Learning Arabic Language of the Qur'An

IZZATH UROOSA

DARUSSALAM
Learning Arabic
Language of the
Qur’ân
At-Khobar
Karachi,
Rahman Darussalam, Darussalam,
U.K
USA
PAKISTAN
Maiaz Olaya K.S.A.

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In the Name of Allah
The Most Beneficent, the Most Merciful

DEDICATED TO...
MY PARENTS
Learning Arabic Language of the Qur’ân

By
Izzath Uroosa
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Five Magnified Nouns – ٱَلْأَسْمَاءُ الحُكْمَةُ المُكَبَّرَةُ ..................................................477
The message of the Qur’an is addressed to the entire human kind in Arabic language. Almighty Allah says:

إِنَّآ أَنَّفَعَلْنَآ عَرَبَيْنِ إِلَىَّ الْعَلَمِ فَيَقُولُواَ ""

“We have sent it down as an Arabic Qur’an that you may understand.” (12:2)

Arabic is a beautiful language. Every Verse in the Holy Qur’an that was revealed to Prophet Muhammad (P.B.U.H.) in Arabic some 1400 years ago is a specimen of eloquence. For the believers, the Qur’an was opening a new world where evil had to be rejected and virtue promoted. The non-believers, on the other hand, could sense the “magical effects” of the Qur’an but did not want to change their lives. Therefore, wherever they came across recitation of the Qur’an they tried to block their ears with the fingers.

The appreciation of the beauty of the Qur’anic language could be gained through perfect understanding of Arabic. But for a Muslim, it is not just eloquence or the beauty of the language that matters. He or she would like to go deeper into its meaning because it is the message that one wishes to imbibe in life.
Some commentators of the Qur'an say that knowledge of Arabic is mandatory for every Muslim. But majority of the commentators are of the opinion that though knowledge of Arabic is required for a Muslim, it is not compulsory. In any case, it is a fact that knowledge of Arabic would help in better understanding the Qur'an. Therefore, the better the authority over the language the better the comprehension of the Book that guides us all on the right path.

Acquiring command over Arabic could be a relatively easy task for those whose mother tongue it is. But its learning is definitely difficult for the non-speakers of this language. The study of Arabic, therefore, cannot be taken lightly.

The world market is flooded with books that claim to teach Arabic the easy way. These books are helpful only to the job seekers in the Middle East. The books that could impart knowledge of Arabic that is required for the understanding of the Qur'an are rare. The book in your hand is especially designed for the learning of the language of the Qur'an. All the examples used for explaining Arabic grammar have been taken straight from the Holy Qur'an. This approach helps a beginner to enter the world of the Qur'an directly. While the student is learning Arabic grammar he or she begins to understand the Qur'an. This is a very special feature of this book.

The other characteristics that make this book attractive and useful are the simplicity of language, its clarity and effectiveness of the expression in achieving its objective. The book could be used by students of different age groups if their intention is to learn Arabic with an eye on the proper understanding of the Qur'an.
The author has profound knowledge of Arabic as well as English. She also possesses deep insight of Qur'anic expressions. She studied Arabic in Saudi Arabia and India. This comprehensive book is the result of her diligence and commitment to learning and teaching the Qur'anic Arabic. We hope that she would be writing more useful books on this and other subjects related to Qur'anic studies in the future. May Allah give her the reward for this valuable service to the understanding of the Qur'an and make it popular among the students and the academic world at large.

Prof. Molisin Usmani Nadwi,

Professor of Arabic,
Dean Faculty of English and
Foreign Languages University
(formerly CIEFL),
Hyderabad, India.
Arabic holds an eminent position among the Semitic languages. While most of the Semitic languages have slowly faded out, Arabic, owing to its dynamic nature, is alive and still growing. Also, viewed through the fact that languages do vary in form and style according to the geographical location of their speakers and changing times Arabic may be described as unique. Amazingly it has not only survived but also retained the same format it had some 1500 years ago. The reason behind this phenomenon is the Holy Qur’an.

During the time when Prophet Muhammad (peace be upon him) started spreading the message of Islam, Arabic was used differently in different parts of the Arabian Peninsula. But Allah Subhanahu Wa Ta’la provided an opportunity to unify all accents of Arabic by revealing the Qur’an in the eloquent and attractive Qureshi style, which was soon adopted by all.

Along with the message of Islam, Arabic too moved into different parts of the world. A time came when large groups of people who did not know Arabic had to adopt this language. For this purpose they were required to know the grammar of the language. Hazrath Ali (may Allah be pleased with him) realised the importance of such a need and asked Abul Aswad Ad-
Duwali to extract the grammar from the Qur’an and prepare a guide. This guide later appeared as a well-developed base for grammar. Among the Arabic grammar books, *Alkitab* of Sibawaih is considered the most important.

In the meantime, writing of new grammar books continued. Since India had begun to come under the Arab-Muslim influence in the eighth century, the need to understand Arabic grammar in a proper way was keenly felt. Consequently some grammar books were written here. Later responding to the needs of English speaking people, numerous books were also written on the subject in English.

The long tradition of works on Arabic grammar indicates the significance attached to such tasks and their relevance in learning and mastering the language. One other reason for giving such attention to Arabic grammar is the fact that it is different from the other languages. Arabic pronunciation is based on *erab* or syntax. A little mistake in the use of *erab* could change the entire meaning of a word.

The number of people who wish to learn Arabic grammar so as to understand and appreciate the meaning of the Qur’an properly is growing rapidly. But there is a dearth of books in English which could satisfy the needs of the new generation of learners. Keeping this vacuum in mind, a scholar of Arabic, Mrs. Izzath Uroosa, who has had the good fortune of learning the language and its grammar in Saudi Arabia and also obtaining an M.A. degree in Arabic from the English and Foreign Language University, Hyderabad, India, took up the daunting task of preparing a book on the subject. She has successfully...
attempted to meet the requirements of the learners from varied educational backgrounds. In her endeavor she has used the added advantage of teaching groups of women from different educational backgrounds for several years.

The hallmark of this book is its completeness, meaning, she has dealt with every important aspect of Arabic grammar. The other important feature of the book is the use of examples from the Qur’an. She has taken pains to explain knotty points through Qur’anic text by quoting relevant Verses. The third important dimension of this book is its simple language, which can be understood effortlessly. For this purpose she has used easier translation of the verses. With all these features I would describe this book as exemplary and unique.

May Almighty Allah make this book beneficial to the learners and also give the author its ajr (reward) in this world and hereafter.

Dr. Rashid Naseem Nadwi,

Associate Professor of Arabic, English and Foreign Languages University (formerly CIEFL),
Hyderabad, India.
Learning Arabic Language of the Qur'an
The language of the Qur’an is different from modern Arabic. Therefore, the two streams of the same language of Divine revelation need different approaches of learning. While there are numerous educational institutions that offer courses in modern Arabic, the number of those that coach the language of Qur’an is limited.

As I began to learn Qur’anic Arabic about two decades ago in Riyadh, Kingdom of Saudi Arabia, I started making notes of things that could help a non-Arabic speaking person in picking up the language more comfortably.

A few years later I became an Arabic teacher. During the course of teaching in Hyderabad, India, I found that the participants in each class differed vastly in social and educational background. Some had little formal education and some others were degree holders. A few of them did not know Urdu, some were well versed in Hindi and most others wanted me to explain Arabic grammar in English. I realised that if I could impart a few basic principles of the language to a learner, he or she could get the hang of grammar and appreciate the nuances in Qur’anic Verses within a few weeks into the course.
Learning Arabic Language of the QUR’AN

The other thing that struck me was that there could not possibly be a single book capable of serving students who possessed no formal education or had gone through various stages of academic life. That is the reason, I told myself, that there are so many books on the subject. Each one is attempting to reach out to the student in a different manner. According to my own understanding and feedback this book could be filling up the gaps the learners might have encountered in other books.

The examples I have used to explain the grammar in this book are all from the Qur’an. The examples thus serve two purposes. They serve the basic objective of explaining a particular term and also offer the student an opportunity to understand a Verse and the manner in which it has been used in the Qur’an.

In any case, it is up to the student to decide whether the book has been of any help to him or her.

I have used the English translation of the Verses from Mir Aneesuddin’s “The Holy Qur’an,” published by Islamic Academy of Sciences, Hyderabad, India. Dr. Abdullah Abbas Nadwi’s book “Learn the Language of the Holy Qur’an” has been of great help.

The book does not claim to teach Arabic grammar in its entirety. It provides fundamental knowledge of the grammar that is used in the Qur’an. It can be safely said that once a student goes through the entire course that has been encapsulated in this book he or she would begin to understand the meaning of the Qur’an in its right perspective. As we know understanding of the Qur’an is essential to appreciate and practice Islam in its true sense.
I am looking forward to your comments and suggestions so as to improve the book in future editions.

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I would like to express my thanks to my teachers in Riyadh – Dr. Anjum Tauseef and Dr. Wasifa Azeem who initiated me into learning the Qur’anic language and enabled me to teach it to others. My thanks are also due to my teachers at the English and Foreign Languages University (formerly Central Institute of English and Foreign Languages or CIEFL) at Hyderabad, India - Prof. Mohsin Usmani Nadwi, Dr. Syed Rashid Naseem Nadwi and Dr Syed Jehangir who went through the text of this book and made valuable suggestions. The book could not have been completed without the enthusiastic support I received from my student Mrs. Naseha Mudassir who not only typed the entire text but also carried out the corrections patiently. I would like to place on record my thanks to Mr. Syed Jfiekhar, the artist who designed the cover page and gave a professional touch to the entire book, and Mr. Fauzan Azami who worked on the design and layout.

I am grateful to my ever-patient mother who saw the fulfillment of some of her dreams in me and helped and guided me through the thick and thin. She is undoubtedly my
inspiration and my best friend. My children who were very young when I started learning the language bore the brunt of this challenging task smilingly which I had undertaken and carried on for long years. My prayers and special thanks are to them.

Over and above, I am indebted to my husband Mr. Syed Abdul Mutakabbir Arshad, an avid reader of Islamic literature, who has been a pillar of strength all through my life. Without his unstinted support and encouragement I could not have learnt Arabic grammar, interacted with people, taught my students and also write this book.

In spite of all the efforts I have made and the help I have received, some mistakes in the book might have gone unnoticed. Please, direct my attention so that they could be corrected in the future editions. I will be awaiting your response as well as prayers.
WORD, NOUN, VERB

Word - كلمة

A word is a unit of spoken or written language.

Example:

كتاب - A book
علم - He knew
كتب - He wrote

Kinds of Words - أنواع الكلمة

There are three kinds of words:

- Noun - الإسم
- Verb - الفعل
- Particle - الحرف

Noun - الإسم: A Noun is the name of a person, animal, place, or thing.
Examples:

<table>
<thead>
<tr>
<th>Word (Arabic)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>الله</td>
<td>Allah</td>
</tr>
<tr>
<td>محمد</td>
<td>Muhammad</td>
</tr>
<tr>
<td>ظَهَرٌ</td>
<td>Stone</td>
</tr>
<tr>
<td>اَسْمَعُ</td>
<td>Listen</td>
</tr>
<tr>
<td>اَفْتَحُ</td>
<td>He opened</td>
</tr>
<tr>
<td>يَضْرِبُ</td>
<td>He hits</td>
</tr>
<tr>
<td>نَهَارٌ</td>
<td>Night</td>
</tr>
<tr>
<td>مَرْحَبٌ</td>
<td>Face</td>
</tr>
<tr>
<td>ظَهَرٌ</td>
<td>Sun</td>
</tr>
<tr>
<td>مَرْحَبٌ</td>
<td>Star</td>
</tr>
<tr>
<td>سَمْسَ</td>
<td>Moon</td>
</tr>
<tr>
<td>ظَهَرٌ</td>
<td>Morning</td>
</tr>
<tr>
<td>ثَقَلٌ</td>
<td>Garden</td>
</tr>
<tr>
<td>اَتَّنَصُرُ</td>
<td>Don’t help</td>
</tr>
<tr>
<td>ظَهَرٌ</td>
<td>Doomsday</td>
</tr>
<tr>
<td>ثَقَلٌ</td>
<td>Elephant</td>
</tr>
<tr>
<td>ظَهَرٌ</td>
<td>Rope</td>
</tr>
<tr>
<td>خَيْالٌ</td>
<td>Fire</td>
</tr>
<tr>
<td>جَبَلٌ</td>
<td>City</td>
</tr>
<tr>
<td>خَيْالٌ</td>
<td>Palm</td>
</tr>
<tr>
<td>جَبَلٌ</td>
<td>Bird</td>
</tr>
<tr>
<td>نَجَةٌ</td>
<td>Neck</td>
</tr>
<tr>
<td>نَجَةٌ</td>
<td>Spring/Eye</td>
</tr>
</tbody>
</table>

Verb – الفَعْلُ: A verb denotes action in relation to past, present or future tense.

Example:

- قَفَتَحَ: He opened
- يَضْرِبَ: He hits
- اَسْمَعُ: Listen
- لَاَتَّنَصُرُ: Don’t help
Particle – الحرف: It is a word which does not convey complete meaning when it stands alone. It gives meaning to a sentence only when it is used with a verb or a noun. The particle does not indicate the past, present or future tense.

Examples:

- من – From
- عن – From/About

**NOUN – الاسم**

Nouns are divided into two kinds.

- Indefinite التكيرة
- Definite المعرفة

Indefinite Nouns (أسماء التكيرة) are names given in general to a living or non-living thing (common nouns).

Indefinite nouns end with nunnation (تنوين).

Example:

<table>
<thead>
<tr>
<th>Particle</th>
<th>Man</th>
<th>غذاب</th>
<th>Punishment</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجل</td>
<td>Man</td>
<td>عذاب</td>
<td>Punishment</td>
</tr>
<tr>
<td>إمرأة</td>
<td>Woman</td>
<td>سماء</td>
<td>Sky</td>
</tr>
<tr>
<td>سمك</td>
<td>Fish</td>
<td>أرض</td>
<td>Earth</td>
</tr>
<tr>
<td>ماء</td>
<td>Water</td>
<td>صورة</td>
<td>Form</td>
</tr>
<tr>
<td>ملك</td>
<td>Kingdom</td>
<td>جبل</td>
<td>Mountain</td>
</tr>
</tbody>
</table>
Definite Nouns (الأسماء المعرفة) are proper names given to certain person, place or an object.

Example:

\[\text{وُهَّب} \quad \text{(With nunnation} \quad \text{نَّوُهِيَة)}\]

\[\text{كَهْامِد} \quad \text{(Without nunnation} \quad \text{نَّوُهِيَة)}\]

Important Characteristics of a Noun:
The following are some important characteristics of a noun.

1. A Noun usually has a nunnnation (نَّوُهِيَة) on it.

Examples:

- بِيَتُ - A House
- كِرْسَيْ - A Chair
- قَلمُ - A Pen
- كِتَابُ - A Book
- رَسُوْلُ - A Messenger
2. There are two conditions in which the nunnation (تَنْوًىَن) is dropped.

- The indefinite noun can be changed to definite by adding the prefix 'الّ' (which is a definite article) and the nunnation (تَنْوًىَن) is dropped.

**Example:**

<table>
<thead>
<tr>
<th>إِلَّا + بُنتُ → إِلْبُنتُ</th>
<th>The + girl → The girl</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِلَّا + نَبِيُّ → النَبِيبُ</td>
<td>The + news → The news</td>
</tr>
<tr>
<td>إِلَّا + فَاكِهَةُ → الفَاكِهةُ</td>
<td>The + fruit → The fruit</td>
</tr>
<tr>
<td>إِلَّا + مَالِكُ → مَالِكُ</td>
<td>The + ruler → The ruler</td>
</tr>
<tr>
<td>إِلَّا + فِضَّةُ → الفِضَّةُ</td>
<td>The + silver → The silver</td>
</tr>
<tr>
<td>إِلَّا + يُومُ → الْيَوْمُ</td>
<td>The + day → The day</td>
</tr>
</tbody>
</table>
Note: The proper nouns like ﷺ حَامِدٌ, ﷺ حَالِلٌ are definite by nature. Therefore, ﷺ ﷺ cannot be added to them.

- When two nouns come together in the possessive form, the nunnation (ّ/تَنْوِينٌ) is dropped from the first noun while the corresponding harakah (ّ/حَرْكَة) will remain.
- The second noun will have kasrah (ك) or tanwin kasrah (ـ).
- In the possessive case, the possessor comes after the thing possessed.

Examples:

<table>
<thead>
<tr>
<th>Fire + Allah</th>
<th>Fire of Allah</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﷺ رَسُولُ الله</td>
<td>ﷺ رَسُولُ الله</td>
</tr>
<tr>
<td>Messenger + Allah</td>
<td>Messenger of Allah</td>
</tr>
<tr>
<td>ﷺ أَصْحَابُ + ﷺ أَلْقَبُورٍ</td>
<td>ﷺ أَصْحَابُ + ﷺ أَلْقَبُورٍ</td>
</tr>
<tr>
<td>People + the grave</td>
<td>People of the grave</td>
</tr>
<tr>
<td>ﷺ كَبَابُ + حَكْمٌ</td>
<td>ﷺ كَبَابُ + حَكْمٌ</td>
</tr>
<tr>
<td>Book + your</td>
<td>Your book (plural)</td>
</tr>
<tr>
<td>ﷺ بَيْتٌ + ﷺ لَكَ</td>
<td>ﷺ بَيْتٌ + ﷺ لَكَ</td>
</tr>
<tr>
<td>House + your</td>
<td>Your house (singular)</td>
</tr>
</tbody>
</table>

Nominative Case (المرْفُوع/حَالَةُ الْرَفْع): When the noun is the subject (doer of the verb) of the sentence it will bear dammah

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1: Word, Noun, Verb
(٤) or tanwin dammah (۹). The noun with dammah will be in the nominative case.

Examples:

قال نوح - Nooh said. (71:21)

وأنشق القمر - And the moon was split. (54:1)

وجاءت السيرة - And a caravan came. (12:19)

3. Accusative Case (المستور/حالة التصブ): When the noun is the object of the sentence, it will bear fatha (۹) or tanwin fatha (۹). Here the noun will be in the accusative case.

Examples:

جعَل الله الكعبة - "Allah has made the Ka'bah." (5:97)

وَضَرَبَ الله مَشَالا - "And Allah sets forth an example." (66:11)

فبعث الله غرابًا - "Then Allah sent a crow." (5:31)

4. Genitive Case (السجروُر/حالة الجر): If the noun is preceded by a preposition, it will bear kasrah (۷) or tanwin kasrah (۸). Here the noun will be in the genitive case.
Examples:

"From the evil of that which He has created." (113:2)

"Then he will lead a life of pleasure." (101:7)

"On the straight path." (36:4)

5. Some nouns such as: are exceptions to the rule and therefore do not have nunnation (ُنَونُ) nor kasrah (ـ) in the genitive case. The genitive case will be denoted by fatha (١).

Examples:

"Go to Firawn, he has certainly rebelled." (79:17)

"And mention in the book (about) Maryam." (19:16)

Usually non-Arabic names and names which have more than 3 letters do not bear nunnation (ُنَونُ).

Also nouns used as adjectives denoting colors do not bear nunnation (ُنَونُ).
Examples:

- أخضر - Green
- أسود - Black
- أصفر - Yellow
- أحمر - Red
- أبيض - White

Examples:

- الذٰٰٰى جَعَلَ لَكُمُ مِّنَ الشَّجَرِ الأَخْضَرٰ نَارًا
  
  “He it is who made the fire for you from the green trees.”
  (36:80)

- حَقَّ يَتَبَيَّنُ لَكُمُ اللَّهَ السَّمِيعُ الْحَكِيمُ الْأَبْيَضُ
  
  “You can distinguish the white thread.” (2:187)
NUMBER – العدَّد

Singular, Dual and Plurals

In English there is only singular and plural. However, there are three numbers in Arabic:

- **Singular** – المُفرِّد
- **Dual** – المُنتَقٍ
- **Plural** – الجمع

The dual is formed by adding the suffix *fatha*, alif and noon with kasrah (ـين) in the nominative case (حالة الزِّعع) and *fatha*, sukoon and noon with *kasra* (ـين) in both the accusative and genitive case for masculine nouns.

**Examples of masculine duals:**

<table>
<thead>
<tr>
<th>مُفرِّد</th>
<th>مُنتَقٍ</th>
<th>(Case)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مسلم</td>
<td>مسلمان</td>
<td>Nominative</td>
</tr>
<tr>
<td>A Muslim</td>
<td>Two Muslims</td>
<td>حالة الزِّعع</td>
</tr>
</tbody>
</table>
Learning Arabic Language of the QUR'AN

<table>
<thead>
<tr>
<th>مُسَلِّمَة</th>
<th>مُسَلِّمَيْنَ</th>
<th>Accusative (حالة التصِّب)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Muslim</td>
<td>Two Muslims</td>
<td>Genitive (حالة الجر)</td>
</tr>
<tr>
<td>مُسَلِّم</td>
<td>مُسَلِّمَيْنَ</td>
<td></td>
</tr>
<tr>
<td>A Muslim</td>
<td>Two Muslims</td>
<td></td>
</tr>
</tbody>
</table>

Examples:

"And as for the wall, it belongs to two orphan boys in the city." (18: 82)

For feminine..., the nouns end in "ُة" (الناء المربوطة). This changes to an ordinary "ت" in the dual. The suffixes "ـان" and "ـين" will be added as in masculine duals.

Examples of feminine duals:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>مثنى</th>
<th>(Case)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُسَلِّمَة</td>
<td>مُسَلِّمَيْنَ</td>
<td>Nominative (حالة الرفع)</td>
</tr>
<tr>
<td>A Muslim woman</td>
<td>Two Muslim women</td>
<td></td>
</tr>
<tr>
<td>مُسَلِّمَة</td>
<td>مُسَلِّمَيْنَ</td>
<td>Accusative (حالة التصِّب)</td>
</tr>
<tr>
<td>A Muslim woman</td>
<td>Two Muslim women</td>
<td></td>
</tr>
<tr>
<td>مُسَلِّمَة</td>
<td>مُسَلِّمَيْنَ</td>
<td>Genitive (حالة الجر)</td>
</tr>
<tr>
<td>A Muslim woman</td>
<td>Two Muslim women</td>
<td></td>
</tr>
</tbody>
</table>
Examples:

“We have assigned to one of them *two gardens* of grapes.” (18: 32)

“And for him who feared to stand before his Fosterer are *two gardens*.” (55:46)

There are two types of plurals in Arabic:

1. Sound plural  
   – ُتَجَمَّعُ السَّالِمُ

2. Broken plural  
   – ُتَجَمَّعُ المُكَسَّرُ

The Sound Plural (ُتَجَمَّعُ السَّالِمُ): In the formation of sound plural the original form of the noun does not change. It has different masculine and feminine forms and is formed by suffixing dammah, waw with sukoon and noon with fatha “وَ” in nominative, and kasrah, yaa with sukoon and noon with fatha “ْنِ” in the accusative and genitive cases to the end of the masculine nouns.

Examples of masculine Sound Plurals:
<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
<th>(Case)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim woman</td>
<td>Two Muslim women</td>
<td>Muslim women</td>
<td>Nominative</td>
</tr>
<tr>
<td>Muslim woman</td>
<td>Two Muslim women</td>
<td>Muslim women</td>
<td>Accusative</td>
</tr>
<tr>
<td>Muslim woman</td>
<td>Two Muslim women</td>
<td>Muslim woman</td>
<td>Genitive</td>
</tr>
<tr>
<td>Muslim woman</td>
<td>Two Muslim women</td>
<td>Muslim woman</td>
<td></td>
</tr>
</tbody>
</table>

Note:
In the singular form we observe that the nominative, accusative and genitive cases are evident by the harakah (ـّ) on the last letter of مُسْلِم, i.e. tanwin dammah (ـ), tanwin fatha (ـ) and tanwin kasrah (ـ). This is called الإعراب بالحركة.
In the dual and plural forms, the الإعراب are not evident with 
harakah (حِركَة) but represent the nominative, accusative 
and genitive cases with the use of letters such as (ءُن) (بَن) 
This is called: الإعراب بالحُرُوف.

Example:

"The Muslim men and the Muslim women, the believing men 
and the believing women, the obedient men and the obedient 
women and the truthful men and the truthful women, the 
patient men and the patient women, the humble men and the 
humble women, the men who give charity and the women 
who give charity, the men who fast and the women who fast, 
the chaste men and the chaste women and the men who 
remember Allah much and the women who remember; Allah 
is certainly (ready for their) protective forgiveness and has 
prepared a great reward for them." (33:35)

The Broken Plural (المَكْسُور): Unlike sound plurals where 
the original form of the word is retained, the broken plural is formed
by making internal changes to the structure of the noun by means of deletions, prefixes and suffixes.

Examples of broken plurals for the word كتاب is as follows:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُفْرَد</td>
<td>مُفْتَنِي</td>
<td>جَمَع</td>
<td>(Case)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>كتاب</strong> Book</td>
<td>كتابانِ Two books</td>
<td>كتَبْ Books</td>
<td>Nominative (حَالَة الْزََّيْع)</td>
</tr>
<tr>
<td><strong>كتابًا</strong> Book</td>
<td>كتابَيْنِ Two books</td>
<td>كتَبْ Books</td>
<td>Accusative (حَالَة النَّصْبِ)</td>
</tr>
<tr>
<td><strong>كتب</strong> Books</td>
<td>كتابَيْنِ Two books</td>
<td>كتَبْ Book</td>
<td>Genitive (حَالَة الْحُجْرَ)</td>
</tr>
</tbody>
</table>

Here we see that the formation of the dual is the same as that of the sound plural in the nominative, accusative and genitive cases.
Listed below are some examples of broken plurals.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُوُلْدُ</td>
<td>ُوُلْدَةَ</td>
<td>ُأَمَّرُ</td>
<td>ُأَمْوَرُ</td>
</tr>
<tr>
<td>Boy</td>
<td>Boys</td>
<td>Command/Affair</td>
<td>Commands/Affairs</td>
</tr>
<tr>
<td>َرَبُّ</td>
<td>ُأَرْبَابُ</td>
<td>ُنَبِيّ</td>
<td>ُنَبِيّاَء</td>
</tr>
<tr>
<td>Lord</td>
<td>Lords</td>
<td>Prophet</td>
<td>Prophets</td>
</tr>
<tr>
<td>ُمَالُ</td>
<td>ُمَوَالٍ</td>
<td>ُرُؤْحُ</td>
<td>ُرُؤْحَة</td>
</tr>
<tr>
<td>Property</td>
<td>Properties</td>
<td>Soul</td>
<td>Souls</td>
</tr>
<tr>
<td>ُنَهْرُ</td>
<td>ُنَهْرَةَ</td>
<td>ُشَهْرُ</td>
<td>ُشَهْرَة</td>
</tr>
<tr>
<td>River</td>
<td>Rivers</td>
<td>Month</td>
<td>Months</td>
</tr>
<tr>
<td>ُرَجُلُ</td>
<td>ُرَجُلَةَ</td>
<td>ُمَدِينَةُ</td>
<td>ُمَدِينَةَ</td>
</tr>
<tr>
<td>Wife</td>
<td>Wives</td>
<td>City</td>
<td>Cities</td>
</tr>
<tr>
<td>ُرِجُلُ</td>
<td>ُرِجُلَةَ</td>
<td>ُسَقْبَةُ</td>
<td>ُسَقْبَةَ</td>
</tr>
<tr>
<td>Foot</td>
<td>Feet</td>
<td>Ship</td>
<td>Ships</td>
</tr>
<tr>
<td>ُعينُ</td>
<td>ُعَيْنَةَ</td>
<td>ُقَلْبٌ</td>
<td>ُقَلْبَة</td>
</tr>
<tr>
<td>Eye</td>
<td>Eyes</td>
<td>Heart</td>
<td>Hearts</td>
</tr>
<tr>
<td>ُسَيْفٌ</td>
<td>ُسَيْفٍ</td>
<td>ُجَبَلٌ</td>
<td>ُجِبَلَة</td>
</tr>
<tr>
<td>Sword</td>
<td>Swords</td>
<td>Mountain</td>
<td>Mountains</td>
</tr>
<tr>
<td>ُرَجُلُ</td>
<td>ُرَجَالٍ</td>
<td>ُبَيْتٌ</td>
<td>ُبَيْتَةَ</td>
</tr>
<tr>
<td>Man</td>
<td>Men</td>
<td>House</td>
<td>Houses</td>
</tr>
<tr>
<td>ُنِسَاءٌ</td>
<td>ُنَسْوَةٌ</td>
<td>ُقَلمٌ</td>
<td>ُقَلمَة</td>
</tr>
<tr>
<td>Woman</td>
<td>Women</td>
<td>Pen</td>
<td>Pens</td>
</tr>
</tbody>
</table>

2: Number
Examples:

> وَتَذَكَّرُوا ٱلْيَعْوَامَ ۚ دَاوُلُهُمَا بَيْنَ ٱلْأَخْيَارِ

“And these days (ups and downs) We keep on changing among human beings by turn.” (3:140)

> وَجَنَّتُ تَجْرِي مِنْ ثَلَاثِ ٱلْعُمُّرِ

“And gardens beneath which rivers flow.” (3:136)

> ۤۡمَا أَرْبَابُ ٱلسَّفَرِ ۡيَخْرِبُ ۗ بِٱللهِ ٱلْوَاحِدُ ٱلْقَهَّارُ

“Allah, the One, the Omnipotent?” (12:39)

> وَلَّٰكُمْ أَوْنَادُ ۢا

“And the mountains pegs?” (78:7)

> هُمْ قَلُوبٌ لَا يَفْهَمُونَ رِيَاهَا

“They have hearts with which they do not understand.” (7:179)

> فَأَنْفَكُوا مَا طَابَ لَكُمْ مِنْ ٱلْيَسَاءَ

“Then marry from among the women who seem good to you.” (4:3)

> إِرْتِ مِنْ أَزْوَٰجِكُمْ وَأَوْلِيَّهِمْ عَدْوَ ۢا لَكُمْ

“Some of your wives and your children are certainly your enemies.” (64:14)
“That was because there came to them their messengers with clear proofs.” (64:6)

“There is no sin on you if you enter non residential buildings wherein your provision (is stored).” (24:29)
PRONOUNS - الضمائر

Pronouns are words used as a substitute for a noun like he, she, his, her, their, them, I, etc.

There are basically two types of pronouns:
1. Attached Pronoun (الضمير المُتصل) which come attached to a noun, verb or particle.

2. Detached Pronoun (الضمير المُنفصل) which comes separately without attaching itself to a verb, noun or particle.

Pronouns can be classified according to:
1. Conversation - الكلام:
   a. Third person - القائم
   b. Second person - المخاطب
   c. First person - المتكلم

2. Gender - الجنس:
   a. Masculine - المذكر
   b. Feminine - الممؤنث

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3. Number – العددُ:

- a. Singular – المُفرَدُ
- b. Dual – المُثنَى
- c. Plural – الجَمْعُ

**Note:** Unlike English, Arabic uses a separate word for ‘two’ which is المُثنَى (dual).

**Third Person Pronouns – الضَمَآئِرُ للغَآئِبَ**

As these are used most often in the Qur’an, we will deal with them first.

Table for masculine third person pronouns – مُدَّگَرّ غَآئِبَ :

<table>
<thead>
<tr>
<th>مذَکْرُ عَآئِبَ</th>
<th>مَفْرَد</th>
<th>مَثْنَى</th>
<th>جَمْعَ</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>3rd person Masculine</strong></td>
<td><strong>Singular</strong></td>
<td><strong>Dual</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td><strong>Detached Pronouns</strong></td>
<td><strong>He</strong></td>
<td><strong>They two</strong></td>
<td><strong>They all</strong></td>
</tr>
<tr>
<td><strong>Attached Pronouns</strong></td>
<td><strong>His</strong></td>
<td><strong>Their (two)</strong></td>
<td><strong>Their (all)</strong></td>
</tr>
<tr>
<td><strong>For him</strong></td>
<td><strong>لَهُمَا</strong></td>
<td><strong>For them (two)</strong></td>
<td><strong>For them (all)</strong></td>
</tr>
<tr>
<td><strong>Only him</strong></td>
<td><strong>إِيَاهُمَا</strong></td>
<td><strong>Only them (two)</strong></td>
<td><strong>Only them (all)</strong></td>
</tr>
</tbody>
</table>
Table for feminine third person pronouns:

<table>
<thead>
<tr>
<th>مُؤَتَّث غائب</th>
<th>واحد</th>
<th>مئيّث</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person Feminine</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>الصَّمِّير المُنْقَصِل</td>
<td>هَيْ</td>
<td>مَنَ</td>
<td>هُنَّ</td>
</tr>
<tr>
<td></td>
<td>She</td>
<td>They two</td>
<td>They all</td>
</tr>
<tr>
<td>الصَّمِّير المُتَصِل</td>
<td>هَا</td>
<td>مَنَ</td>
<td>هُنَّ</td>
</tr>
<tr>
<td></td>
<td>Her</td>
<td>Theirs (two)</td>
<td>Theirs (all)</td>
</tr>
<tr>
<td>لَها</td>
<td>لَمَنَ</td>
<td>لُهَنَ</td>
<td>لُهَنَ</td>
</tr>
<tr>
<td>For her</td>
<td>For them (two)</td>
<td>For them (all)</td>
<td></td>
</tr>
<tr>
<td>إِيَاهَا</td>
<td>إِيَّهُمَا</td>
<td>إِيَّهُمَّ</td>
<td>إِيَّهُمَّ</td>
</tr>
<tr>
<td>Only her</td>
<td>Only them (two)</td>
<td>Only them (all)</td>
<td></td>
</tr>
</tbody>
</table>

Examples of detached pronouns:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>مئيّث</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
<tr>
<td>Masculine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>هُوُ مُسَلِّمُ</td>
<td>هُمُ مُسَلِّمُون</td>
<td>They both are Muslims</td>
</tr>
<tr>
<td>He is a Muslim</td>
<td>They both are Muslims</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>هِي مُسَلِّمَة</td>
<td>هُنُ مُسَلِّمَات</td>
<td>They are Muslims</td>
</tr>
<tr>
<td>She is a Muslim</td>
<td>They are Muslims</td>
<td></td>
</tr>
</tbody>
</table>
Examples of attached pronouns (الضمير المتكلم) with a noun:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>رَبُّهُ</td>
<td>رَبِّهِمْ</td>
<td>رَبِّهِمْ</td>
</tr>
<tr>
<td></td>
<td>His Lord</td>
<td>Their Lord</td>
<td>Their Lord</td>
</tr>
<tr>
<td>Feminine</td>
<td>رَبُّهَا</td>
<td>رَبِّهِمْ</td>
<td>رَبِّهِمْ</td>
</tr>
<tr>
<td></td>
<td>Her Lord</td>
<td>Their Lord</td>
<td>Their Lord</td>
</tr>
</tbody>
</table>

Examples of attached pronouns (الضمير المتكلم) with a verb:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>خَلَقَهُ</td>
<td>خَلَقَهُمْ</td>
<td>خَلَقَهُمْ</td>
</tr>
<tr>
<td></td>
<td>He created him</td>
<td>He created them</td>
<td>He created them</td>
</tr>
<tr>
<td>Feminine</td>
<td>خَلَقَهَا</td>
<td>خَلَقَهُمْ</td>
<td>خَلَقَهُمْ</td>
</tr>
<tr>
<td></td>
<td>He created her</td>
<td>He created them</td>
<td>He created them</td>
</tr>
</tbody>
</table>

Examples:

("قَلْ هُوَ أَلْلَهُ أَحْكَمُ")

“Say, ‘Allah is One.”’ (112:1)

("فَوْسَوسَ لَمَّا أَلْسَأَلَنَّ")

“But the devil whispered to them both.” (7:20)
“And he swore to them both, 'I am certainly a sincere adviser to you.'” (7:21)

“That you should not serve anyone except Him.” (17:23)

“When they sat around it.” (85:6)

“And spend from that which We have provided for them.” (2:3)

“And they are certain about the hereafter.” (2: 4)

“And seek His protective forgiveness. He is certainly the acceptor of repentance.” (110:3)

“To make clear to us, what is it (exactly).” (2:70)
“So when they reach (the end of) their term, then either hold them in a recognized (good manner) or separate them in a recognized (good manner).” (65:2)

“(That you) bring the (soul) back, if you are truthful?” (56:87)

**Second Person Pronouns** – الضمائر للمُخاطِب

Table for masculine second person pronouns – الضمائر للمُذكَّر المُخاطِب

<table>
<thead>
<tr>
<th>مذکّر مخاطب 2nd person Masculine</th>
<th>مفرد Singular</th>
<th>مثنى Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>الصَّبِير المُنعَصِل Detached Pronouns</td>
<td>أَنتَ You</td>
<td>أَنْتَا You both</td>
<td>أَنْتُمْ You all</td>
</tr>
<tr>
<td>المَنازِل المُنْتَصِل Attached Pronouns</td>
<td>لَكَ Yours</td>
<td>كُمَا Yours (two)</td>
<td>صَمُّم Yours(all)</td>
</tr>
<tr>
<td>لَكُمْ For you</td>
<td>لَكُمَا For you both</td>
<td>صَمُّمْ For you all</td>
<td></td>
</tr>
<tr>
<td>إِيَالَكَ Only from you</td>
<td>إِيَاكَنَّا Only from you (two)</td>
<td>إِيَاكُنَّم Only from you (all)</td>
<td></td>
</tr>
</tbody>
</table>
Learning Arabic Language of the QUR’AN

Table for feminine second person pronouns – التَّمَامُالِ لِلْمُؤْنِثَتِ المُخاطِبَبِ

<table>
<thead>
<tr>
<th>2nd person Feminine</th>
<th>مفرد</th>
<th>مئَتُي</th>
<th>جَمَع</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Detached Pronouns</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>الضَّمِيمُ الْمُنْقِصِل</td>
<td>أَنْتَ</td>
<td>أَنْتُمَا</td>
<td>أَنْتُنَّ</td>
</tr>
<tr>
<td>Yours</td>
<td>You</td>
<td>You both</td>
<td>You all</td>
</tr>
<tr>
<td><strong>Attached Pronouns</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>الضَّمِيمُ الْمُتَّصل</td>
<td>لَكَ</td>
<td>لَكُمَا</td>
<td>لَكُنَّ</td>
</tr>
<tr>
<td>Yours</td>
<td>Yours (two)</td>
<td>Yours(all)</td>
<td></td>
</tr>
<tr>
<td><strong>For you</strong></td>
<td>For you both</td>
<td>For you all</td>
<td></td>
</tr>
<tr>
<td><strong>Only from you</strong></td>
<td>Only from you (two)</td>
<td>Only from you (all)</td>
<td></td>
</tr>
</tbody>
</table>

Examples of detached pronouns – التَّمَامُالِ الْمُنْقِصِلُ:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>مئَتُي</th>
<th>جَمَع</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>You are a Muslim</td>
<td>You both are Muslims</td>
<td>You all are Muslims</td>
</tr>
<tr>
<td><strong>Feminine</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>You are a Muslim</td>
<td>You both are Muslims</td>
<td>You all are Muslims</td>
</tr>
</tbody>
</table>

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3: Pronouns
Examples of attached pronouns (الضمايئ المتمصل) with a noun:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Your Lord</td>
<td>رّبِكّ</td>
<td>ربّكمّ</td>
<td>ربّكمّ</td>
</tr>
<tr>
<td>Lord of you both</td>
<td></td>
<td>Lord of you both</td>
<td>Lord of you all</td>
</tr>
<tr>
<td><strong>Feminine</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Your Lord</td>
<td>رّبِكّ</td>
<td>ربّكمّ</td>
<td>ربّكمّ</td>
</tr>
<tr>
<td>Lord of you both</td>
<td></td>
<td>Lord of you both</td>
<td>Lord of you all</td>
</tr>
</tbody>
</table>

Examples of attached pronouns (الضمايئ المتمصل) with a verb:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He created you</td>
<td>خَلَقْتَ</td>
<td>خَلَقْكُمَا</td>
<td>خَلَقْكُمْ</td>
</tr>
<tr>
<td>He created you both</td>
<td></td>
<td>He created you both</td>
<td>He created you all</td>
</tr>
<tr>
<td><strong>Feminine</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He created you</td>
<td>خَلَقْكَ</td>
<td>خَلَقْكُنَا</td>
<td>خَلَقْكُنْ</td>
</tr>
<tr>
<td>He created you both</td>
<td></td>
<td>He created you both</td>
<td>He created you all</td>
</tr>
</tbody>
</table>

Examples:

"قالوا سُبْحَانَكَ لَا عَلَمَ لنا إِلَّا مَا عَلِمْتُنَا إِنَّكَ أَنَّكَ الحَكِيمُ"
“They (angels) replied, 'Glory be to You, we do not have knowledge except of that which You taught us. You are certainly the All-Knowing, the All-Wise.’” (2:32)

"O Adam! You and your wife, dwell in the garden." (2:35)

"You Alone do we serve and (from) You Alone do we seek help.” (1:5)

"Did We not expand for you your bosom?” (94:1)

"And when the angels said, ‘O Maryam! Allah has certainly chosen you and cleaned you and chosen you above the women of the worlds.’” (3: 42)

"O Maryam! Be devoutly obedient to your Fosterer and prostrate and bow down with those who bow down.” (3:43)
First Person Pronoun

In the third and second person, we have categorized singular, dual and plural according to the number. However, dual does not exist for the first person pronoun. "خَلْنِ" It is used for both dual and plural.

As in English the first person pronouns are common for both masculine and feminine genders.

Examples:

<table>
<thead>
<tr>
<th>متكلِم</th>
<th>مفرد Singular</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person (Masculine/Feminine)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>الضَّمَىْرُ المُنفَصَّل</td>
<td>آنَا I</td>
<td>خَلْنِ We</td>
</tr>
<tr>
<td>Detached Pronouns</td>
<td></td>
<td></td>
</tr>
<tr>
<td>الضَّمَىْرُ المُتَصَّل</td>
<td>ُنَّا My</td>
<td>ُنَا Our</td>
</tr>
<tr>
<td>Attached Pronouns (To Noun)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>الضَّمَىْرُ المُتَصَّل</td>
<td>ُنِيَ Me</td>
<td>ُنَا Us</td>
</tr>
<tr>
<td>Attached Pronouns (To Verb)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ُلَنَّا For me</td>
<td>ُلَنَا For us</td>
<td></td>
</tr>
<tr>
<td>ُأَيَاَتِي Only me</td>
<td>ُأَيَاَتِنا Only us</td>
<td></td>
</tr>
</tbody>
</table>

3: Pronouns
Note:

When attached pronouns are used with a noun we suffix “{$ي}$” to the noun. When they are used with a verb “{$ني}$” is used.

My Lord

He created me

Sometimes in first person possessive singular pronoun, “{$ني}$” is not attached to the noun or verb but the possession is indicated by accenting the last letter with a kasrah (ـ)

"I respond to the prayer of one who prays." (2:186)

“For you, your religion (or judgment) and for me, my religion (or judgment).” (109:6)

 إنْ comes in the meaning of surely/certainly. It can be attached to pronouns and used.

 إنْ + نا → إنّا — Surely we

 إنْ + لك → إنّك — Surely you

 إنْ + هو → إنّه — Surely he

“Then glorify your Fosterer by praising Him and seek His protective forgiveness. He is certainly the acceptor of repentance.” (110:3)
“Certainly I turn my attention towards Him Who initiated the creation of the skies and the Earth.” (6:79)

“We certainly gave you abundance.” (108:1)

“You are certainly the All-Knowing, the All-Wise.” (2:32)

Examples of detached pronouns – الصَّمَائِرُ المُنْقِصَلُ:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>مثنى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
<tr>
<td>Masculine</td>
<td>أنا مسلم، I am a Muslim</td>
<td>نحن مسلمان، We two are Muslims</td>
</tr>
<tr>
<td>Feminine</td>
<td>أنا مسلمة، I am a Muslim</td>
<td>نحن مسلمات، We two are Muslims</td>
</tr>
</tbody>
</table>

Examples of detached pronouns (الصَّمَائِرُ المُنْقِصَلُ) with a noun:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>Masculine/Feminine</td>
<td>ربي، My Lord</td>
</tr>
</tbody>
</table>
Examples of detached pronouns (الضمائر المتصلة) with a verb:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مفرد</td>
<td>جمع</td>
</tr>
<tr>
<td>خلقني</td>
<td>خلقنا</td>
</tr>
</tbody>
</table>

He created me
He created us

Examples:

They say, ‘We are but reformers.’” (2:11)

“Which We have sent down to Our servant.” (2:23)

“When we glorify You by praising You and exalt Your Holiness.” (2:30)

“And I am not a server of that which you serve.” (109:4)

“For you, your religion (or judgment) and for me, my religion (or judgment).” (109:6)
"Our Fosterer! Give us good in this world and good in the hereafter and save us from the punishment of fire." (2: 281)

وَإِنِّي فَأْرَاهُمْ قَرْنًى

"And then fear Me Alone." (2:40)
Words which combine with a noun or pronoun to form a phrase are called prepositions.

They have meaning of their own and have an effect on nouns and pronouns.

Their effect on the noun is that they will change the vowel of the last letter of the noun from dammah (ـ) or fatha (ـ) to kasrah (ـ).

The prepositions which act on nouns are as follows:

- علی - on /upon
- إلی - to/towards
- بـ - in/with
- في - in
- من - from/than
- عن - from/about
- كـ - like/as
Examples:

1. 

\[ \text{على قلوبهم وعلم سموعهم وعلم أنفسهم غشوه} \]

“Upon their hearts and upon their hearings, and their eyes is a covering.” (2:7)

2. 

\[ \text{إلى السماء إلى السماء} \]

“Moreover He set the balance towards the sky, the balanced them (into) seven skies (higher levels).” (2)

3. 

\[ \text{بالناس} \]

“Say, I seek the protection of the Fosterer of man” (114:1)

4. 

\[ \text{في دين في دين} \]

In religion → in religion.
And you see people enter the religion of Allah *in* troops.” (110:2)

5. **وَالْكِتَانِ → التَّيْنَ + وَ**
Swear by + the fig → swear by the fig

“*By the fig* (or the place Teen where Nuh’s ship embarked), and the olive (or Zaita in Jerusalem, were Isa ibn Maryam received and preached the message of Allah).” (95:1)

6. **تَالِلَّهِ → اللَّهَ + تَ**
Swear by + Allah → swear by Allah

“They said, ‘*By Allah, you know for certain.*” (12:73)

7. **مِنَ الْجُوُّ عَ → الجُوُّ + مِنْ**
In + hunger → in hunger

“Who has fed them *in* hunger and given them security *from* fear.” (106:4)

8. **عَنِ الْبَيْيِنِ → البَيْيِنَ + عَنْ**
From + the right → from the right
“From your right and from your left, in groups?” (70:37)

9. كُعْصِفْ + لَّ

Like + straw → like straw

“So that He made them like eaten up straw (husk).” (105:5)

10. لَّهُ + لِلَّهِ

For + Allah → for Allah

“Whatever is in the skies and whatever is in the Earth is Allah’s.” (2:284)

11. حَتَّى + مَعْلَعٌ + حَتَّى

Until + break → until break

“Peace! It is till the appearance of dawn.” (97:5)

All the above mentioned prepositions have their effect on the last letter of the nouns.

However, only four of the above prepositions i.e. فِي، إِلَى، عَلَى، فِي act on the pronouns هُمُ، هُمَّاء، هُمِّ، هُم. They give kasrah (ـ) to the first letter of the pronoun.
There is no action of these prepositions on any other pronouns.

Example:

\[
	ext{عليه} \rightarrow \text{ه} + \text{على}
\]

\[
	ext{عليهما} \rightarrow \text{هم} + \text{على}
\]

\[
	ext{عليهم} \rightarrow \text{هم} + \text{على}
\]

\[
	ext{عليهن} \rightarrow \text{هن} + \text{على}
\]

The following table displays the effect of في, ب, إلى, على on the pronouns هُنٌّ، هُمٌّ، هُمَا، هُمُّ.

<table>
<thead>
<tr>
<th></th>
<th>فيه</th>
<th>فيهما</th>
<th>فيهم</th>
<th>فيهن</th>
</tr>
</thead>
<tbody>
<tr>
<td>هُنٌّ</td>
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<td></td>
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<tr>
<td>هُمٌّ</td>
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<tr>
<td>هُمَا</td>
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<tr>
<td>هُمُّ</td>
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<tr>
<td>Him</td>
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<tr>
<td>Them both</td>
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<tr>
<td>Them all (M)</td>
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<td>Them all (F)</td>
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<td>On</td>
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<td>On him</td>
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<td>On them both</td>
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<tr>
<td>On them all (M)</td>
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<tr>
<td>On them all (F)</td>
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<tr>
<td>Towards</td>
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<tr>
<td>Towards Him</td>
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<tr>
<td>Towards them both</td>
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<tr>
<td>Towards them all (M)</td>
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<tr>
<td>Towards them all (F)</td>
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<tr>
<td>In, With</td>
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<tr>
<td>With him</td>
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<tr>
<td>With them both</td>
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<tr>
<td>With them all (M)</td>
<td></td>
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</tr>
<tr>
<td>With them all (F)</td>
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<tr>
<td>In</td>
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<tr>
<td>In him</td>
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<td>In them both</td>
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<tr>
<td>In them all (M)</td>
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<tr>
<td>In them all (F)</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>
Examples:

\[<\text{فَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يُخَرِّجُونَ}>\]

“Then whosoever makes it incumbent on himself to perform the Hajj therein.” (2: 197)

\[<\text{يُضِلُّ بَعْضُهُم بِعَضُّهُم وَيَهْدِي بَعْضَهُمْ بِعَضُّهُم وَمَا يُضِلُّ بَعْضَهُمْ إِلَّا الْفَاسِقِينَ}>\]

“There will neither be any fear on them nor will they grieve.” (2:38)

\[<\text{يُضِلُّ بَعْضُهُم بِعَضُّهُم وَيَهْدِي بَعْضَهُمْ بِعَضُّهُم وَمَا يُضِلُّ بَعْضَهُمْ إِلَّا الْفَاسِقِينَ}>\]

“He misleads many with it and He guides many with it, but He does not mislead anyone with it except the transgressors.” (2:26)

As we have mentioned earlier there is no action of these prepositions on other pronouns. Examples for these are stated below.

\[<\text{لَكُمْ عَلَيْكُمْ وَبَعْضُكُمْ عَلَيْكُم}>\] No action of عَلَيْهِمْ on لَكُمْ.

\[<\text{مِنْهُ وَبَعْضُكُمْ عَلَيْهِ}>\] No action of عَلَيْهِ on مِنْهُ.

