

Lesson # 9

Family 9 **بَابِ إِفْعِلَالًا**

Rahat Basit

1. PAST TENSE (ACTIVE)

(end with 'A' sound)

Root letters (**content**) in different families (**shapes** < letters harakaat)

ف ع ل = فعل

تَعَلَّمَ تَسَاءَلَ عَلَّمَ جَاهَدَ أَسْلَمَ

4 3 2

GROUP - 1

أَسْلَمَ جَاهَدَ عَلَّمَ

GROUP - 2

تَسَاءَلَ تَعَلَّمَ
extra ت at the beginning

2. PRESENT TENSE (ACTIVE)

Take past tense (active)

Group - 1

- 1) start with **ي**
- 2) has **ع** ('i' sound on 2nd last letter)
- 3) end with 'U'

أَسْلَمَ جَاهَدَ عَلَّمَ
↓ ↓ ↓
يُسَلِّمُ يُجَاهِدُ يُعَلِّمُ
② ① ②

Group - 2

- 1) start with **ي**
- 2) 'A' sounds in between
- 3) end with 'U'

تَسَاءَلَ تَعَلَّمَ
↓ ↓
يَتَسَاءَلُ يَتَعَلَّمُ

GROUP 3

صمزة الوصل is in the beginning to All these Families.

F8

اِقْتَرَبَ يَقْتَرِبُ اِقْتِرَابًا فَهُوَ مُقْتَرِبٌ
اُقْتَرَبَ يُقْتَرَبُ اِقْتِرَابًا فَهُوَ مُقْتَرِبٌ
اِقْتَرَبَ لا تَقْتَرِبُ لا تَقْتَرِبُ

اِنْقَلَبَ يَنْقَلِبُ اِنْقِلَابًا فَهُوَ مُنْقَلِبٌ
اِنْقَلَبَ لا تَنْقَلِبُ لا تَنْقَلِبُ

F7

F10

اِسْتَغْفَرَ يَسْتَغْفِرُ اِسْتِغْفَارًا فَهُوَ مُسْتَغْفِرٌ
اُسْتُغْفِرَ يُسْتَغْفَرُ اِسْتِغْفَارًا فَهُوَ مُسْتَغْفِرٌ
اِسْتَغْفَرَ لا تَسْتَغْفِرُ لا تَسْتَغْفِرُ

اِحْمَرَّ يَحْمَرُّ اِحْمِرَارًا فَهُوَ مُحْمَرٌّ
اِحْمَرَّ اِحْمَرَّ اِحْمَرَّ لا تَحْمَرُّ لا تَحْمَرُّ لا تَحْمَرُّ

F9

ا = ا ا ا ا
ا = ا
ا = ا

✓ عمارة الوصل

They set out. ف + أَنْقَلَبُوا

He begged for فَأَنْقَلَبُوا

forgiveness. فَأَسْتَغْفِرُ = أَسْتَغْفِرُ

عمارة القطع = أ

فَأَسْلَمَ = أَسْلَمَ
فَأَنْفَقَ = أَنْفَقَ

⑧ اللقاء سائلين لِقَى

راعى
كَمْ = كَمْ

2.9 FAMILY IX – باب إفعال

FAMILY FEATURES/CLASSIFICATION

Family IX or باب إفعال is characterized by the شدة on the لامة الكلمة. This family is only used for colors (meaning to turn x color) and is classified as a همزة الوصل family.

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

He became Red. (لازم)

أَحْمَرُ يَحْمِرُ أَحْمَرًا فَهُوَ حُمِرٌ اسم فاعل
أَحْمَرٌ أَحْمَرٌ أَحْمَرٌ لا تَحْمَرُ لا تَحْمِرُ لا تَحْمِرُ ظرف

Notice that this family does not have passives. This is because it is always لازم and **CANNOT BE MADE PASSIVE**. Also notice that there are three versions of the أمر and نهي. They are all interchangeable. Also notice that in this family, the اسم فاعل and ظرف are identical.

