORDS/TYPES OF TIMES

TYPES OF WORDS

There are only three parts or types of words - *aqsaamul-kalimah* (أقسام الكلمة) in the Arabic language. They are:

1. *Alism* (الاسم) (pl. *Al-Asmaa'*- (الأسماء) - It is a word that only gives a meaning. It can be something physical (alive or not alive) and it can be something mental. Some examples are:

    a. *Shamsun* (شمسٌ - a sun)

    b. *Khaalid* (خالد – A man's name)

    c. *`Ilm* (علم – Knowledge)

2. *Al-Fi`l* (الفعل) (pl. *Al-Af`aal* - (الأفعال) - It is a word that gives a meaning and a specific or particular time where that meaning took place[1]. Some examples are:

    a. *Dharaba* (ضرب – He hit). It gives two things: the meaning of hitting and the particular time which is the past tense.

    b. *Akala* (أكل– He ate). It gives the meaning of eating and that it took place in the past tense.

3. *Al-Harf* (الحرف) (pl. *Al-Huroof* - (الحروف) - It is a word that points out a meaning by way of another word - it does not show its meaning by itself, but its meaning only appears in another word.

    a. *Min* (من – from). The meaning is not clear when by itself, but when adding the word: *al-bayt* (البيت-the house) we have *minal-bayti* (من البيت - from the house) which pin points the meaning (من) serves.

    b. *Fee* (في – in). The meaning is not clear when taken by itself but add the word: *al-madeenah* (المدينة – the city) and we have *fil-madeenah* (في المدينة - in the city) which pin points the meaning.

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[1] It is important that we define it as taking place in a specific or particular time because there are some *asmaa'* that give a meaning of time such as *al-ghuroob* (الغروب – sunset) which occurs every day, and *al-aan* (الآن - now) which is relevant only to the specific time that it takes place.

JAAMIDAH &MUSHTAQQAH

◆ *Jaamidah* (جامدة)

Its *lughah* meaning is: **stiff** or **still**. Its *istilaah* meaning is referring to those words that mostly <u>cannot</u> be brought into different forms.

◆ *Mushtaqqah* (مشتقّة)

Its *lughah* meaning is: **derived**. Its *istilaah* meaning is referring to those words that mostly are changeable; meaning they can be put into different forms.

Most of *al-asmaa'* are *jaamidah* - meaning not changeable or able to be put into different forms. Most of *al-af`aal* are *mushtaqqah* - meaning able to be changed and put into different forms. None of *al-huroof* are subject to change so they do not get ascribed with either of these terms.

In Level One Sarf we study the af`aal as these are what change the most. If we become good at knowing the thing that changes the most, we will know the things that change few.

Some of the scholars even counted the *af`aal* that don't change as eight in number (maybe more or maybe less). We want to focus on the word that changes much - the *f`il*. Having knowledge of the *af`aal* and how they change is the key to the science of *Sarf.* Ibn Maalik wrote in a poem:

<div dir="rtl">

يَحُـــز مِنَ اللُّغَةِ الأَبوَابَ وَ السُّبُـــلا   وَ بَعدُ فَالفِعلُ مَن يُحكِمِ تَصَرُّفَهُ

يَحوِي التَّفَاصِيلَ مَن يَستَحضِرِ الجُمَلا   فَهَاكَ نَظماً مُـــحِيطاً بالمُهِمِّ وَ قَد

</div>

Meaning:

Whatever comes next: Whoever becomes experienced in the changing of the fi'l shall gather the whole chapters of Arabic (most of the chapters of Arabic are understood just by understanding the f`il and how it changes).
So take a Poem gathering the important, and surely the one knowing the principles shall eventually know the details.

The person who knows the principles of the af`aal and how they change will become an expert in the science of Sarf (generally).

A MAJOR PRINCIPLE

Throughout our studies, we will come back to one very important principle of the Arabic language time and again and that is: *Iltimaasul-khifah* (التماس الخفة **)** which means: **Seek lightness in speech**. The more letters a word contains, the less that word is used in the Arabic language. Whatever words are lighter are used more in the Arabic language while whatever words are heavy are used less in the Arabic language. Remembering this principle will make it easier for the student to understand the issues of the science of *Sarf* in shaa' Allaah.

Students will come to learn many general principles of the Arabic language, but sometimes there are exceptions to the principles. If the Arabs go against their principle, it has to be for a benefit considered or a condition added.

TYPES OF TIMES

There are only three times in the Arabic sciences (meaning a time when an act or meaning takes place). If you are asked, "*What are the times*?" You say, "*Al-azminutu thalaathah*" (الأزمنة ثلاثة) - the times are three):

    1. The past is called *Al-Maadhee* (الماضي).

    2. The present is called *Al-Haal* (الحال).

    3. The future is called *Al-Mustaqbal* (المستقبل).

Then if you are asked about the *af`aal*, you say, "*Al-af`aalu thalaathah*" (الأفعال ثلاثة) - the verbs are three).

    1. *Al-Maadhee* (الماضي) – A word that expresses an act that happened in the past, meaning before the time of speech (الماضي).

        ◆ *Dharaba* (ضَرَبَ) –meaning: **He hit.** (past tense).

    2. *Al-Mudhaari`* (المضارع) – A word that expresses an act that is happening in the present, meaning at the time of speech (الحال).

        ◆ *Yadhribu* (يَضْرِبُ) – meaning: **He is hitting.** (present tense).

    3. *Al-Amr* (الأمر) – A word that expresses a command to do something in the future, meaning after the time of speech.

        ◆ *Idhrib!* (اضْرِبْ) – meaning: **You hit!** - A command to hit (the act of it would occur in the future inshaa'Allaah).

AL-MEEZAANUS-SARFIYY

To study the form of a word, the scholars of *Sarf* came up with something called *Al-Meezaanus-Sarfiyy* (الميزان الصرفي). It is the scale used to study the forms of the words before putting them into a sentence. It briefly differentiates between the original letter and the extra letter in most words and

allows the student to know the original place of the letter in the scale. The scale consists of three letters: the *faa'* (الفاء), the *`ayn* (العين) and the *laam* (اللام).

Why were these letters chosen specifically? Because the verb *fa`ala* (فَعَلَ) means: **did** and that can be an alternative for any other verb.  That is, any verb that is asked for can have *fa`ala* (فَعَلَ) as a reply, for example:

- If someone said: "*Akalta*?" (Did you eat?)   You can say: "*fa`altu*" (I did.)
- If someone said: "*Sharibta*?" (Did you drink?) You can say: "*fa`altu*."
- If someone said: "*katabta*?" (Did you write?) You can say: "*fa`altu*."

Why does the scale consist of three letters originally? The scale consists of three letters because most of the words in the Arabic language consist of three letters and the least you can find an *ism* or *f`il* on is three letters. [2]

PUTTING WORDS IN THE SCALE

The scale itself is called *Al-Wazn* (الوزن) and the word that is weighed is called *Al-Mawzoon* (المَوْزون). Linguistically, *al-mawzoon* refers to anything that is weighed but in the science of *Sarf* it is used specifically to describe the word that is weighed. When weighing a three letter word, we place the letters along with their *harakaat* parallel to the *faa'*, *`ayn* and *laam*. The letters in the scale will take the same *harakaat* as the word being weighed. Each letter of the original three letter word corresponds to one of the letters in the scale.

The first letter of the original three letter word is called *faa'ul-kalimah* (فاء الكلمة - the *faa'* of the word, or simply: *the faa'*) because it is placed in the scale over the *faa'*. The second letter of the original three letter word is called *`aynul-kalimah* (عين الكلمة - the *`ayn* of the word or: *the`ayn*) because it is placed in the scale over the *`ayn*. And the third letter of the original three letter word is called *laamul-kalimah* (لام الكلمة - the *laam* of the word – or: *the laam*) because it is placed in the scale over the *laam*. This is the case for the original letters of any three letter verbs.