Examples:

\[<\text{حُرِّمَت عَلَيْهِمْ أَمْهَةُ نَكَمُ}>\]

“Forbidden to you (for marriage) are your mothers.” (4:23)

70 4: Prepositions
“And do not follow other ways which will part you from His way. That He directs you with, that you may guard (against evil).” (6:153)

وَوَضَعَنَا ﺁَنَّكَ وَزُرُّكَ

“And relieve you of your burden.” (94:2)

وَأَسْتَكْبَرُوا ﻋَنْهَا أَوْلَيْكَ أَصَحَّبُ ﺍٰﻟْهِ

“And (turn away) from them considering themselves great, those are the inhabitants of the fire, they will stay in it.” (7:36)

Exception:

At one place (48:10) in the Holy Qur’an there is no action of علي on ٌ and it is read ٌ عليّة. Allah says,

وَمَن أَوْفَىٰ ﻋَلَيْهِ ﺍٰﻟْهُ ﺍٰﻟْهُ ﺳَمَىٰ ﺍٰﻟْهُ أَجَرًا ﻋَظِيمًا

“And whoever fulfils the agreement which he has made with Allah, then He will give him a great reward.” (48:10)

In the chapter “Pronouns” we observe that the preposition لً comes attached to pronouns as a prefix and takes the form of لًٌ except in the first person pronoun ٌ.
### Learning Arabic Language of the Qur'an

<table>
<thead>
<tr>
<th>مذكر</th>
<th>مفرد</th>
<th>مشتى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>غائب</th>
<th>3rd person</th>
<th>For him</th>
<th>For them both</th>
<th>For them all</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>مخاطب</th>
<th>2nd person</th>
<th>For you</th>
<th>For you both</th>
<th>For you all</th>
</tr>
</thead>
</table>

| متكمل | 1st person | For me | | For us all |
|-------|------------|--------||----------------|

**Examples:**

1. (لَهُ الْمَلكُ وَلَهُ الْحَمْدُ)
   “For Him is the kingdom and to Him is due (all) praise.” (64:1)

2. (أَ خُرِجْنَا لَهُمْ دَايَةً مِّنْ الأَرْضِ)
   “We will bring out for them a living creature from the Earth.” (27:82)

3. (أَلَمْ نَفْضَ عَلَيْكَ صَدْرَكَ)
   “Did We not expand for you your bosom.” (94:1)
### Learning Arabic Language of the Qur'an

<table>
<thead>
<tr>
<th>مئنث</th>
<th>مفرد</th>
<th>مثنى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feminine</td>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
<tr>
<td>غائب</td>
<td>لِهَا</td>
<td>لِهُمَا</td>
<td>لِهِنَّ</td>
</tr>
<tr>
<td>3rd person</td>
<td>For her</td>
<td>For them both</td>
<td>For them all</td>
</tr>
<tr>
<td>مخاطب</td>
<td>لَكُنَا</td>
<td>لَكُنَّا</td>
<td>لَكُنَّا</td>
</tr>
<tr>
<td>2nd person</td>
<td>For you</td>
<td>For you both</td>
<td>For you all</td>
</tr>
<tr>
<td>متكَمِمٌ</td>
<td>لِي</td>
<td>-</td>
<td>لَنَا</td>
</tr>
<tr>
<td>1st person</td>
<td>For me</td>
<td>-</td>
<td>For us all</td>
</tr>
</tbody>
</table>

**Examples:**

"لِهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أُكْسِبَتْ"

"For it, is (the benefit of) what it has earned and against it, is (the harm of) what it has earned." (2: 286)

"لَكُنَا وَلَدِينَ"

"For you your religion (or judgment) and for me my religion (or judgment)." (109:6)
Some words have the same effect on the nouns and pronouns as the prepositions although they are not prepositions. These kind of words are used as adverb of time and place.

The following are examples of such words used in the Holy Qur'an:

<table>
<thead>
<tr>
<th>Under/Beneath</th>
<th>بِحَجَّةَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Above/Over</td>
<td>فَوْقُ</td>
</tr>
<tr>
<td>Before/In front</td>
<td>أَمَامَ</td>
</tr>
<tr>
<td>Before</td>
<td>قَبْلَ</td>
</tr>
<tr>
<td>After</td>
<td>بَعْدَ</td>
</tr>
<tr>
<td>Behind</td>
<td>وَرَاءَ</td>
</tr>
<tr>
<td>Between</td>
<td>بَيْنَ</td>
</tr>
<tr>
<td>Around</td>
<td>حَوْلَ</td>
</tr>
<tr>
<td>Some</td>
<td>بَعْضُ</td>
</tr>
<tr>
<td>All/Every</td>
<td>كُلُّ</td>
</tr>
<tr>
<td>Other than</td>
<td>دُوْنَ</td>
</tr>
<tr>
<td>Other than</td>
<td>غَيْرَ/مِنْ دُوْنِ</td>
</tr>
<tr>
<td>Near</td>
<td>عِنْدَ</td>
</tr>
<tr>
<td>With</td>
<td>مَعَ</td>
</tr>
</tbody>
</table>
| With/from     | لَدَنْ/لَدَئِ
Examples:

“From beneath your feet.” (6:65)

“And strive along with His Messenger.” (9:86)

“And you were not with them.” (3:44)

“Nay. they live, finding their sustenance in the presence of their Lord.” (3:169)

“From the All-Wise, the All-Knowing.” (27:6)

“And whoever seeks a religion other than Islam.” (3:85)

“We make no distinction between any of them.” (3:84)

“And He is Omnipotent (All Powerful) over His servants.” (6:61)

“We may place them beneath our feet.” (41:29)
DEMENSTRATIVE PRONOUN

Words that are used to point at some thing are known as Demonstrative Pronouns (إِسْمُ الْإِشْارَةِ).

For example: 

**هَذَا كُتُبٌ** – This is a book (complete sentence)

**ذَلِكُ الْكُتُبُ** – That book (incomplete sentence)

In the above examples **هَذَا** and **ذَلِكُ** are أَسْمَآَءُ الْإِشْارَةِ and **الْكُتُبُ** are called مُشَارَّٰرٌ إِلَيْهِ (the objects pointed at).
Note that by prefixing 
الْكِتَابَ 
(كتاب) 
the sentence gives an incomplete meaning as in the above example 
ِذاَكَ الْكِتَابُ  
“that book.”

إِسْمُ الْإِشْارَةِ has two forms:

- Near distance – إِسْمُ الْإِشْارَةِ لِلْقَرْئِبِ
- Far distance – إِسْمُ الْإِشْارَةِ لِلْبَعْيِدِ

These are considered to be proper nouns or definite nouns.

Table for demonstrative Pronouns- near distance – إِسْمُ الْإِشْارَةِ لِلْقَرْئِبِ:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَدَّـٰكُرٌ</td>
<td>هَذَا</td>
<td>هَذَانِ</td>
<td>هُؤُلَاءِ</td>
</tr>
<tr>
<td>Masculine</td>
<td>This</td>
<td>These (two)</td>
<td>These (all)</td>
</tr>
<tr>
<td>هَذَئِينِنِّی</td>
<td>These (two) (Accusative &amp; Genetive Case)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>مُؤْنَثَت</td>
<td>هَذَهُ</td>
<td>هَاتَانِ</td>
<td>هُؤُلَاءِ</td>
</tr>
<tr>
<td>Feminine</td>
<td>This</td>
<td>These (two)</td>
<td>These (all)</td>
</tr>
<tr>
<td>هَاتَانِنِّی</td>
<td>These (two) (Accusative &amp; Genetive Case)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
There is a plural form in the demonstrative pronouns that is common to both genders - هوَلاَقَةَ - which is used only for human beings. Otherwise the singular form of the feminine - هَذِهَ - is enough to refer to the collective of plural non-human nouns and broken plurals.

Example:

(٢٣:٥٢)

“This is yours community.”

Examples:

(٤٦:١٢)

“And this is a book confirming (it) in Arabic language.”

(١٢:٩٠)

“He said, ’I am Yusuf and this is my brother.’”

(٢٠:٦٣)

“They said These two are surely magicians.”

(٢:٢٥٩)

“How will this be brought (back) to life by Allah after its death?”
“Say, ’This is my way, I invite towards Allah.’” (12:108)

“This community of yours is certainly one community.” (21:92)

“But do not go near this tree.” (2:35)

“Then you are the persons who kill your own people.” (2:85)

Note: If the demonstrative pronoun comes in a possessive sentence it will come after the possessive phrase.

“He said, ‘I intend to marry you to one of these two daughters of mine. (28:27).’”

“Go with this shirt of mine and put it on the face of my father.” (12:93)
Table for demonstrative pronouns—far distance

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَدَّكَرُ</td>
<td>ذَلِكَ</td>
<td>أُولَٰئِكَ</td>
</tr>
<tr>
<td>Masculine</td>
<td></td>
<td>Those (two)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Those (all)</td>
</tr>
<tr>
<td>مُؤْتِئٌ</td>
<td>تَلَكَ</td>
<td>أُولَٰئِكَ</td>
</tr>
<tr>
<td>Feminine</td>
<td></td>
<td>Those (two)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Those (all)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Those (two)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Those (two)</td>
</tr>
</tbody>
</table>

The plural form - أُولَٰئِكَ - is common to both genders in far distance demonstrative pronouns and is used only for human beings. Otherwise the singular form of the feminine تَلَكَ is used to refer to the broken plurals.

“Those messengers.” (2:253)

“These are the Signs of Allah.” (2:252)
Examples:

"This is the Book; in it is guidance sure, without doubt." (2:2)

"Those messengers, We had made some to excel others." (2:253)

In the above examples, دَلِّكَ تَلْكَ and تَلِكُ are also used for things of the near distance in order to emphasize the greatness or seriousness of the object pointed at.

"He (Musa) said, 'That is what we have been seeking for.'" (18:64)

So those two, are the proofs (of your prophethood) from your Fosterer.” (28:32)

"Those are on guidance from their Fosterer and those are the persons who are successful.” (2:5)
“That is (something) of what my Fosterer has taught me.” (12:37)

“That is Allah your Fosterer, so serve Him. Will you not then mind?” (10:3)

Note: In the last two examples دلّكما and دلّحتم are used. Although they seem like dual and plural they are singular but the pronouns used are dual and plural.

هَاهُنَا ‘here’ and هَنَّالِكَ ‘there and then’ are demonstrative pronouns for place and time, e.g.

فَأَذَهَبْتَ أَنتُ وَرُسُلُكُ فَقَدْ أَنَّا هَمُّنَا فَعِيدُونَ

“So you and your Fosterer go and fight, we will certainly sit here.” (5:24)

هُنَّالِكَ دَعاً لِّصَبِيرَتِي

“There did Zakariyya pray to his Fosterer.” (3:38)
Relative pronouns relate to or depend on the word before or after them. They indicate a particular thing but do not make complete sense.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر</td>
<td>ضمير</td>
<td>من هو/ما</td>
<td>من هم/هم التي/التيين</td>
</tr>
<tr>
<td>Masculine</td>
<td></td>
<td>Those two who/ Those two which</td>
<td>Those all who/Those which</td>
</tr>
<tr>
<td></td>
<td>اضافي</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(Accusative &amp; Genetive Case)</td>
</tr>
<tr>
<td>نسبي</td>
<td>ضمير</td>
<td>من هو/ما</td>
<td>من هم/هم التي/التيين</td>
</tr>
<tr>
<td>Feminine</td>
<td></td>
<td>Those two who/ Those two which</td>
<td>Those who/Those which</td>
</tr>
</tbody>
</table>

Chapter 7

RELATIVE PRONOUN

اسم الموصول

85 7: Relative Pronoun
The relative sentence that follows the relative pronoun is called ٌصَلَّةٌ. It completes the meaning of the relative sentence.

When the relative pronoun refers to any part of the ٌصَلَّةٌ except the subject it must be repeated by an attached pronoun known as the ٌزَاحٌ or ٌزَاغٌ. For example:

"Then be on your guard against the fire prepared for the infidels whose fuel will be human beings and stones." (2:24)

Here ٌهَا is the attached pronoun – ٌزَاحٌ:

Examples:

"And if those who do not believe fight with you, they would certainly turn (their) backs." (48:22)
“Those who believe and do righteous works.” (13:29)

“And as for the two men who are guilty of the (indecency) from among you.” (4:16)

“Our Fosterer! Show us those who misled us from among the jinn and human beings.” (41:29)

“Repel (evil) with that which is better. Then he between whom and you was enmity would become an intimate friend.” (41:34)

“And as for those of your women who are guilty of indecency.” (4:15)

“And for those of your women who have passed the age of menstruation.” (65:4)

“And your step daughters under your guardianship (born) of your wives unto whom you have gone in.” (4:23)
“Their mothers are none other than those who gave them birth.” (58:2)

(who/whoever), مَ (what/whatever) are also used as relative nouns. مَ is used for living things and مَ is used for non-living things.

Examples:

“...and among mankind is he who disputes regarding Allah without knowledge.” (22:3)

“He prays to him whose harm is nearer than his benefit.” (22:13)

“Whoever does righteous work, whether male or female...” (16:97)

“And We will definitely reward, those who are patient, with their reward (which will be) better than that which they used to do.” (16:96)

“That which is with you passes away and that which is with Allah remains.” (16:96)
Words used in the beginning of a sentence to ask a question are called interrogatives.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَا (ما)</td>
<td>What</td>
</tr>
<tr>
<td>لِمَا (لما)</td>
<td>Why</td>
</tr>
<tr>
<td>مَن</td>
<td>Who</td>
</tr>
<tr>
<td>لِمَن (لمن)</td>
<td>For whom/for which</td>
</tr>
<tr>
<td>مَا (ما)</td>
<td>What</td>
</tr>
<tr>
<td>هِل</td>
<td>did</td>
</tr>
<tr>
<td>مَتَى</td>
<td>When</td>
</tr>
<tr>
<td>مِنَّ أَيُّنَ</td>
<td>Since</td>
</tr>
<tr>
<td>فِيَمَا (فيما)</td>
<td>Where</td>
</tr>
<tr>
<td>مِنَّ مَا (منا)</td>
<td>In what</td>
</tr>
<tr>
<td>كَيَفْ</td>
<td>From where/How come</td>
</tr>
<tr>
<td>كَمْ</td>
<td>How</td>
</tr>
<tr>
<td>كَمْ مَعْ</td>
<td>How much</td>
</tr>
<tr>
<td>أَيَّان</td>
<td>When</td>
</tr>
<tr>
<td>أَيُّنَ</td>
<td>Which one/whose (masc.)</td>
</tr>
<tr>
<td>أَيَّة</td>
<td>Which one/whose (Fem)</td>
</tr>
<tr>
<td>أَمْ</td>
<td>Do</td>
</tr>
<tr>
<td>عَمَّ/عَمَّا</td>
<td>About what (عَنْ+ما)</td>
</tr>
<tr>
<td>مِمَّ/مَمَّا</td>
<td>From what (من+ما)</td>
</tr>
</tbody>
</table>
Examples:

"They said, ‘You! Are you indeed Yusuf?’” (12:90)

"Say, ‘What thing is greater (as) witness’?” (6:19)

"Do you think that you will enter the garden?” (2:214)

"Who is there who can recommend to Him except by His permission?" (2:255)

"And what is that in the right hand, O Moses?” (20:17)

"They ask you what they should spend.” (2:215)

"Why do you say that which you do not do?” (6:2)
“He said, ‘O Maryam! From where (does) this (provision) come to you’?” (3:37)

“(She) said, ‘O My Fosterer! How can I have a son.’” (3:47)

“How long did you stay (in the state of death).” (2:259)

“How We set them together.” (2:259)

“He (Allah) said, ’What! Do you not believe’?” (2:260)

“To whom belongs the power this day?” (40:16)

“Where are those whom you claimed (that they were Our) partners?” (6:22)

“And how would you reject.” (3:101)
“Do you really bear witness?” (6:19)

“Then which of the favors of your Lord will ye deny” (55:13)

“About what do they ask one another?” (78:1)

“So let man see from what he was created.” (86:5)

“When will Allah’s help come?” (2:214)

“They ask, ‘When is the Day of Judgment?’” (51:12)

“Who created the skies and the Earth?” (29:61)

“To which place of turning back they will turn back” (26:227)
“Which of you has this (chapter of the Qur’an) increased in belief?” (9:124)

The combination of حسن and من is عمن (from whom) or من is combined with أم, the conjunction (or) as أمّ (or how/or who).

“Is he who devoutly prostrates and stands (for worship) during the hours of night…” (39:9)

“Or who is it that has power over the hearing and the sight?” (10:31)

“Who is it, Who has created the skies and the Earth?” (27:60)

“Who is it, Who responds to the distressed when he prays to Him?” (27:62)
POSSESSIVE PHRASE

The possessive phrase is a combination of two nouns in which the first noun is owned by or in possession of the second noun.

*Examples:*

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَارُ اللَّهِ</td>
<td>Allah’s fire/Fire of Allah</td>
</tr>
<tr>
<td>رَسُولِ اللَّهِ</td>
<td>Allah’s Prophet</td>
</tr>
<tr>
<td>نَصْرِ اللَّهِ</td>
<td>Allah’s Help</td>
</tr>
<tr>
<td>حَدِيثُ الجَنَّوَد</td>
<td>The story of the armies</td>
</tr>
<tr>
<td>جَزِيرَةُ الشَّيْطَانِ</td>
<td>The group of satans</td>
</tr>
<tr>
<td>صَاحِبُ الحَرْثِ</td>
<td>The companion of the fish</td>
</tr>
<tr>
<td>يَوْمُ الْفَصْلِ</td>
<td>The Day of Decision</td>
</tr>
</tbody>
</table>
In English the possession can be denoted by apostrophe 'S' or by the use of the word “of”, as displayed in the above examples.

- In a possessive phrase, the first noun is called المُضَافِ (possessed) and the second noun is called الإِلَيْه (possessor).
- المُضَافِ will always be an indefinite (common) noun and it will never have the article ‘ال’ with it.
- المُضَافِ can have the a’raab dammah (’), fatha (۱) or kasrah (’) on it but it will never have nunnation (۱).
- The second noun, the الإِلَيْه is generally (but not always) a proper noun or otherwise is particularized by prefixing ‘ال’.

Examples in which المُضَافِ is a common noun:

\[
\text{إِنَّهُ لَقَوْلُ رَسُولِ رَبِّي}.
\]

“This (Qur’an) is certainly the word of an honored messenger.” (69:40)

\[
\text{وَهُجوُوْا وَسَبِّيْهَا وَسَبِّيْهَا مِثَّلُهَا.}
\]

“And the requital of an evil is an evil similar to it.” (42:40)

\[
\text{فَمَن يَعُمِّلُ مَثَّلًا فَذَٰلِكَ حِبْرًا يَسْرَهُ.}
\]

“So whoever does good equivalent in weight, even to a small particle, will see it.” (99:7)
“And from the evil of the envier when he envies.” (113:5)

- The last letter of the مُضَاف إليه will always have tanwin kasrah (—) or kasrah (—) i.e it will always be dqd (genitive).
- المُضَاف إليه can also be in the form of a pronoun. However the pronoun will not bear kasrah (—) on it.

Examples:

 ولأَنَّنِعَمْ عَلَيْكُمْ ۚ أَنْثَى

“So that I may complete My favor on you.” (2:150)

 مَا أَغْنِي عَنْهُ مَلِكُ ۚ وَمَا حَكَّبٌ

“His wealth and that which he earned will not save him.” (111:2)

 وَلَأَنَّهُ وَلَيْنَا وَعَلَى اللَّهِ قَلِيلَ فَلَيْسَ لَكُمْ مَوْمَعُونٌ

“While Allah was their Guardian. And on Allah then, let the believers (put their) trust.” (3:122)

 وَإِنْ نَصْهِرُوا وَنَنْقُوْلُ لَا يِضْرُّ لَكُمُ كَأَنْ نَحْضُرُ مَكَانًا

“But if you are patient and guard yourselves, their plot will not harm you in anything.” (3:120)
“In her neck (there will be) a rope of palm-fibre!” (111:5)

“Do not drive them out from their houses.” (65:1)

“For you your religion (or judgment) and for me my religion (or judgment).” (109:6)

“And those who deny Our signs and (turn away) from them considering themselves great.” (7:36)

“Why do you stop from the path of Allah, one who believes, seeking crookedness in it.” (3:99)

“And hold together (and be united) through the rope of Allah and do not be divided.” (3:103)

“And on the Day of Resurrection, they will be sent towards a severe punishment.” (2:85)
“Did you not consider how your Fosterer dealt with the owners of the elephant?” (105:1)

“He has surely gone astray from the balanced way.” (2:108)

“And that is the reward of the doers of good.” (5:85)

- If the مُضَافٌ is dual or plural the ‘ن’ will be dropped in possession. Thus “كَيْن” and “كَيْن” become “كَيْن” and “كَيْن”, “نَؤَن” and “نَؤَن” become “نَؤَو” and “نَؤَو” respectively in the nominative.

Examples:

“No! Both His Hands are spread out.” (5:64)
“So We made this (event) an exemplary punishment for those who were in front of them (witnessing it) and those who came after them.” (2:66)

“O children of Israel! Remember My favor with which I favored you.” (2:40)

**Note:** The body parts which are in pairs will always be dual and considered feminine.

- If the demonstrative noun (اسم الإشارة) comes in a possessive sentence it will come after the possessive phrase.

**Examples:**

*قال إنني أريد أن أنكملك إحدى بناتي هنتين* (28:27)

*أذهبوا يقفص يد هالد* (9:93)

“Go with this shirt of mine.” (12:93)
The descriptive phrase is a combination of two nouns wherein the second noun describes the first. In such cases the second noun will be an adjective.

The first noun is called المَعْوَضَتُ المِوشَوْفِيَ. The second noun i.e. the adjective is called الَّتَعْتُ الصَّقْفَتُ. The first and the second nouns will be in full agreement with each other in terms of

- TYPE : definite (المُعَرَّفَةُ) and indefinite (التَّكَرِّرَةُ)

If the noun is a definite noun then the adjective will also be definite. Similarly if the noun is an indefinite noun then the adjective will also be indefinite.

Some examples of indefinite nouns are listed below:
“And for them there is a great punishment.” (2:7)

“(As) he is your open enemy.” (36:60)

“‘Peace,’ (will be) the word from the Merciful Fosterer.” (36:58)

Some examples of definite nouns are listed below:

“And your Fosterer, He is certainly the Mighty, the Merciful.” (26:68)

“Guide us to the straight path.” (1:6)

• **GENDER** – **جنس**: masculine or feminine.

If the noun is masculine then the adjective will also be masculine and vice versa.

Some examples of masculine nouns:
“(It is) the piercing star.” (86:3)

“He will be called to account, with an easy accountability.” (84:8)

A feminine noun will have the adjective feminized with “ة” called الْئَآئِم. Some examples of feminine nouns:

“Then he will lead a life of pleasure.” (101:7)

“The denying, sinful forelock.” (96:16)

- NUMBER – العَدُدِ: singular, dual or plural.

If the noun is singular the adjective will also be singular. Similar is the case for duals and plurals.

Examples:

“Certainly this is a Glorious Qur’an.” (85: 21)

“Certainly, those are clear signs in the bosoms of those who are given knowledge.” (29:49)
CASE ENDING (E'raab – إعراب):

If the noun is in nominative, accusative or genitive case, the adjective will also be in the nominative, accusative or genitive case respectively.

ٍ or Nominative – خالطة الرَفْعٍ i.e. ٍ
١ or Accusative – خالطة النَصبِ i.e. ١
١ or Genitive – خالطة الجُرِّ i.e. ١

Nominative: ٍ

“A grace from your Fosterer, that is the great achievement.” (44:57)

Accusative: ١

“Reward from your Fosterer, a gift (for the) account (of good deeds).” (78:36)

Genitive: ١

“For a Great Day.” (83:5)

If the مَصْدَفُ is a broken plural or a group of non-living things, then the الصَفَتُ will be singular and feminine.

Examples:

فِي هَٰذَا سَمْر مَزْدَوْفٌ
“Therein are raised couches.” (88:13)

“And cushions set in rows.” (88:15)

“And carpets spread.” (88:16)

“And pure mates and pleasure from Allah.” (3:15)

In a possessive phrase (المُرَكَّب الاضافي) the will be considered a proper noun therefore its adjective will be made definite by adding the article “ٌ

Example:

1. 

The holy house of Allah.

is a common noun. However here it comes in the possessive case and acts as المُضَاف and will thus because a proper noun. The definite article “ٌ” is added to the adjective حرام to bring it in agreement with the proper noun.

2. 

105 10: Descriptive Phrase
“These are Verses of the Book that makes (things) clear.”

(28:2)

is the adjective of and they are in agreement with each other in terms of number, gender etc.

3. بیت الله العظیم

The great house of Allah.

4. بیت الله العظیم

The house of Allah, the Greatest.

In the above sentences it is clearly understood by the E’raab - اعراب which noun the adjective is describing.
SIMPLE NOMINAL SENTENCE

A nominal sentence generally comprises of two components. The subject of the sentence is called المُبتدَأٌ and the predicate is called المَبْتَدَأٌ.

For example:

محمد ﷺ

Muhammad is a messenger.

And Allah is the All-Hearing, the All-Knowing.” (24:2)
THE SUBJECT

المُبْتَدِئَةُ

المُبْتَدِئَةُ is a proper noun (المَعْرَفَة). If it is not a proper noun then the article 'اللَّ' will be prefixed.

الْقُرْآنُ كَتَابٌ

The Qur’an is a book.

It is in the nominative case, حالَةُ الرَّفَعُ (حَالَةُ الْرَّفَعُ or حَالَةُ الْبِكْرَةُ). It will be in agreement with the predicate in terms of number (العْدُ) and gender (الجِنْسُ).

وَإِنَّمَا طَلَّبْنَا

“And you were unjust.” (2:92)

المُبْتَدِئَةُ can be a word or a phrase but it cannot be a verb or a genitive phrase.

إِنَّ أَسْتَرَكْنَكُمْ عِنْدَ اللَّهِ أَنْ تَسْتَكِثَّنَّ

“The most honored of you with Allah is certainly the one who guards most (against evil).” (49:13)

أَفَتُحْلِيكُمْ بِأَيْحَمْرٍ

“The free for the free.” (2:178)
THE PREDICATE:

It is always a common noun (النكرة).

The predicate is ivery (مرفق).  

The predicate generally agrees with the subject in number (singular, dual or plural) and in gender (masculine or feminine).

When المُبتدأ ة is a broken plural of non-human objects (عُبُر عَاقِل) the predicate will be feminine singular. For example,

"Their houses fallen down." (27:52)

The predicate can be a proper noun when it is not an adjective.

"You are our Gaurdian." (2:286)

أَنتُ مُوَلَّدًا is the subject (المبتدأ ة), and مُوَلَّدًا is the predicate (الخبر).

"I am Yusuf and this is my brother." (12:90)

In a nominal sentence that has a predicate as a proper noun a detached pronoun (which is in accordance with the subject in gender and number) is placed between the subject and the predicate.
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Examples:

وَأَوْلَاتُكُ هُمُ الْمُفْلَحُونَ

“And those are the persons who are successful.” (2:5)

The predicate can be a word, phrase or a sentence. It can also be a genitive phrase.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All Praise is due only for Allah, the Fosterer of the worlds.” (1:2)

وَإِلَهِيَّ إِلَهَ وَاحِدٌ

“And your God is One God.” (2:163)

If the predicate is a sentence, then a pronoun is used which points towards the subject.

ذُنُوبُهُمْ فِي صَلَاتِهِمْ خَشَعُونَ

“Those who are humble during their worship (salat).” (23:2)

وَمَنْ أَجْعَلْ قَرْنَةً مُّنْسَبَةً عِندَهُ مِنَ اللَّهِ

“And who is more unjust than one who hides a testimony which he has from Allah?” (2:140)
Examples:

"And Allah is the Mighty, the Inflictor of retribution." (3:4)

"Those are the limits (imposed by) Allah." (2:229)

"Those are the signs of the Qur'an." (27:1)

"This is clear magic." (27:13)
Verb is an action word in relation to time that is past, present and future. According to tense, the verbs can be divided into:

*Past tense* (الفعل الماضي): Here the action has been completed, therefore it is past tense.

*Present tense* (الفعل المضارع): It is also called imperfect tense because the action is incomplete i.e. it is being done in the present or will be done in the future.

**Past Tense — الماضي**

In Arabic, verbs are mostly tri-literal i.e. three lettered. They are of two kinds:

1. Consonant Verbs (الأفعال الصحيحة): They are based on three sound consonants. This chapter deals with these kinds of verbs.
2. Weak Verbs - These are called weak verbs and may have one or more of the vowels (اـ وـ ی) in their triliteral formation. These vowels (اـ وـ ی) are called حروف العلة.

For example:

- وَعَدَ - to promise
- قَالَ - to say
- رَأَى - to throw

We will deal with the weak verbs in subsequent chapters.

Consonant Verbs -

- The basic or root word is based on the verb ف-ع-ل (فعل), giving the meaning “He did”. ف represents the first radical, ع the second and ل the third radical. The root verb is always masculine-third person-singular.

Likewise some other examples are:

- ضَرَبَ - To hit
- فَتَحَ - To open
- تَصَرَّفَ - To help

- The a’raab (醚 ) of letter ف and ل is not variable in the root, but the a’raab (醚 ) on ع is variable, i.e. it can bear fatha (ـ)، kasrah (ـ) or dammah (ـ).
Examples:

<table>
<thead>
<tr>
<th>فعل</th>
<th>فعل</th>
<th>فعل</th>
</tr>
</thead>
<tbody>
<tr>
<td>صقر</td>
<td>سمى</td>
<td>كرم</td>
</tr>
<tr>
<td>to deny</td>
<td>to listen</td>
<td>to be generous</td>
</tr>
<tr>
<td>نظر</td>
<td>شرب</td>
<td>بعيد</td>
</tr>
<tr>
<td>to see</td>
<td>to drink</td>
<td>to be far distant</td>
</tr>
<tr>
<td>دخل</td>
<td>حزن</td>
<td>حسن</td>
</tr>
<tr>
<td>to enter</td>
<td>to grieve</td>
<td>to be good</td>
</tr>
</tbody>
</table>

Past tense table of فعل (F-G-U-L) is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب</td>
<td>فعل</td>
<td>فعل</td>
<td>فعلُوا</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He did</td>
<td>They both did</td>
<td>They all did</td>
</tr>
<tr>
<td>مئوث غائب</td>
<td>فعلت</td>
<td>فعلتنا</td>
<td>فعلُتنَا</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She did</td>
<td>They both did</td>
<td>They all did</td>
</tr>
<tr>
<td>مذكر مخاطب</td>
<td>فعلت</td>
<td>فعلتما</td>
<td>فعلُتمُنَا</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You did</td>
<td>You both did</td>
<td>You all did</td>
</tr>
<tr>
<td>مئوث مخاطب</td>
<td>فعلت</td>
<td>فعلتما</td>
<td>فعلُتنَا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You did</td>
<td>You both did</td>
<td>You all did</td>
</tr>
<tr>
<td>متكلم</td>
<td>فعلت</td>
<td></td>
<td>فعلنا</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I did</td>
<td></td>
<td>We did</td>
</tr>
</tbody>
</table>
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From the above table we note the following important points:

- With the addition of letters i.e. suffixes to the root فِعْلُ (ـ ع-ل), the meaning of the verb will change. There are no prefixes used.

In every verb there is a corresponding pronoun hidden in the word. Therefore, we do not need to use explicit pronouns to specify the doer. The following table shows the corresponding pronoun hidden in each verb formation.

Also note the suffixes added to فِعْلُ to make the pattern.

<table>
<thead>
<tr>
<th></th>
<th>3rd person Masculine</th>
<th>3rd person Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>مفرد</td>
<td>مثنى</td>
</tr>
<tr>
<td></td>
<td>Singular</td>
<td>Dual</td>
</tr>
<tr>
<td>مذَكَّر غائب</td>
<td>َفعلَ</td>
<td>َفعلَا</td>
</tr>
<tr>
<td>He did</td>
<td>َهوُ</td>
<td>َهمَا</td>
</tr>
<tr>
<td>Suﬃx-</td>
<td>Hidden pronoun</td>
<td>Hidden pronoun</td>
</tr>
<tr>
<td>Suﬃxَأَ</td>
<td>َهُمْ</td>
<td>َهمَّ</td>
</tr>
<tr>
<td>Suﬃxَوَأَ</td>
<td>َهمُّ</td>
<td>َهمَّ</td>
</tr>
<tr>
<td>Suﬃxَةَ</td>
<td>َهمُّ</td>
<td>َهمَّ</td>
</tr>
<tr>
<td>Suﬃxَنَ</td>
<td>َهمُّ</td>
<td>َهمَّ</td>
</tr>
<tr>
<td>Suﬃxَنَ</td>
<td>َهمُّ</td>
<td>َهمَّ</td>
</tr>
</tbody>
</table>

Page 116

12: Verb
<table>
<thead>
<tr>
<th>مذكرة مخاطب</th>
<th>2nd person Masculine</th>
<th>2nd person Feminine</th>
<th>متكلم</th>
</tr>
</thead>
<tbody>
<tr>
<td>You did</td>
<td>ﻓَعَلْتِ</td>
<td>ﻓَعَلْتِا</td>
<td>ﻓَعَلْتْنا</td>
</tr>
<tr>
<td>You both did</td>
<td>ﻓَعَلْتُما</td>
<td>ﻓَعَلْتُمَا</td>
<td>ﻓَعَلْتُنَا</td>
</tr>
<tr>
<td>You all did</td>
<td>ﻓَعَلْتُمُّ</td>
<td>ﻓَعَلْتُمُّا</td>
<td>ﻓَعَلْتُنَّا</td>
</tr>
</tbody>
</table>

I did | ﻓَعَلْتُ | ﻓَعَلْتَ | ﻓَعَلْنَا |

We did | ﻓَعَلْنَا | ﻓَعَلْنَاكُم | ﻓَعَلْنَاللهُ |

is on the pattern of ﻓَعَلَ and ﻓَعَلَدَ and is on the pattern of ﻓَعَلَ.
The past tense table of سَمَعَ is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَكر غائب</td>
<td>سَمَعَ</td>
<td>سَمَعَا</td>
<td>سَمَعُوا</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He heard</td>
<td>They both heard</td>
<td>They all heard</td>
</tr>
<tr>
<td>مؤَتَث غائب</td>
<td>سَمَعَتْ</td>
<td>سَمَعَتْا</td>
<td>سَمَعَتْ</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She heard</td>
<td>They both heard</td>
<td>They all heard</td>
</tr>
<tr>
<td>مذَكر مخاطب</td>
<td>سَمَعَتْ</td>
<td>سَمَعَتْا</td>
<td>سَمَعَتْ</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You heard</td>
<td>You both heard</td>
<td>You all heard</td>
</tr>
<tr>
<td>مؤَتَث مخاطب</td>
<td>سَمَعَتْ</td>
<td>سَمَعَتْا</td>
<td>سَمَعَتْ</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You heard</td>
<td>You both heard</td>
<td>You all heard</td>
</tr>
<tr>
<td>مَتَكَّمِم</td>
<td>سَمَعَتْ</td>
<td>-</td>
<td>سَمَعَتْا</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I heard</td>
<td>We heard</td>
<td></td>
</tr>
</tbody>
</table>
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The Past tense table of \( 	ext{بعذَر} \) is as follows:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>مثنى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>3rd person masculine</strong></td>
<td><strong>3rd person feminine</strong></td>
<td><strong>2nd person masculine</strong></td>
</tr>
<tr>
<td>مذكر غائب</td>
<td>مؤنث غائب</td>
<td>مذكر مخاطب</td>
</tr>
<tr>
<td>بعذَر</td>
<td>بعذَرت</td>
<td>بعذَرت</td>
</tr>
<tr>
<td>He became distant</td>
<td>She became distant</td>
<td>You became distant</td>
</tr>
<tr>
<td>They both became distant</td>
<td>They both became distant</td>
<td>You both became distant</td>
</tr>
<tr>
<td>They all became distant</td>
<td>They all became distant</td>
<td>You all became distant</td>
</tr>
</tbody>
</table>
Examples:

“Did you not consider, how your Fosterer dealt with the owners of the elephant?” (105: 1)

“Who believe in the unseen and establish worship (salat) and spend from that which We have provided for them.” (2:3)

“That Allah is displeased with them and they will stay in the punishment.” (5:80)

“They said, 'Did you do this to our gods, O Ibrahim?'' (21:62)

“So their commerce is of no gain, and they do not receive guidance.” (2:16)

“And when We (Allah) said to the angels, 'Bow down before Adam,' they bowed down except Iblis.” (2:34)
“Though earlier they were seeking a victory over those who did not believe.” (2:89)

“And when they went out against Jahl and his forces.” (2:250)

“Until when he reached the setting place of the sun (west).” (18:86)

“Then, do those who do not believe think that they can take My servants as guardians besides Me?” (18:102)

Sometimes in second person masculine plural "وَلَّقَدْ جَعَلْنَا فَرَاءٍ كَمَا حَقَّتُنَا" is added for the flow of pronunciation. It does not imply any meaning to the word.

“And now you have come to Us Alone as We had created you.” (6:94)
“It is the same to you whether you invite them or you be silent.” (7:193)

“And when you withdraw from them and that which they serve (worship) except Allah, then seek refuge in the cave.” (8:16)

If the third person masculine plural َقُلُوا comes with a pronoun, the alif, ‘ا’ of َقُلُوا will be dropped.

“Nor did they (usually) forbid one another the iniquities which they committed.” (5:79)

“To us they did no harm, but they harmed their own souls.” (2:57)

“The Use of قَدْ:

The word قَدْ gives the meaning of certainly/verily/has/have/ indeed. It is used before the past perfect tense.
“Allah has indeed heard the statement of her who pleads with you concerning her husband.” (58:1)

“And We indeed sent down clear signs.” (58:5)

“Successful indeed are the believers.” (23:1)

“We indeed know that which the Earth reduces from them.” (50:4)

“Allah has indeed appointed for you (the procedure for the) dissolution of your oaths.” (66:2)

Sometimes an additional ‘ل’ is prefixed to ‘قد’ which further emphasizes the meaning of the verb and is written as ‘لقد’.

Examples:

“We had indeed created man in the best form.” (95:4)
“We had indeed taken a pledge from the children of Israel.” (5:7)

“Allah has indeed turned (mercifully) to the prophet.” (9:117)

“And he indeed led astray a large group of people from among you.” (36:62)

“And he indeed saw him (Jibreel) in another descent.” (53:3)
VERBAL SENTENCE

In a verbal sentence, the sentence begins with a verb. For example:

"And Dawood killed Jalut." (2:251)

Verbal sentence comprises a verb, subject and an object. Usually the verb comes first followed by the subject and then the object.

Object  Subject  Verb

The subject and the object are nouns. The subject is called المفعول بِ or المفعولُ، and the object is called الفاعل.
The subject (الفاعل) is always in a nominative state i.e. حالة الرفع bearing dammah (ـ) or tanwin dammah (ٍ) on it.
Example:

داًوُد

The object (الفاعل) is always in an accusative state i.e. حالة النصب bearing fatha (ـ) or tanwin fatha (ـ) on it.
Example:

جَلْوَت

When the noun follows a preposition it will be in the genitive state i.e. حالة الجر with a kasrah (ـ) or tanwin kasrah (ـ).
Examples:

قَالُوا اِلَّهُ وَحِيدًا "They said, ‘We believe in Allah Who is One.’” (40:84)

dَهَبَ اللَّهُ تِسْوِيْهِm "Allah took away their light.” (2:17)

Pronouns are not required to be mentioned separately as subject (الفاعل) because they are hidden in the verb itself. For example:

ِخَلَفْتُ – I created.

In خَلَفْتُ the hidden pronoun is “I”.

ٍوَإِذْ فَرَقَتْ يَمِينَ الْبَرْقَ فَأَخْفَطْتُهُمْ
“And when *We parted* the sea for you and delivered you.”
(2:50)

In ‘ Fragta’ the hidden pronoun is ‘we’.

When the object (اِلْمُفْعُولُ يَهُ) is a pronoun, it usually precedes the subject (الفاعل) after the verb.

َإِلَّا مَنْ أَذَنَ لِهِ الرَّحْمنُ وَقَالَ صَواَةً

“Except the one who is permitted by the Beneficent and he speaks aright.” (78:38)

فَوُقَرْهُ مُوسى فَقَضَى عَلَيْهِ

“So Musa struck him with his fist thus killing him.” (28:15)

If the subject is in the form of a broken plural of non-human objects, the verb used will be feminine singular.

أُوْلَئِكَ الَّذِينَ حَطَّبُوا أَعْمَالَهُمُ فِي الْدُنيَا وَالْآخِرَةِ

“Those are the persons whose deeds have become *fruitless* in the world and the hereafter.” (3:22)

If the subject (الفاعل) is given in a sentence (not in the form of hidden pronoun) then a singular verb is used irrespective of the subject (singular, dual or plural). If a second verb is required, then it should be according to the subject.
“When the hypocrites come to you they say, ‘We bear witness that you are certainly a Messenger of Allah.’” (63:1)

Here, جاء is a singular verb even though the object المُتَافِقُونَ is plural. The second verb قَلُوا is a plural verb in accordance with المُتَافِقُونَ.

Examples:

وصَبَّرَهَا وَهَّفَتَهَا

“And responds to its Fosterer, a duty incumbent on it.” (84:2)

عَلَّمَتْ نَفْسَ مَا أَحْصَرَتْ

“(Every) soul (everyone) will know what (deeds) it has brought for presentation.” (81:14)

عَسَسْ وَتُوْلَهُ

“He (Muhammad) frowned and turned his back.” (80:1)

رفعَ سَمْكَاهَا وُسُونَهَا

“He raised its height and then set it in equilibrium.” (79:28)

وَحَفَقَكَ أَرْوَاحُ

“And We created you in pairs.” (78: 8)
“And We made your sleep for rest.” (78:9)

“Allah sets forth an example for those who do not believe.” (66:10)

“He created the skies and the Earth in reality.” (64:3)

“We took a pledge from you (children of Israel) and raised the mountain above you.” (2:63)

“When it rose, move away from their cave to the right.” (18:17)

“So when they reached the junction between the two (seas), they both forgot their fish.” (18:61)
Chapter 14

HAMZATED VERB

Verbs with hamzah (اً) as initial, middle or final radical are called hamzated verbs (الفعل الهَمْضُورُ).

1. Hamzah as the first radical:

The hamzah is a consonant. Hence it can be the initial or first radical. For example:

أَكُلْ - to eat
أَحْدَ - to take

There is no change in the past tense conjugation. It follows the same pattern as أَكَّلَ. Past tense conjugation of أَكُلْ is as tabulated below:

<table>
<thead>
<tr>
<th>مفرد Singular</th>
<th>مضى Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذكر غائب 3rd person masculine</td>
<td>أَكُلْ He ate</td>
<td>أَكَلُوا They all ate</td>
</tr>
<tr>
<td>أنثى غائب 3rd person feminine</td>
<td>أَكَلَتْ She ate</td>
<td>أَكُلُّنَ They all ate</td>
</tr>
</tbody>
</table>
2. Hamzah as the middle radical, for example:

- سَالَّ - to ask
- سَيِّمَ - to disgust

Past tense conjugation of سَالَّ is as follows:

<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَّكر غائب</td>
<td>سَالَّ</td>
<td>سَالَّا</td>
<td>سَالَّا</td>
</tr>
<tr>
<td>مُؤَتْن غائب</td>
<td>سَالَّ</td>
<td>سَالَّا</td>
<td>سَالَّا</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You asked</td>
<td>You both asked</td>
<td>You all asked</td>
</tr>
</tbody>
</table>

2nd person feminine

<table>
<thead>
<tr>
<th>3rd person feminine</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَّكر مخاطب</td>
<td>سَالَّ</td>
<td>سَالَّا</td>
<td>سَالَّا</td>
</tr>
<tr>
<td>مُؤَتْن مخاطب</td>
<td>سَالَّ</td>
<td>سَالَّا</td>
<td>سَالَّا</td>
</tr>
<tr>
<td>مكتم</td>
<td>سَأَلَتْ</td>
<td>سَأَلَتْمَا</td>
<td>سَأَلَتْنَا</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You asked</td>
<td>You both asked</td>
<td>You all asked</td>
</tr>
<tr>
<td>مثلي</td>
<td>I asked</td>
<td></td>
<td>We asked</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It follows the same pattern as the root word قَرَأَ.

3. Hamzah as the third radical, for example:

`قَرَا` - to read

`دَرَا` - to repel

Past tense conjugation of قِرَا is as follows:

<table>
<thead>
<tr>
<th></th>
<th>مفرد</th>
<th>مهني</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine</td>
<td>قِرَا</td>
<td>قِرَا</td>
<td>قِرَأْوَا</td>
</tr>
<tr>
<td>She read</td>
<td>They both read</td>
<td>They all read</td>
<td></td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>قِرَاتْ</td>
<td>قِرَاتْ</td>
<td>قِرَنْ</td>
</tr>
<tr>
<td>She read</td>
<td>They both read</td>
<td>They all read</td>
<td></td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>قِرَاتْ</td>
<td>قِرَاتْ</td>
<td>قِرَنْ</td>
</tr>
<tr>
<td>You read</td>
<td>You both read</td>
<td>You all read</td>
<td></td>
</tr>
</tbody>
</table>
Learning Arabic Language of the QUR'AN

<table>
<thead>
<tr>
<th>2nd person feminine</th>
<th>2nd person masculine</th>
<th>2nd person feminine</th>
<th>2nd person masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>مكتَمَم</td>
<td>قَرَأْتُ</td>
<td>قَرَأْنَا</td>
<td>قَرَأْنِينَ</td>
</tr>
<tr>
<td>First person</td>
<td>You read</td>
<td>You both read</td>
<td>You all read</td>
</tr>
<tr>
<td>(Masculine/Feminine)</td>
<td>I read</td>
<td>-</td>
<td>We read</td>
</tr>
</tbody>
</table>

It follows the same pattern as the root word فَعَلَ.

**Examples:**

"They will not speak, except the one who is permitted by the Beneficent and he speaks aright.” (78:38)

"And responds to its Fosterer, a duty incumbent on it.” (84:2)

"Do you not know that your father had taken an undertaking from you in (the name of) Allah.” (12:80)

"A questioner asked about the punishment to befall.” (70:1)

"So when you recite the Qur’an, seek the protection of Allah from the accursed devil.” (16:98)
Words in which the vowels (ا - و - ى) are present are called weak verbs. We have seen that when alif, ‘ا’ comes with any of the e’raab (ء-أ) it is not alif, ‘ا’ but hamza ‘ء’ as in the hamzated verbs (المُهْمَّزَوَن).

There are three types of weak verbs based on the positions taken by the weak letters (ا - و - ى) in the root word قَعَلَ.

- Assimilated verb - المَثَّالُ
- Hollow Verb - الأَجْوَجُ
- Defective Verb - النَّاقِصُ

When we deal with weak verbs we notice that they deviate from the pattern of the root word قَعَلَ, and we, therefore, study each kind in detail along with the exceptions we encounter in the pattern.
In this chapter, we will deal with the assimilated verb (المَثَالُ) in detail and the hollow verb (الأُجْوُفُ) and defective verb (النَّاقِضُ) will be discussed in the following chapters.

**ASSIMILATED VERB – المَثَالُ**

In this kind of verb, the initial radical is weak. i.e. و or ي and comes in the place of ف. The patterns will be according to the pattern of فعل and you will not observe any change. They are of two basic kinds.

- ﴿وَعَدَ﴾ – To promise
- ﴿وَرَنَ﴾ – To weigh
- ﴿وَجَدَ﴾ – To obtain/get

Past tense conjugation of وَعَدَ is as follows:

<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>مَذَكَر غَيْب</th>
<th>مَذَكَر مَعَدَد</th>
<th>مَذَكَر مَعَدَدُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>﴿وَعَدَ﴾ He promised</td>
<td>﴿وَعَدَ﴾ They both promised</td>
<td>﴿وَعَدَ﴾ They all promised</td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3rd person feminine</th>
<th>مُؤْتَم غَيْب</th>
<th>مُؤْتَم مَعَدَد</th>
<th>مُؤْتَم مَعَدَدُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>﴿وَعَدَت﴾ She promised</td>
<td>﴿وَعَدَت﴾ They both promised</td>
<td>﴿وَعَدَت﴾ They all promised</td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You promised</td>
<td>You both promised</td>
<td>You all promised</td>
</tr>
<tr>
<td>----------------------</td>
<td>--------------</td>
<td>-------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You promised</td>
<td>You both promised</td>
<td>You all promised</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I promised</td>
<td>We promised</td>
<td></td>
</tr>
</tbody>
</table>

**Examples:**

"Then when she delivered it, she said, ‘My Fosterer! I have delivered it a female.’” (3:36)

"And found near it a people.” (18:86)

"So Musa struck him with his fist thus killing him.” (28:15)

"And We granted him Ishaq and Ya‘qub in addition (as a grandson).” (21:72)

"When the event befalls.” (56:1)
Here comes in place of the first radical ف.

