Essentials of Arabic Grammar for Learning Quranic Language

Brig.(R) Zahoor Ahmed (M.A, M.Sc)

This material may be freely used by any one for learning the Holy Qur’an.
Islam is the divine system of guidance for all human being on the earth, and the Prophet, Muhammad (SAW) is the universal messenger of Allah (SWT), as revealed in chapter 34, verse 28 of the Holy Quran.

“And We (Allah) have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner (against sin) to all mankind. But most of people know not”

Likewise, the book of guidance, al-Quran is a divine treasure of knowledge and a universal code of conduct in Arabic for salvation of the entire humanity, as revealed in the following two verses of the Holy Quran:

“Verily, We (Allah) have sent it down as an Arabic Quran in order that you may learn wisdom”. [12/1]

“Ramadan is the month in which was sent down the Quran, a guidance for mankind and clear proofs
for the guidance and the criterion (between right and wrong).” [2/185]

We can derive benefits from this divine source of knowledge and guidance only if we learn the Quranic language. It must be clearly understood that reading of translation of the Book is, at best, a poor substitute to learning the Quranic language. One cannot understand the exact meaning and the spirit of the divine revelation without understanding the text of the Book. In fact, Allah (SWT) has repeatedly stressed on the ponderability of His message, which is not possible without having an insight knowledge of the language. The following two verses necessitate the understanding of the divine message directly from the Arabic text.

﴿لاَّ يَتَّبَعُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَامَاهُمَا﴾

“(This is) a Book (the Quran) which we have sent down to you, full of blessings that they may ponder over its message, and that men of understanding may receive admonition.” [38/29]

﴿فَلَوْ نَفَسْتُمْ مِّثَالًا مِّثَالًا﴾

“Do they not then think deeply in the Quran, or are their hearts locked up (from understanding it).” [47/24]

In truth, it is the ‘Haq’ (right) of the divine message to be recited in the best possible manner, and be understood in the right perspective, as has been highlighted in the following verse:
In this verse the Arabic verb ‘yatlu’, in fact, cannot be translated in one word in any other language, which implies ‘recitation, understanding and obeying’. This verse has emphasized the understanding of the text of the Book by the believers, and further added that ‘they are the ones who (really) believe therein’, implying thereby that, those who do not recite it as it deserves to be recited, they do not have sincere faith in the Holy Quran. Unfortunately, most of the non-Arab believers, particularly the Pakistanis, do not understand the Arabic text of the Book.

It is important for the learner to know that the Arabic is very easy to learn as it is a highly sophisticated language based on very refined and systematic set of rules and patterns. This fact is confirmed by Allah (SWT) in the following verse:

“And we have indeed made the Quran easy to understand and remember, then is there any that will remember (and receive admonition)”. [54/17]
It is an open challenge for all those who are in search of truth. Nevertheless, it does require consistent effort, with a sense of purpose and commitment, to attain this most important treasure of knowledge for the mankind, and the following tradition of the prophet (SAW) rightly accords a very high status to the learner of the Holy Quran.

Uthman ibn ‘Affan (RA) relates that the messenger (SAW) of Allah said: “The best among you are those who have learnt the Quran and teach it (to others)”. [Al-Bukhari]

The aim of this book is to enable the learner to acquire an insight knowledge of the Quranic language with a view to understanding the text of the Holy Quran.

In all, this book has 28 lessons. I have tried to make it as simple as I could. During the course of study the learner should acquire the vocabulary right from the start of the book. All the words and phrases used in the lessons should be understood and remembered so that he or she can muster sufficient vocabulary to enable him or her to construct simple phrases and sentences from an early stage of the study. Besides, the learner should recite a page or two from the Holy Quran regularly, and try to apply the grammatical aspects of the language to the verses of the Quran as an exercise.
The verbal forms and pronouns of Arabic grammar are generally considered difficult to understand or remember. The learners are advised to concentrate in the beginning only on the third person masculine singular and plural forms, the second person masculine singular and plural forms and both the first person forms in the given tables, and skip over the verbal forms and pronouns of the feminine gender (except the singular forms) and the dual forms (تنينية), as these forms are not frequently used in the Holy Quran. In the given tables of conjugation I have included all the forms of the verbs and the pronouns, essentially as ready reckoners for the learners.

And finally the most important advice to the learner is that he or she should seek the guidance and help of Almighty Allah through supplications such as:

 رب اشْرَحْ لِيْ صَدْرِيْ، وَيِسِيرْ لِيْ أمْرِيْ

“O my Lord! Expand for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me”. [20/25-26]
Acknowledgement

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وأخير دعواتنا أن الحمد لله رب العالمين

Acknowledgement
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www.sautulquran.org

Important Abbreviations:

SWT = Subhaanahu Wa Ta’aala

SAW = SallAllaahu `alaihi wa sallam

RA = RadiyAllaahu `anhu

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Insha’Allah!, soon, even more additional supplements for this book will be available at the official website of the author.

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We start the Arabic lessons from the very beginning. A meaningful word in Arabic is called *Kalimah* (كلمة). It has only three parts. In other words there are only three parts of speech in Arabic. These are;

1. **إِسْمٌ (Noun, literally ‘name’):**

The particle, preposition and conjunction are called *harf*. It is that word which is used with noun or verb to complete the meaning of the sentence; its meaning will depend on the word with which it is used, e.g. *عَلَى* ‘on’, *فِي* ‘in’, *عَنْ* ‘regarding’, *سَعَى* ‘yes’, *لَا* ‘no’, *مَا* ‘that/ what’, etc.

1. **فعل ** (Verb):  
   It is that word by which we understand some work or action being done. It is of three kinds/ tenses:

   1. The perfect tense, the *مَاضِي* (*Madi*) (الماضي) is used for an action which is completed, e.g. فَعَلَ ‘he did’, كَتَبَ ‘he wrote’, دَخَلَ ‘he entered’.

   2. The imperfect tenses the *مُضَارِعَة* (*Madari*) (المضارع) used when an action is not completed, e.g. يَعْمَلُ ‘he does or he is doing or he will do’, يَكْتُبُ ‘he writes/is writing/will write’, يَدْخَلُ ‘he enters/is entering/will enter’.

   3. The imperative tense or the *أمَرْ* (الأمر) which signifies command, request or supplication, e.g. إِفْعَلْ ‘do’, كُتِبْ ‘write’, دَخَلْ ‘enter’.

2. **حَرْفٌ** (Harf):  
   The particle, preposition and conjunction are called *harf*. It is that word which is used with noun or verb to complete the meaning of the sentence; its meaning will depend on the word with which it is used, e.g. ‘a disobedient’, ‘a helper’, ‘a poet’, ‘the Knowledgeable’, ‘the Ignorant’, ‘the new’, ‘the old’, ‘The All Hearing’, ‘The All Knowing’, etc.


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Further explanation and information about the Ism, the Fail and the Harf will follow in the subsequent lessons.

4. Vowels (حَرَكَاتٍ – Harkaat):

The vowels used in Arabic are called الحَرَكَاتٍ which are explained below:

1. فتحة (Fathah): Signed as ـ on top of a letter and pronounced as ‘a’ in ‘above’.

2. كسرة (Kasrah): Signed as ـ under a letter and pronounced as ‘i’ in ‘if’.

3. ضمة (Dammah): Signed as ـ on top of a letter and pronounced as ‘u’ in “put”.

4. سكون (Sukun): Signed as ـ on top of a letter as ‘stop’ or ‘stress’; it indicates that the consonant is vowelless, e.g., كُنْ (kun), أُبْ (abb), مَنْ (mun).

5. نون (‘N’ sound): Signed as double vowel ـ، ـ، ـ as indicated is called tanwin, e.g., كِتَابٌ (kitabun), كِتَابٌ (kitab), كِتَابٌ (kitabun). Remember that a word with tanwin is always a noun (إسمْ), also a word having (ال) in the beginning is an indication of its being a noun, however, it does not necessarily
mean that a word without ‘al’ or tanwin will not be a noun. This is evident from the examples of nouns mentioned above where certain words have neither tanwin nor ‘al’, yet they are nouns. It should be noted that the tanwin and ‘al’ never come together on a noun. If ‘al’ comes in the beginning of a noun then its case-ending will be single vowel, not tanwin, e.g. it may be الكتابُ (a book) or الكتابُ (the book). It is incorrect to say الكتابُ.

6 The Verbal Noun (المَصَّنُرُ):

The verbal noun or noun of action may also be used as اسم ‘help’ (literally helping), ضرب ‘a blow’ (literally striking), أمَرُ ‘prayer’ (literally praying), أوامر ‘order’ (literally ordering).

The Arabic definite article ‘ال’ (al) corresponds to the English definite article ‘the’. The Arabic indefinite article tanwin is dropped when the definite article ‘al’ is prefixed to a noun, e.g. البَيْتُ (baitun) ‘a house’ becomes البَيْتُ (al-baitu) ‘the house’, الجِمْلُ (jamalun) ‘a camel’ to الجِمْلُ (aljamalu) ‘the ‘camel’.

Arabic has 28 alphabets or letters; of these, 14 are called the Sun Letters (الحُرُوف الشَمْسِيَة) and the other 14 are called the Moon Letters (الحُرُوف القَمْرَيَة). In the moon letters the lam (ل) of al is pronounced, e.g. القَمْرُ (al-qamaru’). While in the sun letters the lam of al is assimilated to the first letter of the noun, e.g. الشَمْسُ (ash-shamsu). The assimilation is indicated by شَدّ (shadda, ـ) on the first letter.
of the noun. A table showing the moon letters and the sun letters is given below.

<table>
<thead>
<tr>
<th>Lunar Letters</th>
<th>The mother</th>
<th>al-ummu</th>
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<tbody>
<tr>
<td></td>
<td>The door</td>
<td>al-baabu</td>
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<td>The garden</td>
<td>al-Jannatu</td>
<td>٣</td>
<td></td>
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<td></td>
<td>The donkey</td>
<td>al-himar</td>
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<td></td>
<td>The bread</td>
<td>al-khubz</td>
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<td>The eye</td>
<td>al-ainu</td>
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<td></td>
<td>The lunch</td>
<td>al-ghadau</td>
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<td>The mouth</td>
<td>al-famu</td>
<td>٨</td>
<td></td>
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<td>The moon</td>
<td>al-qammar</td>
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<td></td>
<td>The dog</td>
<td>al-kalbu</td>
<td>١٠</td>
<td></td>
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<tr>
<td></td>
<td>The water</td>
<td>al-mau</td>
<td>١١</td>
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<td>The boy</td>
<td>al-waladu</td>
<td>١٢</td>
<td></td>
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<td></td>
<td>The air</td>
<td>al-hawau</td>
<td>١٣</td>
<td></td>
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<td></td>
<td>The hand</td>
<td>al-yad</td>
<td>١٤</td>
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<tr>
<th>Solar Letters</th>
<th>The trader</th>
<th>at-taajir</th>
<th>١</th>
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<tr>
<td></td>
<td>The clothing</td>
<td>ath-thoubu</td>
<td>٢</td>
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<td>The house</td>
<td>ad-daaru</td>
<td>٣</td>
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<td>The gold</td>
<td>ad-dahbu</td>
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<td>The man</td>
<td>ar-rajulu</td>
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<td>The flower</td>
<td>az-zahratu</td>
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<td>The fish</td>
<td>as-samaku</td>
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<td>The sun</td>
<td>ash-shamsu – الشمَسُ</td>
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<td>The chest</td>
<td>as-sadru – الصدرُ</td>
<td>ص</td>
<td>9</td>
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<tr>
<td>The guest</td>
<td>ad-daifu – الضيفُ</td>
<td>ض</td>
<td>10</td>
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<tr>
<td>The student</td>
<td>at-talibu – الطالبُ</td>
<td>ط</td>
<td>11</td>
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<tr>
<td>The injustice</td>
<td>az-zulmu – الظلمُ</td>
<td>ظ</td>
<td>12</td>
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<tr>
<td>The meat</td>
<td>al-lahmu – اللحمُ</td>
<td>ل</td>
<td>13</td>
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<tr>
<td>The star</td>
<td>an-najmu – النجمُ</td>
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THE GENDER OF NOUNS

This lesson explains the different categories of gender used for Arabic nouns. According to the Arabic grammar the gender is classified into the following four categories:

1. **الجِنْسُ الْحَقِيقِيُّ (Real Gender):**
   
The words related to the male sex are مَذَكَّرَةُ (masculine) and those related to the female sex are مؤنثةٌ (female), e.g. رجل ‘man’ is a real masculine and إمرأة ‘woman’ is a real feminine, دجاجة ‘hen’, دُجاجَة ‘cock’, أَبُّ ‘father’, أُمُّ ‘mother’, أَخُ ‘brother’, بَنَّ ‘sister’, etc.

2. **الجِنْسُ الْمَجْزَأِيُّ (Formal Gender):**
   
The nouns which do not have the ‘concept of pair’ are termed as feminine or masculine by form الجنسُ المجَازِيُّ. The identification of gender for such noun is that the words ending with ‘round-ta’ (تاء مربوطة) are generally feminine, and those ending with some other letter are assumed as masculine gender, e.g. ساعة ‘watch’, سيارة ‘car’, شجرة ‘tree’, خَيَّاَة ‘garden’, نافذة ‘window’ are
feminine gender by form, and 'son', 'truthful', 'disbeliever', 'Muslim', 'student', 'new', 'old', 'many' are masculine by form. The following nouns are feminine by usage even though they have no 'ة' ending nor have they 'pair'-concept.

1. 'sky', 'war', 'battle', 'sun', 'fire', 'hell', 'wind', 'wine', 'soul', 'person', 'self', 'house', 'well', 'cup', 'staff', 'an idol, a tyrant, devil', 'dream', 'earth', 'path', 'bucket'.

2. Proper names of countries and towns are feminine by signification, e.g. 'Egypt', 'Pakistan'.

It may also be understood that feminine gender is often formed from the masculine by suffixing 'ة', e.g. مسلم 'Muslim' (♂), مصلم 'disbeliever' (♀), صيحة 'truthful' (♂), صاحب 'pious' (♀), طالب 'student' (♀), جديدا 'new' (♀), قدَيم 'old' (♀), طويل 'long' (♀), كثيرة 'many' (♀), etc.

الجنسُ اللفظيُّ (Exceptional Cases):

The nouns which do not fall under the above-mentioned two categories are termed as exceptional cases. The following nouns are feminine by usage even though they have no 'ة' (ta) ending nor have they 'pair-concept'.

1. 'war', 'battle', 'sun', 'fire', 'hell', 'wind', 'wine', 'soul', 'person', 'self', 'house', 'well', 'cup', 'staff', 'an idol, a tyrant, devil', 'dream', 'earth', 'path', 'bucket'.

2. Proper names of countries and towns are feminine by signification, e.g. 'Egypt', 'Pakistan'.
Many parts of the body, especially those that are in pair, are termed as feminine, e.g. ‘hand’, ‘eye’, ‘foot’, ‘leg’, ‘shin’, ‘ear’, ‘cheek’.

The nouns ending in ‘i’, ‘y’ called (short alif or ا _ called alif ممدوحة (lengthened alif) are also feminine, e.g. ‘good, beautiful’, ‘great’, ‘small’, ‘good news’, ‘desert’, ‘harm’, ‘blooming’, ‘white’, ‘blue’, etc.

All Arabic letters of alphabet are considered as feminine.

Some broken plurals, e.g. ‘the Jews’, ‘the messengers’, ‘the Christians’ are treated as feminine.

Some collective nouns, e.g. ‘people’, ‘tribe’ are used as feminine. However, ‘family’, ‘progeny’ are masculine.

Exceptional Masculine: Some nouns have ta ء ending but they are used as masculine, e.g. ‘caliph’, ‘learned’, ‘a male name’. Some parts of body (single), e.g. ‘head’, ‘tooth’, ‘belly’, ‘chest’, etc. are also considered exceptional masculine.
The Gender of Nouns

(Common Gender):

Some nouns are used as masculine as well as feminine. These are termed as ēsim al-jīnsh, e.g. بَقَرَةٌ ‘clouds’, سَحَابَةٌ ‘cattle’, سَحَابَةٌ ‘locust’, دَهْبٌ ‘gold’, شَجَرَةٌ ‘bees’, جَرَادٌ ‘trees’. These are masculine by form, feminine by signification.

An Explanation Regarding Exceptional Cases:

Here, I would like to clarify an important point regarding the exceptional cases in the grammatical rules. The learner should be mindful of the fact that the languages have not come into being through an academic process based on some predetermined sets of grammatical rules and forms but, on the contrary, the languages are spoken by the natives of the region long before the grammarians form the grammatical rules applicable to them. And the object of framing grammatical rules is essentially to facilitate the learning and better understanding of the languages by the non-natives or the foreigners. But, where they fail to apply uniform sets of grammatical rules, they categorize that as exceptional case. Hence, the exception-rule is a common feature to all the languages. Having said that, I must hasten to emphasis that the grammarians of Arabic language have contributed tremendously in facilitating the learning process of the language. In fact, they have developed an easy and effective method of learning the classic Arabic of the Holy Quran. Hence, their efforts cannot be undermined in any way.
THE NUMBER OF NOUNS

Unlike English, Arabic has three numbers: singular is termed wahid (واحدٌ) or Mufrad (مفردٌ), the dual or two of anything is termed tathniyah (تثنيةٌ), and more than two is plural called Jam (جمعٌ).

1. Wahid (واحدٌ) or Mufrad (مفردٌ):

Examples of Wahid (واحدٌ) or Mufrad (مفردٌ) are: الكتابُ، الطائلة، السيرة، إمرأة، رجلٌ، بيت، طالب، الساعَة، الَّفَتْمٌ، الكافر، المسلم، فاسق، الصالح، صادق، ولد، etc.

2. Tathniyah (تثنيةٌ):

The dual form ends in aani (آن), e.g. الكتابان، الْفَتْمَان، السَّيَارَان، إمرأَتَان، رجلان، بيتان، طالبان، الساعتان، المسلمان، فاسقان، صالحان، صادقان، ولدان، الطالبان، الكافران، etc.

3. The Plurals of Nouns and Adjectives:

In English, adjectives have no plural form. We say “good man” and “good men”. But in Arabic even adjectives have dual and plural form. In English we have two kinds of plural form:
The Number of Nouns

1. **Sound Plural:** In sound plural the word retains its original form, e.g. book → books, pen → pens.

2. **Broken Plural:** The original form of the word is changed to a great extent, e.g. Man → men, woman → women.

In Arabic too, we have these two kinds of plural forms; Sound and Broken.

### The Sound Plural in Arabic (الجمعُ السَّامِئُ):

1. The masculine plural of nouns are formed by adding _он_ to the singular form e.g. المُؤمِنُ، مُسَلِّمُ → مُسَلِّمٌ ‘faithful’, جَاهِلُ، سَارِقُونَ → ‘ignorant’, ‘thief’ → الصَّادِقُونَ → ‘truthful’, ‘wise’ → الصَّابِرُ، صَالِحُ → ‘patient’, الْمُؤمِنُونَ → ‘believers’, ‘faithful’; الصَّادِقُونَ → ‘truthful’, ‘wise’; الصَّابِرُونَ → ‘patient’ etc.

2. The feminine plural of nouns which end in _ة_ are formed by changing _ة_ to _ة_ (تا) into _ة_ (ئات) as in سَارِقَةُ، مُسَلِّمَةُ → مُسَلِّمَةٌ ‘faithful’, ‘wise’; مُدَرِّسةٌ → مُدَرَّسَةٌ ‘teacher’; صَائِقَةُ → سَائِقَةٌ ‘driver’; مُكَلِّمَةٌ → مُكَلَّمَةٌ ‘message’; حَافِظَةٌ (مُكَلِّمَة) ‘semaphore’; مُرْوَّحَةٌ ‘fan’ → مُرْوَّحَاتٌ ‘fans’; طَالِبَةٌ → طَالِبَاتٌ ‘girls’; نَافِذَةٌ → نَافِذَاتٌ ‘windows’; نَافَذَةٌ ‘window’ → نَافَذَاتٌ ‘windows’; دِرَاجَةٌ → دِرَاجَاتٌ ‘grade’; سِيَّةٌ → سِيَّاتٌ ‘class’; سَماَةٌ مِرْيَمَةٌ → سَمَائَةٌ مِرْيَمَاتٌ ‘sky’; ‘star’; ‘sky’; ‘star’ etc.
The Broken Plural (جمع التكسير):

Unlike English, the broken plural is very widely used in Arabic. It is formed from the singular by the addition or elision of consonants, e.g. from رجل رسول → رسول, from رسول رجل جال، or by the change of vowels, e.g. أسد → أسد. There are many patterns of the broken plural. The following are commonly used patterns:

<table>
<thead>
<tr>
<th>No</th>
<th>Bab</th>
<th>Singular</th>
<th>Broken Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>فعَوَلْ</td>
<td>as from</td>
<td>نَجَمْ</td>
</tr>
<tr>
<td>2</td>
<td>فَعْلَ</td>
<td>as from</td>
<td>كُتَابْ</td>
</tr>
<tr>
<td>3</td>
<td>فَعَالَ</td>
<td>as from</td>
<td>رَجَلْ</td>
</tr>
<tr>
<td>4</td>
<td>أَفْعَالَ</td>
<td>as from</td>
<td>قَلْمْ</td>
</tr>
<tr>
<td>5</td>
<td>أَفْعَالَ</td>
<td>as from</td>
<td>عَيْنَ</td>
</tr>
<tr>
<td>6</td>
<td>فَعَلاً</td>
<td>as from</td>
<td>فَقَيرٌ</td>
</tr>
<tr>
<td>7</td>
<td>أَفْعَلاً</td>
<td>as from</td>
<td>غَنِيّ</td>
</tr>
<tr>
<td>8</td>
<td>فُعَالٍ بِلِّ</td>
<td>as from</td>
<td>شِيطَانٌ</td>
</tr>
<tr>
<td>9</td>
<td>فَعَالَ</td>
<td>as from</td>
<td>مَنْدَلْعِةُ</td>
</tr>
<tr>
<td>10</td>
<td>فُعَالْن</td>
<td>as from</td>
<td>بَلْدَةً</td>
</tr>
<tr>
<td>11</td>
<td>فَعَالَةٍ</td>
<td>as from</td>
<td>أَخٌ</td>
</tr>
<tr>
<td>12</td>
<td>فُعَالَنَ</td>
<td>as from</td>
<td>تَاجِرْ</td>
</tr>
</tbody>
</table>

Note:

It is quite common for a noun in Arabic to have more than one broken plurals, e.g. the plural of آخ ‘brother’ are إِخْوَانٍ, أَخُوَانَ, أَخَاءِ, أَخُوَانَ, or in some cases to have
both the sound plural and broken plural e.g. in the case of ﷺ (prophet), its sound plural is ﷺ and broken plural is ﷺ.
THE PRONOUNS

The pronoun is a word used in place of a noun, e.g. هوُ ‘he’, هُمُ ‘they’, هِيُ ‘she’, انْتُ ‘you’, هُوَ ‘his’, هَا ‘her’, كُ ‘your’, يُ ‘my’, etc. They are of two kinds; the Detached Pronouns, called ضَمَامِئُ مُتَقَسِيَةُ, e.g. هوُ طَالِبَ → ‘he is a student’ and the Attached Pronouns, called ضَمَامِئُ مُتَقَسِيَةُ, e.g. هُنَّ → ‘his book’, etc.

For detailed conjugation of the detached pronouns see Table-1. The attached pronouns are either attached to a noun or a verb, as shown in tables 2 & 3.

Table – 1

Detached Personal Pronouns

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>هوُ طَالِبُ → he is a student</td>
<td>هُمَا طَالِبَاَنُ → they are students</td>
<td>هُمَا طَالِبَاَنُ → they are students</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>هيُ طَالِبَة → she is a student</td>
<td>هُمَا طَالِبَتَاَنُ → they are students</td>
<td>هُنَّ → they are students</td>
</tr>
</tbody>
</table>
The Pronouns

| 2nd Person (♂) | أَنْتَ طَالِبٌ | أَنْتُمُ طَالِبَانِ | أَنْتُمْ طَالِبَانِ |
| 2nd Person (♀) | أَنْتَ طَالِبَةَ | أَنْتُمُ طَالِبَاتٌ | أَنْتُمْ طَالِبَاتٌ |
| 1st Person (♂ & ♀) | أَنَا طَالِبٌ | أَنَا طَالِبَةَ | أَنَا طَالِبَةَ |
| 1st Person (♂ & ♀) | أَنَا طَالِبٌ | أَنَا طَالِبَةَ | أَنَا طَالِبَةَ |

Note:
Concentrate on the underlined forms only in the beginning, and skip over the remaining forms as these are not frequently used in the Holy Quran.

Table – 2

Pronouns attached to a noun with (الإضافة)

<table>
<thead>
<tr>
<th>Possessive Relations</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
</tr>
<tr>
<td><strong>SINGULAR</strong></td>
</tr>
<tr>
<td>His book</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
</tr>
<tr>
<td><strong>SINGULAR</strong></td>
</tr>
<tr>
<td>Her book</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
</tr>
<tr>
<td><strong>SINGULAR</strong></td>
</tr>
<tr>
<td>Your book</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
</tr>
<tr>
<td><strong>SINGULAR</strong></td>
</tr>
<tr>
<td>Your book</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
</tr>
<tr>
<td><strong>SINGULAR</strong></td>
</tr>
<tr>
<td>My book</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
</tr>
<tr>
<td><strong>SINGULAR</strong></td>
</tr>
<tr>
<td>Our book</td>
</tr>
</tbody>
</table>

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Note:
Concentrate on the underlined forms only in the beginning, and skip over the remaining forms as these are not frequently used in the Holy Quran.

1 Pronouns Attached to a Verb:

Pronouns attached to a verb become its Direct Object, e.g. ضَرَّبَ means ‘he struck’, ‘he’ is a subject and ‘struck’ is a verb; with the addition of an attached pronoun َهُمْ ‘him’ would become the object of the verb ضَرَّبَ. For usage of Attached Pronouns to a verb see Table 3.

Table – 3
Pronouns Attached to a Verb as its Direct Object.

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>َهُ - ضَرَّبَهُ</td>
<td>َهُمْ - ضَرَّبَهُمْ</td>
<td>َهُمْ - ضَرَّبَهُمْ</td>
</tr>
<tr>
<td></td>
<td>He struck him/it.</td>
<td>He struck them.</td>
<td>He struck them.</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>ِهَا - ضَرَّبَهَا</td>
<td>َهُمْ - ضَرَّبَهُمْ</td>
<td>َهُنْ - ضَرَّبَهُنْ</td>
</tr>
<tr>
<td></td>
<td>He struck her/it.</td>
<td>He struck them.</td>
<td>He struck them.</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>ِكَ - ضَرَّبَكَ</td>
<td>َكْمَا - ضَرَّبَكْمَا</td>
<td>َكْمَا - ضَرَّبَكْمَا</td>
</tr>
<tr>
<td></td>
<td>He struck you.</td>
<td>He struck you.</td>
<td>He struck you.</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>ِكَ - ضَرَّبَكَ</td>
<td>َكْمَا - ضَرَّبَكْمَا</td>
<td>َكْمَا - ضَرَّبَكْمَا</td>
</tr>
<tr>
<td></td>
<td>He struck you.</td>
<td>He struck you.</td>
<td>He struck you.</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>ْيَ - ضَرَّبَتْنِي</td>
<td>ْنَا - ضَرَّبَتْنَا</td>
<td>ْنَا - ضَرَّبَتْنَا</td>
</tr>
<tr>
<td></td>
<td>He struck me</td>
<td>He struck us.</td>
<td>He struck us.</td>
</tr>
</tbody>
</table>
Note:
Concentrate on the underlined forms only in the beginning, and skip over the remaining forms as these are not frequently used in the Holy Quran.

Some other examples of frequently used Attached pronouns are given below:

- ‘my hand’, e.g. الْكِتَابُ فِي يَدِيُّ ‘the book is in my hand’.
- ‘my two hands’, e.g. يِدَائِيْ عَلَى الْمَكْتُبَ ‘my two hands are on the table’.
- بَيْنَ يَدَيْهِ ‘literally ‘between my hands’ i.e. ‘in front of me’, e.g. الشَّجَرَةُ بَيْنَ يَدَيْهِ ‘the tree is in front of me’.
- ‘on me or my responsibility’, e.g. حِسَابُهُ عَلَيْ ‘his account is on me’.
- الكُتُبُ لَدِيْهِمَ ‘the books are with them’.
- لِيْ ‘to me or for me’, e.g. لِيْ عَمَلَيْ ‘my action is for me’ i.e. I am responsible for my action.
- وَلَكَ عَمَلَكَ ‘and your action is for you’ i.e. you are responsible for your action.
- لَهُ ‘to him, for him’, e.g. لَهُ الْمَلْكُ وَلَهُ الْحَمَدُ ‘to Him (Allah) belongs the universe and for Him is all the Praise’, لَهُ الْحَقُّ ‘he is right or he has the right’.
- عَنْدَيْ ‘with’, e.g. عَنْدَنَا كَتَبٌ ‘we have books’, عَنْدِيْ ‘I have a car’.

Note that in Tables 1, 2 & 3 the second persons ♂&♀ dual and the third persons ♂&♀ dual are identical.
**Important Note:**
Concentrate in the beginning only on the 3\(^{rd}\) Person masculine singular & plural forms, the 2\(^{nd}\) Person masculine singular & plural forms, and both the 1\(^{st}\) person forms, and skip over the verbal forms and pronouns of the feminine gender (except the singular forms) and the dual forms as these are not frequently used in the Holy Quran.

2. **Possessive Pronouns:**
The word 
\(\text{ِّيِّٰٓاَکَ}\
\) is prefixed to the Attached Pronouns. The word 
\(\text{ِّيِّٰٓاَکَ}\
\) confines the meaning to ‘only/alone’, e.g. 
\(\text{ِّيِّٰٓاَکَ}\
\) “You (Alone) we worship, and You (Alone) we ask for help”[1/4]. For usage of Possessive Pronouns with 
\(\text{ِّيِّٰٓاَکَ}\
\) see Table 4.

**Table – 4**
Possessive Pronouns

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3(^{rd}) Person (♂)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
He alone | هُمْ ـ ِّيِّٰٓاَكُمْ | They alone |
| 3\(^{rd}\) Person (♀) | 
She alone | هُمْ ـ ِّيِّٰٓاَكُمْ | They only |
| 2\(^{nd}\) Person (♂) | 
You alone | كُمْ ـ ِّيِّٰٓاَکُمْ | All of you |
| 2\(^{nd}\) Person (♀) | 
You alone | كُمْ ـ ِّيِّٰٓاَکُمْ | All of you |
| 1\(^{st}\) Person (♂ & ♀) | 
I alone | نَا ـ ِّيِّٰٓاَنا | We alone |

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The demonstrative pronouns are listed below:

<table>
<thead>
<tr>
<th>اسم الإشارة</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Near</td>
<td>هَذَا</td>
<td>هَذَا نُنَان</td>
<td>هُوَانِ</td>
</tr>
<tr>
<td>لِليَقِيمِ</td>
<td>هَذِه</td>
<td>هَذِه نِنات</td>
<td>هَونِ</td>
</tr>
<tr>
<td>Distant</td>
<td>ذِلِك</td>
<td>ذِلِك نِنات</td>
<td>أُنَانِ</td>
</tr>
<tr>
<td>لِلنَّبيِرِ</td>
<td>ذِلَّة</td>
<td>ذِلَّة نِنات</td>
<td>أَنَانِ</td>
</tr>
</tbody>
</table>

Note:
Concentrate on the underlined forms only in the beginning, and skip over the remaining forms as these are not frequently used in the Holy Quran.

The Relative Pronouns

The relative pronouns المَوْضُوْعُ: الّذِّي، الّذِّي، etc. are used as conjunction, meaning ‘that, which, who, whom’. They serve the purpose of joining nouns/pronouns or verbs to other nouns or verbs. They have a definite form as given below:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Male</td>
<td>الّذِٰي</td>
<td>اللّدَانَ</td>
<td>اللّدَيْنَ</td>
</tr>
<tr>
<td>For Female</td>
<td>الّتِي</td>
<td>اللّتَانَ</td>
<td>اللّاتِي/اللائيُ</td>
</tr>
</tbody>
</table>

Note:
Concentrate on the underlined forms.
Examples:

- ‘The boy who went out of the Mosque is a student’.

- ‘The men who left the office are teachers’.

- ‘The girl who left the house is a student’.

- “He is Allah, beside Whom la Ilaha illa Howa (none has the right to be worshipped but He)”. [59/293]

- “Successful indeed are the believers, those who offer their Salah (prayers) with all solemnity and full of submission”. [23/182]

6 Interrogative Pronouns: أَسْمَاءُ الإِسْتِفْهَامُ

These are given below:

‘who’ ما ‘what’ ما ‘where’ مَّنْ ‘how’ كَيْفَ ‘when’ مَّتى ‘how much, how many’ كَمْ ‘which, from where’ أَيْنَ ‘why’ ؛ ‘for what’ مََا ذَا ‘what’
THE IRAB OF NOUN

The *Irab* of words is a peculiar characteristic of Arabic language, which does not have an equivalent in English. Therefore, it requires particular attention to grasp the subject. The Arabic noun changes its original form or the case ending under different grammatical conditions, e.g.

