

# Lesson # 8

Family 8 / اِفْتِعالِ باب 8  
Rahat Basit

## 2.8 FAMILY VIII – باب إفتعال

### FAMILY FEATURES/CLASSIFICATION

Family VIII or باب إفتعال is characterized by the extra ت after the first root letter in all the forms and the إ (همزة الوصل) in the ماض, مصدر, and أمر. It is known as the إث family and is classified as a همزة الوصل family.

We will insert the sample root letters (ق ر ب) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

اِقْتَرَبَ يَقْتَرِبُ اِقْتِرَابًا فَهُوَ مُقْتَرِبٌ

اُقْتَرِبَ يُقْتَرَبُ اِقْتِرَابًا فَهُوَ مُقْتَرِبٌ

اِقْتَرَبَ لا تَقْتَرِبُ مُقْتَرِبٌ

**DO NOT CONFUSE THIS FAMILY WITH THE اِن family. THOUGH THEY BOTH RHYME, FAMILY VII IS DISTINGUISHED BY THE ن IMMEDIATELY FOLLOWING THE ا WHEREAS FAMILY VIII IS DISTINGUISHED BY THE ت ONE LETTER AWAY FROM THE ا.**

When you see a ن and a ت together (e.g. اِنْتَمَ), the ت ALWAYS TAKES PRECEDENCE and it is from family VIII.

ن ق م  
اِنْتَمَ

ن ش ر  
اِنْتَشَرَ  
اِنْتَشَرَ

➤ **DRILL 13** Determine the صيغة and باب and جذر of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			إِنْتَصَرَ				إِنْتِقَامٍ
			إِنْفَجَرَتْ				مُنَافِقُونَ
			مُشْتَبِهًا				مُثْقَلَةً

#### CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

فَهُوَ مُفْتَعِلٌ	إِفْتَعَالًا	يُفْتَعِلُ	إِفْتَعَلَ
فَهُوَ مُفْتَعِلٌ	إِفْتَعَالًا	يُفْتَعِلُ	أَفْتَعِلَ
	والظرف منه مُفْتَعِلٌ	والنهي عنه لا تَفْتَعِلُ	الأمر منه إِفْتَعِلُ

➤ **DRILL 14** Insert the root letters below into family VIII. Do the *صغير* orally.

ج ه د      ل ز م      ن ش ر      س م ع      ن ص ر      خ ل ف      غ س ل

#### RHETORICAL IMPLICATIONS OF FAMILY VIII

Words from family VIII are usually لازم. It can sometimes imply hyperbole. The word سَمِعَ for example, means to hear, whereas the word اسْتَمَعَ means to listen carefully.

### Form VIII A note about اِتَّخَذَ

The fi'l اِتَّخَذَ appears in varying forms 125 times in the Quran. The root letters are خذء and it is from Form VIII. Because of the prevalence of this fi'l it is important for us as Arabic students to be familiar with this word and its sarf. The chart of this word has been reproduced below. Notice the ء is replaced by a ت, resulting in a shaddah in the beginning.

اِتَّخَذَ	يَتَّخِذُ	اِتَّخَذَا	مُتَّخِذٌ
اُتِّخِذَ	يُتَّخَذُ	اِتَّخَذَا	مُتَّخِذٌ
اِتَّخَذَ	لَا تَتَّخِذُ	مُتَّخِذٌ	

For the following examples from Surahatul Kahf, identify and translate the form of اتخذ.

An example has been done for you.

Ayah	Form	Meaning
(18:4) وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا	فعل ماض	he took
(18:15) هَؤُلَاءِ قَوْمٌ اتَّخَذُوا مِن دُونِهِ آلِهَةً		
(18:50) أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِي		
(18:77) يُرِيدُ أَن يَنْقُضَ فَاقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا		
(18:86) إِمَّا أَن تَعْدِبَ وَإِمَّا أَن نَّتَّخِذَ فِيهِمْ حُسْنًا		
أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي		
(18:102) أَوْلِيَاءَ		

خذ = وَخَذَ - اِوْتَّخَذَ

ت  
اِشْتَحَذَ

اِسْتَحَذَ

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تَذَكَّرَ = اذَّكَّرَ = اذَّكَّرَ

