إِنَّا أَنْزَلْنَا قُرْآنًا عَرَبِيًا لِعَلَّكُمْ تَعْقِلُونَ

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. Infact, 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.

﴾ كتاباً أَنْزِلْنَا إِلَيْكَ مَبَارَكًا لِيتَبَيّنَوا آيَاتِهِ وَلِيَتَدَبَّرُوا أَوْلُو الْأَلْبَابِ ﴾

“(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]

﴿ أَفَلا يَتَبَيّنُونَ الْقُرْآنَ أَمْ عَلَى قَلْبٍ أَقْفَامُهَا ﴾

“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 (تانينیة), 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:

ۚۛ۝ۛ۝۝ۜ "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

All the praises and thanks be to Allah (SWT) with Whose help, guidance and blessings have I been able to accomplish this work. My sincere thanks and prayers for my parents who afforded me the understanding of true Islamic values. I wholeheartedly thank Muhammad Irshad for the laborious work of typesetting, and extend my sincere thanks to Ubaid-ur-Rahman for carrying out the strenuous work of vetting the book. I am grateful to Zeenat Ullah Khan for proof reading of the book, as also Mohsin Manzoor Bhatti for his forthcoming assistance.

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وآخر دعوانا أن الحمد لله رب العالمين
“This material may be used freely by any one for learning the Holy Qur'an.”

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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.

**Spread this book as much as possible!**
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We start the Arabic lessons from the very beginning. A meaningful word in Arabic is called *Kalimah* (كلمَة). It has only three parts. In other words there are only three parts of speech in Arabic. These are:

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


---

**الأدوار الأولى  Lesson 1**

**أقسام الكلمة**

**PARTS OF SPEECH**

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

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

Parts of Speech


2 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 Madi (الماضئ) is used for an action which is completed, e.g. فعل ‘he did’, صَكَتَب ‘he wrote’, دَخَل ‘he entered’.

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

3. The imperative tense or the Amr (الأمر) which signifies command, request or supplication, e.g. إِفْعَل ‘do’, أَكْتَب ‘write’, أَدْخَل ‘enter’.

3 حَرْف (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. عَلَى ‘on’, فِي ‘in’, عَن ‘regarding’, نَعَم ‘yes’, لَا ‘no’, مَا ‘that/ what’, etc.
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. فتحةٌ (Fathah): Signed as - on top of a letter and pronounced as ‘a’ in ‘above’.

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

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

4. سكونٌ (Sukun): Signed as - on top of a letter as ‘stop’ or ‘stress’; it indicates that the consonant is vowelless, e.g., كَنُ (kun), أَبُ (abb), مُن (mun).

5. تنوينٌ (‘N’ sound): Signed as double vowel -’-, -‘, -‘ as indicated is called tanwin, e.g. كِتابٌ (kitabun), كِتابٌ (kitabin), كِتابٌ (kitabun). Remember that a word with tanwin is always a noun (اسمًا), 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 كتابُ (a book) or الكتابُ (the book). It is incorrect to say الكتابُ.

6 The Verbal Noun (المُضْعِفُ):

The verbal noun or noun of action may also be used as اسم, e.g. ‘help’ (literally helping), ضرب ‘a blow’ (literally striking), عبد ‘prayer’ (literally praying), أمر ‘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. البيتُ ‘a house’ becomes البيتُ (al-baitu) ‘the house’, الجملُ ‘a camel’ to الجملُ (aljamalu) ‘the ‘camel’.

Arabic has 28 alphabets or letters; of these, 14 are called the Sun Letters (الحروف الشمسية) and the other 14 are called the Moon Letters (الحروف القمرية). In the moon letters the lam (ل) of al is pronounced, e.g. الَّمْ (al-qamaru’). While in the sun letters the lam of al is assimilated to the first letter of the noun, e.g. الشمسُ (ash-shamsu). The assimilation is indicated by شدّ (shadda, ﻣ) on the first letter
of the noun. A table showing the moon letters and the sun letters is given below.

**Lunar Letters**

<table>
<thead>
<tr>
<th>The mother</th>
<th>al-ummu – الأَمَّ</th>
<th>– 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>The door</td>
<td>al-baabu – الْبَابُ</td>
<td>– 2</td>
</tr>
<tr>
<td>The garden</td>
<td>al-Jannatu – الْجَنَّةُ</td>
<td>– 3</td>
</tr>
<tr>
<td>The donkey</td>
<td>al-himaru – الْحِمَارُ</td>
<td>– 4</td>
</tr>
<tr>
<td>The bread</td>
<td>al-khubzu – الْخِبُزُ</td>
<td>– 5</td>
</tr>
<tr>
<td>The eye</td>
<td>al-ainu – الْعَيْنَ</td>
<td>– 6</td>
</tr>
<tr>
<td>The lunch</td>
<td>al-ghadau – الْغَدَاءُ</td>
<td>– 7</td>
</tr>
<tr>
<td>The mouth</td>
<td>al-famu – الفَمُّ</td>
<td>– 8</td>
</tr>
<tr>
<td>The moon</td>
<td>al-qamaru – الْقَمَّارُ</td>
<td>– 9</td>
</tr>
<tr>
<td>The dog</td>
<td>al-kalbu – الْكَلْبُ</td>
<td>– 10</td>
</tr>
<tr>
<td>The water</td>
<td>al-maau – المَاءُ</td>
<td>– 11</td>
</tr>
<tr>
<td>The boy</td>
<td>al-waladu – الْوَلَادُ</td>
<td>– 12</td>
</tr>
<tr>
<td>The air</td>
<td>al-hawau – الْهَوَاءُ</td>
<td>– 13</td>
</tr>
<tr>
<td>The hand</td>
<td>al-yadu – الْيَدُ</td>
<td>– 14</td>
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</tbody>
</table>

**Solar Letters**

<table>
<thead>
<tr>
<th>The trader</th>
<th>at-taajiru – الْتَاجِرُ</th>
<th>– 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>The clothing</td>
<td>ath-thoubu – الْثَوبُ</td>
<td>– 2</td>
</tr>
<tr>
<td>The house</td>
<td>ad-daaru – الْدَارُ</td>
<td>– 3</td>
</tr>
<tr>
<td>The gold</td>
<td>ad-dahbu – الْدَهْبُ</td>
<td>– 4</td>
</tr>
<tr>
<td>The man</td>
<td>ar-rajulu – الْرَجُلُ</td>
<td>– 5</td>
</tr>
<tr>
<td>The flower</td>
<td>az-zahratu – الْزَهْرَةُ</td>
<td>– 6</td>
</tr>
<tr>
<td>The fish</td>
<td>as-samaku – السَّمَكُ</td>
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<td>Arabic</td>
<td>English</td>
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<tr>
<td>-----------------</td>
<td>--------</td>
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</tr>
<tr>
<td>The sun</td>
<td>ash-shamsu</td>
<td>الشمس</td>
</tr>
<tr>
<td>The chest</td>
<td>as-sadru</td>
<td>الصدر</td>
</tr>
<tr>
<td>The guest</td>
<td>ad-daifu</td>
<td>الضيف</td>
</tr>
<tr>
<td>The student</td>
<td>at-talibu</td>
<td>الطالب</td>
</tr>
<tr>
<td>The injustice</td>
<td>az-zulmu</td>
<td>الضَّلَم</td>
</tr>
<tr>
<td>The meat</td>
<td>al-lahmu</td>
<td>اللحم</td>
</tr>
<tr>
<td>The star</td>
<td>an-najmu</td>
<td>النجم</td>
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</table>
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. **الجنس الحقيقىُ (Real Gender):**
   The words related to the male sex are مَذْكُوْرُ (♂) masculine, and those related to the female sex are مَؤْنَثُ (female ♀), e.g. رَجُلُ ‘man’ is a real masculine and إِمْرَأَةُ ‘woman’ is a real feminine, دِينْكَ ‘cock’, دِجاجَةُ ‘hen’, وَلَدَّ ‘boy’, بَنتُ ‘girl’, أَمْ ‘mother’, أَبَّ ‘father’, أَخْ ‘brother’, ‘sister’, etc.

2. **الجنس المَجَازِىُ (Formal Gender):**
   The nouns which do not have the ‘concept of pair’ are termed as feminine or masculine by form الجنس المَجَازِىُ. The identification of gender for such noun is that the words ending with ‘round-ta’ دَةُ مَرْبُوعَةُ are generally feminine, and those ending with some other letter are assumed as masculine gender, e.g. ﺱَاعَةُ ‘watch’, ﺘَﻔَانِي ‘fan’, شَجَرَةُ ‘tree’, مَرْوَحةُ ‘garden’, آيةُ ‘sign’, حَيَاةُ ‘life’, نَافَذَةُ ‘window’ are

It may also be understood that feminine gender is often formed from the masculine by suffixing ‘ة’, e.g. مُسلم ‘Muslim’ (♀) صادق ‘truthful’ (♀), إبن ‘son’ (♀), ابنة ‘daughter’ (♀), طالب ‘student’ (♀), جيد ‘good’ (♀), قديم ‘old’ (♀), طويل ‘long’ (♀), كثيرة ‘many’ (♀), etc.

6. 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’.


2. Proper names of countries and towns are feminine by signification, e.g. مصر ‘Egypt’, باكستان ‘Pakistan’. 
The Gender of Nouns


3 Many parts of the body, especially those that are in pair, are termed as feminine, e.g. ‘hand’, ‘eye’, ‘foot’, ‘leg’, ‘shin’, ‘ear’, ‘cheek’.

4 The nouns ending in ‘الَّيْبَا’, ‘الَّيْبَا’ (short alif or ا_ called ‘الَّيْبَا’ (lengthened alif) are also feminine, e.g. ‘الَّيْبَا’ ‘الَّيْبَا’

5 All Arabic letters of alphabet are considered as feminine.

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

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

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

(\textbf{Common Gender}):

Some nouns are used as masculine as well as feminine. These are termed as إسم الجنسة, e.g. بقرة, سحاب, ‘clouds’, إسم الجنسة, ‘cattle’; شجرة, جراد, ‘locust’, دهبة, ‘gold’; نحل, ‘bees’; شجرة, ‘trees’. These are masculine by form, feminine by signification.

\textbf{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.
Unlike English, Arabic has three numbers: singular is termed *wahid* (واحد) or *Mufrad* (مفرد), the dual or two of anything is termed *tathniyah* (ثنية), and more than two is plural called *jam* (جمع).

1. **Wahid (واحد) or Mufrad (مفرد):**

Examples of *Wahid* (واحد) or *Mufrad* (مفرد) are: الكتبُ, الطالِبُ, السَّيَارَةُ, امرأةُ, رجلُ, يبْتِطُ, طالبٌ, السّاعَةُ, القَلَمُ, الكافرُ, المُسلمٌ, فاسقٌ, الصالحٌ, صادقٌ, ولدٌ, etc.

2. **Tathniyah (ثنية):**

The dual form ends in *aani* (آن), e.g. القَلَمَانِ, الكِتَابَانِ, السَّيَارَاتْنِ, إمرأَتَانِ, يِدَانِ, بِتْتِانِ, طَالِبَانِ, السَّاعَاتَانِ, المُسْلِمَانِ, فاسقانِ, الصالحانِ, صادقانِ, ولدانِ, الطالبانِ, الكافرانِ, 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:
Sound Plural: In sound plural the word retains its original form, e.g. book → books, pen → pens.

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 (الْجُمُعُ السَّلَامِيُّ):

1. The masculine plural of nouns are formed by adding _ to the singular form e.g. المُؤْمِنُونَ → مُؤْمِنٌ, سَارِقٌ → سَارِقٌ, جَاهِلٌ → جَاهِلٌ, مُؤْمِنٌونَ → ignorant, ‘wise’ → عَاقِلٌونَ, ‘patient’ → الصَّادِقُونَ, ‘truthful’ → الصَّادِقُونَ, etc.

2. The feminine plural of nouns which end in _ة, are formed by changing اً (ta) into اً (aat) as سَارِقَةٌ → سَارِقَاتٌ (plurals), ‘thief’ → سَاحِدةً → سَاحِدَاتٌ (ta), ‘watch’ → مُدْرِسَةٌ → مُدْرِسَاتٌ (ta), ‘word’ → حَافِظَةٌ → حَافِظَاتٌ, ‘fan’ → مَرْوَحَةٌ → مَرْوَحَاتٌ, ‘window’ → نَافِذَةٌ → نَافِذَاتٌ, ‘evil’ → دَرَجَةٌ → دَرَجَاتٌ, ‘step/status’ → سِيَّةٌ → سِيَّاتٌ, etc.

The plural of nouns which do not end in _ة, are also formed by adding اً (aat) to the singular as in مَرْيَمُ → سَمَاوَاتٌ (name) → ‘sky’.
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 رُسُول to رُسُول, or by the change of vowels, e.g. أَسْدُ to أَسْدَ. 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>فُؤُول</td>
<td>as from</td>
<td>نَجْمُ</td>
</tr>
<tr>
<td>2</td>
<td>فُعلُ</td>
<td>as from</td>
<td>كِتَابُ</td>
</tr>
<tr>
<td>3</td>
<td>فُعَالٍ</td>
<td>as from</td>
<td>رَجُلٍ</td>
</tr>
<tr>
<td>4</td>
<td>أَفْعَالٍ</td>
<td>as from</td>
<td>قَلمٍ</td>
</tr>
<tr>
<td>5</td>
<td>أَفْعَالٍ</td>
<td>as from</td>
<td>عَينٍ</td>
</tr>
<tr>
<td>6</td>
<td>فُعَالٍ</td>
<td>as from</td>
<td>فَقيرٍ</td>
</tr>
<tr>
<td>7</td>
<td>أَفْعَالٍ</td>
<td>as from</td>
<td>غَنيٍ</td>
</tr>
<tr>
<td>8</td>
<td>فَعَالِيلٍ</td>
<td>as from</td>
<td>شَيْطَانٍ</td>
</tr>
<tr>
<td>9</td>
<td>فَعَالٍ</td>
<td>as from</td>
<td>مَنشَلَةٍ</td>
</tr>
<tr>
<td>10</td>
<td>فَعَالٍ</td>
<td>as from</td>
<td>بَلدَةٍ</td>
</tr>
<tr>
<td>11</td>
<td>فِعَالَةٍ</td>
<td>as from</td>
<td>أَخَّ</td>
</tr>
<tr>
<td>12</td>
<td>فَعَالَةٍ</td>
<td>as from</td>
<td>تَاجِرٌ</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 أَخُ ‘brother’ are أَخَاءٌ, أَخُوَانٌ, أَخْوَانٌ, or in some cases to have
both the sound plural and broken plural e.g. in the case of نَبِيُّ (prophet), its sound plural is نَبِيُّونَ and broken plural is أَنْبِيَاءُ.
The pronoun is a word used in place of a noun, e.g. ‘هو’ ‘he’, ‘هم’ ‘they’, ‘هي’ ‘she’, ‘نحن’ ‘we’, ‘ه’ ‘his’, ‘ه’ ‘her’, ‘لك’ ‘your’, ‘ي’ ‘my’, etc. They are of two kinds; the Detached Pronouns, called ضمائر منفصلة, e.g. ‘هو’ ‘he’ → ‘هو طالب’ ‘he is a student’ and the Attached Pronouns, called ضمائر مُتَقَلَّبَة, e.g. ‘ه’ ‘his’ → ‘كتابه’ ‘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>هو طالب</td>
<td>هم طلابان</td>
<td>هم طلاب</td>
</tr>
<tr>
<td></td>
<td>he is a student</td>
<td>they are students</td>
<td>they are students</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>هي طالبة</td>
<td>هم طلابتان</td>
<td>هن طلابات</td>
</tr>
<tr>
<td></td>
<td>she is a student</td>
<td>they are students</td>
<td>they are students</td>
</tr>
</tbody>
</table>
The Pronouns

| 2nd Person (♂) | أنَّمَ طَالِبٌ | أنَّمَ طَالِبٌ | أَنْتُمُ طَالِبُونَ |
|                | you are a student | you are students | you are students |
| 2nd Person (♀) | أنَّتْ طَالِبَة | أنَّتْ طَالِبَة | أَنْتُمُ طَالِبَاتٍ |
|                | you are a student | you are students | you are students |
| 1st Person (♂ & ♀) | أنا طالب | أنا طالب | نحن طالبان |
|                | I am a student | we are students | we are students |

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) Possessive Relations

| 3rd Person (♂) | SINGULAR | DUAL | PLURAL |
|                | his book | their book | their book |
| 3rd Person (♀) | her book | their book | their book |
| 2nd Person (♂) | your book | your book | your book |
| 2nd Person (♀) | your book | your book | your book |
| 1st Person (♂ & ♀) | my book | our book | our book |
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. ضَرَبَ means ‘he struck’, ‘he’ is a subject and ‘struck’ is a verb; with the addition of an attached pronoun هَنَّ ‘him’ would become the object of the verb ضَرَبَ. 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><strong>3rd Person</strong></td>
<td><strong>Singular:</strong> هٰـَ - ضَرَبَهُ  He struck him/it.</td>
<td>هُمَّا - ضَرَبَهُمَا  He struck them.</td>
<td>هُمُّ - ضَرَبَهُمُّ  He struck them.</td>
</tr>
<tr>
<td><strong>Gender:</strong></td>
<td><strong>Gender:</strong> (♂)</td>
<td><strong>Gender:</strong> (♀)</td>
<td><strong>Gender:</strong> (♂)</td>
</tr>
<tr>
<td><strong>3rd Person</strong></td>
<td><strong>Gender:</strong> (♂)</td>
<td><strong>Gender:</strong> (♀)</td>
<td><strong>Gender:</strong> (♂)</td>
</tr>
<tr>
<td><strong>2nd Person</strong></td>
<td><strong>Singular:</strong> كَ - ضَرَبَكَ  He struck you..</td>
<td>كَمَا - ضَرَبَكَمَا  He struck you.</td>
<td>كَمُّ - ضَرَبَكُمُّ  He struck you.</td>
</tr>
<tr>
<td><strong>Gender:</strong></td>
<td><strong>Gender:</strong> (♂)</td>
<td><strong>Gender:</strong> (♀)</td>
<td><strong>Gender:</strong> (♂)</td>
</tr>
<tr>
<td><strong>2nd Person</strong></td>
<td><strong>Gender:</strong> (♂)</td>
<td><strong>Gender:</strong> (♀)</td>
<td><strong>Gender:</strong> (♂)</td>
</tr>
<tr>
<td><strong>1st Person</strong></td>
<td><strong>Singular:</strong> يَ - ضَرَبَتى  He struck me</td>
<td>نَ - ضَرَبَتُ  He struck us.</td>
<td>نَا - ضَرَبَتْنَا  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. يَدِيَ ‘the book is in my hand’.
- ‘my two hands’, e.g. يَدَايُ ‘my two hands are on the table’.
- بَيْنَ يَدَيِّ {literally ‘between my hands’ i.e. ‘in front of me’, e.g. ‘the tree is in front of me’}.
- عَلَيْ ‘on me or my responsibility’, e.g. حِسَابُهُ عَلَيْ ‘his account is on me’.
- لَدَيْهِمْ ‘with them/by them’, e.g. الكُتُبُ لَدَيْهِمْ ‘the books are with them’.
- لِيِّ ‘to me or for me’, e.g. لِيْ عَمَلِيْ ‘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 الْمَلَكُ وَلَهُ الْحَمْدُ ‘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. عَنْدَا صَكَبَتْ ‘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 3rd Person masculine singular & plural forms, the 2nd Person masculine singular & plural forms, and both the 1st 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.