ٍماحالةَ اللهُ, may change to مَحَمَّدٌ الرَّفِعُ or مَحَمَّدٌ, the accusative case, called حَالَةً الجِرْرَ, the genitive case, called حَالَةً الْجُرْبِ. Likewise, مُحَمَّدٌ, being the original form, may change to مُحَمَّدٌ or مُحَمَّدٌ, e.g.

in the *Shahadah* (الْشَّهَادَةُ) ‘declaration of faith’ the first part is شهادة اللهِ لا إلهَ إلَّا اللهُ where the original form in nominative case and the second part is شهادة مُحَمَّدٌ ﷺ رسولُ اللهِ, where مُحَمَّدٌ is in the genitive case, while in the verse *إنَّ اللهَ عَلَى سُورَتِهِ قَدْيِرَ*, the noun اللهِ is in the accusative. Similarly, in the first part of the *Shahadah* the noun مُحَمَّدٌ is in the original form, but in أَشِهِدْ أَنَّ مُحَمَّدٌ ﷺ رسولُ اللهِ the noun مُحَمَّدٌ أَلْلَهُمْ صُلِّ عَلَى مُحَمَّدٌ is in genitive form and in أَشِهِدْ أَنَّ مُحَمَّدٌ ﷺ رسولُ اللهِ it is in the accusative.
Similarly, we use the كتاب, the كتاب as also we read in the Holy Quran: المسلمین, الكاهرون, الكاهرون, المؤمنات, المؤمنات. These changes in the case-endings of the noun are called إعراب الإسم (Írab of noun).

It is important to remember that the literal meaning of the words/nouns remain the same in all the different conditions; however, their function in a sentence changes according to the different grammatical considerations, which are explained later in the book.

This change/declension in Írab is effected in two ways as explained below:

1: الإعراب بالحركية

Case-ending with vowel marks, e.g. رجل ‘a man’ is the original form in nominative حالة الرفع (حالة النصب) and with the change of vowels it may become رجل in accusative حالة الجر or رجل in genitive case حالة النسبة; رجل, الرجل or كتب ‘books’, which is in the original nominative form حالة الرفع, it may become النساء or الكتب, الكتب or كتب ‘the women’ → مسلمات (only one change is used in this case which represents both the accusative as well as genitive form). In all these cases the vowel of the last consonant is changed.

Note that the original form of a noun in all such cases is always indicated with دمّة (ضمة) or ثوب.
The Irab of Noun

(تنوينٌ) and is called حالة الرفع (halatur-rafha), i.e. nominative case. And the declined form of إعرابٌ بالحرْكَةُ (Irab bil harkah) is fathha (فتحةٌ), i.e. single short vowel or tanwin (تنوينٍ) above the last consonant, which is called حالة النصب (halatul nasb) i.e. accusative case, and kasrah (كسرة) or tanwin (تنوينٍ) below the last consonant, which is called حالة الجرّ (halatul-Jarr).

The declension by Irab bil hakah is effected in the following three categories of noun.

① All singular nouns, both masculine and feminine, e.g.

المُسلمٌ، المُسلمَةْ، المُسلمٌ

or

المُسلِمِة، المُسلِمَة، المُسلِمَة

② All broken plural nouns, both masculine and feminine, e.g.

الرَّجَالِ، الرَّجَالِ

or

رَجَالٌ، رَجَالٌ

نَسَاءٌ، نَسَاءٌ

or

نَسَاءَ، نَسَاءَ

women’ ‘men’

③ All feminine sound plural nouns, e.g.

المُسْلِمَاتِ، مُسْلِمَاتِ

‘Muslim women’ or مُسْلِمَاتِ، مُسْلِمَاتِ

المُسْلِمَاتِ (There is only one change in this category which represents both the accusative and the genitive case.)
The Irab of Noun

The different conditions of *irab* are summed up in Table 5.

2. **الإعراب بالحروف**

Change of *irab* with letter. The change of *irab* with letter is effected in the following two categories of nouns:

1. All dual (تَنْشِيَةٌ), both masculine and feminine are changed with letter, e.g. مُسْلِمٌانٍ ‘two Muslim men’, which is the original/nominative case, is changed to مُسْلِمَانٍ, representing both the accusative and the genitive forms. In this case أَنَّ _ (aani) is changed to أَنْ _ (aini).

In case of feminine gender, the dual of مُسْلِمٌانٍ ‘a Muslim woman’ is مُسْلِمَانٌ ‘two Muslim women’, which is the original/nominative case, can be changed to مُسْلِمَانٍ, representing both the accusative and genitive forms. Here تَانَ _ is changed to تَانِ.

2. All sound masculine plural nouns (جَمْعَ مَدْحَكَر سَالَمٌ) are also changed with letter, e.g. مُسْلِمُونَ (Muslin men) is the nominative/original form, and it is changed to مُسْلِمَيْنِ, representing both the conditions of accusative and genitive forms. Here وَنَ _ (u’-na) is changed to يَنْ _ (i’-na).

Note that نِ (ni) (nu’n at the end with kasra) is indicative of a dual noun while نِ (na) (nun with fatha) is indicative of a sound plural noun.
Table – 5
Different Conditions of *Irab* (إِعرَابُ الإِسْمِ)

<table>
<thead>
<tr>
<th>جَرْر  (Genitive case) Changed Form II</th>
<th>ظَنُب  (Accusative Case) Changed Form I</th>
<th>رَفِع  (Nominative case) Original Form</th>
<th>No.</th>
<th>Gender</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُسْلِمٌ / المُسْلِمَةَ</td>
<td>مُسْلِمٌ / المُسْلِمَةَ</td>
<td>مُسْلِمٌ / المُسْلِمَةَ</td>
<td>1</td>
<td>مذكر</td>
<td>واحد</td>
</tr>
<tr>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>2</td>
<td>مذكر</td>
<td>ثنائي</td>
</tr>
<tr>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>3</td>
<td>مذكر</td>
<td>جمع</td>
</tr>
<tr>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>4</td>
<td>مذكر</td>
<td>واحد</td>
</tr>
<tr>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>5</td>
<td>مذكر</td>
<td>ثنائي</td>
</tr>
<tr>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>مُسْلِمَنَ/المُسْلِمَةَ</td>
<td>6</td>
<td>مذكر</td>
<td>جمع</td>
</tr>
<tr>
<td>نوع</td>
<td>نوع</td>
<td>نوع</td>
<td>7</td>
<td>مذكر</td>
<td>Plural</td>
</tr>
</tbody>
</table>

Notes:
(1) * — In serial (1, 4, 6, 7) the declension of *Irab* is effected by the vowel marks الإِعرَابُ بِالْحَرْكَاتِ.
(2) • — In serial (2, 3, 5) the declension of *Irab* is effected by the letters الإِعرَابُ بِالْحُرُوفِ.
(3) — In serial (2, 3, 5, 6) the Changed Form I & II are the same.

(4) — The accusative ending with tanwin (e.g. مُلَبِّي مَلَكَةً) contains an alif. Exception to this rule being the ُهَ and يُ, i.e. alif maqsurah (ألف مَقْصُورَةً).

According to Irab the noun is of two kinds; Declinable (مَعْرََٰب) and Indeclinable (مَبْنِيً) Nouns.

1. **Declinable (مَعْرََٰب):**

   It is further divided into two kinds;

   1. **مَنْصُرَٰفٍ** - First declension or triptote: The Irab at its ends change under all the different conditions as shown in Table 5 above.

   2. **غَيُرُ مَنْصُرَٰفٍ** - Second declension or diptote: In this category the noun does not accept tanwin (تَنْوَينً) and, in the genitive case-ending, it does not accept جَر‬; i.e. it has only two case-endings namely, nominative/ original form (represented with **ضَمَّةً**), and accusative (represented with **فَتْحَةً**), which is also representative of genitive case. Diptotes (غَيُرُ مَنْصُرَٰفٍ) include the following categories:

   - Names of women, e.g. مَرِيَّةَ, خَدِيْجَةَ, حَفْصَةَ, عَائِشَةَ, etc.

   - Names of Prophets and Angels (peace be upon them), e.g. مَأْوَيْهُ, هَارُوْنُ, مِيْكَائِيلٌ, جِبْرَائِيلٌ, هَارُوْنُ, يُوسُفُ, إبْرَاهِيْمُ, etc.

- The broken plurals nouns on the patterns, e.g. مَفْعَالِيْلَّ & مَفَاعِلَّ ‘Dirhams’، ‘glass’

- Names of men on the pattern of هَلَانْ، e.g. رَحمَانُ ‘Abdulrahman’, سُلمانُ ‘ahlulbait’

- Names of men ending with the diptote (closed ta), e.g. أَسَامَةُ ‘Omar’, سَلَّمَةُ ‘سلمة’

- Names of most of the countries and cities, e.g. بَابُلَ ‘Babel’, مِصْر ‘Egypt’, لَندَنْ ‘England’

- Nouns ending with الَّ أَلْفَ مَفْصُوْرَةً or الَّ أَلْفَ ‘distant’, e.g. ‘world’, ‘near’, ‘distant’, ‘distant’, ‘ambassador’, etc.

- Nouns ending with الَّ أَلْفَ مَمْدُودَةً ‘prolonged vowel’, e.g. مَرْحَمَاءُ ‘merciful’, مَرْحَمَاءُ ‘merciful’, ‘black’، ‘white’، ‘blue’، ‘green’

- Some additional nouns, e.g. إِبْلِيسُ ‘hell’, جَهَنْمُ ‘hell’, سَاتِنُ ‘satan’, فَرَوْعَةُ ‘Pharaoh’، ‘Gog Magoog’

**Note 1:**
With the definite article ‘ال’ or with annexed noun the diptote (غير مُنصَرِفٍ) accepts جَرّ in genitive case-ending, e.g. بسم الله الرحمٰنْ ‘In the
name of Allah, the Most Gracious’, عن المَضَجَع ‘from the beds’, من شَعَائر الله’, ‘among the Signs of Allah’, في أَحْسَن تَقْوِيم ‘in the best stature/mould’.

Note 2:
The occasions as to when and why a noun changes its form from nominative to accusative or genitive case will be studied later.

2 Indeclinable (مَنْتَنِيَّ) (مَنْتَنِيَّ):

Most of the Arabic nouns (about 90%) are declinable (مَعْرَب). However, some nouns/ pronouns called indeclinable (مَنْتَنِيَّ), remain static or stationary on their original form under all the varied conditions. These include the following:

- Personal pronouns, e.g. هُوَ, هُمَا, هُمَّ, أَنْثى, أَنْثيَ, etc.
- Demonstrative pronouns, e.g. تُلْكَ, أُولَٰدَكَ, هُؤُلَاء, تَنْتَيْكَ, تَنْتَيْكَ, تَنْتَيْكَ, etc. except the dual هُدَى, هُدَى, هُدَانِ, هُدَانِ.
- Relative pronouns (اسمُ المَوْصُولِ), e.g. الذَّي, الذَّي, الذَّي, الذَّي, etc. except the dual (تَشْنِيَّةً), e.g. اللَّدِينِ, اللَّدِينِ, اللَّدِينِ, (اللَّدِينِ/اللَّدِينِ).
- Interrogative pronouns (أَسْمَاءُ الإسْتِفْهَام), e.g. مَنّ, مَنّ, مَنّ, دَعْيَةً/لَمّا, كِيْفَ, كَيْفَ, أَيْنّ, etc.
- Possessive pronouns, e.g. إِيَّاهُ, إِيَّاهُ, إِيَّاهُ, إِيَّاهُ.
- Nouns with alif (أَلْف) or (أَلْفَ مُقَصُّوَةٌ (أَلْف) ending, e.g. دُنْيَا, دُنْيَا, ‘near’, ‘distant’.
- Nouns with personal pronouns, e.g. قَلَمِي، َسَيَارَتِيُ، صَتَابُ، etc.

- Cardinal numbers from eleven to nineteen, e.g. أَحَدَ، تَسْعَةَ عَشَرَ، ثَلَاثَةَ عَشَرَ، إِثْنَانَ عَشَرَ، عَشَرَ.

**Important Note:**
The learners should not get discouraged if he or she does not understand this lesson fully at this stage. He or she should continue with the subsequent lessons, which would definitely help in better understanding of the subject of *Irab*, Insha Allah.
THE ADJECTIVE PHRASE

So far we have learnt the characteristics of a single word/noun, called متفرَّد (mufrad) (i.e. the phrases/sentences. If two or more words are joined together, it constitutes a phrase or a sentence جملة, e.g. الطلاب المُجتهد، and are two mufrad (مفرَّد) words. But if they are joined as ‘the hard working student’ or ‘the student is hardworking’, then they became a phrase/sentence. The murakkabat are of two kinds;

1 – Phrase or incomplete sentence.
2 – Sentence جملة which conveys complete sense.

The murakkabun naqis (مَرَكَّبٌ نَاقِصٌ) is further divided into the following four types:

1 – the adjective phrase.
2 – the relative phrase.
3 – the demonstrative phrase.
4 – the genitive phrase.
It is very important to clearly grasp the above mentioned four phrases, which would go a long way in the construction and understanding of sentences (الجملة). In this lesson we shall learn about the Adjective Phrase, while the remaining three Phrases and the subject of sentences will be studied in the subsequent four lessons.

The Adjective Phrase (المركب التوصيفي) has two nouns in it where one noun describes the quality of another noun. The noun that describes the quality is called the adjective (الصفة) and the noun qualified is called the mausut (al-mausut), e.g. “the illuminating Book” [13/184]. Here المَلَكُ السَّكَرِيمُ “the Book” is the noun qualified (الوصف)، ‘the illuminating’ is its adjective (الصفة) “a noble Angel” [12/31], here ‘Angel’ is the noun qualified (الوصف) and مَلَكُ السَّكَرِيمُ ‘noble’ is its adjective (الصفة). Unlike English mausut comes before the construction and understanding of sentences (الجملة).

The important point to remember about مركب توصيفي (adjective phrase) is that the adjective (الصفة) is to
correspond to the noun being qualified (الموصوف) in all the four aspects of a noun, i.e. العددُ ‘number’, الجنسُ ‘the gender’, الوضعُ ‘the capacity – definite/indefinite’ and الإعرابُ ‘the case-ending’. These are explained below:

1. The number (العدد) of the adjective (الصفة) is to be in coordination with the مذكرُ الوضعُ, i.e. if the مذكرُ الوضعُ is singular (واحد) then the الصفة is to be singular (واحد), if the مذكرُ الوضعُ is dual (تثنية) then the الصفة is to be dual, and if the مذكرُ الوضعُ is plural (جمع) then the الصفة is to be plural, e.g. ولد صالح (a pious boy), ولدان صالحان (two pious boys), أولاد صالحون (three or more pious boys).

2. The gender (الجنس) of the الصفة is also to correspond to the مذكرُ الوضعُ i.e., if the مذكرُ الوضعُ is مذكرُ then the الصفة is to be مذكرُ; if the مذكرُ الوضعُ is مؤنث then the الصفة is to be مؤنث too, e.g. بنت صالحة (pious girl), بنات صالحاتان (two pious girls), بنات صالحات (pious girls, more than two).

3. The Capacity (الوضع) of the الصفة is also to correspond to that of the مذكرُ الوضعُ i.e., if the مذكرُ الوضعُ is definite (مَعْرَفَة), the مذكرُ الوضعُ will be definite (مَعْرَفَة), and if the مذكرُ الوضعُ is indefinite (ذكرة), the مذكرُ الوضعُ will be indefinite (ذكرة), e.g. 

الولد الصالح → ولد صالح

الولدان الصالحان → ولدان صالحان

الأولاد الصالحون → أولاد صالحون

4. The لраб / case-ending (الإعراب): The لrab of the الصفة are to be in coordination with that of the مذكرُ الوضعُ i.e. if the مذكرُ الوضعُ
is in nominative case (حالة الرفع ), if the adjective to the broken plural (حالة الرفع ), then too is in accusative case (حالة النصب ), if the adjective to the broken plural (حالة النصب ), then is to be in genitive case (حالة الجر ), e.g.:

<table>
<thead>
<tr>
<th>جمع (Plural)</th>
<th>تثنية (Dual)</th>
<th>واحد (Single)</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُلُدُّ صَالِحُونَ</td>
<td>وَلَدُ صَالِحَانَ</td>
<td>حَالَةَ الْرَّفْعَ</td>
</tr>
<tr>
<td>أُلُدُّينَ صَالِحيِنَانَ</td>
<td>وَلَدَانَ صَالِحينَانَ</td>
<td>حَالَةَ النَّصَبَ</td>
</tr>
<tr>
<td>أُلُدُّ صَالِحِينَ</td>
<td>وَلَدَ صَالِحَ</td>
<td>حَالَةَ الْجَرَ</td>
</tr>
</tbody>
</table>

An exception to this rule is that the adjective to the broken plural (جمعُ تَكْسِيرِ) of inanimate objects is almost always feminine singular, e.g. فيّها سَرِّرَ مَرْفَوعَةً. وأَكْوَابَ مَوْضُوعَةً “in it there will be couches raised on high, and goblets placed ready” [88/13-14]. Here ‘raised on high’ is مَرْفَوعَةُ سَرِّرٍ ‘couch’ and an inanimate object غَيْرُ عَاقِلٍ. Similarly, ‘placed ready’ is مَوْضُوعَةُ أَكْوَابِ الصَّفَةُ ‘goblets’ which is a broken plural (جمعُ تَكْسِيرِ) of غَيْرُ عَاقِلٍ; therefore, both the adjectives are in the feminine singular form.
Some more examples of the adjective phrases from the Holy Quran:


THE RELATIVE PHRASE

The Relative Phrase (مَرْكَبَةٌ إِضَافِيَّةٍ) is a co-relation between two nouns. In a relative phrase the idea of one noun is very often more closely determined or defined by that of another. In this phrase, the determined noun is called مُضَافٍ إِلَيْهِ ‘the annexed’ and the determining noun is called مُضَافٍ إِلَيْهِ ‘that to which the annexation is made or to which another noun is annexed’. The relation subsisting between them is known as الإِضَافَةُ ‘the annexation’, e.g.  حَكْبَابُ الَّهُ ‘Allah’s Book’. In this phrase, حَكْبَابُ الَّهُ is مُضَافٍ إِلَيْهِ and الَّهُ is مُضَافٍ إِلَيْهِ. Similarly, in the phrase  رَسُولُ الَّهُ ‘Allah’s Prophet’, رَسُولُ الَّهُ is مُضَافٍ إِلَيْهِ and الَّهُ is مُضَافٍ إِلَيْهِ. The following rules apply to ‘ءِضَافَة’ ‘annexation’:

1. ‘ال’ is never placed on مُضَافٍ nor has it tanwin (تَنْوِينٌ - nunnation). In the above mentioned examples, it will be incorrect to say حَكْبَابُ الَّهُ or رَسُولُ الَّهُ الحَكْبَابُ الَّهُ or الَّهُ رَسُولُ الَّهُ.

2. المُضَافٍ إِلَيْهِ is always مَجْرُورٌ i.e., in a genitive case-ending, e.g. رَبُّ الْعَالَمِينَ رَبُّ الْمُشْرِقِينِ, رَبُّ الْمُشْرِقِينِ يَوْمُ الْقِيَāمَةِ. In these examples the nouns, المُشْرِقِينِ, المُشْرِقِينِ, الْعَالَمِينَ, الْعَالَمِينَ are the mudaf ilai, which are in genitive case.
3 If the plural masculine (تَثْنِيَةُ) or sound plural masculine (جمع سالم مذكَر) is dropped, e.g. بَابَا ‘two doors of the Mosque’ (بابان المسجد), and مُسَلِّم۱۷ عَرَبُ ‘Muslims of the Arab’ (مسلمون العرب). Similarly, يِداَ أَبِي لَه۱۷ ‘the two hands of Abu Lahab’ [111/1] (يدان أبي لهب).

4 The plural may be مَرْفُوعٌ (nominative) original form of a noun, مَنْصُوبٌ (accusative) ‘changed form I’ or مَجْرَوْرٌ (genitive) ‘changed form II’, e.g. إنَّ كِتَابٍ اللَّهِ ‘كتاب الله’ في كِتَابِ اللَّهِ

5 زِيَنَةُ الْحَيَاةِ المُضَافُ ‘allurement of the life’, here زِيَنَةُ الْحَيَاةِ is the mufassaf إِلَيْهِ.

6 There may be more than one المُضَاف إِلَيْهِ, e.g. مَالِكٍ يُومِ الْدِينِ ‘owner of the Day of Judgment’ [1/3] بنت رسول الله ‘daughter of the Prophet of Allah’.

7 If حَرْفُ النَّداَء (Interjection) comes before the mufassaf, then it is read as حَرْفُ ‘Allah’s slave’, with مَنْصُوبٌ النَّداَء (interjection) it becomes يا عَبَّدُ اللَّهِ ‘O Allah’s slave!’ ‘O Allah! Owner of the kingdom’. But if that noun is not the mufassaf then it is called مَرْفُوعٌ and is مَنْصُوبٌ مَفَرَّد with an al. يَا رَبِّ ‘O man!’ ‘O Zaid!’ If it is with the mufassaf for masculine and آيَتُهَا for feminine is placed after it, e.g. يا أَيَّهَا النَّاسُ ‘O people!, O mankind! ♂’ ‘O soul! ♂’. 
The *mudaf* (المُضِافِ) is often attached with a personal pronoun, i.e. هُمْ هُمْ إِلَيْهِ etc., as المُضِاف إِلَيْهِ, e.g. 'their deeds', in that المُضِافُ is عَمَالُهُم and is المُضِافُ إِلَيْهِ.

"الْيَومُ يَنْظُرُ الْمَرَءُ مَا قَدَّمَتْ يَدَاهُ" [78/40], here المُضِاف إِلَيْهِ is إِذْانِ (يَدَانِ) and the pronoun is هُمْ. When a noun is annexed to a Personal Pronoun, it will be in the following pattern. (Table 6)

*Table – 6
Pronouns Attached to Mudaf as Mudaf ilai*

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>كتابهُ</td>
<td>كتابُهُمُ</td>
<td>كتابُهُمُ</td>
</tr>
<tr>
<td></td>
<td>his book</td>
<td>their book</td>
<td>their book</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>كتابُهَا</td>
<td>كتابُهُمُ</td>
<td>كتابُهُمُ</td>
</tr>
<tr>
<td></td>
<td>her book</td>
<td>their book</td>
<td>their book</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>كتابُكِ</td>
<td>كتابُكمُ</td>
<td>كتابُكمُ</td>
</tr>
<tr>
<td></td>
<td>your book</td>
<td>your book</td>
<td>your book</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>كتابُكِ</td>
<td>كتابُكمُ</td>
<td>كتابُكمُ</td>
</tr>
<tr>
<td></td>
<td>your book</td>
<td>your book</td>
<td>your book</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>كتابيُ</td>
<td>كتابُنا</td>
<td>كتابُنا</td>
</tr>
<tr>
<td></td>
<td>my book</td>
<td>our book</td>
<td>our book</td>
</tr>
</tbody>
</table>

*Note:*

# — the 2nd Person ♂ and ♀ dual are identical.

* — the 3rd Person ♂ and ♀ dual are identical.
Since the pronouns are indeclinable (مَبْتِئٌ), they remain in their original form even as المضاف إليه (مَضْلُوحُ مَجْرَورِ) however, they are considered in genitive place.

The suffix of the first person singular is ‘ي’ (ya) and not ني (ni), e.g. مَكْتَابِيْ, سُكَّانِيْ (as attached to verbs). If the final letter of the word is a همزة (ء) then it can be absorbed, e.g. هَوَاءُيْ، حَطَايَايْي for ‘my wrong action’; هُوَائِيْ (for أَهْوَائِيْ ‘my love/wish’.

The nominal suffix ‘ي’ is sometimes shortened into –(i) particularly when the noun to which it is attached is in vocative, e.g. رَبِّيْ (for يا رَبِّيْ) which has the meaning ‘O my Lord!’ as opposed to رَبِّيْ ‘my Lord’, similarly, يا قَوْمِيْ ‘O my people!’ as opposed to قَوْمِيْ ‘my people’.

The dammah in حَنِىْ, حَمْا، حَمْا عَهْدَهُ, حَمْا عَهْدَهُ is changed into kasra after ـ, or يِ, e.g. فِيْ صَبِيْوْهُمْ ‘in his book’, فِيْ صَبِيْوْهُمْ, فِيْ صَبِيْوْهُمْ, فِيْ صَبِيْوْهُمْ ‘in their books’, فِيْ صَبِيْوْهُمْ ‘in the two books of the two of them’. However, if no ambiguity of meaning can arise, the dual before a dual suffix is replaced by a singular mu’daf, i.e. كَتَبُهُمْا ‘the book of them both’ or the plural كَتَبُهُمْا ‘the books of them both’.
THE DEMONSTRATIVE PHRASE

The Demonstrative Phrase has two parts: (i) اسم الإشارة (the demonstrating pronoun) and (ii) مُشارٌ إليهٍ (the demonstrated noun), e.g. هذه الساعة, ‘this pen’, ‘that watch’, هُؤلاء, ‘these men’. In these examples هُؤلاء are the demonstrating pronouns (اسم الإشارة) and الساعة, ‘these men’. In a demonstrative phrase there is always a coordination between اسم الإشارة and مُشارٌ إليهٍ in the Number (العدد), the Gender (الجنس), the Capacity (الوسعه) and the case-ending (إعراب).

The demonstrative pronoun اسم الإشارة has two forms, one for near distance اسم الإشارة للقرب and another for far distance اسم الإشارة للبعيد. These forms are given in the following tables.

<table>
<thead>
<tr>
<th>Demonstrative Pronouns for Near Distance (اسم الإشارة للقرب)</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular - All Cases</td>
<td>هَذَا</td>
<td>هَذَه</td>
</tr>
<tr>
<td>Dual Nominative</td>
<td>هَذَان</td>
<td>هَذَان</td>
</tr>
<tr>
<td>Dual - Accusative/Genitive</td>
<td>هَذِينْ</td>
<td>هَذِينْ</td>
</tr>
<tr>
<td>Plural - All Cases</td>
<td>هُؤلاء</td>
<td>هُؤلاء</td>
</tr>
</tbody>
</table>

These (2)

these (2)

these all
The plural form is common to both the genders i.e. هَذَا/هَذَا are not written with full alif after ه, instead it is written with a short vowel اَلِفْ هَذَا/هَذَا or with جَمِعُ هَذَا/هَذَا (short alif) as هَذَا/هَذَا; and in both the cases it is pronounced as هَذَا/هَذَا.

- The plural form is common to both the genders i.e. هَؤُلَاءَ, but it is used only for rational being عَاقِلٌ otherwise هَذَا, singular form of the feminine is used to refer to the collective or plural inanimate nouns غَيرُ عَاقِلٌ.

### Demonstrative Pronouns for Far Distance (أسماء الإشارة إلى البعيدة)

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular - All Cases</td>
<td>ذَلِكَ/ ذَاكَ</td>
<td>تَلَكَ</td>
</tr>
<tr>
<td>Dual Nominative</td>
<td>ذَانِكَ</td>
<td>تَانِكَ *</td>
</tr>
<tr>
<td>Dual - Accusative/Genitive</td>
<td>ذَيْنَكَ *</td>
<td>تَيْنَكَ</td>
</tr>
<tr>
<td>Plural - All Cases</td>
<td>أُولَيْكَ</td>
<td>أُولَئِكَ</td>
</tr>
</tbody>
</table>

**Note:**

*– These forms have neither occurred in the Holy Quran nor are these in the modern use.

Some examples of the demonstrative compounds:

- هَذَا الْوَلَدُ ‘this boy or this is the boy’
- هَذَا السَّيَارَةُ ‘this car’
- هَذَانِ الطَّالِبَانِ ‘these two students (male)’
- هاتان الطالباتان ‘these two students (female)’
- هؤلاء الرجال ‘these men (more than two)’
- هؤلاء النساء ‘these women (more than two)’
- تلك البنت ‘that girl’
- ذاك/ ذلک الرجل ‘that man’
- ذانک الرجال ‘those two men’
- ثانک البنتان ‘those two girls’
- أولئک المسلمون ‘those Muslim men (more than two)’
- أولئک المسلمات ‘those Muslim women (more than two)’
- هذه الكتب ‘these books (inanimate noun)’
- هذه الأشجار ‘these trees (inanimate noun)’
THE GENITIVE PHRASE

We have learnt earlier in the lessons that an Arabic noun is, in its original form, in the nominative case (حَالَةُ الْحُرُّ). We have also learnt that in the relative compound the noun is in the genitive case (حَالَةُ الْحُرُّ) when it is added to the noun. We will now study some more frequently used prepositions which, when present before a noun, make its ending ُجَارَ or the genitive case. These prepositions can be divided into two groups, Inseparable and Separable Prepositions.

1 **Inseparable Prepositions:**

Consisting of one letter, these are always attached to the following word. The Inseparable Prepositions are:

1. ‘ب’ (بِ: ‘in, with, by, etc.’, e.g. بالْقَلْمَ → الْقَلْمَ ‘with the pen’. When attached to pronouns, it is بِهِ ‘with it or with him’, بِهِ ‘with you’, بِهِ ‘with them’, etc. The verbs denoting “to begin, adhere, seize, attach” are also constructed with ‘ب’, e.g. اتَّصَلَ بِهِ ‘he got in contact with him’, بَدَا بِهِ ‘he began with him/it’, بَدَا بِهِ ‘I start with the name of Allah’; often the verb is omitted as in بَسْمُ اللهِ ‘with the name of Allah’.
To believe in, is for example, e.g. أدَمِنَّ بِاللَّهِ ‘he believed in Allah’.

To swear by, is for example, e.g. أَقُسِّمُ بِيَمِّ الْدِّينَ ‘I swear by the Day of Judgment’.

2 ‘ت’ (ta): – for oath only; by the name of the Almighty Allah, e.g. ﷽ ‘by Allah’.

3 ‘و’ (waw): – for oath, e.g. ﷽ ‘by the Heaven full of the starts’ [the Quran], ﷽ ‘by the Time’, ﷽ ‘by the Sun’, ﷽ ‘by the Night’.

4 ‘ل’ (lam): – ‘for, to, belongs to, because of’, e.g. هَذَا الْقُلْمُ لِيَ ‘this pen is mine’, هَذَا الْكِتَابُ لِزَيْدٍ ‘this book belongs to Zaid’, قَامَ لِنَصْرِهِ ‘he rose for his help’;

لَا لَكْ هَذَا / لَا لَكْ ذَلِكَ / لَذَلِكَ / لِهِذَا these expressions denote ‘for this reason’.

لِلَّهِ ‘for Allah, belongs to Allah’ لَّهُ is for example, e.g. أَلْحَمِسُوْمُ → لِلْمُسْلِمِينَ ‘for Muslims’, لِلْكَأْذِبَاءِنَ → لِلْكَأْذَبَاءِنَ ‘for liars’, لِلْمُؤْمِناتِ → لِلْمُؤْمِناتِ ‘for the believing women’, etc.

Note that ‘ل’ (li) is changed to ‘ل’ (la) before pronominal suffixes, except with the first person لِيَ, e.g. لَّهُ ‘for him’, لَّهَا ‘for her’, لَّكْمُ ‘for all of you/ you all have’, لِهَمْ ‘for both of them/ they both have’, لَّنَا ‘for us/ we have’, etc.

5 ‘ك’ (ka): – ‘as, like’, e.g. ﷽ ‘as the moon’, ﷽ ‘like a mirage’, ﷽ ‘like the garden’.

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Separable Prepositions:

The following prepositions are in common use:

1. **(fi):** – ‘in’, e.g. ‘in the earth’, ‘in the sky’; and with suffixes: ‘in him/in it’, ‘in you or among you’, ‘from me’, etc. An example from the Quran: “Surely, you have in the Messenger of Allah excellent exemplar” [the Quran].

2. **(un):** – ‘away from, about, concerning, with’, e.g. ‘from Ali’. Some examples from the Holy Quran: "and they ask thee about the soul” “those who hinder (people) from the path of Allah”, “Allah is well pleased with them and they are well pleased with Him”, and with suffixes it is ‘from me’, ‘from him’, ‘from them’.

3. **(min):** – ‘from’, e.g. ‘from the Mosque’, ‘from the sky’. It is often interchangeable with ‘from’ and used with suffixes such as ‘from him’, ‘from me’, ‘from us’, etc. An example from the Quran: "He brings them out of the darkness into the light”.

is sometime used to complete the sense of ‘before’ and ‘after’. In that case the words and become indeclinable i.e. ‘before’ and ‘after’ → . According to some
grammarians this kind of من is called an ‘additional’ لله الأمر من قبل ومن بعد “with Allah is the decision in the Past and in the Future”. However, if قبل and بعد come in a sentence as مضاف (annexed) then they are مَجْرَوْر (in genitive case), e.g. والذين من قبلكم “and those who come before you”, من بعد ايمانكم “after ye have believed”.

(ala): – ‘on, at, over, upon, against’, e.g. على العرش → ‘on the throne’, على الطريق → ‘on the way’, from the Quran سلام علىكم “peace be on you”, إن الله على كل شيء قادر, “Surely, Allah is Possessor over all things”. Sometimes it is used in a hostile sense, e.g. خرج عليه ‘he went out against him’. على is used with suffixes as shown in table 7.