تَشَاقَلَ = اِشَاقَلَ

وَقَى = اَوْتَقَى = اِتَّقَى

٢: فِعْلٌ مَزِيدٌ ثَلَاثِيٌّ  
٦: وَزْنُ اِفْتَعَلَ  
٨: اَصْلُهُ وَقَى لَفِيْفٌ مَفْرُوقٌ

٢٦٨ اِتَّقَى

أَمْرٌ	مُضَارِعٌ		مَاضٍ		الضَّمِيرُ		
	مَجْهُولٌ	مَعْلُومٌ	مَجْهُولٌ	مَعْلُومٌ			
	يَتَّقِي	يَتَّقِي	اَتَّقَى	اَتَّقَى	هُوَ	مُذَكَّرٌ	جَانِبٌ
	يَتَّقِيَانِ	يَتَّقِيَانِ	اَتَّقَا	اَتَّقَا	هُمَا		
	يَتَّقُونَ	يَتَّقُونَ	اَتَّقُوا	اَتَّقُوا	هُمْ		
	تَتَّقِي	تَتَّقِي	اَتَّقَيْتَ	اَتَّقَيْتَ	هِيَ	مُؤنَّثٌ	جَانِبٌ
	تَتَّقِيَانِ	تَتَّقِيَانِ	اَتَّقَيْتَا	اَتَّقَيْتَا	هُمَا		
	يَتَّقِيْنَ	يَتَّقِيْنَ	اَتَّقَيْنَ	اَتَّقَيْنَ	هُنَّ		
	تَتَّقِي	تَتَّقِي	اَتَّقَيْتَ	اَتَّقَيْتَ	أَنْتَ	مُذَكَّرٌ	مُخَالَفٌ
اِتَّقِ	تَتَّقِيَانِ	تَتَّقِيَانِ	اَتَّقَيْتُمَا	اَتَّقَيْتُمَا	أَنْتُمَا		
اِتَّقُوا	تَتَّقُونَ	تَتَّقُونَ	اَتَّقَيْتُمْ	اَتَّقَيْتُمْ	أَنْتُمْ		
اِتَّقِي	تَتَّقِيْنَ	تَتَّقِيْنَ	اَتَّقَيْتِ	اَتَّقَيْتِ	أَنْتِ	مُؤنَّثٌ	مُخَالَفٌ
اِتَّقِيَا	تَتَّقِيَانِ	تَتَّقِيَانِ	اَتَّقَيْتُمَا	اَتَّقَيْتُمَا	أَنْتُمَا		
اِتَّقِيْنَ	تَتَّقِيْنَ	تَتَّقِيْنَ	اَتَّقَيْنَ	اَتَّقَيْنَ	أَنْتُنَّ		
	اَتَّقَى	اَتَّقَى	اَتَّقَيْتُ	اَتَّقَيْتُ	أَنَا	مُذَكَّرٌ	جَانِبٌ
	نَتَّقِي	نَتَّقِي	اَتَّقَيْنَا	اَتَّقَيْنَا	وَمُنَّثٌ		
					نَحْنُ		

- المَصْدَرُ: اِتِّقَاءٌ.
- اِتِّقَاءُهُ، حَذَرُهُ. أَضْلُ الفِعْلِ اِوْتَقَى فِقْلِبَتِ الوَاوُ تَاءً وَأَدْغَمَتْ فَلَمَّا كَثُرَ اسْتِعْمَالُهُ عَلَى لَفْظِ اِلْتِقَالِ تَوَهَّمُوا التَّاءَ فَجَعَلُوهُ اِتَّقَى يَتَّقِي ثُمَّ لَمْ يَجِدُوا لَهُ مِثْلًا فِي كَلَامِهِمْ يُلْحِقُونَهُ بِهِ فَقَالُوا تَقَى يَتَّقِي مِثْلُ قَضَى يَقْضِي.
- اِسْمُ الفَاعِلِ: مُتَّقٍ.
- اِسْمُ المَفْعُولِ: مُتَّقَى.