Possessive Pronouns:

The word إِيَّاَكَ (Eiayaak) is prefixed to the Attached Pronouns. The word إِيَّاَكَ (Eiayaak) confines the meaning to ‘only/alone’, e.g. إِيَّاَكَ نَعْبُدُ (Eiayaak Nabud) “You ( Alone) we worship, and You ( Alone) we ask for help”[1/4]. For usage of Possessive Pronouns with إِيَّاَكَ (Eiayaak) 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>3rd Person (♂)</td>
<td>هو - إِيَّاهُ (Ho - Eiayah)</td>
<td>هُمُ - إِيَاهُمْ (Hum - Eiayhem)</td>
<td>هُمُ - إِيَاهُمْ (Hum - Eiayhem)</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>هَا - إِيَّاهَا (Ha - Eiayhaa)</td>
<td>هُمَا - إِيَاهُمَا (Hum - Eiayhem)</td>
<td>هُنَا - إِيَاهُنَّ (Huna - Eiayhan)</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>كَ - إِيَّاكَ (Kak - Eiayak)</td>
<td>كُمَا - إِيَاكُمْ (Kuma - Eiaykum)</td>
<td>كُنَّ - إِيَاكُنْ (Kan - Eiaykun)</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>كَ - إِيَّاكَ (Kak - Eiayak)</td>
<td>كُمَا - إِيَاكُمْ (Kuma - Eiaykum)</td>
<td>كُنَّ - إِيَاكُنْ (Kan - Eiaykun)</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>نَا - إِيَانَا (Naa - Eiayana)</td>
<td>نَا - إِيَانَا (Naa - Eiayana)</td>
<td>نَا - إِيَانَا (Naa - Eiayana)</td>
</tr>
</tbody>
</table>

We alone
They only
All of you
All of you
We alone
We alone
The Concentrate on the underlined forms.
and skip over the remaining forms as these are not frequently used in the Holy Quran.

1. **Demonstrative Pronouns**: 
   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 لَقَرْبِ</td>
<td>هَذَا this</td>
<td>هَذَان these two</td>
<td>هُؤُلاء (♂ &amp; ♀) these</td>
</tr>
<tr>
<td>Distant لِلْبَعَيدَ</td>
<td>ذَلِكَ that</td>
<td>ذَلَائِكَ those two</td>
<td>أُوْلَئِكَ (♂ &amp; ♀) these</td>
</tr>
</tbody>
</table>

Note:
Concentrate on the underlined forms.

2. **The Relative Pronouns**: 
   The relative pronouns الَّذِي, الَّذِينَ, 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>الَّذِي</td>
<td>اللَّدَان</td>
<td>الَّذِينَ</td>
</tr>
<tr>
<td>For Female</td>
<td>الَّتِي</td>
<td>اللَّتِان</td>
<td>الَّاتِيِ/اللائي</td>
</tr>
</tbody>
</table>

Note:
Concentrate on the underlined forms.
Examples:

- ‘الْوَلَدُ الَّذِيْ خَرَجَ مِنَ الْمَسْجِدِ طَالِبٌ’ ‘The boy who went out of the Mosque is a student’.

- ‘الرَّجَالُ الَّذِينَ خَرَجُوا مِنَ المَكَّة مُدْرِسِؤُنَّ’ ‘The men who left the office are teachers’.

- ‘البَنَّةُ الَّتِيْ خَرَجَتْ مِنَ الْبَيْتِ طَالِبَةٌ’ ‘The girl who left the house is a student’.

- ‘هُوَ الَّلَّهُ الَّذِيْ لَا إِلَهَ إِلَّا هُوُهُ’ ‘He is Allah, beside Whom la Ilaha illa Howa (none has the right to be worshipped but He)’. [59/293]

- ‘قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ’ ‘ Successful indeed are the believers, those who offer their Salah (prayers) with all solemnity and full of submission’. [23/182]

6 Interrogative Pronouns: أَسْمَاءُ الإِسْتِعْفَاءِ

These are given below:

- ‘who’ مَّا
- ‘what’ مَّا
- ‘where’ كَيْفَ
- ‘when’ مَّا
- ‘how much, how many’ أَيْنَ
- ‘which, from where’ لِمَ
- ‘why’ مَّا
- ‘for what’ مَّا
- ‘what’
The *Iraab* 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.

being the original form in nominative case, called حَالَةُ الْلَّهُ, may change to حَالَةُ الرَّفُّعِ or حَالَةُ النَّصْبِ, the accusative case, called حَالَةُ الْجَرِّ, the genitive case, called مُ́حْمَدْ, being the original form, may change to مُ́حْمَدَ or مُ́حْمَدٍ, e.g.

in the *Shahadah* (الشَّهَادَة) ‘declaration of faith’ the first part is where is the original form in nominative case and the second part is where is in the genitive case, while in the verse إنَّ اللَّهَ عَلَى كُلْ شَيْءٍ قَدَرٍ, the noun الله is in the accusative. Similarly, in the first part of the *Shahadah* the noun مُ́حْمَدْ is in the original form, but in the noun أَشَهَدْ أَنَّ مُ́حْمَدَا رَسُولًا it is in the accusative.
Similarly, we use الكتاب, الكتَّاب, الكتب as also we read in the Holy Quran: المُسلمِين, الكَاهِروَن, المُؤمنَات, المُؤمنون. These changes in the case-endings of the noun are called إعراب الاسم (Irab 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 Irab is effected in two ways as explained below:

1: الإعراب بالحِرْصَة

Case-ending with vowel marks, e.g. رجل ‘a man’ is the original form in nominative حالة الرفع (حالة الصب) and with the change of vowels it may become رجل in accusative حالة الجر (حالة التلُّغ), or رجل in genitive case حالة النصب (حالة النصب); and from كتب ‘books’, which is in the original nominative form حالة الرفع, it may become الكتاب, الكتب or كتب in accusative حالة النصب, and from النساء ‘the women’ → النساء (مُسلمات → مُسلمات) (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 داممَة (ضمة) or تَمْر.
The Irab of Noun

(تنوينً), and is called حالۃ الرفع (halatur-rafha), i.e. nominative case. And the declined form of "عَرَبٍ بالحِرْكَة" (Irab bil harkah) is فَتحةً (fathha), i.e. single short vowel or تَنوينٍ (تنوين) above the last consonant, which is called حالۃ الْتَصَبّ (halatul nasb) i.e. accusative case, and كَسْرَة (kasrah) or تَنوينٍ (تنوين) below the last consonant, which is called حالۃ الْجِرّ (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.

المُسْلِمُ, المُسْلِمَة, المُسْلِمٌ or مُسْلِمَة, مُسْلِمٌ, المُسْلِمَة

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

الرَّجَالُ, الرَّجَالٌ, الْرَّجَالِ رَجَالٌ or نَسَاءُ, النَّسَاءِ, النِّسَاءَ نَسَاءٌ

3. All feminine sound plural nouns, e.g.

المُسْلِمَاتُ, مُسْلِمَاتٍ, مُسْلِمَاتٌ "Muslim women" or مُسْلِمَاتٍ, مُسْلِمَاتٍ, المُسْلِمَاتِ (There is only one change in this category which represents both the accusative and the genitive case.)
The Irab of Noun

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 (تثنية), both masculine and feminine are changed with letter, e.g. مسلمان ‘two Muslim men’, which is the original/nominative case, is changed to مسلمين, representing both the accusative and the genitive forms. In this case آن (aani) is changed to ين (aini).

In case of feminine gender, the dual of مسلمة ‘a Muslim woman’ is مسلمتان ‘two Muslim women’, which is the original/nominative case, can be changed to مسلمتين, representing both the accusative and genitive forms. Here تان is changed to تين.

② All sound masculine plural nouns (جمع مذكر سالم) are also changed with letter, e.g. مسلمون (Muslin men) is the nominative/original form, and it is changed to مسلمين, representing both the conditions of accusative and genitive forms. Here ون (u’-na) is changed to ين (i’-na).

Note that ن (ni) (nu’n at the end with kasra) is indicative of a dual noun while ن (na) (nun with fatha) is indicative of a sound plural noun.

The different conditions of *Irab* are summed up in Table 5.
Table – 5
Different Conditions of *Iraḥ* (إعراب الاسم)

<table>
<thead>
<tr>
<th>Case</th>
<th>Number</th>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Case</td>
<td>Noun</td>
<td></td>
<td>Original</td>
<td>Changed</td>
</tr>
<tr>
<td>Case</td>
<td>Number</td>
<td></td>
<td>Original</td>
<td>Changed</td>
</tr>
<tr>
<td>Case</td>
<td>Number</td>
<td></td>
<td>Original</td>
<td>Changed</td>
</tr>
</tbody>
</table>

1. مسلمٌ / مسلمةٌ
   - Singular

2. مسلمين / مسلمات
   - dual

3. مسلمين / مسلمات
   - plural

4. مسلمٌ / مسلمةٌ
   - singular

5. مسلمين / مسلمات
   - dual

6. مسلمين / مسلمات
   - plural

7. كتاب / كتابة
   - masc.

8. كتاب / كتابة
   - fem.

Notes:
(1) * — In serial (1, 4, 6, 7) the declension of *Iraḥ* is affected by the vowel marks.
(2) • — In serial (2, 3, 5) the declension of *Iraḥ* is affected by the letters.

The *Iraḥ* of Noun

Table – 5
Different Conditions of *Iraḥ* (إعراب الاسم)
(3) — In serial (2, 3, 5, 6) the Changed Form I & II are the same.

(4) — The accusative ending with tanwin (e.g. مُسْلِماً, حَيْثًا) contains an alif. Exception to this rule being the أُنِّي and أَنَّي, i.e. alif maqsura (آلف مُقَصُوْرَة). 

According to Irb the noun is of two kinds; Declinable (مَبْنِي) and Indeclinable (مَعْرَب) Nouns.

1. **Declinable (مَعْرَب):**

   It is further divided into two kinds;

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

   2. Second declension or diptote: In this category the noun does not accept tanwin (tanwin) and, in the genitive case-ending, it does not accept جر. i.e. it has only two case-endings namely, nominative/ original form (represented with ضمة) and accusative (represented with فتحة), which is also representative of genitive case. Diptotes غير (غير) مُنْصَرَف include the following categories:

   - Names of women, e.g. مَرْيَمُ, خَدِيْجَةُ, حَفْصَةُ, عَائِشَةُ, etc.

   - Names of Prophets and Angels (peace be upon them), e.g. مَارُونُ, هَاوْرَاتُ, مِيْكَانِئُ, جِبْرَائِيلُ, هَارُونُ, يوْسُفُ, إِبْرَاهِيمُ, etc.
- Nouns on the short vowel (short a) pattern, e.g. أَقْضَلُ, أَمْجَدُ, أَكْبِرُ, ‘black’, أَرْقُ, أَحْمَرُ, ‘red’, أَبْيَضُ, ‘blue’, أَحْسَنُ, أَحْمَدُ, ‘white’, etc.

- The broken plurals nouns on the short vowel (short a) pattern, e.g. مقابر، ‘graves’, ‘Dirhems’, ‘glass’

- Names of men on the pattern of أَخْلَانَ, رَحْمَانُ, عَدْنَانُ, سَلَمَانُ, عَثْمَانُ, etc.

- Names of men ending with the diptote (closed ta), e.g. أَسَمَاءُ, مَعَاوِيَةُ, سَلَمةُ, طَلْحَةُ, etc.

- Names of most of the countries and cities, e.g. بَابِلُ, مَكَّةُ, مِصْرُ, لُنْدَنُ, بَاْكِسْتَانُ, لَاهُوَرُ, etc.

- Nouns ending with or the short vowel (short a) ending in a short vowel (short a), e.g. ‘world’، ‘distant’، ‘adni’، ‘merciful’، ‘nobilious’، ‘poor’، ‘white’، ‘blue’، ‘green’، etc.

- Some additional nouns, e.g. إِبْلِيْسُ، ‘hell’, جَهَنْمُ ‘Satin’، ‘Pharaoh’، ‘Gog Magog’، etc.

Note 1:
With the definite article ‘ال’ or with annexed noun جَزَرَ (غَيْرُ مَنْصَرَفِي) in genitive case-ending, e.g. بِسْمِ اللّهِ الرَّحْمَنُ ‘In the
name of Allah, the Most Gracious’, عَنْ النَّعُودِ ‘from the beds’, مِنْ شَعَائرِ اللَّهِ ‘among the Signs of Allah’, فِي أَحْسَنِ تَقْویَمٍ ‘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 (مُبَنِّیهُ):**
Most of the Arabic nouns (about 90%) are declinable (مَعْرَبٍ). However, some nouns/ pronouns called indeclinable (مُبَنِّیهُ), remain static or stationary on their original form under all the varied conditions. These include the following:

- Personal pronouns, e.g. هُوَ, هُمُ, أَنْتُ, أَنْثیَ, etc.
- Demonstrative pronouns, e.g. تُلْكَ, أُولُبَکَ, هُؤُلَا, تَنْتَکَ, تَنْنَکَ, هَذَا, هَذَیْنِ/هَذَانِ.
- Relative pronouns (اسمُ المَوْصُولِ), e.g. الْلَّذِیَ, الْمَّلَکَ, الْآیَ, الْأَلْفِ, etc. except the dual (ثنیَّة), e.g. الْلَّدِیَانِ, الْلَّدِیَانِ (شرطِیَّة) للْدَانِ/للْدِیَانِ.
- Interrogative pronouns (أسماء الابْتِفَاءِ), e.g. مَنْ, لِمْ, قَیْفَ, أَیَّنْ, etc.
- Possessive pronouns, e.g. أَیَاَّهُ, أَیُّامَاَكُمْ, أَیَاَیَّ, etc.
- Nouns with الیَافِ (الیَافِ) or الیَافِ مُقْصُوْرَةً (short alif) ending, e.g. أَدُنِیَا, مُوْسَیَاَ, دُنِیَا ‘near’, أَقَصَىَا ‘distant’.
- Nouns with personal pronouns, e.g. قَلْمِيُّ, سَيَارَتِيُّ, صُيْتَابِيُّ, etc.

- Cardinal numbers from eleven to nineteen, e.g. أَحَدٌ, تَسْعَةٌ عُشْرٌ, ثَلَاثَةٌ عُشْرٌ, إِذْنَا عُشْرٌ, عُشْرٌ.

**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 مَفْرَدَة (مُفرَدَة) (i.e. the phrases/sentences. If two or more words are joined together, it constitutes a phrase or a sentence (جملة), e.g. الطالبُ المُجتَهِدُ and theطبالُ ‘the hard working student’ or الطالبُ مُجتَهِدُ ‘the student is hardworking’, then they became a phrase/sentence. The مَرَكَبَةُ النَّاقِصَ is of two kinds;

1. مِرَكَبَةُ نَاقِصَ – Phrase or incomplete sentence.
2. مِرَكَبَةُ تَامَ – Sentence (جملة) which conveys complete sense.

The مَرَكَبَةُ النَّاقِصَ (مُرَكَبَةُ نَاقِصَ) is further divided into the following four types:

1. المِرَكَبَةُ التَّوْصِيِّفِي – the adjective phrase.
2. المِرَكَبَةُ الإِضَافِي – the relative phrase.
3. المِرَكَبَةُ الإِشارِي – the demonstrative phrase.
4. المِرَكَبَةُ الْجَارِي – 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 mausuf (المركب التوصيفي), e.g. (الكتاب المنيز). “the illuminating Book” [13/184]. Here the ‘Book’ is the noun qualified (الضوئ), and ‘the illuminating’ is its adjective (الم 인정). “a noble Angel” [12/31], here ‘Angel’ is the noun qualified (الضوء) and ‘noble’ is its adjective (الصيفة). Unlike English comes before the الصيفة (the adjective).

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. the العدد ‘number’, the الجنس ‘the gender’, the الوسعة ‘the capacity – definite/indefinite’ and the الإعراب ‘the case-ending’. These are explained below:

1. The number (العدد) of the adjective (الموصوف) is to be in coordination with the الموصوف, i.e. if the الموصوف is singular then the الصفة is to be singular (وَاحِدَ), if the الموصوف is dual (تنِئيَةٌ) then the الصفة is to be dual, and if the الموصوف is plural (جَمْعُ) then the الصفة is to be plural, e.g. ولدُ صالِح (a pious boy), ولدان صالِحان (two pious boys), أولاد صالِحون (three or more pious boys).

2. The gender (الجنس) of the الصفة is also to correspond to that of the الموصوف i.e., if the الموصوف is مذكر then the الصفة is to be مذكر; if the الموصوف is مؤنث then the الصفة is to be مؤنث too, e.g. بنتُ صَالِحة (pious girl), بنات صَالِحات (two pious girls), بنات صَالِحاتان (pious girls, more than two).

3. The Capacity (الوسعة) of the الصفة is also to correspond to that of the الموصوف i.e., if the الموصوف is definite (مَعْرَفَةٌ), the الموصوف will be definite (مَعْرَفَةٌ), and if the الموصوف is indefinite (ذِكرَةٌ), the الصفة will be indefinite, e.g.

- الولدُ الصَالِحُ → ولدٌ صَالِحٌ
- الولدان الصَالِحان → ولدان صَالِحان
- الأولاد الصَالِحون → أولاد صَالِحون

4. The لраб / case-ending (الإعراب): The لراب of the الصفة are to be in coordination with that of the الموصوف i.e. if the الموصوف
is in nominative case (حالةُ الْرَفْعُ) the phrase, if the nominative case (حالةُ الْرَفْعُ), feminine singular, e.g. 

<table>
<thead>
<tr>
<th>جمع (Plural)</th>
<th>تثنية (Dual)</th>
<th>واحد (Single)</th>
</tr>
</thead>
<tbody>
<tr>
<td>وأَلَادُ صَالِحٌ</td>
<td>وَلَدَانَ صَالِحٌ</td>
<td>ولّدٌ صَالِحٌ</td>
</tr>
<tr>
<td>وأَلَادِينَ صَالِحٍ</td>
<td>وَلَدِينَ صَالِحٌ</td>
<td>ولّدِينَ صَالِحٍ</td>
</tr>
<tr>
<td>وأَلَادٌ صَالِحٍ</td>
<td>وَلّدٌ صَالِحٍ</td>
<td>ولّدٌ صَالِحٍ</td>
</tr>
</tbody>
</table>

An exception to this rule is that the adjective to the broken plural (جمعُ تَكْسِيْر) of inanimate objects is almost always feminine singular, e.g. "فيها سَرِيرَاتُ مَركَّبَةٌ. وأَكَوابٌ مَوْضُوعَةٍ" “in it there will be couches raised on high, and goblets placed ready” [88/13-14]. Here ‘raised on high’ is of ‘couches’ which is a broken plural (جمعُ تَكْسِيْر) of ‘couch’ and an inanimate object (غير مُعاَقِل) ‘goblet’.

Similarly, ‘placed ready’ is of ‘goblets’ which is a broken plural (جمعُ تَكْسِيْر) of ‘goblet’, which is an inanimate object (غير مُعاَقِل); therefore, both the adjectives are in the feminine singular form.
Some more examples of the adjective phrases from the Holy Quran:

٤٣
THE RELATIVE PHRASE

The Relative Phrase (مَرَكْبَةٌ إِضَافِيَةٌ) 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 ‘the annexed’ and the determining noun is called ‘that to which the annexation is made or to which another noun is annexed’. The relation subsisting between them is known as the annexation’, e.g. ‘Allah’s Book’. In this phrase, is and is . Similarly, in the phrase ‘Allah’s Prophet’, is and . The following rules apply to ‘annexation’:

1. ‘اَل’ is never placed on nor has it tanwin (تَنْوِينَةٌ, nunnation). In the above mentioned examples, it will be incorrect to say or or or .

2. The is always i.e., in a genitive case-ending, e.g. and . In these examples the nouns, and are the mudaf ilai, which are in genitive case.
3 If the plural is a dual (تَثنِيتَة) or sound plural masculine (جمع سالم مذكر) then its ْنَون إِعرَابيَّ is dropped, e.g. بَابَانِ ْنَون إِعرَابيَّ ‘two doors of the Mosque’ (بِبابِانِ الْمَسْجِدِ), and مُسْلِمُوْ ْالعَرَبِ ‘Muslims of the Arab’ (مُسْلِمُوْ الْعَرَبِ). Similarly, يَدَانِ أَبِيِّ لَهْبِ ‘the two hands of Abu Lahab’ [111/1] (يَدَانِ أَبِيِّ لَهْبِ).

4 The plural may be مَرْفَوع (nominative) original form of a noun, مَنْصُوب (accusative) ‘changed form I’ or مَنْصُوب (genitive) ‘changed form II’, e.g. إِنَّ كِتَابَ اللَّهِ كِتَابُ اللَّهِ في كِتَابِ اللَّهِ.

5 The plural always comes before ْزِينَة الْحَيَاةَ, مُضَاف إِلَيْهِ ‘allurement of the life’, here ْزِينَة ْالْحَيَاةَ is ْمُضَاف إِلَيْهِ and ْزِينَة ْالْحَيَاةَ is ْمُضَاف إِلَيْهِ.