**Examples:**

- To become easy: 
  
- To dishearten: 
  
- To become dry: 

Past tense conjugation of the verb تَبَرَ is as follows:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine منذر غائب</td>
<td>يَبِسَ</td>
<td>يَبِسَانَا</td>
<td>يَبِسُوا</td>
</tr>
<tr>
<td>3rd person feminine مؤتت غائب</td>
<td>يَبِسَتْ</td>
<td>يَبِسُتنَا</td>
<td>يَبِسُنَ</td>
</tr>
<tr>
<td>2nd person masculine منذر محاطب</td>
<td>يَبِسَتْ</td>
<td>يَبِسُتمَا</td>
<td>يَبِسُْنَ</td>
</tr>
<tr>
<td>2nd person feminine مؤتت محاطب</td>
<td>يَبِسَتْ</td>
<td>يَبِسُتمَا</td>
<td>يَبِسُْنَ</td>
</tr>
<tr>
<td>First person منكَم</td>
<td>يَبِسَتْ</td>
<td>-</td>
<td>يَبِسُْنَا</td>
</tr>
</tbody>
</table>

I lost hope

| 15: Weak Verbs-I |
Examples:

الَيَومُ يَهِبُ اللَّهُ الَّذِينَ كَفَرُوا مِنْ دِيَكُمْ (5:3)

“This Day, those who do not believe have lost hope, (due to the success) of your religion.” (5:3)

أُولّمۡكَ نَيَسُوا مِنَ الرَّحۡمَةِ (29:23)

“Those have lost hope of My mercy.” (29:23)

وُلَلَّهِ يَتَبَيَّنَ مِنَ الْمِجْهَضِ مِنْ نَسۡأَلِكُرَ (65:4)

“And for those of your women who have passed the age of menstruation.” (65:4)
WEAK VERBS-II
الأفعال المعتلة
Hollow Verb – الأجوُفُ

Verbs with a weak middle radical i.e. و or ی are termed as hollow verbs. They come in place of ع, the middle radical. The middle letters و or ی are replaced with alif، ُ for easy pronunciation.

They are of two types:
الأَجْوَفُ الوَأَرَى: Here و comes in place of ع, the middle radical as قُولُ and is changed to a long alif، ُ ُ ُ, an become قَالَ.

Past tense conjugation of the verb قَالَ is as follows:

<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَکَر غَائب</td>
<td>قال</td>
<td>قالًا</td>
<td>قالُوا</td>
</tr>
<tr>
<td>He said</td>
<td>They both said</td>
<td>They all said</td>
<td></td>
</tr>
</tbody>
</table>

141 16: Weak Verbs-II
Some other verbs on the pattern of قَالَ are:

- ذَاقَ – To taste
- جَاعَ – To become hungry
- عَادَ – To seek refuge
- خَافَ – To fear

Examples on the pattern of قَالَ:

"He (Allah) said, ‘O Adam! Inform them of the names of these (things).’" (2:33)
“They said, ‘Glory be to Allah above all! We did not know (find) any evil on his part.’” The Aziz’s wife said… 
(12:51)

إِنْهُمْ كَانُوا فَلَذَ ذَلِكَ مُقْتُولِينَ

“Before that (i.e. in the worldly life) they were well-off.” 
(56:45)

إِلَّا ٱلِّذِينَ تَابَوْا وَأَصِلَّوا

“Except those who repent and make amends.” (2:160)

إِلَيْكَ وَإِلَى مِن ٱلْمُسْلِمِينَ

“I certainly turn to You and I am certainly of those who submit (as Muslims).” (46:15)

فَذَاقُوهُ وَأَمَرَّهُمْ وَلَمْ يَعْتَبِ ٱلْيَمَمُ

“So they tasted the evil result of their conduct; and they had a grievous penalty.” (64:5)

حَتَّى زُودُوا ٱلفَقَارِ

“Till you come to the graves.” (102:2)

Here حَذَفُ (حَذَف) حَافَ (حَاف) deviates slightly from the pattern of قال because the middle radical ؤ has a kasrah (ـ) on it.

Past tense conjugation of حَافَ is as follows:
<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>3rd person feminine</th>
<th>2nd person masculine</th>
<th>2nd person feminine</th>
<th>First person (Masculine/Feminine)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَذَّرِّبِ غَيْبٍ</td>
<td>مَذَّرِّبِ غَيْبٍ</td>
<td>مَذَّرِّبِ خَافُتُ</td>
<td>مَذَّرِّبِ خَافُتُ</td>
<td>مَذَّرِّبِ خَافُتُ</td>
</tr>
<tr>
<td>He feared</td>
<td>She feared</td>
<td>You feared</td>
<td>You feared</td>
<td>I feared</td>
</tr>
<tr>
<td>فَهَرَ</td>
<td>فَهَرَ</td>
<td>فَهَرَ</td>
<td>فَهَرَ</td>
<td>فَهَرَ</td>
</tr>
<tr>
<td>They both feared</td>
<td>They both feared</td>
<td>You both feared</td>
<td>You both feared</td>
<td>We feared</td>
</tr>
<tr>
<td>خَافَا</td>
<td>خَافَا</td>
<td>خَافَا</td>
<td>خَافَا</td>
<td>-</td>
</tr>
<tr>
<td>They all feared</td>
<td>They all feared</td>
<td>You all feared</td>
<td>You all feared</td>
<td></td>
</tr>
</tbody>
</table>

The second radical bears kasrah (ـ), therefore the feminine third person plural becomes خَفْنَ which has a kasrah (ـ) on the خ. The remaining words will follow the same pattern with the kasrah (ـ).
Some other verbs with similar behavior are:

- نَامَ - To sleep
- كَادَ - To be about to

Examples on the pattern of خَافَ:

"But he who fears from him who bequeaths, some unjust or sinful (clause)." (2:182)

"But when you fear about him (that they may slaughter him) then cast him into the river." (28:7)

And I fear my heirs after me.” (19:5)

"While they were more close to, not doing it. (2:71)

Here ٰمَاتَ (مَاتَ) and ٰقَالَ (قَالَ) is on the pattern of خَافَ and قَالَ respectively. Therefore, the third person feminine plural will be in both forms خَافَ and مَاتَ and thereby the table will carry on forward with the kasrah (ٰ) and dammeh (ٰ) respectively.
“What! When we die and become (part of the) soil and bones, will we then be raised.” (37:16)

“And whether you die or you are slain, (in any case) you will be gathered towards Allah.” (3:158)

“She said, 'I wish I had died before this.'” (19:23)

“Those who did not believe and died while they were infidels.” (2:161)

Some other verbs on the pattern of بَعَثَ are:

- بَاتَ - To pass the night
- سَارَ - To move
- رَأَعَ - To turn aside

Past tense conjugation of بَعَثَ is as follows:
### Learning Arabic Language of the QUR’AN

<table>
<thead>
<tr>
<th>مفرد</th>
<th>منتّي</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>يَبَاعُ</th>
<th>يَبَاعُوُا</th>
</tr>
</thead>
<tbody>
<tr>
<td>He sold</td>
<td>They both sold</td>
<td>They all sold</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3rd person feminine</th>
<th>يَبَاعَتْ</th>
<th>يَبَاعُتْنَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>She sold</td>
<td>They both sold</td>
<td>They all sold</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd person masculine</th>
<th>يَبَعْتُ</th>
<th>يَبَعْتُمَا</th>
<th>يَبَعْتُنَّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>You sold</td>
<td>You both sold</td>
<td>You all sold</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd person feminine</th>
<th>يَبَعْتَ</th>
<th>يَبَعْتُمَا</th>
<th>يَبَعْتُنَّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>You sold</td>
<td>You both sold</td>
<td>You all sold</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>First person (Masculine/Feminine)</th>
<th>يَبَعْتُ</th>
<th>-</th>
<th>يَبَعْتَا</th>
</tr>
</thead>
<tbody>
<tr>
<td>I sold</td>
<td></td>
<td></td>
<td>We sold</td>
</tr>
</tbody>
</table>

Examples on the pattern of يَبَاعُ:

> “Then from among them is he who says, ‘Which of you has this (chapter of the Qur’an) increased in belief?’”  
> (9:124)
“And when they come to you, they greet you with (a greeting) with which Allah does not greet you.” (58:8)

“They (her people) said, ‘O Maryam! You have come with a strange thing.’” (19:27)

“And eat from it freely from wherever you like.” (2:58)

“They were young men (who) believed in their Fosterer, and We increased them in guidance.” (18:13)

“So when they deviated from the right, Allah (also) deviated their hearts from the right.” (61:5)

“Then when Musa fulfilled the term and was traveling by night with his family.” (28:29)
WEAK VERBS – III

Defective Verb – النَّاقِصُ

Verbs with a weak final radical are called defective. Here و or ح comes in place of ل, the final radical in the root فعل. They are of two types:

النَّاقِصُ الْواَوِيِّ

Here و comes in the place of last radical ل and is written with an alif, like in دَعَاءَ → دَعَوَ – to pray/to call

The past tense conjugation of دَعَاءَ is as follows:

<table>
<thead>
<tr>
<th></th>
<th>منفرد</th>
<th>مثنى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>دَعَاءَ</td>
<td>دَعَوَاَ</td>
<td>دَعُوَاَ</td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td>دَعَوَاَ</td>
<td>دَعُوَاَ</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3rd person masculine He called They both called They all called
Learning Arabic Language of the QUR’AN

<table>
<thead>
<tr>
<th>مُؤْنُث غائب</th>
<th>دُعُوت</th>
<th>دُعَا</th>
<th>دُعُونَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person feminine</td>
<td>She called</td>
<td>They both called</td>
<td>They all called</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مذَكَر مباطن</th>
<th>دُعَوتَ</th>
<th>دُعُوتُمَا</th>
<th>دُعُوْتُمُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person masculine</td>
<td>You called</td>
<td>You both called</td>
<td>You all called</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مذَكَر مباطن</th>
<th>دُعَوتُ</th>
<th>دُعُوتُمَا</th>
<th>دُعُوْتُمُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person feminine</td>
<td>You called</td>
<td>You both called</td>
<td>You all called</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>متَكَّلَم</th>
<th>دُعُوتُ</th>
<th>دُعُوْتُنا</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I called</td>
<td>We called</td>
<td></td>
</tr>
</tbody>
</table>

Some other verbs on the pattern of دَعَا are:

- رَجِأ – To hope
- قَسَأ – To be hard
- تَلَأ – To recite

Examples on the pattern of دَعَا:

“*They both pray* to Allah their Fosterer.” (7:189)
"He said, 'My Fosterer! I invited my people (towards You) night and day.'" (71:5)

"This was the procedure of Allah which has passed among His servants (in earlier generations too)." (40:85)

"Then We pardoned you even after that." (2:52)

"Then your hearts hardened even after that." (2:74)

"But when alone, some of them say to others." (2:76)

"(That was) Allah's procedure with those who passed away earlier." (33:38)

Here ى comes in the place of last radical ل.

رَتَى – To throw/blame
The past tense conjugation of رَمَى is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَذْكُور غائب</td>
<td>رَمَى</td>
<td>رَمَيَّا</td>
<td>رَمَيُّوا</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He threw</td>
<td>They both threw</td>
<td>They all threw</td>
</tr>
<tr>
<td>مَؤَمَّث غائب</td>
<td>رَمَّتَ</td>
<td>رَمَّتَا</td>
<td>رَمَّيُّنَ</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She threw</td>
<td>They both threw</td>
<td>They all threw</td>
</tr>
<tr>
<td>مَذْكُور مخاطب</td>
<td>رَمَيْتَ</td>
<td>رَمَيْتَا</td>
<td>رَمَيْتُمُّا</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You threw</td>
<td>They both threw</td>
<td>You all threw</td>
</tr>
<tr>
<td>مَؤَمَّث مخاطب</td>
<td>رَمَيْتَ</td>
<td>رَمَيْتَا</td>
<td>رَمَيْتُمُّا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You threw</td>
<td>You both threw</td>
<td>You all threw</td>
</tr>
<tr>
<td>مَتَكْلَم</td>
<td>رَمَيْتِ</td>
<td>-</td>
<td>رَمَيْنَا</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I threw</td>
<td>We threw</td>
<td></td>
</tr>
</tbody>
</table>

Some verbs on the pattern of رَمَى are:

- سَعَى — to run/strive
- أَبَي — to refuse
- أَنَى — to come
Examples on the pattern of رقُي:

"They said: 'We hear, and we disobey.'" (2:93)

"And even if you come with all signs, to those who have been given the book.” (2:145)

"Whenever it shines on them they walk therein, and when it darkens over them they stand still.” (2:20)

"And restrained himself from evil desire.” (79:40)

"That was because they disobeyed and they exceeded the limits.” (5:78)

"Go to Fira’wn, he has certainly rebelled.” (20:24)

"Then when Musa fulfilled the term and was traveling by night with his family.” (28:29)
“And when He decrees an affair.” (2:117)

قُلِّ إِنَّمَا أَخَافُ أَنْ يُعْصِبِيْنَنِي عَذَابَ جَهَنَّمَ عَلَيْيْنِ

“Say, ‘I fear the punishment of the Great Day, if I disobey my Fosterer.’” (6:15)

In لقي the second radical bears kasrah (ـ) and therefore we observe a change in the pattern as compared to the base pattern يقي in which the second radical bears fatha (ـ).

Past tense conjugation of لقي is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب</td>
<td>لقي</td>
<td>لَقيَّا</td>
<td>لَقيُّونَ</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He met</td>
<td>They both met</td>
<td>They all met</td>
</tr>
<tr>
<td>مؤنث غائب</td>
<td>لَقيَتْ</td>
<td>لَقيَتْا</td>
<td>لَقيَتْينَ</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She met</td>
<td>They both met</td>
<td>They all met</td>
</tr>
<tr>
<td>مذكر مخاطب</td>
<td>لَقيَتْ</td>
<td>لَقيَتْا</td>
<td>لَقيَتْينَ</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You met</td>
<td>You both met</td>
<td>You all met</td>
</tr>
<tr>
<td>مؤنث مخاطب</td>
<td>لَقيَتْ</td>
<td>لَقيَتْا</td>
<td>لَقيَتْينَ</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You met</td>
<td>You both met</td>
<td>You all met</td>
</tr>
<tr>
<td>متكلم</td>
<td>لَقيَتْ</td>
<td></td>
<td>لَقيَتْا</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I met</td>
<td></td>
<td>We met</td>
</tr>
</tbody>
</table>
Some other verbs which are on the pattern of لَقِينَ are:

- To be pleased
- To fear
- To forget

Examples on the pattern of لَقِينَ:

万达إِنَّمَا يَكْبُرُ وَيَضْعُفُونَ

“And when they meet those who believe.” (2:14)

إِذَا لَقَيْتُمُ اللَّهَ وَيَتَا رَحْمَةً

“When you meet those who do not believe, marching (against you) for war.” (8:15)

فَلَمَّا بَلَغَا مَجْمَعًا بَيْنَهُمَا نَسِيَانَهُمَا

“So when they reached the junction between the two (seas), they both forgot their fish.” (18:61)

هَذَا إِلَهُمُ الَّذِي كُنَّا مُرْسَلَنَّ فِي نَاسِهِمْ

“This is your god, and the god of Moses, but he forgot!” (20:88)

وَأَتَمَّتُ عَلَيْكُمْ رَقَبَتَيْنَ وَرَضِينَ لَكُمُ الْإِسْلَامُ وَيُسِيرًا

“This day I have perfected your religion for you and completed My favor on you and I have chosen Al-Islam as the religion for you.” (5:3)
"Allah is pleased with them and they are pleased with Him. That is for him who fears his Fosterer." (98:8)

Here رأى is a hamzated weak verb as أ comes in place of ع in the middle radical and ي in the place of ل in the final radical, it however follows the pattern of رأى.

Past tense conjugation of رأى is as follows:

<table>
<thead>
<tr>
<th>مفرد Sing</th>
<th>ممتّئ Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine</td>
<td>رأى He saw</td>
<td>They both saw</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>رأته She saw</td>
<td>They both saw</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>رأيت You saw</td>
<td>You both saw</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>رأيت You saw</td>
<td>You both saw</td>
</tr>
<tr>
<td>متكلم First person (Masculine/Feminine)</td>
<td>رأيت I saw</td>
<td>-</td>
</tr>
</tbody>
</table>

156 17: Weak Verbs-III
Examples on the pattern of رأى:

قال بهدرون ما منعلك إذ دينهم صلواً

“He (Musa) said, ‘O Harun! What prevented you, when you saw them going astray?’” (20:92)

أرى بيت الله يكذب بالتي’é

“Did you see him who belies religion?” (107:1)

قل أريب إن كان من عند الله

“Say, ‘Do you see, if this is from Allah and you do not believe in it.’” (46:10)
In English القيدَة means tangled or complicated. In this chapter we will deal with verbs that have more than one weak letter (خَرْفَة الْقَيَّة) in their formation.

Verbs with the first and third radicals as weak letters – القيدَة المضروبة

They follow the same pattern as the defective verb (ذي). For example:

وَقَى – to save

The past tense conjugation of وَقَى is as follows:

<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَذَكَر غَائِب</td>
<td>He saved</td>
<td>They both saved</td>
<td>They all saved</td>
</tr>
</tbody>
</table>
Some verbs on the pattern of \( \text{قَـيَتَ} \) are:

- \( \text{قَـيَتَ} \) - To fulfill
- \( \text{قَـيَّـي} \) - To become weak/lose strength
- \( \text{قَـيَّـين} \) - To keep in mind/retain

**Verbs with the second and third radicals as weak letters**

They follow the same pattern as the defective verb \( \text{قَـيَتَ} \). For example:

- \( \text{قَـيَّـي} \) - To live
- \( \text{قَـيَّـين} \) - To become strong/powerful
Past tense conjugation of حَيَّنِ is as follows:

<table>
<thead>
<tr>
<th>مذكر غائب</th>
<th>مئني</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine</td>
<td>حَيَّنِ He lived</td>
<td>حَيْنَا They both lived</td>
</tr>
<tr>
<td>مؤتَت غائب</td>
<td>حَيْتِ She lived</td>
<td>حَيْتُ They both lived</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مؤتَت خاطب</th>
<th>حَيْتِ You lived</th>
<th>حَيْتُ You both lived</th>
<th>حَيْتُ You all lived</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>متكَم</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>حَيْتِ I lived</td>
<td>حَيْنَا We lived</td>
</tr>
</tbody>
</table>

161 13: Doubly Weak Verbs
Learning Arabic Language of the QUR'AN

162
In some verbs the second and third radical are identical. In such cases the second radical will have *shaddah* (ـ) on it and hence it will be pronounced twice.

*Example:*

\[
\text{ظ-ن (ظ-ن)}
\]

– to think/to suspect

Some grammarians categorize double lettered verbs as tri-literal and some as bi-literal.

Past tense conjugation of ٌظ-ن is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine</td>
<td>ٌظ-ن</td>
<td>ظ-نَا</td>
<td>ظ-نُوا</td>
</tr>
<tr>
<td>He thought</td>
<td>They both thought</td>
<td>They all thought</td>
<td></td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>They both thought</td>
<td>They all thought</td>
<td></td>
</tr>
<tr>
<td>------------------------------</td>
<td>-------------------</td>
<td>------------------</td>
<td></td>
</tr>
<tr>
<td>مْلَتْنَأ</td>
<td>They thought</td>
<td></td>
<td></td>
</tr>
<tr>
<td>مْلَتْنَأ</td>
<td>You both thought</td>
<td>You all thought</td>
<td></td>
</tr>
<tr>
<td>مْلَتْنَأ</td>
<td>You both thought</td>
<td>You all thought</td>
<td></td>
</tr>
<tr>
<td>مْلَتْنَأ</td>
<td>You thought</td>
<td></td>
<td></td>
</tr>
<tr>
<td>مْلَتْنَأ</td>
<td>You both thought</td>
<td>You all thought</td>
<td></td>
</tr>
<tr>
<td>مْلَتْنَأ</td>
<td>You both thought</td>
<td>You all thought</td>
<td></td>
</tr>
</tbody>
</table>

In the third person feminine plural the shaddah (ـ) is removed and the letters will be written individually. In the remaining table this pattern is carried forward.

Some words on the pattern of مْلَتْنَأ are:

- شَدّ – To strengthen
- مَرَ – To pass
- فَرَ – To run away

**Examples:**

ما دَلَّهُمْ عَلَى مَوْتِهِ إلاَّ دَابِرٌ

164 19: Double-Lettered Words
“Nothing indicated his death to them except a moving creature of the earth.” (34:14)

“I will not follow your desires, (and in case I did) then indeed I would go astray and I would not be of those who are guided.” (6:56)

“Those who do not believe and turn away (people) from the way of Allah.” (4:167)

“So whoever is on a pilgrimage (Hajj) to the house (Ka’bah) or pays a visit (Umrah).” (2:158)

“And that which she worshipped besides Allah, had hindered her (earlier).” (27:43)

“And we thought that mankind and jinn never speak a lie against Allah.” (72:5)

“And they (too) thought as you thought that Allah will never raise anyone (to life after death).” (72:7)
“May the hands of Abu Lahab perish. And may he perish.” (111:1)

“(Such) harm and happiness did afflict our forefathers (too).” (7:95)

“But when We remove from him that which harmed him, he passes on as if he had not prayed to Us for the harm that had afflicted him.” (10:12)

“So when he covers her she bears a light burden and moves about with it.” (7:189)

“So when the night covered him he saw a planet.” (6:76)

“And messengers about whom We did mention to you earlier.” (4:164)
VERBS WITH FIXED PREPOSITIONS

Some verbs are found with prepositions attached to their object. Verbs with such prepositions sometimes convey different meanings. For example:

قارى (قَصَى) means “to judge”, “to fulfill”, “to decree” but when it comes with the preposition على it means “to bring to an end”, “to kill”.

وإذا قَصَى أُمَرَ أَنْ يَصْبِحُ اللَّهُ كَنْ فَيَكُونُ

“And when He decrees an affair, then He says to it only, ‘Be,’ so it is.” (2:117)

فَوَكَرَهُ مُوسَى فَقَصَى عَلَيْهِ

“So Musa struck him with his fist thus killing him.” (28: 15)

شهى (شَهَى) means “to bear witness”, “to be present”. When it comes with على it means “to bear witness against”/“give testimony against”.

167  20: Fixed Prepositions
“So whoever among you is present in the month of (Ramadan), let him then fast.” (2:185)

“They will say, ‘We bear witness against ourselves.’” (6:130)

“With or without لقأ means “to repent” but when it comes with علّ on it means, “o accept repentance”/“to forgive”.

“But whoever repents after his injustice.” (5:39)

“When جئا comes without any preposition it means “to come”. However, when it is used with the preposition ب it means, “to get”/“to bring”.

“So when he came to him and narrated (his) narrative.” (28:25)

“Say, ‘Who (then) sent down the book with which Musa had come?”’ (6:91)
The following table shows verbs with fixed prepositions:

<table>
<thead>
<tr>
<th>Verb with meaning</th>
<th>Preposition</th>
<th>Meaning with Preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>قالَ</td>
<td>لِ</td>
<td>He said, to speak, to inspire, to indicate</td>
</tr>
<tr>
<td>وَهَبَ</td>
<td>لِ</td>
<td>To give as a gift, to grant, to bestow on, dedicate</td>
</tr>
<tr>
<td>غَفَرَ</td>
<td>لِ</td>
<td>To forgive, pardon</td>
</tr>
<tr>
<td>شَكَرَ</td>
<td>لِ</td>
<td>To realize or acknowledge one’s favor, to thank, be grateful</td>
</tr>
<tr>
<td>سَجَدَ</td>
<td>لِ</td>
<td>To prostrate, to be submissive</td>
</tr>
<tr>
<td>أُذِنَ</td>
<td>لِ</td>
<td>To bear, perceive, respond, listen, allow, give permission</td>
</tr>
<tr>
<td>شَهِدَ</td>
<td>عَلَى</td>
<td>Be witness, be present</td>
</tr>
</tbody>
</table>

20: Fixed Prepositions
<table>
<thead>
<tr>
<th>عقَّا</th>
<th>لَعَنُّ</th>
<th>To forgive, to pardon</th>
</tr>
</thead>
<tbody>
<tr>
<td>To pass over, to forgo</td>
<td>عَنُّ</td>
<td>To abound</td>
</tr>
<tr>
<td>كَفَفَ</td>
<td>عَنُّ</td>
<td>To pull away, to remove, take off, to open up, lay open, to bare</td>
</tr>
<tr>
<td>To remove</td>
<td>عَنُّ</td>
<td>To prevent, forbid, prohibit, restrain</td>
</tr>
<tr>
<td>نَهَى</td>
<td>عَنُّ</td>
<td>To stray, disappear, gone away, failed</td>
</tr>
<tr>
<td>To forbid</td>
<td>عَنُّ</td>
<td>To recite</td>
</tr>
<tr>
<td>ضَلَّ</td>
<td>عَنُّ</td>
<td>To pass on, by</td>
</tr>
<tr>
<td>Err, wasted, go astray, forgets</td>
<td>عَنُّ</td>
<td>To pass with, carry</td>
</tr>
<tr>
<td>تَلاَ</td>
<td>عَلَّ</td>
<td>To recite</td>
</tr>
<tr>
<td>To follow</td>
<td>عَلَّ</td>
<td>To pass on, by</td>
</tr>
<tr>
<td>مَرَ</td>
<td>عَلَّ</td>
<td>To pass with, carry</td>
</tr>
<tr>
<td>To pass, move, pass on</td>
<td>عَلَّ</td>
<td>To indicate, point, show, guide, discover</td>
</tr>
<tr>
<td>دَلَّ</td>
<td>عَلَّ</td>
<td>To indicate, point, show, guide, discover</td>
</tr>
<tr>
<td>Indicated, showed, pointed at, guided, discovered</td>
<td>عَلَّ</td>
<td>To bring to an end, i.e. to kill</td>
</tr>
<tr>
<td>قَصَّى</td>
<td>عَلَّ</td>
<td>To bring to an end, i.e. to kill</td>
</tr>
<tr>
<td>To fulfill, to judge, decide</td>
<td>عَلَّ</td>
<td>To bring to an end, i.e. to kill</td>
</tr>
</tbody>
</table>

170  20: Fixed Prepositions
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَصَّ</td>
<td>To communicate, narrate (a story), to follow one’s track</td>
</tr>
<tr>
<td>دَخَلَ</td>
<td>To enter</td>
</tr>
<tr>
<td>عَرَضَ</td>
<td>To show, to set before, propound a matter.</td>
</tr>
<tr>
<td>تَابَ</td>
<td>To seek forgiveness, to repent</td>
</tr>
<tr>
<td>وَصَلَ</td>
<td>To agree, to make up, to reconcile, to arrive at, to reach a place.</td>
</tr>
<tr>
<td>طَلَعَ</td>
<td>To depart from</td>
</tr>
</tbody>
</table>

171 20: Fixed Prepositions
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَضْطَرِبٌ</td>
<td>To be delighted, satisfied, content, chosen, prefer</td>
</tr>
<tr>
<td>تَجَأَنَ</td>
<td>He came</td>
</tr>
<tr>
<td>اَتَيَ</td>
<td>He came, arrived</td>
</tr>
<tr>
<td>هُمْ</td>
<td>To interest, regard, concern, worry, care</td>
</tr>
<tr>
<td>كَرَجَ</td>
<td>To come out</td>
</tr>
<tr>
<td>أَمَرَ</td>
<td>To command</td>
</tr>
<tr>
<td>عَادَ</td>
<td>To seek protection, take refuge</td>
</tr>
<tr>
<td>صَفَرَ</td>
<td>To hide, to refuse, to deny, reject. To disbelieve, denied ungratefully</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>دَهَبَ</td>
<td>He went, is gone</td>
</tr>
<tr>
<td>عَنَّ</td>
<td>Is gone away, departed</td>
</tr>
<tr>
<td>رَغَبَ</td>
<td>To long</td>
</tr>
<tr>
<td>عَنَّ</td>
<td>To desire, long for</td>
</tr>
<tr>
<td>عَنَّ</td>
<td>To have no desire, to be averse</td>
</tr>
<tr>
<td>إِلَى</td>
<td>To supplicate</td>
</tr>
<tr>
<td>عَنَّ، بِ</td>
<td>To prefer(one thing over another)</td>
</tr>
<tr>
<td>بَاء</td>
<td>Settled, incurred, earned</td>
</tr>
<tr>
<td>إِلَى</td>
<td>To come back to, to return</td>
</tr>
<tr>
<td>بِ</td>
<td>To bring, lead back, to bear</td>
</tr>
<tr>
<td>بَغْيَ</td>
<td>To seek, wish for, desire, oppress</td>
</tr>
<tr>
<td>عَلَى</td>
<td>To be unjust, to oppress</td>
</tr>
<tr>
<td>ضَرَبَ</td>
<td>To strike, to beat</td>
</tr>
<tr>
<td></td>
<td>With مَثَلًا: to coin a similitude, give a parable, set an example</td>
</tr>
</tbody>
</table>
Examples:

إذ قال له ربي: أسلم قال أسلم إرم الأكليمين

"When his Fosterer said to him (Ibrahim), ‘Submit.’ He replied, ‘I submit before the Fosterer of the worlds.’” (2:131)

وهب لنا من لدنك رحمة إمك أنت الوهاب

“And grant us mercy from Thine Own Presence; for Thou art the Grantor of bounties without measure.” (3:8)

قال ربنا إني ظلمت نفسى فاغفر لي فغفر لله

“He said, ‘My fosterer! I have been unjust to myself so protectively forgive me.’ So He protectively forgave him.” (28:16)

يوم تشهد عليه ألسنتهم وأيديهم وأرجلهم ما كانوا يعملون

“The Day their tongues and their hands and their feet will bear witness against them as to that which they used to do.” (24:24)

فلما كشفنا عنة ضرره

“But when We remove from him that which harmed him.” (10:12)
“Then We bring out through it fruits of every kind.” (7:57)

وَيَا مُرْوَبُ يَأْتِي مَعَهُ وَيَبْنُوْنَ عِنْيَ أَلْسِنَكَ

“And enjoin that which is recognized (as good) and forbid that which is not recognized (as good).” (3:114)

وُضِعَ عَنْهُمْ مَا كَانُوا يَفْسَدُونَ

“And that which they had fabricated will go away from them.” (6:24)

أَوَ كَأَلَّدُ فَشَبَّ عَلَى قَرْبِهِ وَهُوَ هَارِيَةٌ عَلَى عِرْوَشِهَا

“Or (did you not consider one) like him who passed over a town which had fallen down on its roofs.” (2:259)

حَمَلَ عَلَى حَمِيمٍ حَفِيقًا فَمَرَّ بِهِ

“She bears a light burden and moves about with it.” (7:189)

فَلَمْ أَجَابَهُ وَقَصَّ عَلَيْهِ القصص

“So when he came to him and narrated (his) narrative.” (28:25)

وَعَلَّمَ هَادِمَ الْأَسَاسَةَ كُلَّهَا وَمَعَ عَرَضِهِمْ عَلَى الْمَلَائِكَةِ

“And He taught Adam all names; then He presented them (things) before the angels.” (2:31)
“Allah will be pleased with them and they will be pleased with Him, that’s the great achievement.” (5:119)

“Allah took away their light and left them in darkness (so that) they do not see.” (2:17)

“Then she came to her people carrying him (Isa).” (19:27)
THE IMPERFECT TENSE – I

Consonant Verbs – الأفعال الصحيحة

The imperfect tense denotes both present and future tense in which an action is unfinished.

The conjugation of the imperfect tense is made by adding prefixes and suffixes to the past tense.

Example:

يَفَعَّلُ – He does or he will do.

The imperfect tense conjugation of يَفَعَّلْ is as follows:

<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَذْكُورٌ غَيْبِيٌّ</td>
<td>يَفَعَّلُ</td>
<td>يَفَعَّلَان</td>
<td>يَفَعَّلُونَ</td>
</tr>
<tr>
<td>He does/ will do</td>
<td>They both do/ will do</td>
<td>They all do/ will do</td>
<td></td>
</tr>
<tr>
<td>جنس غائب</td>
<td>مذكر مخاطب</td>
<td>مؤتّث مخاطب</td>
<td></td>
</tr>
<tr>
<td>-----------</td>
<td>-------------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>You do/ will do</td>
<td>You both do/ will do</td>
<td>They all do/ will do</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You do/ will do</td>
<td>You both do/ will do</td>
<td>You all do/ will do</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You do/ will do</td>
<td>You both do/ will do</td>
<td>You all do/ will do</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>ـ</td>
<td>ـ</td>
<td>ـ</td>
</tr>
<tr>
<td><strong>The prefixes are</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ن، أ، ت، ى</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>These are also called the signs of</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>المضارع.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The suffixes are</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>“كَانَ” for duals,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>“مُؤْنَ” for masculine plurals,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>“نَ” for feminine plurals and</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>“كُنْنِ” for the second person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>feminine singular. There are no suffixes for the first person.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The first radical of past tense i.e. ‘ف’ will bear sukoon (ـ) on it.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The second radical ‘ع’ in the imperfect tense may bear fatha (ـ)، kasrah (ـ) or dammah (ـ).</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

If the verb is on the pattern of ـ، i.e. second radical ‘ع’ bears a fatha (ـ). Then the second radical of the المضارع can bear:
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a) *Fatha* ( ﻓِﺗْح). For example:

<table>
<thead>
<tr>
<th>Past tense verb</th>
<th>Imperfect tense verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَتَحَ</td>
<td>يَفْتَحُ</td>
</tr>
<tr>
<td>He opened</td>
<td>He opens/ will open</td>
</tr>
<tr>
<td>جَعَلَ</td>
<td>يَجْعَلُ</td>
</tr>
<tr>
<td>He made</td>
<td>He makes/ will make</td>
</tr>
<tr>
<td>مَسَحَ</td>
<td>يَمْسَحُ</td>
</tr>
<tr>
<td>He wiped</td>
<td>He wipes/ will wipe</td>
</tr>
</tbody>
</table>

b) *Kasrah* ( ﻋَـ). For example:

<table>
<thead>
<tr>
<th>Past tense verb</th>
<th>Imperfect tense verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَرَبَ</td>
<td>يَضْرَبُ</td>
</tr>
<tr>
<td>He hit</td>
<td>He hits/ will hit</td>
</tr>
<tr>
<td>كَسَبَ</td>
<td>يَكْسَبُ</td>
</tr>
<tr>
<td>He earned</td>
<td>He earns/ will earn</td>
</tr>
<tr>
<td>عَرَفَ</td>
<td>يَعْرِفُ</td>
</tr>
<tr>
<td>He recognized</td>
<td>He recognizes/ will recognize</td>
</tr>
</tbody>
</table>
c) *Dammah* (ال). For example:

<table>
<thead>
<tr>
<th>Past tense verb</th>
<th>Imperfect tense verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ماضى</td>
<td>مضارع</td>
</tr>
<tr>
<td>ﻥَصرَ</td>
<td>ينصرُ</td>
</tr>
<tr>
<td>He helped</td>
<td>He helps/will help</td>
</tr>
<tr>
<td>ﻥَركَ</td>
<td>ي تركُ</td>
</tr>
<tr>
<td>He left</td>
<td>He leaves/ will leave</td>
</tr>
<tr>
<td>َعَرَجَ</td>
<td>يعرجُ</td>
</tr>
<tr>
<td>He ascended</td>
<td>He ascends/ will ascend</td>
</tr>
</tbody>
</table>

If the verb is on the pattern of فُعَلْ i.e. if the second radical 'ع' bears kasrah (ـ) then the second radical of the imperfect tense المضارع can bear jatha (ـ), kasrah (ـ)

*Examples:*

a) *Fatha* (أ)

<table>
<thead>
<tr>
<th>Past tense verb</th>
<th>Imperfect tense verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ماضى</td>
<td>مضارع</td>
</tr>
<tr>
<td>ﻪَسَمَعَ</td>
<td>يسمعُ</td>
</tr>
<tr>
<td>He listened</td>
<td>He listens/will listen</td>
</tr>
<tr>
<td>ﻪَشرَبَ</td>
<td>يشربُ</td>
</tr>
<tr>
<td>He drank</td>
<td>He drinks/ will drink</td>
</tr>
<tr>
<td>ﻪَعَلَمَ</td>
<td>يعلَمُ</td>
</tr>
<tr>
<td>He knew</td>
<td>He knows/ will know</td>
</tr>
</tbody>
</table>
b) Kasrah (ء)

<table>
<thead>
<tr>
<th>Past tense verb</th>
<th>Imperfect tense verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ماضى</td>
<td>مضارع</td>
</tr>
<tr>
<td>حَبِبَ</td>
<td>يَحْبِبُ</td>
</tr>
<tr>
<td>He thought</td>
<td>He thinks/will think</td>
</tr>
</tbody>
</table>

Verbs of the pattern of ﻓَعَلَ will never bear dammah (ء) on the second radical (ع) in the imperfect tense.

If the verb is on the pattern of ﻓَعَلَ i.e. if the second radical bears dammah (ء) then the second radical of the imperfect tense (المضارع) will always bear dammah (ء). For example:

<table>
<thead>
<tr>
<th>Past tense verb</th>
<th>Imperfect tense verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ماضى</td>
<td>مضارع</td>
</tr>
<tr>
<td>بعَدَ-</td>
<td>يَبعِدُ</td>
</tr>
<tr>
<td>He kept away</td>
<td>He keeps away/will keep away</td>
</tr>
<tr>
<td>حَسَنَ</td>
<td>يَحْسُنُ</td>
</tr>
<tr>
<td>He became good</td>
<td>He becomes good/will become good</td>
</tr>
<tr>
<td>قَرَبَ</td>
<td>يَقْرَبُ</td>
</tr>
<tr>
<td>He approached</td>
<td>He approaches/will approach</td>
</tr>
</tbody>
</table>
Examples of the imperfect tense:

“And Allah does what He wills.” (14:27)

“And Dawood and Sulaiman, when they both gave judgment concerning the field when the people’s sheep pastured therein by night.” (21:78)

“And it is not lawful for them to hide that which Allah has created in their wombs.” (2:228)

“Do not shed blood (among) yourselves and do not drive out your people from your houses.” (2:84)
“He (Allah) replied, ‘I know that which you do not know.’”
(2:30)

أَصَبِنُوهُم بِذَٰلِكَ وَنَطْبُعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

“We can afflict them (too), for their sins, and set a seal on their hearts so that they would not be able to hear.”
(7:100)

قَبِّعَتْ أَللَّهُ عَلَيْهِم مُّبِحَّةً في الْأَرْضِ

“Then Allah sent a crow scratching the earth.” (5:31)

ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ رَسُولَ اللَّهِ وَيَقْتُلُونَ الْأُمَيَّةَ وَيَغْفِرُ اللَّهُ

“That was because they used to reject the signs of Allah and kill the prophets without having the right to do so.”
(3:112)

Note:
When the imperfect tense (المضارع) is preceded by ‘سَ’ or ‘سُوْفَ’ (very soon/shortly), they give the meaning of future tense to the imperfect tense. ‘سَ’ or ‘سُوْفَ’ are called the particles of future (حرفُ الإِسْتِقْبَالِ).

Examples:

سَيَقُولُ أَلْسَفَهَا مِن أَلْسَنِ

“The foolish among the people will say.” (2:142)

كَلَّا سُوْفَ تَعْلَمُونَ
"Never, you will come to know." (102:3)

"Again, never, you will come to know." (102:4)
# THE IMPERFECT TENSE – II

## Hamzated Verbs

When *hamza*, ‘ا’ is used as the first radical as in يَاَكْلُ, there will be no change in the conjugation and it will follow the pattern of يَعْمَلُ.

The imperfect tense conjugation of يَاَكْلُ is as follows:

<table>
<thead>
<tr>
<th>مَذَكَّر غَائب</th>
<th>مَصِدِّقُ</th>
<th>جَمِيع</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine</td>
<td>مَنْفَرَد</td>
<td>مَشْتَقَّ منْ</td>
</tr>
<tr>
<td>يَاَكْلُ</td>
<td>يَاَكْلُ</td>
<td>يَاَكْلُ</td>
</tr>
<tr>
<td>He eats/ will eat</td>
<td>They both eat</td>
<td>They all eat/ will eat</td>
</tr>
<tr>
<td>مَؤْتِيَث غَائب</td>
<td>مَنْفَرَد</td>
<td>مَشْتَقَّ منْ</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She eats/ will eat</td>
<td>They both eat</td>
</tr>
</tbody>
</table>
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<table>
<thead>
<tr>
<th>مذکر مخاطب</th>
<th>تاَکُلِ</th>
<th>تاَکُلَانِ</th>
<th>تاَکُلُونَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person masculine</td>
<td>You eat/will eat</td>
<td>You both eat/will eat</td>
<td>You all eat/will eat</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مؤتَث مخاطب</th>
<th>تاَکُلیْیَنِ</th>
<th>تاَکُلَانِ</th>
<th>تاَکُلُنَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person feminine</td>
<td>You eat/will eat</td>
<td>You both eat/will eat</td>
<td>You all eat/will eat</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>متکَلم</th>
<th>تَکِلِ</th>
<th>-</th>
<th>تَکِلِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I eat/will eat</td>
<td>-</td>
<td>We eat/will eat</td>
</tr>
</tbody>
</table>

Examples:

وَيَسْتَبْرِعُونَ إلَّا الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنْ أَئِمَّةِ

“And slay those who enjoin justice from among human beings.” (3:21)

وَأَنْبِيَّتَكُمْ بِمَا تَأْكُلُونَ وَمَا تَنْخُسُونَ فِي بَيوْتِكُمْ

“And I inform you of that which you eat and that which you store in your houses.” (3:49)

When hamza, "ا" is used as the second radical as in سَكَلُ : سَكَلَ there will be no change in the conjugation and it will follow the pattern of فعل : فعل.
The imperfect tense conjugation of مَنْسَبَة is as follows:

<table>
<thead>
<tr>
<th></th>
<th>مفرد</th>
<th>معتق</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب</td>
<td>يَسْأَلُ</td>
<td>يَسْأَلُانِ</td>
<td>يَسْأَلُونَ</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He asks/will ask</td>
<td>They both ask/will ask</td>
<td>They all ask/will ask</td>
</tr>
<tr>
<td>مؤنث غائب</td>
<td>تَسْأَلَتْ</td>
<td>تَسْأَلَانِ</td>
<td>تَسْأَلُونَ</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She asks/will ask</td>
<td>They both ask/will ask</td>
<td>They all ask/will ask</td>
</tr>
<tr>
<td>مذكر مخاطب</td>
<td>تَسْأَلَ</td>
<td>تَسْأَلُانِ</td>
<td>تَسْأَلُونَ</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You ask/will ask</td>
<td>You both ask/will ask</td>
<td>You all ask/will ask</td>
</tr>
<tr>
<td>مؤنث مخاطب</td>
<td>تَسْأَلَنِ</td>
<td>تَسْأَلُانِ</td>
<td>تَسْأَلُونَ</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You ask/will ask</td>
<td>You both ask/will ask</td>
<td>You all ask/will ask</td>
</tr>
<tr>
<td>متكمل</td>
<td>أَسْأَلُ</td>
<td>-</td>
<td>أَسْأَلُونَ</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I ask/will ask</td>
<td>-</td>
<td>We ask/will ask</td>
</tr>
</tbody>
</table>

Examples:

"And they ask you about the Spirit (Ruh)." (17:85)
“And they are not tired.” (41:38)

When *hamza*, ٌ, is used as the third radical as in ٍِْ قَرَأَۡ قَرْأَهُ, there will be no change in the conjugation and it will also follow the pattern of قَفَعَلَ قَرَأَهُ.

The imperfect tense conjugation of قَرَأَ is as follows:

<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>3rd person feminine</th>
<th>2nd person masculine</th>
<th>2nd person feminine</th>
<th>First person (Mascine/Feminine)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>مذَكَرٞ غَابِبٞ</strong></td>
<td><strong>مؤْنَثٞ غَابِبٞ</strong></td>
<td><strong>مذَكَرٞ مَخَاطِبٞ</strong></td>
<td><strong>مؤْنَثٞ مَخَاطِبٞ</strong></td>
<td><strong>مَتَكْنِمَ</strong></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Dual</strong></td>
<td><strong>Plural</strong></td>
<td><strong>Dual</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>يَقُرُّ أَرَا</td>
<td>يَقُرُّ أَرَا</td>
<td>يَقُرُّ أَرَا</td>
<td>يَقُرُّ أَرَا</td>
<td>أَرَا</td>
</tr>
</tbody>
</table>
Examples:

"Then ask those who read the book (which was revealed) before you." (10:94)

“Allah begins the creation.” (30:11)
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As we have dealt with, in the past tense, there are three types of weak verbs based on the positions taken by the weak letters (أ و ى) in the root word قَعُلَ. They are:

- **Assimilated verb** – التِّمَّالُ
- **Hollow verb** – الأَجْوَفُ
- **Defective verb** – النَّاقِضُ

**Assimilated Verb** – التِّمَّالُ:

In this kind of verb, the initial radical is weak i.e. أ و ى. They come in the place of ف. The patterns will be according to the pattern قَعُلَ and there will be no change.

Here أ و comes in place of ف, the first radical, as can be seen in the following examples:

- **يعدُ : وَعَدَ** – to promise
The weak letter و is dropped in the formation of 

The Imperfect tense conjugation of يُعَدُّ is as follows:

<table>
<thead>
<tr>
<th></th>
<th>مفرد (Singular)</th>
<th>مثنى (Dual)</th>
<th>جمع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب 3rd person masculine</td>
<td>يُعَدُّ</td>
<td>يُعَدَانِ</td>
<td>يُعَدُونَ</td>
</tr>
<tr>
<td>مؤنث غائب 3rd person feminine</td>
<td>تَعَدُّ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>مذكر مخاطب 2nd person masculine</td>
<td>تَعَدُّ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>مؤنث مخاطب 2nd person feminine</td>
<td>تَعَدِينَ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>متكلم</td>
<td>أَعْدُ</td>
<td>-</td>
<td>عَدُّنَ</td>
</tr>
</tbody>
</table>

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يَقَفُ - to stand
يَصْلُ - to reach/arrive
يَصْفَ - to describe/assert

The weak letter و is dropped in the formation of 

The Imperfect tense conjugation of يُعَدُّ is as follows:

<table>
<thead>
<tr>
<th></th>
<th>مفرد (Singular)</th>
<th>مثنى (Dual)</th>
<th>جمع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب 3rd person masculine</td>
<td>يُعَدُّ</td>
<td>يُعَدَانِ</td>
<td>يُعَدُونَ</td>
</tr>
<tr>
<td>مؤنث غائب 3rd person feminine</td>
<td>تَعَدُّ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>مذكر مخاطب 2nd person masculine</td>
<td>تَعَدُّ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>مؤنث مخاطب 2nd person feminine</td>
<td>تَعَدِينَ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>متكلم</td>
<td>أَعْدُ</td>
<td>-</td>
<td>عَدُّنَ</td>
</tr>
</tbody>
</table>

Learning Arabic Language of the QUR'AN

يَقَفُ - to stand
يَصْلُ - to reach/arrive
يَصْفَ - to describe/assert

The weak letter و is dropped in the formation of 

The Imperfect tense conjugation of يُعَدُّ is as follows:

<table>
<thead>
<tr>
<th></th>
<th>مفرد (Singular)</th>
<th>مثنى (Dual)</th>
<th>جمع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب 3rd person masculine</td>
<td>يُعَدُّ</td>
<td>يُعَدَانِ</td>
<td>يُعَدُونَ</td>
</tr>
<tr>
<td>مؤنث غائب 3rd person feminine</td>
<td>تَعَدُّ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>مذكر مخاطب 2nd person masculine</td>
<td>تَعَدُّ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>مؤنث مخاطب 2nd person feminine</td>
<td>تَعَدِينَ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>متكلم</td>
<td>أَعْدُ</td>
<td>-</td>
<td>عَدُّنَ</td>
</tr>
</tbody>
</table>

Learning Arabic Language of the QUR'AN

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The weak letter و is dropped in the formation of 

The Imperfect tense conjugation of يُعَدُّ is as follows:

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<tr>
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<th>مفرد (Singular)</th>
<th>مثنى (Dual)</th>
<th>جمع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب 3rd person masculine</td>
<td>يُعَدُّ</td>
<td>يُعَدَانِ</td>
<td>يُعَدُونَ</td>
</tr>
<tr>
<td>مؤنث غائب 3rd person feminine</td>
<td>تَعَدُّ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>مذكر مخاطب 2nd person masculine</td>
<td>تَعَدُّ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>مؤنث مخاطب 2nd person feminine</td>
<td>تَعَدِينَ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>متكلم</td>
<td>أَعْدُ</td>
<td>-</td>
<td>عَدُّنَ</td>
</tr>
</tbody>
</table>

Learning Arabic Language of the QUR'AN

يَقَفُ - to stand
يَصْلُ - to reach/arrive
يَصْفَ - to describe/assert

The weak letter و is dropped in the formation of 

The Imperfect tense conjugation of يُعَدُّ is as follows:

<table>
<thead>
<tr>
<th></th>
<th>مفرد (Singular)</th>
<th>مثنى (Dual)</th>
<th>جمع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب 3rd person masculine</td>
<td>يُعَدُّ</td>
<td>يُعَدَانِ</td>
<td>يُعَدُونَ</td>
</tr>
<tr>
<td>مؤنث غائب 3rd person feminine</td>
<td>تَعَدُّ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>مذكر مخاطب 2nd person masculine</td>
<td>تَعَدُّ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>مؤنث مخاطب 2nd person feminine</td>
<td>تَعَدِينَ</td>
<td>تَعَدَانِ</td>
<td>تَعَدُّنَ</td>
</tr>
<tr>
<td>متكلم</td>
<td>أَعْدُ</td>
<td>-</td>
<td>عَدُّنَ</td>
</tr>
</tbody>
</table>
Note 1:

We usually observe that the sign on the second radical in the imperfect tense is *kasrah* (ـ). However, in some words the second radical may bear a *fatha* (ـ).