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td>عليه</td>
<td>#</td>
<td>عليهم</td>
</tr>
<tr>
<td>(♂)</td>
<td>on him</td>
<td>On them</td>
<td>on them</td>
</tr>
<tr>
<td>3rd Person</td>
<td>عليها</td>
<td>#</td>
<td>عليهن</td>
</tr>
<tr>
<td>(♀)</td>
<td>on her</td>
<td>On them</td>
<td>on them</td>
</tr>
<tr>
<td>2nd Person</td>
<td>عليك</td>
<td>*</td>
<td>عليككم</td>
</tr>
<tr>
<td>(♂)</td>
<td>on you</td>
<td>On you</td>
<td>on you</td>
</tr>
<tr>
<td>2nd Person</td>
<td>عليك</td>
<td>*</td>
<td>عليككم</td>
</tr>
<tr>
<td>(♀)</td>
<td>on you</td>
<td>On you</td>
<td>on you</td>
</tr>
<tr>
<td>1st Person</td>
<td>علينا</td>
<td>علينا</td>
<td>علينا</td>
</tr>
<tr>
<td>(♂ &amp; ♀)</td>
<td>on me</td>
<td>on us</td>
<td>on us</td>
</tr>
</tbody>
</table>
Note:
(1) * — the 2nd Person ♂ and ♀ dual are identical.
    # — the 3rd Person ♂ and ♀ dual are identical.
(2) Prepositions like ‘from’, ‘away from’), ‘by’, ‘in’, ‘for’, ‘to’ are similarly attached to the personal pronouns on the same pattern as shown above for عَلَى.

5 (ila): – ‘to, unto, towards’, e.g. إِلَى الْمَسْجِدٍ المُسْجِد ‘towards the Mosque’, من المسجد الحرام إِلَى المسجد الأقصى “from the sacred Mosque unto the Distant (Al-Aqsa) Mosque” [the Quran]. With the suffixes, it is إِلَيْهِ إِلَيْه ‘to him, towards him’, إِلَيْيْنَا ‘unto us’, etc.

6 There are some nouns which, though not prepositions, change the following nouns in the genitive case:
   - ذو (possessor), e.g. ذو فضل ‘Gracious or Possessor of bounty’.
   - أئلَوُ (possessor), e.g. أئلَوْ الأرَحَام ‘relations’.
   - صاحب (companion), e.g. صاحب علم ‘companion of knowledge/man of learning’.
   - مع (with), e.g. إن الله مع الصابرين “Allah is with the patients” [the Quran].
   - عِنَد (with, at, beside): Adverb used for place/time, e.g. جَلَسَ عِنَدَهُ ‘I sat with/beside him’, ولا تقاتلونه عند المسجد الحرام “and fight not with them at the sacred Mosque” [the
Quran], ‘he came at sunrise’. It is often used to denote the meaning of ‘for, to, near, presence, etc.’, e.g. ﴿ادِحُكْرَنِي عَنْدَكَ﴾ “remember me in presence of thy lord master” [the Quran], ﴿لَا يَخَافُ لَدَى الْمُرْسَلِينَ﴾ “the Messengers fear not in My presence”, ﴿وَإِنَّهُ فِي أَمِّ الْكُتَابِ لَدَيْنَا﴾ “and it is in the original of the Book with us”, ﴿وَمَا كَسَبْتُ لَدَيْهِمْ إِذْ يَلْقَوْنَ أَقَلاَمَهُمْ﴾ “and you were not with them when they cast (their pens) lots with arrows”.

There are some nouns used in Quran as prepositions, e.g. لَدَيْنِ/لَدَيْنِ/لَدَيْنِ/لَدَيْنِ ‘with’. These are used with suffixes as لَدَيْهِمْ لَدَيْهِمْ ‘with them’, لَدَيْنِ لَدَيْنِ ‘with me’, لَدَيْنِ لَدَيْنِ ‘with him’, لَدَيْنِ لَدَيْنِ ‘with me, to me’.

Examples from the Holy Quran: ﴿لَا يَخَافُ لَدَى الْمُرْسَلِينَ﴾ “the Messengers fear not in My presence”, ﴿وَإِنَّهُ فِي أَمِّ الْكُتَابِ لَدَيْنَا﴾ “and it is in the original of the Book with us”, ﴿وَمَا كَسَبْتُ لَدَيْهِمْ إِذْ يَلْقَوْنَ أَقَلاَمَهُمْ﴾ “and you were not with them when they cast (their pens) lots with arrows”.
The Nominal Sentence (الجملة الإسمية): 

The nominal sentence (الجملة الإسمية) wherein the first word is a noun, e.g. ‘the book is new’. 

The Verbal Sentence (الجملة الفعْلِيَّة): 

The verbal sentence (الجملة الفعْلِيَّة) where in the first word is a verb, e.g. ‘Hamid went out’. 

In this lesson we shall learn about the nominal sentences. The nominal sentence consists of the mubtada (المُبَنِّئَة) ‘the subject’ and the khabar (الَّمحْبَرَة) ‘the predicate’. The mubtada/subject is the noun about which you want to say something, and the khabar/predicate is what you have to say about the subject, e.g. حَامِد مَريِض ‘Hamid is sick’. In this sentence you want to speak about Hamid (حَامِد), so it is the mubtada/subject and the information you give about him is that he is sick (مَريِض) so that is the khabar/predicate. Some more examples of simple nominal sentences (الجملة الإسمية) are given below:
The Sentence

المبتدأ – الخير

‘Khalid is a wise man’.
‘Bashir is a kind man’.
‘William is a poet’.
‘Mahmud is a learned man’.
‘Zainab is a learned woman’.
‘Mohammad (SAW) is a messenger’.
‘The student is hardworking’.
‘The man is weak/old’.
‘The Quran is a Book’.
‘Islam is a region/way of life’.
‘Ali is a writer’.

There should be an agreement in the number and the gender between the subject and the predicate, i.e. if a subject is masculine/feminine singular, dual or plural the predicate should be likewise.

Examples:

المبتدأ – الخير

Singular ♂ ‘Saeed is a learned man’.
‘The student is a hardworking’.
Singular ♀ ‘Saeeda is a learned woman’.
‘The student is a hardworking’.
Dual ♂ ‘Both the students are believers
Dual ♀ ‘Both the students are believers
Plural ♂ ‘The students are believers’.
Plural ♀ ‘The students are hardworking’
In a nominal sentence if the subject (المُبتدَئ) is a noun alone then both the subject and the predicate (الْحَبِير) are in the nominative case.

3 Types of the Mubtada (المُبتدَئ):

The beginning of a nominal sentence is one of the following:

① A noun or a pronoun, e.g. ‘Allah is forgiver’, ‘I am a hardworking’, ‘this is a school’.

② A masdar muawwal (المَصِدرُ المُؤْوَل) i.e. a clause functioning as a masdar, e.g. ‘وان تَصُومُوا خَيْرٌ لَكُم’ “and that you fast is better for you” [2/184]. Here the clause functions as a masdar (infinitive) which means ‘your fasting’. Another example ‘وان تَفَاعِلُوا أَقْرَبَ لِلْمُتَقَى’ “and that you should forgive is nearer to piety” [2/237]. Here which means ‘your forgiving’.

③ A particle resembling the verb, e.g. ‘ِإِنَّ اللَّهَ غَفُوُرٌ رَحِيمٌ’ “indeed Allah is forgiving, merciful” [the Quran]. The particles resembling the verb (الْحُرُوفُ) are إنْ, لِيْتْ, ﴿ِكَانَ, إِنَّاْ﴾, and its sisters, like لَكَنَّ, and لَعَلَّ.

The Mubtada (المُبتدَئ) is normally a definite (مَعْرِفَة) as indicated in the following examples:

- مُحَمَّدُ رَسُولُ اللَّهِ ‘Muhammad (SAW) is the messenger of Allah’. Here is ‘definite’ (مَعْرِفَة) because it is a
proper noun (العالم), and the predicate رسول الله is an annexation (الإضافاة).

- ‘he is a teacher’. هو مدرس is definite because it is a demonstrative pronoun (الضمير) and the predicate مدرس is an indefinite noun (نكرة).

- ‘this is a Mosque’. هذا مسجد is definite because it is a demonstrative pronoun (اسم الإشارة) and the predicate مسجد is an indefinite noun (نكرة).

- ‘he who worships other than Allah is mushrik (one who rejects faith)’. الذي يعبد غير الله مشرك is definite because it is a relative pronoun (الاسم الموصول), and the predicate is a sentence (الجملة).

- ‘the Quran is the book of Allah’. القرآن كتاب الله is definite as it has the definite article ال, and the predicate is an annexation (الإضافاة).

- ‘the key to Paradise is Salah’. مفتاح الجنة الصلاة is definite as it’s mudaf ilaihi (مضاف إليه) is definite, and the predicate in this case is a definite noun (مفرفة)

However, the subject (المبتداء) may be indefinite (نكرة) in the following circumstances.

- If the khabar (الخبر) is a shibhu jumla (شبه جملة) (literally, that which resembles a sentence), which is one of he following two terms:

  ① A prepositional phrase, like على المكتب ‘on the table’, كالماء ‘like the water’, في البيت ‘in the
house’. The phrase is also called (genitive phrase).


In these cases the khabar should precede the mubtada, e.g. ‘there is a man in the room’. (Remember that رجل في الغرفة is not a sentence). Here the indefinite noun رجل is the mubtada and the phrase is the khabar. Here is another example ‘I have a sister’ literally ‘there is sister for me’. Here the indefinite noun is the mubtada and the phrase لي is the khabar, ‘there is a pen under the table’ (is not a sentence). Here is the mubtada and the zarf is the khabar. Another example is, ‘we have a car’ literally ‘there is a car with us’.

Note, words like are not prepositions in Arabic. The prepositions, like are particles, but words like are nouns which are declinable, e.g. , and a majrur (noun following one of these words is a mudaf ilaihi (‘under the bed’).

- The mubtada may also be indefinite if it is an interrogative noun, like ‘who’, ‘what’, ‘how many’. These nouns are indefinite, e.g. ‘what is
wrong with you?’; here ما is the mutbada and the prepositional phrase بِكَ is the khabar.

‘who is sick?’, here مَنْ مَريضٌ is the mutbada and مَريضٌ is the khabar. ‘how many students are there in the classroom?’, here مَكمُ طالباً في الفَصلٍ is the mutbada and the prepositional phrase في الفَصلٍ is the khabar.

There are some more situations where the mutbada can be indefinite, e.g. َوَلَعبِد مُؤمنٌ خيرٌ مَنْ مُشركٍ “and surely a believing slave is better than a man who associates (partners with Allah)” [2/21].

Note, the personal pronouns هُمْ، هٌما، هُ is هُمْ, هٌما, هُ when preceded with يُ or يُ, e.g. مَنْ تَحتَبُهُ، حَكَسِرَةً مَنْ فَوقُهُمْ. Also note that the dammah of مَنْ is pronounced long if it is preceded by a short vowels, e.g. يَلَهُ (la-hu’), رَأِيْتُهُ (ra’aitu-hu’). And it is short when preceded by a consonant or a long vowels, e.g. قَرْعُوهُ، مَنْهُ (fi-h). This rule also applies to بِهِ (bi-h), e.g. بِهِ (fi-h); this change is for vocalic harmony.

Also note that in case of the verb with the pronoun of the 2nd person masculine plural, like رأَيْتُهُ ‘you saw’, a waw (و) has to be added between the verb and the pronoun, e.g. رأَيْتُهُ ‘you saw him’, رأَيْتُوهُ ‘you saw them’, رأَيْتُوهُ ‘you saw her’, becomes سألُوهُ ‘you asked them’, قتلُوهُ ‘you killed them’. 

64
The Omission of the Mubtada/the Khabar:

The *mubtada* or the *khabar* may be omitting, e.g. in reply to the question احمد ما اسمك؟ one may say احمد. This is the *khabar* and the *mubtada* has been omitted. The full sentence is اسمي احمد من يعرف؟ Similarly, in answer to the question أنا من تريد؟ one may say أنا، which is the *mubtada*; and the *khabar* has been omitted. The complete sentence is أنا أعرف لا، 'I know'.

Types of the Khabar (الخبر):

There are three types of the predicate/khabar (الخبر): *mufrad* (مفردة), *jumla* (جملة) and *shibhu jumla* (شبه جملة):

1. The *mufrad khabar* is a word, not a sentence, e.g. ‘Allah is one’, (الله واحد) “the believer is the mirror of the believer” [the Hadith].

2. The *jumla* (جملة) is a sentence. It may be a nominal or a verbal sentence, e.g. ‘Hashim’s father is a trader’ literally, Hashim, his father is a trader. Here حاشم ابن تاجر is the *mubtada* and nominal sentence ابن تاجر is the *khabar*, and this sentence in turn, is made up of the *mubtada* ابن and the *khabar* تاجر. Here is another example: الطبيب ما اسمه؟ ‘what is the name of the doctor?’ literally it means, the doctor, what is his name? Here الطبيب is the *mubtada*, and the nominal sentence اسمه is the *khabar*. Another example, الطلاب دخلوا ‘the students entered’. Here الطلاب is the *mubtada* and the verbal sentence دخلوا ‘they entered’ is the
Another example, وَاللهُ خَلَقَكُمُ ‘and Allah created you’. Here ﷲ is the mutbada, and the verbal sentence خَلَقَكُمُ ‘He created you’ is the khabar.

The shibhu jumlah (شيْبَةُ جُمْلَةٍ), as we have already learnt, is either a prepositional phrase or zarf, e.g. ﷲ ‘the praise belongs to Allah’. Here ﷲ the mubtada and the prepositional phrase ﷲ is the khabar, and it is in the place of raf (فيَ مَحْلٍ) رَفْعٍ. Another example, ﷲ ‘the house is behind the mosque’. Here ﷲ is the mutbada, and the zarf خَلَفَ is the khabar. As a zarf, it is mansub, and as a khabar it is in the place of raf (فيَ مَحْلٍ رَفْعٍ).

As stated earlier, in a nominal sentence, the subject is usually a definite noun (مَعْرَفَةٍ) and the predicate is usually an indefinite (نَكْرَةٍ), but if the subject is a pronoun, e.g. أَنا يُوسُفُ ‘I am Yousaif’, then the predicate maybe a definite noun like يُوسُفُ الكِتَابُ ‘that is the book’, and يُوسُفُ الكِتَابُ ‘that is a book’. In these cases if the predicate is indefinite the meaning is different, e.g. ذَلِكَ الكِتَابُ ‘that is a book’.

When both the subject (الخَبَرُ) and the predicate (المُبْتَدَأٌ) are definite then an appropriate pronoun is frequently inserted between them. This insertion gives the benefit of emphasis on the mutbada and it brings the mutbada into focus, e.g. ﷲ ‘Allah is forgiving’ being a simple nominal sentence is changed to ﷲ ‘Allah is indeed
forgiving” [42/5], ‘those who reject faith-they are the wrong doers’ to (الكافرون هم الظالمون) “those who reject faith-they are the wrong doers” [2/254].

‘the dwellers of paradise will be successful’ to (عُمِّيْهُمُ الْفَائِزُونَ) “It is the dwellers of paradise that will be successful”. [59/20]. ‘this is a truth’ to (هُدَى حُقُّ) “this is indeed the truth” [8/32]. ‘Allah is Ghani/Rich, free of all needs’ to (اللَّهُ غَنِيٌّ، إِنَّهُ سَمِيعُ الْعَلِيُّ) “Allah, He is al-Ghani/the Rich, free of all needs”. [the Quran] إنَّهُ سَمِيعُ الْعَلِيُّ “Indeed You, You alone, is the All Hear All Knowing”. [the Quran]

The 3rd person pronoun is inserted when the predicate is comparative, e.g. (وَاخِيَ هَارُوْنَ هُوَ أَفْصَحُ مِنِّيْ لَسَانَاهُ) “and my brother Haroon, he is far better in speech than I am” [the Quran]. This added pronoun is called the Pronoun of Separation (ضَمْيَرُ الْفَصْلِ).

ليسَ: It means ‘is not’. It is used in a nominal sentence to negate a statement, e.g. ليسَ الْبَيْتُ جَدِيدًا → الْبَيْتُ جَدِيدٌ or ليسَ الْبَيْتُ بَجَدِيْدِيْ ‘the house is not new’. Note that بـ is often prefixed to khabar and it is therefore majrur (مَجْرُورُ).

After the introduction of the mubtada is called “ismu laisa” (اسمُ لِيْسُ) (خَبْرُ لِيْسِ). The predicate of ليسَ is in accusative case. The feminine of ليسَ is ليستَ، e.g. ليستُ أمينة مريضة → ليستَ أمينة مريضة or ليستَ السَيْارَةُ قدَيْمَةِ ‘Amina is not sick’, ‘the car is not old’. Note that in this example the sukun of ليستَ has changed to kasrah because of the
following ُالْ (al) (laisat al sayaratu → laisa tissayaratu). Another example, لَسْتُ بِمُهَنِّئِسٍ ‘I am not an engineer’. Here, the pronoun تُّ (tu) is the ismu laisa (اسمُ لِيُسَ) and بِمُهَنِّئِسٍ is the khabru laisa (خَبْرُ لِيُسَ).

Examples from the Holy Quran:

- ﴿إِنَّمَا أَنتَ مُدْهَكِرٌ لَسْتَ عَلَىٰ هَمٍّ بِمُصِيَّطِرٍ﴾ “O Muhammad (SAW) you are only one who reminds. You are not a dictator over them” [88/21-22]

- ﴿لَيْسَ الْبُرُّ أَنْ نُولِدَۡ وَجَوْهَكُمْ قَبْلَ الْمُشْرِقِ وَالمَغْرِبِ﴾ “It is not al-Birr (piety, righteousness and every act of obedience to Allah) that you turn your faces towards east and (or) west (in prayers)” [the Quran].
SOME PARTICLES OF VARIOUS ORIGIN

1. لَامُ الْابْتِدَاءُ – لَ

It is a *lam* (ل) with *fathah* prefixed to the *mubtada* (المبتدأ) for the sake of emphasis, e.g. وَلَدَّبَرَ اللَّهُ أَكْبَرَ “and indeed the remembrance of Allah is the greatest (thing in life)”. [29/43] This *lam* is not to be confused with the preposition لَ which has a *kasra*, but takes a *fathah* when prefixed to a pronoun, e.g. لَهُنَّ، لَهَا، لَحَكَ، لَهُ.

The لَامُ الْابْتِدَاءُ لَامُ الْابْتِدَاءُ does not change the ending of the *mubtada*, e.g. لَامُ الْابْتِدَاءُ لَامُ الْابْتِدَاءُ ‘indeed your house is more beautiful’. Now if we want to use لَ also in this sentence then the *lam* (ل) has to be shifted to the *khabar*, as two particles of emphasis cannot come together in one place. So the sentence becomes لَامُ الْابْتِدَاءُ لَامُ الْابْتِدَاءُ (indeed your house is more beautiful). After its removal from its original position the *lam* is no longer called لَامُ الْابْتِدَاءُ لَامُ الْابْتِدَاءُ. It is now called لَامُ الْابْتِدَاءُ لَامُ الْابْتِدَاءُ (the displaced *lam*). A sentence with both لَ and لَ (the *lam*) is more emphatic than with لَ or لَ alone. Here are some examples: لَامُ الْابْتِدَاءُ لَامُ الْابْتِدَاءُ “verily your *ilah* (God) is indeed one (i.e. Allah)”. [37/4]
Some Particles of Various Origin

“Indeed the frailest (weakest) of the houses is the Spider’s house”. [29/41].

“Verily/surely/indeed, the harshest of all voices is the braying of the asses”. [31/19]

(But):

It is one of the sisters of إنَّ and it acts like إنَّ هَاشِمَ ‘Hashim is hardworking but Zaid is lazy’. لَكِنْ is also used without the shaddah i.e. لَكِنْ (lakin) and, in this case it loses two of its characteristics:

1. It does not render the noun following it mansub, e.g. لَكِنْ الطَّالِبُونَ يِلَوْنَ في ضِلالِ مُبِينٍ “But the wrong doers are today in manifest error”. [19/38]

2. It may also be used in verbal sentence, e.g. لَوْلَا يُسْتَعْرِونَ “But they do not perceive”. [2/12] Both لَكِنْ and لَوْلَا are said to be used to rectify or amend the previous statement.

(And):

It is one of the sisters of إنَّ, and so the noun following it is mansub. ُهَاشِمَ means, ‘it looks as if’, e.g. ُسَكَانُ الطَّالِبُ ِهَاشِمَ ‘it looks as if the student is sick’ and ُسَكَانُ مُرِيضٌ ِهَاشِمَ (you seem to be from India).

(When):

The particle is used at the beginning of a nominal sentence, e.g. إنَّ → الكِتَابُ ِسَهْيَلُ and إنَّ → اللهُ غَفُورُ and → اللهُ غَفُورُ → ِسَهْيَلُ الكِتَابُ ِسَهْيَلُ.
Note that the noun after 었َنْ is *mansub* i.e. in the accusation case. After the introduction of 었َنْ the *mubtada* is no longer called *mubtada*, but is, instead, called *ismu-inna* (اسمُ إنّ) and the *khabr* is called *khabaru-inna* (خبرُ إنّ). 었َنْ signifies emphasis. It can be translated as certainly ‘indeed’, ‘surely’, ‘no doubt’, ‘truly’ and ‘verily’.

Remember the following:

1. If the *mubtada* has one *dammah*, it changes to one *fathah* after 었َنْ, e.g. 었َنْ المُدرّس جَدَيدُ → المُدرّس جَدَيدٌ and 었َنْ عادِيَة طَالِبَة → عادِيَة طَالِبًة.

2. If the *mubtada* has two *dammah* (تنوينَ) they change to two *fathah*, e.g. 었َنْ حامِدًا مَريضٌ → حامِد مَريضٌ

3. If the *mubtada* is a pronoun, it changes to its corresponding *mansub* form, e.g. اَنّا → أَنتِ غَنِيُّ إِنّا/ أَنتِ طَالِبٌ → أَنتِ طَالِبٌ غَنِيُّ إِنّا/ أَنتِ طَالِبٌ غَنِيُّ.

�َنْ is frequently used with the attached pronouns, e.g. إِنْهُمْ/إنْ هُمْ إِنْهُنْ/إنْ هُنْ إِنْهُ/إِنْهُ إِنْهُ إِنْهُ إِنِّي طَالِبٌ/إنِّي طَالِبٌ/إنِّي طَالِبٌ. The above mentioned rules of *�َنْ* are equally applicable to its sisters, which are لُعلٌ، لَكِنْ، لَيْتْ، حَكَانَ، أَنْ.

٦ لُعلً

This is also a particle like 었َنْ. It is called one of the sisters of 었َنْ. Grammatically it acts like 었َنْ. It signifies hope or fear, e.g. الجَوْجَمِيلُ ‘the weather is fine’ → لُعلُ ‘I hope the weather is fine/the weather maybe
fine’ and ‘the teacher is sick’ → لَعَلَّ المُدَرِّسِ مَرْيَضٌ ‘I am afraid the teacher is sick’.

إِنْمَا

It is the most important particle of restriction, e.g. إِنْمَا نَحْنُ مَسْتَهْزَؤُونَ “we are only mocking”. [2/14] and إِنْمَا الصَّدَقَاتُ لِلَّمُقَرَّاءِ “the obligatory alms are only for the poor”. [9/60].

إِنْمَا أَنَا مُدَرِّسٌ means, ‘I am only a teacher’ i.e. I am a teacher and nothing else. إِنْمَا ما is called إِنْمَا الكَافِةُ, i.e. the preventive ma, as it prevents إِنْمَا from rendering the following noun mansub, e.g.

(��) “actions are judged only by the intentions”. Unlike إِنْمَا the word إِنْمَا is used in verbal sentences as well, e.g. إِنْمَا يَكْذِبُ ‘he is only telling a lie’.

آنُ (That):

It is used always in the middle of the sentence preceding a noun in accusative case (منصوب), e.g.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى هَلْكَ شَيْءٍ قَدِيِّرٍ “Did you not know that Allah has power over all things”. [2/106] آنُ is also attached to pronouns, e.g. وَأَنْتَ إِلَيْهِ راجِعُونَ “and that they are to return to Him”. [2/46] and إِنْ and in a nominal sentence give it the meaning of the infinitive or the verbal noun (المَصْدِرِ).

أَنْى (From Where, How, When):

أَنْى means ‘where? how? when?’, e.g. قَالَ يَا مَرَيْمٌ أَنْى
لَحَكَيْ هَذَا: “He said, O Maryam! Whence comes this to you”. [3/37]

۳ بَلْ:

It denotes: ‘nay, nay rather, not so, on the contrary, but’, e.g. ﴿بَلْ تُؤْثَرُونَ الْحَيَاةَ الدُّنْيَا﴾ “Nay (behold) you prefer the life of this word” [87/16]. بَلْ is opposed to either a preceding affirmative or negative proposition, a command or a prohibition, e.g. قَالُوا قُلُوبُنَا غُلُفَ بِلَّلَّهِ "They say, our hearts are impermeably wrapped; not so! Allah has cursed them for their unbelief”. [the Quran]

۹ لِبْنَتَ:

It means ‘hypothetical or optative’, e.g. ﴿يَا لَيْتِيْ كُنْتُ ثُرَابًا﴾ “O would that I were mere dust”. [78/40]
The Arabic verb has only three forms:

1. The perfect called 
   \( madi \) (الماضي). It denotes an action which was completed and finished at the indicated time, and is often referred to the past.

2. The imperfect called 
   \( mudare \) (المضارع). It refers to both the present and the future time for an incomplete action that is either in progress or to be completed in the future.

3. The imperative called 
   \( amr \) (الأمر). It implies to an order/desire/wish/supplication.

The Arabic verb is mostly triliteral (الثلاثي المجرد), i.e. it is based on roots of three consonants, called radicals. Thus the root meaning of a simple trilateral verb \( kataba \) (كتبت) is ‘to write/writing’, and the literal meaning of \( kataba \) is ‘he wrote’. This meaning is given by the three consonants i.e. \( k - t - b \) – \( ktb \), and it is a past perfect tense, third person masculine singular (abbreviate as \( III \) \( M^{1} \)) \( ن+ص+ر=نصر, -nsr \), its root meaning is ‘to help/helping’ and literally ‘he helped’, \( ف+ت+ح=فتح – fth \) is ‘opening’ and literally ‘he opened’.
To indicate the pattern of a verb, the grammarians use three consonants of the verb فعل (fa’ala) ‘to do or doing’ literally ‘he did’. In this the letter ف represents the first radical, the غ represents the second radical and the ل the third radical. Thus in the verb كتب is in place of ف ف ف radical, called فاء اللفمة غ غ غ is in place of the middle radical ک ک ک called كاام اللفمة ل ل ل and the ب is in place of ل called لام اللفمة ی. Follow the examples below:

<table>
<thead>
<tr>
<th>فعل</th>
<th>فاء اللفمة</th>
<th>لام اللفمة</th>
<th>كاام اللفمة</th>
</tr>
</thead>
</table>
| كتب ‘he wrote’ | ت | ب | ف | ل
| ضرب ‘he struck’ | ر | ب | ض | م
| نصر ‘he helped’ | ص | ر | ن | م
| فتح ‘he opened’ | ف | ت | ف | م
| سمع ‘he heard’ | م | ع | س | م
| كرم ‘he was noble’ | ك | م | ك | م
| حسبا ‘he thought’ | ح | ب | ح | م
| ضعف ‘he was/became weak’ | ض | ع | ض | م

In a simple triliteral verb (الفعل الثلاثي المجرد) the first and the third (last) radicals are always مضمون ‘vowelled with فتحة’, but the second or the middle radical is not constant. It may be مكسر (vowelled with fathah) or مكسور (vowelled with kasra) or مضموم (vowelled with dammah). Thus a simple triliteral verb (الثلاثي المجرد) may be symbolized as follows:

١ فعل fa’ala (i.e. a-a-a) as نصر (he helped), كتب ‘he
wrote’, ‘he opened’, ‘he sat’, ‘he went out’, ‘he came in or entered’.

2 ٍ فَعْلَ ُ–fa’ila (i.e. a-i-a) as سمعَ ‘he heard’, علمَ ‘he knew’, ُفَرَحَ ‘he became happy/was glad’, شربَ ‘he drank’, فرحَ ‘he inherited’, رضيَ ‘he was pleased’, قيّبَ ‘he was afraid’.

3 ٍ فَعْلَ –fa’ula (i.e. a-u-a) as شرفَ ‘he was/has been honored’, حسنَ ‘he was/became good or beautiful’, بعُدَ ‘he was/became far away’, عظَمَ ‘he was/became great’, نبلَ ‘he became/was noble’, ضعفَ ‘he became/was weak’, مكرَ ‘he was noble’.

Note that in all the three patterns of triliteral verbs (الثلاثي) mentioned above, the first and the last radicals remained unchanged. They are always mafūh مفتوح.

Apart from the triliteral (الثلاثي المجرد), four radical verbs called رباعي (quadriliteral) are also in use. However, quadriliteral verbs are less common. The pattern for a four radical verbs is فَعْلَلَ – fa’ala, e.g. ُتَرْجَمَ ‘he translated’, ُرَزَّلَ ‘he/it shook’, ُدَخَرَ ‘he rolled’, ُرَحَّلَ ‘he/it was removed’.

It is a well known fact that a verb (الفاعل) without a subject (الفعل) conveys no sense, e.g. ‘wrote’ in English, conveys no sense unless a personal pronoun/noun is added to it, e.g. ‘he wrote’, ‘I wrote’, ‘you wrote’, ‘she wrote’, ‘we wrote’, ‘they wrote’, ‘William wrote’, ‘Bilal wrote’, etc. In Arabic the relevant pronoun is a part of the verb, i.e. it has a built-in pronoun which becomes the subject of the verb,
e.g. in ْذهَبَ ‘he went’ and ْذهَبَتْ ‘she went’; the subject is said to be ْدامِر مُستَتَّرْ (hidden pronoun). In this way, to the basic form of ڇڻدی ( الماضي), suffixes are added to indicate different pronouns.

All simple verbs have three persons, i.e., the first person called ڪَتَبَتْ (متکلَم), e.g. ‘I wrote’, the second person called ڪَتَبَتْ حَاضِرٌ (حدِر), e.g. ‘you wrote’, and the third person called ڪَتَبَتْ غَائِبٌ (غایب), e.g. ‘he wrote’, each of which may be masculine gender (مُذكر) or feminine (مؤنث). Each gender, in turn may be either singular (واحد), dual (ثنیة) or plural (جمع). When a simple verb is conjugated into three persons, two genders and three numbers in the form of a table it is called conjugation (صرف); this process is also called ْІسَناد (Іسناد). In all, there are fourteen categories in a table, and each category is called ْسِیگَہ (صيغة) as explained below;

1. ْذهَبَ – he went: The subject ‘he’ is a hidden pronoun (ضَمْمِير مُستَتَّر). This tense (III م) forms the basis, and contains the root letters, called radicals.

2. ْذهَبَا – two (۰) went: It is a masculine dual. The subject is ْاَلِف (ألف).

3. ْذهَبَوْا – they went (۰): The subject is ْواَ إلى ‘و’. The ْاَلِف after the ْواَ is not pronounced (داَہَب-۰).

4. ْذهَبَتْ – She went: The subject is ْدامِر مُستَتَّرْ (ضَمْمِير مُستَتَّر). The ْتاْ ْت is the sign of its being feminine.
5. **ذَهَبْتَان** – two (♀) went: The subject is *alif* denoting dual.

6. **ذَهَبْنَ** – they went (♀): The subject is the *nun* ‘ن’ (*dahab-na*).

7. **ذَهَبْتْ** – you went (singular ♂): The subject is the *ta* ‘ت’ (*dahab-ta*).

8. **ذَهَبْتُما** – you (dual ♂) went: The subject is *tuma* ‘ثُمَا’ (*dahab-tuma*).

9. **ذَهَبْتِمْ** – you went (plural ♂): The subject is *tum* ‘ثُمَ’ (*daheb-tum*).

10. **ذَهَبْتَ** – you went (singular ♂): The subject is *ti* ‘ت’ (*daheb-ti*).

11. **ذَهَبْتَما** – you (dual ♂) went: It is the same as for masculine dual.

12. **ذَهَبْتُن** – you went (plural ♂): The subject is *tunna* ‘ثُنَا’ (*daheb-tunna*).

13. **ذَهَبْتْ** – I went (singular ♂ or ♂): The subject is *tu* ‘ت’ (*daheb-tu*).

14. **ذَهَبْتَن** – we went (plural/dual ♂ or ♂): The subject is *na* ‘نَا’ (*daheb-na*) and is applicable to both the genders.

For the method of conjugating a trilateral perfect simple verb *Madi Maruf* (الماضي المعرفةُ: the past perfect), see Table 8 below:
Table – 8

Conjugation of *Madi Maruf* – الماضي المُضفر

(Triliteral Verb)

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(♂)</td>
<td>فعلَه</td>
<td>فعلَة</td>
<td>فعلُوا</td>
</tr>
<tr>
<td></td>
<td>he did</td>
<td>they did</td>
<td>they did</td>
</tr>
<tr>
<td>(♀)</td>
<td>فعلَتْ</td>
<td>فعلَتْنا</td>
<td>فعلُنَّ</td>
</tr>
<tr>
<td></td>
<td>she did</td>
<td>they did</td>
<td>they did</td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(♂)</td>
<td>فعلَتْ</td>
<td>فعلَتْما</td>
<td>فعلُنَّ</td>
</tr>
<tr>
<td></td>
<td>you did</td>
<td>you did</td>
<td>you did</td>
</tr>
<tr>
<td>(♀)</td>
<td>فعلَتْ</td>
<td>فعلَتْما</td>
<td>فعلُنَّ</td>
</tr>
<tr>
<td></td>
<td>you did</td>
<td>you did</td>
<td>you did</td>
</tr>
<tr>
<td>1st Person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(♂ &amp; ♀)</td>
<td>فعلَتْ</td>
<td>فعلَنا</td>
<td>فعلُنا</td>
</tr>
<tr>
<td></td>
<td>I did</td>
<td>we did</td>
<td>we did</td>
</tr>
</tbody>
</table>

Note:

(1) * — 2nd Person masc. dual and fem. dual are identical.
    # — 1st Person dual ♂♀ and plural ♂♀ are identical.