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[2] The only words we talk about in *Sarf* are the *af`aal* and the *asmaa'*.  In Level One *Sarf* we talk about the *af`aal* only.

ضَرَبَ
ض رَ بَ

فَ عَ لَ

When we put the three letter *maadhee - dharaba* (ضَرَبَ -hit) in the scale we say, *"Dharaba `alaa wazni fa`ala."* (ضَرَبَ عَلى وَزْنِ فَعَلَ - *dharaba* is on the scale of *fa`ala*).  Put *`alima* (عَلِمَ - knew) in the scale and say, *"`Alima `alaa wazni fa`ila."* (عَلِمَ عَلى وَزْنِ فَعِلَ – *`alima* is on the scale of *fa`ila*).  Put *hasuna* (حَسُنَ-was pleasant) in the scale and say, *"Hasuna `alaa wazni fa`ula."* (حَسُنَ عَلى وَزْنِ فَعُلَ - *hasuna* is on the scale of *fa`ula*).

WEIGHING WORDS WITH EXTRA LETTERS

What happens when there is an increase in letters - more than three letters in the *mawzoon*? These are known as extra letters. There are three types of extra letters:

1. An extra letter according to the scale (*al-wazn*) which is an original letter in the word weighed. (*al-mawzoon*).
2. An extra letter which is a doubling of a letter in the word weighed.
3. An extra letter which is not of the first two (not an extra letter in the scale nor a doubled letter).

The first type is the extra letter according to the scale which is an original letter according to the word weighed. In this case we add an extra *laam* (لاَم) to the end of the scale.

دَحْرَجَ
دَ حْ رَ جَ

فَ عْ لَ لَ

الوزن
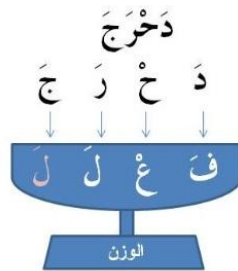
The word *dahraja* (دَحْرَجَ) means: **rolled something** (like a rock or a ball). It consists of four letters which are all original letters, so this word is weighed against *fa`lala* (فَعْلَلَ). The extra *laam* is added to represent the fourth letter in the word, and the *harakaat* of the word are brought down to the scale.   When we weigh this word we say: *Dahraja `alaa wazni fa`lala* (دَحْرَجَ عَلَى وَزْنِ فَعْلَلَ) – *dahraja* is on the scale of *fa`lala*).

The second type of extra letter is an extra letter due to doubling in the word weighed. It is not an original letter in the word. In this case we double the letter in the scale that is parallel to the doubled letter in the word weighed.
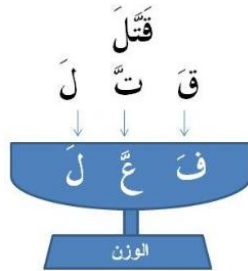
The word *qattala* (قَتَّلَ) means: ***he killed a lot i.e. massacred***. The doubled letter bears a shaddah[3] (the symbol above the *taa'* that looks like a small "w") which indicates two identical letters: the first letter is silent and the second letter has a vowel. When we weigh this word we say, "*Qattala `alaa wazni fa``ala.*" (قَتَّلَ عَلَى وَزْنِ فَعَّلَ - *qattala* is on the scale of *fa``ala*). The original word is *qatala* (قتل – killed, murdered) then the `aynul-kalimah is doubled to get *qattala* (قتّل – killed a lot, killed excessively, massacred).

The difference between the two forms (and so on the several forms of the same root) is based on a major principle which states: *ziyaadatul-mabnaa tadullu `alaa ziyaadatil-ma'anaa* (زيادة المبنى تدل على

زيادة المعنى - ***the increase in letters indicates an increase in meaning***). Examples of these two usages (*qatala* and *qattala*) are found in the Qur'aan. Allaah says about the son of Aadam (Haabeel):

﴿ فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ فَقَتَلَهُۥ فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ ﴾

So the *Nafs* (self) of the other (latter one) encouraged him and made fair¬seeming to him the murder of his brother; he murdered him and became one of the losers. (Al-Maa'idah 5:30)

And Allaah says about Fir`awn:

﴿ ...قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ ... ﴾

...He said: "We will kill their sons, and let live their women ...(Al-A`raaf 7:127)

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[3] The principle of the *Shaddah* is that the first (*saakin*) letter is fused into the second (vowelled) letter so that it may become one letter. It means that you go "heavy" on something. It is derived from the verb *shaddada* (شَدَّدَ) meaning: ***went heavy on something***. It refers to the letter going heavy on the tongue.

The third kind of extra letter is not of the first or second kind. This kind of letter is one of the ten letters gathered in the word: *sa'altumooneehaa* (سألتمونيها) meaning: **you asked me it**) – It is a *seen* (سين), *hamzah* (همزة), *laam* (لام), *taa'* (تاء), *meem* (ميم), *waaw* (واو), *noon* (نون), *yaa'* (ياء), *haa'* (هاء), or *alif* (ألف). What do we do with these letters?   We bring them down in the scale exactly as they are.
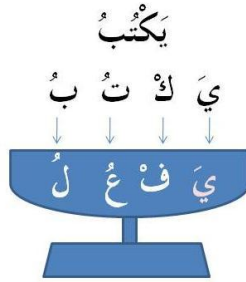
يَكْتُبُ

يَ كْ تُ بُ

يَ فْ عُ لُ

The word *yaktubu* (يَكْتُبُ) means: **he writes**. The extra letter here is the *yaa'* which is one of the letters of *sa'altumooneehaa* so we bring it down in the scale and we say, "*Yaktubu `alaa wazni yaf`ulu.*" (يَكْتُبُ عَلَى وَزْنِ يَفْعُلُ – *yaktubu* is on the scale of *yaf`ulu*).

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PART THREE

FORMING THE MAADHEE AND THE MUDHAARI`

Chapters are considered to be a combination of both a *maadh*[4] and a *mudhaari`*.   Before we begin to learn about the different chapters and their combinations, we must know how the *maadhee* was formed and how to form the *mudhaari`*, as well as the principles that govern them.

THE MAADHEE

The three letter *maadhee* in the Arabic language has only three forms: *fa`ala* (فَعَلَ), *fa`ila* (فَعِلَ) and *fa`ula* (فَعُلَ). This means that you will not find any three letter *maadh* except that it follows one of these three forms in the scale. Logically the *maadhee* could come in twelve forms but it is narrowed down to three taking into consideration certain principles of the Arabic language. To understand how all but three possibilities have been eliminated, we must first look at all possibilities and combinations of letters and *harakaat*.

 First we will look at the *faa'ul-kalimah* and determine how many signs it could take. There is a principle of Arabic language which states: **the Arabs never start with a silent letter (saakin) nor end on a moving letter (mutaharrik).** So since the *faa'ul-kalimah* is the first letter of the 3 letter *maadhee* it can take the *fathah, dhammah*, or *kasrah* but not the *sukoon*. The second letter is the *`aynul-kalimah*. It can take four possible signs – the *fathah, dhammah, kasrah*, or *sukoon*.  The *laamul-kalimah* is the last letter of the three letter *maadhee* and the *harakaat* it takes is not the subject of *Sarf* but rather the subject of *Nahw* as it is the seat of *i`raab*. Nevertheless, in the *meezaanus-sarfiyy* the *laamul-kalimah* gets a *fathah,* because the past verbs end is forever built upon the *fathah.*

<div align="center">

فعل

3 x 4 = 12

فَعْلَ	فَعُلَ	فَعِلَ	فَعَلَ
فِعْلَ	فِعُلَ	فِعِلَ	فِعَلَ
فُعْلَ	فُعُلَ	فُعِلَ	فُعَلَ

</div>

There are two reasons as to why nine of the possibilities were eliminated. The first is a principle which states: **starting with a dhammah or kasrah is heavy on the tongue –** that is why any word in the

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[4] When the word "*maadhee*" is not preceded by the definitive "*al*" (the), it does not have a *yaa'* at the end and should simply be called "*maadh*".

madhee form does not start with a *dhammah* or *kasrah*. Due to this principle, eight of the possible forms are removed.