➤ **DRILL 15** Determine the صيغة and باب and جذر of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
ي م م	ما بين هم	$3+2=5$	تَيَمَّنُوا	خ ض ر	9	اسم فاعل / ظرف	تَحَضَّرُوا
ش ن ر	اسم فاعل	4	تَشَارَكُوا	ب ي ف	9	فعل ما بين هي	أَبْيَضُوا
ش ن ب ه	ما بين هي	$3+3=6$	تَشَابَهَتْ	س و ل	2	ما بين هي	سَوَّلَتْ

أَشْرَكَ تَشَارَكَ

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.

Sounds of Idgham

أَحْمَرٌ أَحْمَرٌ أَحْمَرٌ

Form IX – An Important Note about Colors

Although Form IX is the least used family in the Quran, it carries important implications in regards to understanding the Quran. Misunderstanding or mistranslating Form IX can lead to improper understandings of the Quran.

Colors in many languages can be both literal or figurative. Often when used with people colors are used to depict emotions. For example, in colloquial American speech, a coward may be referred to as “yellow” or “yellow-bellied”, a jealous person turns “green with envy”, a fearful person may “turn white” while an angry person is referred to as “seeing red.” Similarly, a day of misfortune may be called a “dark” day even if the weather was sunny.

Those who do not understand these sayings may take the colors literally, leading to poor or nonsensical translations.

The same is true for the language of the Quran. For example, in the Quran the faces of disbelievers on the day of judgement are described with the **fi' al' aṣṣūd**. The root letters, **سود** refer to the color “black.” On the other hand the **fi' al' al' aṣṣūf** describes the faces of the believers. The root letters **بيض** refer to the color “white”. Obviously this does not mean that people with dark skin are all disbelievers while those with lighter skin are all believers. In fact, this verse is not referring to skin color at all. Rather, in Arabic a “white face” is one that is showing happiness and joy while a “dark face” is one that is showing sadness, fear or disappointment. Thus, the ayah is referring to emotions, not colors.

As students of the Quran, it is important for us to understand the idioms and figures of speech in the Quranic Arabic language as we translate or share what we learn with others. This will enable us to avoid incorrect translations and serious mistakes.

Body parts with defects.

to be **إِعْوَجَ يَعْوَجُ**
twisted
to become **أَعْوَرَ يَعْوَرُ**
blind in one eye

٢: فِعْلٌ مَزِيدٌ ثَلَاثِيٌّ
٧: وَزْنُ أَفْعَلٍ
٦: أَصْلُهُ سَوَدَ مَعْتَلٌ الْعَيْنِ

٢٧٦ إِسْوَدَّ

أَمْرٌ	مُضَارِعٌ		مَاضٍ		الضَّمِيرُ		
	مَجْهُولٌ	مَعْلُومٌ	مَجْهُولٌ	مَعْلُومٌ			
		يَسْوَدُّ		إِسْوَدَّ	هُوَ		ثَانِي
		يَسْوَدَّانِ		إِسْوَدَّا	هُمَا	مُذَكَّرٌ	
		يَسْوَدُّونَ		إِسْوَدُّوا	هُم	هُنَّ	
		تَسْوَدُّ		إِسْوَدَّتْ	هِيَ	مُؤَنَّثٌ	ثَانِي
		تَسْوَدَّانِ		إِسْوَدَّتَا	هُمَا	هُنَّ	
		يَسْوَدِّدَنَّ		إِسْوَدَّدَنَّ	هُنَّ	هُنَّ	
إِسْوَدَّ		تَسْوَدُّ		إِسْوَدَّدَتْ	أَنْتِ	مُذَكَّرٌ	مُخَاطَبٌ
إِسْوَدَّا		تَسْوَدَّانِ		إِسْوَدَّدْتُمَا	أَنْتُمَا	أَنْتُمْ	
إِسْوَدُّوا		تَسْوَدُّونَ		إِسْوَدَّدْتُمْ	أَنْتُمْ	أَنْتُمْ	
إِسْوَدِّي		تَسْوَدِّينَ		إِسْوَدَّدْتِ	أَنْتِ	مُؤَنَّثٌ	مُخَاطَبٌ
إِسْوَدَّا		تَسْوَدَّانِ		إِسْوَدَّدْتُمَا	أَنْتُمَا	أَنْتِنَّ	
إِسْوَدِّدَنَّ		تَسْوَدِّدَنَّ		إِسْوَدَّدْتُنَّ	أَنْتِنَّ	أَنْتِنَّ	
		أَسْوَدُّ		إِسْوَدَّدْتُ	أَنَا	مُذَكَّرٌ	مُخَاطَبٌ
		نَسْوَدُّ		إِسْوَدَّدْنَا	نَحْنُ	وَمُؤَنَّثٌ	