(2) The second and third person masculine plural of any verb cover any group of men and women even though in a group of 100 women there is only one man, whereas the second and third person feminine plural only cover groups of women exclusively.

A quadrilateral perfect simple verb (الماضي) is conjugated on the same pattern, as shown in Table 9.
Table – 9

Madi Maruf – المَاضِيُّ الْمُؤَرْفُ
(Quadrilateral Verb)

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>تَرِجمَتْ he translated</td>
<td>تَرِجمَتْ they translated</td>
<td>تَرِجمَتْ they translated</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>تَرِجمَتْ she translated</td>
<td>تَرِجمَتْ they translated</td>
<td>تَرِجمَتْ they translated</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>تَرِجمَتْ you translated</td>
<td>تَرِجمَتْ you translated</td>
<td>تَرِجمَتْ you translated</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>تَرِجمَتْ you translated</td>
<td>تَرِجمَتْ you translated</td>
<td>تَرِجمَتْ you translated</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>تَرِجمَتْ I translated</td>
<td>تَرِجمَتْ we translated</td>
<td>تَرِجمَتْ we translated</td>
</tr>
</tbody>
</table>

Note:

* — the 2nd Person ♂ and ♀ are identical.
# — applicable to both the genders.

⭐⭐⭐
THE ACTIVE AND PASSIVE FORMS OF MADI

The Active Form is called Maruf (مَعْرُوفٍ - literally ‘known’) in which the subject (فاعل) is known, e.g. خَلَقَ ‘He created’ or ‘Allah created’, زَارَ ‘he visited’, زَارَ زَيْدَ ‘Zaid visited the patient’. In these examples, ‘He’, ‘Allah’ and ‘Zaid’ are subjects of the verbs. The subject may be in the form of ضَمِيمٍ مُستَبْرَ (hidden pronoun) as ‘he’ in خَلَقَ and زَارَ, or it may be mentioned as an apparent noun as ‘Allah’ in خَلَقَ الله و ‘Zaid’ in زَارَ زَيْدَ.

The Passive Form is called Majhul (مَجهُولَن) literally ‘unknown’) in which the subject (فاعل) is not known. It is formed on the pattern of فعل ‘it was done’ by placing a Dammeh (ضَمْتَهَا) on the first letter and kasrah (كُسْرَةُ) on the middle letter or on the second last letter in a verb having more than three letters, as exemplified below:

<table>
<thead>
<tr>
<th>Active Verb (فعل)</th>
<th>Passive Verb (فعل)</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَتَبَ ‘he wrote’</td>
<td>كُتِبَ ‘It was written/prescribed’</td>
</tr>
<tr>
<td>شَربَ ‘he drank’</td>
<td>شَرَبَ ‘It was drunk’</td>
</tr>
<tr>
<td>تَرْجَمَ ‘he translated’</td>
<td>تَرْجَمَ ‘It was translated’</td>
</tr>
<tr>
<td>قَتَلَ ‘he killed’</td>
<td>قَتَلَ ‘he was killed’</td>
</tr>
<tr>
<td>دَخَلَ ‘he entered’</td>
<td>دَخَلَ ‘he was entered’</td>
</tr>
<tr>
<td>نَزَلَ ‘he descended’</td>
<td>نَزَلَ ‘he was descended’</td>
</tr>
<tr>
<td>زَنَّرَ ‘it/he shook’</td>
<td>زَنَّرَ ‘he was shaken’</td>
</tr>
</tbody>
</table>
The Verb – Perfect Tense

The passive of the perfect i.e. Madi Majhul is formed according to the pattern فَعَلَ and conjugated in exactly the same manners as the Active of the perfect Madi Maruf described in the tables 8 and 9, e.g. قَتَلَوْا، قَتَلْتَ، قَتَلْتُ، قَتَلْتَ، etc.

Negative of Perfect: To render a verb in the madi negative the particle (ما) is used, e.g. ‘I went to the University’ → ‘I did not go to the University’, مَا دَخَلَ الْخَالِدُ الْخَلَّةَ ‘the students did not leave the class’, مَا خَرَجَ الطَّلَابُ مِنَ الْفَصِّلِ ‘Hamid entered but he did not come out’, مَا كُتِبَ الْدُّرَسُ ‘the lesson was not written’.

All forms (صيغة) of the perfect can be converted into the negative form by prefixing مَا. However, a question is to be negated with لا (la), e.g. ‘O Bilal! did you write the lesson?’ the answer in negative is; لاَ، مَا كُتِبَ الْدُّرَسُ ‘No, I did not write the lesson’. ‘O Hamid! did you understand the lesson?’ ‘Laَ، مَا فَهَمْتُهُ ‘No, I did not understand it’.

The Difference between بَلِيْنَ and نَعَمْ is used in reply to a positive question, and بَلِيْنَ is used in reply to a negative question, e.g. ‘O Bilal! are you a student?’
The answer is islam, ‘yes, I am a student’, 
‘are you not a Muslim?’ the answer is 
by ‘yes/ of course, I am a Muslim’.

The Near Perfect (الماضي القريب): The particle قد (qad) is 
the meaning of near perfect (الماضي القريب), e.g. قد فعل (he has 
done), قد فعلوا (these two  have done), etc.

The particle قد or قد when prefixed to a sigha of the perfect tense it also gives an emphasis and denotes 
certainty (التأكيد) to the meaning of the verb, e.g. قد دخل ‘the teacher has already entered the class’, قد ‘the prayer has started/established’ لقد خلقنا ‘Indeed, we (Allah) created man in 
the best state/mould’. [94/4] قد ذهب الرجل ‘certainly the man has gone’, قد أفلح المؤمنون ‘successful indeed are the believers’. [23/1]

The Distant Perfect (الماضي البعيد): The word كان is 
prefixed to the perfect tense in order to change it into the 
distant perfect, e.g. كان ذهب ‘he went’ → كان ذهب ‘he had 
gone’, كان مريض ‘I am sick’ → كان مريض ‘I was sick 
yesterday’.

The word كان is also conjugated to correspond with the 
sigha (form) concerned. The conjugation of فعل كان (incomplete verb) is shown in Table 10 below:
### The Distant Perfect

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3\textsuperscript{rd} Person (♂)</td>
<td>( \text{كَانَ نَظَرَ} ) he had observed</td>
<td>( \text{كَانَا نَظَرَا} ) they had observed</td>
<td>( \text{كَانُوا نَظَرُوا} ) they had observed</td>
</tr>
<tr>
<td>3\textsuperscript{rd} Person (♀)</td>
<td>( \text{كَانَتْ نَظَرَتْ} ) she had observed</td>
<td>( \text{كَانَتَا نَظَرَتْا} ) they had observed</td>
<td>( \text{كَانُتُنَّ نَظَرُنَّ} ) they had observed</td>
</tr>
<tr>
<td>2\textsuperscript{nd} Person (♂)</td>
<td>( \text{كُنتُ نَظَرْتَ} ) you had observed</td>
<td>( \text{كُنتُمَا نَظَرْتَمَا} ) you had observed</td>
<td>( \text{كَنُتُنْ نَظَرُنْ} ) you had observed</td>
</tr>
<tr>
<td>2\textsuperscript{nd} Person (♀)</td>
<td>( \text{كُنتَ نَظَرْتَ} ) you had observed</td>
<td>( \text{كُنتُمَا نَظَرْتَمَا} ) you had observed</td>
<td>( \text{كَنُتُنْ نَظَرُنْ} ) you had observed</td>
</tr>
<tr>
<td>1\textsuperscript{st} Person (♂ &amp; ♀)</td>
<td>( \text{كُنتُ نَظَرْتُ} ) I had observed</td>
<td>( \text{كَنُتَ نَظَرْتَ} ) we had observed</td>
<td>( \text{كَنُتُنَّ نَظَرُنَّ} ) we had observed</td>
</tr>
</tbody>
</table>

---

*Table – 10*

\( he \text{ was or had} \) ‘\( 	ext{كَانَ نَظَرَ} \) ‘he had observed’
We have already learnt that according to the construction, a sentence is of two kinds;

1. **The Nominal Sentence (الجملة الإسنادية):**

   The nominal sentence consists of two parts, a subject and a predicate. The subject is either a noun or a pronoun, and the predicate is a noun, a verb or a sentence. The subject of a nominal sentence is called the *fa'il* and its predicate is called the *mubtadaa*.

2. **The Verbal Sentence (الجملة الفعلية):**

   The verbal sentence commences with a verb. The subject of a verbal sentence is called *fa'il* (الفاعل), e.g. دخلَ زيدُ (Zaid entered). It is a simple verbal sentence wherein دخلُ is a verb and زيدُ is the subject (الفاعل) of the verb. The *fa'il* is always in the nominative case (مرفوع - marfu'). The *fa'il* can be a pronoun also, e.g. دخلَتْ دخلْوُا ‘they entered’. The *fa'il*, in this case, is *waw*, دخلَتْ ‘you entered’, the *fa'il* is *ta* and in دخلْنَا ‘we entered’, the *fa'il* is *na* and so on.

   Note that in دخلَ الطلابُ ‘the students entered’, the verb
presented by www.ziaraat.com

The Verbal Sentence

دَخَلَ has no وَاَل means ‘they entered’; and if we say دَخَلَ الطَّلَابَ it means ‘they the students entered’. This is not correct because there cannot be two fa‘ils for a verb. But we can say الطَّلَابُ دَخَلَوْا which becomes a nominal sentence. Here is the mubtada and the sentence دَخَلَوْا is the khabar.

The same rule applies to the third person feminine, e.g. الْبَنَاتُ دَخَلْنَ ‘the girls entered’ or دَخَلْنَ الْبَنَاتُ. So remember this rule.

The nominal sentence: الْبَنَاتُ دَخَلْنَ الطَّلَابُ دَخَلَوْا

The verbal sentence: دَخَلَ الْبَنَاتُ الطَّلَابُ دَخَلَوا

The Object (المَفْعُولُ بِهِ):

A verbal sentence may be complete only with a verb and a subject (لاَمَ) when the verb is intransitive (لاَمَ) which does not require a direct object, e.g. ‘Bilal went’, ‘the women went’, ‘the child laughed’, ‘the students sat down’. But if the verb pertains to the category of transitive form then the verb requires an object to convey complete sense of the verbal sentence. So in this case, the normal sequence of a verbal sentence is, verb + subject + object + (فعل + فاعل + مفعول).

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Examples:

<table>
<thead>
<tr>
<th>فاعل</th>
<th>فعل</th>
<th>مفعول</th>
</tr>
</thead>
<tbody>
<tr>
<td>(subject)</td>
<td>(verb)</td>
<td>(object)</td>
</tr>
</tbody>
</table>

Allah created the human being. 
“الله ﷽ ﺃ ﻲ ﻳ ﺔ ﺔ ﺔ ﺕ ﻳ ﺔ ﺕ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ ﺔ 

“Allah sets forth the parable”.

“And David slew Goliath”.

“They (both) found there a wall”.

“They (both) met a young man”.

“They bewitched the eyes of the people”.

“He (Allah) created man”.

“Indeed lost are those who have killed their children”.

“And Soleman inherited David”.

The child broke the pen.

The boy asked his mother.

Note that the fa’il (subject) is in nominative case and the maful (object) is in accusative case. Also note that in the last example the maful bihi (مَفْعُولٌ بِهِ) is umm (أمّ، أُمَّ)، and so it takes the a-ending, and the pronoun hu (هَ) is not part of it (umma-hu). Here are some more examples of this kind:

- ‘I saw your horse’ (فَرَّسَ كُلَّكَ). Here رَآىْ تُ فَرَّسَكَ is verb + subject ‘I saw’ and فَرَّسَ is the object (مَفْعُولٌ) and كُلَّكَ is a possessive pronoun (ضِمْرَبِّ، ضِمْرَاَبِّ (مُضَافَأٌ، مُضَافَأَةٌ إِلَيْهِ)’.}

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– ‘the student read his book’ (صِبَتْهُ). Also remember that the *maful bihi* (مَفْعُولُ بِهِ) can be a pronoun, e.g. ‘I met Hamid and asked him’, here *لَقِيتْ حَامِداً وَسَأَلْتَهُ* is verb + subject and *حَامِداً* is the object, and in the second sentence *سَألْتَهُ* is verb + subject and the pronoun ‘*هَا*’ is the object.

The *nun* (نُون) of *tanwin* is followed by a *kasra* (كَسْرَة) if the next word commences with *hamzat al-wasl* (هَمزةُ الْوَسْل), e.g. *شَرِبَ حَامِدُ الْمَاءَ* (shariba Hamid-u-nil-maa). Here if *kasra* is not added it becomes difficult to pronounce the letter combinational. This is called *إِلْتِقَاءُ الساكنين* (combination of two vowelless letters). Whenever such a combination occurs, it is removed by inserting *kasrah* between them. Here are some more examples;

– *سَألَ بَلَالَ إبْتَةَة* is read as, *سَأَلَ بَلَالَ إبْتَةَة*.
– *سَمَعَ زَيْدَ الأَذَانَ* is read as, *سَمَعَ زَيْدَ الأَذَانَ*.

The *ساكن* (vowelless) word is also changed by a *kasra* if the next word commences with *al* (ال), e.g. *ذَهَبَتْ الْبَنَاتُ* ‘the girls went’ becomes *ذَهَبَتْ الْبَنَاتُ*.

As stated earlier, the usual sequence of a verbal sentence is (verb) + (subject) + (object), e.g. *نَصَرَ اللهُ فَاعِلَ الْمَفْعُولَ* ‘Allah has helped the slave’. Similarly *رَأِيْتَهُ* ‘I saw him’.
The subject (فاعل) in its original form is always in the nominative case (رفع) and the object (مفعول) is in the accusative case (نصب). However, this sequence is altered when the subject or the object needs emphasis or it is to be focused. Such changes can be as follows:

- Sometimes the object follows the verb in the form of a pronoun and the subject comes after the object, e.g. قلنا لِثِّنَى أَكْلَهُ الْذَّنْبٍ “they said: if a wolf devours him (Yaqub) [12/14]. In this verse, دَعّلَى is a verb (الفاعل), دَبَّهُ is the object (الفاعل) which followed the verb in the form of an attached pronoun and الْذَّنْبُ is the subject (مفعول به). So, here the sequence is: verb+object+subject and the stress is on the object لِهِ (referring to Yaqub).

- Another example: إذ حَضَرَ يَعْقُوبَ الْمَوْتَ “When death approached Yaqub (v)” [2/133]. The sequence in this verse is: verb (فعل) + object (مفعول) + subject (فاعل). In this verse the object followed the verb in the form of a proper noun الْعَلَّمُ, and the subject came afterwards. Here again the stress is on the object i.e. Yaqub (v).

- Sometimes the object precedes both the verb and the subject, e.g. إِيَاكَ نَعْبَدُ “You (alone) we worship” [the Quran] إِيَاكَ is the object and نَعْبَدُ is verb + subject). In this verse also the stress and focus is on the ‘object’ that we worship no other but Thee (Allah) and Thee alone. Similarly, وَإِيَاكَ نَتَسْتَعِينَ "and You (Allah alone) we ask for help (for each and everything)”. [the Quran].
Ordinarily, the usual sentence would be ثُمَّ نَعْبُدُكَ وَنَسْتَعِينُكَ ‘we worship Thee (Allah)’ and وَنَسْتَعِينُكَ ‘and we ask for Thy (Allah’s) help’.

The difference between the verbal and the nominal sentences is that the verbal sentence relates to an act or event whereas the nominal sentence gives a description of a person or a thing, and it brings the subject (المبتدأ) into focus, and often lays emphasis on the subject. A verbal sentence can be changed into a nominal one, e.g.

خَلَقَ اللَّهُ الْكُونَ ‘Allah created the universe’. This is a verbal sentence narrating a simple fact. However, if the emphasis is to be laid on the subject that no one else but Allah alone has created the universe, then a nominal sentence is used, e.g.

اللَّهُ خَلَقَ الْكُونَ ‘literally, ‘Allah, He created the Universe’.

More examples of the verbal sentence and nominal sentence are given below for comparison.

- جَلَّسَ الْوُلْدَانَ أَمَامَ الْمُلْمَمِ ‘the two boys sat before the teacher’
  الوُلْدَانَ جَلَّسَا أَمَامَ الْمُلْمَمِ

- نَصْرُ الْمُسْلِمِينَ إِخْوَانِهِمْ ‘the Muslims helped their brothers’
  المُسْلِمِينَ نَصَرُّوا إِخْوَانِهِمْ

- شَرَبَ الْأَوْلَادُ الْلَّبَنَ ‘the boys drank the milk’
  الأَوْلَادُ شَرِبُوا الْلَّبَنَ

- أَكْلُ الْمُسْافِرُونَ الطَّعَامَ ‘the travelers ate the food’
  الْمُسْافِرُونَ أَكَلُّوا الطَّعَامَ
- 'the two girls returned from the school'
  
- ‘the Principal called the students’
  
- ‘I wrote a letter to my brother’
  
- ‘Did you beat Hamid’
  
- ‘the students returned to the school after the vacation’
  
- ‘the people listened to the speaker’s address’
THE IMPERFECT TENSE

The Arabic verb has only three forms. These are:

1. The Past Tense which is called the *madi* (الماضي).
2. The Present-Future Tense, which is called the *mudare* (المضارع).
3. The Imperative, which is called the *amr* (الأمر).

We have already learnt about the *madi*. In this lesson we shall learn the *mudare* (المضارع), and the *amr* (الأمر) will be learnt later.

The *mudare* is an imperfect verb which denotes an action which is still incomplete or was incomplete at the stated or implied time. It includes both the present and the future tenses, e.g. ‘يَكُتِب’ may mean any of the following; ‘he writes, he is writing or he will write’. The *mudare* also has Active (المضارع المُجرّد) and Passive forms (المضارع المعروف) (المضارع المُداَرِع). The *mudare* is derived from the trilateral verb (الماضيِ المَجْهُولُ) by the following methods:

1. For the *mudare* one of the four indicative letters, called *علامات المضارع المُداَرِع* (ِالماضيِ) is prefixed with *fathah* to the simple verb (ِيتان). These indicators are َيِّ.َن.
The first letter (radical fa) of all the forms ُضِعْفُ ُضِعْفُ (ضِعْف) is made sakīn, e.g. the mādi ُكَبَبَ ُكَبَبَ means ‘he wrote’ and the radical fa in this verb is َكَبَبَ َكَبَبَ which is to become sakīn (sakīn).

The last radical i.e. radical lam is to be given a dammah. In this example, the radical lam is ُبَ ُبَ which is to become ُبَ ُبَ.

As for the middle radical ُمَدَّرَةُ (مَدَّرَةُ) the vowel can be fath (فتح), kasrah (كسرة) or dammah (ضمّة). As a general rule if the middle radical of the mādi has kasrah, its corresponding middle letter ُضِعْفُ of mudāre is with fath (فتح), e.g.

- **The mudāre** of ُشِربَ ُشِربَ ‘he drank’ is ُيَشْرَبُ ُيَشْرَبُ ‘he drinks, he is drinking or he will drink’. ُسَمِعَ ُسَمِعَ → ُيُعْلَمَ ُيُعْلَمَ → عِلْمَ, and ُسَمِعَ ُسَمِعَ → ُيُصَرَّحُ ُيُصَرَّحُ → فِرْجَ. However, ُحِسْبَ ُحِسْبَ is an exception; its mudāre is ُيَحْسَبُ ُيَحْسَبُ. This exceptional pattern is rarely used.

If the middle letter in the mādi has dammah on it, the corresponding middle radical in the mudāre is also with dammah, e.g. ُيَضَعَفُ ُيَضَعَفُ ‘he becomes weak/old or he will become weak/old’, ُبُعْدُ ُبُعْدُ → ُبَعْدَ ُبَعْدَ → ُكَرَمُ ُكَرَمُ → ُكَرَمَ and ُيَحْسَنُ ُيَحْسَنُ → ُحَسْنَ. But if the second radical in the mādi has fath then the corresponding ُضِعْفُ ُضِعْفُ in the mudāre may be fatha, kasrah or dammah. There is no definite pattern to determine this vowel. It comes through practice or with consultation of dictionary, e.g. ُفتحُ ُفتحُ → ُيَنْصَرُ ُيَنْصَرُ → ُنَصْرَ ُنَصْرَ and ُيَضَرَبُ ُيَضَرَبُ → ُضَرَبَ ُضَرَبَ.
To sum up; if the middle letter of the perfect has dammaḥ the middle letter of the imperfect is likewise. If the middle letter of the perfect has a kasrah then the middle radical of the imperfect is fathaḥ. However, حسب is an exception; its imperfect is يحسب. But if the middle letter of the perfect has a fathaḥ then vowel of the middle radical of the imperfect can only be determined through practice or by consulting dictionary.

As for the indicatives of imperfect ي.ت.ا.ن – (علامات المضارع) these are prefixed as follows:

1 ‘ي’ is prefixed to the third person form of imperfect tense مضارع غائب, e.g. يكتُب ‘he writes, he is writing or he will write’.

2 ‘ت’ precedes the second person form of imperfect tense مضارع حاضر, e.g. تكتُب ‘you write, you are writing or you will write’.

3 ‘ي’ precedes the first person singular form of the imperfect tense مضارع واحد متكلم, e.g. أَكْتَبْ ‘I write, I am writing or I shall write’.

4 ‘ن’ precedes the first person plural form of the imperfect tense مضارع جمع متكلم, e.g. نكتُب ‘we write, we are writing or we shall write’.

The pattern of dual and plural form of imperfect is as follows:
The Imperfect Tense

1. For the dual اَنَ‏ (مَضَارِع) (وَاحِد, e.g. the dual of يَكْتُبَان نَ يَكْتُبُان ‘the two ♂ write/are writing/will write). The ‘ن’ at the end is called نُون إِعْرَابِي.

2. For the plural، وَّن is added to imperfect singular ♂، e.g. the plural of يَكْتُبُون نَ يَكْتُبُون ‘they ♂ write/are writing/will write’. The ‘ن’ at the end is called نُون إِعْرَابِي.

3. For the second person feminine singular يَنَ‏ is added to the second person imperfect masculine singular، e.g. ‘you ♂ write/are writing/will write’ تَكْتُبُ ‘you ♂ singular write/are writing/will write’. The ‘ن’ at the end is called نُون ضَمْيِرِي (pronoun noon).

4. For the second and third person feminine plural ‘ن’ is added at the end، e.g. ‘they ♂ write/are writing/will write’ تَكْتُبُ، and ‘you ♂ plural write/are writing/will write’. The ‘ن’ in both the cases is called نُونْ نَسوَة (feminine noon).

For the method of conjugating mudare maruf، see Tables 11 and 12 below:

| Table – 11 |
|---|---|---|
| **Basic form of Conjugating Mudar Maruf (مضارع معرف)** |

<table>
<thead>
<tr>
<th>3rd Person ♂</th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَفْحِعْ لْ.ِ</td>
<td>يَفْحِعْ لْ.ْوَنْ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Person ♂</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>تَفْحِعْ لْ.ُ</td>
<td>تَفْحِعْ لْ.ْوَنْ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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### The Imperfect Tense

<table>
<thead>
<tr>
<th>2nd Person (♂)</th>
<th>2nd Person (♀)</th>
<th>1st Person (♂ &amp; ♀)</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَفْعَعْ ِلِّاَنِ ِّي</td>
<td>تَفْعَعْ ِلِّيَّ</td>
<td>نَفْعَ حُ.</td>
</tr>
<tr>
<td>تَفْعَعْ ِلِّيَّ</td>
<td>تَفْعَعْ ِلِّيَّ</td>
<td>نَفْعَ حُ.</td>
</tr>
</tbody>
</table>

**Note:**

* — they are identical.
# — they are identical.

— the seven underlined *noon* are نَوْنِ إِعْرَابِيَّ.
— the two double underlined *noon* are نَوْنُ نَسْوَةٌ or نَوْنَ نَسْوَةٌ ضَمْمِيْر. (In certain conditions نَوْنِ إِعْرَابِيَّ is dropped while نَوْنَ نَسْوَةٌ always stays. This you will learn later).

#### Table – 12

**Conjugation of Mudare Maruf – مضارع معروف**

<table>
<thead>
<tr>
<th>(ٍ)</th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>يُنصُرُ</td>
<td>يُنصُرُانِ</td>
<td>يُنصُرُونُ</td>
</tr>
<tr>
<td></td>
<td>He helps</td>
<td>they help</td>
<td>they help</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>تَنصُرُ</td>
<td>تَنصُرُانِ</td>
<td>تَنصُرُونُ</td>
</tr>
<tr>
<td></td>
<td>She helps</td>
<td>they help</td>
<td>they help</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>تَنصُرُ</td>
<td>تَنصُرُانِ</td>
<td>تَنصُرُونُ</td>
</tr>
<tr>
<td></td>
<td>you help</td>
<td>you help</td>
<td>you help</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>تَنصُرُ</td>
<td>تَنصُرُانِ</td>
<td>تَنصُرُونُ</td>
</tr>
<tr>
<td></td>
<td>you help</td>
<td>you help</td>
<td>you help</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>أَنْصُرُ</td>
<td>أَنْصُرُانِ</td>
<td>أَنْصُرُونُ</td>
</tr>
<tr>
<td></td>
<td>I help</td>
<td>we help</td>
<td>We help</td>
</tr>
</tbody>
</table>
The Imperfect Tense

Note:
Remember that the middle radical عين الكلمة maintains it vowel mark in all the forms, e.g. in صن، ينصُر the عين الكلمة (dammah) has dammah and it stays as such in all the form (sighas). In يسمع the middle radical م’ is with which holds its mark in all the forms. And in يضرب ضرب the middle radical is ر’ which maintains its jarr mark in all the forms of conjugation.

Exercise:
Conjugate the following verbs:

- يكتب سَمِعَ ل root meaning: ‘to write’
- يذهب ذَهَبَ ‘to go’
- يضرب ضَرِبَ ‘to strike’
- يفتح فَتَحَ ‘to open’

★ ★ ★
أبواب الفعل الثلاثي المجرد

SIX GROUPS OF TRILITERAL VERBS

According to the vowel of the second radical, verbs are classified in six groups. Each of these groups is called bab (gateway) in Arabic, and its plural is abwab – (gateways). These groups are as follows:

1. **a-a group:** يَفْتَحُ → فَتْحَ ‘ ف’ or ‘ _ ’ fathah (فتحة). Any verb indicating ‘ ف’ or ‘ _ ’ in front of it indicates that the verb belongs to the category of يَفْتَحُ → فَتْحَ or its second radical is with fath ‘ _ ’, e.g. (ف) meanings that its mudare is, i.e. the second radical is مَفْتَحٌ.

2. **a-i group:** يَضْرِبُ → ضَرَبٌ, referred to as ض ‘ or ‘ _ ’, e.g. يَجْلَسُ → جَلَسَ جَلْسَ جَلَسَهُ.

3. **i-a group:** يَسْمَعُ → سَمَعَ, referred to as س ‘ or ‘ _ ’, e.g. يُفْهِمُ → فَهْمَ فَهْمَهُ meanings the mudare of فَهْمَ is from bab يُفْهِمُ → فَهْمَهُ, i.e. يُسْمَعُ → سَمَعَ (باب).

4. **a-u group:** يَنْصَرُ → نَصْرٌ, referred to as ن ‘ or ‘ _ ’, e.g. يَسْجَدُ → سَجْدَ سَجْدَهُ meanings the mudare of سَجْدَ is يَسْجَدُ.

5. **u-u group:** يَكْرِمُ → كَرَمٌ, referred to as ك ‘ or ‘ _ ’, e.g. يَقْرُبُ ‘to approach, come near’ with ك ‘ or ‘ _ ’ indicates that the mudare of يَقْرُبُ is.
The Imperfect Tense

٦ i-i group: يَحْسُبُ حَسَبًا is referred to as ‘ح’ or ‘ـ’; e.g. وَرْتَ ‘ح’ or ‘ـ’ indicates that the mudare of وَرْتَ ‘to inherit’. 

**Note:** That the verbs related to the first four groups are commonly used, the fifth group يَكْرُمُ → كَرْمُ is less common, and the sixth group حَسَبًا → يَحْسُبُ is rarely used.

**Imperfect Passive (مُضَارِع مَحْقُول):** It is made on the pattern of يُعْمَلُ – ‘yafal’, e.g.

<table>
<thead>
<tr>
<th>Active Verb</th>
<th>Passive Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَسْمَعُ ‘he hears’</td>
<td>يُسْمَعُ ‘he is heard’</td>
</tr>
<tr>
<td>يَعْمَلُ ‘he kills’</td>
<td>يُعْمَلُ ‘he is killed’</td>
</tr>
<tr>
<td>يَفْتَحُ ‘he/it opens’</td>
<td>يُفْتَحُ ‘it is opened’</td>
</tr>
<tr>
<td>يَقْرَأ ‘he reads’</td>
<td>يُقْرَأ ‘it is read’</td>
</tr>
<tr>
<td>يَقْبِلُ ‘he accepts’</td>
<td>يُقْبِلُ ‘he/it is accepted’</td>
</tr>
<tr>
<td>يَزْوَرُ ‘he visits’</td>
<td>يُزْوَرُ ‘it is visited’</td>
</tr>
</tbody>
</table>

**Negative of the Imperfect:** The negative particle used with the mudare is ‘لا’, e.g.

لا ً أَفْهَمُ الْدَرْسَ ‘I don’t understand the lesson’.
لا ً يَبْشِرُ الْقَهْوَةَ ‘he doesn’t drink coffee’.
لا ً يَدْخِلُونَ إِلَى الْسَوقَ ‘they don’t go to the market’.

**Mudare—the Present/Future Tense:** As explained earlier that the imperfect يَذْهَبُ denotes both the present and the future tenses, e.g. يَذْهَبُ can mean ‘he goes’ or ‘he will go’. However, if the meaning is required to be confined to the
present or the future tense only then the following change is effected:

- For confining the meaning of mudare to the present tense only ‘ن’ is prefixed to it, e.g. لَيْدَهْبُ means ‘he goes’, لَيْبَعُ مَاءً means ‘he does’, لَيْمَعُ means ‘he drinks water’.

- For confining the meaning of mudare to the future tense only ‘س’ or ‘سَوْفَ’ is prefixed to mudare. ‘س’ is prefixed for near future and ‘سَوْفَ’ is prefixed for distant future. However, the term ‘near’ or ‘distant’ future is not added in translation for both the terms pertain to the future tense, e.g. يَعْلَمُ ‘he knows or will know’ or سَوْفَ يَعْلَمُ ‘he will know’, يَكْتُبُ ‘he writes or will write’ → سَوْفَ يَكْتُبُ ‘he will write’, سَوْفَ يَقُولُ ‘he will say’ and سَوْفَ تَعْلَمُونَ means ‘you (plural) will know.’
MOODS OF VERB

It has been mentioned earlier that Arabic verbs have three forms i.e. the madi, the mudare and the amr. The madi and the amr are mabni (مَبْنِيٌّ), hence they do not undergo any change. But the mudare is murab (مَعْرَبٌ), and it undergoes changes to indicate its functions in the sentences. Just as the noun has three cases i.e. marfu (nominative), mansub (accusative) and majzur (genitive), the mudare also has three case endings, which are called 'moods' in English. These are marfu, mansub and majzum 'jussive' (vowelless or sakun). However, the mudare is mabni to the pronoun of second and third person feminine plural. Remember that the noun never has جَزَمْ and the verb never has جَزَمْ as its case-ending.

The following particles are some of the important ناصبة المضارع (nasibatul mudare), which change the mood and application of a mudare:

1. **Mudare with لَنْ (lan):** When lan (ْلَنْ) is prefixed to a mudare it brings about the following four changes in the meaning and structure of the مضارع:

   ① It changes its meaning into the negative form with emphasis, i.e. instead of no/not, it becomes ‘never’.
The meaning of the مضارع changes into futuristic tense, e.g. لَنّ أَشْرَبَ ‘he will never strike’, لَنّ يَضْرِب ِ ‘I shall never drink wine’, لَنّ تَؤْمِنَ ‘you will never believe’, لَنّ يَصِرَّ عَلَى طَعَامٍ وَاحِدٍ ‘we shall never endure one kind of food’. [2/61]

It brings fathah ‘’ on the last consonant of مضارع, i.e. makes it mansub (مَنْصُوب). e.g. لَنّ يَضْرِبَ → يَضْرِبُ and لَنّ تَؤْمِنَ → تَؤْمِنُ and لَنّ أَشْرَبَ → أَشْرَبُ. Lan is called ناصبة المضارع. All particles of ناصبة المضارع change the imperfect into accusative case.

The nun of Irač is removed/elided in all the cases of يَدْهِبُونَ, e.g. لَنّ يَدْهِبُونَ → يُدْهِبُوْنَ and لَنّ يُدْهِبُوْنَ → لَنّ يَدْهِبُوْنَ and لَنّ يَدْهِبُوْنَ → لَنّ يَدْهِبُوْنَ.

For the noon irabi (نَوْن إِعْرَابِي) refer back to the note at the end of Table 11.

For conjugation of مضارع with لَنّ see Table 13 below. The مدارع with other particles of ناصبة also follow the same pattern.