فَعُلَ	فَعِلَ	فَعِلَ	فَعَلَ
~~فِعُلَ~~	~~فِعِلَ~~	~~فِعِلَ~~	~~فِعَلَ~~
~~فُعُلَ~~	~~فُعِلَ~~	~~فُعِلَ~~	~~فُعَلَ~~

Now we are left with four possible forms as illustrated in the table above. The first three forms are valid because they do not go against any known principles. But the last form is problematic and in order to understand why this is so, we must first take into consideration certain principles. One such principle is related to something known as *Taa'ul-faa`il* (تاء الفاعل - the *taa'* of the doer).

TAA'UL-FAA`IL

Taa'ul-faa`il (the *taa'* of the doer) is the open *taa'* (ت) that is added to the end of the *maadhee* in order to express (the doer). For example, when you want to refer the *maadhee* - *dharaba* (ضَرَبَ – he has hit) to yourself, then you silence the last letter and add a *taa'* with a *dhammah* to the end of it – *dharabtu* (ضَرَبْتُ – I have hit). Why did we silence the last letter of the *maadhee* - the *laamul-kalimah*? If we left it with a vowel then the word would be *dharabatu* (ضَرَبَتُ) - this violates a principle which states: ***The Arabs do not prefer four harakaat in succession in one word or what is in the power of one word.*** So they dropped the final *harakah* on the *maadhee* and gave it *sukoon* so that the word becomes *dharabtu*[5]. Some other examples of adding the *taa'ul-faa`il* are:

1. *Akala* (أَكَلَ – he ate) becomes *Akaltu* (أَكَلْتُ – I ate)

2. *Shariba* (شَرِبَ – he drank) becomes *Sharibtu* (شَرِبْتُ – I drank)

3. *Karuma* (كَرُمَ – he was generous) becomes *Karumtu* (كَرُمْتُ – I was generous)

When we apply these two principles (that the *maadhee* and the *taa'ul-faa`il* are treated as one word – and that the Arabs do not prefer four *harakaat* in succession in one word or what is in its power) to the remaining four forms in the scale we get:

$$\text{فَعَلْتُ} \quad \text{فَعِلْتُ} \quad \text{فَعُلْتُ} \quad \text{فَعْلْتُ}$$

---

[5] This, in reality, is two words – *dharaba* and *tu*, but the Arabs have a principle where they treat it as one word and this is what is meant in the previous principle (***in the power of one word***).

Notice that the final form contains two *saakins* in a row and this brings us to another principle*: **It is not possible to have two saakin letters one after the other in continuous speech**.* If two letters with *sukoon* come one after the other then (depending on the types of letters), the first thing the Arabs do is give the first of these *saakin* letters a *kasrah*, if not *kasrah* then a *fathah*, and if not *fathah* then a *dhammah*. If we replaced the *sukoon* on the `ayn of the final form with any of the three *harakaat*, we would simply be duplicating the three forms that came before it.

Finally, there is one last option, which is dropping the first *saakin* (i.e. the `ayn here), but if we do so it will turn out to be فَلْتُ which is a corrupted form because it lost the `ayn which is the only way to distinguish between the forms. Therefore فَعْلْتُ with two *saakins* in a row is not valid, so we drop this form completely and are left with three forms.

~~فَعْلَ~~	فَعُلَ	فَعِلَ	فَعَلَ
~~فِعْلَ~~	~~فِعُلَ~~	~~فِعِلَ~~	~~فِعَلَ~~
~~فُعْلَ~~	~~فُعُلَ~~	~~فُعِلَ~~	~~فُعَلَ~~

THE MUDHAARI`

The *mudhaari'* is formed by prefixing one of the four letters of "anaytu" (أَنَيْتُ – meaning: **I got close**) to the *maadhee*, that is- a *hamzah* (أ), a *noon* (ن), a *yaa'* (ي), or a *taa'* (ت). Each of these four letters expresses a certain meaning:

- The *hamzah* (أ) is used for the single speaker; whether male or female (I-*anaa* - أَنَا).

- The *noon* (ن) is used for a group of speakers or by a single speaker for glorification (we - *nahnu* -نَحن).

- The *yaa'* (ي) is used for males spoken about whether one (he - *huwa* -هوَ), two (them - *humaa* -هما), or a group of 3 or more whether all males or mixed males and females (them - *hum* - هم). The *yaa'* (ي) is also used for a group of three or more females spoken about (them - *hunna* -هنّ).

- The *taa'* (ت) is used in six places for anyone that is spoken to whether male or female - whether one (you - *anta/anti* - أنتَ/أنتِ), two (you -*antumaa/antumaa* - أنتما/أنتما), or a

group of three or more (you -*antum/antunna* -أَنْتُنَّ/أَنْتُم). The *taa'* (ت) is also used for one or

two females spoken about (she - *hiya* -هِيَ) (them - *humaa* -هُمَا).

The one speaking (I/we) is called *al-mutakallim* (المتكلِّم), the one spoken about (he/she/them) is called

al-ghaa'ib (الغائب), and the one spoken to (you) is called *al-mukhaatab* (المخاطب).

The *mudhaari`* which is prefixed with the *yaa'* is the one most commonly used by the scholars when setting forth examples. The *maadhee* bears a *fathah* on the end while the *mudhaari`* bears a *dhammah*. The *faa'* is also silenced in the *mudhaari`* due to the principle that it is not preferred to have four *harakaat* in a row in one word. The example is: *fa`ala - yaf`alu* (فَعَلَ / يَفْعَلُ). The *madhee* is *fa`ala* (فَعَلَ) and the *mudhaari`* is *yaf`alu* (يَفْعَلُ).

One may ask, *"Why is the sukoon given to the faa' and not one of the other letters?"* It is because the *harakah* on the *laam* (final letter) is the *harakah* of *i`raab* (to be learned in *Nahw*) and the *harakah* on the *yaa'* is fixed for the *mudhaari`* (and it is not possible to start on *sukoon*), while the *harakah* on the *`ayn* is the *harakah* of one of the three forms and if we gave it *sukoon* we would spoil the three forms as there won't be a way to distinguish between them. So since the *faa'* is no longer in the beginning we can give it a *sukoon*. The forms of the *mudhaari`* which are derived from the three forms of the *maadhee* are:

$$ \text{يَفْعَلُ} \quad \text{يَفْعِلُ} \quad \text{يَفْعُلُ} $$

THE MAADHEE AND MUDHAARI` COMBINATIONS
Now we have three forms of the *maadhee* and three forms of the *mudhaari`* which means there are nine possible chapters (combinations of *maadhee* and *mudhaari`*). It is important to understand this because we will see that there are some *af`aal* that are on the form of *fa`ala*, (e.g. *fataha* فَتَحَ – He

opened), that can only have a *mudhaari`* that is on the form of *yaf`alu*, (e.g. *yaftahu* يَفْتَحُ- I opened).

Meaning that the *mudhaari`* of *fataha* will not come as *yaftihu* or *yaftuhu*, but only *yaftahu*. In every combination that is placed in the scale, the root letters of both the *maadhee* and the *mudhaari`* will be the same. That is, the *faa'* of the *maadhee* will be the same letter as the *faa'* of the *mudhaari`*, and the *`ayn* of the *maadhee* will be the same letter as the *`ayn* of the *mudhaari`* and the *laam* of the *maadhee* will be the same letter as the *laam* of the *mudhaari`*. The nine possible combinations are illustrated below.