- *يَهْبُ* : To grant/confer
- *يَضْعَعُ* : To place/deliver

The imperfect tense conjugation of *يَهْبُ* is as follows:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>مثنى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
<tr>
<td>مذَكر غائب</td>
<td>يَهْبُ</td>
<td>يَهْبَانِ</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He gives/will give</td>
<td>They both give/will give</td>
</tr>
<tr>
<td>مؤَنت غائب</td>
<td>تُهْبُ</td>
<td>تُهْبَانِ</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She gives/will give</td>
<td>They both give/will give</td>
</tr>
<tr>
<td>مذَكر مخاطب</td>
<td>تُهْبُ</td>
<td>تُهْبَانِ</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You give/will give</td>
<td>You both give/will give</td>
</tr>
<tr>
<td>مؤَنت مخاطب</td>
<td>تُهْبَانِ</td>
<td>تُهْبَانِ</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You give/will give</td>
<td>You both give/will give</td>
</tr>
<tr>
<td>مَتَكَّلِمٌ</td>
<td>أَهْبُ</td>
<td>-</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I give/will give</td>
<td>-</td>
</tr>
</tbody>
</table>
Note 2:

The verb يَوْجَلُ is an exception to the pattern of وَعَدَ. Here the verb is not dropped in the formation of the مَضْارَعَ and the conjugation follows the consonant pattern يَفْعَلُ and will thus be يَوْجَلُ.

The imperfect tense conjugation of يَوْجَلُ is as follows:

<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَكَر غَائِبَ</td>
<td>يَوْجَلُ</td>
<td>يَوْجَلَانَ</td>
<td>يَوْجَلُونَ</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>موَمَّت غَائِبَ</td>
<td>يَوْجَلَنَّ</td>
<td>يَوْجَلُنَّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd person masculine</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَكَر مُخاطِب</td>
<td>يَوْجَلُنَّ</td>
<td>يَوْجَلَنَّ</td>
<td>يَوْجَلُنَّ</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>موَمَّت مُخاطِب</td>
<td>يَوْجَلَنَّ</td>
<td>يَوْجَلَنَّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>First person (Masculine/Feminine)</th>
<th>Singular</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>متَكَلَمَ</td>
<td>يَوْجَلُ</td>
<td>يَوْجَلُ</td>
</tr>
</tbody>
</table>

| 23: The Imperfect Tense-III
Learning Arabic Language of the Qur'an

Here ی comes in place of ف, the first radical.

- ***يُسَرُّ***: To become easy
- ***يَسَسُّ***: To despair/lose hope
- ***يَسَسُّ***: To dry up

The imperfect tense conjugation of ***يُسَرُّ*** is as follows:

<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>3rd person feminine</th>
<th>2nd person masculine</th>
<th>2nd person feminine</th>
<th>First person (Masculine/Feminine)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب</td>
<td>مذكر مخاطب</td>
<td>مؤنث مخاطب</td>
<td>متكلم</td>
<td></td>
</tr>
<tr>
<td>He loses hope/will lose hope</td>
<td>You lose hope/will lose hope</td>
<td>You lose hope/will lose hope</td>
<td><strong>أَيْسِسُ</strong></td>
<td>I lose hope/will lose hope</td>
</tr>
<tr>
<td>They both lose hope/will lose hope</td>
<td>You both lose hope/will lose hope</td>
<td>You both lose hope/will lose hope</td>
<td><strong>تَيَسَسُّانِ</strong></td>
<td><strong>تَيَسَسَانِ</strong></td>
</tr>
<tr>
<td>They all lose hope/will lose hope</td>
<td>You all lose hope/will lose hope</td>
<td>You all lose hope/will lose hope</td>
<td><strong>تَيَسَسُونَ</strong></td>
<td><strong>تَيَسَسُونَ</strong></td>
</tr>
</tbody>
</table>

23: The Imperfect Tense-III
Hollow Verb – الأَجُوفُ:

Verbs with a weak middle radical i.e. و or ی are termed as hollow verbs. They come in place of ‘ع’ the middle radical. The middle letters و or ی are replaced with alif, ‘ا’ for easy pronunciation.

Hollow verbs are of two types:

1. الأَجُوفُ الطَّوِيِّ: Here و comes in place of ع, the middle radical, as قَوَّلَ and is changed to a long alif, and becomes قَالَ.

Here the و comes back in the formation of the imperfect tense.

The imperfect tense conjugation of قَوَّلُ is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَدْخَلُ</td>
<td>يَقُولُ</td>
<td>يَقُولُانَ</td>
<td>يَقُولُونَ</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He says/ will say</td>
<td>They both say/will say</td>
<td>They all say/will say</td>
</tr>
<tr>
<td>مَؤْنَثُ غَائب</td>
<td>يَقُولُ</td>
<td>يَقُولُانَ</td>
<td>يَقُولُنَ</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She says/ will say</td>
<td>They both say/will say</td>
<td>They all say/ will say</td>
</tr>
<tr>
<td>مَدْخَلُ</td>
<td>يَقُولُ</td>
<td>يَقُولُانَ</td>
<td>يَقُولُونَ</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You say/ will say</td>
<td>You both say/ will say</td>
<td>You all say/ will say</td>
</tr>
</tbody>
</table>
In the third person and second person feminine plural, the و is dropped and they will become تَقُلُّن respectively.

**Exception:**

As mentioned earlier, حَافَ is an exception to the rule.
Hence it will not follow the pattern of قَالَ: تَقُولُ.

The imperfect tense conjugation of يَحَافَ: حَافَ is as follows:

<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>2nd person feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>متكرم</td>
<td>متكرم</td>
</tr>
<tr>
<td>First person</td>
<td>You say/ will say</td>
</tr>
<tr>
<td>(Masculine/Feminine</td>
<td>You both say/will</td>
</tr>
<tr>
<td></td>
<td>You all say/will</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مفرد</td>
<td>مثتثي</td>
<td>جمع</td>
</tr>
<tr>
<td>He fears/ will fear</td>
<td>They both fear/will fear</td>
<td>They all fear/will fear</td>
</tr>
<tr>
<td>She fears/ will fear</td>
<td>They both fear/will fear</td>
<td>They all fear/will fear</td>
</tr>
</tbody>
</table>
### Learning Arabic Language of the Qur’An

<table>
<thead>
<tr>
<th>2nd person masculine</th>
<th>2nd person feminine</th>
<th>Māktūm (First person (M) (Masculine/Feminine))</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَخَافُ You fear/ will fear</td>
<td>مَخَافِيْنَ You fear/ will fear</td>
<td>أَخَافُ I fear/ will fear</td>
</tr>
<tr>
<td>مَخَافِكَ You both fear/will fear</td>
<td>مَخَافَكَنَّ You both fear/will fear</td>
<td>-</td>
</tr>
<tr>
<td>مَخَافُونَ You all fear/will fear</td>
<td>مَخَافَنَّ You all fear/will fear</td>
<td>-</td>
</tr>
</tbody>
</table>

Here we see that in the second person and third person feminine plural, alif, is dropped and خ will bear fatha (◌) on it as in خَفَّةٌ and خَفَّنَ.  

1. The Imperfect Tense: In this case, ى comes in place of ع, the middle radical, as ىَبَعَ and is changed to a long alif, ‘ٰ’ as ىَبَاعَ. In the past perfect tense the ‘ٰ’ is dropped.

In the imperfect tense, ى comes back except for third person and second person feminine plurals.
The imperfect tense conjugation of ُبِيعُ ُبِيِّعَ ُبِيِّعَ ُبِيِّعَ ُبِيِّعَ is as follows:

<table>
<thead>
<tr>
<th>مَذْكُور غائب</th>
<th>متَقِّن مَذْكُور Preferable</th>
<th>جَمَع مَذْكُور Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine</td>
<td>يَبِيعُ He sells/ will sell</td>
<td>يَبِيعُان They both sell/will sell</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>يَبِيعُ She sells/ will sell</td>
<td>يَبِيعُان They both sell/will sell</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>يَبِيعُ You sell/ will sell</td>
<td>يَبِيعُان You both sell/will sell</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>يَبِيعُ You sell/ will sell</td>
<td>يَبِيعُان You both sell/will sell</td>
</tr>
<tr>
<td>مُتَكِّل</td>
<td>أَبِيعُ I sell/will sell</td>
<td>-</td>
</tr>
</tbody>
</table>

Note: ُبِيعَ will have the imperfect tense as ُبِعَان ُبِعَان ُبِعَان.
**Defective Verb** — ُنَاقِصٌ:

Verbs withُو in place of the final radical ل، in the root نَّعُلَ are called defective verbs.

Whereُو comes in place of the last radical ل.

The present in the spelling of دَعَا (دَعَو) returns during the formation of the imperfect tense.

The imperfect tense conjugation of دَعَا is as follows:

<table>
<thead>
<tr>
<th>جمع</th>
<th>مصّتى</th>
<th>مفرد</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>Dual</td>
<td>Singular</td>
</tr>
<tr>
<td>يَدْعُوَانِ</td>
<td>يَدْعَانِ</td>
<td>يَدْعُوُ</td>
</tr>
<tr>
<td>They both call/will call</td>
<td>They both call/will call</td>
<td>They all call/will call</td>
</tr>
<tr>
<td>يَدْعُوَانِ</td>
<td>يَدْعَانِ</td>
<td>يَدْعُوُ</td>
</tr>
<tr>
<td>They all call/will call</td>
<td>They all call/will call</td>
<td>They all call/will call</td>
</tr>
<tr>
<td>يَدْعُوُ</td>
<td>يَدْعَانِ</td>
<td>يَدْعُوُ</td>
</tr>
<tr>
<td>You all call/will call</td>
<td>You both call/will call</td>
<td>You all call/will call</td>
</tr>
<tr>
<td>يَدْعُوُ</td>
<td>يَدْعَانِ</td>
<td>يَدْعُوُ</td>
</tr>
<tr>
<td>You all call/will call</td>
<td>You both call/will call</td>
<td>You all call/will call</td>
</tr>
<tr>
<td>أَدْعُوُ</td>
<td>أَدْعَيْنِ</td>
<td>أَدْعُوُ</td>
</tr>
<tr>
<td>We call/will call</td>
<td>We call/will call</td>
<td>We call/will call</td>
</tr>
</tbody>
</table>
Note: We see the ‘و’ remains in the conjugation, in second person and third person feminine plurals. The third person masculine and feminine plurals are the same i.e. تَدْعُونَ and the second person masculine and feminine plurals are the same i.e. تَدْعُونَ.

The imperfect tense conjugation of تَرْمَيْنَ is as follows:

<table>
<thead>
<tr>
<th></th>
<th>مفرد Singular</th>
<th>مثنى Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب 3rd person masculine</td>
<td>تَرْمَيْنَ He throws/will throw</td>
<td>تَرْمَيْنَانَ They both throw/will throw</td>
<td>تَرْمُونَ They all throw/will throw</td>
</tr>
<tr>
<td>مؤنث غائب 3rd person feminine</td>
<td>تَرْمَيْنَ She throws/will throw</td>
<td>تَرْمَيْنَانَ They both throw/will throw</td>
<td>تَرْمُونَ They all throw/will throw</td>
</tr>
<tr>
<td>مخاطب مذكر 2nd person masculine</td>
<td>تَرْمَيْنَ You throw/will throw</td>
<td>تَرْمَيْنَانَ You both throw/will throw</td>
<td>تَرْمُونَ You all throw/will throw</td>
</tr>
<tr>
<td>مؤنث مخاطب 2nd person feminine</td>
<td>تَرْمَيْنَ You throw/will throw</td>
<td>تَرْمَيْنَانَ You both throw/will throw</td>
<td>تَرْمُونَ You all throw/will throw</td>
</tr>
<tr>
<td>متكلم First person (Masculine/Feminine)</td>
<td>أَرْمَيْنَ I throw/will throw</td>
<td></td>
<td>تَرْمُونَ We throw/will throw</td>
</tr>
</tbody>
</table>

Note: The second person feminine singular and plural are the same. تَرْمَيْنَ.
The imperfect tense conjugation of لَقِينَ is as follows:

<table>
<thead>
<tr>
<th>مفرد (Singular)</th>
<th>ممشط (Dual)</th>
<th>جمع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب 3rd person masculine</td>
<td>يَلْقَى</td>
<td>يَلْقُونَ</td>
</tr>
<tr>
<td>يَلْقَى</td>
<td>يَلْقُونَ</td>
<td></td>
</tr>
<tr>
<td>يَلْقُونَ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>مؤثث غائب 3rd person feminine</td>
<td>تَلْقَى</td>
<td>تَلْقُونَ</td>
</tr>
<tr>
<td>تَلْقَى</td>
<td>تَلْقُونَ</td>
<td></td>
</tr>
<tr>
<td>تَلْقُونَ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>مذكر ماضي 2nd person masculine</td>
<td>تَلْقَى</td>
<td>تَلْقُونَ</td>
</tr>
<tr>
<td>تَلْقَى</td>
<td>تَلْقُونَ</td>
<td></td>
</tr>
<tr>
<td>تَلْقُونَ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>مؤثث ماضي 2nd person feminine</td>
<td>تَلْقَينَ</td>
<td>تَلْقُونَ</td>
</tr>
<tr>
<td>تَلْقَينَ</td>
<td>تَلْقُونَ</td>
<td></td>
</tr>
<tr>
<td>تَلْقُونَ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>متكلم First person (Masculine/Feminine)</td>
<td>أَلْقَى</td>
<td>-</td>
</tr>
<tr>
<td>أَلْقَى</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>-</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The second radical bears kasrah (ـ) here and therefore we observe a change in the pattern as compared to the base pattern زَقَى in which the second radical bears fatha (اً).

Here we note that the second person feminine singular and plural is the same i.e تَلْقِينَ.
Note:

and  are fall into the pattern of in the past tense conjugation. However, the imperfect tense conjugation is on the pattern of .

Examples:

- To run/strive

- To refuse

- To forbid

The imperfect tense conjugation of  is as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مکَ‬ 3rd person masculine</td>
<td>يَسَعَ</td>
<td>يَسَعَانِ</td>
</tr>
<tr>
<td>مؤَ‬ 3rd person feminine</td>
<td>يَسَعَ</td>
<td>يَسَعَانِ</td>
</tr>
<tr>
<td>مکَ‬ 2nd person masculine</td>
<td>يَسَعَ</td>
<td>يَسَعَانِ</td>
</tr>
<tr>
<td>مؤَ‬ 2nd person feminine</td>
<td>يَسَعَ</td>
<td>يَسَعَانِ</td>
</tr>
</tbody>
</table>
The imperfect tense conjugation of \( \text{يَرَأُ} \) is as follows:

<table>
<thead>
<tr>
<th>First person (Masculine/Feminine)</th>
<th>مَذْكُورُ غَائِب</th>
<th>مُؤْتِمُ غَائِب</th>
<th>مَذْكُورُ مَخاطِب</th>
<th>مُؤْتِمُ مَخاطِب</th>
<th>مَذْكُورٌ</th>
<th>مُؤْتِمٌ</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَذْكُورُ غَائِب 3rd person masculine</td>
<td>یَرَأَى</td>
<td>یَرَأَانِ</td>
<td>یَرَأَانِ</td>
<td>یَرَأَانِ</td>
<td>یَرَأُنَّ</td>
<td>یَرَأُنَّ</td>
</tr>
<tr>
<td>مُؤْتِمُ غَائِب 3rd person feminine</td>
<td>یَرَأَى</td>
<td>یَرَأَانِ</td>
<td>یَرَأَانِ</td>
<td>یَرَأَانِ</td>
<td>یَرَأُنَّ</td>
<td>یَرَأُنَّ</td>
</tr>
<tr>
<td>مَذْكُورُ مَخاطِب 2nd person masculine</td>
<td>یَرَأَى</td>
<td>یَرَأَانِ</td>
<td>یَرَأَانِ</td>
<td>یَرَأَانِ</td>
<td>یَرَأُنَّ</td>
<td>یَرَأُنَّ</td>
</tr>
<tr>
<td>مُؤْتِمُ مَخاطِب 2nd person feminine</td>
<td>یَرَأَى</td>
<td>یَرَأَانِ</td>
<td>یَرَأَانِ</td>
<td>یَرَأَانِ</td>
<td>یَرَأُنَّ</td>
<td>یَرَأُنَّ</td>
</tr>
<tr>
<td>مَذْكُورٌ 1st person (Masculine/Feminine)</td>
<td>یَرَأُ</td>
<td>یَرَأَانِ</td>
<td>یَرَأَانِ</td>
<td>یَرَأَانِ</td>
<td>یَرَأُنَّ</td>
<td>یَرَأُنَّ</td>
</tr>
<tr>
<td>مُؤْتِمٌ</td>
<td>یَرَأُ</td>
<td>یَرَأَانِ</td>
<td>یَرَأَانِ</td>
<td>یَرَأَانِ</td>
<td>یَرَأُنَّ</td>
<td>یَرَأُنَّ</td>
</tr>
</tbody>
</table>

There is an irregularity in the pattern of یَرَأُ.
Examples:

"And those who join that which Allah has commanded to be joined." (13:21)

"Nor do they adopt as their religion, the religion of truth (Islam)." (9:29)

"Who is the god other than Allah who could bring them (back) to you?" (6:46)

"When they transgressed in (the matter of) the Sabbath." (7:163)

"Why do you not come to us with the angels, if you are of the truthful ones?" (15:7)

"And the day they did not keep the Sabbath, it (fish) did not come to them. Thus did We test them because they transgressed." (7:163)
“Why do you admonish a people whom Allah would destroy.” (7:164)

“Say ‘I seek the protection of the Fosterer of the day break.’” (113:1)

“He will enter flaming fire.” (111:3)

“A messenger from Allah, reading clean pages.” (98:2)

“And as for him who comes to you striving hard.” (80:8)

“And he jeers.” (80:9)

“And the Hell will be made manifest for him who sees.” (79:36)
“For them therein, there will be what they will for, and more from Us.” (50:35)

“So be patient over what they say, and glorify by praising your Fosterer.” (50:39)

“The Day We will say to Hell, ‘Are you filled?’ And it will say, “Are there any more?’” (50:30)

“But (He involves you in such situations) that He may test some of you by means of others.” (47:4)

“He grants females (daughters) to whom He wills and He grants males (sons) to whom He wills.” (42:49)

“And many of the partners certainly wrong one another.” (38:24)
The Imperfect Tense - IV

Doubly Weak Verb – المُضَارِعُ لِلْفَعْلِ الْلَّفْيِفُ

Here we will study the imperfect tense conjugation of verbs that have more than one weak verb (الخُرُوفُ العَلَةَ) in their formation.

Verbs with the first and third radicals as weak letters follow the same pattern as the defective verb (يَّزَى : رَّى). The ج is dropped in the formation of the imperfect tense.

Example: يَّقِنُ : وَقِي - to save

Imperfect tense conjugation of يَّقِنُ : وَقِي:

<table>
<thead>
<tr>
<th></th>
<th>مفرد</th>
<th>متين</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذلِّل غائب</td>
<td>يَّقِنُ</td>
<td>يَقِيُّانَ</td>
<td>يَقِيُّونَ</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He saves/will save</td>
<td>They both save/will save</td>
<td>They all save/will save</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>مُؤَثَّثة غائب</td>
<td>She saves/ will save</td>
<td>مُؤَثَّثة</td>
<td>They both save/ will save</td>
</tr>
<tr>
<td>مذَكَّر مخاطب</td>
<td>You save/ will save</td>
<td>مذَكَّر</td>
<td>You both save/ will save</td>
</tr>
<tr>
<td>مذَكَّر مخاطب</td>
<td>You save/ will save</td>
<td>مذَكَّر</td>
<td>You both save/ will save</td>
</tr>
<tr>
<td>مَثْلُّ مَثْلُ</td>
<td>I save/ will save</td>
<td>مَثْلُ</td>
<td>We save/ will save</td>
</tr>
</tbody>
</table>

Verbs with the second and third radicals as weak letters follow the pattern of 

Example:

يَقِيِّنَ/يَقِيِّنَ | to live

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُؤَثَّثة غائب</td>
<td>He lives/ will live</td>
<td>مُؤَثَّثة</td>
<td>They both live/ will live</td>
<td>يَقِيِّنَونَ</td>
</tr>
</tbody>
</table>

210 24: The Imperfect Tense-IV
<table>
<thead>
<tr>
<th>3rd person feminine</th>
<th>2nd person masculine</th>
<th>2nd person feminine</th>
<th>1st person (Masculine/Feminine)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مْؤُنَّت غَاثِبٍ</td>
<td>مْذَكَر مَخاطِبٍ</td>
<td>مْؤُنَّت مَخاطِبٍ</td>
<td>مْنَكَّمُ</td>
</tr>
<tr>
<td>تَحْيَى</td>
<td>تَحْيَا</td>
<td>تَحْيَا</td>
<td>أَحْيَى</td>
</tr>
<tr>
<td>She lives/will live</td>
<td>They both live/will live</td>
<td>You both live/will live</td>
<td>We live/will live</td>
</tr>
<tr>
<td>تَحْيَيْهِنَّ</td>
<td>تَحْيَيْهِنَّ</td>
<td>تَحْيَيْهِنَّ</td>
<td></td>
</tr>
</tbody>
</table>
Learning Arabic Language of the QU'RAN
THE IMPERFECT TENSE – V

The Double Lettered Verbs – المُضَاعَفُ الْمُضَارِعُ

Verbs in which the second and third radicals are identical and bear a shaddah (ـ) on them, will be pronounced twice. For example:

يُظَنْ - To think/to suspect

Imperfect tense conjugation of يُظَنْ:

<table>
<thead>
<tr>
<th>مفرد (Singular)</th>
<th>مثبت (Dual)</th>
<th>جمع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب 3rd person masculine</td>
<td>يُظَنْ</td>
<td>يُظَنُّونَ</td>
</tr>
<tr>
<td>مؤنث غائب 3rd person feminine</td>
<td>يُظَنْ</td>
<td>يُظَنُّانِ</td>
</tr>
</tbody>
</table>

He thinks/will think | They both think/will think | They all think/will think | They all think/will think
Learning Arabic Language of the Qur'ān

<table>
<thead>
<tr>
<th>مذكر مخاطب</th>
<th>2nd person masculine</th>
<th>تَظَنُّ</th>
<th>You think/will think</th>
<th>You both think/will think</th>
<th>تَظَنُّونَ</th>
<th>You all think/will think</th>
</tr>
</thead>
<tbody>
<tr>
<td>ممؤّنث مخاطب</td>
<td>2nd person feminine</td>
<td>تَظَنِّينَ</td>
<td>You think/will think</td>
<td>You both think/will think</td>
<td>تَظَنِّينَانِ</td>
<td>You all think/will think</td>
</tr>
<tr>
<td>متكلم</td>
<td>First person (Masculine/Feminine)</td>
<td>أَظَنْ</td>
<td>I think/will think</td>
<td>-</td>
<td>نَظَنَ</td>
<td>We think/will think</td>
</tr>
</tbody>
</table>

Note: Usually there is a *dammah* (ٔ) on the second radical in the conjugation of the imperfect tense. For example:

- يَشُدَّ : شَدَّ - To strengthen
- يَسْرُ : مَرَ - To pass
- يَمْسَ : مَسَ - To touch
- يَسْرُ : سَرَ - To make happy
- يَمْنُ : مَنَ - To favor/gift
- يَعُفُ : حَفَّ - To lighten
- يَهُمُ : هَمَ - To intend

Sometimes the second radical may bear *kasrah* (ٓ) or *fatha* (أ). Here are some examples:

- يَبْعَرُ : فَرَ - To run away/escape


Examples from the Qur'an:

"And those who deny Our signs, the punishment will afflict them because they used to transgress." (6:49)

"They consider it their favor on you that the/ have accepted Islam.” (49:17)

"And they do nothing but guess.” (2:78)

“A Day when man will run away from his brother.” (80:34)
Learning Arabic Language of the QUR'AN
is a helping verb meaning “was/were”. However, when it comes before the imperfect tense it will make it a past continuous verb.

For example:

- He was doing.

Past continuous conjugation of : 

<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>3rd person feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذرّب ضايف</td>
<td>مذرّب ضايف</td>
</tr>
<tr>
<td>كانَ يَفعلُ</td>
<td>كانتَ تَفعلَ</td>
</tr>
<tr>
<td>He was doing</td>
<td>She was doing</td>
</tr>
<tr>
<td>(Subject)</td>
<td>(Subject)</td>
</tr>
<tr>
<td>كانا يفعلائنا</td>
<td>كانتا تفعلائنا</td>
</tr>
<tr>
<td>They both were doing</td>
<td>They both were doing</td>
</tr>
<tr>
<td>(Plural)</td>
<td>(Plural)</td>
</tr>
<tr>
<td>كانوا يفعلون</td>
<td>كانوا تفعلون</td>
</tr>
<tr>
<td>They all were doing</td>
<td>They all were doing</td>
</tr>
<tr>
<td>(Plural)</td>
<td>(Plural)</td>
</tr>
</tbody>
</table>
The conjugation for كانْ is in the past tense though it is used along with the imperfect tense يَفْعَلُ.

Examples:

"That was because of their disobedience and they were the persons who exceeded the limits." (2:61)

("وَأَنَّهُمْ قَصَوْمُوا خَيْرٌ لِلْجُرْحِاءِ إِنَّكُمْ تَفْعَلُونَ")

"And that you fast is better for you if you know." (2:184)

("سَكَانُا يَفْعَلُونَ الْعَمَّامَ")

"They both used to eat food." (5:75)

("وَبِجَبَالِهِ مِنَ الْفَزْرَةِ الَّتِي كَانَتْ تَفْعَلُونَ المَكْيْيَةَ")

"And We delivered him from the town which practiced bad things." (21:74)

("وَقَالَوَلَّوْلَا نَصْنَعُ أَوْ نَفَعِّلُ مَا كَانَ فِي أَصْرَابِ السَّمَٰعِ")

"And they will say, 'Had we but listened or understood, we would not have been among the inhabitants of blazing fire.'" (67:10)
The imperfect tense by slight changes may be in two forms.

♦ The Subjunctive Mood – 
♦ The Jussive Moods –

When a particle such as أَنَّ (that) precedes the simple imperfect tense يَفْعَلُ (he does/ will do), it changes the case ending of the imperfect verb to fatha or nasab (ـ). The meaning differs from what it has in its absolute case. This is the subjunctive mood of the verb. For example:

أَنَّ يَفْعَلُ – That he does/ will do.

Similarly, if a particle such as إِنْ (if) precedes the simple imperfect tense يَفْعَلُ (he does/will do) it will change the case ending of the imperfect verb to sukoon or jazm (ـ) and the meaning will differ from its absolute case. This is the jussive mood of the verb.
These two forms of the imperfect tense, the subjunctive and jussive moods can be made by slight changes to the imperfect tense verb.

**The Subjunctive** - المُضَارع المَنْصُوبُ

The prefixed particles أَلْحَرُوف النَّاصِبَةُ change the mood of the imperfect tense to the subjunctive. They are listed below:

<table>
<thead>
<tr>
<th>أَلْحَرُوف النَّاصِبَةُ</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَنْ</td>
<td>will never</td>
</tr>
<tr>
<td>أَنْ</td>
<td>that/that not</td>
</tr>
<tr>
<td>أَلَّا + أَنْ</td>
<td>So that/so that not</td>
</tr>
<tr>
<td>كِلَّا + كِلْع *</td>
<td>Until</td>
</tr>
<tr>
<td>عَلَى</td>
<td>So that/in order to</td>
</tr>
<tr>
<td>إِذْنُ</td>
<td>Therefore/then</td>
</tr>
</tbody>
</table>

[^]: Learning Arabic Language of the QUR’AN
Below is a table demonstrating, the action of (أَنْ) on the imperfect tense (يَفْعَلَ):

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب</td>
<td>أن يفعل</td>
<td>أن يفعل علا</td>
<td>أن يفعل علا</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>that he does/will do</td>
<td>that they both do/ will do</td>
<td>that they all do/ will do</td>
</tr>
<tr>
<td>مؤتث غائب</td>
<td>أن يفعل</td>
<td>أن يفعل علا</td>
<td>أن يفعل علا</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>that she does/will do</td>
<td>that they both do/ will do</td>
<td>that they all do/ will do</td>
</tr>
<tr>
<td>مذكر مخاطب</td>
<td>أن يفعل</td>
<td>أن يفعل علا</td>
<td>أن يفعل علا</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>that you do/ will do</td>
<td>that you both do/ will do</td>
<td>that you all do/ will do</td>
</tr>
<tr>
<td>مؤتث مخاطب</td>
<td>أن يفعل</td>
<td>أن يفعل علا</td>
<td>أن يفعل علا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>that you do/ will do</td>
<td>that you both do/ will do</td>
<td>that you all do/ will do</td>
</tr>
<tr>
<td>متكلم</td>
<td>أن أفعل</td>
<td>-</td>
<td>أن يفعل علا</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>that I do/ will do</td>
<td></td>
<td>that we do/ will do</td>
</tr>
</tbody>
</table>

Points to note from the above table:

The fathah (ال) which is evident in the imperfect tense is seen only on the singular third person masculine and feminine, the singular second person masculine and on the first person singular and plural. i.e. نَفَعَلَ, أَفَعَلَ, يَفْعَلُ. For all other forms, the of duals and plurals are dropped except in the feminine plurals.
Examples of the مهوج the found in the Qur’an. Example ‘أَنّ’ (that):

"Nor should they themselves go out, unless they commit an open indecency." (65:1)

As ‘يَأْتِين’ is feminine plural, the ‘ن’ is not dropped.

"It is most hateful to Allah that you say that which you do not do." (61:3)

The ‘ن’ is dropped from ‘يَتُولُون’ due to the addition of ‘أَنّ’.

♦ ‘أَلَّا + أَنّ’ → ‘أَلَّا’ – (that not):

Example:

"Do not fear nor grieve but receive the good news of the garden which you are promised". (41:30)

♦ ‘لَأَن’ → ‘لَأَن’ + لِ – (for that):

Example:

“And I am commanded that I should be the first of those who submit (as Muslims).” (39:12)
Learning Arabic Language of the QUR’AN

♦ لَنْ: It gives the meaning of will never and is a strong negation of the future. When لَنْ is prefixed to the المُضارع, it will indicate the future tense. For example:

قَلْ لَنْ يُغْفِرَ اللَّهُ هَٰمِمَ

“Allah will never forgive them protectively.” (9:80)

لَنْ نَنَالُوا الْيَلِدَ حَتَّى نَنفَقَوْا مَا نَحْبُورَانَ

“You will never attain righteousness unless you spend from that which you love.” (3:92)

♦ ْكَيْلَا: In order to/so that:

كَيْلَا نِعْبَدُكَ كَثِيرًا

“That we may glorify You much.” (20:33)

♦ ْكَيْلَا: So that not/in order not to:

For example:

كَيْلَا يَكُونُ دُولَةً بَيْنَ الْأَمْوَالِ وَمَنْكُمُ

“So that the (wealth) may not become an item of circulation (only) between the rich among you.” (59:7)

♦ ْكَيْلَا: So that not:

كَيْلَا لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ فَدَيَّرُ

“So that he does not know anything (even) after (having had) knowledge.” (16:70)
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♦ حَتَّى – Until:

وَلَوَ نَزَّلَتْ مِنَ الْعَلَّامَاتِ حَتَّى يَتَّبِعُونَ

“And do not go near them till they are clean.” (2:222)

“(This is only) till He separates the evil from the good.” (3:175)

♦ لِي – So that

وَلَقِيتُ عَلَيْكَ مَحَبَّةً مِّنَ اللَّهِ وَلَقِيتُ عَلَيْكَ عَزْيَةً

“And cast on you love from Me, so that you might be brought up before My eye.” (20:39)

♦ لَيْتَلاُ → أَلَا + لِي – So that not:

أَلَا يَقُولُوا عَلَى مَنْ فَضَلَّ اللَّهُ عِنْدَهُ

“That the owners of the book may know that they do not have control on anything from the grace of Allah.” (57:29)

Examples:

إِنَّا أَمَّنَ تَفَعَّلُوا وَلَنْ نَفَعَّلُوا فَأَفَانَى آثَارٌ

“But if you do not do it, and you will never do it then be on your guard against the fire.” (2:24)
“And we know that we can neither defeat Allah in the
Earth nor can we defeat Him by flight.” (72:12)

“And we thought that mankind and the jinn never speak
a lie against Allah.” (72:5)

“Allah commands you that you should certainly slaughter
a cow.” (2:67)
“He commands *that you serve* no one but Him Alone.” (12:40)

«لا تُحَافَوْنْ وَلَا تَحْرَوْنَ وَلَا تَصْلُوْنَ بِالْجَنَّةِ»

“Do not fear nor grieve but receive the good news of the garden which you are promised.” (41:30)

فرجعتمك إِلَّا أَيْمَاكُ كَنْقُرْ عَنْهَا وَلَا تَحْرَنَ

“Thus We returned you to your mother *that her eye might be cooled* and (that) she might not grieve.” (20:40)

ولا تَقْرِبُوهَا حَتَّى يَظْهَرُ

“And do not go near them till they are clean.” (2:222)

وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْبَغَ أَجْمَالُ فِي سَوَاءِ الْفَيْضَاءِ

“And they will not enter the garden *until the camel passes through the eye of the needle.*” (7:40)

ليِمْبِرَ اللَّهُ أَلِحْيَتَهُ مِنَ الطَّيِّبِ

“That Allah may separate the bad ones from the good ones.” (8:37)

لَيَقْطَعَ طَرَفًا مِّنَ الْذِّينَ كَفَرُوا

“That He may cut off a portion from among those who did not believe.” (3:127)
“That Allah may protect you from (every) sin of yours which you (could) send in advance and which you (could) leave behind.” (48:2)

“And We taught him the (art of) making coats of mail for you that they might protect you in your wars.” (21:80)

“And do not make Allah, because of your oaths, a hindrance in your righteousness and guarding (against evil) and effecting reconciliation between human being.” (2:224)

In the last example, we see that the conjunction ‘و’ (wa al-‘aţif) meaning “and” carries forward the effect of the “الخَرُوف التَّناصِبَة” Therefore, the following imperfect verbs joined by ‘و’ will be affected in the same manner as the first verb and will be in the subjunctive form.

When ‘الخَرُوف التَّناصِبَة’ come before weak verbs (الأفعال المُعَتَلَة), hamzated verbs (الأفعال المُحَمَّرَة) and doubled letters verbs (الأفعال المُضَاعَفَة) we will observe the same changes as in the consonant verbs, therefore, they do not need to be dealt with separately.
“He commands that you serve no one but Him Alone.”
(12:40)

“Do not fear nor grieve but receive the good news of the garden which you are promised.”
(41:30)

“Thus We returned you to your mother that her eye might be cooled and (that) she might not grieve.”
(20:40)

“And do not go near them till they are clean.”
(2:222)

“And they will not enter the garden until the camel passes through the eye of the needle.”
(7:40)

“That Allah may separate the bad ones from the good ones.”
(8:37)

“That He may cut off a portion from among those who did not believe.”
(3:127)
“That Allah may protect you from (every) sin of yours which you (could) send in advance and which you (could) leave behind.” (48:2)

“And We taught him the (art of) making coats of mail for you that they might protect you in your wars.” (21:80)

“And do not make Allah, because of your oaths, a hindrance in your righteousness and guarding (against evil) and effecting reconciliation between human being.” (2:224)

In the last example, we see that the conjunction ‘و’ (وَوَارَدَ العَطْف) meaning “and” carries forward the effect of the “الخَرُوف النَّاصِبَة’’ Therefore, the following imperfect verbs joined by ‘و’ will be affected in the same manner as the first verb and will be in the subjunctive form.

When come before weak verbs (الأَفْعَالُ المُعَتَلَةُ), hamzated verbs (الأَفْعَالُ الْمُهمَّؤَة) and doubled letters verbs (الأَفْعَالُ المُضَعَّفَةُ) we will observe the same changes as in the consonant verbs, therefore, they do not need to be dealt with separately.
MOODS OF THE IMPERFECT TENSE – II

The prefixed particles which are called change the mood of the imperfect tense to the jussive where the final radical takes a sukoon or jazm (ـ). These are listed below:

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَمْ</td>
<td>Was not/did not</td>
</tr>
<tr>
<td>لَمْ أَ</td>
<td>Not yet</td>
</tr>
<tr>
<td>إِنْ</td>
<td>If</td>
</tr>
<tr>
<td>لْ</td>
<td>Should</td>
</tr>
<tr>
<td>لَا</td>
<td>Do not/Should not</td>
</tr>
</tbody>
</table>
Table with 

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine</td>
<td>ِْعَ</td>
<td>ِْعَلا</td>
<td>ِْعَلوُا</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>َْعَ</td>
<td>َْعَلا</td>
<td>َْعَلوُنْ</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>َْعَ</td>
<td>َْعَلا</td>
<td>َْعَلوُوُا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>َْعَ</td>
<td>َْعَلا</td>
<td>َْعَلوُوُا</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>ِْعَ</td>
<td>-</td>
<td>ِْعَلوُوُا</td>
</tr>
</tbody>
</table>

Points to note from the above table:

The sukoon (ـ) which is evident in the imperfect is seen only on the singular third person and second person masculine and feminine and on the first person singular and plural. i.e. ِْعَ , َْعَ and َْعَلوُنْ .

For all other forms, the ‘ن’ of duals and plurals are dropped as in the subjunctive, except in the case of feminine plurals.
لَمْ - was not/did not: It is used to deny a statement. It changes the present future tense to past tense.

"We did not assign (this) name to any one before." (19:7)

لَمَا - not yet:

"And (will do so to) others (too) from among those who have not yet joined them." (62:3)

"And belief has not yet entered into your hearts." (49:14)

In the above example, we see that لَمْ of يَدْخَلْ bears kasrah (ْـ) on it (instead of sukoon (ـ)). The general rule is that sukoon (ـ) is changed to kasrah (ْـ) to join the following letter.

Note: When لَمَا is followed by the imperfect tense it gives the meaning of not yet. When it comes before the past tense it means ‘when’ without any effect on the harakah (ـ) of the past tense.

"So when Talut departed with the forces". (2:249)

إِنْ: It is a conditional particle and gives the meaning of “if”. It usually comes in the beginning of a conditional sentence and is followed by two imperfect verbs in the jussive case.
“If you help Allah, He will help you and make your feet firm.” (47:7)

“It can also come along with لَا. For example:

إِلَّا + لَا → لَا + إِلَّا
If + no → if not/unless

وَلَا تَفْقِرْ لِي وَتَرَجَّمْ لَيْنِّي أَصْحَبَنِي مِنَ الْحَسَرِينَ

“And if You do not protectively forgive me and have mercy on me I will be of the losers.” (11:47)

لِ – should: It is also called “lam of command (لَامَ الْأَشْرِي)”. We will deal with this in detail in the imperative form.

لِيُنفِقُ دُوْسَعَةَ مِن سَعْيِهِ وَمِن فُؤُورٍ عَلَيْهِ رَفْقَةً فَلِيُنفِقَ مَنْ اَنْهَأَتْهُ اللهُ

“Let him who has abundance spend out of his abundance, and one who has his provision straitened on him, let him spend from that which Allah has given to him.” (65:7)

لَّا: This is the particle of prohibition and is also called لَا التَّاهِيَة. It is used with the second person imperfect tense to give a negative command.
And do not say for those who are slain in the way of Allah (that they are) dead.” (2:154)

And do not make Allah, because of your oaths, a hindrance in your righteousness and guarding (against evil) and effecting reconciliation between human beings.” (2:224)

There is one more ل namely لَّا، which is used for negation and means “no”. This لَّا will have no effect on the verb that follows it. It is just used as a statement.

“Allah will not catch you for what is vain in your oaths.” (2:225)

“They cannot travel in the land.” (2:273)

“Allah does not task a soul but (to the extent of) that which He has given it.” (65:7)

“Say, ‘No one in the skies and the Earth knows the unseen except Allah.’” (27:65)
WEAK VERBS

Assimilated verbs on the pattern of وَعَدُّ and بَيِّسَرَ and hamzated verbs will change when prefixed with حُرُوفُ الجُهَابَةُ with the same effect as that of the basic consonant pattern فعل.

Hollow verbs on the pattern of قَالَ and بَعَثَ will undergo the following change:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذَكَرُ غَائِبٌ</td>
<td>لَمْ يُقُولُ</td>
<td>لَمْ يُقُولُوا</td>
<td>لَمْ يُقُولُوا</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He did not say</td>
<td>They both did not say</td>
<td>They all did not say</td>
</tr>
<tr>
<td>ذَوَاتُ غَائِبٌ</td>
<td>لَمْ يُقُولُ</td>
<td>لَمْ يُقُولُوا</td>
<td>لَمْ يُقُولُوا</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She did not say</td>
<td>They both did not say</td>
<td>They all did not say</td>
</tr>
<tr>
<td>مَذَكَرُ مَخَاطِبٌ</td>
<td>لَمْ يُقُولُ</td>
<td>لَمْ يُقُولُوا</td>
<td>لَمْ يُقُولُوا</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You did not say</td>
<td>You both did not say</td>
<td>You all did not say</td>
</tr>
<tr>
<td>ذوَاتُ مَخَاطِبٌ</td>
<td>لَمْ يُقُولُ</td>
<td>لَمْ يُقُولُوا</td>
<td>لَمْ يُقُولُوا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You did not say</td>
<td>You both did not say</td>
<td>You all did not say</td>
</tr>
<tr>
<td>مَتَكَّلٌ (Masculine/Feminine)</td>
<td>لَمْ أَقُلُ</td>
<td></td>
<td>لَمْ نَقُولُ</td>
</tr>
<tr>
<td>First person</td>
<td>I did not say</td>
<td>We did not say</td>
<td>We did not say</td>
</tr>
</tbody>
</table>
Table for لَمْ يَبِعْ

<table>
<thead>
<tr>
<th>متفرِد</th>
<th>متّنٍي</th>
<th>جمِع</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب</td>
<td>لَمْ يَبِعْ</td>
<td>لَمْ يَبِعْا</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He did not sell</td>
<td>They both did not sell</td>
</tr>
<tr>
<td>مؤتَث غائب</td>
<td>لَمْ يَبِعْ</td>
<td>لَمْ يَبِعْا</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She did not sell</td>
<td>They both did not sell</td>
</tr>
<tr>
<td>مذكر مخاطب</td>
<td>لَمْ يَبِعْ</td>
<td>لَمْ يَبِعْا</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You did not sell</td>
<td>You both did not sell</td>
</tr>
<tr>
<td>مؤتَث مخاطب</td>
<td>لَمْ يَبِعْ</td>
<td>لَمْ يَبِعْا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You did not sell</td>
<td>You both did not sell</td>
</tr>
<tr>
<td>متّكِئ</td>
<td>لَمْ يَبِعْ</td>
<td>-</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I did not sell</td>
<td>-</td>
</tr>
</tbody>
</table>

In the table above we see that ‘و’ and ‘ى’ are dropped in the third person masculine and feminine singular, second person masculine and first person singular and plural because the last letter is made sakin (—). Two sukoons cannot appear together, and therefore, the weak letter is dropped. The remaining pattern however will have the ‘و’ and the ‘ى’ respectively in the conjugation.
Defective verbs on the pattern of لَقَّبَ رَأَى دَا عَا and will have the following changes in their conjugation when prefixed with الحَرُوفُ الجَامِعَة.

Table for لَمْ ْيُدْعُ:

<table>
<thead>
<tr>
<th>مفرد (Singular)</th>
<th>مثنى (Dual)</th>
<th>جمع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَّبَر غائب</td>
<td>لَمْ ْيُدْعُ</td>
<td>لَمْ ْيُدْعُوا</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He did not call</td>
<td>They both did not call</td>
</tr>
<tr>
<td>مؤتَث غائب</td>
<td>لَمْ ْتَدْعُ</td>
<td>لَمْ ْتَدْعُوا</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She did not call</td>
<td>They both did not call</td>
</tr>
<tr>
<td>مذَّبَر مخاطب</td>
<td>لَمْ ْتَدْعُ</td>
<td>لَمْ ْتَدْعُوا</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You did not call</td>
<td>You both did not call</td>
</tr>
<tr>
<td>مؤتَث مخاطب</td>
<td>لَمْ ْتَدْعُ</td>
<td>لَمْ ْتَدْعُوا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You did not call</td>
<td>You both did not call</td>
</tr>
<tr>
<td>متكلم</td>
<td>لَمْ أَدْعُ</td>
<td>-</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I did not call</td>
<td></td>
</tr>
</tbody>
</table>
Learning Arabic Language of the QUR'AN

Table for لَمْ يَرْمَ:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>3rd person masculine</strong></td>
<td>لَمْ يَرْمَ</td>
<td>لَمْ يُرْمِيَا</td>
<td>لَمْ يُرْمُوا</td>
</tr>
<tr>
<td>مذَّكَر غائب</td>
<td>He did not throw</td>
<td>They both did not throw</td>
<td>They all did not throw</td>
</tr>
<tr>
<td>مؤلّث غائب</td>
<td>لَمْ تُرْمَ</td>
<td>لَمْ تُرْمِيَا</td>
<td>لَمْ تُرْمُوا</td>
</tr>
<tr>
<td><strong>3rd person feminine</strong></td>
<td>She did not throw</td>
<td>They both did not throw</td>
<td>They all did not throw</td>
</tr>
<tr>
<td>مذَّكَر مخاطب</td>
<td>لَمْ تُرْمَ</td>
<td>لَمْ تُرْمِيَا</td>
<td>لَمْ تُرْمُوا</td>
</tr>
<tr>
<td><strong>2nd person masculine</strong></td>
<td>You did not throw</td>
<td>You both did not throw</td>
<td>You all did not throw</td>
</tr>
<tr>
<td>مؤلّث مخاطب</td>
<td>لَمْ تُرْمَ</td>
<td>لَمْ تُرْمِيَا</td>
<td>لَمْ تُرْمُوا</td>
</tr>
<tr>
<td><strong>2nd person feminine</strong></td>
<td>You did not throw</td>
<td>You both did not throw</td>
<td>You all did not throw</td>
</tr>
<tr>
<td>متنَكُم</td>
<td>لَمْ أَرْمَ</td>
<td>لَمْ أُرْمِيَا</td>
<td>لَمْ أُرْمُوا</td>
</tr>
<tr>
<td><strong>First person (Masculine/Feminine)</strong></td>
<td>I did not throw</td>
<td>-</td>
<td>We did not throw</td>
</tr>
</tbody>
</table>

237  28: Moods of the Imperfect Tense-II
Table for لَمْ يَلْقِ:  

<table>
<thead>
<tr>
<th></th>
<th>مفرد Singular</th>
<th>ممتَّنٍ Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب 3rd person masculine</td>
<td>لَمْ يَلْقِ He did not meet</td>
<td>لَمْ يَلْقِ They both did not meet</td>
<td>لَمْ يَلْقُو They all did not meet</td>
</tr>
<tr>
<td>مؤتَّم غائب 3rd person feminine</td>
<td>لَمْ يَلْقِ She did not meet</td>
<td>لَمْ يَلْقِ They both did not meet</td>
<td>لَمْ يَلْقُن They all did not meet</td>
</tr>
<tr>
<td>مذكر مخاطب 2nd person masculine</td>
<td>لَمْ تَلْقَ You did not meet</td>
<td>لَمْ تَلْقَ You both did not meet</td>
<td>لَمْ تَلْقُوا You all did not meet</td>
</tr>
<tr>
<td>مؤتَّم مخاطب 2nd person feminine</td>
<td>لَمْ تَلْقَ You did not meet</td>
<td>لَمْ تَلْقَ You both did not meet</td>
<td>لَمْ تَلْقُن You all did not meet</td>
</tr>
<tr>
<td>متكمَّل First person (Masculine/Feminine)</td>
<td>لَمْ أَلْقَ I did not meet</td>
<td>-</td>
<td>لَمْ تَلْقَ We did not meet</td>
</tr>
</tbody>
</table>

In the hollow verbs, we see that ‘و’ and ‘ى’ are dropped in the third person masculine and feminine singular, the second person masculine and in the first person singular and plural. The remaining pattern will have the ‘و’ and the ‘ى’ respectively in the conjugation.

Double lettered verb (المضاعِف): The change in pattern is as follows:
Table of لَمْ لا يَظْنُنَّ (when it is written separately):

<table>
<thead>
<tr>
<th>مذَكر غائب</th>
<th>مفرِد (Singular)</th>
<th>مَشْتَقَ (Dual)</th>
<th>جَمِع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>٣ِّهِّ سْمَّاَنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
</tr>
<tr>
<td>٣ِّهِّ سْمَّاَنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مؤثِّث غائب</th>
<th>مَشْتَقَ (Dual)</th>
<th>جَمِع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢ِّهِّ سْمَّاَنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
</tr>
<tr>
<td>٢ِّهِّ سْمَّاَنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مذَكر خاطب</th>
<th>مَشْتَقَ (Dual)</th>
<th>جَمِع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢ِّهِّ سْمَّاَنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
</tr>
<tr>
<td>٢ِّهِّ سْمَّاَنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مؤثِّث خاطب</th>
<th>جَمِع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢ِّهِّ سْمَّاَنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
</tr>
<tr>
<td>٢ِّهِّ سْمَّاَنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مَتَكُّم</th>
<th>جَمِع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَسْمَّاَنَّ</td>
<td>لَمْ لا يَظْنُنَّ</td>
</tr>
</tbody>
</table>

Here the shaddah (١) is opened in the third person masculine and the feminine singular and in the second person singular and first person verbs.
Learning Arabic Language of the QUR’AN

Examples:

"But if you do not do it, then take notice of war from Allah and His Messenger; and if you repent (or go back to the affair of loan), then for you is the principal of your amount." (2:279)

"But if you do not do it, and you will never do it, then be on your guard against the fire." (2:24)

"While Allah has not yet known (marked out) those who strive (in His way) from among you and known (marked out) those who are patient?" (3:142)

"If a wound has afflicted you, then a similar wound has afflicted the (other) people." (3:140)

"So if you turn back, then I have conveyed to you that with which I was sent to you." (11:57)
“And they will call out, ‘O Malik (Angel incharge of Hell)! Let your Fosterer make an end of us.’ He will say, ‘You certainly have to stay (here).’” (43:77)

“But do not go near this tree, because you will become one of those who are unjust.” (2:35)

“You do not associate with Me anything (as partner), and clean My house for those who walk around (it).” (22:26)

“Then do not say (even), “Uff,” to them nor scold them, but speak to them in words of honor.” (17:23)

“And if You do not protectively forgive me and have mercy on me I will be of the losers.” (11:47)
THE IMPERATIVE VERB

الفعل الأمر

Direct Command – الأمر للمُخاطب

The imperative is the command form of a verb. The imperative is of two kinds:

♦ Direct command – الأمر للمُخاطب
♦ Indirect command – الأمر للمُغايِب و المُتكَّمَل

أمر للمُخاطب is the “direct command” which is given to the second person.