Table – 13
Conjugation of Mudare with لَنّ

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♀)</td>
<td>لَنّ يَنْصُرُ</td>
<td>لَنّ يَنْصُرَا</td>
<td>لَنّ يَنْصُرُوا</td>
</tr>
<tr>
<td>3rd Person (♂)</td>
<td>لَنّ يَنْصُرُ</td>
<td>لَنّ يَنْصُرَا</td>
<td>لَنّ يَنْصُرْنَ</td>
</tr>
</tbody>
</table>
The Imperfect Tense

<table>
<thead>
<tr>
<th>2nd Person (♂)</th>
<th>لَنْ تَنْصَرْ</th>
<th>لَنْ تَنْصُرْا</th>
<th>لَنْ تَنْصُرُوا</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Person (♀)</td>
<td>لَنْ ُتَنْصُرْيَة</td>
<td>لَنْ ُتَنْصُرْا</td>
<td>لَنْ ُتَنْصُرْنَ</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>لَنْ أَنْصَرْ</td>
<td>لَنْ أَنْصُرْا</td>
<td>لَنْ أَنْصُرُ</td>
</tr>
</tbody>
</table>

Note:

*— In these forms the sign of the verb being marfu'I is the presence of the nun and that of being mansub is the omission of this nun.

2 Mudare with انَ (an): It means ‘that’, e.g. آمَرَتْنِي أَنْ أَعْبَدَ اللَّهَ “I have been ordered that I worship Allah”. [13/36], ماَذَا تَرَيدُ أَنْ تَشْرَبَ ‘what do you want to drink?’, نُرَيْدُ أَنْ نَتْجِلِسَ هَذَا ‘we want to sit here’ literally, ‘we want that we sit here’.

3 Mudare with الاَّ (alla): الاَّ, (made up of الاَّ and الاَّ). It means ‘may not/shall not/lest/etc.’, e.g. وَأَنْ خَفْضَتْ أَلاَّ تَقْسَطْنَا فِي الْيَتَامَى فَانْكَحُوا مَا طَبَّ لَكُمْ مِنَ الْيَسَاءَ مَنْ تَهْتَرَبُونَ وَتَلْتَرَبُونَ وَتَرْجَعُنَّ فَإِنَّ خَفْضَتْ أَلاَّ تَعْدَلُوْا فَوَاحِدَةٌ أَوَّاَ مَا مَلَكْتَ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلاَّ تَعْوَلُوْا “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other). Women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess. That will be more suitable to prevent you from doing injustice”. [4/3], حَقِيقًا عَلَى أَنْ لاَ أَقُولُ عَلَى اللَّهِ إِلَّا الْحَقَّ}
“proper it is for me that I say nothing concerning Allah but the truth”. [7/105].

4 **Mudare** with ﴿ل﴾: It means ‘so that, in order to/that’, e.g. ﴿ل﴾: ‘I study Arabic in order to understand Quran’, ﴿ل﴾: ‘Allah has created us so that we may worship Him’.

5 **Mudare** with ﴿ك﴾: It has the same meaning as ﴿ل﴾ i.e. ‘so that, in order to’, e.g. ﴿ك﴾: ‘I went to the mosque in order to worship Allah’.

6 **Mudare** with ﴿أ﴾: It means ‘then’, e.g. ﴿أ﴾: ‘work hard then you will succeed’.

7 **Mudare** with ﴿ح﴾: It means ‘until’; e.g. ﴿ح﴾: ‘you sit here till I return’, another example; ﴿ح﴾: ‘until He distinguishes the wicked from the good’ [3/179], another example from the Quran ﴿ح﴾: “until the camel goes through the eye of the needle (which is impossible)” [7/40].

**The Jussive Mood of the Mudare** (المضارع المحسن): There are certain particles, called جاذبة المضارع which when prefixed to a mudare they change the final radical of mudare from dammah to Sukun, i.e. make the mudare vowelless; otherwise, the pattern of conjugation remains the same as for جاذبة المضارع. Some of the important جاذبة المضارع are:
مَلَمْ (lam): When lam is prefixed to a mudare it brings the following changes:

1. The meaning of mudare is changed into a negative past tense form with emphasis. لم and لا are the most common particles of the negative command.
2. The mudare marfu’ (مُضارع مُرفوعة) becomes mudare majzum (مُضارع مَجزومة), i.e. the dammah at the end of mudare is replaced by a jazm (جَزْم) which makes it sakin.
3. The nun trabi (نَون إِعْرَابي) is removed or elided from the ماضارع, examples:
   - ‘he does not go’ → لم يَذَهَب ‘he did not go or he never went’.
   - ‘Did you write on the board, O Zaid?’ لم أَكُتِبَ ‘I did not write’. A simple answer to this question may be لم أَكُتِبَ did not write’ but لم أَكُتِبَ is an emphatic answer.
   - ‘they do not believe’ → لم يُؤْمِنُوا ‘they did not believe’.
   - ‘they do not/will not drink coffee’ → لم يَشْرَبُوا القُهْوَةَ ‘they did not drink coffee’.
   - لم نَجُعلُ له من قبل سَمِيِّا ‘We have given that name to none before (him)’. [19/7]

For conjugation of لم لَمْ see Table 14.
Table – 14

**Mudare with لَمْ**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td>لَمْ يَضْرِبَ</td>
<td>لَمْ يَضْرِبَ</td>
<td>لَمْ يَضْرِبَ</td>
</tr>
<tr>
<td>(♂)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td>لَمْ يَضْرِبَ</td>
<td>لَمْ يَضْرِبَ</td>
<td>لَمْ يَضْرِبَ</td>
</tr>
<tr>
<td>(♀)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td>لَمْ يَضْرِبَ</td>
<td>لَمْ يَضْرِبَ</td>
<td>لَمْ يَضْرِبَ</td>
</tr>
<tr>
<td>(♂)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td>لَمْ يَضْرِبَ</td>
<td>لَمْ يَضْرِبَ</td>
<td>لَمْ يَضْرِبَ</td>
</tr>
<tr>
<td>(♀)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Person</td>
<td>لَمْ يَضْرِبَ</td>
<td>لَمْ يَضْرِبَ</td>
<td>لَمْ يَضْرِبَ</td>
</tr>
<tr>
<td>(♂ &amp; ♀)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Note:**

* — They are always the same.
° — These are always the same.
# — نُونُ الصُّمَيْر or نُونُ النِسْوَة stays without change in all the conditions and all the seven nun Irabi are elided.

2) *‘Not yet’*, e.g. لَمْ يَدْخُلَ إِلَى الْجَامِعَةَ ‘he has not yet gone to the university’, وَلَمَا يَدْخُلُ الْإِلَيْمَانَ فِي قَلْبُكُمْ ‘and faith has not yet entered your hearts’. [49/14], لَمَّا يَصْلِ الْقَطَارُ ‘the train has not yet arrived’.

**Note:** A sakin (vowelless) letter is changed to kasra when followed by a definite article ال, as in لَمَّا يَدْخُلُ الْإِلَيْمَانَ and لَمَّا يَصْلِ الْقَطَارُ.
The Imperfect Tense

3. ‘do not’: لا means ‘do not’ i.e. with prohibition, e.g. لا تَجَلَّس هَنَا ‘do not sit here’, لا تَكُنَّب أَيْداً ‘do not ever tell lie’, لا تَسْبِرْوُاَ الحَمْرَ ‘do not drink wine’, لا دَخَلْوُا مِن بَاب ‘do not enter by one gate’. [the Quran]

4. لَامُ الْأَمْرُ – ل: لَامُ الْأَمْرُ means ‘should/ought to’, e.g. لِيَجَلُّسُ كُلُ طَالِبٍ فِي الْفَصْلِ سَاحِكًا ‘every student should sit in the class quietly), ولَتَنَظْرُ نَفْسُ مَا قَدَّمَتْ ‘and let every person look to what he has sent forth for the morrow’. [59/18]

Note: لَامُ الْأَمْرُ becomes sakin when joined with an other consonant as in the case وَلَتَنَظْرُ نَفْسُ → لْتَنَظْرُ نَفْسُ another examples: فَلْيَخْرِجُ كُلُ وَاحِدٍ مِن الْعَرْفَةُ → لْيَخْرِجُ ‘so let everyone leave the room, or everyone should leave the room’.

5. In addition there are a number of ‘conditional particles’ (حُرُوفُ الْشَّرْطُ) which make the mudare majzum. In a conditional sentence, both the حَرْفُ الْشَّرْطُ and جَوَابُ الْشَّرْطُ (answer of the condition) are majzum. Some of the conditional particles are mentioned below:

1. إنْ تَشْرِبْ ‘if you go I will go’, إنْ تَذْهَبْ ‘if you drink juice I will drink’. For emphasis, لْيُ كُرْنِمْ لَأَرْيَيْنَاكُمْ ‘If you give thanks (by accepting Faith and worshiping none but Allah) I will give you more (of my blessing)’. [14/7]
The Imperfect Tense

② مَن يَجْتَهُدُ يَنْجَحُ ‘whoever works hard/struggles succeeds’, مَنْ يَعْمَلُ ‘whosoever works evil, will have the recompense thereof’. [4/123], مَن يَكْسُلُ يَنْتَمَ ‘he who turns lazy will regret’.

③ مَا تَفْعَلِ أَفْعَلُ ‘whatever you do I will do’.

④ أَيْنَ تَذهْبُ أَدْهَبْ ‘where you go I go’, أَيْنَما تَكُونُوا يَدْرِجُكَمْ المَوْتَ ‘wherever you maybe, death will overtake you’. [4/78]

The Energetic Mood of مَعَ المضارع ‘Nun’ and نَّ ‘Nun’ at the End:
The energetic nun, called نَُونُ التَّوْكَيْدِ (the nun of emphasis) is of two kinds:

① One with a single nun, e.g. أَكْتَبَنِ ‘I will write’. This is called نَُونُ التَّوْكَيْدِ الْحَقِيقَةُ (light nun of emphasis). This is less frequently used than nun thaqilah (نَُن).

② One with a double nun, e.g. أَكْتَبَنْ ‘I will definitely write’. This is called نَُونُ التَّوْكَيْدِ الْثَّقِيلَةُ (weighty nun of emphasis). This nun signifies emphasis and convert the mudare into the future tense only. It is used only with the mudare and the amr, not with the madi. This nun is suffixed to the mudare marfu as follows:

① In the four forms أَكْتَبَ أَكْتَبَ أَكْتَبَ أَكْتَبَ the final dammah is replaced with a fathah. So يَكْتَبُ becomes يَكْتُبُ (yaktub-a-nna). The same pattern is formed with the other three forms.
The Imperfect Tense

2 In the following three forms, تَكُتْبُونَ, يَكُتَبُونَ, the final nun along with the waw (و) or ya (ي) are dropped. After omitting نَ and adding يَكُتَبُونَ, we get تَكُتْبُونَ. In the same way تَكُتْبُونَ becomes تَكُتْبُونَ.

As a rule, long vowel is not followed by a vowelless letter in Arabic, the long u’ is therefore shortened. So يَكُتَبَنَ and تَكُتْبُونَ become تَكُتْبُونَ. Note that the difference between the singular يَكُتَبَنَ and plural تَكُتْبُونَ is the –a– in the first case and the –u– in the second. The second person feminine singular تَكُتْبُونَ becomes تَكُتْبُونَ. Here also the long vowel تَكُتْبُونَ is followed by a vowelless letter, which is shortened. The result is تَكُتْبُونَ.

3 The two dual forms يَكُتَبَانَ, تَكُتْبُونَ become تَكُتْبُونَ. Note that the nun in dual form takes kasra instead of fatha.

4 The two feminine plural forms تَكُتْبُونَ, يَكُتَبُونَ become تَكُتْبُونَ. Note that an alif is added between the nun of the pronoun and the nun of emphasis.

For mudare majzum and the amr, the process is the same as in mudare marfu except that the nun in the five forms is already omitted in these forms, e.g.

1. لا تَجَلَّسْ لا تَجَلَّسْ
2. لا تَجَلَّسْ لا تَجَلَّسْ
3. يَكُتَبَنَ يَكُتَبَنَ
4. يَكُتَبَنَ يَكُتَبَنَ
5. يَكُتَبَنَ يَكُتَبَنَ
6. يَكُتَبَنَ يَكُتَبَنَ
7. يَكُتَبَنَ يَكُتَبَنَ
When لَّا النُّظْمِيْدَ (lam of emphasis) is prefixed and نُونُ is suffixed to a mudare, it strengthens the emphasis in the meaning of the mudare and confines the meaning to future tense only, e.g. لَيْدَهْنَ ‘indeed he will definitely go’. The use of lam is compulsory in the mudare if it is a Jawab al Qasam (جواب الْقَسَمَ), e.g. وَاللهُ لَأَحْفَظْنَ الدُّرْسَ ‘By Allah! I will memorize the lesson’. Here the mudare أَحْفَظْ is jawab al-qasam as it is preceded by the qasam (وَاللهٰ). There are, however, three conditions for its use in the jawab al-qasam, these are:

1. The verb should be affirmative as in the above example. Neither the ‘لَ’ (lam) nor the ‘نَ’ (nun) is used with a negative verb, e.g. وَاللهُ لاَ أَذْهَبُ ‘By Allah! I will not go’.

2. The verb should be in future tense. If it is a present tense then only lam is used, not the nun, e.g. وَاللهُ نَأَظْنُكَ صَادِقًا ‘By Allah! I consider you truthful’.

   Note that وَاللهُ لَأُسَاعِدْنَكَ means ‘By Allah! I will help you’ and وَاللهُ لَأُسَاعِدَكَ means ‘I am helping you’.

3. The lam should be attached to the verb. If it is attached to a word other than the verb, the nun cannot be used, e.g. وَاللهُ لِإِلَى الْمَسْجِدِ أَذْهَبُ ‘By Allah! to the mosque I will go’. Here the lam is attached to إِلَى. But if it is attached to the verb, then the nun has to be used, e.g. وَاللهُ لَأَذْهَبْنَ إِلَى الْمَسْجِدِ. Here is another example, وَاللهُ لَسْوَفْ أَزْورُكَ ‘By Allah! I will visit you’.

For conjugation of the mudare with ‘نَ’ suffixed and ‘لَ’ prefixed, see Table 15.
The Imperfect Tense

Table – 15
*Mudare* with لَبَنَّ

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>لَبَنَّ</td>
<td>لَبَنَّانَ</td>
<td>لَبَنَّانِينَ</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>لَبَنَّ</td>
<td>لَبَنَّانَ</td>
<td>لَبَنَّانِينَ</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>لَبَنَّ</td>
<td>لَبَنَّانَ</td>
<td>لَبَنَّانِينَ</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>لَبَنَّ</td>
<td>لَبَنَّانَ</td>
<td>لَبَنَّانِينَ</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>لَبَنَّ</td>
<td>لَبَنَّانَ</td>
<td>لَبَنَّانِينَ</td>
</tr>
</tbody>
</table>

**Note:**

The verbs marked * are identical and the verbs marked # are identical.

*Mudare* with لَبَنَّ: When لَبَنَّ is prefixed to a *mudare* it converts its meaning into the past continuous, e.g. لَبَنَّ يَكُتِبُ ‘he used to write’, لَبَنَّانَ يَكُتِبُانَ ‘two ♂ used to write’, لَبَنَّانِينَ يَكُتِبُونَ ‘they ♂ used to write’, لَبَنَّاتُ تَكُتَبْنَ ‘she used to write’, لَبَنَّانَاتُ تَكُتَبُانَ ‘two ♀ used to write’, لَبَنَّاتُ تَكُتَبْنَانَ ‘they ♀ used to write’, لَبَنَّ يَكُتِبْ ‘you ♂ used to write’, لَبَنَّاتُ تَكُتَبْ ‘you ♀ used to write’, لَبَنَّات أَكُتَبْ ‘I used to write’, لَبَنَّانِينِ أَكُتَبْ ‘we used to write’.

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The imperative (الأمر) is the third form of the verb which signifies a command, request or supplication like ‘do, sit, write, go, get up, get out, etc.’. The amr is formed from the mudare as explained below:

1. In some cases the amr is formed simply by omitting the pronominal prefix (علامة المضارع) and the final ‘-u’, e.g. the mudare يُجَاهِدُ is changed to the amr by dropping the ya (ي) which is the pronominal prefix, and changing the final dammah on dal to sukun i.e. making it vowelless. So from جَاهِدُ the amr is يُجَاهِدُ ‘ja’hid’ means ‘struggle hard’. Similarly, the amr from يَبْنِيَتْ ‘convey’, يَفْتَنْ ‘fight’, يَعُدُ ‘he promises’ → يَفْتَنْ ‘promise’, and the imperative from يَبْنِيَتْ ‘he sells’ is يَبْنِيَ ‘sell’ (the weak ya as the middle radical is dropped in this case).

2. In some cases, after dropping the علامة المضارع, the verb commences with a sakin letter i.e. vowelless, which cannot be pronounced in Arabic. To overcome this limitation, a هَمْزَةُ الوُصْل is prefixed to the verb. This hamzah takes dammah if the second radical of the
mudare has a dammah, otherwise it takes a kasrah, e.g. in يَكُتْبُ ‘write’ the first radical يُكْتُبُ becomes sakin after dropping ya. Therefore, in this case hamzat ul wasl is prefixed to amr with dammah as the middle radical ta of the imperfect has a dammah. So the amr from يَكُتْبُ is اسْجَدَ → يَسْجَدُ ‘write’، أَنْصَرَ → يَنْصَرُ ‘help’، أَدْخُلَ → يَدْخُلُ ‘prostrate in prayer’، أَخْرُجَ → يَخْرُجُ ‘get out’، أَتْرُكَ → يَتْرُكُ ‘enter/get in’، أَتْمَتْ → يَتْمِئْ ‘kill’، أَتْمَتْ → يَتْمِئْ ‘eat’، أَتْمَتْ → يَتْمِئْ ‘hold/take’. In the last two examples, the hamzah sakin, which is the first radical of the imperfect verb, is also dropped.

The amr from the imperfect verb يَخْرُجَ is اتْرُكِبْ ‘beat’, إِفْعَالُ → يَفْعَلُ، اسْجَدَ → يَسْجَدُ، اجْلَسَ → يَجْلُسُ ‘do’, إِسْمَعُ → يَسْمَعُ ‘listen’, إِفْتَحَ → يَفْتَحُ ‘open’, إِفْهَمَ → يَفْهَمُ ‘understand’, إِسْتَرْبَ → يَسْتَرِبُ ‘work/perform’, إِحْفَظَ → يَيْحَفَظُ ‘ride’, إِرْكَبَ → يَرْكَبُ ‘re-member/retain’.

In case of the weak verb (مَعتَلٌ) no alif is prefixed to the imperative, e.g. the imperfect from قَالَ (قُولَ) ‘he said’, is قُلْتُ and the imperative is قُلْ (say). The weak letter waw is dropped because of the last two letters being sakin (الْقِلَاةُ) and السَاكِينِينَ. Similarly, the imperfect from بَيْعَ (بِيْعُ ‘he sold’ is بُدِّيْعُ ‘he sells’, and its imperative is بِعُ ‘sell’. Here again the two sakin letters have come together; so the weak letter ya is dropped. تَصَلْى is a mudare which means ‘you ☀️ offer your salah’ صَلِّ is the amr ‘offer your salah’ or ‘you ☀️ offer you salah’.
As for the conjugation of imperative verb, it has only six forms as shown in Table 16 below:

Table 16

| The Imperative – أمرُ حاضرٍ مُفرِدٍ |
|----------------|----------------|----------------|
| **2nd Person ♂** | **2nd Person ♀** | **1st Person** |
| اجلسَ | اجلسَ | واحدَ |
| Sit (two of you ♂) | Sit (two of you ♀) | Tentative |
| اجلسْنَ | اجلسْنَ | جمعَ |
| Sit (all of you ♂) | Sit (all of you ♀) | Plural |
| اكتبَيْ | اكتبَيْ | واحدَ |
| Write (to one ♂) | Write (to one ♀) | Singular |
| اكتبَهَا | اكتبَهَا | تثنية |
| Write (2 of you ♂) | Write (2 of you ♀) | Dual |
| اكتبُنَّ | اكتبُنَّ | جَمْعَ |
| Write (all of you ♂) | Write (all of you ♀) | Plural |
| قُولِي | قَلْ | واحدَ |
| Say (to one ♂) | Say (to one ♀) | Singular |
| قُولَا | قَولَا | تثنية |
| Say (two of you ♂) | Say (two of you ♀) | Dual |
| قُلْنَ | قُولُوا | جَمْعَ |
| Say (all of you ♂) | Say (all of you ♀) | Plural |

Although in a classic sense of the term a command or an order is given to the second person, however, an order or a command for the third person and first person is also...
termed as أَمْرُ غَابِبٍ وُمُتْكَلِمَ (Imperative 3rd and 1st person). For this, لَّ (li) is prefixed to the active or passive form of المَدْرَاء, e.g.

- يَتَّبَعُ ‘he goes/will go’ → لِيَتَّبَعُ ‘he should go’
- يَكْتُبُ ‘he writes/will write’ → لِيَكْتُبُ ‘he should write’
- أَكْتُبُ ‘I write/will write’ → لَا أَكْتُبُ فَوَأَ ‘I should write immediately’
- يَنَصُّرُ ‘he is helped’ → لِيَنَصُّرُ ‘he should be helped’

This لَامُ الْأَمْرِ (lam ul amr), which becomes السَّكِين when prefixed to a letter, e.g. لَيَكْتُبُ ‘he should write’ → وَلْتَنْظُرْ نَفْسَكَ مَا قَدْمَتْ لَعْدُ ‘and let every person look to what he has sent forth for the morrow’. [59/18]

The negative imperative (فَعْلُ النَّهِي) is formed by the second person, preceded by لَا (la), e.g. لَا يَذَهَّبُ ‘don’t go’, لَا تَتَّبَعُ ‘don’t follow’, لَا يَكْتُبُ ‘don’t write’, لَا يَجْلِسُ ‘don’t sit here’, لَا يَخْرُجُ ‘don’t get out’ → لَا تَخْرُجُ مِنَ النَّفْسِ ‘don’t go out of the class’. This لَا (la) is called (the prohibitive لَا), which should not be confused with لَا النَّافِيَةُ (the negative لَا). Note the differences mentioned below:

- تَكْتُبُ ‘you write, you are writing, you will write’
- لَا تَكْتُبُ ‘you are not writing, you will not be writing’. This لَا النَّافِيَةُ (negative).

This لَا is the (prohibitive).

- لَا تَكْتُبُ عَلَى السَّبْورَةِ ‘don’t write on the board’. This لَا is the (prohibitive).
- لَا تَجْلِسُوا عَلَى الْطَرْيِقِ ‘don’t sit on the way’ (prohibitive).
The conjugation of 

ٍ

prostrate yourself, and bow down along with Satan”. [19/44]

Note that in this example the 3rd radical has kasra due to the other pronouns of the second person are given below:

- ‘O Hamid! Don’t sit here’.
- ‘O Ahmad and Aisha! Don’t sit here’.
- ‘O students! Don’t sit here’.
- ‘O Amina! Don’t sit here’.
- ‘O girls! Don’t sit here’.

Examples from the Quran:

- “so, We said: strike the stone with your stick”. [2/60]
- “O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful”. [22/77]
- “O Mary! Submit yourself with obedience to your Lord (Allah, by worshiping none but Him Alone) and prostrate yourself, and bow down along with Ar-Rakiun (those who bow down)”. [3/43]
- “O my father! Worship not Satan”. [19/44]
“So invoke not with Allah another ilah (god) lest you should be among those who receive punishment”. [26/213]

“And say not of those who are killed in the way of Allah, they are dead”. [2/154]

“And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave”. [9/84]
THE DERIVED VERBAL FORM-I

We have learnt in lesson 12 that most of the Arabic verbs are made up of three letters which are called radicals, e.g. نَصِرَ، ضَرَّبَ، سَمَعَ. These are termed as *thulathi* verbs (الفاعلُ الثَّلَاثِيُّ), and form the roots of most of the other verbs. However, there are certain verbs of four radicals, called *rubai* verbs (الفعلُ الرُّبَاعِيُّ), e.g. زَنَّرَ، ‘he shook (it) violently’ تَرَجَمَ، ‘he translated’ which are less common. As for the *mujarrad* verbs (thalathi and rubai) no extra letters can be added to them to modify the meanings of these verbs. So the *thalathi mujarrad*, found on لَفْعٍ لَفْعٍ and *rubai mujarrad* based on لَفْعٍ لَفْعٍ are the original forms of verb. Apart from the original form, there is a Derived Verbal Form which is called فَعَلُ مُزِيدٍ فيِهِ (mazid fihi). In this lesson we will learn about the Derived Forms of the Verbs.

The derived verbs are made up from the triliteral and quadrilateral verbal form by the addition of prefixes, suffixes and infixes. Through these modifications the variation in the shade of meaning is determined. Each of these modified forms is called a *bab* (الباب) the plural of *bab* is
abwab). In all, there are about fifteen abwab of mazid verbs, of which we will learn here some of the important ones used in the Quran. And the first bab of the mazid verb that we are going to learn in some detail is, fa’la (بَابُ فَعْلُ ٍ), which is referred to as Form I of the mazid verbs.

**Derived Verbal Form I (bab fa’la):** In this bab the second radical of the thalathi mujarrad verb فَعْلُ is doubled, e.g. from درَسَ ‘he studied’ to درَسَ ‘he taught’, ضَرَبَ ‘he beat’ → ضَرَبَ ‘he beat violently’. It is conjugated the same way as a simple four-letter verb i.e. درَسَتا، درَسَت، درَسَوا، درَسَا، درَسَ... درَسَنَّ.

As for the meaning and application of the Form-I فَعْلُ, it often indicates the act being intensive or extensive, e.g. the simple form قَتَلْ means ‘he killed’, but قَتَلْ كُوُبْاً means ‘he massacred’, and the simple verbal sentence قَتَلْ كُوُبْاً قُطْنَلْ means ‘he broke a glass’, but قَتَلْ كُوُبْاً طَافْ أُمَّانَكَ means ‘he smashed a glass’, and the simple verbal sentence قَتَلْ كُوُبْاً طَافْ أُمَّانَكَ means ‘he went round’, but طَافَ means ‘he went round often or many times’.

Another meaning and application of the Form I is doing something to another, i.e. the intransitive verb مَازِد (فعَلُ لَازِمٌ) is changed to the transitive مَازِد (فعَلُ مَتَعْدِيَّ), e.g. بلَغْ ‘he reached’ it is an intransitive verb, بلَغْ مِتْنِيْ صَلَامَكَ ‘your talk reached me’ i.e. I am impressed by your talk. But بلَغْ means ‘he delivered/conveyed’, e.g. هلَّ بلَغْت رَسَائِلِي ‘did you deliver my message’.
This particular form of verb is also often used in an action requiring/involving special arrangements, emphasis and graduality, e.g. from a simple trilateral verb علمَ ‘he knew’ to علمَ ‘he taught’ i.e. teaching is a gradual process over a period of time, involving a teacher and class management. Similarly, ‘he descended (himself)’ is an intransitive verb involving ones own self, i.e., it does not have a direct object. But ‘he made it/him to descend’, has a direct object, ‘نَزَلَ الله مَطرًا مِنَ السَّمَاء’ ‘Allah descended rain (water) from the sky’. Since descending of rain entails an elaborate process, hence the verb used for it is فعلَ which encompasses all the process involved in falling of rain. Similarly ‘نَزَلَ الله القرآن’ ‘Allah descended the Quran’.

It may be born in mind that it is just not possible to translate many such forms of Arabic words in one word in any other language. This is the reason that understanding of Arabic language is inevitable for understanding the Quran and the Hadith, for such like fine variations in the meanings and application of Arabic words do not exist in any of the other living languages. Hence, reading of translation of the Quran in any other language can never convey the true spirit, meaning and connotations of the Quranic verses.

1. The Mudare (المضارع):

Unlike the thalathi verbs where the pattern of the mudare varies in six different groups i.e. فتَحَ يُفْتَح وَرْبُ يَرْتَبُ صَكْرُ يَكْرُمُ فَهُمُ يَفْهَمُ - صَرْبُ يَصْرَبُ - سَجُدُ يَسْجُدُ,
the pattern of mudare in mazid verbs is specific to each bab, e.g. the mudare of ضرب is يضرب and يُرادس is يُرسد: يضرب → ضرب، يُرسد → رسد. المضارع ‘recording’, يسجل → سجل، يعلم → علم، يفهم → فهم: يكتب → كتاب. to say "Allah (SWT) is the Greatest".

As a rule the حرف المضارع takes dammah if the verb is composed of four letters, and if it has three, five or six letters, the حرف المضارع has fathah. As the verb in this particular case is made up of four letters, the حرف المضارع takes dammah. The first radical takes fathah, the second takes sukun, the third takes kasrah and the fourth takes the case-ending, i.e. _u. So from تَكَبُرِ، يَكَبُرُ → كتاب، تَكَبُرِ، يَكَبُرُ. Remember that the mudare of this bab is fixed on the pattern of يَفْعَلُ (yufa’ilu).

2 The Amr (الأمر):

The amr (imperative) from this bab is formed by dropping the حرف المضارع and the case-ending, e.g. from ضرب → تضرب، علم → تعلم، سجل → تسجل، كَبُرِ → كتاب، ذكر → ذكر. la (لا) is prefixed for abstention, e.g. لَا تَصَرْبُ، Lَا تَكَبُّ، لَا تَكَبُّ ‘don’t lie’, لَا تَصَرْبُ ‘don’t beat violently’.

3 The Verbal Noun (المصدر):

We have learnt earlier that the ثلاثي مجرّد (thalathi mujarrad) verbs do not have any one particular pattern for the masdar. It comes on different patterns, e.g. ضرب، كتب، خرج، غياب، كتاب، كتاب ‘beating’, خرج، خرو، ‘exit’, غياب، غاب ‘to be absent’, كتاب ‘writing’, كتاب ‘to be absent’, كتاب ‘writing’, كتاب ‘writing’. 

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etc. But in case of *mazid* verbs, each *bab* has its own specific pattern for *masdar*. The *masdar* pattern of *bab* is تَفْعِيلُ فَعُلُّ (taf-il-un), e.g.

<table>
<thead>
<tr>
<th>ماضي</th>
<th>مضارع</th>
<th>معنى</th>
</tr>
</thead>
<tbody>
<tr>
<td>صَرِبَ</td>
<td>يَضْرِبُ</td>
<td>‘to beat violently’</td>
</tr>
<tr>
<td>كَرَمَ</td>
<td>يَكَرِيمُ</td>
<td>‘to extend respect’</td>
</tr>
<tr>
<td>قَبِلَ</td>
<td>يَقِبَلُ</td>
<td>‘kissing’</td>
</tr>
<tr>
<td>قَرِبَ</td>
<td>يَقِربُ</td>
<td>‘to be near’</td>
</tr>
<tr>
<td>سَلَمَ</td>
<td>يَسْلِمُ</td>
<td>‘acceptance’</td>
</tr>
<tr>
<td>ذَكَرْ</td>
<td>يَذْكَرُ</td>
<td>‘reminding’</td>
</tr>
<tr>
<td>سَجَلَ</td>
<td>يَسَجِّلُ</td>
<td>‘recording’</td>
</tr>
</tbody>
</table>

The *masdar* of a *naqis* verb, and that of a verb wherein the third radical is *hamza* (هَمزة), is on the pattern of تَفْعِيلُ (taf ila-tun), e.g.

<table>
<thead>
<tr>
<th>ماضي</th>
<th>مضارع</th>
<th>معنى</th>
</tr>
</thead>
<tbody>
<tr>
<td>سمَى</td>
<td>يَسْمَى</td>
<td>‘to name’</td>
</tr>
<tr>
<td>رَيَ</td>
<td>يُرِي</td>
<td>‘to bring up, to educate’</td>
</tr>
<tr>
<td>هَنَا</td>
<td>يَهْنَا</td>
<td>‘to congratulate’</td>
</tr>
<tr>
<td>صَلَى</td>
<td>يُصَلِّى</td>
<td>‘to offer prayer’</td>
</tr>
</tbody>
</table>

**The Ismul-fail (اسم الفاعل):**

We have learnt the formation of اسم الفاعل from the نُشِرْ which is on the pattern of فَاعِلُ, e.g.

<table>
<thead>
<tr>
<th>مضارع</th>
<th>اسم الفاعل</th>
<th>معنى</th>
</tr>
</thead>
<tbody>
<tr>
<td>ظَلَمَ</td>
<td>ظَالِمٌ</td>
<td>‘wrong doer’</td>
</tr>
<tr>
<td>قَتَلَ</td>
<td>قَاتلٌ</td>
<td>‘murderer’</td>
</tr>
<tr>
<td>يَدْهَبَ</td>
<td>دَاهِبٌ</td>
<td>‘one who goes’</td>
</tr>
</tbody>
</table>
The formation of *ismul-fail* ( اسم الفاعل) from *bab* فعل is on the pattern of *munafol* (mu fail-un). It is formed by replacing the حرف المضارع with *mu* (mu). As the اسم الفاعل is a noun, it takes the *tanwin*, e.g.

<table>
<thead>
<tr>
<th>اسم الفاعل</th>
<th>المضارع</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدرِس</td>
<td>درس</td>
<td>‘teacher’</td>
</tr>
<tr>
<td>مسجل</td>
<td>سجل</td>
<td>‘a tape recorder’</td>
</tr>
<tr>
<td>مذكر</td>
<td>ذكر</td>
<td>‘an admonisher’</td>
</tr>
<tr>
<td>مدرِر</td>
<td>درر</td>
<td>‘one who wraps up’</td>
</tr>
<tr>
<td>مرمَل</td>
<td>رمل</td>
<td>one who folds in garments</td>
</tr>
<tr>
<td>معلم</td>
<td>علم</td>
<td>‘a teacher’</td>
</tr>
<tr>
<td>مقبل</td>
<td>قبل</td>
<td>‘one who kisses’</td>
</tr>
</tbody>
</table>

The *Ismul-mafu’l* (اسم المضاف) :

In all the *abwab* of the *mazid* verbs the *ism-al-maful* is just like the *ismal-fail* except that the second radical takes *fathah* instead of *kasrah*, e.g.