Not all of these combinations are valid however- in fact only six of the nine are used. This is either due to certain principles that come into effect or what has been heard on the tongues of the Arabs.

Before we determine which six of the nine are valid, there are certain principles that must be understood. First, a basic principle regarding the combinations is that **the harakah of the `aynul-kalimah in both the madhee and the mudhaari` must differ in each combination.** This is because the *maadhee* is past tense and the *mudhaari`* is present tense so this difference in meaning is reflected by a difference in *harakaat.* When we say this is a basic principle we mean that it is the way it *should be* in Arabic speech – but it doesn't mean that the Arabs sometimes don't go against the principles in their speech. They sometimes go off their own principle for a reason as an exception because of either a condition or in a limited usage.

The combinations that go along with this principle are called *Asl* (أصل – original), while the combinations that go against this principle are called *Shaadh* (شاذ – odd). So the oddity is made an exception sometimes due to the verbs being limited or for a condition behind it.

A second principle is that **moving from a kasrah to a dhammah and vice versa is not preferred in the Arabic language (whether in one word or two words).** That is, if the *maadhee* has a *kasrah* on the `ayn then it is not preferred for the *mudhaari`* to have a *dhammah* on the `ayn. Now we can consider the possible *maadhee/mudhaari`* combinations and based on these two principles, determine what are the valid chapters.

Why or why not?	Is this a valid Chapter?	مصارع	ماض
It follows the 1st principle	Yes	يَفْعُلُ ←	فَعَلَ
It follows the 1st principle	Yes	يَفْعِلُ ←	فَعَلَ
It is an exception to the 1st principle based on a condition	Yes	يَفْعَلُ ←	فَعَلَ
It goes against the 2nd principle	No	يَفْعُلُ ←	فَعِلَ
It goes against the 1st principle however the Arabs have spoken of such in limited verbs	Yes	يَفْعِلُ ←	فَعِلَ
It follows the 1st principle	Yes	يَفْعَلُ ←	فَعِلَ
It goes against the 1st principle but it is an exception because of its meaning.	Yes	يَفْعُلُ ←	فَعُلَ
It goes against the 2nd principle	No	يَفْعِلُ ←	فَعُلَ
It is in accordance with the principles but the Arabs have not spoken of such	No	يَفْعَلُ ←	فَعُلَ

These chapters are the only combinations you can get from a three letter *maadh*

CONJUGATING THE MAADHEE

When we want to refer to an action committed in the past by a specific person or group of people, then we must bring the *f`il* on a certain form in order to express that particular meaning. The basic conjugation of the *maadhee* is as follows:

I did	Ana fa`altu	فَعَلْتُ	أنا	Mutakallim
We did	Nahnu fa`altunaa	فَعَلْنَا *	نحن	
You (m) did	Anta fa`alta	فَعَلْتَ	أنتَ	Mukhaatab
You (f) did	Anti fa`alti	فَعَلْتِ	أنتِ	
You (2m 2f or m/f) did	Antumaa fa`altumaa	فَعَلْتُما	أنتما	
You (3+m or 3+m/f) did	Antum fa`altum	فَعَلْتُمْ	أنتم	
You (3+f) did	Antunna fa`altunna	فَعَلْتُنَّ	أنتنّ	
He did	Huwa fa`ala	فَعَلَ	هو	Ghaa'ib
She did	Hiya fa`alat	فَعَلَتْ	هي	
They (2m or m/f) did	Humaa fa`alaa	فَعَلَا	هما	
They (2f) did	Humaa fa`alataa	فَعَلَتَا	هما	
They (3+m or 3+m/f) did	Hum fa`aloo	فَعَلُوا	هم	
They (3+f) did	Hunna fa`alna	فَعَلْنَ	هنّ	

* Here the "*taa' of the doer*" is replaced with a "*noon alif*"

CONJUGATING THE MUDHAARI`

When we want to refer to an action that is being done by a specific person or group of people, we add the appropriate prefix (أَنَيْتُ) to the *maadhee* and bring the *f`il* on different forms in order to express each meaning.  The basic conjugation of the *mudhaari`* is as follows:

I do	Ana af`alu	أَفْعَلُ	أنا	Mutakallim
We do	Nahnu naf`alu	نَفْعَلُ	نحن	
You (m) do	Anta taf`alu	تَفْعَلُ	أنتَ	Mukhaatab
You (f) do	Anti taf`aleena	تَفْعَلِينَ	أنتِ	
You (2m 2f or m/f) do	Antumaa taf`alaani	تَفْعَلانِ	أنتما	
You (3+m or 3+m/f) do	Antum taf`aloona	تَفْعَلُونَ	أنتم	
You (3+f) do	Antunna taf`alna	تَفْعَلْنَ	أنتنّ	
He does	Huwa yaf`alu	يَفْعَلُ	هو	Ghaa'ib
She does	Hiya taf`alu	تَفْعَلُ	هي	
They (2m or m/f) do	Humaa yaf`alaani	يَفْعَلانِ	هما	
They (2f) do	Humaa taf`alaani	تَفْعَلانِ	هما	
They (3+m or 3+m/f) do	Hum yaf`aloona	يَفْعَلُونَ	هم	
They (3+f) do	Hunna yaf`alna	يَفْعَلْنَ	هنّ	

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PART FOUR

INTRODUCTION TO CHAPTERS

In *Sarf Level One* we will focus on the six chapters of the *maadhee* which consist of three letters. After learning how to form the *maadhee* and *mudhaari`* and how to bring them in the scale, there are a few more key concepts that should be understood in order for the student to fully comprehend the chapters and their meanings.

MUJARRAD & MAZEED

The *maadhee* that contains three or four original letters and is free of any extra letters is called *Mujarrad* (مجرّد) - taken from the *masdar*: *At-Tajreed* (التّجريد) which means: ***for something to be free from something else***. If something is *mujarrad* then that means it is free from something else. Therefore the *maadhee* that is *mujarrad* would be the one free from extra letters. Some examples are:

1. Three original letters: *Dharaba* (ضرب - He hit)

2. Four original letters: *Dahraja* (دحرج – rolled something [like a rock or a ball])

* The limit for the number of letters in a mujarrad fi`l is four *

The *f`il* that contains extra letters is called *Mazeedun Feehi* (مزيدٌ فيه) or simply *Mazeed* (مزيد) which means: ***a verb to which extra letters have been added***. The *maadhee* which is *mazeed* is one of two types:

1. That to which one extra letter has been added (a four letter *maadh* with one of the letters **not** being an original letter). An example is *Qattala* (قتّل –massacred, killed alot). Here the extra letter that is not an original letter is the *taa'.* Another example is *Qaatala* (قاتل – fought) where the *alif* is the extra letter that has been added to the *maadhee*.

2. That to which two or three extra letters have been added (a five or six letter *maadh* with only three letters being original letters). An example is *taqaatala* (تقاتل – two fought together). The two extra letters are the first *taa'* and the *alif.*

* The limit for the number of letters in a mazeed is six *

Some more examples of *mujarrad* and *mazeed*:

Mujarrad (three original letters)	*Kharaja*	(خرج)
Mazeed (one extra letter)	*Akhraja*	(أخرج)
Mazeed (one [doubled] extra letter)	*Kharraja*	(خرّج)
Mazeed (two extra letters)	*Takharraja*	(تـخرّج)
Mazeed (three extra letters)	*Istakhraja*	(استخرج)

MUTA`ADDEE & LAAZIM

Af`aal* are of two kinds from another aspect as well.  Generally they are either *muta`addee or *laazim*.
Muta`addee* (متعدي) literally means: **something that crosses**.  Technically it is a verb/action which has a doer and a receiver, meaning this action crossed from a doer to a receiver or there is something else which it affects.  For example: The *maadhee - nasara* (نصر – he gave victory to) is *muta`addee – there is someone who gave the victory and someone to whom the victory was given to.