**Section 2: Quran Practice:** For the highlighted words, complete the table and translation.

1. وَقَالُوا إِن نَّبَّيْجِ الْهُدَى مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا. And they say,

" \_\_\_\_\_, we would be swept \_\_\_\_\_." 28:57

Form	Root	Kind of Word	Word
	ت ب ع		نَّبَّيْجِ
	خ ط ف		نُتَخَطَّفُ

2. وَأَضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا إِ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ. وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ۝ الرِّيحُ

And present to them the example of the life of this world, [its being] like rain which We send down from the sky, \_\_\_\_\_ and [then] it becomes dry remnants, scattered by the winds. And Allah

18:45

Form	Root	Kind of Word	Word
	ن ز ل		أَنْزَلْنَاهُ
	خ ل ط		فَاخْتَلَطَ
	ص ب ح		فَأَصْبَحَ
	ق د ر		مُّقْتَدِرًا

3. وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ. 23:80

Form	Root	Kind of Word	Word
	خ ل ف		اِخْتِلَافُ

4. إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا كَمَا تَبَرَّأُوا مِنَّا

[And mention] when \_\_\_\_\_ will disassociate themselves from \_\_\_\_\_, and they [all] see the punishment, and cut off from them are the ties [of relationship], (166) \_\_\_\_\_ will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." .... (167)

Form	Root	Kind of Word	Word
	ب ر ء		تَبَرَّأَ
	ت ب ع		اتَّبَعُوا
			اتَّبَعُوا
	ق ط ع		وَتَقَطَّعَتْ
			اتَّبَعُوا
			فَتَتَّبِعُوا
			تَبَرَّأُوا

5. فَاتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا. So \_\_\_\_\_ Our Angel 19:17

Form	Root	Kind of Word	Word
			فَاتَّخَذَتْ
			فَأَرْسَلْنَا

6. رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ 3:53

Form	Root	Kind of Word	Word
	ء م ن		آمَنَّا
			أَنْزَلْتَ
	ت ب ع		وَاتَّبَعْنَا

أَمْ ن = آمَنَ هو  
 آمَنَ + ن = آمَنَ  
 آمَنَتْ  
 آمَنَّا



### 11.7: Family VIII – اِفْتِعَالٌ

1) المُبالغة Hyperbole

قَدَرَ – he had power, اِقْتَدَرَ – he had a lot of power

مُقْتَدِرًا

2) التَّصْرِيفُ To acquire something after hard effort

كَسَبَ – he earned, اِكْتَسَبَ – he went through hardship to earn, he struggled to earn.  
(2:286) لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

3) الإِتِّخَاذُ To use or take

خُبْزٌ – bread, اِخْتَبَزَ – to bake  
عَضُدٌ – upper arm/arm-pit, اِعْتَضَدَ – to take in the arm/arm-pit  
اِحْتَجَرَ الْفَأْرُ, - اِحْتَجَرَ, - خَجَرَ The mouse made a hole  
جَنْبٌ – side, اِجْتَنَبَ – he held the side

4) التَّخْيِيرُ To make something one's own

كَالَ he weighed, اِكْتَالَ he weighed for his own consumption

هُدًى he guided, اِهْتَدَى – he acquired guidance, he was committed to guidance

قَتَلُوا he killed, اِقْتَتَلُوا – they killed themselves on their own

عَذَرَ he accepted an excuse, اِعْتَذَرَ he made an excuse

5) المُطَاوَعَةُ Reflection: For باب تفعيل and باب افعال and the مجرد form

غَمَّهَا فَاعْتَمَّتْ – he made her sad, so she became sad

عَدَلْتُهُ فَاعْتَدَلَ – I was fair to him, so he became fair himself

جَمَعْتُهُمْ فَاجْتَمَعُوا – I gathered them, so they gathered

حَمَلْتُهُ فَاحْتَمَلَ – I made him carry, so he carried

قَرَّبْتُهُ فَاقْتَرَبَ – I brought him close, so he came close

اَنْصَفْتُهُ فَانْتَصَفَ – I did justice to him, so he obtained his justice

(اِنْصَافٌ – a kind of justice where each party gets half, اِنْصَافٌ means half)