<table>
<thead>
<tr>
<th>اسم المضاف</th>
<th>اسم الفاعل</th>
<th>المضارع</th>
<th>الماضي</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>معلم</td>
<td>علم</td>
<td>يعلم</td>
<td>علم</td>
<td>‘on who is taught’</td>
</tr>
<tr>
<td>مقبل</td>
<td>قبل</td>
<td>يقبل</td>
<td>قبل</td>
<td>‘one who is kissed’</td>
</tr>
<tr>
<td>متكلَّم</td>
<td>مكلم</td>
<td>يتكلَّم</td>
<td>مكلم</td>
<td>‘bound’</td>
</tr>
<tr>
<td>مهدي</td>
<td>هد</td>
<td>يهد</td>
<td>هد</td>
<td>‘one who has been-praised much’</td>
</tr>
</tbody>
</table>
The Noun of Place and Time (اسم الأَمْكَانِ وَالرَّمَانِ):

In all the abwab of the mazid verbs, where applicable, the noun of place and time is the same as the ism-ul-maful, e.g. يُصَلِّي ‘he prays’ → مُصَلِّي ‘place of prayer’, يُذَبَّح ‘he slaughters’ → مُذَبِّح ‘place of slaughter’.

Some examples of bab fa’ala (فعل) from the Holy Quran:

- ﴿الرَّحْمَنُ عَلَّمَ الْقُرآنَ ﴾ “The Most Gracious (Allah), He has taught (you mankind) the Quran (by His mercy)”. [55/1-2]

- ﴿نَزَّلَ عَلَيْكَ الْكُتَّابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ﴾ “it is He Who sent down the Book (the Quran) to you (Muhammad ﷺ) with truth, confirming what came before it”. [3/3]

- ﴿وَلَقَدْ بَصَرَّنَا الْقُرآنَ لِلذَّٰلِكَ فَهَلْ مِنْ مُدْكَرٍ ﴾ “And we have indeed made the Quran easy to understand and remember; then is there anyone that will receive admonition/remember”. [54/17]

- ﴿وَاللَّهُ فَضَلَّ بَعْضَكُمْ عَلَى بَعْضٍ فِي الْرَّزْقِ ﴾ “And Allah has bestowed His gifts of sustenance more freely on some of you than on others”. [16/71]

- ﴿سَبِّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ﴾ “whatever is in the heavens and whatever is on the earth glorifies Allah”. [59/1]
THE DERIVED VERBAL FORM-II

This is another form of the mazid verbs. In this bab hamza ‘i’ with fathah is prefixed to the first radical فَعَلَ which loses its vowel, e.g. from ‘he went out’ to أَخَرَجَ حَرِّجَ ‘he brought out’, from ‘he came down’ to أَنْزَلَ نَزَلَ ‘he brought down’, دَهَبَ ‘he went’ → أَدْهَبَ ‘he took it/him’. The meaning of thalathai verb in this bab changes from intransitive (لَا زَمَّ) to transitive verb (مُتَعَدَّدَيْ) (مُتَعَدَّدَيْ). If the thalathi verb is already transitive in form then this bab adds emphasis to the meaning, e.g. ضَرَبَ ‘he beat’ is a transitive thalathai verb, but when changed to أَضْرَبَ it would mean ‘he beat extensively’.

1. The Mudare (الْمُضْارَعُ):

The mudare is on the pattern of يَمَعَلُ. In this case, the (i) همزة along with its vowel is omitted, e.g. from أَنْزَلَ → يَذَهَبُ → أَدْهَبَ → أَخَرَجَ → يَخْرِجُ → أَنْزِلُ.

2. The Amr/Nahi (الأَمْرُ وَالنَّهَيِّ):

The amr is on the pattern of أَفْعَلَ, e.g. from أَنْزِلَ → أَفْعَلَ ‘bring down’ and nahi is لَا أَنْزِلَ ‘do not bring down’,
from ‘bring out’ and nahi is ‘do not bring out’.

3 The Masdar (المَصْدَر):

The masdar of this bab is on the pattern of إفكال (if al-lun), e.g. إسلام → يُسِلِمُ, إسلام → إخراج → يُخْرِجُ, إخراج ‘religion, faith, belief’, إنزل → يَنْزِلُ, أنزل ‘send’, possible’, إمكَان → يمكِنُ, إمكَان ‘it is possible’, مسلم → يسَلِمُ, مسلم ‘Muslim’.

4 The Ismul-fail (اسم اتفااعل):

It is on the pattern of مفعل, e.g. منكَن → يَمكِنُ, منكَن ‘to send’ → مرسَل, منكَن ‘one who has been sent’. It is just like ism al-fail except that the second radical has fathah i.e. مرسَل → مرسَل.

5 The Ismul-maful (اسم المفعول):

It is on the pattern of منكَن, e.g. منكَن → يَمكِنُ, منكَن ‘place of sitting/session’, منكَن → يَتَحْفَظُ, منكَن ‘museum’.

6 The Weak Verbs:

The conjugation of some of the weak verbs transferred to this bab is in Table 17 below:

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### Table – 17

| الماضي | المضارع | المصدر | الأمر | اسم الفاعل | اسم الفاعل
|---------|----------|---------|-------|------------|------------
| أقام  | يقيم  | إقامة  | أقيم  | مقيم  | مقام  |
| آمن  | يؤمن  | إيمان  | آمن  | مؤمن  | مؤمن  |
| أوجب  | يوجب  | إجابة  | أجب  | موجب  | موجب  |
| أتَمَّ  | يتم  | إتمام  | أتمَّ  | متم  | متم  |
| ألقى  | يلقى  | إلقاء  | ألق  | ملق  | ملق  |
| أعطى  | يعطي  | إعطاء  | أعط  | معط  | معط  |

**Examples from the Holy Quran:**

- \( \text{هو الذي أرسل رسولًا بالهدى ودين الحق ليظهره على الدين} \) “It is He who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions”. [9/33]

- \( \text{اليوم أحكمت لكم دينكم وأتممت عليهكم نعمتي ورضيت لكم الإسلام دينًا} \) “This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion”. [5/3]  

- \( \text{وإذا أنعمنا على الإنسان أعرض ونأتي بجنابه} \) “And when We bestow Our Grace on man (the disbeliever), he turns
away and becomes arrogant (far away from the right Path)”. [17/83]

- ﴿إِنَّاٰ أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ “Verily, We have sent it (this Quran) down in the Night of Al-Qadr (Decree)”. [97/1]

- ﴿وَلَقَدْ أَيْلَعْتُكُمْ رَسَالَاتَ رَبِّي﴾ “I (Shoaib ῆ said) have indeed conveyed my Lord’s Message unto you”. [7/93]

- ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ “Successful indeed are the believers”. [23/1]
THE DERIVED VERBAL FORM-III

In this *bab* an *alif* is added after the first radical of *فعل*، e.g. 

- رَسَّلَ ‘he struggled’
- قَامَ ‘he corresponded’
- سَعَدَ ‘he helped’

This *bab* denotes reciprocity or interaction with some one else (المشاركة)، e.g. 

- قَتَلَ ‘he killed’
- قَاتَلَ ‘he fought (with someone)’
- كَتَبَ ‘he wrote’
- كَتَبَ ‘he wrote to/ corresponded with’

The *فعل* takes *دامْمَح* as the verb is made up of four letters, e.g. 

- كَاتَبَ – يُسَاءَدُ – سَاعَدَ – قَاتَلُ ‘he met’
- يُلَاقِيُ – يُرَاسِلُ – رَأِسَ الْقَبْل – يُكَتَبُ ‘he meets/he will meet’. It is on the pattern of نَفَاعِلُ. The active/passive participles from قَتَلُ are:

- Perfect Active قَاتَلَ ‘he fought’–on the pattern of قَاتَلَ
- Perfect Passive قُوِّتَلَ – on the pattern of قَاتَلَ
- Imperfect Active يُقَاتَلُ – on the pattern of قَاتَلَ
- Imperfect Passive يُقَاتَلَ – on the pattern of قَاتَلَ
The Amr (الأمر):  

The *amr* is formed simply by omitting the حرف المضارع and the case-ending, e.g. جاهد → يُقابِل → يُقابِلُ يُحَاولُ 'to try' → لاقِي → يٌلَقِي - حاولُ (the 'ي' at the end is omitted from the *naqis* verbs).

The Masdar (المصدر):  

This *bab* has two patterns of *masdar*:

1) حاول - مُساعدة → يُساعِدُ 'to help', مُفazăلة → حاولُ 'to try', مُقابِلة → يُقابِلُ 'to meet', مُلقاءة → يٌلَقِي 'one who is viewed', لاقِي 'one who is met' (in *naqis* verbs 'الى' at the end is changed to *ali*).

2) يُنافِق، يُقابِلُ 'to correspond' - مُقابِلة/قُتِالُ → يُقابِلُ 'to meet', يُقابِلُ 'to try', مُفazăلة → يُساعِدُ 'to help', مُساعدة → يٌلَقِي 'one who is viewed', لاقِي 'one who is met'.

The *Ism al-fail & Ism al-maful*:

<table>
<thead>
<tr>
<th>الماضِيُ</th>
<th>المضارعُ</th>
<th>الفَاعِلُ</th>
<th>المَفعولاً</th>
</tr>
</thead>
<tbody>
<tr>
<td>رأسَلَ 'to correspond'</td>
<td>يُرَاسِلُ</td>
<td>مُرَاسِلُ</td>
<td>مُرَاسِل</td>
</tr>
<tr>
<td>شاهِدَ 'to watch/view'</td>
<td>يُشَاهِدُ</td>
<td>مُشَاهِدِ</td>
<td>مُشَاهِد</td>
</tr>
<tr>
<td>لاقِي 'to meet'</td>
<td>يٌلَقِي</td>
<td>مُلقاءً</td>
<td>مُلقاءً</td>
</tr>
<tr>
<td>خاطبَ</td>
<td>يُخاطبُ</td>
<td>مُخاطبٌ</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>‘to address’</td>
<td>‘one who addresses’</td>
<td>‘one who is addressed’</td>
<td></td>
</tr>
<tr>
<td>نَادَّى</td>
<td>يُناديٌ</td>
<td>مُنادٍ</td>
<td></td>
</tr>
<tr>
<td>‘to call’</td>
<td>‘caller’</td>
<td>‘one who is called’</td>
<td></td>
</tr>
<tr>
<td>رَآَقَبُ</td>
<td>يُراقبُ</td>
<td>مُراقبٌ</td>
<td></td>
</tr>
<tr>
<td>‘to observe’</td>
<td>‘observer’</td>
<td>‘one who is observed’</td>
<td></td>
</tr>
<tr>
<td>بَارَكَ</td>
<td>يُبارِكُ</td>
<td>مُبارِكٌ</td>
<td></td>
</tr>
<tr>
<td>‘to bless’</td>
<td>‘one who offers blessing’</td>
<td>‘blessed’</td>
<td></td>
</tr>
</tbody>
</table>

5 The Noun of Place & Time (اسمُ المَكَانِ والزَمَانِ):

Its pattern is the same as for ism al-mafūl, where applicable, e.g. هَاجِرُ → مِهاجرِ ‘migrant’ → ‘place of migration’.

Examples of bab فَاعِلُ from the Holy Quran:

- وَمَنْ حَاجَرَ فَإِنَّمَا يَحاجَرُ لِنَفْسِهِ “And whosoever strives, he strives only for himself”. [29/6]

- فَحَاسَسُناَ حَسَانًا شَدِيدًا “and we called it (the population) to a severe account”. [65/8]

- وَاللَّهُ يُضَاعِفُ لَمَّا يَشَاءُ “And Allah gives manifold increase to whom He will”. [2/261]
They fight in Allah’s cause, so they kill (others) and are killed.

[9/111]
بابُ الفعل

THE DERIVED VERBAL FORM-IV

is formed by prefixing ‘ت’ (ta) to bab فَعَلَ. It expresses, apart from specific measures, the passive state of bab فَعَلَ, i.e. intransitive, e.g. from علم ‘he taught’ → تَعَلِّمَ ‘he learned/taught himself’. Other examples from this bab are; تَشَرَفَ ‘he spoke’, تَخْوَفَ ‘he became afraid’, تَرَدَّدَ ‘he has the honour’, تَنْقَلَى, ‘he hesitated’, تَنْقَلَى ‘he received’, تَنْقَلَى ‘he had lunch’.

The mudare of bab تَعَلِّمَ is on the pattern حَرْفُ المُضاْرعُ، in this case, takes fatha as the verb is made up of five letters, e.g. يَنْقَلَى ‘he spoke’, يَنْقَلَى ‘he received’, يَنْقَلَى ‘he had lunch’. It is important to note that when حرف المضارع is تَنْزَلُّ (ta), e.g. تَنْزَلُّ تَتَكَلَّمُ تَجْسَسُوا، then in literally writings one of the ta’s may be omitted to simplify pronunciation of the verb, e.g. تَنْزَلُّ تَتَكَلَّمُ تَجْسَسُوا [97/4]. Here تَنْزَلُّ is for تَنْزَلُّ تَتَكَلَّمُ تَجْسَسُوا. Similarly تَنْزَلُّ تَتَكَلَّمُ تَجْسَسُوا [49/12], here تَنْزَلُّ تَتَكَلَّمُ تَجْسَسُوا is for تَنْزَلُّ تَتَكَلَّمُ تَجْسَسُوا.

The amr from this bab is formed by omitting the حَرْفُ المُضاْرعَةِ and the case-ending, e.g. from تَعَلِّمَ تَتَكَلَّمُ تَخْوَفَ ‘be afraid’, and the negative/ denial is لا تَخْوَفَ ‘don’t be afraid’.
The *naqis* verb drops the final *alif* (which is written ‘ي’), e.g. لا تُغَدَّ → تَغَدُّ ‘have lunch’, لا تُغَدَّ (don’t have lunch).

The *masdar* from this *bab* is on the pattern of تَفْعَلُ, e.g.

<table>
<thead>
<tr>
<th>المُضارِعُ</th>
<th>المُضارِعُ</th>
<th>المُضارِعُ</th>
<th>مُضارِعُ</th>
<th>مُضارِعُ</th>
<th>مُضارِعُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَتَكلَّمُ</td>
<td>يَتَكلَّمُ</td>
<td>يَتَكلَّمُ</td>
<td>تَتَكلَّمُ</td>
<td>تَتَكلَّمُ</td>
<td>تَتَكلَّمُ</td>
</tr>
<tr>
<td>يَتَّزَرَّلُ</td>
<td>يَتَّزَرَّلُ</td>
<td>يَتَّزَرَّلُ</td>
<td>تَتَّزَرَّلُ</td>
<td>تَتَّزَرَّلُ</td>
<td>تَتَّزَرَّلُ</td>
</tr>
<tr>
<td>يَتَّذَكَّرُ</td>
<td>يَتَّذَكَّرُ</td>
<td>يَتَّذَكَّرُ</td>
<td>تَتَّذَكَّرُ</td>
<td>تَتَّذَكَّرُ</td>
<td>تَتَّذَكَّرُ</td>
</tr>
<tr>
<td>تَتَّقَلَّى</td>
<td>تَتَّقَلَّى</td>
<td>تَتَّقَلَّى</td>
<td>تَتَّقَلَّى</td>
<td>تَتَّقَلَّى</td>
<td>تَتَّقَلَّى</td>
</tr>
<tr>
<td>تَتَّزَرَّلُ</td>
<td>تَتَّزَرَّلُ</td>
<td>تَتَّزَرَّلُ</td>
<td>تَتَّزَرَّلُ</td>
<td>تَتَّزَرَّلُ</td>
<td>تَتَّزَرَّلُ</td>
</tr>
</tbody>
</table>

Meaning

‘talking’
‘descending’
‘remembering’
‘speaking’
‘receiving’
‘shaking’

The *Ism al-fail* from this *bab* is formed by replacing the حرف المُضارِعَةِ with مَ (mu). The second radical has *kasra* in the *ism al-fail* and *fathah* in *Ism al-maful*, e.g. from يَتَكلَّمُ the *ism al-fail* is مَتَكلَّمُ ‘one who speaks’ and the *ism al-maful* is مَتَكلَّمُ ‘one who is spoken to’.

The noun of place and time (اسم الظَْرف) is the same as *Ism al-maful*, e.g. تنَفَّسُ ‘to breath’ → مَتنَفَّسُ ‘breathing place’, تنَوَّضَ ‘to do wadu/ablution’ → مَتَنوَّضًا ‘place of wadu’.

Some examples of *bab* تَفْعَلُ from the Holy Quran:

وَمَا يَتَذَكَّرُ إِلَّاَ مَنْ يُتَبَيِّنُٖ (And none remembers but those who turn (to Allah in obedience and) in repentance (by begging His pardon and by worshipping and obeying Him Alone)). [40/13]
“When both (Habil and Qabil) offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: ‘I will surely kill you’. The former said: ‘Verily, Allah accepts only from those who are Al-Muttaqin (the pious believers of Islamic Monotheism who fear Allah much, i.e. abstain from all kinds of sins and evil deeds which He has forbidden, and love Allah much, i.e. perform all kinds of good deeds which He has ordained)”. [5/27]

“Do they not then think deeply in the Quran, or are their hearts locked up (from understanding it)”. [47/24]

“Our Lord! Accept (this service) from us, verily you are the All-Hearer, the All-knower”. [2/127]

“Then all their relations will be cut off from them”. [2/166]

“The best amongst you is he who learns Quran and teaches it”. [Al-Hadith]
باب التفاعل

THE DERIVED VERBAL FORM-V

This bab is formed by prefixing تَ (ta) to بَابَ فَاعَلْ. Bab تَفاعَلَ mainly denotes the following three aspects:

1. Reciprocal action (المُشَارِكَةُ), e.g. تَعاونَ ‘to help one another’, تَعارَفَ ‘to introduce/know one another’, تَقَابَلَ ‘to fight each other’, تَوَافَقَ ‘to agree together’, تَسَاءَلَ ‘to ask one another’, تَلَاقَى ‘to confront each other’, تَقَابَلَ ‘to meet each other’.

2. Pretended action (إظهار ما ليس في الباطن), e.g. تَمَارَضَ ‘he pretended to be sick’, تَعَامَى ‘he pretended to be blind’, تَبَاصَى ‘he pretended to be asleep’, تَنَاوَمَ ‘he pretended to cry’.

3. Reflexive signification, i.e. indicating that the action turns back upon the subject, e.g. تَبَارَكَ ‘He (Allah) made Himself Blessed above all’, تَحَالَى ‘He (Allah) made Himself Exalted above all’.

In the مَدَارِجُ المُضَارِعَةٍ takes فَاتِحَةٌ as the verb is made up of five letters, e.g. يَتَعاونُ → تَعاونَ → يَتَعَافَلُ → تَعَافَلَ تَبَارَكَ → يَتَنَاوَمَ → يَتَعَامَى → تَعاامَى → يَتَمَارَضُ → يَتَعَامَى → تَعاامَى → يَتَبَارَكُ.
The amr from this bab is formed by omitting the حرف المُضاَرع and the case-ending, e.g. تَقَابَل – تَعاَوَن → يَتَعاَوَن. In the naqis verb the final alif (written ي – ya) is omitted, e.g. يَبَاك → يَبَاكى ‘pretend to cry’.

The masdar of this bab is on the pattern of تَفَاعُل → تَفَاعُل ‘asking’, تَفَاعُل ‘cooperation’, تَفَاعُل ‘introduction’, تَفَاعُل ‘taking’, تَفَاعُل ‘pretending sick’, تَفَاعُل ‘blessing’ → تَفَاعُل ‘to be pessimistic’. In the naqis verb the dammeh of the second radical changes to kasrah and final alif (written ya) is omitted, e.g. تَبَاكى → تَبَاكى (تَبَاكى for تَبَاكى).

The pattern of Ism al-fail is the same as for other mazid verbs i.e. from تَنَأَوْل مُتَنَأَوْل ‘one who takes’, and Ism al-maful is مُتَنَأَوْل ‘that which is taken’, and the noun of place and time (الـْتَرْف) is also مُتَنَأَوْل ‘place of taking or place within reach’, e.g. لا تَنْتَرِك الأَذْوَى فِي مُتَنَأَوْل ‘do not leave the medicines within the reach of children’s hands’.

Some examples of bab تَفَاعُل from the Holy Quran:

– "What are they asking (one another) about?". [78/1]

– وَتَعاَوَّنُوا عَلَى الْبَرَّ وَالْتَقْوَى وَلَا تَعَاوَّنُوا عَلَى الْأَلْبَمِ وَالْعُدْوَانِ "And help you one another in Al-Birr and At-taqwa (virtue, righteousness and piety); but do not help one
another in sin and transgression”. [5/2]. Here, in this verse, لَا تَتَعاَوْنُوا; one ta has been omitted.

- ﴿وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَتَعاَرَفُوا﴿ “And We have made you into nations and tribes, that you may know one another”. [49/13]. Here لِتَتَعاَرَفُوا is for لِتَتَعاَرَفُوا; one ta is omitted.

- ﴿بَلَدَيْ الَّذِيَ بِهِ الْمَلِكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴿ “Blessed be He in whose Hand is the dominion, and He is Able to do all things”. [67/1]

- ﴿وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴿ “And (join together) in the mutual teaching of Truth, and of patience and constancy”. [103/3]
THE DERIVED VERBAL FORM-VI

This *bab* is formed by prefixing *(in)* to *فعل*، e.g. ‘*كسر*’ *(in)* ‘he broke it’ → ‘*انكسر*’ ‘it broke’, ‘*قلب*’ *(in)* ‘he turned over’ → ‘*انقلب*’ ‘it was split’، ‘*انقطع*’ ‘it was cut off, it ended’. The *hamza* (هَمزةُ) of *إن* is *hamzat al-wasl* (هَمزةُ الوَصْل) i.e. it becomes vowelless when prefixed to ‘و’ or ‘فَ’، e.g. ‘*انكسر*’ and ‘*انكسر*’ or ‘*فانكسر*’.

The verbs of this *bab* are mostly intransitive. Besides, this *bab* denotes *(mutawah)* which means that the object of a verb becomes the subject, e.g. ‘*كسرتَ الْبَيْتَانَ*’ ‘broke the teacup’, ‘*انكسرَ الْبَيْتَانَ*،’ ‘the tea cup broke’. Note that *بَيْتَانَ* in the first sentence is the object of the verb *(فاعل)* (مَفْعُولِه) and in the second it is the subject.

Here are some more examples: ‘*فتحتَ الْبَابَ*’ ‘I opened the door’, ‘*انفتحَ البَابَ*’ ‘the door opened’, ‘*هزمُ الْمُسْلِمِينَ الْكَفَّارَ*’ ‘the Muslims defeated the unbelievers’, ‘*هزَّ الْكَفَّارَ*’ ‘the unbelievers got defeated’.

Remember that is the *فعل* of *مَعْطَاءُ*، and is the *فعل* of *مَعْطَاءُ*، e.g. ‘*كسرتَ الْكُوبَ*’ ‘I broke the tumbler’، ‘*انكسرَ*’.
‘the tumbler broke’. And ‘I smashed the tumbler’, ‘the glass broke to pieces’.

The حرف المضارع in this bab takes fathah, e.g. يَنفَعْلُ → إنفَعْلُ → إنفَعَلْ → إنفَعَلْ → إنِّفَعَلْ → إنِّفَعَلْ → إنِّفَعَلْ → يَنفَعْلُ → يَنفَعْلُ → يَنفَعْلُ. 

The amr from this bab is formed by replacing the حرف المضارع with hamzat al-wasl (هَمْرَةُ الوَسْل) because, after omitted the حرف المضارع the verb commences with a sakîn letter which cannot be pronounced, e.g. إنَّكَسَرَ → يَنْكَسَرُ → يَنْكَسَرُ ‘break’, إنَّقَطَعْ → يَنْقَطَعُ ‘turn over’, إنَّقَطَعْ → يَنْقَطَعُ ‘cut it’, إنَّظَرْ → يَنْظَرُ ‘wait’. To negate ‘لا’ is prefixed to the second person form of verb, e.g. لا يَنْكَسَرُ ‘do not wait’, لا يَنْقَطَعْ ‘do not cut/break’.

The masdar from this bab is on the pattern of إنفعال, e.g. إنَّفَجَرَ → يَنفَجُرُ → إنفَجَرَ → يَنفَجُرُ → إنفَجَرَ → يَنفَجُرُ ‘blast’, إنُشَقَّ → يَنْشَقُ → إنْشَاقْ → يَنْشَقُ ‘to differ’, إنُشَقَّ → يَنْشَقُ → إنْشَاقْ → يَنْشَقُ ‘splitting’ (the assimilated letters get separated in the masdar.)

In the naqis verb the final ya changes to hamza, e.g. إنّجلّى ‘to be exposed’, إنّجلِئّي ‘for exposure’.

The lsm al-fail is formed as in other cases of the derived verbs, e.g. يَنْقَلْبُ → يَنْقَلْبُ → يَنْقَلْبُ → يَنْقَلْبُ. The lsm almazful is not formed from this bab as it is an intransitive verb.
Some examples of *bab* اِنْعَمَلَ from the Holy Quran:

- "When the heaven is left asunder". [82/1]

- "And when the stars have fallen and scattered". [82/2]

- "When the heaven is split asunder". [84/1]

- “depart you to that which you used to deny”. [77/29]

- “And when they return to their own people, they would return jesting”. [83/31]

- “and then gushed forth out of it twelve springs”. [7/160]

- “Then look again and yet again, your sight will return to you in a state of humiliation and worn out”. [67/4]
THE DERIVED VERBAL FORM-VII

This bab is formed by adding alif with kasra ‘ا’ before the first radical of فَعْلٍ, and ‘ت’ (ta) after it, e.g. جَمَعَ ‘he collected (something)’ → إِجْتَمَعَ ‘it collected or gathered together, assembled’, سَمَعَ ‘to acquire’ → إِسْتَصَبَ ‘to gain’, سَمَعَ ‘to hear’ → إِسْتَمِعَ ‘to listen’, شَخَّلَ ‘to occupy or keep busy’ → إِشْتَخَلَ ‘to be busy or to work’.

The bab is reflexive of فَعْلٍ but has a reciprocal signification like bab. As in bab the هَمْرَةُ أُوْصِلِ is omitted in this bab also when هَمْرَةُ الإِسْتِفْهَامُ (hamzat al-istifham) is prefixed to the verb, e.g. إِنْتَظَرْتُيْ ‘you wait for me’, and to say ‘did you wait for me?’ it is انتظرتنيّ؟. In the Holy Quran “Has He (then) chosen daughters, rather than sons?”. [37/153]. Here is for أُصْطَفَى.

The extra ‘ت’ (ta) in this bab undergoes certain changes as mentioned below:

1. If the first radical is د/د/د, the extra ‘ت’ changes to د/د/د (dal), e.g. دَعَ ‘to call’ → جَذَعَ ‘he claimed/alleged’ for إِذْعَى (إِذْعَى) إِذْعَى ‘he remem-
bered’ for إِذْتَكَرَ. With the assimilation of ‘د’ to the form إِذْدَادَ, إِذْتَكَرَ becomes إِذْدَادَ, and from رَأَدَ إِذْتَكَرَ ‘to increase’ for إِذْتَدَادَ.

2 If the first radical is ص/ض/ث/ظ, the extra ‘ت’ changes to ص/ض/ث/ظ, e.g. صبّرَ إِصْبَرْ ‘to have patience’, for إِصْبَرْ, and from صنفَ إِصْنَفْ ‘to chose’. صبّرَ ‘to harm/hurt’ → إِضْطَرُّ ‘to know/come into view’ → إِظْلَمْ ‘to oppress’ → إِظْلَمُ ‘to have patience’, for إِظْلَمْ.

3 If the first radical is و (waw), it gets assimilated to the extra ‘ت’, e.g. وصلَ ‘to arrive’ → إِنْتَصلَ ‘to contact’ for إِنْتَصلَ, وقَفَ ‘to fear’ → إِفْتَقَ ‘he feared, he protected himself’ for إِفْتَقَ.

The *mudare* from this *bab* is on the pattern of يَفْتَقُ إِبْتَسَمُ إِلَّا يَجْتَمَعُ إِلَّا يَخْتَارُ, e.g. يُفْتَقُ إِبْتَسَمُ إِلَّا يَجْتَمَعُ إِلَّا يَخْتَارُ ‘he listens/will listen’, يَحْتَمِلُ إِبْتَسَمُ إِلَّا يَجْتَمَعُ إِلَّا يَخْتَارُ ‘to bear’, إِخْتَارُ إِبْتَسَمُ إِلَّا يَجْتَمَعُ إِلَّا يَخْتَارُ ‘to select’.

The *amr* from *bab* افْتَقُ إِبْتَسَمُ إِلَّا يَجْتَمَعُ إِلَّا يَخْتَارُ, because after omitting the حرف المضارع the first radical of the verb cannot be read, being *sakin*. This case-ending becomes vowelless with حَرَّة ‘don’t wait’ لَا تَنْتَظِرُ لَا تَنْتَظِرُ لَا تَنْتَظِرُ لَا تَنْتَظِرُ لَا تَنْتَظِرُ لَا تَنْتَظِرُ لَا تَنْتَظِرُ لَا تَنْتَظِرُ, e.g., ‘don’t listen’, لَا تَجْتَمَعُ لَا تَجْتَمَعُ لَا تَجْتَمَعُ لَا تَجْتَمَعُ لَا تَجْتَمَعُ لَا تَجْتَمَعُ لَا تَجْتَمَعُ لَا تَجْتَمَعُ, ‘don’t assemble’, لَا تُبْتَسِمُ لَا تُبْتَسِمُ لَا تُبْتَسِمُ لَا تُبْتَسِمُ لَا تُبْتَسِمُ لَا تُبْتَسِمُ لَا تُبْتَسِمُ لَا تُبْتَسِمُ ‘to smile’ لَا تُبْتَسِمُ لَا تُبْتَسِمُ لَا تُبْتَسِمُ لَا تُبْتَسِمُ لَا تُبْتَسِمُ لَا تُبْتَسِمُ لَا تُبْتَسِمُ لَا تُبْتَسِمُ, ‘don’t smile’.
The masdar from this bab is on the patter of افتُعالُ، e.g. امْتَحَنَّ - إِكْتَسَبَ → يَكْتُسِبُ - اكِتْسَبُ - اَنْتَظَرَ → يَنْتَظِرُ - اَنْتَظُرُ ‘examination’، إِجْتِمَاعُ → يَجْتَمِعُ - اجْتِمَاعُ ‘assembly’، ‘embracing’.

The Ism al-fail from this bab is on the pattern of مُفَتَّعٌ and Ism al-maful، e.g. مَتْحَنٌ → يَمْتَحِنُ ‘examiner’ and مَتْحَنٌ ‘examinee’.

The noun of place and time is the same as Ism al-maful، e.g. مَجْمَعٌ ‘place of gathering/society’، المَلْتَزَمُ ‘the place of embracing’ (It is the name given to the part of kaba that lies between حَجْرَةَ السَّوْدَ ‘Black Stone’ and its door. It is Sunnah to embrace this part of kaba).

Some examples of bab افتِعالُ from the Holy Quran:

- ﴿وَأَنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شَفَاقٍ بَعِيدٍ﴾ “And verily, those who dispute as regards the Book are far away in opposition”. [2/176]

- ﴿وَأَخْرَؤُونَ اعْتَرَفُوا بِذَنُوبِهِمْ﴾ “And (there are) others who have acknowledged their sins”. [9/102]

- ﴿فَاتَحَلَّلَ السَّيْلُ زِيدًا رَابِيًا﴾ “but the flood bears away the foam that mounts up to the surface”. [13/17]

- ﴿واعْتَصَمِّوْا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ “And hold fast, all of you together, to the Rope of Allah (i.e. this Quran), and be not divided among yourselves”. [3/103]
— "Say (O Mohammad ﷺ) it has been revealed to me that a group of Jinn listen (to this Quran). They said: verily, we have heard a wonderful recitation (this Quran)”. [72/1]

— “So worship Him (Alone) and be constant and patient in His worship”. [19/65]

— “except under compulsion of necessity”. [6/119]

— “The Hour has drawn near, and the moon has been cleft asunder (regarding the splitting of the moon as a miracle)”. [54/1]

— “He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned”. [2/286]
THE DERIVED VERBAL FORM-VIII

This bab is formed by prefixing ‘أ’ to the first radical of فعل and by doubling the third radical, e.g. ‘it was or became red/he blushed’, ‘it became crooked/bent’.

The mudare from this bab is on the pattern of يَعُوْجُ، e.g. يَعُوْجُ → إِعْوَجَ → إِحْمَرَ.

The masdar is on the pattern of إِحْمَرَ،Enum.EEnum. إِعْوَجَ، refugees. The double letter at the end is split in masdar.

The lsm al-fai from this bab is on the pattern of مُضَعِّلُ، e.g. مُحْمَر. This bab has no lsm al-mafal.