Laazim (لازم) literally means: **something that stays in its place**. Technically it is a verb/action that does not cross to a receiver. For Example: The *maadhee - kharaja* (خرج - he went out) is *laazim*. It does not have a receiver or anything else that it affects. The *laazim* verbs cannot come cross to a receiver except by the aid of a *harf*.

Muta`addee	He made someone/something victorious (gave victory too)	*Nasara*	نصر
Muta`addee	He wrote	*Kataba*	كتب
Laazim	He went out	*Kharaja*	خرج
Laazim	He laughed	*Dhahika*	ضحك
Muta`addee	He knew (something)	*`Alima*	علم
Laazim	He walked	*Mashaa*	مشى

QIYAAS & SAMAA`

Sarf is the study of words before they are put into a sentence; their original and extra letters, their *harakaat* and *saakanaat (silences),* their different forms, combinations and meanings. All of these factors are either based on certain principles or heard from the Arabs.

Linguistically the term *qiyaas* (قياس) means: **basing something on another thing.** Its *istilaah* meaning is: **basing a word on a principle just as a branch is based on its roots.** A word which follows a principle is called *qiyaasee* (قياسي).

The term *samaa`* (سماع) literally means: **hearing** while its *istilaah* meaning is: **saying the word just as it was heard (from the Arabs) without having a principle to base it on.** When you don't have a principle to base a word on then you go back to the dictionaries to see if that word was said by the Arabs or not. If it was said by them then you use it but if it was not said by them then you leave it. A word which does not follow a known principle is called *samaa`ee* (سماعي).

 One may ask, *"Isn't everything heard from the Arabs? Why do we have to differentiate between qiyaas and samaa`?"* The answer is although it is all heard from the Arabs, when you have a principle you don't have to go back to the dictionaries to see if a word is valid or not. By following certain principles, you are able to speak many words.

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THE CHAPTERS

The three letter *maadhee* combined with a *mudhaari`* comes on six chapters. The *maadhee - fa`ala* (فَعَلَ) has three chapters:

1. *fa`ala – yaf`ulu* (فَعَلَ / يَفْعُلُ)

2. *fa`ala – yaf`ilu* (فَعَلَ / يَفْعِلُ)

3. *fa`ala – yaf`alu* (فَعَلَ /يَفْعَلُ)

The *maadhee- fa`ila* (فَعِلَ) has two chapters:

1. *fa`ila – yaf`alu* (فَعِلَ /يَفْعَلُ)

2. *fa`ila – yaf`ilu* (فَعِلَ /يَفْعِلُ)

The *maadhee - fa`ula* (فَعُلَ) has one chapter:

1. *fa`ula – yaf`ulu* (فَعُلَ /يَفْعُلُ)

Fa`ala* (فَعَلَ) is used more *muta`addee and less *laazim*, while *fa`ila* (فَعِلَ) is used more

laazim and less *muta`adee*. *Fa`ula* (فَعُلَ) is used only *laazim*.

The scholars of *Sarf* have mentioned one particular example (or two - one as *muta`addee* and one as *laazim*) for each chapter so as not to confuse the beginner students. They wanted for all the examples to be unified in all books for our benefit. Other examples included in the following pages are those that fall under a principle or a sign, (*qiyaasee*) so that the student can know them and that by which they can form a foundation. This is important for the beginner - upon which he can build the coming levels, In shaa' Allaah.

CHAPTER ONE

Al-Baabul-'Awwal (الباب الأوّل - The first chapter) is on the scale of *fa`ala - yaf`ulu* (فَعَلَ / يَفْعُلُ). Its

word weighed (موزونه) is *nasara – yansuru* (نَصَرَ / يَنْصُرُ -to help, gave victory to). An example of a *f`il*

on this chapter is the word: *akhadha* (أخذ - to take). This word is found in the Qur'aan. When the

Mufassiroon (scholars of Tafseer) - for example - interpret this they say, *"Akhadha min baabi nasara"* (*akhadha* is from the chapter *nasara*). By this they mean that the *mudhaari`* of it is on the scale of *yaf`ulu*.

The student who has studied *Sarf* will know that *nasara* is the example for Chapter One. This is a shorter way of giving the information instead of saying, *"Akhadha min baabi fa`ala-yaf`ulu."* *Nasara* is the common example for the *muta`addee.* The common example for the *laazim* of chapter one is

kharaja-yakhruju (خَرَجَ / يَخْرُجُ - to exit, go out).

SIGNS THAT A F`IL IS OF CHAPTER ONE

This chapter is *qiyaasee* in some cases meaning, there are certain signs that allow for a word to be identified as being of this chapter. From the signs that a *f`il* is of the first chapter are:

1. The `*aynul-kalimah* is a *waaw.* EXAMPLE: *qaala-yaqoolu* (قال / يقول - to say).

2. The *laamul-kalimah* is a *waaw.* EXAMPLE: *da`aa-yad`oo* (دعا / يدعو - to call, invite).

In the two examples above, the *waaw* is not present in the *maadhee*, but we find it in the *mudhaari`*. The reason it is not seen in the *maadhee* is due to a principle which states that: ***if the waaw was originally mutahaarik and the letter before it has a fathah then the waaw is turned into an alif.*** So *qaala* (قَالَ) was originally *qawala* (قَوَلَ) and *da`aa* (دَعَا) was originally *da`awa* (دَعَوَ).

It is also observed that in the *mudhaari`* of both examples there is no *harakah* on the *waaw*, i.e; *yaqoolu* (يَقُولُ) and *yad`oo* (يَدْعُو) do not appear to be on the form of *yaf`ulu* (يَفْعُلُ). In reality, they are on this form as *yaqoolu* (يَقُولُ) was originally *yaqwulu* (يَقْوُلُ) and *yad`oo* (يَدْعُو) was originally *yad`uwu*

(يَدْعُوُ), but since a *dhammah* on a *waaw* is heavy on the tongue, and the Arabs always seek lightness in speech, some changes were made to the *mudhaari`* for both examples. In the first word (*yaqoolu*), the *dhammah* on the *waaw* was moved to the non-vowelled *faa'ul-kalimah.* (This is done with every verb where the `*aynul-kalimah* was originally a *waaw*). In the second example (*yad`oo*) the *dhammah* on the *waaw* was dropped so that the *waaw* became non-vowelled and light on the tongue.

SOME MORE EXAMPLES BASED ON THESE PRINCIPLES

◆ *Kaana-yakoonu* (كان / يكون – to be). *Kaana* (كَانَ) was originally *Kawana* (كَوَنَ) and *yakoonu*

(يَكُونُ) was originally *yakwunu* (يَكْوُنُ).

◆ *Qaama-yaqoomu* (يقوم / قام – قَوَمَ – to stand). *Qaama* (قَامَ) was originally *qawama* (قَوَمَ) and *yaqoomu* (يَقُومُ) was originally *yaqwumu* (يَقْوُمُ)

◆ *Maata-yamootu* (يــموت / مات – مَوَتَ – to die). *Maata* (مَاتَ) was originally *mawata* (مَوَتَ) and *yamootu* (يَمُوتُ) was originally *yamwutu* (يَمْوُتُ)

◆ *Rajaa-yarjoo* (يرجو / رجا - رَجَا – to hope). *Rajaa* (رَجَا) was originally *Rajawa* (رَجَوَ) and *yarjoo* (يَرْجُو) was originally *yarjuwu* (يَرْجُوُ)

◆ *`Afaa-ya`foo* (يعفو / عفا – عَفَا – to pardon). *`Afaa* (عَفَا) was originally *`afawa* (عَفَوَ) and *ya`foo* (يَعْفُو) was originally *ya`fuwu* (يَعْفُوُ)

◆ *Badaa-yabdoo* (يبدو / بدا – بَدَا – to appear). *Badaa* (بَدَا) was originally *badawa* (بَدَوَ) and *yabdoo* (يَبْدُو) was originally *yabduwu* (يَبْدُوُ)

CHAPTER TWO

Al-Baabuth-Thaanee (الباب الثاني - The second chapter) is on the scale of *fa`ala – yaf`ilu* (فَعَلَ / يَفْعِلُ).