Example:

إِضْرَبْ – (you) hit
أَنْصُرْ – (you) help
إِشْرَبْ – (you) drink

Sometimes the command is given to the third and to the first person. In such case it is known as Indirect Command, الأمر للمُغايِب و المُتكَّمَل.
Learning Arabic Language of the QUR'AN

Example:

لَيْ يَضَرِّبَ – He should hit
لَيْ أَنْصَرَ – I should help
لَيْ أَشْرَبَ – I should drink.

**Direct command** – الأمر لِلْمُخاطِبِ

As we have said earlier الأمر لِلْمُخاطِبِ is formed from the imperfect second person masculine and feminine. Now let us observe how the second person imperfect tense is changed to the imperative form of the verb.

<table>
<thead>
<tr>
<th></th>
<th>مفرد Singular</th>
<th>مثنى Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر مخاطب</td>
<td>تَفْعَلُ You do/ will do</td>
<td>تَفْعَلُانِ You both do/ will do</td>
<td>تَفْعَلُونَ You all do/ will do</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You do/ will do</td>
<td>You both do/ will do</td>
<td>You all do/ will do</td>
</tr>
<tr>
<td>مؤنث مخاطب</td>
<td>تَفْعَلَينَ You do/ will do</td>
<td>تَفْعَلَانِ You both do/ will do</td>
<td>تَفْعَلُنَّ You all do/ will do</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You do/ will do</td>
<td>You both do/ will do</td>
<td>You all do/ will do</td>
</tr>
</tbody>
</table>

Step 1:

From the above المُصَارَع table, remove the sign of the second person imperfect tense "تَ" as can be seen from the table below:
<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر مخاطب</td>
<td>فعل</td>
<td>فعلان</td>
<td>فعلون</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>مؤنث مخاطب</td>
<td>فعلين</td>
<td>فعلان</td>
<td>فعلن</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Step 2:

Add *hamza*, in the place of ت. If the second radical of the imperfect tense bears *fatha* (ُ), or *kasrah* (ـ) then the prefixed *hamza* (ـ) will get *kasrah* (ـ). If the second radical bears *dammah* (اء) then the prefixed *alif* (ا) will also bear *dammah* (اء). Note that there will never be *fatha* (ُ) on the prefix *hamza*, of command (الأمر).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر مخاطب</td>
<td>إفعل</td>
<td>إفعلان</td>
<td>إفعلون</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>مؤنث مخاطب</td>
<td>إفعلين</td>
<td>إفعلان</td>
<td>إفعلن</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This prefixed *hamza* is called *hamzatul wasl* (همزة الوصل), the *hamza* of joining. Though present in the script, it is not read. It joins the preceding word with the succeeding word.
Step 3:

The last letter of the masculine singular will bear *sukoon* (ۦ) on it. All other *nun’s* (۰) are dropped except that of feminine plural. Therefore, the command form, أَمْرُ, will be as below:

<table>
<thead>
<tr>
<th>2nd person masculine Singular</th>
<th>مَذَكَر مَخاطِبٍ</th>
<th>مَذَكَر مَخاطِبٍ</th>
<th>مَذَكَر مَخاطِبٍ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do</td>
<td>إِفْعَلَ</td>
<td>إِفْعَلَ</td>
<td>إِفْعَلَ</td>
</tr>
<tr>
<td>Do (you both)</td>
<td></td>
<td>إِفْعَلُوا</td>
<td>إِفْعَلُوا</td>
</tr>
<tr>
<td>Do (you all)</td>
<td></td>
<td>إِفْعَلُنَّ</td>
<td>إِفْعَلُنَّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd person feminine Singular</th>
<th>مُؤْنَث مَخاطِبٍ</th>
<th>مُؤْنَث مَخاطِبٍ</th>
<th>مُؤْنَث مَخاطِبٍ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do</td>
<td>إِفْعَلَ</td>
<td>إِفْعَلَ</td>
<td>إِفْعَلَ</td>
</tr>
<tr>
<td>Do (you both)</td>
<td></td>
<td>إِفْعَلُوا</td>
<td>إِفْعَلُوا</td>
</tr>
<tr>
<td>Do (you all)</td>
<td></td>
<td>إِفْعَلُنَّ</td>
<td>إِفْعَلُنَّ</td>
</tr>
</tbody>
</table>

Imperative form of *فَتْحَحَّ*:

<table>
<thead>
<tr>
<th>2nd person masculine Singular</th>
<th>مَذَكَر مَخاطِبٍ</th>
<th>مَذَكَر مَخاطِبٍ</th>
<th>مَذَكَر مَخاطِبٍ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open</td>
<td>إِفْتَحَ</td>
<td>إِفْتَحَ</td>
<td>إِفْتَحَ</td>
</tr>
<tr>
<td>Open (you both)</td>
<td></td>
<td>إِفْتَحُوا</td>
<td>إِفْتَحُوا</td>
</tr>
<tr>
<td>Open (you all)</td>
<td></td>
<td>إِفْتَحُنَّ</td>
<td>إِفْتَحُنَّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd person feminine Singular</th>
<th>مُؤْنَث مَخاطِبٍ</th>
<th>مُؤْنَث مَخاطِبٍ</th>
<th>مُؤْنَث مَخاطِبٍ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open</td>
<td>إِفْتَحَ</td>
<td>إِفْتَحَ</td>
<td>إِفْتَحَ</td>
</tr>
<tr>
<td>Open (you both)</td>
<td></td>
<td>إِفْتَحُوا</td>
<td>إِفْتَحُوا</td>
</tr>
<tr>
<td>Open (you all)</td>
<td></td>
<td>إِفْتَحُنَّ</td>
<td>إِفْتَحُنَّ</td>
</tr>
</tbody>
</table>
Imperative form of 

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر مخاطب</td>
<td>إِضْرَبِي</td>
<td>إِضْرَبْبَا</td>
<td>إِضْرَبْبَانَ</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>Strike</td>
<td>Strike (you both)</td>
<td>Strike (you all)</td>
</tr>
<tr>
<td>مذكر مخاطب</td>
<td>إِضْرَبِي</td>
<td>إِضْرَبْبَا</td>
<td>إِضْرَبْبَانَ</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>Strike</td>
<td>Strike (you both)</td>
<td>Strike (you all)</td>
</tr>
</tbody>
</table>

Imperative form of نَصَرُ:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر مخاطب</td>
<td>أَنْصِرُي</td>
<td>أَنْصِرُبَا</td>
<td>أَنْصِرُبَانَ</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>Help</td>
<td>Help (you both)</td>
<td>Help (you all)</td>
</tr>
<tr>
<td>مذكر مخاطب</td>
<td>أَنْصِرُي</td>
<td>أَنْصِرُبَا</td>
<td>أَنْصِرُبَانَ</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>Help</td>
<td>Help (you both)</td>
<td>Help (you all)</td>
</tr>
</tbody>
</table>

Examples:

(وَأَنَّمَا أَعْمَلُونَ فِي هَذَا صُرُطٖ مَسْتَقِيمٍ)

“And that you should serve Me, this is the straight path.” (36:61)

(أَرْكُضْ بِرَجَالِكَ هَذَا مَعْتَصِمًا بِأَمْرِ وَسْلَةِ)

“Strike with your foot, this (water which thereby gushes out, is for a) cool bath and a drink.” (38:42)
“We said: ‘Strike the (porous) rock with your staff.’” (2:60)

“And when We (Allah) said to the angels, ‘Bow down before Adam,’” (2:34)

“We said: ‘O Adam! You and your wife, dwell in the garden.’” (2:35)

“We said: ‘Go down, some of you will be the enemies of others.’” (2:36)

“So remember Me I will remember you and be grateful to Me and do not be ungrateful to Me.” (2:152)

“So do what you are ordered to do.” (2:68)

“But if they fight with you then slay them.” (2:191)
“Both go to Fir’awn, he has certainly rebelled.” (20:43)

“So enter among My servants.” (89:29)

“And pardon us, and protectively forgive us, and have mercy on us. You are our Guardian: so help us against the people who are infidels.” (2:285)

**IMPERATIVE FORM OF HAMZATED VERBS:**

*First Radical Hamza:*

The imperative is formed by removing the sign of the imperfect tense, “ت”. The first radical *hamza* of the word will also be dropped. No prefix (*hamza*) is used to make the *الآمرُ* of such verbs.

The imperative form of أكلُ:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر مخاطب 2nd person masculine</td>
<td>كُلُّ</td>
<td>كُلاً</td>
<td>كُلُّوا</td>
</tr>
<tr>
<td>مؤنث مخاطب 2nd person feminine</td>
<td>كَلِيُّ</td>
<td>كَلَّا</td>
<td>كُلُّنَّ</td>
</tr>
</tbody>
</table>

Eat | Eat (you both) | Eat (you all)
"Then eat and drink and cool (your) eye." (19:26)

"Take alms from their wealth, through which you may clean them and purify them." (9:103)

"And eat from it freely (from) wherever you will." (2:35)

"Hold with strength that which We have given you and listen." (2:93)

Some hamzated verbs however deviate from their pattern and take the hamzatul wasl 'همزة الوصل' in the imperative form.

The imperative form of أَذِينَ:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>مثنى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر م&lt;&gt;اطب</td>
<td>أُذِينَ</td>
<td>أُذِينُوا</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person masculine</td>
<td>Permit</td>
<td>Permit (you both)</td>
</tr>
<tr>
<td>مؤنث م&lt;&gt;اطب</td>
<td>أُذِينَ</td>
<td>أُذِينُوا</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person feminine</td>
<td>Permit</td>
<td>Permit (you both)</td>
</tr>
</tbody>
</table>
Second Radical Hamza:

The imperative form of سَأَلَ:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>مثتى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>2nd person feminine</td>
<td></td>
</tr>
</tbody>
</table>

The pattern for سَأَل can be made with or without hamzatul wasl ‘ـ’ as shown in the table above.

\[
\text{سَأَلَ بَنِي إِسْرَئِيلَ كَمْ خَيْرٌ مِّنَ الْخَيْرِ بِتُوْلَّٰٓ}
\]

"Ask the children of Israel, how many clear signs did We give them.” (2:211)

\[
\text{وَسَأَلَ الْقُرْآنَ أَلْئِيْهَا فِيهَا}
\]

"And inquire in the city in which we were.” (12:82)

Third Radical Hamza:

The imperative form of قَرَأَ:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>مثتى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>2nd person feminine</td>
<td></td>
</tr>
</tbody>
</table>

251 29: Imperative Verb
“Recite in the name of your Fosterer Who created.” (96:1)

**IMPERATIVE FORM OF WEAK VERBS:**

First radical or ى (هاء)

In ى (هاء) where the first radical is ى, the sign of the imperfect tense “ت” is removed and the imperative is formed without *hamzatul wasl*.

The imperative form of ى:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَكَر مخاطب 2nd person masculine</td>
<td>عَدَّ</td>
<td>عَدَّ (you both)</td>
<td>عَدُوَّا</td>
</tr>
<tr>
<td>هُمَّت مخاطب 2nd person feminine</td>
<td>عَدَّى</td>
<td>عَدَّ (you both)</td>
<td>عَدْنَ</td>
</tr>
</tbody>
</table>

In ى (هاء) the first radical is ى, the imperative is formed by removing the sign of the imperfect tense “ت” and by adding the *hamzatul wasl* ى.
The imperative form of يئس:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>Mitchell</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَكَّر مخطَط</td>
<td>يئس</td>
<td>يئسنُوتا</td>
</tr>
</tbody>
</table>

2nd person masculine

Grieve

Grieve (you both)

Grieve (you all)

مؤّنن مخطَط

2nd person feminine

Grieve

Grieve (you both)

Grieve (you all)

Hollow Verbs (الأَجُوف النَّابِئ - الأَجُوف النَّازِئ)

Here the imperative is formed without *hamzatu wasl* هَمْزَةُ الوَصل and by removing the sign of the imperfect tense, "ت.

The imperative form of قال:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>Mitchell</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَكَّر مخطَط</td>
<td>قل</td>
<td>قولُوا</td>
</tr>
</tbody>
</table>

2nd person masculine

Say

Say (you both)

Say (you all)

مؤّنن مخطَط

2nd person feminine

قولي

Say (you both)

Say (you all)
The imperative form of بَاعَ:

<table>
<thead>
<tr>
<th></th>
<th>مفرد Singular</th>
<th>مثنى Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَكَر مخاطب 2&lt;sup&gt;nd&lt;/sup&gt; person masculine</td>
<td>بِعَ</td>
<td>بَيعَا</td>
<td>بِيعوا</td>
</tr>
<tr>
<td>مؤنث مخاطب 2&lt;sup&gt;nd&lt;/sup&gt; person feminine</td>
<td>بِعَيْ</td>
<td>بَيعَا</td>
<td>بَعين</td>
</tr>
</tbody>
</table>

Defective Verbs: (الناقض الالي - الناقض الواو

Here the sign of the imperfect tense, "ت" is removed and *hamzatul wasl* "هَمْزَة الُوصُل" is prefixed to the مَضارع. The weak letters of the verb will be dropped in the masculine and feminine singular.

The imperative form of دَعَا:

<table>
<thead>
<tr>
<th></th>
<th>مفرد Singular</th>
<th>مثنى Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَكَر مخاطب 2&lt;sup&gt;nd&lt;/sup&gt; person masculine</td>
<td>أَدْعَ</td>
<td>أَدْعَوا</td>
<td>أَدْعُوا</td>
</tr>
<tr>
<td>مؤنث مخاطب 2&lt;sup&gt;nd&lt;/sup&gt; person feminine</td>
<td>أَدْعَيْ</td>
<td>أَدْعَوا</td>
<td>أَدْعُونَ</td>
</tr>
</tbody>
</table>

254 29: Imperative Verb
The imperative from of زّي:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر مخاطب</td>
<td>اًرم</td>
<td>اًرميا</td>
</tr>
<tr>
<td>ملكت مخاطب</td>
<td>اًرم</td>
<td>اًرميا</td>
</tr>
</tbody>
</table>

The imperative form of الْقَيَ:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر مخاطب</td>
<td>اًلقَي</td>
<td>اًلقَيْا</td>
</tr>
<tr>
<td>ملكت مخاطب</td>
<td>اًلقَي</td>
<td>اًلقَيْا</td>
</tr>
</tbody>
</table>

29: Imperative Verb
The imperative form of رَأَى:

<table>
<thead>
<tr>
<th></th>
<th>مفرد Singular</th>
<th>مشتّى Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person masculine</td>
<td>مَذْكُورٌ مخاطب</td>
<td>رَأَى</td>
<td>رَأُوا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>مُؤَثِّثٌ مخاطب</td>
<td>رَأَيْ</td>
<td>رَأُينَ</td>
</tr>
</tbody>
</table>

Because رَأَى is a hamzated weak verb it has irregularity in its pattern.

*Examples:*

"Eat and feed your cattle." (20:54)

"Say: 'Bring the Torah and read it, if you are truthful.'" (3:93)

"Invite to the way of your Fosterer with wisdom." (16:125)

"Be patient, and your patience is not (due to anything) but by (the help of) Allah." (16:127)
“Read that which is communicated to you of the Book.” (29:45)

“And pardon us, and protectively forgive us. (2:286)

“Return to your Fosterer pleased and pleasing (Him).” (89:28)

**IMPERATIVE FORM OF DOUBLY WEAK VERB:**

Here the imperative is formed by dropping the weak letter ى and the sign of the imperfect tense "ت".

The imperative form of وَقِّى:

<table>
<thead>
<tr>
<th>مفرد (Singular)</th>
<th>مثنى (Dual)</th>
<th>جمع (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر مخاطب (Masculine)</td>
<td>في Save</td>
<td>فيّيّا</td>
</tr>
<tr>
<td>مؤنث مخاطب (Feminine)</td>
<td>في Save</td>
<td>فيّيّا</td>
</tr>
</tbody>
</table>

257 29: Imperative Verb
"Our Fosterer! Give us good in this world and good in the hereafter and save us from the punishment of fire." (2:201)

**IMPERATIVE FORM OF DOUBLED VERBS:**

The imperative is made by prefixing hamzatul wasl ‘ٌٌْ’ after dropping the sign of the imperfect tense, “ت”.

<table>
<thead>
<tr>
<th>مفرد</th>
<th>مثلي</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>2nd person feminine</td>
<td>2nd person feminine</td>
</tr>
<tr>
<td>مذكل مخاطب</td>
<td>مثلي</td>
<td>جمع</td>
</tr>
<tr>
<td>مذكل مخاطب</td>
<td>مثلي</td>
<td>جمع</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مذكر مخاطب</th>
<th>مثلي</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person masculine</td>
<td>2nd person feminine</td>
<td>2nd person feminine</td>
</tr>
<tr>
<td>مذكل مخاطب</td>
<td>مثلي</td>
<td>جمع</td>
</tr>
<tr>
<td>مذكل مخاطب</td>
<td>مثلي</td>
<td>جمع</td>
</tr>
</tbody>
</table>

“And be moderate in your walk and lower your voice.” (31:19)
### THE IMPERATIVE VERB – II

#### الأَمْرُ لِلْغَائِبِ وَالمُتَكِّلِمَ

#### Indirect Command

The indirect command "الأَمْرُ لِلْغَائِبِ وَالمُتَكِّلِمَ" is given to the third and first person imperfect tense. This is done by adding prefix "لي" of the jussive to the third and first person imperfect tense. It is called lam of command (الأَمْرِ لَلْاَمْرِ).

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine</td>
<td>لمْ يُفْعَلَ</td>
<td>لِيُفْعَلُْ</td>
<td>لِيُفْعَلُْْ</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>لمْ يُفْعَلَْْ</td>
<td>لِيُفْعَلُْْ</td>
<td>لِيُفْعَلُْْ</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>لِأَنْفَعَْْْ</td>
<td>-</td>
<td>لِأَنْفَعَْْْ</td>
</tr>
</tbody>
</table>
When lam of command “ل” is prefixed to the imperfect tense, the last letter of the third person singular and first person singular and plural will bear a sukoon (ُ). The ‘ن’ of the dual and plurals are dropped except for third person feminine plural.

Example:

وَنَادُواٍ يَمْكُلُكَ لِيَغْفِضَ عَلَيْكَ رَبُّكَ فَالَّذِي إِلَّا كُرَّ مَنَّكُورَ

“And they will call out, ‘O Malik (Angel incharge of Hell)! Let your Fosterer make an end of us.’ He will say, ‘You certainly have to stay (here).’” (43:77)

Note: When lam of command “ل” is preceded by a و or a ف, the kasrah (ـ) of the ل is changed to sukoon (ُ).

Examples:

فَلْيَعْمَدُواَ رَبَّ هَذَا الْبَيْتِ

“So let them serve the Fosterer of this house (Ka’bah).” (106:3)

فَأَصَمَّتوْهُ وَلِيَكُتِبْ بِنِسْبَةٍ مَّا كَسَبْتُمُّ بِالْمَكْدَلِ

“Then write it down and let a writer write it down between you with fairness.” (2:282)

هُوَ فَلْيَمْلِئَ وَليَتَهُ بِالْإِصْدِلِ

“Then let his guardian dictate with fairness.” (2:282)

فَلْيُمَدْدَ لَهُ الْرَّحْمَٰنُ مِنَا

“The Beneficent (Allah) allows to stretch for him.” (19:75)
Chapter 31

TRANSITIVE AND INTRANSITIVE VERB

Verbs are of two types:

- Intransitive verb - الفعل المُتَعَدَّى وَاللازِمٍ
- Transitive verb - الفعل المُتَعَدَّى

1. INTRANSITIVE VERB - الفعلُ اللازِمُ

When an intransitive verb is used in a sentence, there is no need of an object. The verb along with the subject gives complete meaning to the sentence.

Example:

("وَكَنَّهُمْ تَضَحَّكُونَ")

“And you used to laugh at (some) of them.” (23:110)

("وَجَاءَتْ أُبَاهُمْ عَشَاةً يَبْكُونَ")

“And they came to their father at night fall, weeping.” (12:16)
2. TRANSITIVE VERB

A transitive verb will always need an object. When a transitive verb is used in a sentence it will have a subject as well as an object to give complete sense to a sentence.

Example:

وصْنَلَّ دَاوُودَ جَالُوتَ

“And Dawood killed Jalut.” (2:251)

ضَرَّبَ اللَّهُ مَثَلًا مِّلَّةَ الْمُؤْمِنِينَ كَفَّرَوْا

“Allah sets forth an example for those who do not believe.” (66:10)

Sometimes transitive verbs need more than one object.

جعلَ لَكُمُ الأرضَ فَرَضًا

“Who made the Earth a spreading for you.” (2:22)
The known verb ْلَفْعُ الْمَعْرُوفَ is the active voice of the verb. Here the subject is known, i.e. the doer of the verb is specified. We have discussed these kinds of verbs in all the preceding chapters on the pattern of ْلَفْعُ، ْلَفْعُ، ْلَفْعُ.

Example:

"That Allah is displeased with them and they will stay in the punishment." (5:80)

"Until when he reached the setting place of the sun (West)." (18:86)

The passive voice of the verb is called ْلَفْعُ الْمَجْهُولُ (unknown). The subject is unknown i.e the doer is not specified. The passive verb is usually formed from a transitive verb (ألْفَعُ الْمُتَعَدَّدِ).
It has two components – the passive verb and the object. As the subject is not present, the object will take the harakah of the subject i.e. dammah (١٠) and is called the deputy of subject.

Example:

وَضَعَتِ الْكَتَابُ

نَائِبُ الْقَابِلِ

المجهول

“And the records (of deeds) will be placed.” (18:49)

The passive verb is formed by changing the harakah of active participle to قَُّعِّلٕ, قَُّعِّلٕ, قَُّعِّلٕ. The change is standard for all verbs and is characterized by dammah (١٠) on the first radical and kasra (١٠) on the second radical.

Passive Verb of Consonants

الصحيح

Table of رُفعَ:

<table>
<thead>
<tr>
<th></th>
<th>مفرد Singular</th>
<th>متين Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب 3rd person masculine</td>
<td>رُفعَ  He was raised</td>
<td>رُفعَا They two were raised</td>
<td>رُفعوا They all were raised</td>
</tr>
<tr>
<td>مؤنث غائب 3rd person feminine</td>
<td>رُفعَتُ She was raised</td>
<td>رُفعَتًا They two were raised</td>
<td>رُفعَتُنَّ They all were raised</td>
</tr>
<tr>
<td>مذكر مخاطب 2nd person masculine</td>
<td>رُفعَت You were raised</td>
<td>رُفعَتًا You two were raised</td>
<td>رُفعَتُمَّ You all were raised</td>
</tr>
</tbody>
</table>
### Table of ْنصِرَ and ْنسيّعَ:

<table>
<thead>
<tr>
<th>ischq</th>
<th>مفرد</th>
<th>مشتق</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب</td>
<td>ْنصِرَ</td>
<td>ْنصرًا</td>
<td>ْنصروُنَّا</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He was helped</td>
<td>They both were helped</td>
<td>They all were helped</td>
</tr>
<tr>
<td>مذكر غائب</td>
<td>ْنصّرتِ</td>
<td>ْنصرتًا</td>
<td>ْنصرُنَّا</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She was helped</td>
<td>They both were helped</td>
<td>They all were helped</td>
</tr>
<tr>
<td>مذكر مخاطب</td>
<td>ْنصَرتِ</td>
<td>ْنصرتُنا</td>
<td>ْنصرُنَّا</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You were helped</td>
<td>You both were helped</td>
<td>You all were helped</td>
</tr>
<tr>
<td>مذكر مخاطب</td>
<td>ْنصَرتِ</td>
<td>ْنصرتُنا</td>
<td>ْنصرُنَّا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You were helped</td>
<td>You both were helped</td>
<td>You all were helped</td>
</tr>
<tr>
<td>متكلم</td>
<td>ْنصِرَتِ</td>
<td>-</td>
<td>ْنصرُنا</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I was helped</td>
<td>-</td>
<td>We were helped</td>
</tr>
<tr>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>------</td>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>مذَکَر غائب</td>
<td>سَمِعَ</td>
<td>سُمِعَا</td>
<td>سُمِعُوا</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He was heard</td>
<td>They both were heard</td>
<td>They all were heard</td>
</tr>
<tr>
<td>مؤنث غائب</td>
<td>سَمِعَتْ</td>
<td>سُمِعَتْا</td>
<td>سُمِعَتْنَ</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She was heard</td>
<td>They both were heard</td>
<td>They all were heard</td>
</tr>
<tr>
<td>مذَکَر مخاطب</td>
<td>سَمِعَتْ</td>
<td>سُمِعَتْا</td>
<td>سُمِعَتْمُ</td>
</tr>
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<td>2nd person masculine</td>
<td>You were heard</td>
<td>You both were heard</td>
<td>You all were heard</td>
</tr>
<tr>
<td>مؤنث مخاطب</td>
<td>سَمِعَتْ</td>
<td>سُمِعَتْا</td>
<td>سُمِعَتْنا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You were heard</td>
<td>You both were heard</td>
<td>You all were heard</td>
</tr>
<tr>
<td>متكلم</td>
<td>سَمِعَت</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>First person</td>
<td>I was heard</td>
<td>—</td>
<td>We were heard</td>
</tr>
</tbody>
</table>

Examples:

“When the sun and the moon will be brought together.”
(75:9)
“Those who resist Allah and His Messenger will certainly be disgraced as those before them were disgraced.” (58:5)

“And the sky will be opened and it will become gates.” (78:19)

“And towards the sky how it is raised.” (88:18)

“And towards the mountains how they are rooted.” (88:19)

“And towards the Earth how it is spread?” (88:20)

“And when wild animals are brought together.” (81:5)

“Had we any power in the affair, we would not have been slain here.” (3:154)

“Be killed owners of the pit.” (85:4)
“Fasting is prescribed for you as it was prescribed for those before you.” (2:183)

weis

“Whenever they will be fed from them with fruits as food, they will say, ‘This is that which was provided to us before.’” (2:25)

feh

“Except (from) one to whom injustice was done.” (4:148)

af

“And they will be presented before your Fosterer in ranks.” (18:48)

fh

“And it will be blown into the trumpet.” (39:68)

Hamzated Verbs

الفعل المجهول للمهموز

When hamza ‘أ’ comes as first, second or third radical as in أكل, or the passive voice is on the same pattern as that of فعل. That is the first radical bears a dammah (؟) and the second radical bears a kasrah (.—). The following tables demonstrate their conjugation.
The table of 

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذگر غائب 3rd person masculine</td>
<td>أمرُهُ</td>
<td>أمرُا</td>
<td>أمرُوا</td>
</tr>
<tr>
<td></td>
<td>He was commanded</td>
<td>They both were commanded</td>
<td>They all were commanded</td>
</tr>
<tr>
<td>مؤنث غائب 3rd person feminine</td>
<td>أمرَتْ</td>
<td>أمرَتْا</td>
<td>أمرَتْنَ</td>
</tr>
<tr>
<td></td>
<td>She was commanded</td>
<td>They both were commanded</td>
<td>They all were commanded</td>
</tr>
<tr>
<td>مذگر خاطب 2nd person masculine</td>
<td>أمرُتْ</td>
<td>أمرَتْا</td>
<td>أمرَتْنَ</td>
</tr>
<tr>
<td></td>
<td>You were commanded</td>
<td>You both were commanded</td>
<td>You all were commanded</td>
</tr>
<tr>
<td>مؤنث خاطب 2nd person feminine</td>
<td>أمرَتْ</td>
<td>أمرَتْا</td>
<td>أمرَتْنَ</td>
</tr>
<tr>
<td></td>
<td>You were commanded</td>
<td>You both were commanded</td>
<td>You all were commanded</td>
</tr>
<tr>
<td>منكلم First person (Masculine/Feminine)</td>
<td>أمرُتْ</td>
<td>-</td>
<td>أمرَتْا</td>
</tr>
<tr>
<td></td>
<td>I was commanded</td>
<td>-</td>
<td>We were commanded</td>
</tr>
</tbody>
</table>
The table of سُئِلَ and سُئِلَاءँ :

<table>
<thead>
<tr>
<th>مذكر غائب</th>
<th>متنى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine</td>
<td>سُئِلَ</td>
<td>سُئِلَاءُ</td>
</tr>
<tr>
<td>He was asked</td>
<td>They both were asked</td>
<td></td>
</tr>
<tr>
<td>They all were asked</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مؤنث غائب</th>
<th>متنى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person feminine</td>
<td>سُئِلَتْ</td>
<td>سُئِلَتْنَا</td>
</tr>
<tr>
<td>She was asked</td>
<td>They both were asked</td>
<td></td>
</tr>
<tr>
<td>They all were asked</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مذكر مخاطب</th>
<th>متنى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person masculine</td>
<td>سُئِلْتَ</td>
<td>سُئِلْتُنَّ</td>
</tr>
<tr>
<td>You were asked</td>
<td>You both were asked</td>
<td></td>
</tr>
<tr>
<td>You all were asked</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مؤنث مخاطب</th>
<th>متنى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person feminine</td>
<td>سُئِلْتِ</td>
<td>سُئِلْتُنَّ</td>
</tr>
<tr>
<td>You were asked</td>
<td>You both were asked</td>
<td></td>
</tr>
<tr>
<td>You all were asked</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>متكلم</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>سُئِلْتُ</td>
<td>سُئِلْتِنَا</td>
</tr>
<tr>
<td>I was asked</td>
<td></td>
<td>We were asked</td>
</tr>
<tr>
<td>مذكر غائب</td>
<td>مفرد (Singular)</td>
<td>مشتق (Dual)</td>
</tr>
<tr>
<td>-----------</td>
<td>------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>ُهَرِّا</td>
<td>ُهُرِّا</td>
</tr>
<tr>
<td></td>
<td>He was ridiculed</td>
<td>They both were ridiculed</td>
</tr>
<tr>
<td>مؤنث غائب</td>
<td>ُهُرَّاَت</td>
<td>ُهُرَّاَتَا</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She was ridiculed</td>
<td>They both were ridiculed</td>
</tr>
<tr>
<td>مذكر مخاطب</td>
<td>ُهُرَّاَت</td>
<td>ُهُرَّاَتَا</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You were ridiculed</td>
<td>You both were ridiculed</td>
</tr>
<tr>
<td>مؤنث مخاطب</td>
<td>ُهُرَّاَت</td>
<td>ُهُرَّاَتَا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You were ridiculed</td>
<td>You both were ridiculed</td>
</tr>
<tr>
<td>متكلم</td>
<td>ُهُرَّاَت</td>
<td>ُهُرَّاَتَنا</td>
</tr>
<tr>
<td>First person</td>
<td>I was ridiculed</td>
<td>-</td>
</tr>
</tbody>
</table>
**WEAK VERBS**

**Assimilated Passive Verb**

When و (waw) comes as the first radical in place of ف (faw) in the active voice, the pattern will be the same as فعل (fual) and we will not observe any changes.

<table>
<thead>
<tr>
<th>مفرد (Singular)</th>
<th>مثنى (Dual)</th>
<th>مفعول (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine</td>
<td>3rd person feminine</td>
<td>2nd person masculine</td>
</tr>
<tr>
<td>مُعَدَّ</td>
<td>وَعَدَ</td>
<td>وَعَدْنَا</td>
</tr>
<tr>
<td>مُعَدَّ</td>
<td>وَعَدَتْ</td>
<td>وَعَدَتْنَا</td>
</tr>
<tr>
<td>مَعَدَتْ</td>
<td>مُعَدَّ</td>
<td>مُعَدَّنَ</td>
</tr>
<tr>
<td>مَعَدَتْ</td>
<td>مُعَدَّ</td>
<td>مُعَدَّنَ</td>
</tr>
<tr>
<td>مُعَدَّ</td>
<td>مُعَدَّ</td>
<td>مُعَدَّ</td>
</tr>
<tr>
<td>مُعَدَّ</td>
<td>مُعَدَّ</td>
<td>مُعَدَّ</td>
</tr>
<tr>
<td>مُعَدَّ</td>
<td>مُعَدَّ</td>
<td>مُعَدَّ</td>
</tr>
<tr>
<td>مُعَدَّ</td>
<td>مُعَدَّ</td>
<td>مُعَدَّ</td>
</tr>
<tr>
<td>مُعَدَّ</td>
<td>مُعَدَّ</td>
<td>مُعَدَّ</td>
</tr>
<tr>
<td>مُعَدَّ</td>
<td>مُعَدَّ</td>
<td>مُعَدًَ</td>
</tr>
</tbody>
</table>

32: Past Passive Verb
Verbs with the first radical ‘ي’ (الفعل اللارزم) are usually intransitive verbs. Hence passive voice of these verbs cannot be formed. Example:

Hollow Verbs – الأَجْوُفُ :

When و comes as the second radical in place of ع as in قول (قَوَلَ), the passive should be قول according to the rule but it is read as قول for easy pronunciation.

Table for قول:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>مثنى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب</td>
<td>قول</td>
<td>قِيلَ</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He was told</td>
<td>They both were told</td>
</tr>
<tr>
<td>مؤنث غائب</td>
<td>قولت</td>
<td>قِيلَت</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She was told</td>
<td>They both were told</td>
</tr>
<tr>
<td>مذكر مخاطب</td>
<td>قِلتَ</td>
<td>قِلِّتمَا</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You were told</td>
<td>You both were told</td>
</tr>
<tr>
<td>مؤنث مخاطب</td>
<td>قِلتَ</td>
<td>قِلِّتمَا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You were told</td>
<td>You both were told</td>
</tr>
<tr>
<td>متكلم</td>
<td>قِلتُ</td>
<td>-</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I was told</td>
<td>We were told</td>
</tr>
</tbody>
</table>
As we see from the above table, the passive voice of the third person feminine plural is قُلُئِ. The pattern will then carry forward as the past tense table.

Table for خَفَّ:

<table>
<thead>
<tr>
<th></th>
<th>مفرد Singular</th>
<th>مئئي Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب 3rd person masculine</td>
<td>خَفَّ He was feared</td>
<td>خَفَّا They both were feared</td>
<td>خَفَّوُا They all were feared</td>
</tr>
<tr>
<td>مؤنث غائب 3rd person feminine</td>
<td>خَفَّت She was feared</td>
<td>خَفَّتَا They both were feared</td>
<td>خَفَّتُنَّ They all were feared</td>
</tr>
<tr>
<td>مذكر ماضئ 2nd person masculine</td>
<td>خَفَّ You were feared</td>
<td>خَفَّتُ You both were feared</td>
<td>خَفَّتُمُّ You all were feared</td>
</tr>
<tr>
<td>مؤنث ماضئ 2nd person feminine</td>
<td>خَفَّت You were feared</td>
<td>خَفَّتُ You both were feared</td>
<td>خَفَّتُنَّ You all were feared</td>
</tr>
<tr>
<td>متكلم First person (Masculine/Feminine)</td>
<td>خَفَت I was feared</td>
<td>-</td>
<td>خَفَتَا We were feared</td>
</tr>
</tbody>
</table>

As خَفَ (خَافَ) is exception to the pattern of قَالَ, the third person feminine plural will be خَفَّنَ and then the table will carry forward as in the past tense.
When ی comes as second radical in place of ع as in بَاعَ (باعُ)، the passive voice should have been بِعَ according to general rule. However it is written as بَعَ for easy pronunciation.

Table for بَعَ:

<table>
<thead>
<tr>
<th>مفرد Singular</th>
<th>مثنى Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>المذكور غائب 3rd person masculine</td>
<td>بِعَ</td>
<td>بِعُوا</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>بَعَت</td>
<td>بَعَتَا</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>بِعَت</td>
<td>بِعُتمَا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>بَعَت</td>
<td>بَعُتمَا</td>
</tr>
<tr>
<td>متكلم First person (Masculine/Feminine)</td>
<td>بَعَت</td>
<td>-</td>
</tr>
</tbody>
</table>

From the above pattern, we see that the passive verb of the third person feminine plural is بَعَت and the pattern following it is the same as in the past tense.
Defective Verbs: التأكيد

When ٰ comes in place of ٰ as in ٰ (ذَعَوُ) then its passive verb instead of being ٰ will be written as ٰ.

Table of ٰ:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَّكر 3rd</td>
<td>He was called</td>
<td>They both were called</td>
<td>They all were called</td>
</tr>
<tr>
<td>غائب</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>مؤَّتث 3rd</td>
<td>She was called</td>
<td>They both were called</td>
<td>They all were called</td>
</tr>
<tr>
<td>غائب</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>مذَّكر 2nd</td>
<td>You were called</td>
<td>You both were called</td>
<td>You all were called</td>
</tr>
<tr>
<td>مخاطب</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>مؤَّتث 2nd</td>
<td>You were called</td>
<td>You both were called</td>
<td>You all were called</td>
</tr>
<tr>
<td>مخاطب</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>مَتَكْلَم First person</td>
<td>I was called</td>
<td></td>
<td>We were called</td>
</tr>
<tr>
<td>(Masculine/Feminine)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

When ٰ comes in place of ٰ ل ٰ and ٰ ل ٰ ٰ, the passive verb pattern follows ٰ ل ٰ and ٰ ل ٰ respectively as according to the standard pattern of ٰ فَعَّلَ.
PASSIVE VOICE OF DOUBLY WEAK VERBS – اللَّغْيُفُ

Doubly weak verbs such as جَعَلَ فُوقَ and will follow the standard pattern.

DOUBLE LETTERED VERBS – المُضَاعَفُ

Double lettered verbs like غُصُبُ becomes غُصُبَ and follow the standard pattern.

Table for غُصُبَ:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَكِر غائب</td>
<td>غُصُبَ</td>
<td>غُصَبًا</td>
<td>غُصُبًا</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>He was bitten</td>
<td>Those two were bitten</td>
<td>They all were bitten</td>
</tr>
<tr>
<td>مؤَثَث غائب</td>
<td>غُصُبَت</td>
<td>غُصَبتا</td>
<td>غُصَبْتُمَا</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td>She was bitten</td>
<td>Those two were bitten</td>
<td>They all were bitten</td>
</tr>
<tr>
<td>مذَكِر مخاطب</td>
<td>غُضِبَت</td>
<td>غُضِبتا</td>
<td>غُضِبتْمَا</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td>You were bitten</td>
<td>You both were bitten</td>
<td>You all were bitten</td>
</tr>
<tr>
<td>مؤَثَث مخاطب</td>
<td>غُضِبَت</td>
<td>غُضِبتا</td>
<td>غُضِبتْمَا</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td>You were bitten</td>
<td>You both were bitten</td>
<td>You all were bitten</td>
</tr>
<tr>
<td>مَتَكَلَّم</td>
<td>غُضِبَت</td>
<td>-</td>
<td>غُضِبتْنا</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td>I was bitten</td>
<td>We were bitten</td>
<td></td>
</tr>
</tbody>
</table>

277 32: Past Passive Verb
Examples:

وَإِذَا قَالُوا لَهُمْ لَا تَفْسَدُوا فِي الْأَرْضِ

“And when it is said to them, ‘Do not cause corruption in the Earth.’” (2:11)

وَقَالَ مَيْئُوضَ سُلْمَا نَعْمَانُ بْنِ سَعْدٍ أَسْعَمُهُ وَغَيْضُ أَلْمَا وَفَقِيْنَى الْأَمْرَ

“And it was said, ‘O Earth! Swallow your water and O sky! Withhold (the rain).’ And the water was absorbed (in the earth) and the affair was decided.” (11:44)

وُوَضِعَ الْكِتَابُ وَجَاَهَةَ الْمَلِكِينَ وَالْمُبَيِّنَينَ وَالْمُشْهَدَاءَ وَفَقِيْنَ الْأَمْرَ

“And the record (of deeds) will be laid down and the prophets (informers) and the witnesses will be brought, and it will be judged between them with justice.” (39:69)

مَثَلُ الْبَيْتِ الْمُبَتَّهِ وَعَدُّ الْمُفْتَوِنَ

“A similitude of the garden, which is promised to those who guard (against evil).” (47:15)

وُوَضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفَقِينَ مَعَاً فِيهِ

“And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein.” (18:49)
“Say, ‘I am forbidden to serve, those whom you pray to, besides Allah.’” (6:56)

“And those who did not believe will be driven to hell in troops.” (39:71)

“Then (if) he is oppressed, Allah will definitely help him.” (22:60)

“And whether you are slain in the way of Allah or you die.” (3:157)

“That is because, when Allah Alone was prayed to (i.e. invoked), you did not believe.” (40:12)

“And when His signs are read to them. it increases them (in) faith.” (8:2)
"When the Earth will be shaken (with) a shaking." (56:4)

"And the mountains will be crumbled (with) a shaking." (56:5)
THE IMPERFECT PASSIVE TENSE

The imperfect passive is formed by giving dammah (ۚ) to the sign of the imperfect tense, and fatha (ۖ) on the second radical.

Passive Verb of Consonants – الصَّحِيحُ

Example:


cُبِعَ → يُقَعُ

t

Table of يُرْفَعُ:

<table>
<thead>
<tr>
<th>3rd person masculine</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>He is being raised/will be raised</td>
<td>They both are being raised/will be raised</td>
<td>They all are being raised/will be raised</td>
<td></td>
</tr>
</tbody>
</table>

281 33: Imperfect Passive Tense
<table>
<thead>
<tr>
<th>تَرْفَعُ</th>
<th>تَرْفَعُانِ</th>
<th>يَرْفَعُونَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>She is being raised/ will be raised</td>
<td>They both are being raised/ will be raised</td>
<td>They all are being raised/ will be raised</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>تَرْفَعُ</th>
<th>تَرْفَعُانِ</th>
<th>تَرْفَعُونَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>You are being raised/ will be raised</td>
<td>You both are being raised/ will be raised</td>
<td>You all are being raised/ will be raised</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>تَرْفَعُ</th>
<th>تَرْفَعُانِ</th>
<th>تَرْفَعُونَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>You are being raised/ will be raised</td>
<td>You both are being raised/ will be raised</td>
<td>You all are being raised/ will be raised</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>أَرْفَعُ</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I am being raised/will be raised</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**33: Imperfect Passive Tense**
## HAMZATED VERBS

### Table of ﯽُؤُمَرُ:

<table>
<thead>
<tr>
<th>مفرّد (Singular)</th>
<th>مئٔ (Dual)</th>
<th>ﺞِ (Plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذِكَر غائب 3rd person masculine</td>
<td>ﯽُؤُمَرُ</td>
<td>ﯽُؤُمَرُانُ</td>
</tr>
<tr>
<td>ﯽُؤُمَرُ</td>
<td>They both are being ordered/will be ordered</td>
<td>They all are being ordered/will be ordered</td>
</tr>
<tr>
<td>مذِكَر خاطب 2nd person masculine</td>
<td>ﯽُؤُمَرِينَ</td>
<td>ﯽُؤُمَرِانِ</td>
</tr>
<tr>
<td>ﯽُؤُمَرِينَ</td>
<td>You both are being ordered/will be ordered</td>
<td>You all are being ordered/will be ordered</td>
</tr>
<tr>
<td>مذِكَر خاطب 2nd person feminine</td>
<td>ﯽُؤُمَرِينَ</td>
<td>ﯽُؤُمَرِانِ</td>
</tr>
<tr>
<td>ﯽُؤُمَرِينَ</td>
<td>You both are being ordered/will be ordered</td>
<td>You all are being ordered/will be ordered</td>
</tr>
<tr>
<td>ﯽُؤُمَرُ</td>
<td>I am ordered/will be ordered</td>
<td>-</td>
</tr>
</tbody>
</table>
### Learning Arabic Language of the Qur’an

Table of يُسَالَ

<table>
<thead>
<tr>
<th>Gender</th>
<th>تَسْأَلَ</th>
<th>تُسَالَانِ</th>
<th>يُسَالُونَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>مفرّد</td>
<td>يُسَالَ</td>
<td>يُسَالَانَ</td>
<td>يُسَالُونَ</td>
</tr>
<tr>
<td>سنتئرف</td>
<td>سنتئرف</td>
<td>سنتئرف</td>
<td>سنتئرف</td>
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<tr>
<td>dual</td>
<td>يُسَالَانِ</td>
<td>يُسَالُونَ</td>
<td>سنتئرف</td>
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<tr>
<td>plural</td>
<td>يُسَالُونَ</td>
<td>سنتئرف</td>
<td>سنتئرف</td>
</tr>
</tbody>
</table>

### Imperfect Passive Tense

- **3rd person masculine singular**: يُسَالَ
  - He is being asked/will be asked
- **3rd person feminine singular**: تُسَالَ
  - She is being asked/will be asked
- **2nd person masculine singular**: تَسْأَلَ
  - You are being asked/will be asked
- **2nd person feminine singular**: تُسَالََينَ
  - You are being asked/will be asked
- **1st person (Masculine/Feminine) singular**: تَسْأَلَ
  - I am being asked/will be asked
- **Plural**: يُسَالُونَ
  - They all are being asked/will be asked

---

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<table>
<thead>
<tr>
<th>مذكر غائب</th>
<th>مسئول غائب</th>
<th>متكلم</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine</td>
<td>3rd person feminine</td>
<td>2nd person masculine</td>
</tr>
<tr>
<td><strong>مقرد</strong> (Singular)</td>
<td><strong>مشتَت</strong> (Dual)</td>
<td><strong>جمع</strong> (Plural)</td>
</tr>
<tr>
<td>يُهَرُّ</td>
<td>يُهَرُّ</td>
<td>يُهَرُّ</td>
</tr>
<tr>
<td>He is being ridiculed/will be ridiculed</td>
<td>Those two are being ridiculed/ill be ridiculed</td>
<td>They all are being ridiculed/will be ridiculed</td>
</tr>
</tbody>
</table>

*Imperfect Passive Tense*
WEAK VERBS

The pattern of 

\( \text{يُعَعَدُ} \rightarrow \text{يُعَعَدُ} \)

is according to the passive imperfect tense 

\( \text{يُفَعَلُ} \).

As mentioned in the previous chapter, there will be no passive voice for the verbs beginning with 

\( \text{ى} \) as they are intransitive verbs.

The pattern of 

\( \text{يُقَالُ} \rightarrow \text{قَالٌ} \).

The \( \text{و} \) is changed to long \( \text{ال} \), ‘أ’.

Table of 

\( \text{يُقَالُ} \):

<table>
<thead>
<tr>
<th>مذکَر غائب</th>
<th>مؤنث غائب</th>
<th>مذکَر مخطَط</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person masculine</td>
<td>3rd person feminine</td>
<td>2nd person masculine</td>
</tr>
<tr>
<td><strong>مَفْرَد</strong></td>
<td><strong>مَفْرَد</strong></td>
<td><strong>مَفْرَد</strong></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Singular</strong></td>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td><strong>Dual</strong></td>
<td><strong>Dual</strong></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td><strong>Plural</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>يُقَالُ</td>
<td>يُقَالُ</td>
<td>يُقَالُ</td>
</tr>
<tr>
<td>He has been told/will be told</td>
<td>They both have been told/will be told</td>
<td>They all have been told/will be told</td>
</tr>
<tr>
<td>يُقَالَانِ</td>
<td>يُقَالَانِ</td>
<td>يُقَالَانِ</td>
</tr>
<tr>
<td>They both have been told/will be told</td>
<td>They all have been told/will be told</td>
<td>They all have been told/will be told</td>
</tr>
<tr>
<td>يُقَالُ</td>
<td>يُقَالُ</td>
<td>يُقَالُ</td>
</tr>
<tr>
<td>You have been told/will be told</td>
<td>You both have been told/will be told</td>
<td>You all have been told/will be told</td>
</tr>
</tbody>
</table>
In the third person and second person feminine plurals, the *alif, 'ا'* will be dropped.

The passive Verb of ُيَبَاعُ → بَاعَ 

The ُی is changed to a long *alif, 'ا'.* This *alif* is dropped from second and third person feminine plurals.

The passive verb of ُيَدْعَوُ → يَدْعُوا : دَعَا 

Table of ُيَدْعَى :

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذِكر غائب</td>
<td>ُيَدْعَى</td>
<td>ُيَدْعَوُنَّ</td>
</tr>
<tr>
<td>مَوْتِي غائب</td>
<td>ُتُدْعَى</td>
<td>ُتُدْعَوُنَّ</td>
</tr>
</tbody>
</table>

287 33: Imperfect Passive Tense
| مذِّکَر مخاطب  
2nd person masculine | تُدْعَى | تُدْعِيَانِ | تُعْوَونَ |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>You are called/will be called</td>
<td>You both are called/will be called</td>
<td>You all are called/will be called</td>
<td></td>
</tr>
</tbody>
</table>

| مؤْنِث مخاطب  
2nd person feminine | تُدْعَيْن | تُدْعِيَانِ | تُعْوَونَ |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>You are called/will be called</td>
<td>You both are called/will be called</td>
<td>You all are called/will be called</td>
<td></td>
</tr>
</tbody>
</table>

| مَتَكَّمَم  
First person (Masculine/Feminine) | أُدْعَى | - | نُدْعَى |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I am called/will be called</td>
<td></td>
<td>We are called/will be called</td>
<td></td>
</tr>
</tbody>
</table>

- Passive verb of يُرَقُي → يَرْقَى : رَقَى.
- Passive verb of يُلْقَى → يَلْقَى : لِقَى.