6 There may be more than one المُضَاف إِلَيْهِ in one إِضَافَة ْالْمُضَاف إِلَيْهِ, e.g. مَالِكُ يَوْمِ الدِّينِ ‘owner of the Day of Judgment’ [1/3], بِنْتِ رَسُولِ اللَّهِ ‘daughter of the Prophet of Allah’.

7 If حَرَفُ الْنَّادِئ (Interjection) comes before المُضَاف إِلَيْهِ then it is read as حَرَفُ ْالْلَّه ‘Allah’s slave’, with مَنْصُوب ْالْنَّادِئ (interjection) it becomes ْيَا ْعَبْدُ ْاللهِ ْالْلَّهُمَّ مَالِكُ ْالْمُلْكِ ‘O Allah’s slave!’ ‘O Allah! Owner of the kingdom’. But if that noun is not مَضَاف then it is called مَرْفَوعُ ْالمُنَادِئ مَفْرَد ‘O man!’ ‘O Zaid!’. If it is with ْامَنَادِى ْيَا ْعَبْدُ ْاللهِ ‘O people!, O mankind! ۚ’, ْيَا أَيُّهَا الْنَّاسُ ‘O self!, O soul!’. If ْالْهُمَّ ْيَا أَيُّهَا أَيُّهَا ْالمَنْثُوسُ ْأَيُّهَا ْنَفْسُ ْأَيُّهَا.
The *mudaf* (المُضَاف) is often attached with a personal pronoun, i.e. مَضَافِّ إِلَيْهِ, etc, as مَضَافِّ إِلَيْهِ, e.g. ‘their deeds’, in that مَضَافِّ إِلَيْهِ is مَضَافِّ إِلَيْهِ and مَضَافِّ إِلَيْهِ is مَضَافِّ إِلَيْهِ.

“the Day when men will see what his two hands have sent forth” [78/40], here مَضَافِّ إِلَيْهِ is مَضَافِّ إِلَيْهِ and the pronoun is مَضَافِّ إِلَيْهِ. 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>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>كتاباً his book</td>
<td>مكتَّبُهمُ their book</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>كتابَها her book</td>
<td>مكتَّبُهمُ their book</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>كتابَكَ your book</td>
<td>مكتَّبُكُمُ# your book</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>كتابَكَ your book</td>
<td>مكتَّبُكُمُ# your book</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>كتابِي my book</td>
<td>مكتَّبُنا 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 (مَبْتَبِئٌ), they remain in their original form even as المضاف إليه (مَحْلَلُ مَجْرَورً). However, if no ambiguity of meaning can arise, the dual before a dual suffix is replaced by a singular (مَدْكُوبٌ) e.g. نَّي (ya) and not صَبْبَبِيُّ (as attached to verbs). If the final letter of the word is a حِرْمَةَ (ء) then it can be absorbed, e.g. هُوَاءَيْ (for أَهْوَاءَيْ) خَطَائِيُّ (for خَطَائِيُّ) ‘my wrong action’; هُوَوَيْ ‘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. رَب (for أَيَّ رَبِّي) which has the meaning ‘O my Lord!’ as opposed to رَبِّي ‘my Lord’, similarly, أَيَّ قَوْمِي ‘O my people!’ as opposed to قَوْمِي ‘my people’.

The dammah in هي* هُمَّ هَمْ هُمْ, أَيْ هُمْ, بَيْنَ هُمْ وَهُمْ أَيْ هُمْ ‘in his book’, هي* يُ بَيْنَ هُمْ ‘in their books’, هي* كُتَبَهُمَا ‘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 مِدام* كُتَبَهُمَا ‘the book of them both’ or the plural مِدام* كُتَبَهُمَا ‘the books of them both’.

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[48]
THE DEMONSTRATIVE PHRASE

The Demonstrative Phrase has two parts: (i) اسم الإشارة (the demonstrating pronoun) and (ii) مشار إليه (the demonstrated noun), e.g. هُؤلاء ‘this pen’, تَلْك الساعة ‘that watch’, هَذَا الْقَلمُ ‘these men’. In these examples هُؤلاء and تَلْك are the demonstrating pronouns (اسم الإشارة) and هذَا الْقَلمُ and الْعَدَدُ are the demonstrated nouns (مشار إليه). In a demonstrative phrase there is always a coordination between اسم الإشارة and مشار إليه 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 (اسم الإشارة للقرب) and another for far distance اسم الإشارة للبعيد (اسم الإشارة للبعيد). These forms are given in the following tables.

**Demonstrative Pronouns for Near Distance (اسم الإشارة للقرب)**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular - All Cases</td>
<td>هذَا</td>
<td>هذَه</td>
</tr>
<tr>
<td>Dual Nominative</td>
<td>هذان</td>
<td>هذان</td>
</tr>
<tr>
<td>Dual - Accusative/Genitive</td>
<td>هذَين</td>
<td>هذَاين</td>
</tr>
<tr>
<td>Plural - All Cases</td>
<td>هؤلاء</td>
<td>هؤلاء</td>
</tr>
</tbody>
</table>
The plural form is common to both the genders i.e. هُذَا هَذَا are not written with full *الِفَ* هَذَا, instead it is written with a short vowel _ْهَا_ or with _ْهَا_ هَذَا هَذَا; and in both the cases it is pronounced as هَاذَا/هَاذا.

- The plural form is common to both the genders i.e. هُؤُلَاءِ, but it is used only for rational being (عَاقِلُ) otherwise هَذَا, singular form of the feminine is used to refer to the collective or plural inanimate nouns (غَيْرُ عَاقِلِ).

### Demonstrative Pronouns for Far Distance

(آسِمَاءُ الإِشْأَارَةِ لِلْبَعِيدِ)

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular - All Cases</td>
<td>ذَلِكَ/ ذَالِكَ</td>
<td>تَلَكَ/ تَلَّالَكَ</td>
<td>that/this</td>
</tr>
<tr>
<td>Dual Nominative</td>
<td>ذَانِكَ</td>
<td>تَانِكَ</td>
<td>those (2)</td>
</tr>
<tr>
<td>Dual - Accusative/Genitive</td>
<td>ذَيْنِكَ</td>
<td>تَيْنِكَ</td>
<td>those (2)</td>
</tr>
<tr>
<td>Plural - All Cases</td>
<td>أُولِئِكَ</td>
<td>أُولِئِكَ</td>
<td>those all</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 الْوَلْدُ ‘this boy or this is the boy’
- هَذَا السَّيَارَةُ ‘this car’
- هَذَانِ الطَّالِبَانِ ‘these two students (male)’
The Demonstrative Phrase

- هَاتَانِ الطَّالِبَتَانِ ‘these two students (female)’
- هُؤَلَاءُ الرَّجَالُ ‘these men (more than two)’
- هُؤَلَاءُ النَّسَاءُ ‘these women (more than two)’
- تَلَكَ البَنَّةُ ‘that girl’
- ذَالِكَ/ ذَلِكَ الْرَّجُلُ ‘that man’
- ذَانِكَ الرَّجُلَانِ ‘those two men’
- تَانِكَ الْبَنْتَانِ ‘those two girls’
- أَوْلَيْكَ المُسْلِمُونَ ‘those Muslim men (more than two)’
- أَوْلَيْكَ المُسْلِمَاتُ ‘those Muslim women (more than two)’
- هَذَةُ الكِتَابُ ‘these books (inanimate noun)’
- هَذَهُ الأشْجَارُ ‘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 الْأَفْعَالِ). We have also learnt that in the relative compound the noun is in the genitive case (حَالَةُ الْعُلْوُ). We will now study some more frequently used prepositions which, when present before a noun, make its ending Jarr 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’ (bi): – ‘in, with, by, etc.’, e.g. بَيْنَ الْقَلَمِ والْقَلَمَ ‘with the pen’. When attached to pronouns, it is بِهِ ‘with it or with him’, بِكَ ‘with you’, بِهِمْ ‘with them’, etc. The verbs denoting “to begin, adhere, seize, attach” are also constructed with ‘ب’, e.g. أَتَّصِلَ بِهِ ‘he got in contact with him’, بَدَأَ بِهِ ‘he began with him/it’, بِبَيْنِ الْحَرَامِ ‘I start with the name of Allah’; often the verb is omitted as in بِسَمِ اللَّهِ ‘with the name of Allah’.
To believe in, is َعَلَى بُصُورَتِ الْقُرْآنِ, e.g. َعَلَى َبُصُورَتِ الْقُرْآنِ ‘he believed in Allah’.

To swear by, is َعَلَى بُصُورَتِ الْقُرْآنِ, e.g. َعَلَى َبُصُورَتِ الْقُرْآنِ ‘I swear by the Day of Judgment’.

٢) تُ (ta): – for oath only; by the name of the Almighty Allah, e.g. ﷺ ﷴ وَالْأَمْيَالِ مِنَ الْبَرْقُوجَاتِ “by the Heaven full of the starts” [the Quran], ﷺ ﷴ وَالْعَصْرِ “by the Time”, ﷺ ﷴ وَالْقَمْسُ “by he Sun”, ﷺ ﷴ وَالْيَلِ ’لَّا مِنَ الْيَلِىٰ “by the Night”.

٣) لُ (lam): – ‘for, to, belongs to, because of’, e.g. هَذَا َقُلْمُ لِيُ ‘this pen is mine’, هَذَا َقُلْمُ لِزَایِدُ ‘this book belongs to Zaid’, قَامَ لِنَصَرِهُ ‘he rose for his help’; لَأَجْلٍ هَذَا لَا لَأَجْلٍ ذِيَّلَهُ ‘for this reason’.

٤) لُ (la): – ‘for, to, belongs to, belongs to’, e.g. لِلَّهِ ﷺ ﷴ لِلَّهِ “for Allah, belongs to Allah’، لِلْمُسْلِمَٰنِ ﷺ ﷴ لِلْمُسْلِمَٰنِ ‘for Muslims’، لِلَّاَدَّ بِبِنّ ‘for liars’, لِلَّمُؤْمِنَاتِ ﷺ ﷴ لِلَّمُؤْمِنَاتِ ‘for the believing women’, etc.

Note that َلُ (li) is changed to َلُ (la) before pronominal suffixes, except with the first person ﷺ ﷴ لَّهُ ‘for him’, ﷺ ﷴ لَّهَا ‘for her’, ﷺ ﷴ لَّكُمَ ‘for all of you/ you all have’, ﷺ ﷴ لَّهُمَا ‘for both of them/ they both have’, ﷺ ﷴ لَّنَا ‘for us/ we have’, etc.

٥) كُ (ka): – ‘as, like’, e.g. َكَالْقَمَرِ → ﷺ ﷴ َكَالْقَمَرِ ‘as the moon’, ٰسْرَابُ → ﷺ ﷴ ٰسْرَابُ ‘like a mirage’, َجَنَّةُ → ﷺ ﷴ َجَنَّةُ ‘like the garden’.
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 me’, ‘in you or among you’, “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 ‘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. "قبلُ منُ قبلُ منُ بعدُ بعدُ.after". According to some
grammarians this kind of من is called an ‘additional’ لِلَّهِ الْآمَرُ منْ قَبْلُ وَمِنْ بَعْدُ “with Allah is the decision in the Past and in the Future”. However, if and come in a sentence as مُضَاف جُرُورُ (annexed) then they are (in genitive case), e.g. “and those who come before you” من بعد يَمَانِيْكُم “after ye have believed”.

الْعَرْشُ َّلّيَّ (ala): ‘on, at, over, upon, against’, e.g. ‘on the throne’, ‘on the way’, from the Quran سَلَّمَ عَلَيْكُمْ “peace be on you” “Surely, Allah is Possessor over all things”. Sometimes it is used in a hostile sense, e.g. ‘he went out against him’. is used with suffixes as shown in table 7.

4

Table – 7

The Preposition َّلّيَّ and Attached Pronouns

<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># عليهما</td>
<td>علىهم</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># عليهاما</td>
<td>عليهان</td>
</tr>
<tr>
<td></td>
<td>on her</td>
<td>On them</td>
<td>on them</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>عَلَيْكُمْ</td>
<td>* عَلَيْكُمْ</td>
<td>عَلَيْكُمْ</td>
</tr>
<tr>
<td></td>
<td>on you</td>
<td>On you</td>
<td>on you</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>عَلَيْكُمْ</td>
<td>* عَلَيْكُمْ</td>
<td>عَلَيْكُمْ</td>
</tr>
<tr>
<td></td>
<td>on you</td>
<td>On you</td>
<td>on you</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>عَلَيْنَا</td>
<td>عَلَيْنَا</td>
<td>عَلَيْنَا</td>
</tr>
<tr>
<td></td>
<td>on us</td>
<td>on us</td>
<td>on us</td>
</tr>
</tbody>
</table>
Note:

(1) * — the 2
nd Person ♂ and ♀ dual are identical.
# — the 3
rd Person ♂ and ♀ dual are identical.

(2) Prepositions like من ‘from’, 열 ‘away from’), في ‘in’, ل ‘for’, إلى ‘to’ are similarly attached to the personal pronouns on the same pattern as shown above for على.

5) (ila) — ‘to, unto, towards’, e.g. إلى المسجد ‘towards the Mosque’, من المسجد الحرام إلى المسجد الأقصى “from the sacred Mosque unto the Distant (Al-Aqsa) Mosque” [the Quran]. With the suffixes, it is 은 ‘to him, towards him’, 은 ‘to me’, 은 ‘unto us’, etc.

6) There are some nouns which, though not pre-
positions, change the following nouns in the genitive case:

- دو (possessor), e.g. دو فضله ‘Gracious or Possessor of bounty’.
- او (possessor), e.g. او الأرحام ‘relations’.
- صاحب (companion), e.g. صاحب العلم ‘companion of knowledge/man of learning’.
- مع (with), e.g. مع الله مع الصابرين “Allah is with the patients” [the Quran].
- عند (with, at, beside): Adverb الظلم ‘used for place/time, e.g. جلس عند ‘I sat with/beside him’, ولا تقاتلوهم عند المسجد الحرام ‘and fight not with them at the sacred Mosque” [the
Quran], جاء عند طلوع الشمس, ‘he came at sunrise’. It is often used to denote the meaning of ‘for, to, near, presence, etc.’, e.g. ادْعُونِي عِنْدَ ‘remember me in presence of thy lord master’ [the Quran], وما عَنَدَكُمْ يَنْفَدَ وما عِنْدَ اللَّهِ ‘what-ever you possess will pass away and what Allah has, will remain’ [the Quran].

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

Examples from the Holy Quran: لا يَخَافُ لَدَيْنَا الْمُرْسَلُونَ “the Messengers fear not in My presence”, وَإِنَّهُ فِي أَمْ كُتُبِ لَدِينَا “and it is in the original of the Book with us”, وما سَكَنت لَدِينَا إِذْ يَلْقَوْنَ أَقَلاَمَهُمْ “and you were not with them when they cast (their pens) lots with arrows”.

---
In Arabic there are two types of sentences:

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

2. **The Verbal Sentence (الجملة الفعَّالية):**
   The verbal sentence (الجملة الفعَّالية) 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* (المبتدئ) ‘the subject’ and the *khabar* (الخبر) ‘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 مَريض ‘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 (مَريض) so that is the *khabar* predicate. Some more examples of simple nominal sentences (الجملة الإسمية) are given below:
The Sentence

المبتدأ – الخير

- خَالِدَ حَكِيم ‘Khalid is a wise man’.
- بَشَير حَكِيم ‘Bashir is a kind man’.
- وَليَم شاعر ‘William is a poet’.
- مَحْمُود عَالِم ‘Mahmud is a learned man’.
- زَينَب عَالِم ‘Zainab is a learned woman’.
- مُحَمَّد رَسُوْل ‘Mohammad (SAW) is a messenger’.
- الطالِب مَجْتَهِد ‘The student is hardworking’.
- الرِّجْل ضَعِيف ‘The man is weak/old’.
- الْقُرآن كِتَاب ‘The Quran is a Book’.
- الإسلام دِين ‘Islam is a region/way of life’.
- علي كَاب ‘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

المَجْتَهِد أَلْبَارَ

Singular ♂ ‘Saeed is a learned man’.

Singular ♂ ‘The student is a hardworking’.

Singular ♂ ‘Saeeda is a learned woman’.

Singular ♂ ‘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 (المَبِينُ) is a noun alone then both the subject and the predicate (الْخَبْرُ) are in the nominative case.

3 Types of the Mubtada (المَبِينُ):

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

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

2. A masdar muawwal (المَصْدَرُ المُؤْوِلُ) i.e. a clause functioning as a masdar, e.g. َوَانَّ تَصُومُواْ خَيْرَ لَكُمْ ‘and that you fast is better for you’ [2/184]. Here the clause َأَنْ تَصُومُواْ صُوْمُكُمْ ‘your fasting’. Another example َوَانَّ تَعْفَوْاْ أَقْرَبَ لِلْيَمِينِ ‘and that you should forgive is nearer to piety’ [2/237]. Here َأَنْ تَعْفَوْاْ عَفُوُّكُمْ ‘your forgiving’.

3. A particle resembling the verb, e.g. َإِنَّ الَّهَ غَفُورٌ رَحِيمٌ ‘indeed Allah is forgiving, merciful’ [the Quran]. The particles resembling the verb (الحُرُفُ) are َلِيْتْ ‘if’, َوَسَاءَ ‘that’, َأَنْ ‘if’ and its sisters, like َعْلَمْ، َلَكِنْ, and َلَعْلَهُ.

The Mubtada (المَبِينُ) is normally a definite (مَعْرَفَة) as indicated in the following examples:

- مُحَمَّدٌ رَسُولُ َاللَّهِ ‘Muhammad (SAW) is the messenger of Allah’. Here مُحَمَّدٌ is ‘definite’ (مَعْرَفَة) because it is a
proper noun (العِلم)), and the predicate رسول الله is an annexation (الإضافَة).

- ‘he is a teacher’. هو مدرِّس is definite because it is a pronoun (الضَمير) and the predicate مدرِّس is an indefinite noun (نَكرَة).

- ‘this is a Mosque’. هَذَا مسْجِد is definite because it is a demonstrative pronoun (اسم الإشارة) and the predicate مسْجِد is an indefinite noun (نَكرَة).

- ‘he who worships other than Allah is mushrik (one who rejects faith)’. الَّذِي يَعْبُدُ غَيْرَ اللَّه مَشْرِك is definite because it is a relative pronoun (الإِسمُ المُؤَصُولُ), and the predicate is a sentence (الجُمْلَة).

- ‘the Quran is the book of Allah’. الْقُرآنُ كِتَابُ اللَّه is definite as it has the definite article ال, and the predicate is an annexation (الإضافَة).

- ‘the key to Paradise is Salah’. مِفْتَاحُ الجَنَّةِ الصَّلَاةُ is definite as it’s mudaf ilaihi (مضاف إليه) is definite, and the predicate in this case is a definite noun (مُرْفِقَة).

However, the subject (المَبْتَدِئَة) may be indefinite (نَكرَة) in the following circumstances.

- If the khabar (الخَبْر) is a shibhu jumla (شَبْعَةَ جَمْلَة) (literally, that which resembles a sentence), which is one of he following two terms:

  ١ A prepositional phrase, like على المكتَب ‘on the table’, كَالمَاء ‘like the water’, في البَيْنَ ‘in the
In these cases the *khabar* should precede the *mubtada*, e.g. في الغرفة رجل ‘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 في الغرفة is the *khabar*. Here is another example لب أختني ‘I have a sister’ literally ‘there is sister for me’. Here the indefinite noun أختني is the *mubtada* and the phrase لبي is the *khabar*. Another example is عندننا سيارة ‘we have a car’ literally ‘there is a car with us’.

Note, words like عندن، فوق، تحت are not prepositions in Arabic. The prepositions, like على، في، لـ، إلى، من are particles, but words like عندن، فوق، تحت are nouns which are declinable, e.g. من فوقهم، من تحته، هذا من عندن الله، and a *majrur* (مجرور) noun following one of these words is a *mudaf ilaihi* (مضاف إليه), e.g. تحته السرير ‘under the bed’.