6) الانتداء New Meaning

سَلِمَ – he was safe/healthy, اِسْتَلَمَ – he received

خَلَفَ – he remained behind, اِخْتَلَفَ – he disagreed

7) الموافقة Agreement with another family

اِحْتَجَزَ = اَحْجَرَ He entered Hijaz

اِرْتَدَى = تَرَدَى He donned the sheet

اِحْتَصَمَ = تَخَصَمَ They disputed among themselves

Hw

### Form VIII Practice

**Section 1A:** Put the following root letters in Form VIII. Recite the chart with your partner.

نشر تبع محن رفع خصم نصر جنب خلف ءخذ عرف كسب عزل نقم سمع عمر عصم

**Section 1B:** Provide the root letters and kind of word for the following words.

1. لَا تَخْتَصِمُوا	2. اتَّخِذُوا	3. اجْتَنِبْنَا
4. اعْتَمَرَ	5. احْتَرَقَتْ	6. اعْتَصِمُوا
7. مُنْتَشِرٌ	8. تَغْتَسِلُوا	9. اقْتَرَبَ
10. فَاسْتَبِقُوا	11. انْتَقِمِ	12. انْتَصَرَ
13. فَاغْتَرَفُوا	14. فَاغْتَرِلُوا	15. اِغْتَرَفَ
16. اِقْتَتَلَا	17. نَبَّهَلُ	18. اِكْتَسَبَ
19. اخْتَلَفَا	20. مُسْتَمِعُونَ	21. اجْتَنِبُوا
22. اتَّخَذْتُمْ	23. حَتَّى نَتَّبِعَ	24. مُتَّخِذَاتٍ
25. اشْتَمَلَتْ	26. مُشْتَبِهًا	27. مُنْتَظِرُونَ
28. فَاخْتَلَطَ	29. اهْتَدَيْتُمْ	30. اتَّبِعُوا
31. اتَّخِذِي	32. يَلْتَقِطُهُ	33. يَسْتَمِعُونَ
34. انْتَظِرُوا	35. مُلْتَحِدًا	36. افْتَرَيْنَا
37. مُقْتَدِرًا	38. اتَّبِعَكَ	39. فَانْتَبَذَتْ
40. فَاتَّبَاعُ	41. اَعْتَرِلْكُمْ	42. اقْتَتَلَ

HW

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**Section 1C:** Complete the table by putting the given root letters in Form VIII.

Root	Past	Present	Masdr	Meaning
ءخذ				To take
تبع				To follow
خلط				To mix
خلف				To differ
سبق				To race
سمع				To listen
عرف				To recognize
عزل				To leave someone
عصم				To hold firmly
عمر				To do umrah
غرف				To scoop
قدر				To have power over
قتل				To fight
كسب				To earn
لحد				To seek refuge
نبت				To withdraw from
نشر				To spread out
نصر				To help
نظر				To wait
نقم				To punish/seek vengeance

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the oppressors find any helpers. [192]

Rabbanaa 'innaka man tudkhilin-naara faqad 'akhzaytahu wa maa lidhdhalimeena rain 'ansaar. Rabbanaa 'innanaa sami'naa munaadiyan yunaadee lil'eemaani 'an 'aaminoo birabbikum fa'aamannaa

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا  
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Our Lord! Verily, we have heard the call of one calling to Faith (saying:) 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die in the state of righteousness together with the pious and righteous slaves. [193]

وَعَدَّ - وَعَدَّنَ - وَعَدَّتْ = وَعَدَّتْ بِهَا

رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ  
الْمِيعَادَ

Our Lord! Grant us what You promised us through Your Messengers, and disgrace us not on  
the Day of Resurrection, for You never break (Your) promise. [194]

ت ي = أَعْشَى = آتَى  
ت ي = يُؤْتِي = تَوَاتَى = أَوَاتَى = أَيْ

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرْتُ أَوْ أُنْثَى  
بَعْضُكُمْ مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي  
وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

So, their Lord answered them (saying): 'Never will I allow to be lost the work of any of you, be he male or female. You issue forth one from another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause and who fought, and were killed in My Cause, verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow; a reward from Allah, and with Allah is the best of rewards.' [195]

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

Let not the free disposal of the disbelievers through out the land deceive you. [196]

*Laa yaghur-rannaka taqallubul-latheena kafaroo fil-bilaad.*

مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ<sup>ع</sup> وَبِئْسَ الْمِهَادُ

A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. [197]

*Mataa'un qaleelun thumma ma'waahum jahannam wa bi'sal-mihaad.*

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

But, for those who fear their Lord, are Gardens under which rivers flow; therein are they to dwell forever, and entertainment from Allah; and that which is with Allah is the best for the pious and righteous slaves. [198]