**DOUBLY WEAK VERB** – الْلِّفِيفُ

- Passive voice of يُوفِي → يَوَفَى : وَفَى.

**DOUBLE LETTERED VERBS** – المَضَعَافُ

- Passive verb of يُعَضُ → يَعَضَ : عَضَ.
Table of **عَضُّ**:

<table>
<thead>
<tr>
<th>مفرد</th>
<th>مئتي</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر غائب</td>
<td>منثى</td>
<td>يُعَضُون</td>
</tr>
<tr>
<td>3rd person masculine</td>
<td>يُعَضُّ</td>
<td>They both are bitten/will be bitten</td>
</tr>
<tr>
<td></td>
<td><strong>يُعَضَّان</strong></td>
<td>They all are bitten/will be bitten</td>
</tr>
<tr>
<td>مؤنث غائب</td>
<td><strong>تُعَضُّ</strong></td>
<td>They both are bitten/will be bitten</td>
</tr>
<tr>
<td>3rd person feminine</td>
<td><strong>تُعَضَّان</strong></td>
<td>They all are bitten/will be bitten</td>
</tr>
<tr>
<td>مذكر مخاطب</td>
<td><strong>تُعَضُّ</strong></td>
<td>You both are bitten/will be bitten</td>
</tr>
<tr>
<td>2nd person masculine</td>
<td><strong>تُعَضَّان</strong></td>
<td>You all are bitten/will be bitten</td>
</tr>
<tr>
<td>مؤنث مخاطب</td>
<td><strong>تُعَضَّين</strong></td>
<td>You both are bitten/will be bitten</td>
</tr>
<tr>
<td>2nd person feminine</td>
<td><strong>تُعَضَّان</strong></td>
<td>You all are bitten/will be bitten</td>
</tr>
<tr>
<td>متكلم</td>
<td><strong>أُعَضُّ</strong></td>
<td>We are bitten/will be bitten</td>
</tr>
<tr>
<td>First person (Masculine/Feminine)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Examples:

“And the punishment of the hereafter will be more disgraceful and they will not be helped.” (41:16)

“And on the Day the enemies of Allah will be gathered towards the fire, then they will be formed into ordered ranks.” (4:19)

“Do not fear nor grieve but receive the good news of the garden which you are promised.” (41:30)

“Nothing is said to you except that which was said to the messengers before you.” (41:43)

“As if they were being driven towards death and they were seeing (it).” (8:6)

“On the Day (the covering) will be removed from the ankle (there being a calamity), and they will be called for
prostrations, but they will not be able to (prostrate).”

(68:42)

“Nor will recommendation be accepted for him nor will compensation be taken from him nor will they be helped.” (2:48)

“And guard (yourselves against) a Day in which you will be returned to Allah, then every soul will be paid back in full that which it had earned, and injustice will not be done to them.” (2:281)

“And how would you reject, when you are those to whom the statements of Allah are read.” (3:101)

“Boiling water will be poured over their heads.” (22:19)
DOUBLE EMPHASIS

To emphasize the meaning of the imperfect tense لَ is added as a prefix to the imperfect tense (مُضارع) or (نَ) the two emphatic suffixes (الْخَمْسَة) as the suffix. For example:

لِتَفَعَّلُ/ لِتَفَعَّلْنَ – Indeed he will do.

Table with لِتَفَعَّلَ/ لِتَفَعَّلْنَ:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُدْقَر غَائب 3rd person masculine</td>
<td>لِتَفَعَّلَ/ لِتَفَعَّلْ</td>
<td>لِتَفَعَّلَانَ</td>
<td>لِتَفَعَّلَنَ</td>
</tr>
<tr>
<td>مُؤْنَث غَائب 3rd person feminine</td>
<td>لِتَفَعَّلَ</td>
<td>لِتَفَعَّلَانَ</td>
<td>لِتَفَعَّلْنَ</td>
</tr>
<tr>
<td>مُدْقَر مَخاطِب 2nd person masculine</td>
<td>لِتَفَعَّلَ/ لِتَفَعَّلْ</td>
<td>لِتَفَعَّلَانَ</td>
<td>لِتَفَعَّلَنَ</td>
</tr>
</tbody>
</table>

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Learning Arabic Language of the QUR’AN

<table>
<thead>
<tr>
<th>مَثَلَت مَخاطب</th>
<th>لَتْفَعَّلَنَّ</th>
<th>لَتْفَعَّلَانَ</th>
<th>لَتْفَعَّلَنَّ</th>
<th>مَثَلَت مَخاطب</th>
<th>لَتْفَعَّلَنَّ</th>
<th>لَتْفَعَّلَانَ</th>
<th>لَتْفَعَّلَنَّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person feminine</td>
<td>Indeed you do/will do</td>
<td>Indeed you both do/will do</td>
<td>Indeed you all do/will do</td>
<td>First person (Masculine/Feminine)</td>
<td>-</td>
<td>-</td>
<td>Indeed we do/will do</td>
</tr>
<tr>
<td>متَكلم</td>
<td>لِبَيْعَّالْنَ</td>
<td>لِبَيْعَّالْنَ</td>
<td>لِبَيْعَّالْنَ</td>
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Table with (نَ) النَّوْن الحَقِيقَة:

<table>
<thead>
<tr>
<th>مَثَلَت مَخاطب</th>
<th>مَثَلَت مَخاطب</th>
<th>جَمَع</th>
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<tbody>
<tr>
<td>متَكلم</td>
<td>مَثَلَت مَخاطب</td>
<td>جَمَع</td>
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<td>جَمَع</td>
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<th>مَثَلَت مَخاطب</th>
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<td>مَثَلَت مَخاطب</td>
<td>جَمَع</td>
</tr>
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<td>مَثَلَت مَخاطب</td>
<td>جَمَع</td>
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<table>
<thead>
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<th>مَثَلَت مَخاطب</th>
<th>مَثَلَت مَخاطب</th>
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<tbody>
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<td>جَمَع</td>
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<td>مَثَلَت مَخاطب</td>
<td>جَمَع</td>
</tr>
</tbody>
</table>

Table with (نَ) النَّوْن الحَقِيقَة:

<table>
<thead>
<tr>
<th>مَثَلَت مَخاطب</th>
<th>مَثَلَت مَخاطب</th>
<th>جَمَع</th>
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</thead>
<tbody>
<tr>
<td>مَثَلَت مَخاطب</td>
<td>مَثَلَت مَخاطب</td>
<td>جَمَع</td>
</tr>
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<td>جَمَع</td>
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<tr>
<td>مَثَلَت مَخاطب</td>
<td>مَثَلَت مَخاطب</td>
<td>جَمَع</td>
</tr>
</tbody>
</table>

294 34: Double Emphasis
and 

can also come attached to the imperative (الأمر) and the passive (المجهول) forms of the verb.

Examples:

“And if he does not do what I command him to do, he will definitely be imprisoned and he will be of those who are degraded.” (12:32)

(ن) can be attached without ل to the imperfect ( مضارع) for emphasis.

Example:

“O children of Adam! Do not let the devil tempt you.” (7:27)

“O children of Adam! Whenever there come to you messengers from among you, narrating to you My signs.” (7:35)

“Then if you dominate them in war, disperse them (in such a manner that) those who succeed (them not being present with) them, they (too) may be mindful.” (8:57)
“And if you fear betrayal from a people then throw back to them (their agreement) on equal terms.” (8:58) 

ج ل can come without ن attached with a noun, pronoun or preposition.

“What! When we become (part of the) soil (after our death) shall we indeed be (created) in a new creation?” (13:5)

“Man is certainly at a loss.” (103:2)

“And whoever strives, he strives only for (the benefit of) his own soul. Allah is certainly Independent of the worlds.” (29:6)

Examples:

“No, if he does not stop, We will drag him, seizing him by his forelock.” (96:15)

“I will definitely punish him with a severe punishment or slaughter him or he should definitely come to me with a clear authority (justifying his absence).” (27:21)
“Return to them, and we will definitely come to them with armies which they will not be able to oppose, and we will definitely drive them out from there, disgraced.” (27:37)

“That you will definitely cause corruption in the earth twice and you will definitely transgress (with) a great transgression.” (17:4)

“And those who strive for Us, We will definitely guide them to Our ways, and Allah is certainly with the doers of good.” (29:69)

“They will definitely say, ‘Allah.’ How then are they turned away (form the truth)?” (29:61)

“He (Musa) is certainly a great (expert) among you all who has taught you the magic. So I will definitely cut off your hands and your feet from opposite sides and I will definitely crucify you on the trunks of the palm trees, and
you will definitely know which of us has more severe and more lasting punishment.” (20: 71)

اّلَيْنَ أَلْمَرْتَ أَرْجَعْنَكَ وَأَهْجُرْنِي مَعَهَا

a“If you do not desist I will definitely stone you, now go away from me for a long time.” (19: 46)

فَلْتَسْقِطَ اللَّذِينَ أَرْسَلْنَاهُمُ إِلَيْهِمْ وَلَسْنَا الْمُرْسَلِينَ

“Then shall we question those to whom Our message was sent and those by whom We sent it.” (7: 6)

فَلْنَقْصُ عَلَيْهِمْ يَعْلَمُونَ وَمَا كَانَ عَلَيْهِمْ غَالِبٌ

“Then We will definitely narrate to them with knowledge because We were never absent.” (7: 7)

قَالَ فِي مَا أَغْوَيْتُهُمْ لَأَفْقَدْنَ هُمْ صَرْطَكَ الْمُسْتَقِيمَ

“Because You have removed me from the way, I will definitely sit waiting for them (human beings) on Your straight path.” (7: 16)

إِنَّ فِي ذَلِكَ لَدَيْنِ لَقُوَّمَ يَوْمَ يُومُهُمْ

“Certainly there are signs in that for a people who believe.” (30: 37)
ACTIVE PARTICIPLE

In Arabic, the noun used for the doer of an action (subject), is called اسم الفاعل. It is formed by adding an alif (ا) to the first radical of the verb فعل. The middle letter is given a kasra (ـ) and the last radical is given tanwin (َّ). The active participle pattern will be فعل.

Example:

ساجد → ساجد
To prostrate one who prostrates

خالد → خالد
To praise one who praises

كاذب → كاذب
To disbelieve/ disbeliever/

To be ungrateful ungrateful one
Active participle table for masculine gender:

<table>
<thead>
<tr>
<th>(Case)</th>
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<tbody>
<tr>
<td>Nominative (حالة الرفع)</td>
<td>قَاعِلٌ A doer</td>
<td>قَاعِلٌانَ</td>
<td>قَاعِلُونَ</td>
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<tr>
<td>Accusative (حالة المصدر)</td>
<td>قَاعِلَةَ A doer</td>
<td>قَاعِلَّينَ</td>
<td>قَاعِلِينَ</td>
</tr>
<tr>
<td>Genitive (حالة الحج)</td>
<td>قَاعِلٍ A doer</td>
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<td>قَاعِلُونَ</td>
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</table>

Active participle table for feminine gender:

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</tr>
</thead>
<tbody>
<tr>
<td>Nominative (حالة الرفع)</td>
<td>قَاعِلَةً A doer (woman)</td>
<td>قَاعِلَّاتَ</td>
<td>قَاعِلَاتَ</td>
</tr>
<tr>
<td>Accusative (حالة المصدر)</td>
<td>قَاعِلَةً A doer (woman)</td>
<td>قَاعِلَّاتَ</td>
<td>قَاعِلَاتَ</td>
</tr>
<tr>
<td>Genitive (حالة الحج)</td>
<td>قَاعِلَةً A doer (woman)</td>
<td>قَاعِلَّاتَ</td>
<td>قَاعِلَاتَ</td>
</tr>
</tbody>
</table>
Examples:

"Say, 'O Infidels!'" (109:1)

"And I am not a server of that which you serve." (109:4)

"And you are not servers of that which I serve." (109:5)

"Then they will become regretters over that which they had hidden in their souls (minds)." (5:52)

"And for them there will be pure mates (spouses) therein and therein they shall stay." (2:25)

**HAMZATED AND ASSIMILATED VERB**

Hamzated verbs on the pattern of and assimilated verbs on the pattern of take their active participle on the pattern of.

Example:

أكل → آكل - One who eats
Learning Arabic Language of the QUR'AN

Questioner

One who reads

One who promises

One who becomes easy

Example:

“A questioner asked about the punishment to befall.” (70:1)

Note: Some active participles are on the pattern of قَعِيلُ. These come as adjectives and describe eternal, everlasting qualities.

Example:

Great one

Good one

Big one

Examples:

He said, 'Then get out of it, for you are certainly driven away.”’ (15:34)

“He is none other than an honored angel.” (12:31)
“The Beneficent, the Merciful.” (1:3)

“(The Queen) said, ‘O you chiefs! An honorable letter has been delivered to me.’” (27:29)

“A mercy from your Fosterer, He is certainly the All-Hearing, the All-Knowing.” (44:6)

“And it does not tire Him to preserve (monitor) them both, and He is the High, the Greatest. (2:255)

“And effecting reconciliation between human beings, and Allah is the All-Hearing, the All-Knowing.” (2:224)

**HOLLOW VERBS** – ُجَوَفُ

When the second radical is the weak letter ۹ or ی, then their active participle will be on the pattern of ٠کِلَامِ.

*Examples:*

- قالُ → ٠کِلَامِ – One who speaks
- بَاعُ → بَنْعُ – One who sells
DEFECTIVE VERBS

When the third radical is the weak letter و or ی, for e.g. رُقَى and دَعَا, the active participle will be on the pattern of رَامُو and دَاعُو as per the pattern قَاعِل. However we observe a change in its formation.

- دَاعُو → دَاعا: One who calls
- رَامُو → رَامى: One who throws
- دَاعُو → لَقِى: One who meets

This is because when و or ی bear dammah tanwin (٢) and is preceded by kasrah (‘), then the و and ی are dropped and the harakah of the previous letter is changed to tanwin kasrah (‘).

Table of دَاع:

For masculine gender:

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<td>Plural</td>
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<td>Nominative</td>
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<td>دَاعِيَان</td>
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<td>Callers</td>
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For feminine gender:

<table>
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<td>Nominative</td>
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<td>داعيةٌانَّ (women)</td>
<td>داعيةٌات (women)</td>
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<tr>
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<td>A caller</td>
<td>Two callers</td>
<td>Callers</td>
</tr>
<tr>
<td>Accusative</td>
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<td>داعيةٌينَ (women)</td>
<td>داعيةٌات (women)</td>
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<td>Two callers</td>
<td>Callers</td>
</tr>
<tr>
<td>Genitive</td>
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<td>داعيةٌينَ (women)</td>
<td>داعيةٌات (women)</td>
</tr>
<tr>
<td></td>
<td>A caller</td>
<td>Two callers</td>
<td>Callers</td>
</tr>
</tbody>
</table>

Note: When ُدَّاَعَيْن is added to the singular of active participles like دَاَعَيْن, the ى will be written as أَذَاَعَيْن.

**DOUBLE LETTERED VERBS**

According to the pattern ْقَاَعِلُ, active participle of verbs on the pattern of ْظَلَّنَ should be ْظَلَّنَ. But they will be written with a shaddah (ـ) as ْظَلَّانَ.

- ْظَلَّنَ → ْظَلَّانَ - One who suspects
- ْضَالِلَ → ْضَالِلَ - One who goes astray

"Not (the path of those), upon who ُنَ is Your anger, nor of those who are astray." (1:7)
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For masculine gender:

<table>
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<th>جمع Plural</th>
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<td>Nominative (حالة الزمَع)</td>
<td>ﺃُنَانُ</td>
<td>ﺃُنَانُانَانُ</td>
<td>ﺃُنَانَانُونَانُ</td>
</tr>
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<td>Accusative (حالة النصب)</td>
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<td>ﺃُنَانَانَينَ</td>
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<td>Genitive (حالة الجر)</td>
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For feminine gender:

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<td>ﺩَانَاتَانَ</td>
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<td>ﺩَانَاتَينَ</td>
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<td>Genitive (حالة الجر)</td>
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<td>ﺩَانَاتَينَ</td>
<td>ﺩَانَاتَينَانَ</td>
</tr>
</tbody>
</table>

306 35: Active Participle
Examples:

“The sending down of the Book is from Allah, the All-Mighty, the All-Wise.” (39:1)

“And no bearer of burden will bear the burden of another.” (39:7)

“Is he who devoutly prostrates and stands (for worship) during the hours of night, being cautious of the hereafter, and hopes for the mercy of his Fosterer (equal to one who does not do this)?” (39:9)

“For those who do good in this world is good and the earth of Allah is vast. Only those who are patient will be paid back their reward without measure.” (39:10)

“No, then serve Allah and be among those who are grateful.” (39:66)
“Allah is the Creator of everything and He is a Trustee over everything.” (39:62)

وَالَّذِينَ كَفَرُوا وَعَادُوا مِنَ الْلَّهِ أُوْلِيَاءَهُمْ أَحَسَسَوْنَا

“And those who do not believe in the signs of Allah, those are the persons who are the losers.” (39:63)

قُلِ أَفَعَظَيْنَآ إِنَّمَا تَأْمُرُونَنَّ آمَنُوا إِنَّ آمَالَهُمْ أَحَدًا

“Say, ‘Then do you advise me to worship (something) other than Allah, O you ignorant people?’” (39:64)

فَاسْتَغْفِرْنِيْهِ وَخُذْ رَايَعًا وَآثَابًا

“So he sought the protective forgiveness of his Fosterer and fell down bowing and turned (to Allah).” (38:24)

إِذْ عَزِّتُ عَلَيْهِ بِالْعَمَّيَةِ الْجَنَّيْنِ أَلْجَيْدَ

“When (horses of high breed, which were) still when standing and swift while running, were presented to him in the evening.” (38:31)

أَرْكُضْ بِجِلَكَ هَذَا مَعْدَلًا بَارَدًا وَشَرِّكَ

“Strike with your foot, this (water which thereby gushes out, is for a) cool bath and a drink.” (38:42)

أَمَّمَ يَقُولُونَ شَاعِرًا نَزَّرَصِيَّ رَبِّ الْعَمَّيْنِ

“Or do they say, ‘(He is) a poet, for whom we are waiting for an accident of time?’” (52:30)
“Those who repent, who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin that which is recognised (as good) and stop (people) from that which is not recognised (as good) and those who protect (themselves by remaining within) the limits (imposed by ) Allah; so convey the good news to the believers (described above).” (9:111)

“No! They say, ‘Confused dreams. he forged it, he is a poet,’ so let him bring to us a sign like that which was sent through the earlier (prophets).” (21:5)

“Then perhaps you will kill yourself with grief, sorrowing after them.” (18:6)

“They said, ‘These two are surely magicians.’” (20:63)

“And those who are active in giving charity (zakat).” (23:4)
“(Other) faces that Day will be happy.” (88:8)

“Herein you will not hear useless talk.” (88:11)
THE PASSIVE PARTICIPLE

We have seen that the simple object bears the action of the verb. But the passive participle follows the pattern of مُعْلُومٌ.

- مَفْتُوحٌ → فَتَحَ - Done
- مَخْلُوقٌ → خَلَقَ - Opened
- مَمْخَوَّعٌ → خَلَقَ - Created
- مَجْمَوعٌ → جَمَعَ - Gathered
- مَعْلُومٌ → عَلِمَ - Known
For masculine gender:

<table>
<thead>
<tr>
<th>(Case)</th>
<th>مفرد Singular</th>
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<th>جمع Plural</th>
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<tr>
<td>Nominative (حالة الرفع)</td>
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<td>مفعولانّ</td>
<td>مفعولونّ</td>
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<td>Done</td>
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<td>(all) Done</td>
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<td>Accusative (حالة الاضمّ)</td>
<td>مفعولّ</td>
<td>مفعولينّ</td>
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<tr>
<td></td>
<td>Done</td>
<td>(two) Done</td>
<td>(all) Done</td>
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<td>Genitive (حالة الجبر)</td>
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For feminine gender:

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<td>Genitive (حالة الجبر)</td>
<td>مفعولّة</td>
<td>مفعولتينّ</td>
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</tr>
<tr>
<td></td>
<td>Done</td>
<td>(two) Done</td>
<td>(all) Done</td>
</tr>
</tbody>
</table>
Examples:

“وَقَالَ آَيَاتُ الْيَهُودُ يَدَ اللَّهِ مَعَدُّةً عَلَى أَيْدِيهِمْ وَلَعْنَتُمَا مَا قَالُوا بِأَيْدَاهُ مَسُودَةً

"The Jews say, ‘Allah’s hand is tied up.’ Their hands be tied up and they be cursed because of what they say. No! Both His hands are spread out, He spends as He wills.” (5:64)

“And the promised Day.” (85:2)

“And the witness and the witnessed.” (85:3)

“Therein are raised couches.” (88:13)

“And drinking cups placed ready (for use).” (88:14)

“And cushions set in rows.” (88:15)

“And carpets spread.” (88:16)

“All will be gathered at the appointed time on the known Day.” (56:50)
The passive participle of hamzated verbs (on the pattern of أَكَلَ and قُرَأَ), and assimilated verbs (on the pattern of وَعَدَ and مَفْعُولُ) will also be on the pattern of مَفْعُولُ.

- مَأَكُولُ → أَكَلَ – Eaten
- مَسْتَلَ → سَالَ – Asked
- مَقَرَّرُ → قَرَأَ – Read
- مُنْوَدُ → وَعَدَ – Promised
- مُسْتَرُ → يَبِيرُ – Feasible

**HOLLOW VERBS – لاَجْوَفُ**

When the second radical is the weak letter و, as in قَالَ then its passive participle will be in the form مَفْعُولُ.

For masculine gender:

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For feminine gender:

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<td>مَفْوَّلَاتِ (all) Said</td>
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</tbody>
</table>

When the second radical is the weak letter ى, as in بَاعَ then its passive participle will be in the form مُبِيعٌ.

For masculine gender:

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<td>مَبِيعَيْنِ (two) Sold</td>
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<tr>
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<td>مَبِيعٌ Sold</td>
<td>مَبِيعَيْنِ (two) Sold</td>
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For feminine gender:

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<th>مفرد Singular</th>
<th>مئتي Dual</th>
<th>جمع Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative (حالة الرفع)</td>
<td>مَبْيَعَتَةٌ Sold</td>
<td>مَبْيَعَتَانِ (two) Sold</td>
<td>مَبْيَعَاتٍ (all) Sold</td>
</tr>
<tr>
<td>Accusative (حالة الالْصَبِّ)</td>
<td>مَبْيَعَةٌ Sold</td>
<td>مَبْيَعَتَينِ (two) Sold</td>
<td>مَبْيَعَاتٍ (all) Sold</td>
</tr>
<tr>
<td>Genitive (حالة الجُرّ)</td>
<td>مَبْيَعَةٌ Sold</td>
<td>مَبْيَعَتَينِ (two) Sold</td>
<td>مَبْيَعَاتٍ (all) Sold</td>
</tr>
</tbody>
</table>

**DEFECTIVE VERBS**

When the third radical is the weak letter ى or َ, the اسمُ المَفْعُولُ will be in the following form:

- مَدْعُوٌ → مَدْعُوٌ → مَدْعُوٌ → دَعَا → Called
- مَرْيَبٌ → مَرْيَبٌ → مَرْيَبٌ → رَيٌ → Thrown
- مُلْتَقَيٌ → مُلْتَقَيٌ → مُلْتَقَيٌ → لَقِيٌ → Met

**DOUBLE LETTERED VERBS**

Doubled letter verbs also have their passive particle of the form مُفْعُولُ.

- مَطَنَّوجُ → مَطَنَّوجُ → طَنُّ → Suspected

316 36: Passive Participle
Examples:

“The Day when mankind will be like scattered moths.” (101:4)

“My Lord, may You raise me to a praised position.” (17:79)

“So that He made them like eaten up straw (husk)?” (105:5)

“And drinking cups placed ready (for us).” (88:14)

“And cushions set in rows.” (88:15)

“Allah sets forth a similitude: a slave under someone’s control.” (16:75)

“And evil will be the place of presentation and those presented.” (11:98)
“That is the Day on which mankind will be gathered and that is the Day which will be witnessed.” (11:103)

“Except as your Fosterer wills, a gift without break.” (11:108)

“And We will certainly pay them back in full their portion without reduction.” (11:109)
The source from which all the nouns and verbs are derived is called the مصدر. Verbal noun is a type of noun which can bear the article or tanwin and can be declined according to the sentence i.e nominative, accusative and genitive case.

Example:

"Why do the rabbis and the priests not forbid them from their sinful speech and their eating the forbidden? Evil is the work which they do." (5:63)

"Turn towards Allah with sincere repentance." (66:8)
“Feed ten indigent persons, on a scale of the average for the food of your families; or feed ten poor persons with the normal food with which you feed your own people or clothe them or set free a slave.” (5:89)

The following are the nouns and verbs derived from the 

- **Verbs**
  - أَفْعَالٌ
- **Active Participle**
  - إِسْمُ الفَاعِلِ
- **Passive Participle**
  - إِسْمُ المُفَعُولِ
- **Noun for place and time**
  - إِسْمُ الْمَرْفَعِ
- **Noun for instrument**
  - إِسْمُ الْأَلْثَةِ
- **Comparative, Superlative**
  - إِسْمُ الْتَقْصِيدِ
- **Adjective**
  - إِسْمُ الْصَّفَةِ
- **Elative**
  - إِسْمُ الْمُبَالِغَةِ

The verbal forms are not governed by a certain rule as they are مُكَانٍ (accepted by hearing, tradition).
The following patterns are used in the Holy Qur’an:

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Example From the Holy Qur’an</th>
</tr>
</thead>
<tbody>
<tr>
<td>فعلَ</td>
<td>“So his soul willed for him, the murder of his brother, he thus killed him and thereby became one of the losers.” (5:30)</td>
</tr>
<tr>
<td>فعلَ</td>
<td>“Polytheism is certainly a great injustice.” (31:13)</td>
</tr>
<tr>
<td>فعلَ</td>
<td>“And (they) say, ‘Our hearts are coverings.’” (2:88)</td>
</tr>
<tr>
<td>فعلَ</td>
<td>“We have indeed created man in hardship.” (90:4)</td>
</tr>
<tr>
<td>فعلَ</td>
<td>“And they came with false blood on his shirt.” (12:18)</td>
</tr>
<tr>
<td>فعلَ</td>
<td>“Guidance (in it) for those who guard (against evil).” (2:2)</td>
</tr>
<tr>
<td>فعلَ</td>
<td>“So I took a handful from the footstep of the Messenger.” (20:96)</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>تَلَكَ إِذَا فَنسَتْ ضَرْرًا</td>
<td>“Then that is an unfair <em>division.</em>” (53:22)</td>
</tr>
<tr>
<td>إِذَا أَنْتُمْ يَعُزُّونَ اللَّهُمْا</td>
<td>“When you were on the <em>nearer</em> side (of the valley).” (8:42)</td>
</tr>
<tr>
<td>فَعَلَٰهُ مِنْ صِيَامٍ أَوْ صَدَقَةٍ</td>
<td>“Then (he should effect a) ransom by fasting or (giving) <em>charity.</em>” (2:196)</td>
</tr>
<tr>
<td>وَنَمَّتْ كُلُّ نَّفْسٍ نَّفْسًا</td>
<td>“And perfected is the <em>word</em> of your Fosterer.” (6:115)</td>
</tr>
<tr>
<td>إِنَّ هُوَ إِلَّا ذُكْرٌ لِّلْعَالَمَيْنِ</td>
<td>“It is nothing but a <em>reminder</em> for the worlds.” (6:90)</td>
</tr>
<tr>
<td>فَمَا زَالَتْ ذَلِكَ دَعُونَهُمُ</td>
<td>“So, that <em>call</em> of theirs did not cease.” (21:15)</td>
</tr>
<tr>
<td>يَسْتَرَى هَذَا عَلَمٌ</td>
<td>“O <em>good news!</em> here is a youth.” (12:19)</td>
</tr>
<tr>
<td>وَلَا مَرْجَعٌ مًُّوَسِّئٌ إِلَّا قَوْمِهِ عَضْبُنْ أَسَفًا</td>
<td>“And when Musa returned to his people, <em>angry</em> and grieved.” (7:150)</td>
</tr>
<tr>
<td>Verbal Noun</td>
<td>Arabic</td>
</tr>
<tr>
<td>------------</td>
<td>--------</td>
</tr>
<tr>
<td>فَعَلْنَا</td>
<td>“We hear and we obey, (we seek) Your protective forgiveness our Fosterer and towards You is the destination.” (2:285)</td>
</tr>
<tr>
<td>فَعَلْنَا</td>
<td>“And He has made infidelity and transgression and disobedience (items of) dislike to you.” (49:7)</td>
</tr>
<tr>
<td>فَعَلْنَا</td>
<td>“And We have the power on its removal.” (23:18)</td>
</tr>
<tr>
<td>فَعَلْنَا</td>
<td>“Yet is he the most rigid in opposition.” (2:204)</td>
</tr>
<tr>
<td>فَعَلْنَا</td>
<td>“He (Dawood) said, ‘He has been unjust to you by demanding your ewe.’” (38:24)</td>
</tr>
<tr>
<td>فَعَلْنَا</td>
<td>“A (declaration) of immunity from Allah and His Messenger.” (9:1)</td>
</tr>
<tr>
<td>فَعَلْنَا</td>
<td>“Do you make (one who) gives drink to pilgrims.” (9:19)</td>
</tr>
<tr>
<td>فَعَلْنَا</td>
<td>“Before the rising of the sun and before its setting.” (50:39)</td>
</tr>
</tbody>
</table>
Learning Arabic Language of the QUR'AN

<table>
<thead>
<tr>
<th>ġuul</th>
<th>قُلْتُلَهَا رَبِّي بِقَوْلٍ حَسَنٍ</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;So her Fosterer accepted her with a good <em>acceptance.</em>” (3:37)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ġeel</th>
<th>وَجَعَلْنَّكُمْ أَكْثَرَ نَفْسًا</th>
</tr>
</thead>
<tbody>
<tr>
<td>“We made you a <em>party</em> more numerous.” (17:6)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ġeeul</th>
<th>وَمَعَ الْأَنَاَعُوِمْ حَمُوْلَةً وَفَرَّشَا</th>
</tr>
</thead>
<tbody>
<tr>
<td>“And of the cattle some are for <em>carrying burden</em> and some for slaughter (food).” (6:142)</td>
<td></td>
</tr>
</tbody>
</table>

*Note:* The pattern قَعْلَةُ is called اسم المرة. It is used to specify the number of times an act is committed.

There is a kind of - المصدَر البسيط - called - المصدَر. Its pattern can be - مفعولٌ - مفعولٌ - مفعولٌ - مفعولٌ.

<table>
<thead>
<tr>
<th>ġeuleel</th>
<th>رَبِّ أَذْهَنِي مُدْخَلَ صَدَقَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>“My Fosterer! Cause me to enter the <em>entrance</em> of truth.” (17:80)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ġeel</th>
<th>وأَخْرِجْنِي مَخْرُجٍ صَدَقٍ</th>
</tr>
</thead>
<tbody>
<tr>
<td>“And cause me to exit the <em>exit</em> of truth.” (17:80)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ġeeel</th>
<th>خَلَابِينِ فِيهْكَ حَسَنَتْ مُسَفَّرٍ وَمُقَامٌ</th>
</tr>
</thead>
<tbody>
<tr>
<td>“They will stay therein; excellent will be the dwelling place/time for staying.” (25:76)</td>
<td></td>
</tr>
</tbody>
</table>

324 37: *Verbal Noun*
TRILITERAL DERIVED VERB

The verb in which there is an increase in letter or letters is called:
الفِعْلُ الْمُزِيدُ الثَّلَاثِيّ.

Letters are added to the tri-literal root verbs (ائفِلْ الْمُجرَدَةِ الثَّلَاثِيّ) to increase the vocabulary and to fulfill the demands of the language.

Due to the increase in letters to the tri-literal root verb in the form of prefixes, suffixes and infixes, derived verbs are formed and their meaning can be:

- Similar to the root
- Changed from transitive to intransitive, etc.

For example: the root verb قَتَلَ is “to kill”.

- By adding a long vowel alif, ۰۰۰ after قَتَلَ, the derived verb قَبَّاَلَ is formed and gives the meaning “to fight another person”.
- If the second radical of this verb is doubled it will become قَتَلَلَ which means “he massacred”.

325 38: Triliteral Derived Verb
There are 15 forms of verbs. The three lettered form َفَعَلَ which is the root, is considered as the first form. The other 14 forms are the derivatives of the first form.

Form I: َفَعَلَ، َفَعَلَ، َفَعَلَ

With the addition of one letter to the first form of the verb, the following verbs are derived.

Form II: َفَعَلَ
Form III: َفَعَلَ
Form IV: َفَعَلَ

With the addition of two letters to the first form of the verb, the following verbs are derived.

Form V: َفَعَلَ
Form VI: َفَعَلَ
Form VII: َفَعَلَ
Form VIII: َفَعَلَ
Form IX: َفَعَلَ

With the addition of three letters to the first form of the verb, the following verbs are derived.

Form X: َفَعَلَ
Form XI: َفَعَلَ

4-letter root verbs: َفَعَلَ َفَعَلَ َفَعَلَ َفَعَلَ

Form XII: َفَعَلَ
Form XIII: َفَعَلَ
Form XIV: َفَعَلَ
Form XV: َفَعَلَ
Chapter 39

Form II - فعل

It is formed from the tri-literal root by doubling the second radical. The imperfect tense (المضارع) sign of this pattern will bear a dammah (َ).

Table of فعل:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
<th>Past Participle</th>
<th>Imperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>فعلُ</td>
<td>يفعلُ</td>
<td>فعلًا</td>
<td>تفعلُ</td>
<td>مفعلًا</td>
<td>مفعلًا</td>
<td>علمًا</td>
<td>علمًا</td>
</tr>
<tr>
<td>عِلَمَ</td>
<td>عِلَمَ</td>
<td>عِلَمَ</td>
<td>عِلَمَ</td>
<td>عِلَمَ</td>
<td>عِلَمَ</td>
<td>عِلَمَ</td>
<td>عِلَمَ</td>
</tr>
</tbody>
</table>

Points to note:

1. Some words of this form have a causative meaning. For example:

   عَلَمُ → عِلَمَ

   To know  To teach (to cause someone to know)

327 39: Form II
“And He taught Adam all names, then He presented them (things) before the angels.” (2:31)

2. This form may be adopted to strengthen the meaning. An act is done with great violence or continued for a longer duration.

\[
\text{قَطَعَ} \rightarrow \text{قَطَعَ} \\
\text{To cut} \quad \text{To cut into pieces}
\]

\[
\text{قَتَلَ} \rightarrow \text{قَتَلَ} \\
\text{To kill} \quad \text{To massacre}
\]

3. To shorten: Some verbs of this form give the complete sense of a sentence.

\[
\text{كَبَرَ} \quad \text{To say “Allahu Akbar”}
\]

\[
\text{سَبَحَ} \quad \text{To say “SubhanAllah”}
\]

4. To change from intransitive (بَنُوَّامُ) to transitive (الَّذِي يُتَعْدَيْ). Words that are intransitive in form I become transitive in form II.

\[
\text{نَومَ} \rightarrow \text{نَامَ} \\
\text{To sleep} \quad \text{To put to sleep}
\]

5. Same meaning as in tri-literal. In this form the meaning of the derived verb is the same as the root.

\[
\text{بَدَلَ} \rightarrow \text{بَدَلَ} \\
\text{To change} \quad \text{To change}
\]
6. Verbs formed from nouns.

Some verbs in this form are made from nouns.

\[\text{مَّنكَرَ} - \text{To make a Jew.} \text{ (from the noun} \text{مَّنْكَرَ} \text{meaning Jew)}\]

\[\text{صَلَّي} - \text{To make a Christian.} \text{ (from the noun} \text{صَلَّي} \text{meaning Christian)}\]

7. Totally new meaning are given to the derived form. For example:

\[\text{سَحْرْرَ} \rightarrow \text{سَحْرَ} \]

To mock To subjugate

\[\text{سُبْحَنَ اللَّهُ سَحْرُ لَنَا هَدَى وَمَا سَحْرُ لَهُ مُقَرَّرِينَ} \]

“Glorified be He Who has subjected these to us (for our use) and we were not able to do it.” (43:13)

\[\text{صَلَّ} \rightarrow \text{صَلَّ} \]

To roast To pray

\[\text{kَلَّمُ} \rightarrow \text{kَلَّمُ} \]

To injure To speak

8. To make the passive voice of this form, in the past perfect tense, the first radicle is given \text{dammāh} and the second
radicle is given kasra. Whereas, in the imperfect tense the sign of المصارع will bear damma, and the second radicle will bear fatha.

The verbal noun (المصد) in the defective verbs (الفعل التاقص) will be on the pattern of تفعيلة.

For example: ﷐ ﷐ رَكَّبَةَ تَرْكَبَةً ﷐ رَكَّبَةَ رَكَّبَةً رَكَّبَةً رَكَّبَةً

Table of رَكَّبَةَ رَكَّبَةً رَكَّبَةَ رَكَّبَةً to purify, to clean.

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
<th>Past Passive</th>
<th>Imperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَكَّبَةَ</td>
<td>رَكَّبَةَ</td>
<td>رَكَّبَةً</td>
<td>تَرْكَبَةً</td>
<td>مُرَكَّبَةً</td>
<td>مُرَكَّبَةً</td>
<td>رَكَّبَةً</td>
<td>رَكَّبَةً</td>
</tr>
</tbody>
</table>

“And save me from Fira’wn and his work and save me from the unjust people.” (66:11)

“He (the devil) promises them and excites vain desires in them, and the devil does not promise them (anything) but deception.” (4:120)

Note: There are some verbs which are not defective but their verbal noun (مَصْدَر) is also on the pattern of تفعيلة.

Example:

تَذكِّرُ / تَذكِّرَةً ﷐ ذَّكَرَ
Examples:

("بَنَّوْا عَلَيْهِمْ خَاتِمَةً وَزَكَّيْنَاهُمْ وَتَعَمَّدْنَاهُمْ الْكِتَابَ وَالْحِكْمَةَ")

"He recites to them His signs and purifies them and teaches them the book (the law) and the wisdom." (62:2)

("وَرَقَلُ الْقُرْآنَ تُرَيَّلاً")

"And recite the Qur’an gradually (giving) intervals." (73:4)

("فَلاَ أَصْدَقَ وَلَا سَلَّ")

"So he neither accepted the truth nor worshipped (offered salat)!” (75:31)

("وَلَكِنَّ كَتَبَتْنَاهُ وَتَوَّلَّ")

"But denied and turned back!” (75:32)

("وَإِذْ جَبَّانَصُصْ مِنَ الْمَيْرَانِ")

"And (remember) when We delivered you from the people of Fira’wn.” (2:49)

("إِنَّ الْمُبِدِّينَ كَانُوا إِخْوَانَ الْشَّيَطِينِ")

"The squanderers are certainly the brothers of the devils.” (17:27)
“Whatever is in the skies and the Earth glorifies Allah.” (57:1)

“Glorify the name of your Fosterer, the Most High.” (87:1)

“But Allah has made the belief (an item of) love for you and He has beautified it in your hearts, and He has made infidelity and transgression and disobedience (items of) dislike to you.” (49:7)

“No, he has come with the truth and confirms the messengers (who had come before him).” (37:37)

“Inform me with knowledge if you are truthful.” (6:143)
The form قَاعِلٌ is constructed by adding alif (ا) in between the first radical ف and second radical ع. The imperfect tense sign of this pattern bears dammah on it.

Table of قَاعِلٌ:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
<th>Past Passive</th>
<th>Imperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَاعِلٌ</td>
<td>يُقَاعِلٌ</td>
<td>فَاعِلٌ</td>
<td>مُفاعَلَةٌ</td>
<td>مُفاعَلَةٌ</td>
<td>مُفاعَلَةٌ</td>
<td>يُفاعَلٌ</td>
<td>مُفاعَلَةٌ</td>
</tr>
<tr>
<td>قَائِلٌ</td>
<td>يُقَائِلٌ</td>
<td>فَائِلٌ</td>
<td>مُقاتِلَةٌ</td>
<td>مُقاتِلَةٌ</td>
<td>مُقاتِلَةٌ</td>
<td>يُقَائِلٌ</td>
<td>مُقاتِلَةٌ</td>
</tr>
</tbody>
</table>

To make the past passive voice, the general rule is followed but the alif (ا) in between will be changed to و.

Example:

فَعَّلَ → قَاعِلٌ
Points to note:

1. Verbs of this form usually show an action being done with another (person or group). Hence it is always a transitive verb.

- قَتَلَ – To kill
- قَاذَلَ – To fight

"And how many of the prophets fought (in the way of Allah) with whom there were many devoted men." (3:146)

Sometimes verbs of this form might have a complete new meaning from their tri-litera root. For example:

- بَرَكَ – To kneel down / lie down
- بَارَكَ – To bless

"The neighborhood of which We have blessed, that We might show him (some) of Our signs." (17:1)

The verbal noun of a defective verb (الفعل الناقض) will be on the pattern of مُقَاحِلَة.

**Example:**

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
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<td>يُلَاقِي</td>
<td>يُلَاقِي</td>
</tr>
</tbody>
</table>

334 40: Form III
Examples:

“İ was expecting that I would certainly encounter my account (of deeds).” (69:20)

“And fight with them till there is no persecution.” (2:193)

“Fighting is prescribed for you and it is (a matter of) dislike for you.” (2:216)

“So now associate with them, and seek what Allah hath ordained for you.” (2:187)

“For that there is the garden for them, they fight in the way of Allah.” (9:111)

“And whoever strives, he strives only for (the benefit of) his own soul.” (29:6)
“Did you not consider him who argued with Ibrahim about his Fosterer?” (2:258)

“And there are those who chose the mosque to cause harm.” (9:107)

“When the hypocrites come to you.” (63:1)

“I do not intend to go towards that from which I (myself) forbid you.” (11:88)
Form IV - أَفْعَلَ

The form أَفْعَلَ is made by prefixing hamza (أ) with fatha (ـ) to the root form أَفْعَلَ. This hamza (أ) is not the hamza of joining (هَمْزَةُ الْوُصْلَ), as in the other forms hence it is always pronounced. The imperfect sign of this pattern bears dammah on it.

Table of أَفْعَلَ:

<table>
<thead>
<tr>
<th>Past Tense</th>
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<th>Imperative</th>
<th>Verbal Noun</th>
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<td>إِفْعَالَ</td>
<td>مُبَلَّةً</td>
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<td>مُعَلَّمَةً</td>
<td>يُسْلَمَ</td>
<td>مُعَلَّمَةً</td>
</tr>
</tbody>
</table>

Points to note:

1. Some words of this form have a causative meaning. For example:

- خَرَجَ – To go out
- أَخَرَجَ – To drive out
- نَزَلَ – To descend
- أَنزَلَ – To take or bring down
2. Some Transitive verbs (المُتَّعِدَةِ) are made from the intransitive verbs (الَّذِمُ).

Example:

- دَخَلَ – To enter
- أَدْخَلَ – To make to enter
- نَسيَ – To forget
- أَنْسيَ – To make to forget
- ذَهبَ – To go
- أَذْهَبَ – To remove

"Praise is due only for Allah Who has removed grief from us." (35:34)

3. Sometimes verbs of this form might have a complete new meaning from their tri-literal root. For example:

- قَرَضَ – To cut
- أَقْرَضَ – To lend
- لَقَيَ – He met
- أَلَقَيْ – To cast down, to fling

"If you loan to Allah a good loan." (64:17)
“He said, ‘You throw (first).’ So when they threw…” (7:116)

4. Some verbs of this form are from nouns.

- مُصْحَبُ - Morning
- مُسَسَّي – To enter upon morning
- مُسَسَّي – To enter into evening
- مُسَسَّي – To enter into forenoon

5. In hollow verbs, the verbal noun will be on the pattern of إفْعَالَةٌ.

Example:

إِقَامةً → أَقَامَ

Table of أَقَامَ to establish, to straighten:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
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<td>مُقَامٌ</td>
<td>أَقَامَ</td>
<td>يَقِيمُ</td>
</tr>
</tbody>
</table>

6. In defective verbs, the verbal noun will be on the pattern of إفْعَالَةٌ.

Example: To establish, to straighten

إِبْيَاءَ → أَوَقَ

Table of أَوَقَ:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
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<th>Imperfect Passive</th>
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<td>أَوَقَ</td>
<td>إِبْيَاءَ</td>
<td>مُؤَقِّي</td>
<td>مُؤَقِّي</td>
<td>أَوَقَ</td>
<td>يَوْقُنِي</td>
</tr>
</tbody>
</table>
Examples:

(ولا نقولوا إلينا أن تذكركم إلهائكم السلم لنست مومنا)

“And do not say to one who offers you peace, (or salutation), ‘You are not a believer.’” (4:94)

(لأهيهم قولوهم وأسرؤا النجوى)

“Their hearts (being involved) in pastime. And those who are unjust talk in secret.” (21:3)

(وما أرسلنا فسالك إلا رجالة)

“And We sent before you only men.” (21:7)

(فأفجعنههم ومن نشاء وأهلكنا السفران)

“And delivered them and him whom We willed and We destroyed those who committed excesses.” (21:9)

(وانشئنا بعدها قوما آخرين)

“And We produced after them other people.” (21:11)

(سَكَنَّا أرَادَنَا أن يَحْرُجُوا مِنْهَا)

“Whenever they will intend to go out from it.” (22:22)

(وأحلِ الله السبع وحرمَ ابنَوا)

“But Allah has made trade lawful and prohibited usury.” (2:275)
“And do not be extravagant, He certainly does not like those who are extravagant.” (7:31)

“Allah directs you concerning your children.” (4:11)

“When his Fosterer said to him (Ibrahim), ‘Submit.’ He replied, ‘I submit before the Fosterer of the worlds.’” (2:131)
Form V – تَفَعَّلَ

It is formed by adding تَفَعَّلَ to form II: فَعَلَ.

Table of تَفَعَّلَ:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
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<td>تَفَعَّلَ</td>
<td>تَفَعَّلَ</td>
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<td>تَفَعَّلَ</td>
<td>تَفَعَّلَ</td>
</tr>
</tbody>
</table>

Points to note:

1. تَفَعَّلَ is the reflexive form of فَعَلَ. Here the action relates back to the doer. For example:

   ٰعَلَمَ – To teach  
   تَعَلَمَ – To learn.

   ٰقَرَقَ – To separate  
   تَقَرَقَ – To be separated.

   ٰقَسَحَ – To make spacious  
   تَقَسَحَ – To become spacious
“When it is said to you ‘Make room in assemblies.’” (58:11)

“And remember the name of your Fosterer and devote yourself to Him (with exclusive) devotion.” (73:8)

2. Verbs made from nouns.

\(\text{Sin} \rightarrow \text{To shun away from sin}\)

3. Verbs which indicate gradual action.

\(\text{جَرَعَ} \rightarrow \text{To swallow, to sip} \quad \text{jَمَعَ} \rightarrow \text{To drink sip by sip}\)

“He will drink it little by little but he will not be able to swallow it.” (14:17)

4. Verbs with complete new meaning

\(\text{كَلَّم} \rightarrow \text{To injure} \quad \text{تَسَخَّمَ} \rightarrow \text{To speak} \quad \text{صَدَقَ} \rightarrow \text{To speak the truth} \quad \text{تَصَدَّقَ} \rightarrow \text{To give charity/alms}\)

“And the men who give charity and the women who give charity.” (3:35)
Examples:

“And those who die among you and leave behind wives.” (2:234)

“And do not long for those (articles) in which Allah has been more gracious to some gifts.” (4:32)

“That Allah may protect you from (every) sin of yours which you (could) send in advance.” (48:2)

“And hold together (and be united) through the rope of Allah and do not be divided.” (3:103)

“And on the Day the hour of doom will be established, on that Day they will be divided.” (30:14)

“Our Fosterer! And accept my prayer.” (14:40)
“Our Fosterer! Accept from us, You are certainly the All-Hearing, the All-Knowing.” (2:127)

"He who gives his wealth for his self purification." (92:18)
Chapter 43

Form VI

If the prefix ت is added to form III (فاعل) it becomes تفاعل.

Table of تفاعل:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
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<th>Verbal Noun</th>
<th>Active Participle</th>
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<td>متفاعل</td>
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<td>نفوع</td>
<td>تفاعل</td>
<td>نفوع</td>
</tr>
</tbody>
</table>

Points to note:

1. Words of this form usually show an action being done with another (person or group).

- حرب - To fight
- تحارب - To fight each other
- عاون - To help
- تعاون - To co-operate/to help one another

2. When ى comes in the place of third radical ل.
Example:

نُجِّفَى – To turn away from

Table of نُجِّفَى:

<table>
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<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
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</tbody>
</table>

“Their sides keep away from their beds.” (32:16)

إِذَا تُرضَوْا بَينَهُمْ بِالْمَعْرُوفِ

“When they mutually agree to it in a recognized (good manner).” (2:232)

Examples:

وَلَا تَلَخِرُوا أَنْتُمْ لَا تَجْيَرُوا بِالْأَلْفَدِ

“And do not find fault (among) yourselves, nor call (one another) by nicknames.” (49:11)

وَتَعَاوُنُوا عَلَى الْبُلْدَنِ

“And help one another in righteousness and guarding (against evil).” (5:2)
“And recommend to one another, the truth, and recommend to one another, patience.” (103:3)

“So let those who wish to put in conscious effort, put in a conscious effort for that.” (83:26)

“And when they passed by them they used to wink at one another.” (83:30)

“And if you had made a mutual appointment, you would have gone against the appointment.” (8:42)

“And you would have disputed about the affair.” (8:43)

“But when the two groups came in sight of each other he turned upon his heels.” (8:48)

“Then they turned, some blaming the others.” (68:30)
Form VII - ُنَفَعَلَ

The form ُنَفَعَلَ is constructed by prefixing ُنَفَعَلَ to the tri-literal root.