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

‘who is sick?’; here مَنْ مَريضٌ is the *mubtada* and مَريضٌ is the *khabar*. ‘how many students are there in the classroom?’; here مَكَمْ طِالبَاً فِي الفَصْلِ is the *mubtada* and the prepositional phrase فِي الفَصْلِ is the *khabar*.

There are some more situations where *the mubtada* can be indefinite, e.g. وَلَعَبَدَ مُؤْمِنٌ خَيْرَ مِنْ مُشْرِكٍ “and surely a believing slave is better than a man who associates (partners with Allah)” [2/21].

Note, the personal pronouns هُمْ، هُمَا، هُمُّ، هُمَّ، هُمْ، هُمَّ when preceded with مِنْ تَحْتِهِمْ، مِنْ تَحْتِهِ， مِنْ تَحْتِهِ، مِنْ تَحْتِهِ or مِنْ كَسْرَة، مِنْ كَسْرَة، مِنْ كَسْرَة، مِنْ كَسْرَة, هُمْ، هُمَّ, هُمْ، هُمَّ. Also note that the *dammah* of لَا is pronounced long if it is preceded by a short vowels, e.g. لَا رَأْيَتْهُ، (la-hu’). And it is short when preceded by a consonant or a long vowels, e.g. قَرْعَوهُ، مَنْهُ. This rule also applies to مَنْهُ (hi), e.g. بِهِ (bi-hi), but فِيْهِ (fi-hi); this change is for vocalic harmony.

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

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The Sentence
The Omission of the Mubtada/the Khabar:

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

Types of the Khabar (المخبر):

There are three types of the predicate/khabar (المخبر): *mufrad*, *jumla* (جملة) and *shibhu jumla* (شبة جملة):

1. The *mufrad khabar* is a word, not a sentence, e.g. *‘الله الواحد* ‘Allah is one’, *الْمُؤْمِنُ مرأةَ المُؤْمِنِينْ* “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. *هشامُ أبُو تاجر* ‘Hashim’s father is a trader’ literally, Hashim, his father is a trader. Here *هشامُ* is the *mubtada* and nominal sentence *أبُو تاجر* is the *khabar*, and this sentence in turn, is made up of the *mubtada* (*أبُو* 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 *ما 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
khabar. Another example, \( \text{وَاللّهُ خَلَقْتُكُمْ} \) ‘and Allah created you’. Here \( \text{اللّهُ} \) is the mubtada, and the verbal sentence \( \text{خَلَقْتُكُمْ} \) ‘He created you’ is the khabar.

3 The shibhu jumlah (شبه الجمع)، as we have already learnt, is either a prepositional phrase or zarf, e.g. \( \text{الْحَمْدُ لِلّهِ} \) ‘the praise belongs to Allah’. Here \( \text{الْحَمْدُ} \) is the mubtada and the prepositional phrase \( \text{لِلّهِ} \) is the khabar, and it is in the place of raf في مَحْلٍ (زَقَع). Another example, ‘the house is behind the mosque’. Here \( \text{الْبَيْتُ خَلْفَ الْمَسْجِد} \) is the mubtada, and the zarf خَلْف is the khabar. As a zarf, it is mansub, and as a khabar it is in the place of raf في مَحْلٍ زَقَع.

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

When both the subject (المبتدأ) and the predicate (الخَبَر) are definite then an appropriate pronoun is frequently inserted between them. This insertion gives the benefit of emphasis on the mubtada and it brings the mubtada into focus, e.g. 
\( \text{اللّهُ غَفُورُ} \) ‘Allah is forgiving’ being a simple nominal sentence is changed to 
\( \text{اللّهُ هوَ الْغَفُورُ} \) ‘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].

أصحاب the dwellers of paradise will be successful’ to ( أصحاب الجنة هم الفائزون) “It is the dwellers of paradise that will be successful”. [59/20].

‘this is a truth’ to (هذا حق) “this is indeed the truth” [8/32].

‘Allah is Ghani/Rich, free of all needs’ to (الله هو الغني) “Allah, He is al-Ghani/the Rich, free of all needs”. [the Quran]

إِنَّهُ سَمِيعُ الْعَلِيمُ “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. (وَأَخِي هاروُن هُوَ أَفْصَحُ مِنْي بِلِسَاَنَا) “and my brother Haroon, he is far better in speech than I am” [the Quran]. This added pronoun is called the Pronoun of Separation (ضَمَّيِّرُ الْفَصْلِ).

ليس: It means ‘is not’. It is used in a nominal sentence to negate a statement, e.g. ليس البيت جديد ➔ البيت جديد or ليس البيت بجيديد ‘the house is not new’. Note that ـ بـ is often prefixed to khabar and it is therefore majrur (مَجْرُورُ).

After the introduction of the mubtada is called “ismu laisa” (اسم ليس), and the khabar is called “khabaru laisa” (خبر ليس). The predicate of ليس is in accusative case. The feminine of ليس is ليست, e.g. ليست أمينة مريضة ➔ أمينة مريضة or ليست أمينة مريضة ➔ السيرة قديمة ‘Amina is not sick’, ‘the car is not old’. Note that in this example the sukun of ليست has changed to kasrah because of the
following *al* (laisat al sayaratu → laisa tissayaratu). Another example, لَّسْتُ بِمُهَنِّئٍ ‘I am not an engineer’. Here, the pronoun *تَِّّي* (tu) is the ismu *laisa* (اسمٌ لَّيْسَ) and بِمُهَنِّئٍ is the khabru *laisa* (خبرٌ لَّيْسَ).

Examples from the Holy Quran:

- "O Muhammad (SAW) you are only one who reminds. You are not a dictator over them” [88/21-22]

- “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 الْإِبْتِدَاءُ - لَ

It is a lam (ل) with fathah prefixed to the mutbada (الْمُبْتَدَأ) for the sake of emphasis, e.g. ﴿وَلَدَّيْكُمُ اللَّهُ أَكْبَرُ﴾ “and indeed the remembrance of Allah is the greatest (thing in life)”. [29/43] This lam is not to be confused with the preposition ﷺ which has a kasra, but takes a fathah when prefixed to a pronoun, e.g. ﴿لَهُنَّ، لَهَا، لَهُ﴾.

The lam الْإِبْتِدَاءُ does not change the ending of the mutbada, e.g. لَبِّيْتَكَ أَجْمَلُ ‘indeed your house is more beautiful’. Now if we want to use ﷺ 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 ﴿إِنَّ لَبِّيْتَكَ أَجْمَلُ﴾ (indeed your house is more beautiful). After its removal from its original position the lam is no longer called lam al-ibtida (لَامُ الْإِبْتِدَاء). It is now called اللَّامُ المُرَحَقَةُ (the displaced lam). A sentence with both ﷺ and ل (the lam) is more emphatic than with ﷺ or ل alone.

Here are some examples: ﴿إِنْ إِلَهَكُمْ لَوَاحِدٌ﴾ “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]

2 (But):

It is one of the sisters of وإنَّ (Han). It acts like هَاشِمَ (Hashim) and it is also used without the shaddah i.e. لنَّ (lakin) and, in this case it loses two of its characteristics:

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

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

3: سِكَّانَ

It is one of the sisters of إنْ, and so the noun following it is mansub. سِكَّانَ means, ‘it looks as if’, e.g. سِكَّانُ الطَّالِبِ ‘it looks as if the student is sick’ and سِكَّانُ هُمْ من... (you seem to be from India).

4: يِنْ

The particle is used at the beginning of a nominal sentence, e.g. إنْ ﷺ الكِتَابُ سَهَّلَ ﷺ اللهُ غَفُوَرَ إنْ ﷺ الكِتَابُ سَهَّلَ ﷺ اللهُ غَفُوَرَ.
Note that the noun after ان is *mansub* i.e. in the accusation case. After the introduction of ان the *mubtada* is no longer called *mubtada*, but is, instead, called *ismu-inna* (اسم إن) and the *khabr* is called *khabaru-inna* (خبر إن). ان 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 ان, e.g. ان المدرس جديد → المدرس جديد and ان عائشة طالبة → عائشة طالبة.

2. If the *mubtada* has two *dammah* (تنوين) they change to two *fathah*, e.g. ان حامد مريض → حامد مريض.

3. If the *mubtada* is a pronoun, it changes to its corresponding *mansub* form, e.g. إن الحاكم → أن الحاكم/ إنني غني → إنني/ أنني طالب → أنا طالب/ غني.

 إن is frequently used with the attached pronouns, e.g. إنهم/ إن هم، إنها/ إنها، إنها، إنها، etc. The above mentioned rules of ان are equally applicable to أَخْوَاتِ ان – its sisters, which are لعل، لكن، ليت، حكا، أن.

6: لعل

This is also a particle like ان. It is called one of the sisters of ان. Grammatically it acts like ان. It signifies hope or fear, e.g. ال الجو جميل ‘the weather is fine’ → لعل الجو جميل ‘I hope the weather is fine/the weather maybe
fine’ and ‘the teacher is sick’ → لَعْلَ الْمُدَرِّسُ مَرَيْضٌ ‘I am afraid the teacher is sick’.

٦ إنَّمَا

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

إنَّمَا أَنَا مُدَرِّسٌ means, ‘I am only a teacher’ i.e. I am a teacher and nothing else. إنَّمَا ما is called مَا الكافِة, i.e. the preventive ma, as it prevents إنَّمَا from rendering the following nounmansub, e.g.

“(إنَّمَا الأَعْمَالُ بَالنِّيَاتِ) "actions are judged only by the intentions”. Unlike إنَّمَا the word إنَّمَا is used in verbal sentences as well, e.g. إنَّمَا يَكِذِّبُ ‘he is only telling a lie’.

٧ أنَّ (That):

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

ألَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى حَكْمٍ شَيْءِ قَدِيرٍ “Did you not know that Allah has power over all things”. [2/106] إنْ is also attached to pronouns, e.g. وَأَنْهُمْ إِلَيْهِ رَاجِعُونَ “and that they are to return to Him”. [2/46] and إنْ in a nominal sentence give it the meaning of the infinitive or the verbal noun المَصْدَرُ.

٨ أَنَّى (From Where, How, When):

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

بلُّ:
It denotes: ‘nay, nay rather, not so, on the contrary, but’, e.g. بَلْ تَؤْثِرُونَ 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 غُلِّفَ بَلْ لَعَنَّهُمُ اللَّهُ “They say, our hearts are impermeably wrapped; not so! Allah has cursed them for their unbelief”. [the Quran]

ثُمَّ:
It means ‘hypothetical or optative’, e.g. يَا لَيْسَتْ رَبَّكِي يَسُّوكُ “O would that I were mere dust”. [78/40]
THE VERB – PERFECT TENSE

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* (ال أمر). It implies to an order/desire/wish/supplication.

The Arabic verb is mostly triliteral (الثلاثيِ المُجرَدُ), i.e. it is based on roots of three consonants, called radicals. Thus the root meaning of a simple triliteral verb (كتَبَ.المُجرَدْ،kataba) is ‘to write/writing’, and the literal meaning of كتبَ is ‘he wrote’. This meaning is given by the three consonants i.e. كَتَبَ – ktb, and it is a past perfect tense, third person masculine singular (abbreviate as III M¹) نَصَرَ،نَصَرْتُ،نَصَرْتَ،نَصَرَتْ nsr, its root meaning is ‘to help/helping’ and literally ‘he helped’, فَتَحَّ،فَتَّاحَ،فَتَّاحَتَ fth is ‘opening’ and literally ‘he opened’.
The Verb – Perfect Tense

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 ‘f’ represents the first radical, the ع ‘u’ represents the second radical and the ل ‘l’ the third radical. Thus in the verb كتب ‘he wrote’ فاء الكلمة ك is in place of the first radical, ك is in place of the middle radical كت, the letter ت ‘t’ is in place of the middle radical كت, and ب ‘b’ is in place of the last radical كتب. Follow the examples below:

<table>
<thead>
<tr>
<th>فعل فعل فعل</th>
<th>فاء الكلمة</th>
<th>عين الكلمة</th>
<th>لام الكلمة</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتب ‘he wrote’</td>
<td>ك</td>
<td>ت</td>
<td>ب</td>
</tr>
<tr>
<td>ضرب ‘he struck’</td>
<td>ض</td>
<td>ر</td>
<td>ب</td>
</tr>
<tr>
<td>نصر ‘he helped’</td>
<td>ن</td>
<td>ص</td>
<td>ر</td>
</tr>
<tr>
<td>فتح ‘he opened’</td>
<td>ف</td>
<td>ت</td>
<td>ح</td>
</tr>
<tr>
<td>سمع ‘he heard’</td>
<td>س</td>
<td>م</td>
<td>ع</td>
</tr>
<tr>
<td>سكر ‘he was noble’</td>
<td>س</td>
<td>ك</td>
<td>م</td>
</tr>
<tr>
<td>حسب ‘he thought’</td>
<td>ح</td>
<td>س</td>
<td>ب</td>
</tr>
<tr>
<td>ضعف ‘he was/became weak’</td>
<td>ض</td>
<td>ع</td>
<td>ف</td>
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</tbody>
</table>

In a simple triliteral verb (الفعل الثلاثي المجرد) the first and the third (last) radicals are always مُفْتَوح, i.e. vowelled with فتحة, but the second or the middle radical is not constant. It may be مَكْسُور (vowelled with fathah مَكْسُورَة فَتْحَة) or مَضْمُومَ (vowelled with kasra مَضْمُومَة كَسْرَة) or مَظْمُومَ (vowelled with dammah مَظْمُومَة ضَمْتَه). Thus a simple triliteral verb (الفعل الثلاثي المجرد) may be symbolized as follows:

1. 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 –fa’ila (i.e. a-a) as سمَعَ ‘he heard’, علمَ ‘he knew’, تَرَجَّمَ ‘he translated’, فَرَحَ ‘he became happy/was glad’, شَربَ ‘he drank’, ‘he became happy/was glad’, فَرَحَ ‘he inherited’, رَضَيَ ‘he was pleased’, خَشَيَ ‘he was afraid’.

3 –fa’ula (i.e. a-u-a) as شَرَفَ ‘he was honored’, قَبَعَ ‘he was ugly’, حَسَنَ ‘he was/became good or beautiful’, بَعْدَ ‘he was/became far away’, عَظَمَ ‘he was/became great’, نَبَلَ ‘he became/noble’, ضَعَفَ ‘he became/weak’, سَكَرَ ‘he was noble’.

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

Apart from the triliteral (الثالثي المجرد), four radical verbs called زَبَعَ (quadrilateral) are also in use. However, quadrilateral verbs are less common. The pattern for a four radical verbs is فَعَلُ – fa’ala, e.g. تَرَجَّمَ ‘he translated’, رَزَّلَ ‘he/it shook’, دَحَّرَ ‘he/it was removed’.

It is a well known fact that a verb (الفعل) without a subject (الفاعل) 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 ُذِهَبَ ‘he went’ and ُذِهْبَتَ ‘she went’; the subject is said to be ُذِهْبَتُ مُستَنِّتِرٌ (hidden pronoun). In this way, to the basic form of ُمَاضِي (ماضي), suffixes are added to indicate different pronouns.

All simple verbs have three persons, i.e., the first person called ُمَتَكَلِّمٌ (mutakallim), e.g. ُكُتِبَتُ ‘I wrote’, the second person called ُخَاضِرٍ (hadir), e.g. ُكُتِبَتْ ‘you wrote’, and the third person called ُغَابِبٍ (ghaib), e.g. ُكُتِبَ ‘he wrote’, each of which may be masculine gender ُمُدَكَّرٌ or feminine ُمَؤْنَتٌ. Each gender, in turn may be either singular ُواحِدٌ, dual ُتَنْشِئِيَةٌ or plural ُجَمْعٌ. When a simple verb is conjugated into three persons, two genders and three numbers in the form of a table it is called conjugation ُصِرْفٍ; this process is also called ُإِسْتَنَادٌ (إسناد). In all, there are fourteen categories in a table, and each category is called ُسِيْغَةٍ (سیغة) as explained below;

1. ُذِهَبَ – he went: The subject ‘he’ is a hidden pronoun ُضَمْيَرٍ مُستَنِّرٌ. This tense (III م³) forms the basis, and contains the root letters, called radicals.

2. ُذِهْبَا – two (♂) went: It is a masculine dual. The subject is ُآلِفَ(آلف)

3. ُذِهْبُوُا – they went (♂): The subject is ُوُ ‘و’. The ُآلِفُ after the ُوُ is not pronounced (dahab-u).

4. ُذِهْبَتَ – She went: The subject is ُذِهْبَتُ مُستَنِّرٌ (ضَمْيَرٍ مُستَنِّرٌ). The ُتُ ‘ت’ is the sign of its being feminine.
5. ذَهَبَتَا – two (♀) went: The subject is alif denoting dual.

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

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

8. ذَهَبْتَما – you (dual ♂) went: The subject is tuma ‘ثُمَّا’ (dahab-tuma).

9. ذَهَبْتَمَا – you went (plural ♂): The subject is tum ‘ثُمَّ’ (daheb-tum).

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

11. ذَهَبْتُما – you (dual ♀) went: It is the same as for masculine dual.

12. ذَهَبْتُمَا – you went (plural ♀): The subject is tunna ‘ثُنْنَا’ (daheb-tunna).

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

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

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

Conjugation of *Madi Maruf* — المُاضِيُّ المُعْرُوفُ (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>(♂) he did</td>
<td>الفعلَ</td>
<td>فَعَلَّا</td>
<td>فَعَلُّوا</td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(♀) she did</td>
<td>الفعلَتْ</td>
<td>فَعَلَّتنا</td>
<td>فَعَلُّنَا</td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(♂) you did</td>
<td>الفعلَتْ</td>
<td>فَعَلْتُمَا</td>
<td>فَعَلْنَتمَا</td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(♀) you did</td>
<td>الفعلَتْ</td>
<td>فَعَلْتُمَا</td>
<td>فَعَلْنَتمَا</td>
</tr>
<tr>
<td>1st Person</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(♂ &amp; ♀) I did</td>
<td>الفعلَتْ</td>
<td>فَعَلْنَا</td>
<td>فَعَلْنَا</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 (الماضيِي) is conjugated on the same pattern, as shown in Table 9.
### Table – 9

*Madi Maruf* – المَاضِيِّ الْمُعْرَفُونَ

(Qadrilateral Verb)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>ترجمَ</td>
<td>ترجمُا</td>
</tr>
<tr>
<td></td>
<td>he translated</td>
<td>they translated</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>ترجمَت</td>
<td>ترجمَتا</td>
</tr>
<tr>
<td></td>
<td>you translated</td>
<td>you translated</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>ترجمَت</td>
<td>ترجمَتُمَا</td>
</tr>
<tr>
<td></td>
<td>you translated</td>
<td>you translated</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>ترجمَت</td>
<td>ترجمَتُمَا</td>
</tr>
<tr>
<td></td>
<td>you translated</td>
<td>you translated</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>ترجمَت #</td>
<td>ترجمَت #</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* (مَعْرُوفَةُ - literally ‘known’) in which the subject خُلِقَ ‘He created’ or خَلَقَ اللهُ ‘Allah created’, زَارَ ‘he visited’, زَارَ الْمَريِّضَ ‘Zaid visited the patient’. In these examples, ‘He’, ‘Allah’ and ‘Zaid’ are subjects of the verbs. The subject may be in the form of ضِمْمِيْرُ مُستَبْرَ (hidden pronoun) as ‘he’ in خَلِقَ and زَارَ, or it may be mentioned as an apparent noun as ‘Allah’ in خَلِقَ اللهُ and ‘Zaid’ in زَارَ الْمَريِّضَ.