Its word weighed (موزونه) is *dharaba – yadhribu* (ضَرَبَ / يَضْرِبُ – to hit). *Dharaba* is the common example for the *muta`addee*. It has a doer (the one who is hitting) and a receiver (the one/thing being hit). This chapter is called *Baabu Dharaba* for short. It also has a common example for the *laazim* which is *jalasa-yajlisu* (جَلَسَ / يَجْلِسُ – to sit).

SIGNS THAT A F`IL IS OF CHAPTER TWO

This chapter is also *qiyaasee* in some cases. Three signs for identifying a *f`il* as being from this chapter are:

1. The *maadhee* is *muta`addee* and the *faa'ul-kalimah* is a *waaw* with the condition that the *laamul-kalimah* is not one of the six *hurooful-halq* (حروف الحلق - throat letters)[6] EXAMPLE: *wajada-yajidu* (وَجَدَ / يَجِدُ – to find). So when it is said, "*wajada min baabi dharaba*", we can understand that *wajada* is from chapter two and it is *muta`addee*. The *mudhaari`* here does not appear to be on the same form as *yaf`ilu* and this is because a change was made due to a

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[6] The *hurooful-halq* are ء هـ ع ح غ خ

principle which is: ***if the waaw fell between two different "enemies" it is dropped***. What is meant by "two enemies"? It means the harakaat that do not go with the *waaw* (i.e. the fathah and the *kasrah*). So *yajidu* (يَجِدُ) was originally *yawjidu* (يَوْجِدُ) but the *waaw* was dropped.

This principle is not only for this chapter but carries over to other cases as we will see when we come to the explanation of Chapter Five.

2. If the `*aynul-kalimah* was a *yaa'*
In this case we have to put a principle in mind which states: ***when there is a yaa with a harakah while the letter before it had a fathah, then the yaa' is turned into an alif.*** EXAMPLE: *jaa'a – yajee'u* (جاء / يَجِيءُ - to come). The *maadhee jaa'a* (جاء) was originally *jaya'a* (جَيَأَ) and the *mudhaari`* was originally *yajyi'u* (يَجْيِءُ) but a *kasrah* on the *yaa'* is heavy on the tongue so the *yaa'* was moved to the the non - vowelled *jeem* (the *faa'ul-kalimah*).

3. The third sign is if the *laamul-kalimah* was a *yaa'* and the `*ayn* was **not** one of the *hurooful-halq* (حروف الحلق – the throat letters). EXAMPLE: *ataa-ya'tee* (أتى / يَأْتِي – to come).
The last letter of the *maadhee* here is an *alif* that has been written in the form of a *yaa'*. It is written this way in order to express that it was originally a *yaa'*. It is called *alif maqsoorah* and is only used at the end of a word. The *alif* that is written as a straight line is called *alif mamdoodah*. *Mamdoodah* means: ***straightened, elongated, stretched-out***.

The general principle is that no alif in a three letter maadhee is original, it is either turned from a yaa' or a waaw. If the waaw or the yaa' were mutahaarik and the letter before them had a fathah then they are turned into an alif.

CHAPTER THREE

Al-Baabuth-Thaalith (الباب الثالث - The third chapter) is on the scale of *fa`ala – yaf`alu* (فَعَلَ/ يَفْعَلُ). It is *shaadh* (odd) because it goes against the principle which states: ***the harakah on the `aynul-kalimah in the maadhee and the mudhaari` should differ***. And it was stated that the only time they would have the same *harakah* would be due to less usage or a certain condition. In this chapter the exception to the principle is due to a condition which is that the `*aynul-kalimah* or the *laamul-kalimah* must be one of the *hurooful-halq*. However, this does not necessitate that any *maadhee* with a *fathah* on `*aynul-kalimah* and a throat letter as the `*ayn* or *laam* must be of this chapter (i.e. must have a *mudhaari`* on the scale of *yaf`alu*).

Its word weighed (موزونه) is *fataha – yaftahu* (فَتَحَ / يَفْتَحُ – to open). The *laamul-kalimah* of this word is one of the throat letters – it is the letter *haa'* (فَتَحَ). *Fataha* is the common example for the *muta`adee* while the common example for the *laazim* is *dhahaba-yadhabu* (ذَهَبَ / يَذْهَبُ - to go) with the `*aynul-kalimah* being a throat letter - the letter *haa'* (ذَهَبَ).

So whenever we see *fa`ala* coming on *yaf`alu*, the `*ayn* or the *laam* has to be one of the throat letters but - if we find *fa`ala* with the `*ayn* or *laam* as a throat letter, that does not necessarily mean that the *mudhaari`* will come on *yaf`alu*. For example the `*ayn* of the *maadhee - akhadha* (أَخَذَ) is from the *hurooful-halq* - the letter *khaa'* (خ), but the *mudhaari`* of it is *ya'khudhu* (يَأْخُذُ) which makes this *f`il* from Chapter One. Allaah Ta'Aalaa says:

﴿ أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ﴾

Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allaah's Punishment)? (An-Nahl 16:46)

WHY DID THE ARABS USE THIS CHAPTER?

The Arabs used this chapter so as not to go against the main principle: **Seek lightness in speech.** How is this so? The *hurooful-halq* are heavy letters because they are the furthest *makhraj* (they come out from the place farthest away from the lips), and both the *kasrah* and the *dhammah* are heavy *harakaat* such that if we were to give the heavy throat letters in the *mudhaari`* a different *harakah* besides the one in the *maadhee* (going along with the principle that the *harakaat* on the `*ayn* in both the *maadhee* and the *mudhaari`* must differ), then we would be left with a heavy *harakah* on a heavy letter. So most words containing *hurooful-halq* in the `*ayn* or *laam* were brought on this chapter.

A POINT CONCERNING THE "ODD"

Another *f`il* from this chapter is *'abaa-ya'baa* (أَبَى / يَأْبَى – to refuse). It does not have a throat letter in the `*ayn* or *laam* position, so it goes against the condition for a *f`il* to be on this chapter - it is an odd exception to the principle. An example of it is found in the Qur'aan where Allaah Ta`Aalaa said:

﴿ ... وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴾

…but Allaah will not allow except that His Light should be perfected even though the Kaafiroon (disbelievers) hate (it). (At-Tawbah 9:37)

One might say, "*Saying that it is odd results into oddity existing in the Qur'aan!*"

The answer to such a statement is that the "odd" in these sciences is of three kinds:

1. Odd in usage not in principle
2. Odd in principle not in usage
3. Odd in both usage and principle (this type is never found in the Qur'aan)

The first kind refers to something that goes according to principle but the Arabs have used it otherwise. For example, the word *akramu* (أَكرم) is a four letter *maadh* and in order to turn it into a *mudhaari`* we would commonly prefix it with the *yaa'* (according to the principle of turning a *maadh* into a *mudhaari`*). It would then sound like *yu'akrimu* (يُؤَكْرِمُ), but the Arabs did not say *yu'akrimu* (يُؤَكْرِمُ), they said *yukrimu* (يُكْرِمُ), dropping the *hamzah* from the original *maadhee*. Therefore, *yu'akrimu* became odd in usage because they have dropped the *hamzah* from every four letter verb that is on the scale of *af`ala* (أَفْعَلَ).

The second kind refers to something that goes against the principles but the Arabs have used it (it is *samaa`*). *'Abaa-ya'baa* (أبى / يأبى) is of this kind of oddity.