Table of ُنَفَعَلَ:

<table>
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<th>Past Tense</th>
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<th>Imperative</th>
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</tr>
</tbody>
</table>

“So twelve springs gushed out from it.” (2:60)

Points to note:

1. Sometimes verbs of this form might have a complete new meaning from their tri-literal root.

ُطَلَقَ – To be freed from bond

ُنُفَعَلَ – To proceed/to depart
2. The transitive root verb is changed to intransitive in this form of the verb.

- كُسْرُ - To break
- قَطَعُ - To cut
- فَجَرُ - To cleave/dig

- إِنْكَسَرَ - To be broken
- إِنْقَطَعَ - To be cut off
- إِنْفَجَرَ - To gush out

Examples:

- (إِذَا أَلَسَّنَا أَنْفَضَّرَتْ)

“When the sky is cleft asunder.” (82:1)

- (فَأَلْبَجَسَتْ وَمِنْهَا أَثْنَيْنَ عَشْرَةَ عِيْسَتَانِ)

“Thus twelve springs gushed out from it.” (7:160)

- (مَنْفَكِيْنَ حُتَّى نَأَلَّهُمُ الْيَسَةَ)

“Would not have left off (falsehood) till the clear proof had come to them.” (98:1)

- (سَقَبُ إِلَيْكَ الْبَصَرُ فَخَاسَرَ وَهُوَ حَسِيرُ)

“Your sight will return to you defeated (in its purpose) and it will be tired.” (67:4)

- (أَظْلِفْتُكَ إِلَى مَا كَتَبْنَاهُ تَكْرِمُونَ)

“(It will be said to them), ‘Proceed towards that which you used to deny.’” (77:29)
Verbs of this form are made by prefixing ف and infixing ت after فاعل thus forming فاعل.

Table of فاعل:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
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</tr>
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</table>

Points to note:

1. To choose/do something for oneself. For example:

- كَالْ - To weigh, to measure
- إِكْتَالَ - To receive by measure from
- كَسَبَ - To earn
- إِكْتَسَبَ - To gain for oneself
Learning Arabic Language of the QUR'AN

“Those who, when they take by measure from other people, they take in full.” (83:2)

2. Sometimes verbs of this form might have a complete new meaning from their tri-literal root.

- نصَرُ - To help
- إِنْتَصَرَ - To take revenge
- ضَرَبُ - To strike
- إِضَطْرَابُ - To be disturbed
- حَرَمُ - To deprive of
- إِحْرَامُ - To respect

3. The tri-literal root and this form have the same meaning.

- بَدَعُ - To originate
- إِبْتَدَعَ - To invent
- قَرَبُ - To be near/to approach
- إِقْتَرَبُ - To come close/be nigh

“Closer and closer to mankind comes their Reckoning.” (21:1)

4. If the first radical is one of the emphatic letters (ط، ض، ص، ظ) then the of إِفْتَرَعَل will be changed to “ط”.

Example:

إِصْطَفَأً → إِصْتَفَأً → ضَفَا To be or become clear → To choose

إِضْطَرَبُ → إِضْطَرَابُ To strike → To be disturbed/confused
Learning Arabic Language of the QUR'AN

إِلَّا أَمْرُ وَقُولُوا مَنْ أَحْملُكُمْ

To ascend/appear  To look upon/look down/to descend

Examples:

"Allah certainly selected Adam and Nuh.” (3:33)

“(Someone will) say, ‘Would you *peep* (to see him)?’” (37:54)

“So he will *peep*, then see him in the midst of Hell.” (37:55)

“Is the unseen disclosed to him or has he made an agreement with the Beneficent (Allah)?” (19:78)

“Except that you become helpless by necessity to (eat) it.” (6:119)

5. If the first radical ف is د or ز the ت of إْفَتَعَلْ will change to د.

Example:

رَأَى → إِرَادَةَ  – To increase/grow larger

دَخَلَ → إِدْخَلَ  – To enter
6. If the first radical is ٌ، then the ت of إِفْتُنَّلَ will be changed to ٌ and the ِ will be assimilated.

ذَكُرٍ – To mention → إِذْذَكَرِ → إِذْذَكَر – To remember

"But is there anyone who will mind?" (54:17)

7. If the first radical is hamza, then it will change to َ.

أَحَدَ → إِحْدَ → إِحْدَ – To take

"The likeness of those who have taken guardians besides Allah." (29:41)

8. If the weak letter و comes in place of ف، the first radical, the و will change to ت and the pattern will be as shown in the example.

إِنْتَصَلّ → إِنْتَصَلّ – To connect

Table of إِنْتَصَلّ to communicate, to connect:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
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<td>إِنْتَصَلّ</td>
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</tr>
</tbody>
</table>

9. When the final radical is ى as in the case of ِفُقُدَةٍ، the verb in this form will be ِفُقُدَةٍ.
Table of وَلَتْنَى to meet:

<table>
<thead>
<tr>
<th>Past Tense</th>
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<td>وَلَتْنَى</td>
<td>مُلْتَنَى</td>
<td>مُلْتَنَى</td>
<td>مُلْتَنَى</td>
<td>مُلْتَنَى</td>
</tr>
</tbody>
</table>

"On the day the two armies met." (3:155)

10. In doubly weak verb where وَ comes in place of فَ and in place of لَ as in وَ، the وَ will change to تَ to make وَلَتْنَى.

Table of وَلَتْنَى to save one self:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
<th>Past Passive</th>
<th>Imperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَلَتْنَى</td>
<td>وَلَتْنَى</td>
<td>وَلَتْنَى</td>
<td>وَلَتْنَى</td>
<td>مُلْتَنَى</td>
<td>مُلْتَنَى</td>
<td>مُلْتَنَى</td>
<td>مُلْتَنَى</td>
</tr>
</tbody>
</table>

"So that you may save yourselves (from the punishment).” (2:21)

Examples:

"So the waters met for (the execution of) an affair already programmed.” (54:12)
“And for you therein, will be what your souls desire for.” (41:31)

“And flesh of birds from that which they desire.” (56:21)

“And the good and the evil are not equal.” (41:34)

“And they cannot mediate except for him (with whom) He is pleased.” (21:28)

“And (there are) others who have acknowledged their sins.” (9:102)

“So that the torrent bears (on its surface) a swelling foam.” (13:17)

“And hold together (and be united) through the rope of Allah.” (3:103)

“Gets every good that it earns, and it suffers every ill that it earns.” (2:286)

“Except he who takes in the hollow of his hand.” (2:249)
Learning Arabic Language of the Qur'an

Chapter 46

Form IX ـ إِفْعَلْ

Prefixing the ل and doubling the ل makes إِفْعَلْ. This form is used only to express colors and defects.

Table of إِفْعَلْ:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Toun</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِفْعَلَ</td>
<td>إِفْعَلُ / إِفْعَلَة</td>
<td>مُفْعَلَة</td>
<td>إِفْعَلَة</td>
<td>مُفْعَلَة</td>
</tr>
<tr>
<td>إِحْمَرَ</td>
<td>إِحْمَرُ / إِحْمَرَة</td>
<td>مُحْمَرَة</td>
<td>إِحْمَرَة</td>
<td>مُحْمَرَة</td>
</tr>
</tbody>
</table>

As this form of verb is intransitive (فعل الالزيم) there will be no passive participle and passive voice.

Example:

إِيِّبَصُـ ـ To become white
إِسْوَدُ ـ To become black
إِصْفَرُ َ ـ To become yellow
إِخْضَرُ َـ To become green

Examples:

قَامًا أَلَّذِينَ آُسِدَتْ وَجَهُوهُمْ
"Then as for those whose faces will be black." (3:106)

وَأَلَّذِينَ آَيَضَتْ وَجَهُوهُمْ
"And as for those whose faces will be white." (3:107)

وَأَيَضَتْ عِينَاهُ مِنْ أَلْحَرٍ
"And his eyes became white due to grief." (12:84)
Form X – إِسْتَفَعَلَ

It is formed by prefixing إِسْتَفَعَلَ to فعل.

Table of إِسْتَفَعَلَ:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect</th>
<th>Imperative</th>
<th>Verbal</th>
<th>Active Participle</th>
<th>Passive Participle</th>
<th>Past Passive</th>
<th>Imperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِسْتَفَعَلُ</td>
<td>إِسْتَفَعَلُ</td>
<td>إِسْتَفَعَلُ</td>
<td>إِسْتَفَعَلُ</td>
<td>إِسْتَفَعَلُ</td>
<td>إِسْتَفَعَلُ</td>
<td>إِسْتَفَعَلُ</td>
<td>إِسْتَفَعَلُ</td>
</tr>
</tbody>
</table>

Points to note:

1. The main characteristic of this form is that it often expresses the seeking, asking or demanding as expressed in the root form.

- غَفْرَ – To pardon
- إِسْتَغْفِرَ – To ask for pardon
- أَذُنَ – To permit
- إِسْتَأْذَنَ – To ask for permission
- عَلِمَ – To know
- إِسْتَعْلِمَ – To seek knowledge
- نَصَرَ – To help
- إِسْتَنْصَرَ – To seek help

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2. This form indicates a certain quality which a person may or may not have.

Example:

- To be great: عَظِمُّ
- To regard as great: إِعْتَظَمُّ
- To be generous: كَرِيمٌ
- To regard as generous: إِسْتَكْرِيمُ
- To be good: حَسُنٌ
- To regard as good: إِسْتَحْسَنُ

3. This form is the reflexive of the form IX. أَفْعَلُ

- To inform: إِسْتَخْبَرُ
- To seek or gather information: إِسْتَحْلَمُ
- To give up/to deliver: إِسْتَسْلَمُ
- To surrender: إِسْتَلْسَمُ

4. When ي comes in place of ل as in إِسْتَفْتَقَيْنِ then the pattern is observed as below:

Table of إِسْتَفْتَقَيْنِ – To ask for legal opinion:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
<th>Past Passive</th>
<th>Imperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِسْتَفْتَقَيْنِ</td>
<td>إِسْتَفْتَقَيْنِ</td>
<td>إِسْتَفْتَقَيْنِ</td>
<td>إِسْتَفْتَقَيْنِ</td>
<td>إِسْتَفْتَقَيْنِ</td>
<td>إِسْتَفْتَقَيْنِ</td>
<td>إِسْتَفْتَقَيْنِ</td>
<td></td>
</tr>
</tbody>
</table>

Examples:

إِيَّاكَ نَسْتَعِبِرُ وَإِيَّاكَ نَسْتَعِبِرُ

“You Alone do we serve and (from) You Alone do we seek help.” (1:4)
Only those will respond, who listen.” (6:36)

“Respond to your Fosterer before the coming of the Day from Allah, for which there is no turning back.” (42:47)

“Let them also, with a will, Listen to My call, and believe in Me.” (2:186)

“But if they do not respond to you.” (28:50)

“I would have had abundance of good.” (7:188)

“And covered themselves with garments and persisted (in refusing) and considered themselves great (due to) pride.” (71:7)

“And I did seek to make him yield himself to me but he abstained.” (12:32)
“Then why do they not turn to Allah (in repentance) and seek His protective forgiveness.” (5:74)

“And those who ask for protective forgiveness in the early hours of morning.” (3:17)
Form XI – إِفْعَالَةُ

is formed by prefixing و and infixing alif (ا) between ع and ل and doubling the ل. Verbs of this form usually describe intensity in color.

Table of إِفْعَالَةُ:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِفْعَالَةُ</td>
<td>مَعَالَةً</td>
<td>إِفْعَالَةً</td>
<td>مَعْالَةَلِلُّ</td>
<td>مُفَعَْلٌ</td>
</tr>
<tr>
<td>إِدْهَامٍ</td>
<td>مَدْهَامٍ</td>
<td>إِدْهَامٍ</td>
<td>مَدْهَامِمٍ</td>
<td>مُدْهَامٌ</td>
</tr>
</tbody>
</table>

Example:

إِدْهَامٍ – To be deep green/black

Example from the Qur'an:

مُدْهَامَانُ

“Both, dark green in colour.” (55:64)
FOUR LETTERED VERBS

الفعل المجرد الرئيسي

Form XII – فَعَلْلَ

These verbs are formed from four letters, the root of which is فَعَلْلَ. They are not derived from the tri-literal form فَعَلْ.

Table of فَعَلْلَ:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
<th>Past Passive</th>
<th>Imperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>مَفْعُولٌ</td>
<td>مَفْعُولٌ</td>
<td></td>
<td>مَفْعُولٌ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>مَفْعُولٌ</td>
<td>مَفْعُولٌ</td>
<td></td>
<td>مَفْعُولٌ</td>
</tr>
</tbody>
</table>

Examples:

آَلَّذِيْ نُعْمَوسْ فِي صُدُورِ النَّاسِ

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“Who whispers into the bosoms (hearts or minds) of mankind.” (114:5)

“Who whispers into the bosoms (hearts or minds) of mankind.” (114:5)

“When the Earth is quaked with its quaking.” (99:1)

“When the Earth is quaked with its quaking.” (99:1)

“But to live (so long) would by no means remove him from the punishment.” (2:96)

“But to live (so long) would by no means remove him from the punishment.” (2:96)

“So their Fosterer destroyed them due to their sin and thus balanced it (the destruction was equal to their crime).” (91:14)

“So their Fosterer destroyed them due to their sin and thus balanced it (the destruction was equal to their crime).” (91:14)

“And the night when it comes (and goes).” (81:17)

“And the night when it comes (and goes).” (81:17)
Chapter 50

DERIVED FORMS OF 4-LETTERED VERBS

مصَّرِّف الفَعْل المَزِيد الرُّياَعِي

FORM XIII – تَفَعَّلَل

Table of تَفَعَّلَل:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَفَعَّلَل</td>
<td>يَتَفَعَّلَل</td>
<td>تَفَعَّلَل</td>
<td>تَفَعَّلَل</td>
<td>مَتَفَعَّلَل</td>
</tr>
</tbody>
</table>

FORM XIV – إِفَعَّلَل

Table of إِفَعَّلَل:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِفَعَلَل</td>
<td>يَفَعَلَل</td>
<td>إِفَعَلَل / إِفَعَلَل</td>
<td>إِفَعَلَل</td>
<td>مَتَفَعَّلَل</td>
</tr>
<tr>
<td>إِفَمَان</td>
<td>يَفَمَيْن</td>
<td>إِفَمَيْن / إِفَمَيْن</td>
<td>إِفَمَيْن</td>
<td>مَتَفَمَيْن</td>
</tr>
</tbody>
</table>
Examples:

"(Ibrahim) said, 'Why not, but for the satisfaction of my heart.'" (2:260)

"While his heart is peaceful with belief." (16:106)

"O you peaceful soul!" (89:27)

"The skins of those who fear their Fosterer tremble (in response to the effect produced) by it." (39:23)

**FORM XV – إِفْعَنُّلَل**

Table of إِفْعَنُّلَل:

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Imperfect Tense</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِفْعَنَلَل</td>
<td>إِفْعَنَلِل</td>
<td>إِفْعَنِلَل</td>
<td>إِفْعَنَلَل</td>
<td>مُفْعَنُلَل</td>
<td>مُفْعَنَلَل</td>
</tr>
</tbody>
</table>

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Chapter 51

DECLENSION OF A NOUN

In Arabic, declension is called "الإعراب"، which we dealt with briefly in the second chapter. Based on the "الإعراب"، nouns are divided into two groups: Indeclinable (المبني) and Declinable (المعرَب).

INDECLINABLE NOUNS

A noun whose final vowel is static is said to be "المبني"، i.e. the harakah on the last letter of the noun does not change in the nominative, accusative or genitive case.

Nouns that are indeclinable are:

1. All forms of pronouns such as هو، هما، اسم. Past tense verbs that have pronouns like أنت، أنتَ، أنتُ، أنتَنَّ، أنتَنَّنَّتَ، أنتَنَّنَّنَتَتَتَt are also indeclinable.
2. Particles of interrogation, prepositions, jussive and subjunctive particles like: حَنَّى / لَنِّي، لَمْ / إِنْ، فِيْ / مِنْ، أَيْنَ / هُلْ، etc.

1. Relative and demonstrative pronouns like: الَّذِي، الَّذِينَ، يَلُكَّ أُوْلَيْكَ etc.

2. Nouns ending with alif (ا) but spelt with the ending ى like عَيْسَى مُوسَى. This kind of alif is called الأَلْفُ التُّمْيَيْسُوْرَة. Other example includes: هُدَى، بُشْرَى، كُبْرَى.

Examples:

“(There is) guidance (in it) for those who guard (against evil).” (2:2)

“And those who believe, (both) in the life of this world and on the Day when the witnesses will stand.” (40:51)

“He said, 'Throw it down O Musa.’” (20:19)

“Then do not sit with the unjust people after remembering it.” (6:68)

“He indeed saw (some) of the greater signs of his Fosterer.” (53:18)
DECLINABLE NOUNS – المُعَرَّبُ

A declined noun is said to be المُعَرَّبُ i.e. changeable. They are of two types:

1. المُصَرَّفُ
2. المَمْثَوُعُ مِنَ الضَّرِّفِ

Nouns which are المُصَرَّفُ are fully changeable and display the case they are in, by الإِغْرَابُ بِالْخُوَرُوف or الإِغْرَابُ بِالْحَرْكَةِ. These are called triptotes. For example, مُسْلِمٌ and حَادِمٌ.

Nouns which are المَمْثَوُعُ مِنَ الضَّرِّفِ are partly changeable and are called diptotes. Most proper names of non-Arabic origin, whether personal or geographical and adjectives denoting colors are diptotes. For example:

أسْوَدُ، أَحْمَرُ، إِبْرَاهِيمُ، مُدَيْنِين، دَاوُودُ، هَارُوْنُ، ثَمُودُ، غَصْبَانُ، وَقُرْعَانُ

Nouns of this kind will never bear tanwin (تَنْوينٍ) or kasrah (ـ).

Examples:

对我说 “The leaders of Firawn’s people said.” (7:109)
“(We will follow the) religion (dictated by) Ibrahim the upright.” (2: 135)

“And when Ibrahim was raising the foundations of the house with Ismael (he prayed).” (2:127)

“Go to Firawn, he has certainly rebelled.” (79:17)

“And Dawood killed Jalut.” (2:251)

“It should be a yellow colored cow; its color should be intensely yellow, delighting those who look at it.” (2:69)

“A messenger who will come after me, his name being Ahmed.” (61:6)
EXCEPTION

الإِسْتِثنَاءُ

The particle used to make an exception is إِلَّا. The noun which follows إِلَّا is usually in the accusative case (المَنْصُوبِ).

Example:

لا إِنَّهُ إِلَّا أَنْتَ أَلَهٌ

"There is no God except Allah." (37:35)

There are two parts in a sentence where the particle of exception إِلَّا is used - Excepted (المُسْتَثْنَىٰ) and Generality (المُسْتَثْنَى مَنْهُ).

In the above example:

أَلَهٌ - is the generality,

عَرْفُ الإِسْتِثنَاءٍ

إِلَّا - is the particle of exception,

أَلَهٌ

اللهُ - is the excepted.
There are two types of Exception (المُستثنىَّ): 

1. The excepted (المُستثنىَّ) is not from the species/group of the generality (المُستثنىَّ مُنْثَى). For example:

> "And when We (Allah) said to the angels, ‘Bow down before Adam,’ they bowed down except Iblis.” (2:34)

The excepted, إطلاع (a jinn), does not belong to the group of angels referred to by the verb فَسَجَدُوا. The excepted (المُستثنىَّ) is always in the accusative case (الْمَنْصُوبُ) in المُستثنىَّ مُنْثَى.

2. The excepted (المُستثنىَّ) belongs to the same species/group of the generality (المُستثنىَّ مُنْثَى).

Example:

> “But they drank from it except a few of them.” (2:249)

The rules which decide the harakah on the المُستثنىَّ in المُستثنىَّ المُتَّصِلَ are:

1. If the generality (المُستثنىَّ مُنْثَى) and إلاَّ are preceded by a sound statement, which is not interrogative or negative, then the excepted (المُستثنىَّ) will be in the accusative case (الْمَنْصُوبُ).

> “Everything will perish except His person.” (28:88)
2. If particles of interrogation or negation precede \( \text{لا} \) in an exceptional sentence, then the excepted can bear fatha (ـ) or the e’raab of the generality (ٍ). 

\[ 
\text{وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ﷺ} 
\]

“And Muhammad is not more than a messenger.” (3:144)

3. When generality (أَلْمُستَنَثَة مِنْهُ) is not evident in a verb and a particle of interrogation or negation precedes the statement, then the excepted (أَلْمُستَنَثَة) will bear the harakah according to its case (nominative -، accusative -ُ or genitive -َ). 

\[ 
\text{مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ} 
\]

“No one knows them except a few.” (18:22)

\[ 
\text{لَا نَعْبُدُونَ إِلَّا أَلْلَهَ} 
\]

“No one knows them except a few.” (18:22)

\[ 
\text{لاَ تَعْبُدُونَ إِلَّا أَلْلَهَ} 
\]

“No serve anyone except Allah.” (2:83)

\[ 
\text{فَأَفْتِنْهُمْ وَأَهْلَهُ وإِلَّا أَمْرَاتِهُ كَانَتَ مَرَّةً عَلَىٰ الْأَمْرِينَ} 
\]

“So we delivered him and his followers except his wife.” (7:82)

Examples:

\[ 
\text{مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ} 
\]

“No one knows them except a few.” (18:22)

\[ 
\text{كُلُّ سَيِّئٍ هَاتِيَكَ إِلَّا وَجَهَهُ} 
\]
“Everyth ng will perish except His Person.” (28:88)

(لا يَتَّخِذُ الْخَلْقُ إِلاَّ نَكَادًا)

“Nothing comes out except a little.” (7:58)

(إِنَّ هُوَ إِلَّا دَرْسٌ لِّلْعَالَمِينَ)

“It is nothing but a reminder for the worlds.” (12:104)

(وَمَا مَحْمُودُ إِلَّا رَسُولُ)

“And Muhammad is no more than a messenger.” (3:144)

(وَقَالُوا لَنْ نَمْسَأَ السَّمَاعُ إِلَّا أَسِئَلاً مَّسْدُودًا)

“And they say, 'The fire will not touch us except for a counted number of days.”” (2:80)

(لا يَعْمَمُونَ السَّمَاعُ إِلَّا أَمَانًا)

“Who do not (even) know (what is written in) the book (their religion is nothing) but hearsay (idle tales or lies).” (2:78)

(لا يُصِدُّونَ إِلَّا اللَّهُ)

“Do not serve anyone except Allah.” (2:83)

(وَمَمَّا تَوَلَّيتمْ إِلَّا قَلِيلًا)

“Then you turned back except a few among you.” (2:83)
Chapter 53

ABSOLUTE NEGATION

لاَ لَنْفِيَ الْجَنْسِ

(لاَ إِلَهَ إِلَّاَ أَلَّهُ)

“There is no god except Allah.” (37:35)

ذَلَّكَ أَلْيَكَبْرُ لَا رَبُّ فِي هَذِهِ

“This is the book in which there is nothing doubtful. (2:2)

1. The لا in the above examples is used for total negation.

2. It is absolute denial of the species in the circumstance(s) defined by the sentences.

3. There will be no nunnation (تنوين) on the common noun following the لا لَنْفِيَ الْجَنْسِ.

4. This لا precedes a common noun and makes it accusative (المُنصوب).
5. The predicate of the sentence will be nominative (المرفوع). For example:


There is no god except Him.” (2:163)

Examples:


“There is no portion in the hereafter.” (3:77)


“Allah, there is no god except Him, the Ever Living, the Eternally Existing.” (2:255)


“Then there is no approaching (your wives), nor transgression nor disputing during the Hajj.” (2:197)


“And nothing less than that nor greater but it is (recorded) in a clear record.” (10:61)


“We do not have knowledge except of that which You taught us.” (2:32)


“There is no sin on you.” (2:236)
Chapter 54

THE NOUN OF PLACE AND TIME

1. Noun of place expresses the place where the action of the verb is committed.
2. Noun of time expresses the time or occasion of that action.
3. These nouns are on the pattern of one of the following:

- مَفْعُولُ
  - جَلِيسَ – Gathering
  - مَنْزِلَ – Destination
  - مَسْجِدَ – Mosque
  - مَشرقَ – East

- مَفْعُولُ
  - مَذهْبَ – Religion
  - مَفْتَلَ – Battle-field
Learning Arabic Language of the QUR'AN

- مُطلَع - Time of rising
- مَجْمع - Place of meeting/Junction

- مَفْعِلَة
  - مَفْعِلَة - Tomb
  - مَفْعِلَة - Left side

4. Mostly, when the harakah of the second radical in the imperfect form bears a dammah (ِيَقْطَلْ) then the noun for time or place will be on the pattern of مَفْعَلَة.

Example:

يَقْتَل → مَقْتَل

He kills/will kill   Battle field

5. When the harakah of the second radical in the imperfect form bears a kasrah (ِيَقْطَلْ) then the noun for time or place will be on the pattern of مَفْعَلَة.

Example:

يَقْطَل → مَقْتَل

He sits/will sit   Gathering

6. Sometimes though the second radical of the imperfect bears dammah (ِيَقْطَلْ), the noun of time or place will be on the pattern of مَفْعَلَة.
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7. The plural of both the patterns for masculine and feminine will be on the pattern of مَفْعُولٌ.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَسْجِدٌ</td>
<td>مَسْجِدَانِ</td>
<td>مُساَجِدٌ</td>
</tr>
<tr>
<td>A mosque</td>
<td>Two mosques</td>
<td>Mosques</td>
</tr>
<tr>
<td>مَفْتَلٌ</td>
<td>مَفْتَلَانِ</td>
<td>مُقاَتِلْ</td>
</tr>
<tr>
<td>A battle field</td>
<td>Two battle fields</td>
<td>Battle fields</td>
</tr>
</tbody>
</table>

8. The passive participle (مَفْعُولٌ) of the derived verbs is considered as the noun of place and time.

Example:

آَخَلُ → مُدْخَلٌ – Entrance

آَقَامَ → مَقَامٌ – Place

صَلَّi → مُصَلِّي – Place of prayer

إِنْقَلَبَ → مُتَقَلَّبٌ – Place of turmoil

بِعْثَةَ → مُسْتَوَّةٌ – Warehouse, Storehouse
Examples:

"And We indeed made the children of Israel settle down a real settling." (10:93)

"And We will make you to enter an honored entry.” (4:31)

"For every news there is a (fixed) place/time, and you will come to know.” (6:67)

"Then (appointed for you) a place/time for staying (life) and a place/time for departure (death).” (6:98)

"He will definitely make them enter an entry, with which they will be pleased.” (22:59)

"And I can never find besides Him, (any source of) refuge.” (72:22)

"And there is a place of stay and provision for you in the Earth till a time.” (7:24)

"And who is more unjust than one who prevents (people from) the mosques of Allah.” (2:114)
NOUN OF INSTRUMENT

1. The noun of instrument describes the instrument with which the action of the verb is carried out.

2. It begins with the letter م as the noun of place and time, but the م bears kasrah (ـ) instead of fatha (ـ).

3. These nouns are on the pattern of one of the following:

- مفعَال

  فَتَتَحُ → مِفْتَاحُ
  To open       Keys

  صَيْحَ → مِصْبَاحُ
  Morning       Lamp

  وَرَنَ → مِيْزَانُ
  To weigh       Balance
The plurals of مفعل and مفعل are on the pattern of مفعل and مفاعل.

Examples:

“The Parable of His Light is as if there were a Niche and within it a Lamp.” (24:35)

“And with Him are the keys of the unseen, no one knows it but He.” (6:59)

“And establish the balance in a just manner and do not reduce the balance.” (55:9)

“Then as for him whose weights (of good deeds) are heavy.” (101:6)
KINDS OF FEMININE GENDER

There are two genders in Arabic – Masculine (المذكر) and Feminine (المؤنث).

Except for the following categories of words, all other words indicate masculine gender.

1. Words that are feminine by meaning.

- بنت – A Girl
- إمرأة – A Woman
- أم – A Mother

> وقالت أمرأة فخرجت فرنت عيني لي وليك

“And the wife of Firawn said, ‘Comfort of the eye for me and you,’” (28:9)
“So We communicated to the mother of Musa, ‘Suckle him.’” (28:7)

2. Words ending with “ة” (النَّاء المُرْبَوْثَة).

Example:

- جَنَّة - Paradise
- صَلاة - Prayer
- رَكَة - Charity
- زَلْلَا - Humiliation
- أُمَّة - Community

وَوَرَتَّمُ بَعْثَتْ مِنْ كُلِّ أُمَّةَ شَهِيدًا

“And on the Day when We will raise a witness from every community.” (16:84)

وَإِذا ٱلْجَنَّةَ أُلْقِتْ

“And when the Garden is brought near.” (81:13)

Feminine nouns are also formed by adding “ة” (النَّاء المُرْبَوْثَة) to masculine nouns and adjectives as can be seen from the following:

- مُسْلِمَة → مُسْلِمَة - Muslim woman
- إِبْنَة → إِبْنَة - Girl
- كَبْيرَة → كَبْيرَة - Big
- لَيْلَة → لَيْلَة - Night
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("إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ")

"We certainly sent it down during the night of Al-Qadr." (97:1)

("وَإِنْهَا لْكَبِيرَةٌ إِلَّا عَلَى الْخَمِيسِينِ")

"And this is certainly difficult except for the humble ones." (2:45)

Though some words end with "ُ", they are considered masculine such as:

خَلِيفَةٌ – Vicegerent/Successor

("إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةٍ")

"I am going to make a successor in the Earth." (2:30)

3. Words ending with "ُ (الَّاَلْيَفُ السَّمْدُوْدَةُ)"

Examples:

حَضْرَاءٌ – Green
سَوْدَاءٌ – Black
بَيِّضَاءٌ – White
حَمْرَاءٌ – Red
صَفْرَاءٌ – Yellow
سَمَاءٌ – Sky

("وَإِذَا أَنْبَأَتَكُمْ")

"And when the sky has its covering removed." (81:11)
"A yellow colored cow, its color should be intensely yellow, delighting those who look at it." (2:69)

Though some words end with اء, they are considered masculine. For example:

- علامة - Learned
- فقراء - Poor
- شهداء - Martyrs

"And call your witnesses besides Allah." (2:23)

"Alms are only for the poor and the needy." (9:60)

4. Words ending with ى i.e. الألف المقصورة.

Example:

- كبرى - Big
- بشرى - Good news

"And the good news came to him, he began to plead with Us." (11:74)

5. Words feminine by convention like geographical names of towns, villages, countries, etc such as:
جَمَهُرُ، نَارٌ، سَعِيرٌ، جَحِيمٌ، سَفْرُ

“And you will not be questioned about the inhabitants of the Hellfire.” (2:119)

“...I will make him enter Hell.” (74:26)
8. Names given to wind.

- سَوْمُ – Scorching wind
- صَرَصْرِهُ – Furious and intensely cold wind
- رَيْحُ – Wind
- عَاصِفَ – Violent wind

“So We sent a furious wind on them during the days of loss.” (41:16)

“On which the wind blows hard on a stormy day.” (14:18)

8. Certain other nouns are also considered feminine.

- أَرْضٌ – Earth
- شَمْسٌ – Sun
- نَفْسٌ – Self
- خَمْرٌ – Wine
- يَنْطُر – Well
- دَارٌ – House
- نَارٌ – Fire
“By the sun and its light.” (91:1)

“(It is a) very hot fire.” (101:11)

“When the Earth is quaked with its quaking.” (99:1)

“No! And I do swear by the self-accusing soul (the conscience).” (75:2)
Learning Arabic Language of the QUR'AN
CONDITIONAL SENTENCES

الجمل الشرطية

There are two parts in a conditional sentence - The Condition or Protasis (فَعَلُ الشَرَط) and Apodosis (حَوَابُ الشَرَط).

In a verbal sentence, sometimes the protasis (فَعَلُ الشَرَط) and the apodosis (حَوَابُ الشَرَط) have the verb in the perfect or jussive mood.

"If you help Allah, He will help you." (47:7)

A conditional sentence is introduced by one of the following particles.

| إنَّ | If     | إذا    | If | منَّ  | Who / Whom / Whoever | مَهَمًا | Whatever |
|-----|---------|--------|****|-------|----------------------|--------|----------|
| أيُّ | Which/ Which ever | لَمَّا | What | أَيْنَ | Where | — | — |
|     | When   |        |     |        |                     |        |          |
1. ِإنْ (if) is used to begin the sentence.

وَإِنْ تُعْتَدَوا نَعْتُ(8:19)

"And if you return then We (too) will return." (8:19)

When ِإنْ is preceded by ِلِّ، it means indeed if/ certainly if.

ِلِّيَنِ مَّلَئُكَ وَهُجْرِيُّ مَيْتًا(19:46)

"If you do not desist I will definitely stone you, now go away from me for a long time." (19:46)

وَلِيَنِ مَّلَئُكَ وَهُجْرِيُّ مَيْتًا(12:32)

"And if he does not do what I command him to do, he will definitely be imprisoned." (12:32)

Note: ِإنْ when followed by ِلاً is merely a negative particle.

ِإِنْ هُوَ إِلاً وَحِيْيُؤْ(53:4)

"It is nothing but a communication, communicated." (53:4)

2. ِإنْ and ِإِذَا are said to be likely or possible conditions. In the likely conditional sentence, the ِجَوَابُ الشَّرْطَ and the ِفَعْلُ الشَّرْطَ can be the perfect or the jussive.

فَإِذَا جَاءَ الْخَوْفُ رَأَيْتُهُم بِظَلْلٍ إِلَيْكَ(33:19)

"So when the fear comes, you see them looking at you." (33:19)
“Then when the fear goes away, they meet you with sharp tongues.” (33:19)

3. The unlikely condition is introduced by the conjunction لَوْ.

وَلَوْ شَأَّنَّ رَبُّكَ لَجَعَ اللَّهُ أُمَّةً واحِدَةً

“And had your Fosterer willed He would have made mankind a single community.” (11:118)

لَوْ أَزِلْنا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لِرَآيَتْهُ، خَشَعَا مَسْتَعِدُونَ مِن خَشْيَةِ اللهِ

“If We had sent down this Quran on a mountain, you would have seen it fallen down splitting asunder due to the fear of Allah.” (59:21)

An unlikely negative condition is often expressed by لَوْ لَا (if not/had not)

وَلَوْ لَا أَن كَبِنَ اللَّهُ عَلَيْهِمْ الْجَلَاءِ

“And if Allah had not decreed exile for them.” (59:3)

وَلَوْ لَا دَفَعَ اللَّهُ أُمَّةً أَلْدَسَ بِصَعَدٍ مُبَعْضُهُمْ مُبَعْضًا

“And had Allah not repelled some human beings with others.” (2:251)

Examples:

وَإِنْ أَرَدْتُمْ أُسِنِبَ عَلَى زَوْجٍ

“And if you intend to exchange one wife in the place of another.” (4:20)
“And if good befalls them they say, 'This is from Allah.'” (4:78)

“So whoever does good equivalent in weight, even to a small particle, will see it.” (99:7)

“And whoever does not believe in it, then those are the persons who are the losers.” (2:121)

“Whoever does evil, he will be requited with it.” (4:123)

“And whoever does that, he will meet (the punishment of his) sin.” (25:68)

“And they said, ‘Whatever sign you may bring to us, to influence us with its magic, we will not believe in you.’” (7:132)

“(By) whichever (name) you call (Him), His are the best names.” (17:110)
“So when he provided them with their provision.” (12:70)

"And whatever good you do Allah knows it.” (2:197)

“Wherever you be, death will catch you up, even if you are in towers raised high.” (4:78)

“Where are those whom you claimed (that they were Our) partners?” (6:22)
The following particles are called إنَّ و أَخْوَانَهَا.

<table>
<thead>
<tr>
<th>إنَّ</th>
<th>أَنْ</th>
<th>كَانَ</th>
<th>لَكِنَّ</th>
<th>لَيْتُ</th>
<th>لَعَلَّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Certainly</td>
<td>Certainly</td>
<td>Like that</td>
<td>But</td>
<td>Would that</td>
<td>May/perhaps</td>
</tr>
</tbody>
</table>

1. When nouns are preceded by these particles they are in accusative case and the predicate is in nominative case. These particles are found in a nominal sentence and give *fatha* (ٓ) to the noun that follows it and *dammah* (ٖ) to its predicate.

2. إنّ and أَنْ both are used to emphasize the meaning of the predicate but إنّ comes in the beginning of the sentence while أَنْ comes between the sentence.

3. إنّ is always found in the beginning of a sentence.
“Allah is certainly Protectively Forgiving, Merciful.” (16:18)

“Allah certainly has power over everything.” (2:20)

4. always follow the verb قال and its forms such as قالت, قيل, قل, يقول.

“He says that it is a cow which is neither old nor (very) young.” (2:68)

Examples:

“Say, ‘Grace is certainly in the hand of Allah.’” (3:73)

“And Sulaiman did not reject but the devils rejected.” (2:102)

“But the punishment of Allah will be severe.” (22:2)

“You do not know, perhaps Allah may bring about an event (of reunion) after that.” (65:1)
**KAANA AND ITS SISTERS**

The following particles are called َكانَ وَ أَخوُانَهَا.

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>كَانَ</td>
<td>صَارَ</td>
<td>أُصِبَّ</td>
<td>مَا زَالَ</td>
<td>أَضَخَى</td>
</tr>
<tr>
<td>Was</td>
<td>To become</td>
<td>To become, to enter/do in the morning</td>
<td>Increasingly, continuously</td>
<td>To enter the dawn</td>
</tr>
<tr>
<td>لَيْسَ</td>
<td>بَاتَ</td>
<td>أُمْسِى</td>
<td>مَا دَامَ</td>
<td>ظَلَّ</td>
</tr>
<tr>
<td>Not</td>
<td>To become, to pass the night</td>
<td>To become, to enter, to do in the evening</td>
<td>Forever, continuously</td>
<td>Remain, to be, continue</td>
</tr>
</tbody>
</table>

These verbs give *dammah* (ـَ) to its noun and *fatha* (ـَ) to its predicate.
Examples:

"Ibrahim was neither a Jew nor a Christian." (3:67)

“And the heart of Musa’s mother became void (of patience).” (28:10)

“His face is shadowed black.” (16:58)

“Is not Allah the Best Judge, of all the judges?” (95:8)
Chapter 60

THE ACCUSATIVE – 1
المَتَصُوْبَاتُ

Objects – المَضَاعِيلُ

The objects of the verb are in the accusative case i.e حَالَةُ التَّصُبُّ.
There are five kinds of objects:

1. DIRECT OBJECT – المَتَعْوَلُ يِهَ:  من خَلْق السَّمُوَاتِ والْاَرْضِ

It is used as the direct object of a verb.

Examples:

من خَلْق السَّمُوَاتِ والْاَرْضِ

"Who created the skies and the Earth." (29:61)

فَمَن حَجَّ الْبَيْتَ

"So whoever is on a pilgrimage (Hajj) to the house (Ka’bah)." (2:158)
"And when We will We can bring in their place (others) like them, changing (completely)." (76:28)

"And He has sent down the distinction (between right and wrong, the Qur’an)." (3:4)

Some verbs take two or more objects.

"And We gave them clear explanations of the (religious) affair." (45:17)

"We have made it an Arabic Qur’an that you may understand." (43:3)

"And He taught Adam all names." (2:31)

**II. ABSOLUTE OBJECT** – المَفْعُولُ المُطَلَقُ:

The absolute object is a verbal noun which is in the accusative case. It is used in three ways.
1. In the first case the absolute object is used to stress the verb. It is a verbal noun which can be of the same root verb used in the sentence. Some examples are given below.

\[
\text{إِنَّا مَفْتَحَا لَكُمُ الْفَتْحُ ثُمَّ نَيْلَاء}
\]

"We certainly opened for you (a way by giving you) a clear victory." (48:1)

\[
\text{وَإِنَّا أَنْبِكَرْنَّ مِنَ الْأَرْضِ نَيْلَاء}
\]

"And Allah caused you to grow from the earth (as a) growth." (71:17)

\[
\text{وَرَقِّي الْقُرْآنَ مُرَتَّبَلاً}
\]

"And recite the Qur’an gradually (giving) intervals." (73:4)

Sometimes the verbal noun, used as an absolute object, can be from a different root verb but of the same meaning such as:

\[
\text{لَا أُضْرُو حَسَمُ إِلَّا أَذْكُرُ}
\]

"They will not harm you except annoying (you)." (3:111)

2. In the second case the absolute object is used to know the number of times a work has been done.

Example:
"So that they (could) attack you with a single (sudden and united) attack." (4:102)

3. In the third case the absolute object is used to describe how, the action was done. i.e. as an adverb.

"O you who believe! fear Allah as He ought to be feared." (3:102)

III. OBJECT FOR TIME AND PLACE – الظرف/الفعلool فييه

Nouns which are used to show the time or place of an action are called الظرف or الفعلool فیه. These are also in the accusative case (حالة النصب).

Examples:

"He replied, 'I stayed for a day or part of a day.'" (2:259)

"I invited my people (towards You) night and day." (71:5)

"He says, 'Now I repent.'" (4:18)
"He knows that which is before them and that which is behind them." (2:255)

Some accusatives may be expressed by prepositional phrases.

- خلف - behind
- فوق - above
- تحت - beneath/under
- قبل - before
- بعد - after
- وراء - behind
- أمام - in front of
- أسفل - lower

Examples:

"And We have made a barrier before them and a barrier behind them." (36:9)

"Then she was called from beneath her, 'Do not grieve, your Fosterer has made a rivulet beneath you.'" (19:24)

"And the caravan was on your lower side." (8:42)
“Because there is a king who is after them (and) he takes every boat by force.” (18:79)

“So he began (the search) with their sacks before (searching) the sack of his brother.” (12:76)

IV. OBJECT FOR AIM OR PURPOSE –

ْالمَفْعُوْلُ لِأَجْلِهِ / ْالمَفْعُوْلُ لَهُ

ْالمَفْعُوْلُ لَهُ is also a verbal noun which is in the accusative case. It expresses the reason of an action of a verb.

Examples:

“Like him who spends his wealth to be seen by people.” (2:264)

“And do not kill your children for fear of poverty.” (17:31)
“They do not beg from people, being troublesome by demanding frequently.” (2:273)

“And among human beings is he who sells himself seeking the pleasure of Allah.” (2:207)

“Did you not see those who exhibit ingratitude in exchange for Allah’s favors?” (14:28)

“Then Firawn and his army followed them in rebellion and transgression.” (10:90)

“They thrust their fingers in their ears (because of) the fear of death from the thunder-claps.” (2:19)

V. OBJECT FOR DENOTING MEANING OF “WITH” – الْمَفْعُولُ مَعَهُ

The particle “و” is used to give the meaning of معَ (with). The object which follows و will be in an accusative case (حَالَةُ النِّصْبِ).
"Now you make a collective decision in your affair along with your (presumed) partners (of Allah) then do not let your affair be dubious to you." (10:71)
THE ACCUSATIVE – II

Noun for State – الحَالُ

The word الحَالُ is a peculiarly Arabic construction. It is used to describe the condition or circumstances at the time of the action of the main verb and the circumstance of the subject or object or both.

حَالٌ is a common noun (حَالٌ) in the accusative form. The subject of the intransitive verb حَالَ (حَالَ) and the object of the transitive verb حَايِدٌ (حَايِدٌ) is called حُنايْ and it is usually a proper noun، الحَالِ. For example:

وَحَشَرَهُمْ يَوْمَ الْقِيَامَةِ عَلَى وَجُوهِهِمْ عَمُّيًا وَمُبَكِّرًا وَسَمًا

"And We will gather them on the Day of Resurrection on their faces, blind and dumb and deaf.” (17:97)
“My Fosterer! Have mercy on them in a manner similar to the manner in which they fostered me when I was a small (child).” (17:24)

“Then We appoint Hell for him, he will enter it disgraced, driven away.” (17:18)

“My Fosterer! I vow to you that which is in my womb to be set free (for your service).” (3:35)

“And as for him who comes to you striving hard...” (80:8)

“And when they see any commerce or pastime, they disperse towards it and leave you standing.” (62:11)

“So he went away from there fearfully vigilant.” (28:21)

“And he will return happily to his class of people.” (84:9)

“They turn on their backs in hatred.” (17:46)
“(How) their shadows return from right and left bowling down to Allah while they are humbly (following His laws)?” (16:48)

Sometimes when “و” is used between sentences it is called وَا أَخْلَال meaning “while”. The second sentence is a nominal sentence and forms a structure of حال. Such a sentence is called الحَمْلِيَّة الحَلَالِيَّة.

Example:

لا نَتَقْرِبُوا الْصَّكْلَوَةَ وَأَنتُمْ سَكَرِئِينَ

“Do not go near worship (salat) when you are intoxicated (not conscious).” (4:43)

وَكَيْفِ تُأْتِيهِ وَقَدْ أَفْضَى بِعَضْسَاحِهِ إِلَى بَعْضِهَا

“And how can you take it (back) when one of you has gone into the other.” (4:21)

وَا أَخْلَال is dropped when a verbal sentence follows. For example:

وَجَهَةُ مِنْ أَقْصَى الْمَدِينَةِ يَسْتَغْلِبُ قَالَ يَنْفُقُ وَيَنْفُقُ وَيَنْفُقُوْ أَثِيمًا وَأَلْزَامِيْنَ

“And a man came running from a distant (part) of the city, he said, ‘O my people! Follow the messengers.’” (36:20)
The specification — التَّمِيِّزُ — is an indefinite accusative noun which is used to clarify what is not clear by the verb of the sentence. It usually explains the verb and may express weight, number, measure or other kind of specification. It is in accusative case حَالَةُ التَّمِيِّزِ, and may also be called المُمَيِّزُ. It answers to the question what/how many?

“My Fosterer! Increase me in knowledge.” (20:114)

“I have more wealth than you and I am mightier in the party (of followers).” (18:34)

“We certainly do not waste the reward of him who does good work.” (18:30)

“The rising at night (for righteous work) certainly gives rise to more strength of co-ordination and firmly established speech.” (73:6)

“Those who were more severe than him in strength and more in collection (of people/ wealth).” (28:78)
"I saw eleven planets." (12:4)

"And you see people enter the religion of Allah in troops." (110:2)

"So he stayed among them for a thousand years less fifty years." (29:14)

"And We appointed for Musa thirty nights." (7:142)

"The number of months with Allah is certainly twelve months (in a year)." (9:36)

"But those who believe are strongest in love for Allah." (2:165)

"And who is better than Allah in coloring." (2:138)

The noun following سـ (how much/ how many) is in the singular accusative case. سـ can also be used to show that the object has a large number. In this case, سـ will not be an
interrogative, questioning the number but will take the noun following it in the genitive case as in the following *ayats*:

![Arabic text]

“And a great number of cities, We destroyed.” (7:4)

![Arabic text]

“And a great number of towns, which were unjust we destroyed.” (21:11)

The noun following the numerals will be *الْتَمْيِيْزُ* (أصلُهُما). Their plurals will be possessed (المصّف به) and in the genitive case like the following:

![Arabic text]

“And the sea (were ink) with seven more *seas* added to it.” (31:27)

The noun counted after the number 13 to 99 is singular and in the accusative case.