The Passive Form is called *Majhul* (مَجهُولَةُ - literally ‘unknown’) in which the subject خُلِقَ is not known. It is formed on the pattern of فَعَلَ ‘it was done’ by placing a Dammeh (ضَمْمَةُ) on the first letter and kasra (كَسْرَةُ) 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>شَرَبَ ‘he drank’</td>
<td>شَربَ ‘It was drunk’</td>
</tr>
<tr>
<td>تَرِجَمَ ‘he translated’</td>
<td>تَرِجمَ ‘It was translated’</td>
</tr>
<tr>
<td>قُتِلَ ‘he killed’</td>
<td>قُتلَ ‘he was killed’</td>
</tr>
<tr>
<td>دَخَلَ ‘he entered’</td>
<td>دَخلَ ‘he was entered’</td>
</tr>
<tr>
<td>نَزلَ ‘he descended’</td>
<td>نَزلَ ‘he/it was descended’</td>
</tr>
<tr>
<td>زُنْزلَ ‘it/he shook’</td>
<td>زُنْزلَ ‘he/it was shaken’</td>
</tr>
</tbody>
</table>
‘he read’  قَرِئَ
‘it was read’  قُرِئَ
‘he removed’  زَخَّرَ
‘he/it was removed’  زُخَّرَ
‘he informed’  أَنْبَأٌ
‘he was informed’  أُنْبِأٌ

The passive of the perfect i.e. Madi Majhul is formed according to the pattern مَّا فَعَلَ فَعَلَّ و and conjugated in exactly the same manners as the Active of the perfect Madi Maruf described in the tables 8 and 9, e.g. قَتَلُوا، قَتَلْنَ، قَتَلْنَا، etc.

Negative of Perfect: To render a verb in the madi negative the particle مَا (ma) is used, e.g. مَا ذَهَبَ إِلَى الْجَامِعَةَ ‘I went to the University’ → مَا ذَهَبْتُ إِلَى الْجَامِعَةَ ‘I did not go to the University’, مَا خَرَّجَ الطَّلَابُ مِنَ الفَصْلِ ‘the students did not leave the class’, مَا دَخَلَ حَامِدُ وَلَكِنْهَا مَا خَرَّجَ ‘Hamid entered but he did not come out’, مَا كَتَبَ الدَّرَسُ ‘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 لَا (la), e.g. لَا أَكَتَبَتَ الدَّرَسَ يَا بَلَالَ؟ ‘O Bilal! did you write the lesson?’ the answer in negative is: لَا، مَا أَكَتَبْتُ ‘No, I did not write the lesson’. لَا، مَا فَهمَتْهَا ‘O Hamid! did you understand the lesson?’ لَا، مَا فَهمَتْ ‘No, I did not understand it’.

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

The Near Perfect (الماضي القريب): The particle قد (quad) is prefixed to any sigha of the perfect tense to give it 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 لقد when prefixed to a sigha of the perfect tense it also gives an emphasis and denotes certainty (الماضي القريب) to the meaning of the verb, e.g. قد دخل , قد قَدَّرَ the teacher has already entered the class’, قد قَدَّرَ the prayer has started/established ‘الإنسان في أحسن تقويم’ “Indeed, we (Allah) created man in the best state/mould”. [94/4], قد ذهب الٰ 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:
Table – 10

The Distant Perfect – الماضي البعيد

(‘he was or had’ – كان نَظَرْ ‘he had observed’)

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
</table>
| 3rd Person (♂) | كان نَظَرْ  
he had observed | كانوا نَظَرُوا  
they had observed | كانوا نَظَرُوا  
they had observed |
| 3rd Person (♀) | كانت نَظَرتْ  
she had observed | كانوا نَظَرتْ  
they had observed | كانوا نَظَرتْ  
they had observed |
| 2nd Person (♂) | كنت نَظَرتْ  
you had observed | كنتُما نَظَرتُما  
you had observed | كنتُما نَظَرتُما  
you had observed |
| 2nd Person (♀) | كنت نَظَرتْ  
you had observed | كنتُما نَظَرتُما  
you had observed | كنتُما نَظَرتُما  
you had observed |
| 1st Person (♂ & ♀) | كنت نَظَرتْ  
I had observed | كنتُنا نَظَرتُنا  
we had observed | كنتُنا نَظَرتُنا  
we had observed |
The Nominal Sentence

We have already learnt that according to the construction, a sentence is of two kinds;

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

   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 *subject* and its predicate is called the *predicate*.

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. دخلْ زيدْ (Zaid entered). It is a simple verbal sentence wherein *fa’il* is a verb and زيدْ is the subject (الفاعل) of the verb. The *fa’il* is always in the nominative case (مرفوع). The *fa’il* can be a pronoun also, e.g. دخلْتْ دخلْوُنَّا ‘they entered’. The *fa’il*, in this case, is َوْنََّا. The *fa’il*, in this case, is َوْنََّا ‘you entered’, the *fa’il* is *ta* and in دخلْتْ دخلْوُنَّا ‘we entered’, the *fa’il* is *na* and so on.

   Note that in دخلْ الطالّبُ ‘the students entered’, the verb
The Verbal Sentence

dākhlan has no waw at the end because dākhlon means ‘they entered’; and if we say dākhlon alṭalab it means ‘they the students entered’. This is not correct because there cannot be two fa’ils for a verb. But we can say alṭalab dākhlon which becomes a nominal sentence. Here is the mubtada and the sentence dākhlon is the khabar.

The same rule applies to the third person feminine, e.g. albīnat dākhlon. So remember this rule.

مابتداً فعل مبتدأ فعل

الطلاباتُ دَخَلَنَ الطَّلَابُ دَخَلُوا

The nominal sentence:

The verbal sentence:

دَخَلَتْ الطالباتُ دَخَلَ الطَّلَابُ

The Object (المَفْعُولُ به):

A verbal sentence may be complete only with a verb and a subject (المَفْعُول - الفَاعِل) when the verb is intransitive (لازم) 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 + مفوعول).
### Examples:

<table>
<thead>
<tr>
<th>Fā'il</th>
<th>Maful</th>
<th>Fūl</th>
</tr>
</thead>
<tbody>
<tr>
<td>الأنسان</td>
<td>اللّهُ</td>
<td>حَلَقَ</td>
</tr>
<tr>
<td>متلاَهُ</td>
<td>اللّهُ</td>
<td>ضَرَبَ</td>
</tr>
<tr>
<td>داودُ</td>
<td>جَالَوتْ</td>
<td>قَتَلَ</td>
</tr>
<tr>
<td>نُورُ</td>
<td>سُليمانُ</td>
<td>قَدْ خَسَرَ</td>
</tr>
<tr>
<td>القلم</td>
<td>أَمَّهُ</td>
<td>سَألَ</td>
</tr>
<tr>
<td>أَمُّهُ</td>
<td>الْوَلَدُ</td>
<td>كَسَرَ</td>
</tr>
<tr>
<td>الْمَلَكِ</td>
<td>الْخَيْرُ</td>
<td>كَبَرَ</td>
</tr>
<tr>
<td>الْخَيْرُ</td>
<td>الْمَلَكِ</td>
<td>كَبَرَ</td>
</tr>
<tr>
<td>الْخَيْرُ</td>
<td>الْمَلَكِ</td>
<td>كَبَرَ</td>
</tr>
</tbody>
</table>

Allah created the human being.

“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 (مرفوعٍ) and the *maful* (object) is in accusative case (منصوبٍ). Also note that in the last example the *maful bihi* (مَفْعُولٍ بِهِ) is *umm* (أمَّهُ), and so it takes the a-ending, and the pronoun *hu* (هُوَ) is not part of it (*umma-hu*). Here are some more examples of this kind:

- ‘I saw your horse’ (فرَسُكَ). Here *رَأَيْتُ فَرَسَكَ* is verb + subject ‘I saw’ and *فرَسَ* is the object (مَفْعُولٍ) and *كَ* is a possessive pronoun (ضمِيرٍ) ‘your horse’ which is a relative phrase (مُضَافٍ).
As stated earlier, the usual sequence of a verbal sentence is
‘the student read his book’ (صَيَّابَةٌ).
Also remember that the maful bihi (مَفْعُولَ بِهِ) can be a
pronoun, e.g. ‘I met Hamid and asked him’, here
霜َتْ حَامِدًا وَسَأَلْتُهُ
is subject and the object, and in the second sentence is verb+
sةَتْ سَأَلْتُ بِهُ ‘I met Hamid and asked

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

سَأَلَ بِلَالٍ ابْنِهُ
sa’al Bilal-u-n-i-bna-hu

سَمِعَ زَيْدٌ الأَذَانَ
sami-a Zaid-u-n-i-ladhan

The ساَحِكْيَن (vowelless) word is also changed by a kasra if
the next word commences with al(ال), e.g. دَهْبَتْ الْبَنَاتَ
’dēbihat al-bnāt ‘the girls went’ becomes

As stated earlier, the usual sequence of a verbal sentence is
(verb) مَفْعُولَ + (subject) فَاعِل + (object), e.g. نَصَرَ اللهُ رَأَيْتُهُ
‘Allah has helped the slave’. Similarly ‘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. “they said: if a wolf devours him (Yaqub)” [12/14]. In this verse, یَسَلُ (الفاعل), the object (مفعول) which followed the verb in the form of an attached pronoun and یَسَلُ (الفاعل) which has followed the object (مفعول به). So, here the sequence is: verb + object + subject and the stress is on the object ‘یَسَلُ’ (referring to Yaqub).

- Another example: “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 الْعَلَمُ, 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. “You (alone) we worship” [the Quran] (ایِّاَکَ ۡتُبَنِ ۡتُبَنِ ۡتُبَنِ ۡتُبَنِ) (ایِّاَکَ is the object and ۡتُبَنِ 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, ۡتُبَنِ ۡتُبَنِ “and You (Allah alone) we ask for help (for each and everything)”. [the Quran].
Ordinarily, the usual sentence would be نَعْبُدُكَ ‘we worship Thee (Allah)’ and وَنَسْتَعِينَكَ ‘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.

‘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.

‘literally, ‘Allah, He created the Universe’.

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

- جَلََسَ الْوَلَدَانِ أَمَامَ الْمُعَلِّمِ ‘the two boys sat before the teacher’

- نَصَّرَ الْمُسْلِمُونَ إِخْوَانَهُمْ ‘the Muslims helped their brothers’

- شَرَبَ الأَوْلَادُ الْلَّبَنَ ‘the boys drank the milk’

- أَصَلُ الْمُسافِرُونَ الطَّعَامَ ‘the travelers ate the food’
‘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 Arabic verb has only three forms. These are:

1. The Past Tense which is called the ُمُضَارِعَةً (الْمَاضِيَةِ).
2. The Present-Future Tense, which is called the ُمُضَارِعَةً (الْمُضَارِعَةِ).
3. The Imperative, which is called the ُمُضَارِعَةً (الْأَمْرِ).

We have already learnt about the ُمُضَارِعَةً. In this lesson we shall learn the ُمُضَارِعَةً (الْمُضَارِعَةِ), and the ُمُضَارِعَةً (الْأَمْرِ) will be learnt later.

The ُمُضَارِعَةً 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. ِيَكُتِبُ may mean any of the following; ‘he writes, he is writing or he will write’. The ُمُضَارِعَةً also has Active (المُضَارِعَةً المَجْهُولَةِ) and Passive forms (المُضَارِعَةً المَعْرُوفَةَ).

The ُمُضَارِعَةً is derived from the trilateral verb ُمُضَارِعَةً (المَاضِيَةِ) by the following methods:

1. For the ُمُضَارِعَةً one of the four indicative letters, called عَلَامَاتُ ُمُضَارِعَةً (اليّتانِ), is prefixed with ُتَّطَأَحَ to the simple verb ُمُضَارِعَةً (المَاضِيَةِ). These indicators are ُيَنَّ.
2. The first letter (radical fa) of all the forms (صَبَعَة) is made sakin, e.g. the madi ضَبَطَ means ‘he wrote’ and the radical fa in this verb is لَ كَ which is to become لَكَ (sakin).

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

4. As for the middle radical (عيين الكلمة) the vowel can be fath (فتح), kasrah (كسرة) or dammeh (ضمينة). As a general rule if the middle radical of the madi has kasrah, its corresponding middle letter عَيْنُ الكلمة of mudare is with fath (فتح), e.g.

   - The mudare of شُربَ ‘he drank’ is يَشْرَبُ ‘he drinks, he is drinking or he will drink’, سَمِعَ → عَلِمَ, يَضْرَبُ → فَرُحُ. However, حَسِبُ is an exception; its mudare is يَحْسِبُ. This exceptional pattern is rarely used.

If the middle letter in the madi has dammeh on it, the corresponding middle radical in the mudare is also with dammeh, e.g. يَضْعَفُ ‘he becomes weak/old or he will become weak/old’, يَبْعَدُ → بَعْدُ, يَكْرَمُ → كَرَمُ and and يَحْسِنُ → حَسِنَ. But if the second radical in the madi has fath then the corresponding عَيْنُ الكلمة in the mudare may be fatha, kasrah or dammeh. There is no definite pattern to determine this vowel. It comes through practice or with consultation of dictionary, e.g. فَتَحَ → يَنْصَرُ → نَصَرَ and يَضْرَبُ → ضَرَبَ and يَفْتَحَ.
To sum up; if the middle letter of the perfect has *dammah* 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 *fathah*. However, *يِحْسِبُ* is an exception; its imperfect is *بِحْسِبْ*. But if the middle letter of the perfect has a *fathah* 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 مَضَارِع (عَلَامَاتِ الْمُضَارِع) these are prefixed as follows:

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

2. ‘ت‘ precedes the second person form of imperfect tense مَضَارِع حاضِر, e.g. الْيَكْتُبُ ‘you write, you are writing or you will write’.

3. ‘أ‘ precedes the first person singular form of the imperfect tense مَضَارِع وَاحِد مَتَكِلِم, e.g. الْيَكْتُبُ ‘I write, I am writing or I shall write’.

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

The pattern of dual and plural form of imperfect is as follows:
For the dual اَنَّ َاتَرْكَبْنَ (مُضَارع) (واحِد, e.g. the dual of يَكُتْبَانَ is يَكُتْبُتَ), the two ♂ write/are writing/will write). The noun at the end is called إِعْرَابِي.

For the plural، وَأَنَّ يُكُتْبُونَ is added to imperfect singular ♂, e.g. the plural of يَكُتْبَانَ is يَكُتْبُونَ ‘they ♂ write/are writing/will write’. The noun at the end is called إِعْرَابِي.

For the second person feminine singular is added to the second person imperfect masculine singular, e.g. يَكُتْبُ ‘you ♂ write/are writing/will write’ to يَكُتْبَينَ ‘you ♂ singular write/are writing/will write’. The noun at the end is called نُونُ إِعْرَابِي.

For the second and third person feminine plural ‘ن’ is added at the end, e.g. يَكُتْبُ ‘they ♂ write/are writing/will write’, and يَكُتْبُينَ ‘you ♂ plural write/are writing/will write’. The ‘ن’ in both the cases is called نُونُ نَسْوَةَ (feminine noon) or نُونُ ضَمِيمِ (pronoun noon).

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

Table – 11
Basic form of Conjugating Mudare Maruf

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>يَفْعَ عَ لْ.</td>
<td>يَفْعَ عَ لْ.</td>
<td>يَفْعَ عَ لْ.</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>تَفْعَ عَ لْ.</td>
<td>تَفْعَ عَ لْ.</td>
<td>تَفْعَ عَ لْ.</td>
</tr>
</tbody>
</table>

98
The Imperfect Tense

<table>
<thead>
<tr>
<th>2nd Person (♂)</th>
<th>2nd Person (♀)</th>
<th>1st Person (♂ &amp; ♀)</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَفَاعُ عَ ل. لِيّنَٰ</td>
<td>تَفَاعُ عَ لِيّنَٰ</td>
<td>أَفَعُ عَ لُ</td>
</tr>
</tbody>
</table>

Note:

* — they are identical.
# — they are identical.
نَونُ إِعْرَابِي — the seven underlined noon are.
نَونُ نَسْوَة — the two double underlined noon are or نَونُ نَسْوَة. (In certain conditions نَونُ إِعْرَابِي is dropped while نَونُ نَسْوَة always stays. This you will learn later).

Table – 12

Conjugation of Mudare Maruf – مضارع معرف من (تَنصُرُ) (to help – يَنصُرُ)

<table>
<thead>
<tr>
<th>3rd Person (♂)</th>
<th>3rd Person (♀)</th>
<th>2nd Person (♂)</th>
<th>2nd Person (♀)</th>
<th>1st Person (♂ &amp; ♀)</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَنصُرُ</td>
<td>تَنصُرُ</td>
<td>يَنصُرُ</td>
<td>تَنصُرُ</td>
<td>أَنْصُرُ</td>
</tr>
<tr>
<td>He helps</td>
<td>She helps</td>
<td>you help</td>
<td>you help</td>
<td>I help</td>
</tr>
<tr>
<td>يَنصُرُانِ</td>
<td>تَنصُرُانِ</td>
<td>يَنصُرُانِ</td>
<td>تَنصُرُانِ</td>
<td>تَنصُرُانِ</td>
</tr>
<tr>
<td>they help</td>
<td>they help</td>
<td>you help</td>
<td>you help</td>
<td>we help</td>
</tr>
<tr>
<td>يَنصُرُونَ</td>
<td>تَنصُرُونَ</td>
<td>يَنصُرُونَ</td>
<td>تَنصُرُونَ</td>
<td>تَنصُرُونَ</td>
</tr>
<tr>
<td>they help</td>
<td>they help</td>
<td>you help</td>
<td>you help</td>
<td>We help</td>
</tr>
</tbody>
</table>
Note:
Remember that the middle radical عين الكلمة maintains its vowel mark in all the forms, e.g. in ص، ينصَر. (عين الكلمة) has dammah and it stays as such in all the forms. In يسمع the middle radical م is with فتح which holds its mark in all the forms. And in ضرب the middle radical is ر which maintains its jarr mark in all the forms of conjugation.

Exercise:
Conjugate the following verbs:

- يكتب → فتح root meaning: ‘to write’
- يذهب → عين ‘to go’
- يضرب → عين ‘to strike’
- يفتح → فتح ‘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**: أ-أ group: يَتَفَحَّجُ → قَتَحْج. referred to in Arabic dictionary as ‘ف’ or ‘ٓ’ fathah (قَتَحْج). Any verb indicating ‘ف’ or ‘ٓ’ in front of it indicates that the verb belongs to the category of ‘ٓ’ or its second radical is with fath ‘ٓ’, e.g. (ف)ذَمَبَ (ذَمَبَ) means that its *mudare* is ذَمَبَ, i.e. the second radical is ذَمَبَ قَتَحْج.

2. **a-i group**: أ-إ group: يُضْرِبُ → ضَرَبَ, referred to as ‘ض’ or ‘ئ’، i.e. يَجَلَّسُ → جَلَّسَ. ضَرَبَ means جَلَّسَ قَتَحْج.

3. **i-a group**: إ-أ group: يُسْمَعُ → سَمَعَ, referred to as ‘س’ or ‘ٓ’, e.g. يُفِهَمُ → فَهَمَ. سَمَعَ means the *mudare* of فَهَمَ is from bab سَمَعَ (باب). يُفِهَمُ → فَهَمَ قَتَحْج.

4. **a-u group**: أ-ع group: يَنْصُرُ → نَصَرَ, referred to as ‘ن’ or ‘ٓ’, e.g. يَسْجُدُ → سَجَدً. نَصَرَ with ‘ن’ or ‘ٓ’ in front of it in a dictionary means that the *mudare* of سَجَدً is سَجَدً قَتَحْج.

5. **u-u group**: ع-ع group: يَكَرُّمُ → كَرَمَ, referred to as ‘ك’ or ‘ٓ’, e.g. يَقَرُّبَ → قَرَبً. ‘to approach, come near’ with ‘ك’ or ‘ٓ’ indicates that the *mudare* of قَرَبً is قَرَبً قَتَحْج.
The Imperfect Tense

6 i-i group: يَحْسَبُ حَسَبًّا is referred to as ‘حَ’ or ‘ـ’, e.g. وَرَتْ ‘to inherit’.

Note: That the verbs related to the first four groups are commonly used, the fifth group يَكَرِمُ كَرَمًّا is less common, and the sixth group يَحْسَبُ حَسَبًّا is rarely used.

Imperfect Passive (مُضَارِعَ مَحْفُول): It is made on the pattern of يُمَعَلُ – ‘yafalu’, e.g.