- المَصْدَرُ: إِسْوِدَادٌ.
- إِسْمُ الْفَاعِلِ: مُسْوَدٌّ.
- إِسْمُ الْمَفْعُولِ:
- إِسْوَدَّ، صَارَ أَسْوَدَّ وَيُقَالُ: إِسْوَدَّ وَجْهُهُ مِنْ كَذَا أَيَّ تَغَيَّرَ وَاعْتَمَّ. لَا تُحْدَفُ الْوَاوُ الْأَصْلِيَّةُ فِي التَّصْرِيفِ وَتَخْضَعُ الدَّالُّ الْمَشْدَدَةُ لِأَحْكَامِ الْمُضَاعَفِ فِي الْإِدْغَامِ وَالْفَتْحِ.

إِسْوَدَّ
إِسْوَدَّ
إِسْوَدَّ

إِسْوَدَّ = إِسْوَدَّ

إِسْوَدَّ + ن

إِسْوَدَّانِ

إِسْوَدَّانِ

إِحْمَرَّ يَحْمَرُّ إِحْمَرًا فَهُوَ حُمْرٌ

إِحْمَرَّ إِحْمَرٌ إِحْمَرٌ لَا تَحْمَرُّ لَا تَحْمَرُّ لَا تَحْمَرُّ حُمْرٌ

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

1. تَبَيَّضُ	2. تَسْوَدُ	3. اسْوَدَّتْ	4. اَبْيَضَتْ
5. مُصْفِرًا	6. مُسَوِّدًا	7. مُخْضِرَةً	

Section 1B: Complete the table by putting the given root letters in Form IX.

Root	Past	Present	Masdr	Meaning
بيض			اَبْيَضْنَا	To turn/be white
خضر			اَخْضَرْنَا	To turn/be green
صفر			اَصْفَرْنَا	To turn/be yellow
سود			اَسْوَدْنَا	To turn/be black

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

1. وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ And when one of them is congratulated with [the birth of] a female, his face becomes black, and he suppresses grief. 16:58

Form	Root	Kind of Word	Word
2	ب ش ر	Passive NF	بُشِّرَ
9	س - و - د	اسم فاعل / ظرف	مُسْوَدًّا

2. وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ His two eyes turn white from grief, while he suppressed his grief 12:84

Form	Root	Kind of Word	Word
9	ب ي ض	ماضي فاعله حي	وَأَبْيَضَّتْ

اَبْيَضْتُ
اَبْيَضْتُمْ
اَبْيَضْنَا
مُبْيَضٌ
مُبْيَضَةٌ
مُبْيَضَانِ

اسم مكان

كَانَ اللهُ غَفُورًا رَحِيمًا
اسم كان

one who is choking = كَظِيمٌ
because holding anger.

اَسْوَدَ
اَخْضَرَ
اَصْفَرَ

3. أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضِرَةً. Do you not see that Allah has sent down rain from the sky _____? 22:63

Form	Root	Kind of Word	Word
4	ن ز ل	ماض صحو	أَنْزَلَ
4	ص ب ح	مفارع صبي/انت	فَتُصْبِحُ
9	خ ض ر	اسم ناعل - ظرف	مُخْضِرَةً

4. يَوْمَ تَبْيَضُّ وُجُوهُ وَتَسْوَدُّ وُجُوهُ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

On the Day when _____ and _____. As for _____, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject." (106) But as for _____, [they will be] within the mercy of Allah. They will abide therein eternally. 3:106-107

Form	Root	Kind of Word	Word
9	ب ي ض	مفارع ناعل صبي	تَبْيَضُّ
9	س و د	—	وَتَسْوَدُّ
9	—	ماض صبي	اسْوَدَّتْ
4	ء م ن	مصدر	إِيمَانِكُمْ
9	ب ي ض	ماض صبي	ابْيَضَّتْ

5. وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُضْفَرًا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ. But if We should send a [bad] wind and they saw [their crops] turn yellow, they would remain thereafter disbelievers. 30:51

Form	Root	Kind of Word	Word
4	ر س ل	ماض نحن	أَرْسَلْنَا
9	ض ف ر	اسم ناعل / ظرف	مُضْفَرًا

كان + مفارع = Used to do it.