The third kind refers to something that is odd in usage and principle and this is usually found in poetry. For example, a line of poetry reads:

<div dir="rtl">

ما أنت بالحكم الترضى حكومته

</div>

The word in red (*at-turdhaa*-الترضى) is a *f`il* and the *f`il* never accepts the *alif-laam* (ال), so this is odd both in usage and in principle. The Arabic poetry sometimes forces you to go off the principle and say something and change it in a way that is against the principle and this is why they said the Arabic poetry is harsh because sometimes it does not allow you to go with the principles or usage.

INTRODUCTION TO CHAPTERS FOUR & FIVE

The *maadhee* of these next two chapters is on the scale of *fa`ila* (فَعِلَ). Chapter Four is *fa`ila- yaf`alu* (فَعِلَ / يَفْعَلُ). It is *asl* (original) because the *harakaat* on the `ayn in both the *maadhee* and the *mudhaari`* are different. Chapter Five is *fa`ilu – yaf`ilu* (فَعِلَ / يَفْعِلُ) and this is *shaadh* (odd) as both `ayns have the same *harakah*.

Chapter Five is used as an exception due to limited usage. There are only thirty-one verbs that come on this chapter. Nineteen of them are heard *shaadh* (only as *fa`ila-yaf`ilu*) and twelve of them are heard *shaadh* **and** on the *asl*, meaning the *mudhaari`* of twelve of these verbs *(fa`ila)* will come as either *yaf`ilu* or *yaf`alu*. The common *muta`adee* example is heard both *shaadh* and *asl*: *hasiba-yahsibu* (حَسِبَ / يَحْسِبُ) and *hasiba- yahsabu* (حَسِبَ / يَحْسَبُ).

We will begin with the fifth chapter because when you come to know Chapter Five it will be easier to know Chapter Four.

CHAPTER FIVE

Al-Baabul-'Khaamis (الباب الخامس - The fifth chapter) is on the scale of *fa`ila – yaf`alu* (فَعِلَ / يَفْعَلُ). Its word weighed (موزونه) is *hasiba – yahsibu* (حَسِبَ / يَحْسِبُ – to calculate, reckon). This is the example for *muta`addee*. The example for *laazim* is: *wathiqa – yathiqu* (وَثِقَ / يَثِقُ - to trust). *Yathiqu* (يَثِقُ) was originally *yawthiqu* (يَوْثِقُ), but since the *waaw* came between two different enemies it was dropped.

THE FIRST CASE OF CHAPTER FIVE

The verbs that are only heard *shaadh*, were gathered into two verses of poetry by the grammarian ibn Maalik (not to be confused with Imaam Maalik- of the four famous jurists) in his famous poem: *Allaamiyyah.* The nineteen verbs are listed below.

ورِثه‐ يرِثه, وَلِيه‐ يَلِي, ورم, ورع, ومق, وفقه, وثق, وري‐ يري, وجد, وعق, ورك,

وكم, وقه, آن‐ يئين, تاه‐ يتيه, وهم, وعمه, طاح, وطئ‐ يطئ

The *af`aal* with a *haa'* (ــه) at the end of them are *muta`addee*, the others are *laazim*.

◆ In the first verb *waritha-yarithu* (ورِثه / يرِثه), the *waaw* was dropped from the *mudhaari`* (originally *yawrithu* – يَوْرِثُ) because it was non-vowelled and between two different enemies.

◆ In the second verb *waliya-yalee* (وَلِيه / يَلِي), the *dhammah* was dropped from the end of the *mudhaari`* (originally *yaliyu* - يَلِيُ) because it is heavy on the tongue. The same for the eighth: *wariya-yaree* (وَرِيَ / يَرِي) -the *mudhaari`* was originally *yariyu* (يَرِيُ).

◆ The verb *'aana* (آنَ) was originally *'ayina* (أَيِنَ) but two principles are applied here:
    1. If a *yaa'* has a *harakah* and the letter befor it has *fathah* the *yaa'* is turned into an *alif*.
    2. If a *hamzah* is followed by an *alif* then the two letters are merged into one letter with the wavy symbol above it. The *yaa'* shows in the *mudhaari`*.

The same is for the verb after it: *taaha-yateehu* (تَاهَ - يَتِيهُ). The *maadhee* was originally *tayaha* (تيه).

THE SECOND CASE OF CHAPTER FIVE

The twelve verbs that are heard on both the oddity and accordingly were collected in the verses of Ibn Maalik's poem, and they are listed below:

حسبه, وغر, وحر, نعم, بئس, يئس, وله, يس, وهل, ولغ, وبق, وحمت, وزعه*

CHAPTER FOUR

Al-Baabur-Raabi`* (الباب الرّابع - The fourth chapter) is on the scale of *fa`ila – yaf`alu* (فَعِلَ / يَفْعَلُ). Its word weighed (موزونه) is *`alima – ya`lamu* (عَلِمَ / يَعْلَمُ - to know). This is the common example for the *muta`addee. The common example for the *laazim* is *wajila-yawjalu* (وَجِلَ / يَوْجَلُ - to fear). The chapter is *asl* because the *harakah* on the *`ayn* of the *mudhaari`* differs from the *harakah* on the *`ayn* of the *maadhee*.

SPECIAL EXCEPTIONS IN THIS CHAPTER

The verbs *khaafa* (خاف- to fear) and *Naama* (نام – to sleep) are from this chapter although the *`aynul-kalimah* of both words is a *waaw* and we recall that a sign of a *f`il* being from the first chapter is that the *aynul-kalimah* is a *waaw* however, *khaafa* and *naama* are not from the first chapter.

The *mudhaari`* of both of these verbs indicates to us that they are not from the first chapter because if they were of the first chapter we would have *khaafa- yakhoofu* (خاف / يَخُوفُ) and *naama-yanoomu* (نام /يَنُوْمُ). However, the combinations here are: *khaafa- yakhaafu* (خاف / يَخَافُ) and *naama-yanaamu* (نام / يَنَامُ). The *maadhee* of *khaafa* was originally *khawifa* (خوِف) and *naama* was originally *nawima* (نوِم). They were changed due to the principle that a *waaw* with a vowel is changed to an *alif* when the letter before it bears a *fathah*. As for the forms of the *mudhaari`*; they were originally *yakhwafu* (يَخْوَفُ) and *yamwamu* (يَنْوَمُ) respectively. If we move the *fathah* from the *waaw* to the letter before it we would have *yakhawfu* (يَخَوْفُ) and *yanawmu* (يَنَوْمُ). From here they followed the principle of changing the *waaw* into an *alif* when the letter before it has a *fathah* even though the *waaw* here is not vowelled. The reason they did this was because the letter before the non-vowelled *waaw* was not a *dhammah* (the harakah that goes with the *waaw*) so they didn't have a reason to keep the *waaw* as it is. The final form of the *mudhaari`* became *yakhaafu* (يَخَافُ) and *yanaamu* (يَنَامُ).

CHAPTER SIX

Al-Baabus-Saadis (الباب السّادس – The sixth chapter) is on the scale of *fa`ula – yaf`ulu* (فَعُلَ/ يَفْعُلُ).

Its word weighed (موزونه) is *hasuna – yahsunu* (حَسُنَ / يَحْسُنُ- to be pleasant). Being pleasant could be in looks or in morality...etc. This chapter is only used *laazim*. It is *shaadh* (odd) because it goes against the principle which states that the *harakah* on the *`ayn* of both the *maadhee* and *mudhaari`* should be different.

Recall that the reason for the different *harakaat* on the *maadhee* and *mudhaari`* is because they both give a different meaning so it was appropriate to give the *`ayn* a different *harakah* so it could show the difference in meaning or to be a sign. *Dharaba Zaydun `Amran* ( ضرب زيد عمرا) - expresses that Zayd was hitting `Amr in the past and that act of hitting is finished/completed and not going on any longer. The act of hitting is not an inborn characteristic, rather it is something that can be done at one time and left another time. *Yadhribu Zaydun `Amran* (يضرب زيد عمرا) expresses an act that is occuring in the time of speech so it is giving a different meaning. It is something that was started, is occurring, and will stop.