<table>
<thead>
<tr>
<th>Active Verb</th>
<th>Passive Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَسَمَعُ ‘he hears’</td>
<td>يُسَمَّعُ ‘he is heard’</td>
</tr>
<tr>
<td>يَفْتَنَ ‘he kills’</td>
<td>يُفْتَنُ ‘he is killed’</td>
</tr>
<tr>
<td>يَفْتَحُ ‘he/it opens’</td>
<td>يُفْتَحُ ‘it is opened’</td>
</tr>
<tr>
<td>يَقُرَ ‘he reads’</td>
<td>يُقُرُ ‘it is read’</td>
</tr>
<tr>
<td>يَقَبِلُ ‘he accepts’</td>
<td>يُقَبِّلُ ‘he/it is accepted’</td>
</tr>
<tr>
<td>يَزَوُّرُ ‘he visits’</td>
<td>يُزَوَّرُ ‘it is visited’</td>
</tr>
</tbody>
</table>

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

لا أُفْهِمُ الْدَرَسَ ‘I don’t understand the lesson’.
لا يَشْرِبُ القَهْوَةَ ‘he doesn’t drink coffee’.
لا يَذَهَبُونَ إِلَى السُّوْقِ ‘they don’t go to the market’.

Mudare—the Present/Future Tense: As explained earlier that the imperfect يَذَهَبُ 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’, لَيْسَرَبُ مَاءً means ‘he drinks water’.

- For confining the meaning of *mudare* to the future tense only ‘س’ or ‘سَوْف’ is prefixed to *mudare*. ‘س’ is prefixed for near future and ‘سَوْف’ 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 means ‘he will know’, يَكْتُبُ ‘he writes or will write’ → سَوْفَ يَكْتُبُ سَيْكَتُبَ means ‘he will write’, سَوْفَ يَقْوُلُ means ‘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 (مَبْنِيٍّ), hence they do not undergo any change. But the mudare is murab (مَعْرَبٍ), 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 majrur (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 جَزْمْ ‘’ as its case-ending.

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

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

   1. It changes its meaning into the negative form with emphasis, i.e. instead of no/not, it becomes ‘never’.
② The meaning of the مضارع changes into futuristic tense, e.g. لَنْ أَشْرَبْهُ ‘he will never strike’, لَنْ تُؤْمِنَ ‘I shall never drink wine’, لَنْ تُؤْمَنُ ‘you will never believe’, لَنْ تَصَبْرَ ‘on one kind of food’. [2/61]

③ It brings fathah ‘‘ on the last consonant of مضارع, i.e. makes it mansub (منصوب), e.g. لَنْ يَشْرَبَ للْحَمْرَ and لَنْ تُؤْمَنَ للْنَّوْمَ. Lan is called ناصبة المضارع. All particles of ناصبة المضارع change the imperfect into accusative case.

④ The nun of Irab is removed/elided in all the cases of يَدْهَبُونَ, e.g. لَنْ يُؤْمِنُونَ and لَنْ يَتَصَبَّرُونَ لَنْ يَدْهِبُوا.

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

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

### Table – 13

Conjugation of Mudare with لَنْ

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>لَنْ يتَصَّرَ</td>
<td>لَنْ يَنْصُرَا*</td>
<td>لَنْ يَتَصَّرُوا*</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>لَنْ يتَصَّرَ</td>
<td>لَنْ يَنْصُرَا*</td>
<td>لَنْ يَتَصَّرُْنَ</td>
</tr>
</tbody>
</table>
The Imperfect Tense

| 2nd Person (♂) | لَنْ تَنْصُرْ | لَنْ تَنْصُرْ | لَنْ تَنْصُرْ | لَنْ تَنْصُرْ *
| 2nd Person (♀) | لَنْ تَنْصُرِيْ | لَنْ تَنْصُرْ | لَنْ تَنْصُرْ |
| 1st Person (♂ & ♀) | لَنْ أَنْصُرْ | لَنْ تَنْصُرْ | لَنْ تَنْصُرْ |

Note:

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

2 Mudare with ﴿اَن﴿ (an): It means ‘that’, e.g. ﴿أُمِرْتُ أَنْ أَعْبُدُ ﷺ﴾ ﴿I have been ordered that I worship Allah´. 
[13/36] ‘ماَذَا تُرَيدُ أَنْ تَشْرَبَ?’, ‘what do you want to drink?’
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], ﴿حَقَّقَ عَلَىَّ أَنَّا لَا أَقْوَلُ عَلَىَّ اللَّهِ إِلَّاَ الْحَقَّ﴾

3 Mudare with ﴿لَا﴾ (alla): ﴿لَا﴾, (made up of ﴿لَا﴾ and ﴿لَا﴾). It means ‘may not/shall not/lest/etc.’, e.g. ﴿وَأَنَّ خَفْشَمُ أَلَا تَقْسِيَوْا فِي الْبَيْتَانِ فَأَنْكَحُوا مَا طَبَّ لَكُمْ مِنَ النَّسَاءِ مَنْ تَرَاهُمُ وَثَلَاثَ وَرَبَعَ، فَإِنَّ خُفْشَمُ أَلَا تَقْسِيَوْا فَوَاحِدَةَ أَوْ مَا مَلَّكْتُ أَيْمَانَكُمْ ذَلِكَ أَدْنَى أَلَا تَعْوَلُوا﴾.

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], ﴿حَقَّقَ عَلَىَّ أَنَّا لَا أَقْوَلُ عَلَىَّ اللَّهِ إِلَّاَ الْحَقَّ﴾
“proper it is for me that I say nothing concerning Allah but the truth”. [7/105].

4 *Mudare* with لَامْ التَّمَلِيلُ: لَامْ التَّمَلِيلُ. It means ‘so that, in order to/that’, e.g. أَدْرِسْ اللُّغَةَ الْعَرَبِيَّةَ لِأَفْهِمَ الْقُرْآنَ - لاَ أَفْهِمَ - أَفْهِمُ ‘I study Arabic in order to understand Quran’, خَلَقَنَا اللَّهُ ‘Allah has created us so that we may worship Him’. 

5 *Mudare* with كَيْ: It has the same meaning as لَامْ التَّمَلِيلُ لَامْ التَّمَلِيلُ i.e. ‘so that, in order to’, e.g. ذَهَبْتْ إِلَى الْمَسْجِدِ كَيْ أَعْبَدَ اللَّهَ went to the mosque in order to worship Allah’. 

6 *Mudare* with إِذَا: It means ‘then’, e.g. اِجْتَهَدْ إِذَا تَنْجَحُ ‘work hard then you will succeed’.

7 *Mudare* with حَتَّى: It means ‘until’, e.g. إِجْلَسْ هَنَا حَتَّى أَرْجِعُ ‘you sit here till I return’, another example: حَتَّى يَمَيِّزَ الْخَبِيثَ مِنَ الطَّيِّبَ “until He distinguishes the wicked from the good” [3/179], another example from the Quran حَتَّى يَلِبِّي الجَمَلُ فِيْ سَمِ الْخَبَائِخِ “until the camel goes through the eye of the needle (which is impossible)” [7/40].

**The Jussive Mood of the Mudare (المُضَارِعُ المُجْرَوِمُ):** There are certain particles, called جَازِمُ المُضَارِعُ which when prefixed to a *mudare* they change the final radical of *mudare* from damaged to سـُكـُنَ, i.e. make the *mudare* vowelless; otherwise, the pattern of conjugation remains the same as for جَازِمُ المُضَارِعُ. Some of the important جَازِمُ المُضَارِعُ are:
(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. لَمْ and لَا are the most common particles of the negative command.

2. The mudare marfu’ (مُضارع مَرفوع) becomes mudare majzum (مُضارع مَجزوع), i.e. the dammah at the end of mudare is replaced by a jazm (جَزم) which makes it sakin.

3. The nun trabi (نُون إِعرَابي) is removed or elided from the مضارع, examples:
   - لَمْ یَذَهَبْ ‘he does not go’ → لَا یَذَهَبْ ‘he did not go or he never went’.
   - هلَّ كَتَبْتَ عَلَى الْسَّبْعَةِ يَا زِيد؟ ‘Did you write on the board, O Zaid?’ → لَمْ أَكْتَبْ ‘I did not write’. A simple answer to this question may be لَمْ أَكْتَبْ ‘I did not write’ but لَمْ یَكْتَبْ is an emphatic answer.
   - لَمْ یُؤْمِنُوْنَ ‘they do not believe’ → لَا یُؤْمِنُوْنَ ‘they did not believe’.
   - ‘they do not/will not drink coffee’ → لَمْ یَشُرِبُوْنَ الْقَهْوَةَ ‘they did not drink coffee’.
   - لَمْ تَجْعَلْ لَهُ مِنْ قَبْلِ سَمِيَّا ‘We have given that name to none before (him)’. [19/7]

For conjugation of لَمْ لَمْ مُضارع 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 يَصِرْبَ</td>
<td>لَمْ يَصِرْبَا</td>
<td>لَمْ يَصِرْبُوا</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>لَمْ تَصِرْبََ</td>
<td>لَمْ تَصِرْبََا</td>
<td>لَمْ تَصِرْبََُ</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>لَمْ تَصِرْبَ</td>
<td>لَمْ تَصِرْبََا</td>
<td>لَمْ تَصِرْبََُ</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>لَمْ تَصِرْبََ</td>
<td>لَمْ تَصِرْبَََا</td>
<td>لَمْ تَصِرْبََُّ</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>لَمْ أَصِرَبْ</td>
<td>لَمْ نَصِرَبْ</td>
<td>لَمْ نَصِرَبْ</td>
</tr>
</tbody>
</table>

**Note:**

* — They are always the same.

° — These are always the same.

# — نُونَ صَمِيَّ or نُونَ النِسْوَة — stays without change in all the conditions and all the seven nun *Irab* are elided.

المَا لَمْ ‘Not yet’, e.g. لَمْأ يَدْخِلَ الْإِيْمَانَ ‘he has not yet gone to the university’, ولَمْأ يَدْخِلَ الْإِيْمَانَ فِي قُلُوبَكُمْ ‘and faith has not yet entered your hearts’. [49/14], ‘the train has not yet arrived’.

**Note:** A *sakin* (vowelless) letter is changed to *kasra* when followed by a definite article ال, as in لَمْأ يَدْخِلَ الْإِيْمَانَ and لَمْأ يَدْخِلَ الْإِيْمَانَ. 

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The Imperfect Tense

3 ‘do not’: لَا means ‘do not’ i.e. with prohibition, e.g. لَا تَكْبِبْ أَيْدَاً, ‘do not sit here’, لَا تَجْلِبُ هُنَا, ‘do not ever tell lie’, لَا تَشْرَبُوا الْحَمْرَ, ‘do not drink wine’, لَا تَدْخُلُوا مِنْ بَابٍ, and لَا تَعْمَلُوا الْأَمْرَ, “do not enter by one gate”. [the Quran]

4 لِلَّامُ الْأَمْرِ – لِلَّامُ الْأَمْرِ of command means ‘should/ought to’, e.g. لِيَجَلِّسْ كُلُّ طَالِبٍ فِي الْفَصْلِ سَاهِكَتَا, every student should sit in the class quietly), لَوْلَتِنْظَرْ نَفْسٌ مَا قَدَمْتَ “and let every person look to what he has sent forth for the morrow”. [59/18]

Note: لِلَّامُ الْأَمْرِ becomes sakín when joined with an other consonant as in the case لَوْلَتِنْظَرْ نَفْسٌ → لَوْلَتِنْظَرْ نَفْسَ, another examples: فِيْلَيْخْرُجُ كُلُّ وَاحِدٍ مِنَ الْغُرْفَةِ → لَيْخْرُجُ “so let everyone leave the room, or everyone should leave the room’.

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

1) إنْ تَشْرَبْ, ‘if you go I will go’, إنْ تَذْهَبْ أَذْهَابُ ‘if you drink juice I will drink’. For emphasis, لَنْ تَشْكَرْنَمْ, لَنْ تَذْهَبْ أَذْهَابُ ‘If you give thanks (by accepting Faith and worshiping none but Allah) I will give you more (of my blessing)”. [14/7]
The Energetic Mood of the Imperfect Tense

The energetic nun, called دُوَّنُ النَّوْكَيْدَ (the nun of emphasis) is of two kinds:

1. One with a single nun, e.g. أَكُتِبَتْنَ ‘I will write’. This is called دُوَّنُ النَّوْكَيْدَ النَّفَقَيْمَةُ (light nun of emphasis). This is less frequently used than nun thaqilah (نُ).  
2. One with a double nun, e.g. أَكُتِبَتْنَ ‘I will definitely write’. This is called دُوَّنُ النَّوْكَيْدَ النَّفَقَيْمَةُ (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 أَكُتِبَتْ أَكُتِبَ أَكُتِبَ يَكُتِبُ the final dammah is replaced with a fathah. So يَكُتِبُ becomes يَكُتِبٌ (yaktub-a-anna). The same pattern is formed with the other three forms.
In the following three forms, تَكُتْبِينَ, تَكُتْبُونَ, يَكُتْبُونَ, the final nun along with the waw (و) or ya (ي) are dropped. After omitting نَ, نَيَكُتْبُونَ, and adding تَكُتْبُونَ, we get تَكُتْبِينَ. 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 تَكُتْبُونَ and تَكُتْبٍ يَكُتْبُونَ and تَكُتْبُونَ becomes تَكُتْبِينَ. Note that the difference between the singular تَكُتْبُونَ and plural تَكُتْبُونَ, تَكُتْبٍ يَكُتْبُونَ, is the –a– in the first case and the –u– in the second. The second person feminine singular تَكُتْبِينَ becomes تَكُتْبٍ يَكُتْبٍ يَكُتْبُونَ. Here also the long vowel is followed by a vowelless letter, which is shortened. The result is تَكُتْبٍ.

The two dual forms تَكُتْبُانَ becomes تَكُتْبُانِ, يَكُتْبُانِ. Note that the nun in dual form takes kasra instead of fatha.

The two feminine plural forms تَكُتْبُنَانَ becomes تَكُتْبُنَانِ, يَكُتْبُنَانِ. 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.

لا تَجَلِّسَنَّ → لا تَجَلِّسَوا  
لا تَجَلِّسَ → لا تَجَلِّسُوا  
أَكُتْبِنَ → أَكُتْبُوا  
أَكُتْبٍ يَكُتْبُونَ → أَكُتْبٍ يَكُتْبُوا  
أَكُتْبٍ يَكُتْبِنَ → أَكُتْبٍ يَكُتْبُنُوا  
أَكُتْبٍ يَكُتْبِنَانَ → أَكُتْبٍ يَكُتْبُنَانُوا  
أَكُتْبٍ يَكُتْبُنَانِ → أَكُتْبٍ يَكُتْبُنُنَانُوا
When نُونُ الْتَوْكِيدِ (lam of emphasis) is prefixed and نَونُ الْتَوْكِيدِ 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. لَيْدُهُنَّ ‘indeed he will definitely go’.

The use of *lam* is compulsory in the *mudare* if it is a *Jawab al Qasam* (جواب الْقْسَمِ), e.g. وَاللَّهُ لَأَحْفَظْنَ الْدُّرَسُ ‘By Allah! I will memorize the lesson’. Here the *mudare* أَحْفَظُ is *jawab al-qasam* as it is preceded by the *qasam* (وَاللَّهِ). 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 ‘ل’ (lam) nor the ‘ن’ (nun) is used with a negative verb, e.g. وَاللَّهُ لَا أُذْهِبُ ‘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. وَاللَّهُ نَأَظْنَهُ صَادِقًا ‘By Allah! I consider you truthful’.

Note that وَاللَّهُ لَأَسْأَعْدَكَ means ‘By Allah! I will help you’ and وَاللَّهُ لَا لَأُسْأَعْدُكَ 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. وَاللَّهُ لِإِلَى الْمَسْجِدِ أُذْهِبُ ‘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. وَاللَّهُ لَا أُذْهِبُ إِلَى الْمَسْجِدِ. Here is another example, وَاللَّهُ لِسُوْفَ أَزْوَرُكَ ‘By Allah! I will visit you’.

For conjugation of the *mudare* with ‘ن’ suffixed and ‘ل’ prefixed, see Table 15.
The Imperfect Tense

Table – 15
Mudare with لِـِبَنَ

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

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

Mudare with لِـِبَنَ: When لِـِبَنَ is prefixed to a mudare it converts its meaning into the past continuous, e.g. لِـِبَنَ يَكْتُبُ ‘he used to write’, لِـِبَنَ يَكْتُبُ ‘two  ♂ used to write’, لِـِبَنَ تَكْتُبُ ‘they  ♂ used to write’, لِـِبَنَ تَكْتُبُ ‘she used to write’, لِـِبَنَ يَكْتُبُ ‘two  ♀ used to write’, لِـِبَنَ يَكْتُبُ ‘they  ♀ used to write’, لِـِبَنَ تَكْتُبُ ‘you  ♂ used to write’, لِـِبَنَ تَكْتُبُ ‘you  ♀ used to write’, لِـِبَنَ تَكْتُبُ ‘I used to write’, لِـِبَنَ تَكْتُبُ ‘we used to write’.
THE IMPERATIVE TENSE

The imperative (الأَمْرُ) 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* يُعَدْ يُحاَدُ is changed to the *amr* by dropping the *ya* (ي) which is the pronominal prefix (علامة المضارع), and changing the final dammah on *dal* to *sukun* i.e. making it vowelless. So from يُعَدْ يُحاَدُ the *amr* is يَعَدُ يُحَدُ بِنَبْلُغُ بِنَبْلُغُ جَاهِدُ ‘ja’hid’ means ‘struggle hard’. Similarly, the *amr* from يَعَدُ يُحَدُ is يَعُدُ يُحَدُ ‘convey’, يَقَاتِلُ يَقَاتِلُ ‘fight’, يَبْلُغُ يَبْلُغُ ‘promise’, and the imperative from يَبْلُغُ ‘he sells’ is يَبْلُغُ ‘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 الْوُصْلُ 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 the first radical ‘ك’ 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 يَكْتُبُ ‘write’ is ‘ُّسجَدْ → يَسجَدُ ‘help’, ‘نَصَرْ → يَنصَرُ ‘prostrate in prayer’, ‘دَخِلْ → يَدْخِلُ ‘get out’, ‘خِرجْ → يَخْرَجُ ‘enter/get in’, ‘ئِكلُ → يَئْكلُ ‘kill’, ‘عَنَ → يَشْتَيْ ‘eat’ → حَدْ → ‘hold/take’. In the last two examples, the hamzah sakin, which is the first radical of the imperfect verb, is also dropped.


In case of the weak verb (مَعْتَلْ) no alif is prefixed to the imperative, e.g. the imperfect from قَالَ (قُولُ) ‘he said’, is قُولُ and the imperative is قُلْ (say). The weak letter waw is dropped because of the last two letters being sakin. Similarly, the imperfect from بَيَّنَ (بِيَبُعُ) ‘he sold’ is بِيَبُعُ ‘he sells’, and its imperative is بِعُ ‘sell’. Here again the two sakin letters have come together; so the weak letter ya is dropped. 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*

<table>
<thead>
<tr>
<th>2nd Person ♂</th>
<th>2nd Person ♂</th>
<th>1st Person ♂</th>
</tr>
</thead>
<tbody>
<tr>
<td>اکتبِ</td>
<td>اکتبَ</td>
<td>واحدَ</td>
</tr>
<tr>
<td>Write (to one ♂)</td>
<td>Write (to one ♂)</td>
<td>Singular</td>
</tr>
<tr>
<td>عکبتُا</td>
<td>عکبتَا</td>
<td>تثنیه</td>
</tr>
<tr>
<td>Write (2 of you ♂)</td>
<td>Write (2 of you ♂)</td>
<td>Dual</td>
</tr>
<tr>
<td>عکبتُا</td>
<td>عکبتَا</td>
<td>جمع</td>
</tr>
<tr>
<td>Write (all of you ♂)</td>
<td>Write (all of you ♂)</td>
<td>Plural</td>
</tr>
<tr>
<td>قولَي</td>
<td>قولَ</td>
<td>واحدَ</td>
</tr>
<tr>
<td>Say (to one ♂)</td>
<td>Say (to one ♂)</td>
<td>Singular</td>
</tr>
<tr>
<td>قولُا</td>
<td>قولَا</td>
<td>تثنیه</td>
</tr>
<tr>
<td>Say (two of you ♂)</td>
<td>Say (two of you ♂)</td>
<td>Dual</td>
</tr>
<tr>
<td>قولُا</td>
<td>قولَا</td>
<td>جمع</td>
</tr>
<tr>
<td>Say (all of you ♂)</td>
<td>Say (all of you ♂)</td>
<td>Plural</td>
</tr>
</tbody>
</table>

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 *أمَرَ غَانِبٌ وَمُكَلَّمٌ* (Imperative 3rd and 1st person). For this, ‘لَ’ (*li*) is prefixed to the active or passive form of *mudare*, e.g.