*Example*

![Arabic text]

“He has ninety nine *ewes*.” (38:23)

From hundred onwards, the counted object *الْتَمْيِيْزُ* is genitive and singular like in the verse:

![Arabic text]

“In every ear a hundred *grains*.” (2:261)
PARTICLES OF CONJUNCTION

أدوآات التصريف

Particles which link words in sentences are called conjunctions. They are:

<table>
<thead>
<tr>
<th>Conjunction</th>
<th>Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَ</td>
<td>And</td>
<td>وَ أَوْ عَظِفُ – links one sentence to another or a noun to another noun.</td>
</tr>
<tr>
<td>مَعْلَم</td>
<td>While</td>
<td>وَ أَوْ أَخْلَ</td>
</tr>
<tr>
<td>فَ</td>
<td>Then</td>
<td>It implies a close connection between sentences before and after it.</td>
</tr>
<tr>
<td>أَوْ</td>
<td>Or</td>
<td>To express doubt, or give choice of one among few mentioned deeds.</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
<td>Description</td>
</tr>
<tr>
<td>--------</td>
<td>-----------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>ﺑﺪَأْ</td>
<td>Whether</td>
<td>For determination of one among few choices when the first object is preceded by hamza (۸).</td>
</tr>
<tr>
<td>ﺑﺬَأْ</td>
<td>When since/after/because</td>
<td>It is used with nominal or verbal sentences and refers to something of the past.</td>
</tr>
<tr>
<td>ﻞﻀْأت</td>
<td>When/ if</td>
<td>It usually indicates a time related to the present or future.</td>
</tr>
<tr>
<td>ﻞﻀْأت</td>
<td>After that/then/there upon</td>
<td>It often introduces sentences without a preliminary ﻮ or ﻩ.</td>
</tr>
<tr>
<td>ﻓِﻦْ</td>
<td>Until/even up to</td>
<td>Used to indicate the termination of an object.</td>
</tr>
<tr>
<td>ﺟَـﻨِإْ</td>
<td>But</td>
<td>ﻞﺼِﻴْن  is followed by a verb and ﻞﺼِﻴْن is followed by a noun in the accusative e.g. and as prefixed to pronouns (لَكُنْهُمَّ، لَكِنْهَا، لَكُنَّهُمْ).</td>
</tr>
<tr>
<td>ﻔِﻨْأَمْ</td>
<td>Either...or</td>
<td>When used twice in a sentence, it gives the meaning of “either....or....”</td>
</tr>
<tr>
<td>ﻔِﻨْأَمْ</td>
<td>As for</td>
<td>It is followed by a nominative, the predicate of which is always introduced with a ﻩ.</td>
</tr>
</tbody>
</table>
Examples:

“Then there is no approaching (your wives), nor transgression nor disputing during the Hajj.” (2:197)

“And give their dowries to the women as a free gift.” (4:4)

“And how can you take it (back) when one of you has gone into the other?” (4:21)

“Then Adam received (some) words from his Fosterer.” (2:37)

“Then bring it out for us, you follow nothing but conjecture.” (6:148)

“And do not shave your heads until the offering reaches its destination,” (2:196)
“And whoever among you is sick or has an ailment of the head, then (he should effect a) ransom by fasting or (giving) charity or sacrificing.” (2:196)

“And whether you manifest that which is in your souls or hide it, Allah will call you to account for it.” (2:284)

“If Allah intends to harm me, could they remove from me His harm, or if He intends to be merciful to me, could they withhold from me His mercy?” (39:38)

“Do you think that you will enter the garden while there has not yet come upon you the like of (that which came upon) those who passed away before you?” (2:214)

“So do they say, ‘He has invented it.’ Say, ‘If any human being can invent it) then bring one chapter like it.”’ (10:38)

“And when your Fosterer said to the angels, ‘I am going to make a successor in the Earth.’” (2:30)
“When they said to their people, ‘We are free of you and that which you worship besides Allah.’” (60:4)

“He said, ‘Do you know what you did with Yusuf and his brother while you were ignorant.’” (12:89)

“When the Earth is quaked with its quaking.” (99:1)

“When Allah’s help and the victory comes.” (110:1)

“And those who do not believe say, ‘What! When we become (part of the) soil and our fathers (too), will we be brought out?’” (27:67)

“Again, no, you will know.” (102:4)

“That is because they believed then became infidels.” (63:3)

“Peace! It is till the appearance of dawn.” (97:5)
“You will never attain righteousness unless you spend from that which you love.” (3:92)

“So you did not kill them but Allah killed them, and you did not throw when you threw but Allah threw.” (8:17)

“They will say, ‘Why not, but the statement of punishment has become binding on the infidels.’” (39:71)

“Then afterwards, either show favor or ransom (them).” (47:4)

“As for the boat, it belongs to poor people.” (18:79)

“And as for the young man, his parents are believers.” (18:80)
INTERJECTIONS

THE VOCATIVE – أَدْوَاتُ النَّداءِ

Particles which are used to call or address someone are vocative particles. They are called أَدْوَاتُ النَّداءِ and are as follows:

<table>
<thead>
<tr>
<th></th>
<th>O! (masculine and feminine)</th>
</tr>
</thead>
<tbody>
<tr>
<td>يا</td>
<td>O! (masculine)</td>
</tr>
<tr>
<td>ياْهيَها</td>
<td>O! (feminine)</td>
</tr>
</tbody>
</table>

1. When يا is followed by a noun in the singular, it will be in the nominative case. This noun will be without تنوين (nunnation) and without the article اللّٰ.

2. As we have said earlier, the vocative particle is called حَرْفُ الْنَّداَءِ and the one who is called is مَنَادِي.
Example:

(11:76)

"O Ibrahim, keep away from this."

3. If the مُنَادِى (one who is called) is مُضَاف (possessed), then it will be in the accusative case like:

(3:70)

"O owners of the book! Why do you not believe in the signs of Allah."

4. Sometimes the first person singular passive pronoun ى which follows a noun is omitted and replaced by a kasrah (ـ) or "ت" to denote emotional feelings towards the addressed one.

Example:

(37:102)

"He said, ‘O My father! do what you have been commanded (to do).’"

Sometimes the vocative 的性格 is omitted along with the pronoun like in:

(71:5)

"He said, ‘My Fosterer! I invited my people (towards You) night and day.'"
5. The vocative ِياً يُبِينُهَا is used for masculine and ِياً يُبِينُهَا for feminine gender. The nouns which follow these vocatives are in the nominative case and preceded by the article َالله.

“O mankind! Serve your Fosterer Who created you.” (2:21)

“Say, ‘O Infidels!’” (109:1)

“O you who believe! Seek help through patience and worship (salat).” (2:153)

“O you peaceful soul!” (89:27)

6. To address a gathering ِياً يُبِينُهَا is used like in the following ayat.

“And turn to Allah all together, O believers!” (24:31)

7. For the purpose of prayer, instead of حَرْفُ الْبَيْدَاء ِياً the vocative particle,

‘َمُ’ is suffixed to Allah like in:
“You are glorified (above all) O Allah, and their greeting therein will be ‘Peace.’” (10:10)

8. To express feelings of affections، is followed by a verbal noun or a nominal sentence as in the following:

“He said, ‘O good news! Here is a youth,’” (12:19)

“He said, ‘O my sorrow for Yusuf.’” (12:84)

9. Sometimes خروف اليداء is omitted. Some examples are listed below.

“Youssuf، turn away from this.” (12:29)

“Our Fosterer! Give us good in this world…” (2:201)

“Our Fosterer! Protectively forgive us our sins and our excesses in our affair.” (3:147)
OTHER PARTICLES OF INTERJECTION

الآدوات الأخرى للفعّاجب

1. To express grief or anguish towards someone, the particle لِ is always followed by لِ in an indirect speech. Example:

ّلِ َٰٓٔٔ يَزُّلُ هُمْرَةُ أَمْرُهُ

"Sorrowful is the state of every slanderer, defamer." (104:1)

ّلِ َٰٓٔٔ يَنفَّذُ لِلَّدَّيْمِينَ

"Sorrowful is the state of those who measure and weigh less than what is due." (83:1)

In direct speech, لِ is replaced by the pronouns as َلِكَ (Woe to you!) and َلِئَ (Woe to us!).

2. َلِكِ are also used to express grief or anguish as in:

ّلِكِ عَامِنَ إِنَّ وَعَدُ اللَّهِ حَقٌّ

"Sorrowful is your state, believe, Allah’s promise is certainly true.” (46:17)

ّلِكِ لَا يُفَيْلِحُ الْكَافِرُونَ

"Ah! The ungrateful are not successful.” (28:82)

ّلِكِ أَوَّلُ

"Sorrow upon sorrow for you.” (75:34)

3. َلِتَ (with feminine ending ة instead of ى of the first person pronoun) is also used for the same type of expression.
4. ْيَالْئِيْتُ is used to express desire or wish after expressing some grief or anguish as in:

"And the infidels will say, 'I wish I were dust.'" (78:40)

"She said, 'I wish I had died before this.'" (19:23)

"He said, 'I wish my people could know.'" (36:26)

5. Some other words used for expressing grief are:

يَا خَسْرَتَا - حَسْرَتَا - خَسْرَاتِ - يَا خَسْرَةُ

All these words come from the same root خَسْرَ.

"(Let there be) regret on My servants." (36:30)

"They say, 'Alas! Our regrets on our neglecting it.'" (6:31)

"My regrets on being negligent towards Allah's side." (39:56)
6. هَيْهَاتُ is used as بَعْدَ to express the distant or rare possibility of an occurrence. For example:

"Far, far is that which you are promised." (23:36)

7. إِلَّا gives the same meaning as نَعْمَ ‘yes’ but is always followed by a promise. For example:

"Say, ‘Yes! And by my Fosterer, it is certainly true.’” (10:53)

8. بَلِ ‘yes’, ‘indeed’ answers with a certainty a question of doubt which contains a negative word. For example:

"Am I not your Fosterer? They said, ‘Why not, we bear witness.’” (7:172)

9. أَنْتَمَا 'only' are words of restriction (حُرُوفُ الحُصُرِ). "Say, ‘I am a man like you. It is communicated to me that your God is One God.’” (18:110)
also gives the same meaning. For example:

"You Alone do we serve and (from) You Alone do we seek help." (1:5)

"And then fear Me alone." (2:40)

10. When إنها and إنها are used in the beginning of a sentence, it will mean “indeed” or “as a matter of fact”. (They do not give the literal meaning of the word i.e. indeed he, indeed she).

"The unjust will not be successful." (6:21)

"Then certainly, the eyes are not blind but the hearts.” (22:46)

11. A word of warning is هما meaning “Ah, be aware”.

"Yes, you are those who disputed about that of which you had knowledge.” (3:66)

"Ah! You are those who love them but they do not love you.” (3:119)
ADJECTIVES

Al-saffat

Adjectives are words that describe the quality, color or defect of the other noun. They are usually derived from intransitive verbs which denote a state or condition, rather than an act.

There are certain patterns to denote an adjective.

1. قَعَّلُ - Active participle (This is detailed in chapter 35).
   - صَالِحٌ - Righteous/good
   - عَالِمٌ - Knowledgeable
   - عَابِدٌ - Worshipper

   "And I am not a server of that which you serve." (109:4)

2. فَعَيْلٌ - Noble
Learning Arabic Language of the QUR'AN

- Great
- Merciful
- Powerful

“And Allah is the All-Knowing, the All-Wise.” (9:15)

“For them there are ranks with their Fosterer and protective forgiveness and an honored provision.” (8:4)

3. 

- Great wrong-doer
- Forgiver
- Compassionate

“Man is certainly unjust, ungrateful.” (14:34)

“And Allah is Protectively Forgiving, Merciful.” (2:218)

“And Allah is full of pity for (His) servants.” (3:30)
4. 

فعلان

غَضَبَانَ – Angry

رَحْمَانُ – Most gracious

آَلِهَةُ الرَّحْمَانِ

“The Beneficent, the Merciful.” (1:2)

فرَجَعَ مَوسِى إِلَى قَوْمِهِ غَضَبَانَ أَسِفًا

“So, Musa returned to his people angry and (in) grief.” (20:86)

5. 

فعل

جَبَارُ – Strong/powerful

الْمُهْمِدُ الْجَبَارُ الْمُهْمِدُ

“The Mighty, the Compeller, the Possessor of Greatness.” (59:23)

The pattern used for colors and defects are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>أَفْعَلُ</td>
<td>أَفْعَلَانِ</td>
</tr>
<tr>
<td>Feminine</td>
<td>فَعَلَاءُ</td>
<td>فَعَلَوَانِ</td>
</tr>
</tbody>
</table>
Examples:

“Until you can distinguish the white thread of the dawn from the black thread.” (2:187)

“It will come out white without (any) harm, another sign.” (20:22)

“And in the mountains there are white and red layers, (and others) of different colors and (still others) intensely black.” (35:27)

“Deaf, dumb and blind, therefore they cannot return (to the light).” (2:18)
NOUN FOR PRE-EMINENCE

إِسْمُ التَّفْضِيلِ

It is a noun which is used to compare another noun. The comparison can be between two persons, things, groups or with one person to a group of people, etc. The noun of pre-eminence is of two types:

1. Comparative ـ إِسْمُ المُقَارَن
2. Superlative ـ إِسْمُ التَّفْضِيلِ

THE COMPARATIVE ـ إِسْمُ المُقَارَن

1. When two nouns are compared, the first noun which is called المُقَارَن is greater in quality, quantity or relation to the second noun which is المُقَارَن عَلَيْهِ. The particle used to compare is مِن.

2. The sentence structure is as below:
3. In a comparative sentence of Arabic مَنْ is used as against “than” in English.

Pattern of the noun of pre-eminence إِسْمُ التَّفْصِيلُ is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذَكر</td>
<td>فعلُ</td>
<td>فعالَان</td>
<td>فعلَ</td>
</tr>
<tr>
<td>مُؤَثَّث</td>
<td>فعلٍ</td>
<td>فعالَان</td>
<td>فعلَ</td>
</tr>
</tbody>
</table>

4. These are formed from the three radicals and their pattern is the same as that of colors and defects. The following are some examples:

- مَعْلَمٍ – “beloved” → أَحَبَّ – “more beloved, dearer” is formed.
- كِبِيرٌ – “great” → أَكْبَرُ – “greater” is formed.

5. The feminine of فعلُ أَفْعَلُ is فُعَلَّا but the form فعلُ أَفْعَلُ is used for feminine comparative adjectives.

438 65: Noun for Pre-eminence
“The rising at night (for righteous work) certainly gives rise to more strength of co-ordination and firmly established speech.” (73:6)

6. If المُفْصَلُ عَلَيْهِ المُفْصَلٌ or المُفْصَلُ عَلَيْهِ the comparative (إِسْمُ الْسَفَارِن) used will be singular on the pattern of أُفْعَلُ such as:

> وَنَحْنُ أُقْرِبُ إِلَيْهِ مِنْ حَلَى الْوَرَيدَ (73:6)

“And We are nearer to him than his life vein.” (50:16)

Examples:

> لَيْلاً الْقَدْرُ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ (97:3)

“The night of Al-Qadr is better than a thousand months.”

> وَمَنْ أَحْسَنُ مِّنَ اللَّهِ صَبْعَةً (1:31)

“And who is better than Allah in coloring?” (2:138)

> وَالْفَتْنَةُ أَكْثَرُ مِّنَ الْقَتْلِ (2:217)

“And persecution is a greater (sin) than slaughter.”

> يَدْعُوُا لَنَّمَن ضَرْعُهُ أَقْرَبُ مِّنَ نَفْعَهُ (22:13)

“He prays to him whose harm is nearer than his benefit.’
THE SUPERLATIVE – اسم العظمى

It means the highest degree of comparison between humans, animals and objects through which the superiority of one is shown against all the others.

There are two methods used to form the superlative.

1. اسم العظمى is made definite by prefixing the article, آل.
   During its formation we have to keep the gender and number in mind.

   حامد الأكبر – Hamid is the greatest.

   خديجة الكبرى – Khadijah is the greatest.

   الشهداء الأكابر – The greatest martyrs.

2. اسم العظمى can be formed by using a possessive phrase.
   This type of formation takes place when the المُفْضَلُ is the best in quality among a group of people possessing the same or different quality.

   وأنت أحكم المتكين
   “And you are the Best Judge of (all) the judges.” (11:45)

   وهو أرحم الراحمين
   “And He is the Most Merciful of the merciful ones.” (12:64)
The comparative and superlative patterns are derived from three radicals as mentioned. Therefore we observe the change as:

أَكْبَرُ → ٌبَيْضٌ – Bigger

أَصْغَرُ → ٌبَيْضٌ – Smaller

In case of participles of the derived forms, words with more than three consonants, and words of the pattern أَفْعَلُ أَشْدُدُ أَكْبَرُ أَصْغَرُ, the comparative is formed either by أَشْدُدُ أَكْبَرُ or أَشْدُدُ أَصْغَرُ followed by a noun in the accusative. For example:

أَشْدُدُ بَيْضٌ → أَشْدُدُ بَيْضٌ

White Whiter

“But those who believe are strongest in love for Allah.” (2:165)

“I have more wealth than you.” (18:34)
THE ELATIVE

إِسْمُ المُبَالَغَةِ

In إِسْمُ التَّفْصِيل إِسْمُ المُبَالَغَةِ there is comparison between nouns where as in إِسْمُ المُبَالَغَةِ, the quality is not compared with others but is possessed within self and has great intensity.

Example:

وَأَلْهُمُ الْعَلَٰمَاتُ الْخَبٰرُوبُ "And (that) Allah is the Knower of the unseen?" (9:78)

The patterns for the elative are the same for masculine and feminine and sometimes "  " (الْتَاءُ المَرْبُوْتَةَ) is added. Some patterns are stated below:

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>فعلانُ</td>
<td>رَحْمَانُ</td>
</tr>
<tr>
<td></td>
<td>Most merciful</td>
</tr>
</tbody>
</table>

443 66: The Elative
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَمِيعٌ</td>
<td>One who listens (the best)</td>
</tr>
<tr>
<td>طَاغِوٌّ</td>
<td>Tyrant</td>
</tr>
<tr>
<td>فُرَقَانٌ</td>
<td>Distinguisher</td>
</tr>
<tr>
<td>صَدِيقٌ</td>
<td>Most truthful</td>
</tr>
<tr>
<td>عُفُورٌ</td>
<td>Most forgiving</td>
</tr>
<tr>
<td>هُمَرَةٌ</td>
<td>Defamer</td>
</tr>
<tr>
<td>ظَلَامٌ</td>
<td>Oppressor, wrong doer (most)</td>
</tr>
<tr>
<td>عَلَامَةٍ</td>
<td>Most learned</td>
</tr>
<tr>
<td>دَاعِيَةٌ</td>
<td>Caller (best), Summoner</td>
</tr>
<tr>
<td>قَبْحٌ</td>
<td>Rejoicing one</td>
</tr>
<tr>
<td>مفعولٌ</td>
<td>مَنْطِقٌ</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>مِفْعَالَ</td>
<td>مَنْطِقٌ</td>
</tr>
<tr>
<td>Fighter</td>
<td>Most talkative</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Examples:

“And they planned a great plan.” (71:22)

“You are certainly the Greatest Knowe of unseen things.” (5:109)

“This is certainly a wonderful thing.” (38:5)
“Allah is certainly the Provider.” (51:58)

“For man is easily (by temperament).” (17:11)

“Sorrowful is the state of every slanderer, defamer.” (104:1)

“And the devil is a traitor for man.” (25:29)

“And I am certainly Protectively Forgiving for him who repents.” (20:82)

“Allah, there is no god except Him, the Living, the Eternally Existing.” (2:255)

“Certainly in that there are signs for every patient, grateful one.” (14:5)

“He is certainly the All-Hearing, the All-Knowing.” (7:200)
THE NUMBER AND ITS USAGE

العددُ و إستعمالَهُ

In Arabic the number عددُ is the number and المعدُدُ is the counted noun.

THE CARDINAL NUMBERS – العددُ الأساسي

The Arabic numerals are the trickiest features of written Arabic. They are not governed by a single rule, but in general terms they are treated as the declinable nouns as their ending harakah are changed according to their cases.

1. The number ١ is used as:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَحَدٌ / وَاحِدٌ</td>
<td>إِحْدَى / وَاحِدَةٌ</td>
</tr>
</tbody>
</table>
“It is communicated to me that your God is One God.” (18:110)

“So it will only be a single loud scolding to drive them out.” (37:19)

“And (let him) not associate anyone with his Fosterer in His service (worship).” (18:110)

“One of them said, ‘I see myself pressing wine (in my dreams).’” (12:36)

“And (remember), when Allah promised you (to grant victory at Badr over) one of the two parties, (assuring) that it will be yours.” (8:7)

“One of the two (women) said, ‘O my father! Employ him (on wages).’” (28:26)
2. The number 2 is used as:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>يناينان</td>
<td>يناينان</td>
<td>Nominative case</td>
</tr>
<tr>
<td>يناينين</td>
<td>يناينين</td>
<td>Accusative and Genitive case</td>
</tr>
</tbody>
</table>

“(Let there be witnesses between you) at the time of making bequest, two just men from among you.” (5:106)

“وَمَنَّ أَلْقَباَلْبَقِيرَانِ وَالْبَقِيرَانِ قُلَّ الَّذِينَ حُرَّمُنَّ حَرَّمًا أَرْضًا”

“And two of camels and two of cows, say, ‘Has He made unlawful the two males or the two females or that which the wombs of the two females contain?’” (6:144)

“يُوصِيكُمُ اللَّهُ وَيَدْعُوُكُمُ إِلَى الصَّلَاةِ وَالْيَطَّامِ لِيُحْلِّكُمُ مَثَلَ حُجَّةِ الأَنْسَانِينَ”

“Allah directs you concerning your children: For the male a portion equivalent of two females.” (4:11)

Note: The number two i.e. إثنان is seldom used with a noun as the dual ending of the noun gives its meaning.

Example:

بيتان two houses. If we write بيتان إثنان، some emphasis is implied.
3. For numbers 3-10

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine</th>
<th>Feminine</th>
<th>notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ثلاثَاتْ</td>
<td>ثلاثَانَة</td>
<td>Also written as دُلَاثَةَ or دُلَاثَةَ</td>
</tr>
<tr>
<td>4</td>
<td>أَرْبَعَة</td>
<td>أَرْبِعَانَة</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>خُمسَة</td>
<td>خُمسَانَة</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>سِتَّة</td>
<td>سِتَانَة</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>سَبعة</td>
<td>سَبَعَانَة</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>نَمْانَانِ</td>
<td>نَمْانٌ</td>
<td>Also written as نَمْانٌ and نَمْانَانِ</td>
</tr>
<tr>
<td>9</td>
<td>تَسْعَة</td>
<td>تَسْعَانَة</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>عَشَرٌ</td>
<td>عَشَرٌ</td>
<td></td>
</tr>
</tbody>
</table>

The feminine is made by adding “ة” (إِلَيْهِ) to the masculine. From 3 to 10 the phrases are in a possessive (الإِصْفَاحِي) construction. The number (العَدُودُ) will be the possessor, (المَضْعَفِ) and can be declined. The counted noun (المَضْعَفِ) is the possessed (إِلَيْهِ) and will always be genitive, plural and indefinite.
If the counted noun (المعدود) (always plural) is masculine, the number (العدد) will be feminine and vice versa.

"Your sign is that you will no speak to mankind for three nights (though) in sound health." (19:10)

"Then the testimony of one of them (maybe accepted if) he bears witness (by swearing) four times by Allah that he is certainly of those who are truthful." (24:6)

"But whoever does not find (the means to do any of the above three) then he should fast for three days." (5:89)

"But one who cannot find (anything for offering) should then fast for three days during the Hajj and seven days when you return, these (make) ten (days) complete." (2:196)

"And He destined in it its food in four periods." (41:10)
“(Some) will say, ‘(They were) three, their dog being the fourth of them,’ while (others) will say, ‘(They were) five.’” (18:22)

“Your Fosterer is certainly Allah Who created the skies and the earth in six periods.” (7:54)

“I see seven fat cows which seven lean ones were consuming.” (12:43)

“There are seven gates for it.” (15:44)

“Eight pairs, two of sheep and two of goats.” (6:143)

“Which He imposed on them for seven nights and eight days continuously.” (69:7)

“And We did give to Musa nine signs (as) clear proofs.” (17:101)
“And there were nine persons in the city.” (27:48)

“Whoever comes with (one) good then (the reward) for him is ten (times) like it.” (6:160)

“Then for its expiation (so as to wipe off the ill effect of breaking such deliberate oaths you should) feed ten poor persons with the normal food with which you feed your own people.” (5:89)

**Note:**

The masculine form “eight” belongs to the defective nouns (تَمْدِينَة). When followed by a noun the missing “۸” is restored and will thus assume the following forms:


“Eight pairs, two of sheep and two of goats.” (6:143)

“Which He imposed on them for seven nights and eight days continuously.” (69:7)

4. From 11 to 19

All the numbers are indeclinable except 12. They are followed by a singular noun in the accusative case as it is a specification (تَمْدِينَة).
<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>أَحَدُ عَشَرَةُ</td>
<td>أَحَدُ عَشَرَةُ</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>إِنَّنَا عَشَرَةُ</td>
<td>إِنَّنَا عَشَرَةُ</td>
<td>Nominative case</td>
</tr>
<tr>
<td>13</td>
<td>ثَلَاثَةِ عَشَرَةُ</td>
<td>ثَلَاثَةِ عَشَرَةُ</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>أَرْبَعَةِ عَشَرَةُ</td>
<td>أَرْبَعَةِ عَشَرَةُ</td>
<td>Accusative and Genitive case</td>
</tr>
<tr>
<td>15</td>
<td>خَمْسَةِ عَشَرَةُ</td>
<td>خَمْسَةِ عَشَرَةُ</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>سِتَّةِ عَشَرَةُ</td>
<td>سِتَّةِ عَشَرَةُ</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>سَبْعَةِ عَشَرَةُ</td>
<td>سَبْعَةِ عَشَرَةُ</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>ثَمانِيَةِ عَشَرَةُ</td>
<td>ثَمانِيَةِ عَشَرَةُ</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>تِسْعَةِ عَشَرَةُ</td>
<td>تِسْعَةِ عَشَرَةُ</td>
<td></td>
</tr>
</tbody>
</table>

("إِنَّ رَأِيتُ أَحَدَ عَشَرَةَ كُوكُبًا")

"O my father! I saw eleven planets." (12:4)
“The number of months with Allah is certainly twelve months (in a year).” (9:36)

“So twelve springs gushed out from it.” (2:60)

“And We had raised among them twelve chieftains.” (5:12)

“And We divided them into twelve tribal communities.” (7:160)

5. Numbers 20 to 90

The multiples of 10, from 20 to 90 are common to both masculine and feminine.

All numbers from 20 to 99 are followed by the noun of specification (تَوْسَيْمٌ) in the accusative singular. This is similar as in the case of numbers from 11 to 19.

<table>
<thead>
<tr>
<th>Number</th>
<th>Nominative</th>
<th>Accusative &amp; Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>عَشْرُونَ</td>
<td>عَشَرِينَ</td>
</tr>
<tr>
<td>30</td>
<td>ثَلَاثِنَ</td>
<td>ثَلاَثِينَ</td>
</tr>
<tr>
<td>40</td>
<td>أَرْبَعِينَ</td>
<td>أَرْبَعِينَ</td>
</tr>
<tr>
<td>50</td>
<td>خَمْسِينَ</td>
<td>خَمْسِينَ</td>
</tr>
</tbody>
</table>
### 60 - ستون
### 70 - سبعون
### 80 - ثمانون
### 90 - تسعون

<table>
<thead>
<tr>
<th>60</th>
<th>ستون</th>
<th>ستين</th>
</tr>
</thead>
<tbody>
<tr>
<td>70</td>
<td>سبعون</td>
<td>سبعين</td>
</tr>
<tr>
<td>80</td>
<td>ثمانون</td>
<td>ثمانين</td>
</tr>
<tr>
<td>90</td>
<td>تسعون</td>
<td>تسعين</td>
</tr>
</tbody>
</table>

**If there are twenty patient ones of you...** (8:65)

“And the bearing of him and the weaning of him takes thirty months.” (46:15)

“And We appointed for Musa thirty nights.” (7:142)

“And when We appointed for Musa forty nights.” (2:51)

“Until when he reaches his strength (maturity) and reaches forty years.” (46:15)

“So he stayed among them for a thousand years less fifty years.” (29:14)
“But he who is not capable (to fast) should feed sixty needy ones.” (58:4)

“Then make him to enter into a chain, the length of which is seventy cubits.” (69:32)

“And Musa chose seventy men from his people for Our appointed time/place.” (7:155)

“Flog them (with) eighty stripes.” (24:4)

6. Numbers 21 to 99

These numbers are formed by placing a ٠ between the units and tens.

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>٢١٠١٠٠١٠٠١٠٠١٠٠١٠٠١٠٠١٠٠١٠</td>
<td>٢١٠١٠٠١٠٠١٠٠١٠٠١٠٠١٠٠١٠٠١٠</td>
</tr>
<tr>
<td>22</td>
<td>٢٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢</td>
<td>٢٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢</td>
</tr>
</tbody>
</table>

457  67: Numbers and its Usage
“He has ninety nine ewes and I have (only) one ewe.”
(38:23)

7. Numbers 100 and above.

<table>
<thead>
<tr>
<th>Number</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>مِئَةٌ</td>
</tr>
<tr>
<td>200</td>
<td>مِئَتَينَ / مِئَانِ</td>
</tr>
<tr>
<td>300</td>
<td>ثَلَاثُ مِئَةٍ</td>
</tr>
<tr>
<td>400</td>
<td>أَرْبَعُ مِئَةٍ</td>
</tr>
<tr>
<td>500</td>
<td>خَمْسَ مِئَةٍ</td>
</tr>
<tr>
<td>600</td>
<td>سِتُّ مِئَةٍ</td>
</tr>
<tr>
<td>700</td>
<td>سَبْعُ مِئَةٍ</td>
</tr>
<tr>
<td>800</td>
<td>ثَمَانِي مِئَةٍ</td>
</tr>
<tr>
<td>900</td>
<td>تِسْعُ مِئَةٍ</td>
</tr>
<tr>
<td>Number</td>
<td>Arabic</td>
</tr>
<tr>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>1,000</td>
<td>ألف</td>
</tr>
<tr>
<td>2,000</td>
<td>ألفين / ألفان</td>
</tr>
<tr>
<td>3,000</td>
<td>ثلاثة آلاف</td>
</tr>
<tr>
<td>4,000</td>
<td>أربعة آلاف</td>
</tr>
<tr>
<td>5,000</td>
<td>خمسة آلاف</td>
</tr>
<tr>
<td>100,000</td>
<td>مائة ألف</td>
</tr>
</tbody>
</table>

"If there are twenty patient ones of you, they shall overcome two hundred." (8:65)

"And if there are a hundred of you, they shall overcome a thousand." (8:65)

"And if there are a thousand of you, they shall overcome two thousand." (8:66)
“Is it not enough for you that your Fosterer should support you with three thousand of the angels?” (3:124)

“Your Fosterer will support you with five thousand of the angels.” (3:125)

“And We sent him to more than a hundred thousand (people).” (37:147)

“So he stayed among them for a thousand years less fifty years.” (29:14)

**THE ORDINAL NUMBERS  العدد الترتيبى**

The ordinal numbers are generally formed on the measure of the active participle قَالَ. They are derived from the cardinals except:

الأولى → الأولى

which is a special form.
### Learning Arabic: Language of the Qur'an

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>الأول</td>
<td>الأولي</td>
</tr>
<tr>
<td>Second</td>
<td>الثاني</td>
<td>الثانية</td>
</tr>
<tr>
<td>Third</td>
<td>الثالث</td>
<td>الثالثة</td>
</tr>
<tr>
<td>Fourth</td>
<td>الرابع</td>
<td>الرابعه</td>
</tr>
<tr>
<td>Fifth</td>
<td>الخامس</td>
<td>الخامسه</td>
</tr>
<tr>
<td>Sixth</td>
<td>السادس</td>
<td>السادسه</td>
</tr>
<tr>
<td>Seventh</td>
<td>السابع</td>
<td>السابعه</td>
</tr>
<tr>
<td>Eighth</td>
<td>الثامن</td>
<td>الثامنه</td>
</tr>
<tr>
<td>Ninth</td>
<td>التاسع</td>
<td>التاسعه</td>
</tr>
<tr>
<td>Tenth</td>
<td>العاشر</td>
<td>العاشره</td>
</tr>
</tbody>
</table>

**Note:** The ending *harakah* of the above change is according to their declension.

“He is the *First* and the *Last.*” (57:3)

“(He being the) *second* of the two when they were both in the cave.” (9:40)
"Therefore We strengthened (them) with a third." (36:14)

"(Some) will say, ‘(They were) three, their dog being the fourth of them.’” (18:22)

"And the fifth (time) that Allah’s curse be on him if he is of those who lie.” (24:7)

"Their dog being the sixth of them.” (18:22)

"Their dog being the eighth of them.” (18:22)

**THE FRACTIONS - الكُسُورُ**

The fractions (except \( \frac{1}{2} \)) are on the pattern of \( ” فِعْلَ ” \\

<table>
<thead>
<tr>
<th>Fraction</th>
<th>Arabic Word</th>
<th>One sixt</th>
<th>Arabic Word</th>
<th>One seventh</th>
<th>Arabic Word</th>
<th>One eighth</th>
<th>Arabic Word</th>
<th>One ninth</th>
<th>Arabic Word</th>
<th>One tenth</th>
<th>Arabic Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>One half</td>
<td>نَصْفُ</td>
<td>One sixth</td>
<td>سُدُسٌ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>One third</td>
<td>ثَلْثُ</td>
<td>One seventh</td>
<td>سُبْعَةٌ</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Two thirds</td>
<td>ثَلَاثٍ عِشَرَانِ</td>
<td>One eighth</td>
<td>ثُلَاثَةٌ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>One fourth</td>
<td>رَبْعٌ</td>
<td>One ninth</td>
<td>نَهمٌ</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>One fifth</td>
<td>خَمْسٌ</td>
<td>One tenth</td>
<td>عُشُرٌ</td>
<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
Learning Arabic Language of the QUR'AN

“And for you half of what your wives leave behind.” (4:12)

“And for the (wives) one fourth of what you leave behind.” (4:12)

“Then theirs is two thirds of what is left (to be inherited).” (4:11)

“For each of them the sixth of what is left behind.” (4:11)

“Then for the mother a third.” (4:11)

“But if ye leave a child, they get an eighth.” (4:12)

THE DISTRIBUTIVE ADJECTIVES

<table>
<thead>
<tr>
<th>Two, Two</th>
<th>مَثْنَى (اثنين, مثنى)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Three, Three</td>
<td>سَلَامَةٌ (ثلاثة, سلامة)</td>
</tr>
<tr>
<td>Four, Four</td>
<td>أَرْبَعَةٌ (رابعة, أربعة)</td>
</tr>
</tbody>
</table>
“Then marry from among the women who seem good to you, two and three and four.” (4:3)

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Arabic Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>One time</td>
<td>مَرَةٌ</td>
</tr>
<tr>
<td>Two times</td>
<td>مَرَتَانِ</td>
</tr>
<tr>
<td>Three times</td>
<td>ثَلَاثَ مَرَاتٍ</td>
</tr>
<tr>
<td>Every time</td>
<td>كُلُّ مَرَةٍ</td>
</tr>
<tr>
<td>First time</td>
<td>أُولُّ مَرَةٍ</td>
</tr>
<tr>
<td>Second time</td>
<td>ثَانِيَةٌ أُخْرَى / مَرَةٌ أُخْرَى</td>
</tr>
</tbody>
</table>

“As We had created you the first time.” (18:48)

“Do they not see that they are afflicted once or twice every year?” (9:126)

“And those among you who have not reached the age of puberty seek your permission three times.” (24:58)
“And from it We will bring you out a second time.” (20:55)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كلا</td>
<td>Both (used to emphasize the dual form)</td>
</tr>
<tr>
<td>كلتا</td>
<td>Both (used to emphasize the dual form)</td>
</tr>
<tr>
<td>جماعة</td>
<td>All (used to emphasize the plural form)</td>
</tr>
<tr>
<td>كل</td>
<td>All (used to emphasize the plural form)</td>
</tr>
</tbody>
</table>

“If one of them or both of them reach old age in your presence, then do not say (even), ‘Uff,’ to them.” (17:23)

“Each of the two gardens gave its food produce.” (18:33)

“So the angels bowed down all of them together.” (15:30)

“And He taught Adam all names.” (2:31)

“And all of them, without exception, will be presented before Us.” (36:32)
“Wherever you are Allah will bring you all together, Allah certainly has power over everything.” (2:148)

“And hold together (and be united) through the rope of Allah and do not be divided.” (3:103)

The following table of أخْرِ shows its usage.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Plural</th>
<th>Singular</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>Other/next</td>
<td>أَخْرُونَ / أَخْرِينَ</td>
<td>أَخْرُ</td>
<td>Masculine</td>
</tr>
<tr>
<td>Other/next</td>
<td>أَخْرِي</td>
<td>أَخْرُي</td>
<td>Feminine</td>
</tr>
<tr>
<td>Last</td>
<td>أَخْرُونَ / أَخْرِينَ</td>
<td>أَخْرُ</td>
<td>Masculine</td>
</tr>
<tr>
<td>Last</td>
<td>أَخْرَى / أَخْرُى</td>
<td>أَخْرَى</td>
<td>Feminine</td>
</tr>
</tbody>
</table>

“And the other said, ‘I saw myself carrying bread on my head from which birds ate.’” (12:36)
“And another (reward) which you love.” (61:13)

“Or two others from other than you.” (5:106)

“And (there are) others who are made to wait for the command of Allah.” (9:106)

“You will find others.” (4:91)

“Listeners on behalf of other people.” (5:41)

“We believe in Allah and in the period hereafter.” (2:8)

“Whereas the home of the hereafter is better for those who guard (against evil).” (6:32)

“And assign for me a true mention among later (generations).” (26:84)
“Say, ‘Certainly, the ancients and the later...’” (56:49)

“Then (he should fast for the missed) number of days later.” (2:184)

<table>
<thead>
<tr>
<th>حَسَنَ</th>
<th>When these are followed by مِنْ, the meaning will be “many, many”.</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَأَنَّ</td>
<td></td>
</tr>
</tbody>
</table>

“How many clear signs did We give them.” (2:211)

“And how many of the prophets fought (in the way of Allah).” (3:146)

“And how many a town revolted against the commandment of its Fosterer (65:8)

<table>
<thead>
<tr>
<th>Few / Some</th>
<th>بِضَعَةً / بِضَعَ</th>
</tr>
</thead>
</table>

This is used for an indefinite number between three and ten. It is in the possessive form, مُضَعَّف.

“Within some years.” (30:4)
THE SUBSTITUTE

الْبَدْلُ

It is the noun used to substitute the fore-mentioned noun in the succeeding sentences.

1. The substitute must follow the word for which it is substituted.
   The substitute is called الْبَدْلُ and the substituted is called الْمُبَدَّلُ مَيْنُهَا.

Example:

فَآمَنُوا بِاللَّهِ وَرَسُولِهِ مَيْنُهَا أَلْقَى

“So believe in Allah and His Messenger the unlettered prophet.” (7:158)

2. The harakah of الْبَدْلُ will follow the harakah of the الْمُبَدَّلُ مَيْنُهَا.

قَالُوا يُعَبِّدُ إِلَيْهِ وَإِلَيْهِ أُبَآبِي إِبْرَاهِيْمَ وَإِبْسُمَيْلَ وَإِسْحَاقَ إِلَيْهِ وَيَوْحَيْ إِلَيْهَا

وَحِيدًا
“They replied, ‘We will serve your God, and the God of your fathers: Ibrahim and Ismael and Ishaq, One God, and we are those who submit to Him (as Muslims).’” (2:133)

“Guide us to the straight path.” (1:6)

“The path of those, on whom You have bestowed favors.” (1:7)

“They said, ‘We believe in the Fosterer of the worlds, Fosterer of Musa and Harun.’” (7:121,122)

The substitute (البديل) can be without the article ‘ال’. Therefore, if the substituted (اللمبديل منْه) is definite then the substitute (البديل) can be indefinite and vice versa.

“Those are the signs of the book and a Qur’an that makes things clear.” (15:1)
VARIOUS UNORTHODOX VERBS
الأفعال غير تقليدية العديدة

The verb (not to be) لَيْسَ

It is used only in the perfect tense and gives the meaning of the imperfect. Like كانَ the predicate (noun or adjective) of لَيْسَ will be المُنْصَوبُ (the past participle).

Past tense conjugation of لَيْسَ:

<table>
<thead>
<tr>
<th></th>
<th>مفرد</th>
<th>مشتى</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Dual</td>
<td>Plural</td>
</tr>
<tr>
<td>مُذَّكِرٌ</td>
<td>لَيْسَ</td>
<td>لَيْسَا</td>
<td>لَيْسُوا</td>
</tr>
<tr>
<td>عَائِبٌ 3rd person masculine</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>مُؤْنَثٌ</td>
<td>لَيْسَتْ</td>
<td>لَيْسَتَا</td>
<td>لَيْسُنَّ</td>
</tr>
<tr>
<td>عَائِبٌ 3rd person feminine</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Learning Arabic Language of the Qur’an

<table>
<thead>
<tr>
<th>مُدْكَرْ مُخاطِب ب</th>
<th>لَسْتُ</th>
<th>لَسْتَمَا</th>
<th>لَسْتُمُّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person masculine</td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>مُوَنَّث مُخاطِب ب</th>
<th>لَسْتُ</th>
<th>لَسْتَمَا</th>
<th>لَسْتُنَّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person feminine</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مُتَكَّمْم</th>
<th>لَسْتُ</th>
<th>-</th>
<th>لَسْتَا</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person (Masculine/Feminine)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Examples:

(وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتُمُّ مُرْسَكَلًا)

“And those who do not believe say, ‘You are not a messenger.’” (13:43)

(وَلَا نَقُولُو لَمَنْ أَلْقَى إِلَيْهِ يَدَّ مُسَلَّمٍ لَسْتُمُّ مُؤْمِنِمَا)

“And do not say to one who offers you peace, (or salutation), ‘You are not a believer.’” (4:94)

(إِنَّ عِبَادَي لَيْسُ لَهُ عَلَيْهِمْ سُلْطَانٌ)

“You will certainly not have any authority on My servants.” (15:42)

(بِنَسَأَةِ الْلَّهِ لَسْنَ أَحَدُ مِنَ الْنسَآءَ)

“O wives of the prophet! You are not like any other of the women.” (33:32)
Learning Arabic Language of the Qur'an

**Note:** If a sentence without a verb and negated by لَنْسَ is introduced by the preposition بِ، then the predicate will be in the genitive case.

```
لَنْسَ اللهُ يَأْخُذُ الْحَكْمَةَ
```

"Is not Allah the Best Judge, of all the judges?" (95:8)

```
لَنْسَ ذَلِكَ يَقْدِرُ عَلَّلَةً أن يُجِيبَ الْمَوْتِ
```

"Is He not able to give life to the dead?" (75:40)

```
لَنْسَ اللهُ يُكَافِي عَبْدَهُ
```

"Is not Allah sufficient for His servant?" (39:36)

---

**The Verbs of Praise and Blame**

The verb يُعْمَ is used for praise and بَنَس is used for blame. These verbs like لَنْسَ only occur in the past tense and have the meaning in the imperfect tense. They exist only in the 3rd person form. The feminine of يُعْمَ is بَعْمَتْ and the feminine of بَنَس is بَنْسَتْ.

**Examples:**

```
روَهَاهُ إِلَيْهِ مَنْ سَلِيمَنَ يُعْمَ الْعَبْدُ إِنَّهُ أُوْلَٰٰٓبٓ
```

"And We granted to Dawood, Sulaiman an excellent servant, he was certainly of those who turned (to Allah)."

(38:30)
“That Allah is certainly your Guardian, Excellent is He (as) the Guardian and Excellent is He (as) the Helper.” (8:40)

“And excellent is the reward for those who work.” (3:136)

“Evil the drink and ill the resting place.” (18:29)

“Evil is the guardian and evil is the friend.” (22:13)

“Hell, they will enter it and it is an evil place (and time for) staying.” (14:29)

**The Verbs of Wonder**

The verbs used to express wonder about something good or bad on two patterns: 

*芳ْعَالُ التَّعْجُبِ ( أَفْعَالُ التَّعْجُبِ)*

**Examples:**

“Perished be man, how ungrateful he is!” (80:17)
Then, *what patience* they (must) have over the fire!” (2:175)

“How clear His sight and how clear His hearing.” (18:26)

“How clearly will they hear and how clearly will they see.” (19:38)

This above pattern is the most beautiful form found in the Holy Qur’an.

**The Verb – ُعَسَى**

The verb ُعَسَى has the meaning “It may be”, “perhaps”, “very likely to be” or “it is well hoped to”. It is a supporting verb which is used in the perfect tense. It is followed by a sentence in the subjunctive introduced by ٌأَنَّ, the subject of which is also the subject of ُعَسَى.

“It may be that (the other people) are better than them.” (49:11)
"And it is possible that you dislike a thing while it is good for you.” (2:216)

"And it is possible that you love a thing while it is bad for you.” (2:216)

"May be that your Fosterer will raise you to a praised position.” (17:79)

"Perhaps your Fosterer will have mercy on you.” (17:8)

"He said, ‘It may be that your Fosterer will destroy your enemy…”’ (7:129)
FIVE MAGNIFIED NOUNS

Some nouns are such that their three states (nominative المَرْفَوعُ, accusative المَنْصُوبُ, genitive المَجْرَورُ) are denoted by letters.

- The nominative (المَرْفَوعُ) is denoted by "و".
- The accusative (المَنْصُوبُ) is denoted by "ا".
- The genitive (المَجْرَورُ) is denoted by "ى".

The following five nouns show these states.

<table>
<thead>
<tr>
<th>جَمِيعُ</th>
<th>مَنْصُوبُ</th>
<th>مَرْفَوعُ</th>
<th>المَجْرَورُ</th>
<th>الأَسْمَاءُ الْمُكْبَرَةُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَبْ</td>
<td>أَبَا</td>
<td>أَبَوُ</td>
<td>أَبُ</td>
<td>أَبُ</td>
</tr>
<tr>
<td>أَخُ</td>
<td>أَخَاه</td>
<td>أَخوُ</td>
<td>أَخُ</td>
<td>أَخُ</td>
</tr>
</tbody>
</table>

Father

Brother
The form حِمْ is not used in the Holy Qur’an.

In addition to the above general forms دَوُ has additional forms for duals and plurals in masculine and feminine. They are seen in the following table.

<table>
<thead>
<tr>
<th>Genitive</th>
<th>Accusative</th>
<th>Nominative</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَوُ</td>
<td>دَوُ</td>
<td>دَوُ</td>
<td>دَوُ</td>
</tr>
<tr>
<td>دَوُ</td>
<td>دَوُ</td>
<td>دَوُ</td>
<td>دَوُ</td>
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<tr>
<td>دَوُ</td>
<td>دَوُ</td>
<td>دَوُ</td>
<td>دَوُ</td>
</tr>
</tbody>
</table>

Singular

Dual

Plural
The following table shows the usage of دَاتُ

<table>
<thead>
<tr>
<th>مجرور</th>
<th>منصوب</th>
<th>مرفوع</th>
<th>الاسماة</th>
<th>مؤنث</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genitive</td>
<td>Accusative</td>
<td>Nominative</td>
<td>مُكْبَرَة</td>
<td>Feminine</td>
</tr>
<tr>
<td>دَاتٌ</td>
<td>دَاتٌ</td>
<td>دَاتٌ</td>
<td>دَاتٌ</td>
<td>Singular</td>
</tr>
<tr>
<td>دَوَاتٌ</td>
<td>دَوَاتِينَ / دَوَاتٌ</td>
<td>دَوَاتٌ</td>
<td>دَوَاتٌ</td>
<td>Dual</td>
</tr>
<tr>
<td>أولاتٍ</td>
<td>أولاتٌ</td>
<td>أولاتٌ</td>
<td>أولاتٌ</td>
<td>Plural</td>
</tr>
</tbody>
</table>

The general meaning of دَوَ can be described as owner of/ endowed with. But in some cases they may give a different meaning.

"And We turned them to their right and their left.” (18:18)

وَأَنَّكَ ذَوٌ عَسَارٌ

"And if (the debtor) is in difficulty…” (2:280)

Examples of Magnified Nouns – الأسماء المُكْبَرة:

479 70: Five Magnified Nouns
“And our father is a very old man.” (28:23)

“And (only) his parents inherit him.” (4:11)

“And he raised his parents on the couch.” (12:100)

“And they came to their father at night fall, weeping.” (12:16)

“May the hands of Abu Lahab perish. And may he perish.” (111:1)

“And mention (to them about) the brother of Aad (Hud).” (46:21)

“To show him how to hide his brother’s dead body.” (5:31)

“When their brother Nuh said to them, ‘Will you not guard (against evil)?’” (26:106)
"Like one who stretches his hands towards water that it may reach his mouth but it does not reach it." (13:14)

"My father invites you." (28:25)

"And protectively forgive my father, he is certainly among those who are astray." (26:86)

"And put it on the face of my father, (his power of) seeing will come (back to him)." (12:93)

"This brother of mine." (38:23)

"I do not have control except on myself and my brother." (5:25)

"For Allah is Lord of grace abounding."(2:105)
“Decided by two just persons from among you.” (5:95)

"Containing all kinds (of trees and delights)." (55:48)

“Two gardens producing bitter fruit.” (34:16)

“When death approaches one of you, let there be witnesses between you at the time of making bequest, two just men from among you.” (5:106)

“Though there be a relative (involved in the benefit).” (5:106)

“And be good to parents and relatives.” (2:83)

“And We carried him on (the ship) made of planks and nails (or planks tied with palm fiber).” (54:13)
“And the possessors of relationship are closer, one to another.” (33:6)

“And do not let those of you who possess grace and (financial) capability (to help), swear not to give to relatives.” (24:22)

“And if they are pregnant.” (65:6)

“And for the pregnant women, their prescribed term is till they lay down their burden.” (65:4)

“And call to witness two just men from among you.” (65:2)

“And there will remain the Face (Person) of your Fosterer, Possessor of glory and honor. (55:27)

“Blessed is the name of your Fosterer, Possessor of glory and honor.” (55:78)
The message of the Qur’ān is addressed to all creation, conveyed in the Arabic language. Allah Almighty says: “We have sent it down as an Arabic Qur’ān so that you may understand.” (12:2) Acquiring command over the Arabic language can be relatively easy for those who are native speakers, but can prove difficult for the non-speakers. The study of Arabic, therefore, cannot be taken lightly.

The books that can impart knowledge of the Qur’ānic Arabic are rare. The present book is specifically designed for learning the language of the Qur’ān. All examples used in the explanation of Arabic grammar have been taken straight from the Holy Qur’ān. This approach aids the beginning student to enter the world of the Qur’ān, allowing simultaneous understanding of Arabic grammar and the Qur’ān, which is a very special feature of this book.

Other components that make this book attractive and useful are the simplicity of the language used, and its clarity and effectiveness of expression in achieving its objective. This book can be used by students of different ages whose intention is to learn Arabic with an eye toward proper understanding of the Qur’ān.

The author has profound knowledge of both the Arabic and English languages. She also possesses a deep insight into Qur’ānic expressions. She studied Arabic in Saudi Arabia and in India. This comprehensive book is the result of her diligence and commitment to learning and teaching the Qur’ānic Arabic.

May Allah reward her for this valuable service to the understanding of the Qur’ān and make it popular among the students and the academic world at large.

Prof. Mohsin Usmani Nadwi, Professor of Arabic and Dean at English and Foreign languages University (formerly CIEFL) Hyderabad, India.