This bab is used only for colors and defects; examples:

- ‘yellow’ → أَصْفَر ‘it was or became yellow/ pale’.
- ‘white’ → أَبْيَضَه ‘it was or became white’.
- ‘black’ → أَسْوَدَه ‘it was or became black’.
- ‘red’ → إِحْمَرَ ‘he blushed/ it became red’.
- ‘green’ → إِحْضَرَ ‘it was or became green’.
- ‘bent/crooked’ → إِعْوَجَ ‘it became bent/ crooked’.
Some examples of this *bab* from the Holy Quran:

- “And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark”. [16/58]

- “And he lost his sight because of the sorrow that he was suppressing” [12/84]

- “see you not that Allah sends down water (rain) from the sky and the earth becomes green”. [22/63]
Bab عَتْمَعُ الـ  
THE DERIVED VERBAL FORM-IX

Bab استعمال is formed by prefixing (lsta) to the first radical of فعل, e.g. استثنار ‘he sought help’, استثرق ‘he asked for rizq (gifts of sustenance)’, استعطام ‘he asked for food’, استغفر ‘he asked forgiveness’, استعاد ‘he got ready’, استيقظ ‘he woke up’.

The mudare from this bab is on the pattern of يَعْتَمِعُ, e.g. يَعْتَمِعُ → استثنى → استثرث → استعطع → استناصر.

The amr is on the pattern of استعمال, e.g. لَاتِسْتَعَمِعْ → لِلاَسْتَعْمَأْرَ → لِلاَسْتَقْبُ → لِلاَسْتَغْفُرُ → لِلاَسْتَقْبُ → لِلاَسْتَقْبُ.

The masdar is on the pattern of استعمال and استثرث.

The ism al-fail and ism al-maful are formed on the standard given pattern, e.g. مُعَتَمِعَ ‘one who seeks forgiveness’ and مُعَتَمِعَ ‘one whose forgiveness is sought’.

The noun of place and time is the same as for the ism al-maful, e.g. يَتَثَمَّعُ ‘to receive’ → مُتَثَمَّعُ ‘future’, يَتَثَمَّعُ ‘to seek treatment’ → مُتَثَمَّعُ ‘hospital’.
This *bab* essentially signifies the meaning of seeking, as is also evident from the above examples, e.g. 'he ate' → 'he asked for food', 'he helped' → 'he asked for help', 'he forgave' → 'he sought forgiveness', 'he came' → 'he sought reception', 'he guided' → 'he sought guidance', 'to inform' → 'made known', 'to give up or to deliver' → 'to give oneself up/to surrender', 'to permit' → 'to ask permission', 'to succeed' → 'to appoint one as successor or Caliph (خليفة).

Some examples of the *bab* from the Holy Quran:

- فَانْطَلِقَا حَتَّى إِذَا آتَيًا أُهُلَّ قَرْبَيْهِ إِسْتَطَعُّمَا أَهْلُهَا. “then they both proceeded, till, when they came to the people of a town, they asked them for food”. [18/77]

- وَأَذَّ أَسْتَتْسَقَ مُوسَى لْقُؤَمِهِ. “And (remember) when Musa (Moses) asked for water for his people”. [2/60]

- قَالَ أَسْتَتْسَدِلُونَ الَّذِي هُوَ أَدْنَى بَالَّذِي هُوَ خَيْبُ. “He (Moses) said: would you exchange that which is better for that which is lower?”. [2/61]

- وَأَسْتَتْسَهُدُوا شَهْيَدِينِ مِنْ رَجَالِكُمْ. “And get two witnesses out of your own men”. [2/282]

- وَأَنَا أَرْدَمُ أَنْ تَسْتَتَّرْضَعُوا أَوْلَادَكُمْ فَلاَ جَنَاحٌ عَلَيْكُمْ. “And if you decide on a foster sucking-mother for your children, there is no sin on you”. [2/233]
“Then rejoice (imperative) in the bargain which you have concluded”.

[9/111]

“And he (Satan) turned them away from the (Right) path, though they were intelligent/keen observers (ism al-fail)”. [29/38]
THE UNSOUND VERBS

In the study of verbs we have learnt that most of the Arabic verbs have only three letters which are called radicals. The first radical is called ‘ف’ (fa), the second is called ‘ع’ (ain), and the third letter is called ‘ل’ (lam). These names are taken from the verb فعل which is used as a reference-pattern for all the verbs. We should now understand that from the classification point of view, the Arabic verb is divided into the following four categories:

1. **The Sound Verbs (السَلَم):**
   A verb which does not have ‘ى’ (hamza), ‘و’ (waw) or ‘ي’ (ya) as one of the radicals, and its second and the third radicals are not identical i.e. of the same kind, is called a sound verb (السَلَم) or (الأفعال الصَّحيحة). Most of the Arabic verbs belong to this category, e.g. ذهبَ، كتابَ دخلَ.

2. **The Weak Verbs (المُفَتَلَل):**
   If any of the three radicals is ‘و’ (waw) or ‘ي’ (ya) the verb is called the mutall (المَفَتَلَل), i.e. weak or unsound verb, e.g. وصلَ ‘to arrive’, رضي ‘to be pleased/satisfied’,
We now take these categories one by one for some further elaboration.

1. **The Sound Verbs (انسَائِم)**
   The verbs that we have learnt so far mainly belong to this category. Hence it does not require further elaboration.

2. **Weak Verbs (المُعْتَلّ)**
   A verb having ‘و’ or ‘ي’ as one of the three radicals is *Mutall*, i.e. weak or sick verb, and the consonant ‘و’ and ‘ي’ are called weak letters (حُرُوفُ الْعَلَاةُ). The weak verbs are further divided into the following categories:
   - **Mutal al-fa (the mutal fa)**: If the first radical is ‘و’ or ‘ي’, the verb is called *mutall al-fa* (mutal al-fa), i.e. weak of *fa*. It is also referred to as *mithal* (الْمِثَال), e.g. ‘he arrived’, ‘he promised’, ‘he
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placed’,  وَقَفَ ‘he weighed’,  وَزَنَ ‘he stopped/stood’,  وَهَبَ ‘he granted’,  يَسَرَ ‘he facilitated/made easy’.

Unlike the sound verbs, there is an abnormality in the mudare of the mithal verbs. In this case the first radical waw in the mithal perfect verb is lost in the mudare, e.g. the mudare of  يَصِلُ is ِصلُ, which is originally like  ضَرَبَ →  ضَرْبِ يَوْصِلُ, and after omission of the waw it becomes  يَصِلُ. The amr from  صلُ is  صلُ  which is based on two letters only. No hamzat al-wasl is needed at the beginning as the verb already commences with a consonant with vowel. By making the last radical sakin, the amr from  صلُ is formed as  صلُ ‘arrive’.

Some more examples of the mudare and the amr are:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَضَعَ ‘to promise’</td>
<td>يَضَعُ</td>
<td>عَدَ ‘promise’</td>
</tr>
<tr>
<td>وَضَعَ ‘to place’</td>
<td>يَضَعُ</td>
<td>ضَعَ ‘place it’</td>
</tr>
<tr>
<td>وَرَنَ ‘to weigh’</td>
<td>يَرَنُ</td>
<td>زَنَ ‘weigh’</td>
</tr>
<tr>
<td>وَقَفَ ‘to stop/stand’</td>
<td>يَقِفُ</td>
<td>قَفَ stop/stand up</td>
</tr>
<tr>
<td>وَهَبَ ‘to grant’</td>
<td>يَهِبُ</td>
<td>هَبَ ‘grant’</td>
</tr>
</tbody>
</table>

(2 mutual العين: the mutal ain): If the second radical is waw or ya the verb is called مشترك العين, i.e. weak of الأجْوَفْ(ا). It is also referred to as ajwaf verbs (الاِجْوَفْ). Examples of perfect and imperfect are:

Group (a-u):

يَقُولُ → قَالَ ‘to say, to tell’  يَكُونُ → حَكَانَ ‘to be’
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The Unsound Verbs

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These verbs have undergone certain changes in relation to the second radicals, e.g.

Group (a-i):

‘to walk’    →    ‘to sell’
‘to come’    →    ‘to live’
‘to measure’ →    ‘to sell’

Group (i-a):

‘to sleep’    →    ‘to cease to do’
‘to be about to do’
‘to fear, to be afraid’

These verbs have undergone certain changes in relation to the second radicals, e.g.

(i) (a-u): قَالُ قَالٌ is originally قَولُ قَالٌ in which waw has been replaced with alif, thus making it قَالَ ‘he said’, and the origin of قَولُ قَالٌ is قَوْلُ in which the vowel قَوْلُ on waw has been shifted to the preceding consonant, thus making it قَوْلُ. All the other changes in the (a-u) group will be on the same pattern.

(ii) (a-i): سَارُ سَارُ is originally سِيَّرُ in which ya has been replaced with alif, thus making it سَارَ ‘he walked or went for a walk’, and the origin of سِيَّرُ is سَارُ in which the vowel سَارُ on ya has been shifted to the preceding consonant, rendering the ya vowel-
less, thus making it یَسَرُّ. All the other changes in
this group, i.e. (a-i) will be on the same pattern.

(iii) 3rd Person (i-a): نَامُ → نَامُ

is originally نَومُ in which waw has been replaced with alif, thus making it نَامُ ‘he slept’, and the origin of نَومُ is نَامُ in which the
vowel ‘a’ is shifted to the preceding consonant and
waw is replaced with alif, thus making it نَامُ. All
other ajwaf verbs in (i-a) group follow the same
pattern.

The method of conjugation as shown, at Tables 18
and 19.

Table – 18
Method of Conjugation (عَمْل الْعَيْن) - al-Muhtal ain
(Madi (a-u) – (قَالَ يَقُولُ ‘to say’))

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(♀)</td>
<td>قَالَ</td>
<td>قَالَ</td>
<td>قَالَ</td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(♂)</td>
<td>قَالَتْ</td>
<td>قَالَتْ</td>
<td>قَلَّنَ</td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(♀)</td>
<td>قَلْتَ</td>
<td>قَلْتَ</td>
<td>قَلْتَ</td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(♂)</td>
<td>قُلْتَمَا</td>
<td>قُلْتَمَا</td>
<td>قُلْتَمَا</td>
</tr>
<tr>
<td>1st Person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(♂ &amp; (♀)</td>
<td>قَلْتَ</td>
<td>قَلْنَا</td>
<td>قَلْنَا</td>
</tr>
</tbody>
</table>
### Table – 19

**Conjugation** - **al-Muhtal ain** (مَعْتَل الْعِين)  
(Madi (a-i & i-a) – ‘to walk’)

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>3rd Person</strong> (♂)</td>
<td>سَارَ</td>
<td>سَارَ</td>
<td>سَارُواَ</td>
</tr>
<tr>
<td><strong>3rd Person</strong> (♀)</td>
<td>سَارتَ</td>
<td>سَارتَ</td>
<td>سَرتَنَ</td>
</tr>
<tr>
<td><strong>2nd Person</strong> (♂)</td>
<td>سِرَتْ</td>
<td>سِرَتْ</td>
<td>سِرَتْنَ</td>
</tr>
<tr>
<td><strong>2nd Person</strong> (♀)</td>
<td>سِرَتْ</td>
<td>سِرَتْ</td>
<td>سِرَتْنَ</td>
</tr>
<tr>
<td><strong>1st Person</strong> (♂ &amp; ♀)</td>
<td>سِرَتْ</td>
<td>سِرَتْ</td>
<td>سِرَتَ</td>
</tr>
</tbody>
</table>

**Notes:**

1. In the *ajwaf* verb of a-u group, the first radical takes *dammah* at the time of its *isnad* (إسْتَاد) to *mutaharrek* (مُتَحَّرَّك) pronoun, and if it is of a-i or i-a group it takes *kasrah*. (A *mutaharrek* pronoun is a pronoun which is followed by a vowel نَّ تُّ and a *sakin* pronoun is vowelless like the وَ دَخَلَوْنَ.)

2. All the pronouns in the *madi* are *mutaharrek* (مُتَحَّرَّك) except those in تُدْخَلُونَ، دَخَلُوا، دَخَلتُ. Also note that in these cases the second radical is omitted. In the *mudare* only the نَ is *mutaharrek*, and it is in تُدْخَلُنَ، يَدْخَلُنَ.

In the *mudare marfu* the second radical is omitted while conjugating the *mutaharrek* pronouns, e.g.
Similarly, In the omitted, and in the two mentioned under the vocalized, resulting into the omission of the two mentioned under the 

In the mudare majzum the second radical is also omitted in the following four forms in addition to the two mentioned under the mudare marfu:

This omission is due to ilitka-assakenain (الْيَتَّقاَءُ السَّاَكِنُينَ) as explained below:

is originally in which both the waw and the lam are sakin (vowelless), hence cannot be vocalized, resulting into the omission of waw, being a weak letter.

Similarly is originally, the ya sakin is omitted, and in originally being the alif is omitted, being the weak letter as it is in place of waw.
For conjugation of the *mudare majzum*, see Table 20 below:

**Table – 20**  
Conjugation (تَصِيرَةَ الأَفْعَال) of Mudare Majzum – ajwaf

(‘he did not say/tell’)

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td>ﺟَاءٗ‍ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
</tr>
<tr>
<td>3rd Person</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
</tr>
<tr>
<td>2nd Person</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
</tr>
<tr>
<td>2nd Person</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
</tr>
<tr>
<td>1st Person</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
<td>ﺟَاءٗ ﻻ ﻖِلْ ﺖَءَلَلَهُ</td>
</tr>
</tbody>
</table>

The *amr* from قُلْ ﺖَءَلَلَهُ is قُلْ ﺖَءَلَلَهُ سَرْ ﺖَءَلَلَهُ سَرْ and قُلْ ﺖَءَلَلَهُ سَرْ ﺖَءَلَلَهُ سَرْ. After dropping the حَرْفٍ ﺖُمْدَأَعَ and the *dammah* on the last radical the verb becomes قُلْ ﺖَءَلَلَهُ سَرْ and قُلْ ﺖَءَلَلَهُ سَرْ respectively, rendering the second and the third radical *sakin*, i.e. الْتَقْاءِ السَّاهَكِين. Consequently, the weak letter, i.e. *waw*, *ya* and *alif* respectively are omitted resulting in قُلْ ‘say or tell’, سَرْ ‘walk’ and نَمْ ‘sleep’ as *amr* (imperatives) from the ajwaf verbs. The method of conjugation of the *amr* from the ajwaf verbs is given at Table 21 below:
Table – 21
The Amr from Ajwaf verb (مفتل المين)

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>Dual</td>
</tr>
<tr>
<td>قُلْنَ</td>
<td>قَوْلًا</td>
</tr>
<tr>
<td>سِبْرُنا</td>
<td>سِبْرَوًا</td>
</tr>
<tr>
<td>نَسَمَ</td>
<td>نَامَمَآ</td>
</tr>
</tbody>
</table>

3. **مفتل اللام** (the mutal lam): If the third radical is waw or ya the verb is called مفتل اللام, i.e. weak of lam, which is also referred to as *naqis* (نَاقِص), e.g.

Group (a-u):
- يَدْعُوُ → دَعَا ‘to call/invite’
- يُشْكُوُ → شَكًا ‘to follow, to recite’
- يَعْفُوُ → عَفَا ‘to forgive’
- يَشْكُوُ → شَكَا ‘to complain’

Group (a-i):
- يَمْشَى → مَشَى ‘to walk’
- يُرْجِى → رَجِى ‘to run/flow’
- يَبْكي → بَكِى ‘to cry/weep’
- يَهْدِي → هَدَى ‘to guide’

Group (i-a):
- يَخْشَى → خَشَى ‘to forget’
- يَبْقِى → بَقِى ‘to remain’

In *madi* the *naqis* verbs undergo the following changes:
- Both the waw and the ya become *alif* in pronunciation. In writing ‘و’ (waw) is written ‘ی’
(alif) while ّ (ya) is written ّ (ya without dots), e.g. دَعُوَّا ّ دَعُوَّا and ّ is originally ّ and is originally بَكَّيَةٍ.

- The ّ (ya) remains unchanged if the second radical has kasrah, e.g. خَشَى، بَقْيَةٍ، نَسِيَةٍ.

- While conjugating, the third radical is omitted in the third person masculine plural form, e.g. دَعَوُوا بَكُوُوا بَكِيُّوا, ‘they invited’ is originally دَعَوُوا and ّ دَعَوُوا ‘they wept’ is originally ّ نَسُوَا، بَكِيُّوا, ‘they forgot’ is originally ّ نَسُوَا (Here, note that in the second radical has dammah which has been changed from kasrah, because in Arabic a kasrah cannot be followed by waw).

- The third radical is also omitted in the third person feminine singular due to النتائج الساكنين, e.g. دَعُتْ بَكَتْ دَعَتْ ‘she invited’ for بَكَتْ دَعَتْ and دَعَتْ ‘she wept’ is for بَكَتْ.

- The third radical, waw and ya, is restored to its original form with the mutahirrek pronouns, e.g. restoration of waw in: دَعُوْنَ ‘they ♀ invited’, دَعَوْنَا ‘you invited’, دَعَوْتَ ‘I invited’, دَعَوْتُ ‘we invited’. And restoration of ya in: بَكِيْنَ، بَكِيَّتَ، بَكِيْنِيْنَ، بَكِيَّتَ، بَكِيْنِيْنَ.

For the conjugation of the naqis verbs see tables 22 and 23.
Table – 22
Conjugation ( تصريف الأفعال ) of *Naqis* Verb
( دَعَوَ – ‘he called/invited’ for دُعُوٌ )

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>دَعَا</td>
<td>دَعَا</td>
<td>دَعَا</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>دَعَتْ</td>
<td>دَعَتْ</td>
<td>دَعَتْ</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>دَعَوتْ</td>
<td>دَعَوتْ</td>
<td>دَعَوتْ</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>دَعَوتْ</td>
<td>دَعَوتْ</td>
<td>دَعَوتْ</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>دَعَوتْ</td>
<td>دَعَوتْ</td>
<td>دَعَوتْ</td>
</tr>
</tbody>
</table>

Table – 23
Conjugation of *Naqis* Verb
( رضَيَ – ‘he was pleased’ for رضُيَ )

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>رَضَيَ</td>
<td>رَضَيَ</td>
<td>رَضَيَ</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>رَضِيتْ</td>
<td>رَضِيتْ</td>
<td>رَضِيتْ</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>رَضَيتْ</td>
<td>رَضَيتْ</td>
<td>رَضَيتْ</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>رَضَيتْ</td>
<td>رَضَيتْ</td>
<td>رَضَيتْ</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>رَضِيتْ</td>
<td>رَضِيتْ</td>
<td>رَضِيتْ</td>
</tr>
</tbody>
</table>
For conjugation of *mudare marfu* from *naqis* verb, see tables 24 and 25.

**Table – 24**

Conjugation Method of *Mudare Marfu* in *Naqis* Verbs

(يَدْعُوٍ – ‘he calls/invites, he will call/invite’ for *يَدْعُوَْ*)

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>يَدْعُوٍ</td>
<td></td>
<td>يَدْعُوٍ</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>تَدْعُوٍ</td>
<td></td>
<td>تَدْعُوٍ</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>تَدْعُونَ</td>
<td></td>
<td>تَدْعُونَ</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>تَدْعَيْنَ</td>
<td></td>
<td>تَدْعَيْنَ</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>أَدْعُوٍ</td>
<td></td>
<td>أَدْعُوٍ</td>
</tr>
</tbody>
</table>

**Table – 25**

Conjugation of *Mudare Marfu* in *Naqis* Verb

(بَكيَّ – ‘to weep’)
Notes Table 24 & 25:

1. In the *mudare marfu* the *dammah* of the 3rd radical is omitted, e.g. يَنْصَرُ is originally يَنْصَرْنَا and يَتَّبَكِينُ is originally يَتَّبَكِيْنَا.

2. The 3rd radical is dropped in the 3rd person ♂ plural form, e.g. يَدْعُونَ ‘they ♂ invite/call’ is originally يَدْعُونَا like يَكُتِبُونَ, thus both the masculine and feminine plural in the 3rd person form becomes the same, i.e. الْمَسَاءُ يَدْعُونَ and الْرَجَالُ يَدْعُونَ. However, in the first case the verb يَدْعُونَ is changed from يَدْعُونَا but in the second case the verb يَدْعُونَا is in the original form on the pattern of يَكُتِبُونَا.

3. يَبْكُونَ ‘they weep’ is originally يَبْكُيُونَا, the third radical *ya* has been dropped, and the kasrah of the second radical is changed to *dammah*, as a *kasrah* is never followed by *waw* in Arabic.

4. The third radical is also dropped in the 2nd person feminine singular, e.g. تَدْعِينَ ‘you ♂ invite/call’ which is originally تَدْعَيْنَ. After the omission of *waw* along with its vowel, the verb becomes تَدْعِينَ. The *dammah* of عُنِّيْنَ (ʿain) is changed to *kasrah* as the *dammah* is not followed by *ya* in Arabic.

5. أَنْتَ تَبْكِينَ ‘you ♂ plural) weep’ because the verb in the singular was originally تَضْرِيبِينَ like تَجْلِيسِينَ or تَبْكِيْنَا. After the omission of the third radical *ya* the verb becomes تَبْكِيْنَا, while the plural form of the verb is in its original form تَجْلِيسِنَا and the *ya* is the third radical in تَبْكِيْنَا.
Some more examples of the \textit{naqis} verb in useable form: ‘to give water’, ‘to build’, ‘to fold’, ‘to erase’.

As for the \textit{mudare mansub} in \textit{naqis} verb the \textit{fathah} of the third radical is pronounced in verbs ending in \textit{waw} and \textit{ya} but not in verbs ending in \textit{alif}, e.g.

‘he will not invite’, ‘he will not weep’ but in ‘he will not forget’ the \textit{fathah} is not pronounced.

As for the \textit{mudare majzum} (Jussive) the third radical is omitted in the \textit{naqis} verbs, e.g. ‘he did not invite’ (here the third radical \textit{waw} has been omitted), ‘he did not weep’ (here the third radical \textit{ya} has been omitted).

As in the \textit{amr} in \textit{naqis} verbs, here also the 3\textsuperscript{rd} radical is omitted, e.g.


\textbf{4 \textit{lafif} (Attachment):} If there are two weak letters in a verb it is called \textit{lafif}. The \textit{lafif} verbs are of two kinds, as explained below:

\textit{Lafif Maqrun}: If a verb has its second and third radicals as weak letters, it is called \textit{lafif maqrun}, i.e. attached weak letters, e.g. ‘to iron’.
(Lafif Mafruq): If a verb has its first and third radicals as weak letters, it is called *lafif mafruq*, i.e. detached weak letters, e.g. َّقَى → َّعَى ‘to save’, َّعَى َّعَى ‘to understand, to remember by heart’.

In *lafif mafruq* only the middle radical remains in the *amr* as the first radical is omitted in the *mudare*, and the third is omitted in the *amr*. Thus the *amr* from َّقَى َّعَى َّعَى is ‘save’ as َّقَى َّعَى َّعَى “and save us from the punishment of the Fire”. [3/16] and from َّعَى َّعَى َّعَى is ‘understand’.

Some examples of unsound verbs from the Holy Quran:

- َّلَا تَفْصُّلُوا لَمَا تَصَفَّحُ أَسْتَعْتُمُ الكَذِبَ هَذَا هَلَّانَ وَهَذَا حَرَامٌ
  “And say not concerning that which your tongues put forth falsely: This is lawful and this is forbidden”. [16/116]

- َّدِعُوا إِلَى سَبِيلِ رَبِّكَ بِالْحَكِيمَةِ وَالْمُوعِظَةِ الْحَسْنَةِ
  “Invite (mankind O! Muhammad ε) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Quran) and fair preaching”. [16/125]

- َّوَتَأَوَّلُوا بِالْحَقِّ وَتَوَأَّلُوا بِالصَّبْرِ
  “And (join together) in the mutual teaching of Truth, and of patience and constancy”. [103/3]

- َّأَلَمْ تَرَ كَيْفَ فَعَلَ رَبِّكَ بِأَصْحَابِ الْفِيلِ
  “Have you (O! Muhammad ε) not seen how your Lord dealt with the
owners of the elephant (the Elephant Army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Kabah at Makkah). [105/1]

- "Say (O! Muhammad ﷺ) He is Allah The One and Only". [112/1]

- "He begetteth not, Nor is He begotten". [112/2]

- "Then they (both) found therein a wall about to collapse, so he (Khidr) set it up straight". [18/77]

- "he (Khidr) said: Did I not tell you that you can have no patience with me". [18/75]

- "He (Moses) said: If Allah Wills you will find me patient". [18/69]

- "And give full measure when you measure, and weigh with a balance that is straight". [17/35]

- "and walk not on the earth with conceit and arrogance". [17/377]

- "Glorified (and Exalted) be He (Allah) Who took His slave (Muhammad ﷺ) for journey by night". [17/1]
“And heed not their annoyances, but put thy trust in Allah, and enough is Allah as a Disposer of Affairs”. [33/48]
THE HAMZATED AND DUPLICATED RADICAL VERBS

The Mahmuz (المُحمُوزُ):

If a verb has hamza (هَمْزَةٌ) as one of its radicals it is called Mahmuz. According to the فَعَلْpattern, the mahmuz verb is sub-divided into the following three categories:

1. مَهْمُوزُ الْعَيْنِ:
   A verb which has hamza as its first radical is called Mahmuzal fa, e.g. أَكَلَ ‘he ate’, أَمَرَ ‘he ordered’, أَخَذَ ‘he took’.

2. مَهْمُوزُ الْاِنْفَاءَ:
   A verb which has hamza as its second radical is called Mahmuzal ain, e.g. سَأَلَ ‘he asked’, سَيْمَ ‘to be disgusted at’.

3. مَهْمُوزُ الْلَّامِ:
   A verb which has hamza as its third radical is called Mahmuzal lam, e.g. قَرَأَ ‘he read’, خَطاَ ‘to err’.

The mudare from the mahmuz verbs is formed the same way as has been explained in the case of sound verbs, e.g.
The Hamzated & Duplicated Radical Verbs

However, in the *amr* (imperative) the *mehmuz* verb in some cases is reduced to only two radicals as indicated below:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
<th>Active Part (AP)</th>
<th>Passive Part (PP)</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَكْلُ</td>
<td>يَأْكُلُ</td>
<td>حَكِّلُ</td>
<td>أَكَلَّ</td>
<td>مَأَكِّلُ</td>
</tr>
<tr>
<td>أَمَرُ</td>
<td>يَأْمُرُ</td>
<td>مَرُّ</td>
<td>أَمَرَّ</td>
<td>مَأَمُورُ</td>
</tr>
<tr>
<td>أَخَذُ</td>
<td>يَأَخَذُ</td>
<td>حُذُّثُ</td>
<td>أَخْذَتْ</td>
<td>مَأَخْذُتْ</td>
</tr>
<tr>
<td>سَعْلُ</td>
<td>يَسَعُلُ</td>
<td>إِسَالٌ/سُلُ</td>
<td>إِسَالَّ</td>
<td>مَسَأَلَّ</td>
</tr>
<tr>
<td>قُرَأْ</td>
<td>يَقُرَأَ</td>
<td>إِقْرَأُ</td>
<td>إِقْرَأَّ</td>
<td>قَأْرَى/قَارِيُّ</td>
</tr>
<tr>
<td>خَطَأْ</td>
<td>يَخْطَأَ</td>
<td>خَاطِئُ</td>
<td>إِخْطَأَ</td>
<td>خَاطِئُ</td>
</tr>
</tbody>
</table>

The format of conjugation for perfect and imperfect *mahmuz* is the same as for the sound verbs, e.g.

أَمَرُنَا، أَمَرَنُ، أَمْرُنَ، أَمْرُوا، أَمَرْ

ثَأَمِرُ، آمَرُ، تَأَمَّرُنَّ، يُأَمِرُنَّ، تَأَمِرُ، يَأَمَّرُ

**Table – 26**

**Conjugation – Imperative of Mahmuz Verb**

<table>
<thead>
<tr>
<th>Root Form</th>
<th>Singular ♂</th>
<th>Dual ♂ &amp; ♂</th>
<th>Plural ♂</th>
<th>Singular ♂ &amp; ♂</th>
<th>Plural ♂ &amp; ♂</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَمَرُ</td>
<td>مَرُّ</td>
<td>مُرُوا</td>
<td>مَرِي</td>
<td>مُرَدُنُ</td>
<td>مَرِدْنَ</td>
</tr>
<tr>
<td>أَخَذُ</td>
<td>حُذَّتُ</td>
<td>حَذَّوَ</td>
<td>حُذِّي</td>
<td>حَذَّتُنُ</td>
<td>حَذَّتَنُ</td>
</tr>
<tr>
<td>أَكْلُ</td>
<td>حَكِّتُ</td>
<td>حَكَّوْا</td>
<td>حَكِّي</td>
<td>حَكَّتُنُ</td>
<td>حَكَّتَنُ</td>
</tr>
<tr>
<td>سَعْلُ</td>
<td>إِسَالٌ/سُلُ</td>
<td>إِسَالُوا/إِسَالَّ</td>
<td>إِسَالُيٌّ/إِسَالِيِّ</td>
<td>إِسَالُوا/إِسَالَّ</td>
<td>إِسَالُيٌّ/إِسَالِيِّ</td>
</tr>
<tr>
<td>قُرَأْ</td>
<td>إِقْرَأُ</td>
<td>إِقْرَأُوا</td>
<td>إِقْرَأَّ</td>
<td>إِقْرَأَىٌ/إِقْرَأِيُّ</td>
<td>إِقْرَأُوا</td>
</tr>
</tbody>
</table>
The Muda’af (المُضْعَفُ):

If a verb has two identical consonants as its second and third radicals, it is called the Muda’af (duplicate), e.g. مَدَّ (مَدَّ ‘to extend’, مَّرَ (مَّرَ ‘to pass’, شَمَّ (شَمَّ ‘to smell’, حَجَّ (حَجَّ ‘to perform Haj/pilgrimage’. Unlike English where double letters are written separately, as is ‘n’ in ‘connect’ and ‘r’ in irregular, in Arabic double consonants can be assimilated with a shaddah sign (ٍ) above it, e.g. in مَدَّ (madada), the two dals are assimilated and written as مَدَّ (madda). Similarly, مَرَّ (marara) becomes حَجَّ (hajaja) becomes حَجَّ (hajj).

In muda’af verbs, the second radical loses its vowel when the verb is isnaded (conjugated) to the sakin pronouns, such as حَجَّ, حَجَّوْا, حَجَّتُ. But it retains its vowel when the verb is conjugated to the mutaharrik pronouns as; حَجَّجْنَ, حَجَّجُنَا, حَجَّجُنْ, حَجَّجُتُ, حَجَّجُتْ.


In the mudare maruf, the second radical loses its vowel when the verb is conjugated to the sakin pronouns, e.g. يَمَّدُ (يَمَّدُ ‘to pass’, يَمَّسُ (يَمَّسُ ‘to perform Haj/pilgrimage’.) But it retains its vowel in case of
conjugation to the *mutaharrik* pronouns, e.g. يَحْجُجُنَّ، تَحْجُجُنَّ.

In *mudare majzum* the *muda’af* verb undergoes a change in the vowel of the last radical in respect of the following four forms: لَمْ يَحْجَ، لَمْ أَحْجَ، لَمْ تَحْجَ، لَمْ يَحْجَ. In these forms the *النَّفْعَاءِ الساكنين* occurs in the last two radicals making it unreadable because both the second and the third radical have no vowel (*lam ya-hujj*), and none of the two can be omitted being strong letters. Therefore, the third radical takes a *fathah* to remove the *النَّفْعَاءِ الساكنين*. Thus the *mudare majzum* in these four forms is read as follows:

لَمْ تَحْجَ ‘you didn’t perform Hajj’, لَمْ يَحْجَ ‘he didn’t perform Hajj’, لَمْ أَحْجَ ‘I didn’t perform Hajj’, لَمْ تَحْجَ ‘we didn’t perform Hajj’.

There is no *النَّفْعَاءِ الساكنين* involved in other form of the *muda’af*, hence the remaining forms are read on the standard pattern of *mudare majzum*, e.g. لَمْ تَحْجَوْا ‘you (♂ all) did not perform Hajj’, لَمْ يَحْجُوْا ‘they did not perform Hajj’, لَمْ تَحْجُي ‘you (♀ sing.) did not perform Hajj’.

However, the *النَّفْعَاءِ الساكنين* also occurs in the formation of the *amr* (imperative). After removing the حرف المضارع and the final *dammah* from حَجَتْ (hajj), therefore, the third radical takes *fathah* to remove the *النَّفْعَاءِ الساكنين*. So the *amr* becomes حَجُّ (hujja) without *hamzat al-wasl*.
If the verb is of i-a group like شَمْ شَمْ (for مَسَّ) and مَسَّ (for مَسِيسَ) the kasra of the second radical appears and the assimilation is removed when the verb is conjugated to the mutaharrik pronouns, e.g. شَمْ يَشَمَّ because ‘we smelled’, شَمْيَتُ ‘you smelled’, شَمَّ ‘I smelled’.

The important point to note is that the amr of muda‘af verb is identical with the madi muda‘af. A consolidated chart showing different kinds of the verbs (قسام الفعل) is given at table 27.