- ‘he goes/will go’ → *ليْذهَبُ ‘he should go’
- ‘he writes/will write’ → *ليْكِتَبُ ‘he should write’
- ‘I write/will write’ → *لَا أَكِتَبُ فَوَّرًا ‘I should write immediately’
- ‘he is helped’ → *ليَنصُرْ ‘he should be helped’

This *lam* (ل) is called *لام الأمْر* (*lam ul amr*), which becomes *sakin* when prefixed to a letter, e.g. *ليْكِتَبُ ‘he should write’* → ‘*وَلَتَنْظُرُ نَفْسَ مَا قَدَّمَتْ لَعَفْدَ*’ “and let every person look to what he has sent forth for the morrow”. [59/18]

The negative imperative (ِفعلُ النهيِ) is formed by the second person, preceded by ‘لا’ (لا), e.g. ‘go’ → *لَا تَذهَبُ ‘don’t go’,* اِجْلِسْ ‘sit’ → *لَا تَجِلِسُ هَنَا ‘don’t sit here’,* اِخْرُجْ ‘get out’ → *لَا تَخْرُجُ مِنَ النَّفْصِ ‘don’t go out of the class’. This *la* (لا) is called *لا النَّاهِية* (the prohibitive لا), which should not be confused with *لا النَّافية* (the negative لا). Note the differences mentioned below:

- ‘you write, you are writing, you will write’
- ‘you are not writing, you will not be writing’.

This *لا النَّافية* (negative).
- ‘don’t write on the board’. This *لا* is *لا النَّاهِية* (prohibitive).
- ‘don’t sit on the way’ (prohibitive).
The conjugation of 

The conjugation of 

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]
The Imperative Tense

“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. نَصَرَ, ضَرَبَ, سَمِعَ. These are termed as thulathī verbs الفعل الثَّلَاثيٌّ, and form the roots of most of the other verbs. However, there are certain verbs of four radicals, called rubai verbs الفُعُول الرَّباعيٌّ, e.g. زَنَزَلَ ‘he shook (it) violently’ and تَرَجَّمَ ‘he translated’ which are less common. As for the mujarrad verbs (thalathī and rubai) no extra letters can be added to them to modify the meanings of these verbs. So the thalathī mujarrad, found on فَعَلَ فَعَلَ and rubai mujarrad based on فَعَلَ لَفَعَلَ, are the original forms of verb. Apart from the original form, there is a Derived Verbal Form which is called فَعَلٌ مُزِيدٌ فِيْهِ (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 البابٌ the plural of bab is
The Derived Verbal Form-I

*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 فَعْلٍ), 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 *فعل* is doubled, e.g. from ‘he studied’ to ‘he taught’, ُضَرَبَ ‘he beat’ → ‘he beat violently’. It is conjugated the same way as a simple four-letter verb i.e. َتَدَرَّسَ, َتَدَرَّسَتَ, َتَدَرَّسْوَا, َتَدَرَّسَ, َتَدَرَّسَ... َدَرَّسَنَّ.

As for the meaning and application of the Form-I *فعلٍ*, it often indicates the act being intensive or extensive, e.g. the simple form َقَتَلَ means ‘he killed’, but ُقَتَلَ َكَوَّبَا means ‘he massacred’, and the simple verbal sentence ُكَسَرَ ُكَوَّبَا means ‘he broke a glass’, but ُكَسَرَ ُكَوَّبَا ُطَفَّا means ‘he smashed a glass’, and ُعَطَّفَ means ‘he went round’, but ُعَطَّفَ 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 (فعل لاَرَمَم) is changed to the transitive (فعل متَعَدَّي), e.g. َبلَغَ means ‘he reached’ it is an intransitive verb; َبلَغَ مَسَاكَتَكَ ‘your talk reached me’ i.e. I am impressed by your talk. But َبلَغَ means ‘he delivered/conveyed’, e.g. َهلَّ بَلَغَتَ رَسَالَتِي ‘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 علمُ ‘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, نزلَ ‘he descended (himself)’ is an intransitive verb involving ones own self, i.e., it does not have a direct object. But نزلَ ‘he made it/him to descend’, has a direct object, نزلَ الله مطرًا من السماء ‘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 نزلَ الله القُرآنَ ‘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.

- **The Mudare (المضارع):**

  Unlike the thalathi verbs where the pattern of the mudare varies in six different groups i.e. فتحَ يُفتحُ – وَرَتِ يَرتِ – كَرِم يَكِرمُ – فَهُمْ يَفْهِمُ – ضَرِب يَضَرِبُ – سَجَد يَسَجَدُ.
the pattern of *mudare* in *mazid* verbs is specific to each *bab*, e.g. the *mudare* of *ضَرَبَ يُدِرَسُ‘ recording’,  
*يُـسَجِلُ‘ 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 تَكَبْرُ‘yakbr’ → صحَّرُ‘yakbr’  
تُكَبْرُ‘atakbr’، تُطَّرِبُ‘attar’، تْنَكِّبُ‘tanakb’. Remember that the *mudare* of this *bab* is fixed on the pattern of يَفْعَلُ (yu'f'alu).

2 The Amr (الأمر): The *amr* (imperative) from this *bab* is formed by dropping the حرف المضارع and the case-ending, e.g. from ضَرِبَ تُضَرِبَ عَلَمَ تَسْجِلُ سَجُلْ  
تَكَبْرُ تْنَكِّبُ‘don’t lie’, ‘don’t beat violently’.

3 The Verbal Noun (المصدر): We have learnt earlier that the *thalathi* مُجرَدَ (thalathi mujarrad) verbs do not have any one particular pattern for the *masdar*. It comes on different patterns, e.g. ضَرَبَ ‘beating’,  
صَبَْرَ‘felling’, خَرَجَ‘exit’,  
غِيَابَ‘to be absent’,  
ذِهَابَ‘going’,
etc. But in case of *mazid* verbs, each *bab* has its own specific pattern for *masdar*. The *masdar* pattern of *bab* is *فعلَ (taf-il-un)*, e.g.

<table>
<thead>
<tr>
<th>الماضي</th>
<th>المضارع</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضرب</td>
<td>ضرب</td>
<td>‘to beat violently’</td>
</tr>
<tr>
<td>كرم</td>
<td>كرم</td>
<td>‘to extend respect’</td>
</tr>
<tr>
<td>قبل</td>
<td>قبل</td>
<td>‘kissing’</td>
</tr>
<tr>
<td>قريب</td>
<td>قريب</td>
<td>‘to be near’</td>
</tr>
<tr>
<td>سلم</td>
<td>تسليمة</td>
<td>‘acceptance’</td>
</tr>
<tr>
<td>ذكر</td>
<td>ذكر</td>
<td>‘reminding’</td>
</tr>
<tr>
<td>تسجيل</td>
<td>تسجيل</td>
<td>‘recording’</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>الماضي</th>
<th>المضارع</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>سمى</td>
<td>سمى</td>
<td>‘to name’</td>
</tr>
<tr>
<td>زَبَي</td>
<td>زَبَيْن</td>
<td>‘to bring up, to educate’</td>
</tr>
<tr>
<td>هُنَيْن</td>
<td>هُنَيْن</td>
<td>‘to congratulate’</td>
</tr>
<tr>
<td>صلى</td>
<td>صلى</td>
<td>‘to offer prayer’</td>
</tr>
</tbody>
</table>

4 **The Ismul-fail:**

We have learnt the formation of *اسم الفاعل* from the *ثلاثي مجرَد* which is on the pattern of *فاعل*, e.g.

<table>
<thead>
<tr>
<th>الماضي</th>
<th>المضارع</th>
<th>اسم الفاعل</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ظلم</td>
<td>ظالِم</td>
<td>‘wrong doer’</td>
<td></td>
</tr>
<tr>
<td>قتَلُ</td>
<td>قاتِل</td>
<td>‘murderer’</td>
<td></td>
</tr>
<tr>
<td>ذَهَبُ</td>
<td>ذَاهِب</td>
<td>‘one who goes’</td>
<td></td>
</tr>
</tbody>
</table>
The Derived Verbal Form-I

<table>
<thead>
<tr>
<th>استعمال الفاعل</th>
<th>مضارع</th>
<th>الماضي</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَدْرَسَةَ</td>
<td>مَدِرَّسٍ</td>
<td>يَدْرِسُ</td>
<td>‘teacher’</td>
</tr>
<tr>
<td>جَسَلَةَ</td>
<td>يَسْجَلُ</td>
<td>يَسْجَلُ</td>
<td>‘a tape recorder’</td>
</tr>
<tr>
<td>مَدْكَرَةَ</td>
<td>يَدْكَرُ</td>
<td>يَدْكَرُ</td>
<td>‘an admonisher’</td>
</tr>
<tr>
<td>مَدْثُرَةَ</td>
<td>يَدْثَرُ</td>
<td>يَدْثَرُ</td>
<td>‘one who is wraps up’</td>
</tr>
<tr>
<td>مُزْمَرَةَ</td>
<td>يُزْمِرُ</td>
<td>يُزْمِرُ</td>
<td>one who folds in garments</td>
</tr>
<tr>
<td>مَعْلَمَةَ</td>
<td>يَعْلَمُ</td>
<td>يَعْلَمُ</td>
<td>‘a teacher’</td>
</tr>
<tr>
<td>مَقْبَلَةَ</td>
<td>يَقْبِلُ</td>
<td>يَقْبِلُ</td>
<td>‘one who kisses’</td>
</tr>
</tbody>
</table>

Note: The Ismul-mafu’l (اسم المفعول): In all the abwab of the mazid verbs the ismal-mafu’l is just like the ismul-fail except that the second radical takes fathah instead of kasrah, e.g.

<table>
<thead>
<tr>
<th>اسم المفعول</th>
<th>اسم الفاعل</th>
<th>مضارع</th>
<th>الماضي</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَعْلَمٌ</td>
<td>مَعِلَمٌ</td>
<td>يَعْلَمُ</td>
<td>يَعْلَمُ</td>
<td>‘on who is taught’</td>
</tr>
<tr>
<td>مَقْبِلٌ</td>
<td>مَقْبِلٌ</td>
<td>يَقْبِلُ</td>
<td>يَقْبِلُ</td>
<td>‘one who is kissed’</td>
</tr>
<tr>
<td>مُجَلَّدٌ</td>
<td>مُجَلَّدٌ</td>
<td>يَجْلَدُ</td>
<td>يَجْلَدُ</td>
<td>‘bound’</td>
</tr>
<tr>
<td>مُحْمَدٌ</td>
<td>مُحْمَدٌ</td>
<td>يَحْمَدُ</td>
<td>يَحْمَدُ</td>
<td>‘one who has been-praised much’</td>
</tr>
</tbody>
</table>
6 **The Noun of Place and Time (اسم المكان والزمان):**

In all the abwab of the mazid verbs, where applicable, the noun of place and time is the same as the ism-ul-mafiul, e.g. ‘he prays’ → مصلى ‘place of prayer’, ‘he slaughters’ → مذبح ‘place of slaughter’.

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

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

- نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدَّقًا لِمَا بَيْنَ يَدَيْنِهِ “it is He Who sent down the Book (the Quran) to you (Muhammad ﷺ) with truth, confirming what came before it”. [3/3]

- وَلَقَدْ نَسْرَتْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكَّرِ “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 الْرُّزْقِ “And Allah has bestowed His gifts of sustenance more freely on some of you than on others”. [16/71]

- سَبَّبَ 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 فعل which loses its vowel, e.g. from خرج ‘he went out’ to أخرج ‘he brought out’, from نزل ‘he came down’ to أنزل ‘he brought down’, ذهب ‘he went’ → أذهب ‘he took it/him’. The meaning of thalathi verb in this bab changes from intransitive (لازم) to transitive verb (مُعَدِّي). If the thalathi verb is already transitive in form then this bab adds emphasis to the meaning, e.g. ضرب ‘he beat’ is a transitive thalathi verb, but when changed to ضربة it would mean ‘he beat extensively’.

1 The Mudare (المضارع):

The mudare is on the pattern ofفعل. In this case, the (i) همزة along with its vowel is omitted, e.g. from أنزل → يذهب → أذهب → يخرج → أخرج → ينزل.

2 The Amr/Nahi (الأمر والنهي):

The amr is on the pattern ofفعل، e.g. from أنزل → تنزل ‘bring down’ and nahi is لا تنزل ‘do not bring down’,
The Derived Verbal Form-II

from ‘bring out’ and nahi is ‘do not bring out’.

3 The Masdar (المَصَدْرُ):

The masdar of this bab is on the pattern of إِفْعَالٍ (if al-lun), e.g. إِسْلَامٍ → يُسَلِّمُ، إِسْلَمَ → إِخْرَاجٍ يُخْرِجُ، إِخْرَاجٌ، إِخْرَاجٌ ‘religion, faith, belief’, إِنْزَالٌ → يُنْزِلُ، أَنزَلَ ‘induce, cause’.

4 The Ismul-fail (إِسْمُ اِنْفَاعُلُ):

It is on the pattern of مَفْعُولٍ, e.g. مُمكِن → يُمكِنُ، أَمَكَنَ ‘possible’, إِسْلَمُ → يُسَلِّمُ، إِسْلَمَ ‘Muslim’.

5 The Ismul-maful (إِسْمُ الْمَفْعُولِ):

It is on the pattern of مَفْعُولٍ, e.g. يُرِسِلُ، أَرِسَلَ ‘to send’ → مُرِسَلٌ ‘one who has been sent’. It is just like ism al-fail except that the second radical has fathah i.e. مُرِسَلٌ → مُرِسِلٌ.

6 The Noun of Place & Time (أَسْمَعُ المَكَانِ وَالرَّمَزَانِ):

It is based on the same pattern as ism al-maful, i.e. مُجَلَّسٌ → يُجَلَّسُ، أَجَلَّسَ ‘place of sitting/session’, مَتْحَفٌ → يُتْحَفُ، أَتْحَفَّ ‘museum’.

6 The Weak Verbs:

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

| أَقَمَ (for ٍ) | يُقِيمُ | إِقَامَةٌ | أَقِمَ | مَقَامٌ |
| أَمَنَ (for ٍ) | يُؤُمِّنَ | إِمَانٌ | أَمْنٌ | مَوْمَمٌ |
| أَوْجَابَ (for ﯽ) | يُョُجِّبَ | إِجَابَةٌ | أَجْبَ | مَوْجَبٌ |
| أَتِمَ (for ﯽ) | يُتِمَ | إِتمَامٌ | أَتِمْ | مَتَمٌ |
| أَلْقَى (for ﯽ) | يُلْقِيَ | إِلْقَاءٌ | أَلقِ | مَلْقٌ |
| أَعْطَى ‘to give’ | يُعْطِيَ | إِعْطَاءٌ | أَعْطَ | مَعْطٌ |
| أَعْطُى | مَعْطٌ |

Examples from the Holy Quran:

- **هُوَ الَّذِي أَرَسَلَ رَسُولًا بِالْهُدٍّ وَدِينٍ حَقٍّ لِيُظْهَرَ عَلَى الْدِّينِ السَّلِيْمَةِ**: “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]

- **النَّهَى أَكْمَلَتْ لَكُمْ دِينَكُمْ وَأَنْتُمْ عَلَيْكُمْ نَعْمَتٌ وَرَضَيْتُ لُكُمْ الإِسْلَامَ دِينًا**: “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]

- **وَإِذَا أَنْعَمْنَا عَلَى الأَنْسَانِ أُرْضَى وَنَأَيْ بِجَانِبِهِّ**: “And when We bestow Our Grace on man (the disbeliever), he turns
away and becomes arrogant (far away from the right Path).” [17/83]

- ﴿إنّا آنزَلْنَاهُ فِي لَيْلَةَ الْقُدْرِ﴾ “Verily, We have sent it (this Quran) down in the Night of Al-Qadr (Decree)”. [97/1]

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

- ﴿قَدْ أَفَلَحَ 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. 

- Imperfect Active قَاتَلَ ‘he fought’, جَاهَدَ ‘he struggled’, رَسَّلَ ‘he corresponded’, سَعَدَ ‘he helped’. This bab denotes reciprocity or interaction with some one else (المشاركة)، e.g. قَاتَلَ ‘he killed’ → قَاتَلَ ‘he fought (with someone)’, كَتَبَ ‘he wrote’ → كَتَبَ ‘he wrote to/ corresponded with’, حَسَنَ ‘he was good’ → حَسَنَ ‘he treated kindly’.

1. The مدعَر (المضارع):

The حرف المضارع takes دمـاح as the verb is made up of four letters, e.g. كَتَبَ → كَتَبَ → كَتَبَ → لَقَى → يُرَاسِلُ → يُرَاسِلُ ‘he met’ → يُرَاسِلُ ‘he meets/he will meet’. It is on the pattern of فَعَّلَ. The active/passive participles from فعل are:

- Perfect Active قَاتَلَ ‘he fought’–on the pattern of فَعَّلَ
- Perfect Passive قُوَّلَ – on the pattern of فَعَّلَ
- Imperfect Active يُقَاتَلَ – on the pattern of فَعَّلَ
- Imperfect Passive يُقَاتَلَ – on the pattern of فَعَّلَ
The Derived Verbal Form-III

2 The Amr (الأمر): The amr is formed simply by omitting the حرف المضارع and the case-ending, e.g. جاهم → يِجاهدُ → يُقَاتِلُ → يُحاَوِلُ ’to try’ → لَاقِي → يِلَاقِيّ حاَوِلُ (the ‘i’ at the end is omitted from the naqis verbs).

3 The Masdar (المضارع): This bab has two patterns of masdar.

1. حاَوِلُ → يِسَاعِدُ → مَسَاعِدُ ‘to help’, مُسَاعِدَة ‘to help’
   مَقَابِلَة → قُباَلِ → مَهْوَلُ ‘to meet’, مَهْوَلَة ‘to meet’
   (in naqis verbs ‘i’ at the end is changed to alif).

2. يِنَافِقُ → مَناَفِقَةً ‘hypocrisy’, مُناَفِقَةً ‘hypocrisy’
   ‘striving’ → يِجَاهِدُ → يِجَاهِدَ ‘striving’
   ‘call’ → يِتَارِي ‘calling’.

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

<table>
<thead>
<tr>
<th>الماضي</th>
<th>المضارع</th>
<th>اسم الفاعل</th>
<th>اسم المفعول</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَاسَلٌ ‘to correspond’</td>
<td>يُرَاسِلُ</td>
<td>مُرَاسِلٌ ‘correspondent’</td>
<td>مُرَاسِل ‘corresponded to/with’</td>
</tr>
<tr>
<td>شاهِدَ ‘to watch/view’</td>
<td>يُسَاهِدُ</td>
<td>مُشَاهِد ‘viewer’</td>
<td>مُشَاهِد ‘viewed’</td>
</tr>
<tr>
<td>لَاقِي ‘to meet’</td>
<td>يِلَاقِيّ</td>
<td>مُلَاقِي ‘one who meets’</td>
<td>مُلَاقِي ‘one who is met’</td>
</tr>
</tbody>
</table>
### Derived Verbal Form - III

<table>
<thead>
<tr>
<th>حُطَبَ</th>
<th>مُحَاطَبٌ</th>
<th>مُحَاطَبٌ</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘to address’</td>
<td>‘one who addresses’</td>
<td>‘one who is addressed’</td>
</tr>
<tr>
<td>نُدِّى</td>
<td>يُنَادِيُ</td>
<td>مُنَادٍ</td>
</tr>
<tr>
<td>‘to call’</td>
<td>‘caller’</td>
<td>‘one who is called’</td>
</tr>
<tr>
<td>رَأَقَ</td>
<td>يُرَاقِبُ</td>
<td>مُرَاقِبٌ</td>
</tr>
<tr>
<td>‘to observe’</td>
<td>‘observer’</td>
<td>‘one who is observed’</td>
</tr>
<tr>
<td>بَارَكَ</td>
<td>يُبَارَكُ</td>
<td>مُبَارِكٌ</td>
</tr>
<tr>
<td>‘to bless’</td>
<td>‘one who offers blessing’</td>
<td>‘blessed’</td>
</tr>
</tbody>
</table>

#### The Noun of Place & Time (اسم المكان والزمان):

Its pattern is the same as for *ism al-mafūl*, where applicable, e.g. ‘to migrate’, مِهاجِر و هاجر ‘place of migration’.