The reason for this chapter having the same *harakah* on the *`ayn* in both the *maadhee* and the *mudhaari`* is because it is only used for verbs expressing inborn characteristics such as height, skin color, eye color, beauty, being generous, etc… verbs that express something that is continuous and never changing. Take for example the *f`il* - *hasuna wajhu Zaydin* (حسن وجه زيد – Zayd's face was pleasant looking). Does it mean that he is not pleasant looking later? No it does not. And if we say: *yahsunu Zaydun* (يحسن زيد - Zayd is pleasant looking). Does it mean that he wasn't so in the past? No, it does not. So since there is no difference in meaning whether the *f`il* takes place in the past, present or future, then there is no need to have the different harakaat on the *`ayn* in the *maadhee* and *mudhaari`*.

A BEAUTIFUL PRINCIPLE

Any verb on the scale of *fa`ala* ( فَعَلَ) or *fa`ila* (فَعِلَ) can be brought on the scale of *fa`ula* ( فَعُلَ) to express that it has become as an inborn characteristic.  All scales can be brought on this chapter but not vice versa, that is *fa`ula* (فَعُلَ) can't be brought on the scale of *fa`ala* ( فَعَلَ) or *fa`ila* (فَعِلَ). Some examples of verbs being brought on this scale are:

◆ *Faqiha* (فَقِهَ – to understand) can be brought on *faquha* (فَقُهَ) as in *faquha Zaydun* (فقه زيد) - the understanding has become as if it something of Zayd's nature.

- ◆ `Alima` (عَلِمَ – to know) can be brought on `aluma` (عَلُمَ) as in `aluma Zaydun` (علم زيد) - the knowledge has become part of Zayd's nature.

- • *Karuma* (كَرُمَ – to be generous). *Karuma Zaydun* (كرم زيد) means generosity is of his nature. It is originally on this chapter but it cannot be brought on *fa`ala* or *fa`ila*.

ॐ ◆ ॐ

الْحَمْدُ لِلهِ الَّذِي بِنَعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

This completes Sarf Level One, Alhamdulillaahi Rabbil `Alaameen wa salaatu wa salaam alaa Muhammad ~ Aameen.

APPENDIX 1

GLOSSARY OF TERMS

1. `Aynul-kalimah` (عين الكلمة) – Letter of a word that corresponds to the `ayn` of the scale.

2. `Amr` (الأمر) – A word that expresses a command to do something in the future.

3. `Asl` (أصل) - Literally it is: **origin** or **original**. In *Sarf* it refers to a chapter that goes along with a certain principle.

4. `Binaa'` (بِنَاء) (pl. *abniyah* أَبْنِيَة) – The form - The number of letters and their order, the harakaat and sukoon, and the original and extra letters all in its position.

5. *Chapter* - A combination of a *maadh* and a *mudhaari`* based on certain rules and principles.

6. `Faa'ul-kalimah` (فاء الكلمة) – Letter of a word that corresponds to the *faa'* of the scale.

7. `Fi`l` (الفعل) (pl. *al-af`aal* الأفعال) – It is a word that gives a meaning and a specific or particular time where that meaning took place.

8. `Haal` (الحال) – The present time.

9. `Harf` (الحرف) (pl. *al-huroof* الحروف) - It is a word that points out a meaning by way of another word.

10. `Ism` (الاسم) (pl. *al-asmaa'* الأسماء) – It is a word that only gives a meaning. It can be something physical (alive or not alive) and it can be something mental.

11. `Istilaah` (اصطلاح) - The agreement of a certain group of scholars on giving something a name after moving it from its original usage.

12. `Jaamidah` (جامدة) - Its linguistic meaning is: **stiff** or **still.** Its technical meaning is referring to those words that mostly cannot be brought into different forms.

13. `Laamul-kalimah` (لام الكلمة) – Letter of a word that corresponds to the *laam* of the scale.

14. `Laazim` (لازم) literally means: **something that stays in its place**. Technically it is a verb/action that does not cross to a receiver.

15. *Lughah* (لغة) - The original linguistic Arabic usage of a word.

16. *Maadhee* (الماضي) – A word that expresses an act that happened in the past. It is also the name used to describe the past time.

17. *Masdar* (مصدر) (pl. *masaadir* مصادر) – The source or name of the act one does.

18. *Mazeedun feehi* (مزيدٌ فيه) or *Mazeed* (مزيد) - A verb to which extra letters have been added.

19. *Meezaanus-Sarfiyy* (الميزان الصرفي) - It is the scale (*al-meezan* – الميزان) used to study the forms of the words before putting them into a sentence.

20. *Mudhaari`* (المضارع) – A word that expresses an act that is happening now – in the present.

21. *Mujarrad* (مجرّد) - The *maadhee* that contains three or four original letters and is free of any extra letters.

22. *Mushtaqqah* (مشتقّة) – Its linguistic meaning is: **derived**. Its technical meaning is referring to those words that mostly are changeable; meaning they can be put into different forms.

23. *Mustaqbal* (المستقبل) – The future time.

24. *Muta`addee* (متعدي) literally means: **something that crosses**. Technically it is a verb/action which has a doer and a receiver, meaning this action crossed from a doer to a receiver or there is something else which it affects.

25. *Qiyaas* (قياس) literally means: **basing something on another thing.** Technically it is basing a word on a principle just as basing a branch on its roots. A word which follows a principle is called *qiyaasee* (قياسي).

26. *Samaa`* (سماع) literally means: **hearing**. Technically it is saying the word just as it was heard (from the Arabs) without having a principle to base it on.

27. *Sarf* (صرف) - Changing the source to different forms in order to express different meanings that aren't expressed except through their certain forms.

28. *Shaadh* (شاذ) - Literally it means odd. In *Sarf* it refers to a word or usage that goes against a certain principle.

29. *Taa'ul-faa`il* (تاء الفاعل) - Literally it means: **the taa' of the doer**. It is the open taa' (ت) that is added to the end of the *maadhee* in order to express the action that "you" (the doer) have done in the past.

30. *Tajreed* (التّجريد) A masdar which means for something to be free from something else.

31. *Wazn* (الوزن) - The scale on which the words are weighed.

WORKSHEETS

CHAPTER ONE WORKSHEET

Example from Qur'aan	Meaning	Al-Mudhaari` (المضارع)	Al-*Maadhee* (الماضي)	#

CHAPTER TWO WORKSHEET

Example from Qur'aan	Meaning	Al-Mudhaari` (المضارع)	Al-*Maadhee* (الماضي)	#

Chapter Two - Baabu Dharaba is shown as the table title header.

Example from Qur'aan	Meaning	Al-Mudhaari` (المضارع)	Al-*Maadhee* (الماضي)	#

Example from Qur'aan	Meaning	Al-Mudhaari` (المضارع)	Al-*Maadhee* (الماضي)	#

CHAPTER FIVE WORKSHEET 1

Example from Qur'aan	Meaning	Al-Mudhaari` (المضارع)	Al-*Maadhee* (الماضي)	#
				1
				2
				3
				4
				5
				6
				7
				8
				9
				10
				11
				12
				13
				14
				15
				16
				17
				18
				19
				*
				*
				*

Table title: **Chapter Five – The Nineteen Shaadh Verbs**

Example from Qur'aan	Meaning	Al-Mudhaari` (المضارع)	Al-*Maadhee* (الماضي)	#
				1
				2
				3
				4
				5
				6
				7
				8
				9
				10
				11
				12
				*
				*

Chapter Five – The Twelve Asl Verbs

CHAPTER SIX WORKSHEET

Example from Qur'aan	Meaning	Al-Mudhaari` (المضارع)	Al-*Maadhee* (الماضي)	#
Chapter Six – Baabu Karuma				