### Table – 27

<table>
<thead>
<tr>
<th>Categories of Verbs (Consolidated)</th>
<th>أقسام الفعل –</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><em>Action</em></th>
<th>Imperative</th>
<th>المضارع المفعول</th>
<th>المضارع المصدر</th>
<th>المضارع المكوّن</th>
<th>المضارع المفعول (Nom)</th>
<th>المضارع المكوّن (Nom)</th>
<th>الفعل</th>
<th>الفعل</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَكْتَبْ</td>
<td>أَكْتَبْ</td>
<td>أَكْتَبْ</td>
<td>أَكْتَبْ</td>
<td>أَكْتَبْ</td>
<td>أَكْتَبْ</td>
<td>أَكْتَبْ</td>
<td>السالم</td>
<td></td>
</tr>
<tr>
<td>مَلْعُ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>السالم</td>
<td></td>
</tr>
<tr>
<td>إِسَّال/سُلْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>السالم</td>
<td></td>
</tr>
<tr>
<td>إِكْرَأَ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>لَمْ يَكْتَبْ</td>
<td>السالم</td>
<td></td>
</tr>
</tbody>
</table>

المهمز (hamzated)

<table>
<thead>
<tr>
<th><em>مَضِعُ</em></th>
<th>عَدْ</th>
<th>عَدْ</th>
<th>عَدْ</th>
<th>عَدْ</th>
<th>عَدْ</th>
<th>عَدْ</th>
<th>المضعد (duplicated)</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَمْ</td>
<td>لَمْ يَعْدْ</td>
<td>لَمْ يَعْدْ</td>
<td>لَمْ يَعْدْ</td>
<td>لَمْ يَعْدْ</td>
<td>لَمْ يَعْدْ</td>
<td>لَمْ يَعْدْ</td>
<td>عَمْ</td>
</tr>
<tr>
<td>جَدَّ</td>
<td>لَمْ يَعْدْ</td>
<td>لَمْ يَعْدْ</td>
<td>لَمْ يَعْدْ</td>
<td>لَمْ يَعْدْ</td>
<td>لَمْ يَعْدْ</td>
<td>لَمْ يَعْدْ</td>
<td>جَدَّ</td>
</tr>
</tbody>
</table>

المعلل النداً (مثل) (weak of fa)

<table>
<thead>
<tr>
<th><em>مَقِفُ</em></th>
<th>لَمْ يَقِفْ</th>
<th>لَمْ يَقِفْ</th>
<th>لَمْ يَقِفْ</th>
<th>لَمْ يَقِفْ</th>
<th>لَمْ يَقِفْ</th>
<th>لَمْ يَقِفْ</th>
<th>وقتً</th>
<th>وقتً</th>
<th>وقتً</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَضَّ</td>
<td>لَمْ يَقِفْ</td>
<td>لَمْ يَقِفْ</td>
<td>لَمْ يَقِفْ</td>
<td>لَمْ يَقِفْ</td>
<td>لَمْ يَقِفْ</td>
<td>لَمْ يَقِفْ</td>
<td>وقتً</td>
<td>وقتً</td>
<td>وقتً</td>
</tr>
</tbody>
</table>

The Hamzated & Duplicated Radical Verbs

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The Hamzated & Duplicated Radical Verbs

<table>
<thead>
<tr>
<th>The Hamzated &amp; Duplicated Radical Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>قائَلَ</td>
</tr>
<tr>
<td>بعَثَ</td>
</tr>
<tr>
<td>لم يَنْتَمَ</td>
</tr>
</tbody>
</table>

المعتل الهام (الأجوف)

(Weak of ain)

| حَمَشُ | لم يَحَمِشَ | لم يَحْمَشِ | يَحْمَشِ | حَمَشَ |
| أَشَّ | لم يَأْشَ | لم يَأْشِ | يَأْشِ | أَشَ |
| أَنْهَ | لم يَآنْهَ | يَآنْهَ | يَآنَهَ | أَنْهَ |
| أَدْعَ | لم يَأْدِعَ | يَأْدِعَ | يَأْدِعُ | أَدْعَ |

المعتل اللام (الناقص)

(Weak of lam)

| لاَكُو | لَكَوُي | لَكَوُيَ | يَكُوُيُ | لاَكُوَ |
| لاُقِ | لَقِيَ | لَقِيَ | يَقُيُ | لاُقِ |

اللغيف المتفرق

وقُي | وَقُي | وَقُيَ | يَقُيُ | وَقُي |

Important Explanation:

The different categories of verbs used in Arabic language are consolidated in table 26. It may be noted by the learner that the forms of verbs that are mentioned in this table are in actual usable forms. The changes that these verbs have undergone may not be of importance to every learner. As far as a common learner of Arabic is concerned, it may be sufficient for him/her to know the usable forms of these verbs, i.e.:

قَالَ ‘he said’ is perfect, يَقُولُ ‘he says’ is imperfect in nominative case, قُلَ ‘say, tell’ is imperative, لَنْ يَقُولَ ‘he will never say’ is imperfect in accusative case, لَمْ يَقُلَ ‘he did not say’ is imperfect in jussive form. Similarly, مَشَى ‘he walked’, يَمْشَى ‘he will walk’, إِمْشَ ‘walk’ (command), لَنْ يَمْشَى ‘he will never walk’, لِمْ يَمْشَى ‘he did not walk’, and so on and so forth.
In fact, the process of changes mentioned in chapters 25 and 26 are essentially of academic interest, hence the learner should not be discouraged if he/she finds the process rather complicated or incomprehensible. In reality, Arabic is highly sophisticated language encompassing almost unlimited scope and tremendous precision. By and large, it follows a very scientific and systematic patterns which makes it easy to learn and understand. Most of the verbs belong to the category of sound verbs, i.e. افعال صحيحة, and it is only about 10 percent verbs which are termed unsound, i.e. المعتَل.

Examples of mahmuz and madaf from the Holy Quran:

- ﴿أَمْرَ أَلَّا تَعْبِدُوا إِلَّا وَيْهَٰدَهُ﴾ “He (Allah) has commanded that you worship none but Him (i.e. His Monotheism)”. [12/40]

- ﴿مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرَنِيْ بِهِ أَنْ أَعْبُدَوا اللَّهَ رَبِّي وَرَبِّكُمَا﴾ “(Said Jesus to Allah) Never did I say to them aught except what You (Allah) did command me to say; worship Allah, my Lord and your Lord”. [5/117]

- ﴿إِنَّ اللَّهَ يُأْمَرُ بِالْإِحسَانِ وَالْإَمْتِرْ وَالْإِمْكَانِ﴾ “Verily, Allah enjoins Al-Adl (Justice) and Al-Ihsan (to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah)”. [16/90]

- ﴿سَأَلَّ سَائِلٌ بَعْدَابَ وَاقِعَ﴾ “A questioner asked concerning a torment about to fall”. [70/1]
“it is they who have no hope of My Mercy”. [29/23]

"Man (the disbeliever) does not get tired of asking good (things from Allah) but if an evil touches him, then he gives up all hope and is lost in despair”. [41/49]

“So when you want to recite the Quran, seek refuge with Allah from Satan, the out cast, the cursed one”. [16/98]

“Read! In the Name of your Lord Who has created (all that exists)”. [95/1]

“Truly, your Lord knows best who has gone astray from His path”. [16/125]

“And (remember) Ayub when he cried to his Lord, verily, disease has seized me, and You are the Most Merciful of all those show mercy”. [21/83]

“and whom Allah sends astray, for him there is no guide”. [13/33]

“on each these as well as those We bestow from the Bounties of your Lord”. [17/20]
The cardinal numbers, in Arabic, are governed by a set of rules. In general terms they are treated as the declinable nouns, as their ending vowels are changed according to their case-endings. The cardinal numbers from one to ten are listed below both for masculine (♂) and feminine (♀).

<table>
<thead>
<tr>
<th>Masculine (♂)</th>
<th>Figure</th>
<th>Feminine (♀)</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَحَدٌ</td>
<td>1</td>
<td>واحدة</td>
</tr>
<tr>
<td>اثْنَان</td>
<td>2</td>
<td>اثنتان</td>
</tr>
<tr>
<td>ثَلَاثٌ</td>
<td>3</td>
<td>ثلاث</td>
</tr>
<tr>
<td>أَرْبَعَة</td>
<td>4</td>
<td>أربعة</td>
</tr>
<tr>
<td>خَمْسَة</td>
<td>5</td>
<td>خمسة</td>
</tr>
<tr>
<td>سِتْ</td>
<td>6</td>
<td>سِتْ</td>
</tr>
<tr>
<td>سَبْعَة</td>
<td>7</td>
<td>سِبْعَة</td>
</tr>
<tr>
<td>ثُمَانِيَة</td>
<td>8</td>
<td>ثُمَانِيَة</td>
</tr>
<tr>
<td>تَسْعَة</td>
<td>9</td>
<td>تسعة</td>
</tr>
<tr>
<td>عَشِرَة</td>
<td>10</td>
<td>عشيرة</td>
</tr>
</tbody>
</table>

**The Rules for One (اثنتان/اثنتان) and Two**: The numbers (العددان) agree with the madud (المعدد) i.e. the noun counted, and follow the madud as adjectives, e.g. for
masculine singular noun is قلم واحده ‘one pen’, and for feminine singular noun is ساعه واحده ‘one watch’. Similarly, ساعتان إثنان ‘two pens’ and ساعتان إثنان ‘two watches’.

It may be noted that the madud ساعه قلم in itself means ‘one pen/one watch’, and ساعتان قلمان means ‘two pens/two watches’ even if the adad اثنان/واحد is not mentioned. However, for emphasis these numbers can be added.

The Rules for 3-10:
These numbers do not agree with the madud, i.e. if the madud is masculine the adad (number) is feminine, and vice versa. Secondly, the madud of 3-10 is genitive plural as listed below:

<table>
<thead>
<tr>
<th>Masculine (♂) Madud</th>
<th>Figure</th>
<th>Feminine (♀) Madud</th>
</tr>
</thead>
<tbody>
<tr>
<td>ثلاثه رجال</td>
<td>3</td>
<td>ثلاثت نساء</td>
</tr>
<tr>
<td>أربعه رجال</td>
<td>4</td>
<td>أربعت نساء</td>
</tr>
<tr>
<td>خمسه رجال</td>
<td>5</td>
<td>خمست نساء</td>
</tr>
<tr>
<td>ستة رجال</td>
<td>6</td>
<td>ستت نساء</td>
</tr>
<tr>
<td>سبعة رجال</td>
<td>7</td>
<td>سبعت نساء</td>
</tr>
<tr>
<td>ثمانية رجال</td>
<td>8</td>
<td>ثمانيت نساء</td>
</tr>
<tr>
<td>تسع رجال</td>
<td>9</td>
<td>تسعت نساء</td>
</tr>
<tr>
<td>عشرة رجال</td>
<td>10</td>
<td>عشرت نساء</td>
</tr>
</tbody>
</table>

The Rule for 11 and 12:
Both parts of the adad agree with the madud and the madud is accusative singular, e.g.

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The Numerals

- 11 students (♂)’ and 11 students (♀)’
- 12 students (♂)’ and 12 students (♀)’

Note: All the numbers from 11-99 are followed by a singular noun in the accusative.

The Rule for 13-19:
In these cases the second part of the *adad* agrees with the *madud*, and the first part is opposite gender. Secondly, the *madud* of 13-19 is accusative singular as mentioned below:

<table>
<thead>
<tr>
<th>Male Students</th>
<th>Figure</th>
<th>Female Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>ثلاثة عشر طالبًا</td>
<td>13</td>
<td>ثلاثة عشر طالبة</td>
</tr>
<tr>
<td>أربعة عشر طالبًا</td>
<td>14</td>
<td>أربعة عشر طالبة</td>
</tr>
<tr>
<td>خمسة عشر طالبًا</td>
<td>15</td>
<td>خمسة عشر طالبة</td>
</tr>
<tr>
<td>ستة عشر طالبًا</td>
<td>16</td>
<td>ستة عشر طالبة</td>
</tr>
<tr>
<td>سبعة عشر طالبًا</td>
<td>17</td>
<td>سبعة عشر طالبة</td>
</tr>
<tr>
<td>ثمانية عشر طالبًا</td>
<td>18</td>
<td>ثمانية عشر طالبة</td>
</tr>
<tr>
<td>تسعة عشر طالبًا</td>
<td>19</td>
<td>تسعة عشر طالبة</td>
</tr>
</tbody>
</table>

The Rule for the *Uqud* (عشرَون) :
The multiples of ten from 20-90 (عشرَون... تسعونَ) are called the *uqud*. They have the form and the *lrb* of the sound masculine plural, e.g.

- على المكتِب عشرُون كتابًا ‘there are 20 books on the table’. It is in nominative case (مرفع).
The Numerals

- ‘I read 20 books’. It is in accusative case (منصوب).
- ‘I bought the book for 20 dollars’. It is in genitive case (مجرور).

The Numbers of 21-22:
For 21, the first part of the number with the masculine madud is واحد and with the feminine إحداً، e.g.
- واحد وعشرون طالبًا’ 21 students (♂)’ and
  إحداً وعشرون طالبَة’ 21 students (♀)

For 22 the first part of the number with masculine is اثنان and with feminine is اثنتان، e.g.
- اثنان وعشرون طالبًا’ 22 students (♂)’ and
  اثنتان وعشرون طالبة’ 22 students (♀)

For Numbers 23-29:
For 23-29, the first part of the numbers with the masculine madud is feminine, and with the feminine it is masculine, as mentioned below:

<table>
<thead>
<tr>
<th>Male Students</th>
<th>Figure</th>
<th>Female Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>ثلاثون وعشرون طالبًا</td>
<td>23</td>
<td>ثلاثون وعشرون طالبة</td>
</tr>
<tr>
<td>أربعون وعشرون طالبًا</td>
<td>24</td>
<td>أربعون وعشرون طالبة</td>
</tr>
<tr>
<td>خمسون وعشرون طالبًا</td>
<td>25</td>
<td>خمسون وعشرون طالبة</td>
</tr>
<tr>
<td>سبعون وعشرون طالبًا</td>
<td>26</td>
<td>سبعون وعشرون طالبة</td>
</tr>
<tr>
<td>سبعون وعشرون طالبًا</td>
<td>27</td>
<td>سبعون وعشرون طالبة</td>
</tr>
<tr>
<td>ثمانون وعشرون طالبًا</td>
<td>28</td>
<td>ثمانون وعشرون طالبة</td>
</tr>
<tr>
<td>تسعون وعشرون طالبًا</td>
<td>29</td>
<td>تسعون وعشرون طالبة</td>
</tr>
</tbody>
</table>
The Uqud from 20-90:
The *uqud* have the same form with the masculine as well as the feminine *madud* as given below:

<table>
<thead>
<tr>
<th>Male Students</th>
<th>Figure</th>
<th>Female Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>عشرون طالبًا</td>
<td>20</td>
<td>عشرون طالبة</td>
</tr>
<tr>
<td>ثلاثون طالبًا</td>
<td>30</td>
<td>ثلاثون طالبة</td>
</tr>
<tr>
<td>أربعون طالبًا</td>
<td>40</td>
<td>أربعون طالبة</td>
</tr>
<tr>
<td>خمسون طالبًا</td>
<td>50</td>
<td>خمسون طالبة</td>
</tr>
<tr>
<td>ستون طالبًا</td>
<td>60</td>
<td>ستون طالبة</td>
</tr>
<tr>
<td>سبعون طالبًا</td>
<td>70</td>
<td>سبعون طالبة</td>
</tr>
<tr>
<td>ثمانون طالبًا</td>
<td>80</td>
<td>ثمانون طالبة</td>
</tr>
<tr>
<td>تسعون طالبًا</td>
<td>90</td>
<td>تسعون طالبة</td>
</tr>
<tr>
<td>مئة طالبٍ</td>
<td>100</td>
<td>مئة طالبة</td>
</tr>
<tr>
<td>ألف طالبٍ</td>
<td>1000</td>
<td>ألف طالبة</td>
</tr>
</tbody>
</table>

From 100 upward counts are listed below:

<table>
<thead>
<tr>
<th>مائة</th>
<th>ألف</th>
<th>ألف</th>
<th>ألف</th>
<th>ألف</th>
<th>ألف</th>
<th>ألف</th>
<th>ألف</th>
<th>ألف</th>
<th>ألف</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>1,000</td>
<td>100,000</td>
<td>1,000,000</td>
<td>10,000,000</td>
<td>100,000,000</td>
<td>1,000,000,000</td>
<td>10,000,000,000</td>
<td>100,000,000,000</td>
<td>1,000,000,000,000</td>
</tr>
</tbody>
</table>

For reading the number it is better to start with the units, then go to tens, to hundreds, and then to thousands, e.g.
The Numerals

- If the *madud* is masculine:

  7,654 Dollars: أربعة وخمسمائة وسبعة آلاف دولار

- If the *madud* is feminine:

  7,654 Rupees: أربعة وخمسون وسبعة آلاف روبيه

The Ordinal Numeral:

The ordinal numbers from first to tenth are derived from
the cardinals on the pattern of the active participle, فاعل،
except “the first” which is الأول for masculine, and
الأولى for feminine.

<table>
<thead>
<tr>
<th>Cardinal Number</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>the first</td>
<td>الأول</td>
<td>الأولى</td>
</tr>
<tr>
<td>the second</td>
<td>الثاني</td>
<td>الثانية</td>
</tr>
<tr>
<td>(الثاني) without</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the third</td>
<td>الثالث</td>
<td>الثالثة</td>
</tr>
<tr>
<td>the fourth</td>
<td>الرابع</td>
<td>الرابعة</td>
</tr>
<tr>
<td>the fifth</td>
<td>الخامس</td>
<td>الخامسه</td>
</tr>
<tr>
<td>the sixth</td>
<td>السادس</td>
<td>السادسه</td>
</tr>
<tr>
<td>the seventh</td>
<td>السابع</td>
<td>السابعه</td>
</tr>
<tr>
<td>the eighth</td>
<td>الثامن</td>
<td>الثامنه</td>
</tr>
<tr>
<td>the ninth</td>
<td>التاسع</td>
<td>التاسعه</td>
</tr>
<tr>
<td>the tenth</td>
<td>العاشر</td>
<td>العاشره</td>
</tr>
</tbody>
</table>

After tenth the cardinal numbers are used along with the
ordinals as follow:

<table>
<thead>
<tr>
<th>Cardinal Number</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>the eleventh</td>
<td>الحادي عشر</td>
<td>الحادية عشر</td>
</tr>
<tr>
<td>the twelfth</td>
<td>الثاني عشر</td>
<td>الثانية عشر</td>
</tr>
</tbody>
</table>
the thirteenth
the 20th
the 21st
the 22nd
the 23rd
the 24th
the 29th
the 30th

Examples from the Holy Quran:

- ﴿وَالهَٰكُمُ إِلَٰهَ وَحِيدٌ﴾ “And your Ilah (God) is one Ilah (God i.e. Allah)” [2/163]

- ﴿فَإِنَّمَا هٰيِّنٌ زَجْرَةٌ وَاحِدَةٌ﴾ “Then it will be a single (compelling) cry” [37/19]

- ﴿قُلْ هُوَ الَّذِى أُحْدِثَ﴾ “Say: He is Allah, the one and only” [112/1]

- ﴿أَنَّنَا ذَوَى عَدْلٍ مِنْكُمْ﴾ “(then take) the testimony of two just men of your own folk” [5/106]

- ﴿وَلَقَدْ أَتَيْنَا مَوْسِىٰ تَسْعَ آيَاتٍ بَيْنَاتٍ﴾ “And indeed We gave Moses nine clear signs” [17/10]

- ﴿تَلْهَيْ عَشْرَةُ مَكَامَةٌ﴾ “This makes ten days in all” [2/196]

- ﴿يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشْرٍ مَكْوَنَكَ﴾ “O my father! Verily, I saw eleven starts” [12/4]

- ﴿وَفِصَالَةُ ثَلَاثَونَ شَهْراً﴾ “and the weaning of him is thirty months” [46/15]
“then fasten him with a chain whereof the length is seventy cubits” [69/32]

“(the widows) they shall wait concerning themselves four months and ten days” [2/234]

“The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains” [2/261]

“Did you not turn your vision to those who abandoned their homes, and they were thousands (in number)” [2/243]

“He (Allah) is the First (nothing is before Him) and the Last (nothing is after Him)” [57/3]

“The second of the two; when they were in the cave” [9/40]

“(some) say they were three, the dog being the fourth among them and (others) say they were five, the dog being the sixth” [18/22]
THE NOUNS IN ACCUSATIVE

There are some nouns which are used in accusative case in order to convey certain specific meanings and expressions. These are briefly explained under the following paragraphs.

1. **The Hal (الحال):**

   It is a grammatical term used for a noun in accusative to express the state of another noun which is called *sahib al-hal* (صاحب الحال), e.g. ‘the student entered the classroom while he was laughing or in a state of laughing’. Here *الطالب* is *sahib al-hal*, and *ضاحكا* is *hal* in accusative, which explains the state of the student when he entered the class, i.e. he was laughing.

   بَاتِ الْطَّفْلِ بَاكِيَةً ‘the child spent the night crying’. Here الْطَّفْل is the *hal* in accusative and *بَائِتْ* is *sahib al-hal*.

   دَخَلَتْ الْبَنْتُ الفَضْلُ سَاكِتَةً ‘the girl entered the class silently’ i.e. in a state of quietness. Here *ساكِتَة* is *mansub* which is expressing the state of *sahib al-hal* in the given action and *الْبَنْت* is the *sahib al-hal*.

   Some other examples: اِقْرَأْ جَالِسًا أَوْ وَاقِفًا ‘read while sitting or standing’, أَحْبَبْ اللَّحْمِ مَشْوِيًا وَالسَّمَحَةَ مَقْلِيًا وَالْبَيْضَ،
‘I like the meat grilled, the fish fried and the egg boiled’.

The *hal* is usually an answer to the question كَيْفَ؟ (how?), and it may be a word الحَالُ المُفرَدُ or a sentence الحَالُ الجَمْلَةُ. And the *hal* agrees with the *sahib al-hal* in number and gender, e.g.

- جَاءَ الْوُلْدُ بَاسِمًا ‘the boy came smiling’
- جَاءَ الْوُلْدَانَ بَاسِمِينَ ‘the two boys came smiling’
- جَاءَ الْأَوَلَادَ بَاسِمِينَ ‘the boys came smiling’
- جَاءَ الْبَنْتُ بَاسِمَةً ‘the girl came smiling’
- جَاءَتِ الْبَنْتَانَ بَاسِمَتِينَ ‘the two girls came smiling’
- جَاءَتِ الْبَنْتَانَ بَاسِمَاتِ ‘the girls came smiling’

The *sahib al-hal* is mostly definite and it may be the عَلَى or المُبَتَدَأَ, المُفْعُولُ بِهِ, تَأْبَيْضُ النَّافَعِ, فَاعِلُ.

Examples from the Holy Quran:

- فَخَرَجَ مِنْهَا خَائِفًا بِتَرْقِبٍ “So he (Moses) escaped from there, looking about in a state of fear”. [28/21]

- لَتَدْخُلُنَّ المَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللّهُ أَمْنِينَ مُحْفَقِينَ رَوْعَسَتُكُمْ وَمَتَصِبِّينَ لاَ تَحَافُونَ “Certainly, you shall enter Al-Masjid Al-Haram, if Allah Wills secure (in a state of security), (some) having your heads shaved, and (some) having your head hair cut short, having no fear”. [48/27]

- الَّذِينَ يَذْكُرُونَ اللّهَ قِيَاماً وَقَعُوْداً وَعَلَى جَنُوبِهِمْ “those who remember Allah standing, sitting and lying down on their sides”. [3/191]
The Tamiz (التمييز) Distinction:

It is a noun in accusative which is used to define and distinguish an undetermined idea contained in the previous word or in the entire sentence, e.g. ٍ شَرَبَتْنِيُّ عَصِيرًا ‘I drank a liter of juice’. In this sentence the noun in accusative, is the tamiz, which specifies the action of the subject and completes the meaning without any ambiguity, i.e. I drank a liter of ‘juice’, not water or milk, etc. Sometimes the tamiz may be translated as “with regard to”, e.g. ًأَنَا أُكْبِرُ مَنْهُ عَمَّا ‘I am elder to you with regard to age, but you are superior to me with regard to knowledge’. حَسْنٌ هَذَا الْوَلَدُ خُلْقًا ‘this boy is good with regard to manners’.

The numerals from 11 to 99 also take the following noun as at-tamiz in singular accusative, e.g. ١٤٠ أَرِبَعَةٌ عَشَرُ ٥٠٠ سَبْعَونَ طَالِيَةٌ ‘14 pens’, ‘50 students’, ٦٠٠ ‘60 students’.

Examples from the Holy Quran:

- َلَنْ تَبْلُعَ الْجِبَالَ طُوْلًا “and you can never reach the mountain in height”. [17/37]
- ٌوَمَنْ أَحْسَنْ مَتَّى كَيْلَهُ ‘And who is better in speech than one who calls (mankind) to Allah, and works righteousness, and says: I am of those who bow in Islam”. [41/33]
The Absolute Object (المفعول المطلق):

It is a verbal noun (المُصَدَّر) in accusative occurring in the sentence, used along with the verb of the same kind. The absolute object is used to express emphasis or intensity of the action, e.g. ضَربَهُ بِلَّادُ ضَرْبًا ‘Bilal beat him violently or Bilal gave him thrashing’. Here ضَرْبَا is the absolute object in accusative, which follows the verb of its own kind, i.e. ضَرب to express the intensity of beating.

يُحِبُ اللَّوْنَ الأَحْمَرْ حَبَّا جَمَّا ‘He likes red color intensely or he loves red color’. Here the emphasis or the intensity is doubled. Some more examples:

- فَرِحَ حَامِدٌ فَرَحَا ‘Hamid became very happy’
- أَغْلِقَ الْبَابَ إِغْلَاقاً ‘close the door completely’
- إِصْبِرْ صَبْراً ‘have sound patience’
- أَشْكُرُكَ شَكْراً ‘I thank you very much’
- أَعْفُوْ عَنْكَ عَفْوًا ‘I beg your pardon’

The maful mutlaq is also used as a substitute for the verb. In case of the preceding three examples one can simply say عَفْوَا، شَكْراً، صَبْراً which conveys the same meanings.

Examples from the Holy Quran:

- وَخَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيماً “And to Moses Allah spoke directly”. [4/164]
- “We (Allah) pour forth water in abundance. And we split the earth in cleft”. [80/25-26]

- “O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth”. [33/70]

المفعول لأخذه or المفعول له:

It is the object in the form of the masdar (المصدر) which expresses the reason for doing an action, e.g. صَرَبَ المُدَرِّسُ الطَّالِبَ تَأدِيبًا ‘the teacher beat the student to teach him manners’. Here the masdar تَأدِيبًا tells us the reason for beating. This masdar mostly denotes a mental action like fear, love, desire, respect, etc. It is mansub.

The masdar in mafūl lahu is mostly with the tanwin. However, it may also be fathah when mentioned as mudaf, e.g. the Quran says ولا تقتتلوا أولادكم خشية ‘And kill not your children for fear of poverty’. [17/31]

Exception (الاستثناء):

The particle ‘ إلا’ is used as one of the tools for exception, and the noun following ‘ إلا’ is mostly accusative, e.g. وصل الطلاب سلهم إلا حامد ‘all the students have arrived except Hamid’.

The exception (الاستثناء) has three elements:
The Nouns in Accusative

١. المُستثنى: It is the thing that is excepted. In the above example it is حامد.

٢. المُستثنى مينه: It is the thing from which exception is made. In the above example it is الطلاح.

٣. أَداةُ الاستثناء: It is the tool of exception which is لاً إلاً in the given example, إلاً is a particle (حَرْفٌ). (there are some other tools of exception like سَوَى غَيْرٍ which are nouns and مَعَاداً, مَاخْلأَة which are verbs. These words of exception take the Irbab they deserve in the sentence).

Examples:

- ‘I saw none but Bilal’
- ‘Every sickness has a medicine except death’
- ‘Allah forgives all the sins except Shirk’

If the mastathna minhu (مُستثنى مينه) is not mentioned in a sentence, then it takes the Irbab it deserves in the sentence, e.g. ‘No one has arrived except Hamid’. Here Hamid, the mustathna, is a fail (فاعل), hence in nominative. ‘I saw no one except Hamid’. Here the mustathna حامداً is maful bihi, hence in accusative.

In the above examples, if you omit إلاً it becomes clear, i.e. in the first case مَا وَصَلَ حَامِدَ, and in the
It is also called the الزرفة. This situation of ارب occurs in the negative, prohibitive or interrogative sentences.

Examples from the Holy Quran:

- “وَلَا يُذَكَّرُونَ اللَّهَ إِلَّا قَلِيلًا” “and they do not remember Allah but little”. [4/142]
- “كَلِّ شَيْءٍ هَالَحِكَ إِلَّا وَجَهَةُ” “Everyone will perish save His Face”. [28/88]
- “هلْ جَزَاءُ الإِحْسَانِ إِلَّا الإِحْسَانُ” “Is there any reward for good other than good”. [55/60]

The Maful Fihi - The Adverb:

It is also called the الزرف (الظرف). The الزرف is a noun which denotes the time or place of an action, e.g. انتظرت الله ساعة ‘I waited for you one hour’, رجعت ليلا ‘I returned at night’, أصومت غدا ‘I shall fast tomorrow’. This is called الزمان (zarf al-zaman), i.e. adverb of time.

The الزمان (ظرف المكان) relates to the place of action, i.e. adverb of place, e.g. جلست تحت شجرة ‘I sat under a tree’, المدرس عند المدير ‘the teacher is with the principal’, مكتبت في ‘I walked a mile’, المعلمة ‘where did you stay in the holidays’.

The الزرف is المستوي (in accusative). However, a few الزروف (الظرف plural of الظرف) are mabni. Some of them include:
Apart from the zuruf, there are certain words which are like the zarf and may take nasab ending even though they are not originally words denoting time or place. These are words like ذكر يكون ربع نصف. This happens when any of these words is mudaf and its mudaf ilaihi is a zarf denoting place or time, e.g.

- اذهب إلى الجامعة بكل يوم ‘I go to the university every day’.
- سافرت بعض يوم ‘I traveled for part of a day’.

(1) أين (where): It is zarf al-makan, ending in fathah, and is considered in place of nasab, e.g. ‘where did you learn the Arabic language?’.

(2) أمس (yesterday): It is zarf al-zaman which is mabni ending in kasrah, and is considered as in place of nasab, e.g. ذهبت إلى السوق أمس ‘I went to the market yesterday’.

(3) حيث (where) & قط (never): Both are mabni, ending in dammah, and considered in place of nasab (في محلة نصب), e.g. لا تكتب قط ‘never tell lie or don’t tell lie ever’, اجلسوا حيث شئت ‘sit where ever you like’.

(4) هذا (here) & متى (when): Both end in sukun, and are considered في محل نصب. Both these words end in alif which is sakin, متى is originally هذا متى, e.g. متى رجعت من الجامعة ‘when did you return from the university’, اجلس هذا حتى أرجع ‘sit here till I return’.
The Nouns in Accusative

٧ Absolute Negative (لا النافية للجنس):

The *la nafiya* *lilgins* negates absolutely the entire kind or genus, e.g. *لا قلمَ عنديَّ* ‘I don’t have any kind of pen’.

In this example the *la* negates anything which can be called a pen or any kind of writing material. In the given example, *قلم* is *ism* (subject) of *la* and *عندي* is its *khabar* (predicate). Both the *ism* and the *khabar* of *la*
should be indefinite, and its ism is mabni with ‘a’ ending. Some more examples are given below:

- ﷽ ‘there is no god but Allah’. Here la negates absolutely any kind or sort of ilaha (god), worthy of worship, may he be a kind of human being, an angel, a jin or any kind of material or unnatural object, except the Lord, Allah.

- ﷽ “This is the Book (the Quran), whereof there is no doubt”. [2/2]. Here ريب has been negated absolutely that there cannot be any doubt what so ever that the Book, al-Quran is an absolute truth and that it is from Allah Almighty.

- ﷽ “There is no compulsion (whatsoever) in religion, verily the right path has become distinct from the wrong path”. [2/256]

- ﷽ “There is no Salah after the Fajr (Salah) till the sun rise, and there is no Salah after the Asr (Salah) till the sun set”.
CONCLUSION

In conclusion, this book covers the essential aspects of the Quranic grammar, which should enable the learner to follow the Arabic text of the Holy Quran. However, he would require assistance of an authentic Quranic dictionary to learn the meanings and application of unfamiliar words and phrases. The book should also form a sound base for those who desire to pursue higher studies in Arabic.

This book is an extension of my lectures on the subject in Urdu language (www.sautulquran.org/CD). It is written essentially on the request of some persons who desired to learn the Quranic language, but they did not find the study material in English language. I was fully conscious of my own limitations to undertake such a sensitive and complex task, but I ventured to do so primarily in the background of the saying of our beloved Prophet (SAW) (أَبْلَغْنَّكُمْ إِنَّنَا أَيَّاهَا ٱلْأَيَّامُ). I have tried to convey to others whatever little knowledge of the subject that I had with a view to contributing, in a humble way, towards the promotion of the Quranic learning. Any views, comments or suggestions for improvement of the next addition would be welcomed and highly appreciated.
May Allah Almighty forgive me for the shortcomings in the book, and May He help and guide the learners in understanding and practicing the Quranic teachings (Amin).

My sincere thanks to all those who assisted me in the accomplishment of this work. May Allah (SWT) bless them and May He reward them for their contribution (Amin).

الحمد لله الذي بنعمته تتم الصالحات. بارك الله لي ولكم بِّ القرآن العظيم ونفعني وإياكم بالآيات والذكر الحكيم، إنه تعالى جواد كريم ملتح بِ رعوف رحيم.

وآخر دعوانا أن الحمد لله رب العالمين، والصلاة والسلام على جميع الأنبياء والمرسلين.