وَل + ان

11.8: Family IX – إفعلال

- This form is used to denote colors and body defects
- Always لازم
- When wanting to show that the color/defect is extremely prominent an extra alif is added, converting this to form XI

إِصْفَرَ – it was yellow, إِصْفَارًا it was extremely yellow

إِخْدَبَ – he was hunchbacked, إِخْدَابًا he was extremely hunchbacked

(from the word حَدَب which means a curve)

1) الامبالغة Hyperbole

إِغْبَرَ سُمَيْرٌ Sumair was totally covered in dust

Quran examples pg. 566

حرب Lense 

وَوُجُوهُ يُومِئِدُ عَلَيْهَا غُبْرَةٌ ۗ

Sahih International: And [other] faces, that Day, will have upon them dust.

Ale-Imran Ayat 194

رَبَّنَا وَعَاثِنَا 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]

أَتَى = يَا أَيُّهَا = أَتَى + نَا
وَعَدُ = وَعَدْتَنَا = وَعَدْتَنَا = وَكَذَبْتَ
رَسُولٌ = رُسُلِكَ = رُسُلِكَ + نَا
أَخْزَى = يَخْزِي = لَا يَخْزِي نَا
أَخْلَفَ = خُلِفَ

✓ MBF بدل خبر فاعل هو (F10) فاعل م (F4) فعل ماضٍ (F3) ✓

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ
 (بَعْضُكُمْ مِنْ بَعْضٍ) فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي
 وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ ثَوَابًا مِنْ 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]

أَضَاعَ / يُضِيعُ

Interjection = جملہ اعترافیہ

آلم - ذلک اللتار

(لا ریب فیہ)

عَدَى لِمُتَّقِنَ

عَدَى = آذَى / يُؤْذَى

أُوذَى / أُوزِيَارُ أُوذُوا

عَالَع

عَمَلٌ + كِي = أَعْمَلُ = أُنْثَى
 سَاعٌ = سَوْءٌ = سَيِّئَةٌ = سَيِّئَاتٌ

5 in your pockets = ن + 4 = ن

صو / ف1 / ف2 / ف5 اضافته صلة

تأصيه لَا يَغُرَّنَكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ مَثَلُ بِالْمَعْدَرِ

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

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

عَيْشُهُمْ / (صو) مَتَعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ 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'wahum jahannam wa bi'sal-mihaad.

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (خَالِدِينَ فِيهَا) نَزُلًا مِنْ مَّطْلِقِ مَعَالٍ نَجْرِي حَالِ صَبْرٍ صَفْهِ

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]

سندباد Proper Raf

صبر Common Raf

غُرَّ = كَفَر + ن

أوى = مأوى

بئس - بئس

فعل الزم ومدح

مهاد = cradle of mother

لكن = حرف استدراك (But) No grammatical effect.

لكن

ن نزل

سر

Description of Janat الرحمن / واقعه / الانسان / ليس

اسم رائے صلیہ MBK

متعلق بحال

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ
لَخَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ

حال of MBK

And there are, certainly , among the people of the Scripture, those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, hum bling themselves before Allah. They do not sell the Verses of Allah for a little price, for them is a reward with their Lord. Surely, Allah is Swift in account. [199]

عمر = آمن / يؤمنون
أؤمن = آمن / يؤمنون / يسلمون
شترى = كيشرى = اشترى = كيشرى = F8

يا حرف ندا - اِيَّ = منادى = ها حرف تنبيه Particle of attention

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! Have patience and contend in patience, be vigilant and informed, and fear Allah, so that you may be successful. [200]

وحي - وحيه

صَبْرًا / يَصْبِرُ = تَصْبِيرًا / يَتَصَبَّرُ = اصْبِرُوا

رَابِطًا = رِبَاطُ الْخَيْلِ = warrior horse (Always Ready) Guarding the border.

- Always Alert, Rush to target, mission, strive for righteous deeds.
- After one salah wait for the next one.
- wudu at difficult times
- walking to masjid, how many steps you took to get to the masjid.
- whoever died in رِبَا, his good deeds will keep multiplying until DOJ.