Examples of *bab* فاعل from the Holy Quran:

- وَمَنْ جَاهِدَ فَإِنَّمَا يُحِبَّ يَجاهِدُ لِذَاتَهُ “And whosoever strives, he strives only for himself”. [29/6]

- فَحَاسَبْنَا هِساَباً شَديداً “and we called it (the population) to a severe account”. [65/8]

- وَاللهُ 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]
باب تَمَّعَلَل

THE DERIVED VERBAL FORM-IV

باب تَمَّعَلَل is formed by prefixing ‘ت’ (ta) to bab فعل. It expresses, apart from specific measures, the passive state of bab فعل, i.e. intransitive, e.g. from ‘he taught’ → تَعَلَّمَ عَلَمَ ‘he learned/taught himself’. Other examples from this bab are; تَشَرَّفَ تَخَوَّفَ تَعِيدَ ‘he became afraid’, تَسْرُّفَ تَخَوَّفَ تَعِيدَ ‘he has the honour’, تَرَكَ تَلَقَّى ‘he hesitated’, تَلَقَّى ‘he received’, تَنََّفَ ‘he had lunch’.

The mudare of bab تَمَّعَلَل is on the pattern of حَرَفُ تَمَّعَلَل. حَرَفُ المضارع, in this case, takes fatha as the verb is made up of five letters, e.g. تَنََّشِرَ تَخَوَّفَ تَعِيدَ تَتَكلَّمُ تَتَركَ. It is important to note that when حَرَفُ المضارع is تَنََّفَ (ta), e.g. تَنََّشِرَ تَخَوَّفَ تَعِيدَ تَتَكلَّمُ تَتَركَ then in literally writings one of the ta’s may be omitted to simplify pronunciation of the verb, e.g. تَنََّشِرَ [97/4]. Here تَنََّشِرُ تَخَوَّفُ تَعِيدُ تَتَكلَّمُ تَتَركَ is for تَنََّشِرُ تَخَوَّفُ تَعِيدُ تَتَكلَّمُ تَتَركَ [49/12], here تَنََّشِرُ تَخَوَّفُ تَعِيدُ تَتَكلَّمُ تَتَركَ is for تَنََّشِرُ تَخَوَّفُ تَعِيدُ تَتَكلَّمُ تَتَركَ.

The amr from this bab is formed by omitting the حَرَفُ المضارع and the case-ending, e.g. from تَعَلَّمَ تَتَكلَّمُ تَخَوَّفَ تَعِيدَ تَتَركَ ‘be afraid’, and the negative/denial is لَا تَخَوَّفَ لَا تَعِيدَ ‘don’t be afraid’. 
The *naqis* verb drops the final *alif* (which is written ‘ی’), e.g. ﺖَ النقدَى → ‘have lunch’, ﻻ النقدَ ﺖَ النقدَى (don’t have lunch).

The *masdar* from this *bab* is on the pattern of ﺖَ النقدُ، e.g.

<table>
<thead>
<tr>
<th>المَاضِيُ</th>
<th>المُضَارِعَ</th>
<th>مَعْنَى</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَتَكلُّمُ</td>
<td>يَتَكلُّمُ</td>
<td>‘talking’</td>
</tr>
<tr>
<td>يَنزِرُ</td>
<td>يَنزِرُ</td>
<td>‘descending’</td>
</tr>
<tr>
<td>يَتَذَكَّرُ</td>
<td>يَتَذَكَّرُ</td>
<td>‘remembering’</td>
</tr>
<tr>
<td>يَتَحَدَّثُ</td>
<td>يَتَحَدَّثُ</td>
<td>‘speaking’</td>
</tr>
<tr>
<td>يَتَلقَى</td>
<td>يَتَلقَى</td>
<td>(تَلقّي) ‘receiving’</td>
</tr>
<tr>
<td>يَنَزِرُ</td>
<td>يَنزِرُ</td>
<td>‘shaking’</td>
</tr>
</tbody>
</table>

The *Ism al-fail* from this *bab* is formed by replacing the حَرْفُ المُضَارِعَةِ with ‘م’ (mu). The second radical has *kasra* in the *Ism al-fail* and *fathah* in *Ism al-maful*, e.g. from يَتَكلُّمُ the *Ism al-fail* is مُتَكلِّمٌ ‘one who speaks’ and the *Ism al-maful* is مَتَكلَّمٌ ‘one who is spoken to’.

The noun of place and time (اسم الظرف) is the same as *Ism al-maful*, e.g. تنفس ‘to breath’ → مَتَنفسُ ‘breathing place’, تَوَضَّأَ ‘to do wadu/ablution’ → مَتَوَضَّأٌ ‘place of wadu’.

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

وَمَا يَتَذَكَّرُ إلاَّ مَنْ يَتَنَبَّىٖ "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 تفاعل

THE DERIVED VERBAL FORM-V

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

١ Reciprocal action (المُشَارِكَةُ), e.g. تَعالُون ‘to help one another’, تَعارَف ‘to introduce/know one another’, تَقَابَل ‘to fight each other’, تَوَافَق ‘to agree together’, تَسَأَل ‘to ask one another’, تَلَاَقَى ‘to confront each other’, تَقَابَل ‘to meet each other’.

٢ Pretended action (إِظْهَارُ ما لَيْسَ فِي الْبَاطِن), e.g. تَمَارَضَ ‘he pretended to be sick’, تَعَامَى ‘he pretended to be blind’, تَبَادَى ‘he pretended to be asleep’, تَنَاَوَمَ ‘he pretended to cry’.

٣ 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 mudare حَرْفُ المُضَارِعَةَ takes fathah as the verb is made up of five letters, e.g. يَتَعاَونُ → تَعاَونُ → يَتَعاَفَلُ → تَعاَفَل تَبَارَكَ → يَتَنَاَوَمَ → تَنَاَوَمَ → يَتَعَامَى → تَعاَمَى → يَتَمَارَضُ → تَمَارَضَ → يَتَعَالَى → تَعاَلَى → يَتَبَارَكُ.
The *amr* from this *bab* is formed by omitting the حرف‏ُ‏المضارع and the case-ending, e.g. تَعَارَفْ → يُتَخَاقَّبُ → يَتَعاونُ تَتَعاونُ → تَتَعاونُ تَتَعاونُ. In the *naqīs* verb the final *alif* (written يَا) is omitted, e.g. يُتَبَّأَ → يُتَبَّأَكَى ‘pretend to cry’.

The *masdar* of this *bab* is on the pattern of تَفَاعُلُ → تَفَاعُلُ تَفَعَّلَ → تَفَعَّلَ تَفَعَّلَ ‘asking’, تَفَعَّلَ تَفَعَّلَ ‘cooperation’, تَفَعَّلَ تَفَعَّلَ ‘introduction’, تَفَعَّلَ تَفَعَّلَ ‘taking’, تَفَعَّلَ تَفَعَّلَ ‘pretending sick’, تَفَعَّلَ تَفَعَّلَ ‘blessing’, تَفَعَّلَ تَفَعَّلَ ‘to be pessimistic’. In the *naqīs* verb the *dammah* of the second radical changes to *kasrah* and final *alif* (written *ya*) is omitted, e.g. يُتَبَّأَ → يُتَبَّأَكَى (تَبَّأَكَى) (فِي تَبَّأَكَى).

The pattern of *Ism al-fail* is the same as for other *mazīd* verbs i.e. from مَتَنَأْلُ تَتَنَأَلْ *ism al-fail* is ‘one who takes’, and *Ism al-maful* is مَتَنَأْلُ مَتَنَأْلُ ‘that which is taken’, and the noun of place and time (الْمَحْرُوفِ) is also مَتَنَأْلُ مَتَنَأْلُ ‘place of taking or place within reach’, e.g. لَأَنتَشَكَّ الأَدْوَاءِ فِي مَتَنَأْلِ ‘do not leave the medicines within the reach of children’s hands’.

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

- ﴿عَمَّ يُتَسَاءَلُونَ﴾ “What are they asking (one another) about?”. [78/1]

- ﴿وَتَعَاوَّنُوا عَلَى الْبُرِّ وَالْقَوْمِ وَلَا تَتَعاونُوا عَلَى الْإِثْمِ وَالْعُذْرَوْانِ﴾ “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, لا تَتَعاوَنُوا لا تَتَعاوَنُوا is for لَا تَتَعاوَنُوا; one ta has been omitted.

And We have made you into nations and tribes, that you may know one another”. [49/13]. Here لَيْتَعْارَفُوا is for لِيَتَعْارَفُوا; one ta is omitted.

And We have made you into nations and tribes, that you may know one another”. [49/13]. Here لَيْتَعْارَفُوا is for لِيَتَعْارَفُوا; one ta is omitted.

Blessed be He in whose Hand is the dominion, and He is Able to do all things”. [67/1]

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 `ةَكْسَرَ` (in) to `فَعَلَ`, e.g. `ةَكْسَرَ` ‘he broke it’ → `فَعَلَ` ‘it broke’, `ةَكْسَرَ` ‘he turned over’ → `فَعَلَ` ‘it was cut off, it ended’. The *hamza* (همزة) of `ةَكْسَرَ` is *hamzat al-wasl* (همزة الوصل) i.e. it becomes vowelless when prefixed to `و` or `ف`, e.g. `ةَكْسَرَ` becomes `ةَكْسَرَ` and `ةَكْسَرَ` becomes `ةَكْسَرَ` or `ةَكْسَرَ`.

The verbs of this *bab* are mostly intransitive. Besides, this *bab* denotes `مُطَاوَعَةُ` (mutawah) which means that the object of a verb becomes the subject, e.g. `ةَكْسَرَ الْفِنْدِجَانَ` `ةَكْسَرَ الْفِنْدِجَانَ` broke the teacup’, `ةَكْسَرَ الْفِنْدِجَانَ` ‘the tea cup broke’. Note that the `الْفِنْدِجَانَ` in the first sentence is the object of the verb (فاعل) (مفعول به) and in the second it is the subject.

Here are some more examples: `فَتَحَتَ الْبَابَ` ‘I opened the door’, `فَتَحَتَ الْبَابَ` ‘the door opened’, `هَزَّهُ الْمُسْلِمُونَ الْكَفَّارَ`, `هَزَّهُ الْمُسْلِمُونَ الْكَفَّارَ` ‘the Muslims defeated the unbelievers’, `هَزَّهُ الْمُسْلِمُونَ الْكَفَّارَ`, `هَزَّهُ الْمُسْلِمُونَ الْكَفَّارَ` ‘the unbelievers got defeated’.

Remember that is the of `فَعَلَ` `ةَكْسَرَ`, and is the of `مُطَاوَعَةُ` `ةَكْسَرَ`, e.g. `ةَكْسَرَ` ‘I broke the tumbler’, `ةَكْسَرَ` 'I broke it'.
‘the tumbler broke’. And ‘I smashed the tumbler’, ‘the glass broke to pieces’.

The حرف المضارع in this bab takes fathah, e.g. يَنْفَعُ → إِنْفَعَ إِنْفَعَ → إِنْفَعَ → إِنْفَعَ → إِنْفَعَ → إِنْفَعَ → إِنْفَعَ → إِنْفَعَ → إِنْفَعَ → إِنْفَعَ → إِنْفَعَ → إِنْفَعَ.

The amr from this bab is formed by replacing the حرف المضارع with hamzat al-wasl (همزة الوصل) because, after omitted the حرف المضارع the verb commences with a sakin letter which cannot be pronounced, e.g. إنكسَرُ → ينكسَرُ ‘break’, إنقَطَعُ → تَنْقَطَعُ ‘turn over’, إنقلَبُ → تَنْقَلْبُ ‘cut it’, إنتَظَرُ ‘wait’. To negate لا ‘do not wait’, لا ‘do not break’.

The masdar from this bab is on the pattern of إنفعلُ, e.g. إنفَعَ → ينفَعُ ‘blast’, إنفَعَ → ينفَعُ ‘blast’.

In the naqis verb the final ya changes to hamza, e.g. إنَجَلَى ‘to be exposed’, إنَجَلَيْتُ ‘to differ’, إنَجَلَيْتُ ‘to differ’.

The lsm al-fail is formed as in other cases of the derived verbs, e.g. مَنْقَلِبُ → يَنْقَلِبُ → يَنْقَلِبُ → يَنْقَلِبُ. The lsm al-maful is not formed from this bab as it is an intransitive verb.
Some examples of $bab$ثَفَعَلَ 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]
بابُِ افْتَمَلَ
THE DERIVED VERBAL FORM-VII

This bab is formed by adding alif with kasta ‘ٌ’ before the first radical of فُعَلْ, and ‘ت’ (ta) after it, e.g. جَمَعَ ‘he collected (something)’ → إِجْتَمَعَ ‘it collected or gathered together, assembled’, سَمَعَ ‘to acquire’ → إِسْمَعَ ‘to gain’, سْمَعَ ‘to hear’ → إِسْتَمَعَ ‘to listen’, فُحِلَ ‘to occupy or keep busy’ → فَحَّلَ ‘to be busy or to work’.

The bab is reflexive of فعل but has a reciprocal signification like bab تفاعَل. As in bab هُمْرَةُ الوُصُولِ إِفْتَمَلَ the همْرَةُ is omitted in this bab also when همْرَةُ الإِسْتَفْهَامِ (hamzat al-istifham) is prefixed to the verb, e.g. انتظَرِتِي ﺗُنَظَّرُني؟ ﺗُنَظَّرُني؟ ﺗُنَظَّرُني؟ ﺗُنَظَّرُني؟؟ ﺗُنَظَّرُني؟? And in the Holy Quran ﺗُنَظَّرُني؟؟ “Has He (then) chosen daughters, rather than sons?” [37/153]. Here أُصْفَلْنِي is for أُصْفَلْنِي.

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

1. If the first radical is د/ودز the extra ‘ت’ changes to ‘د’ (dal), e.g. دَعَ ‘to call’ → إِذْعَى ‘he claimed/alleged’ for (إِذْكَرُ) إِذْكَرُ ‘he remem-
bered’ for اذِكرَ. With the assimilation of ‘ذَ’ to ‘ثَ’ the form becomes اذِكرَ, and from رَأَدَ ‘to add’ → اذِكرَ ‘to increase’ for اذِكَرَ.

2 If the first radical is ص/ض/ط/ظ, e.g. صبر ‘to have patience’, for اصْبَرْ, and from صبِّ ‘to chose’. ضر ‘to harm/hurt’ → ضَرَّ ‘to know/come into view’ → ظلْ ‘to oppress’ → ظَلَّm for ظَلُّm.

3 If the first radical is و ‘و’ (waw), it gets assimilated to the extra ‘تَ’, e.g. وصل ‘to arrive’ → اتَصل ‘to contact’ for وَقُل ‘to fear’ → ائتَقَى ‘he feared, he protected himself’ for اوتَقَى.

The *mudare* from this *bab* is on the pattern of يَفْتَعَلُ, e.g. يَسْتَمُعُ ‘he listens/will listen’, احتَمَل ‘to bear’, اِخْتَارَ – يَبْتَسَمُ → اِبْتَسَمْ – يُطْلَعُ → اطْلَعَ – يَجْتَمِعُ → اجْتَمَعَ ‘to select’.

The *amr* from *bab* افْتَعَلْ is formed by prefixing هَمْزَةٌ with حَرْفِ المُضَارِع حَسْرَة because after omitting the حرف المضارع the first radical of the verb cannot be read, being *sakin*. This case-ending becomes vowelless with جَزَمْ, e.g. يَنْتَظِرُ → يَنْتَظِرُ ‘wait’ → لا تَنْتَظِرُ ‘don’t wait’, لا تَسْتَمِعُ ‘listen’ → لا تَجْتَمِعُ ‘assemble’ → لا تَبْتَسَمُ ‘to smile’ → لا تَبْتَسَمُ ‘to smile’ → لا تَبْتَسَمُ ‘to smile’ → لا تَبْتَسَمُ ‘to smile’.

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The *masdar* from this *bab* is on the pattern of افْتِعالُ، e.g. 

امْتَحَنُ → اكْتِسابُ - اَنْتَظَرُ، انْتَظَرُ ‘examination’, 

اجْتِمَاعُ → جَمَعُ، جَمَعَ، جَمْعًا ‘assembly’, 

‘embracing’.

The *Ism al-fail* from this *bab* is on the pattern of مُفَتَّلُ and *Ism al-mafal*, e.g. مُتَحَنُ، امْتَحَنُ ‘examiner’ and مُتَحَنَّ ‘examinee’.

The noun of place and time is the same as *Ism al-mafal*, e.g. اِمْتَحَانُ ‘the place of embracing’ (It is the name given to the part of *kaba* that lies between حَجْرَةُ السَّوْدَة ‘Black Stone’ and its door. It is *Sunnah* to embrace this part of *kaba*).

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

– َوَانَّ الْذِّينَ اخْتَلَفُوا فِي الْكِتَابِ لَفَيْ شَفَاقٍ بَعْيدٍ “And verily, those who dispute as regards the Book are far away in opposition”. [2/176]

– َوَأَخَرُونَ اعْتَرَفُوا بِذَنُوبِهِمْ “And (there are) others who have acknowledged their sins”. [9/102]

– َفَأَحْتَمِلَ السَّيْلُ رَبِّيَا رَآبِيَا “but the flood bears away the foam that mounts up to the surface”. [13/17]

– َوَاعْتَصَمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَنْتَرُقُوا “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) 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]
باب الفعل

THE DERIVED VERBAL FORM-VIII

This bab is formed by prefixing ‘ا’ 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 يَفَعَّلُ، e.g. يَعْوُجُ → إِعْوَجُ → إِحْمَرُ.

The masdar is on the pattern of اَحْمَرُ، إِفْعَلَلُ، إِعْوَجَجُ. The double letter at the end is split in masdar.

The ِlsm al-fail from this bab is on the pattern of مُفَعَّلُ، e.g. مُحْمَرُ. This bab has no ِlsm al-mafal.

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

- ‘yellow’ → اَصْفَرُ ‘it was or became yellow/ pale’.
- ‘white’ → اَيِبْضُ ‘it was or became white’.
- ‘black’ → اَسْوَدُ ‘it was or became black’.
- ‘red’ → اَحْمَرُ ‘he blushed/ it became red’.
- ‘green’ → اَخْضَرُ ‘it was or became green’.
- ‘bent/crooked’ → إِعْوَجُ ‘it became bent/ crooked’.
Some examples of this *bab* from the Holy Quran:

- ٍوَأَذَا بَشَرُّٰ أَحْدَهُم بِالَّذِينِ دَخَلَتْ بَيْنَ يَدَيْهِمْ رِجَالٌ مُّسَوَّدَةٌ﴾

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

- ٍبَوْم تَبَيِّضَ وَجَوْهَتٌ وَتَسِيِّدُ وَجَوْهَيْنَ أَنَّمَا الْذِّينَ إِسْوَدُتُ وَجَوْهَهُمْ أَكَضَرُّتُمْ﴾

  "on the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those faces will become black (to them will be said): Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith". [3/106]

- ٍوَأَمَّا الْذِّينَ إِسْوَدُتُ وَجَوْهَهُمْ فَفَنِي رَحْمَةَ اللَّهِ هُمْ فِيهَا خَالِدُونَ﴾

  "And for those whose faces will become white, they will be in Allah’s Mercy (paradise), there in they shall dwell forever". [3/107]

- ٍوَأَتَبَيَّضَ عِينَاهُ مِنَ الْحَارِنَ فَهُوَ كَثِيْرٌ﴾

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

- ٍأَلْمَ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَنَقْصَبُ الأَرْضَ مُحَضْرَةٍ﴾

  "see you not that Allah sends down water (rain) from the sky and the earth becomes green". [22/63]
باب استعمال

THE DERIVED VERBAL FORM-IX

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

The mudare from this bab is on the pattern of يستعمل, e.g. يستعمل → استعمل → استترق → استغفر → استعد.

The amr is on the pattern of استمر، e.g. استعمل استعمل and the negation استعمل – لا استنصر → استترق → لا استغفر → لا تستعمل.

The masdar is on the pattern of استفعالي، e.g. استعمال، استشراك and استنصر.

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

The noun of place and time is the same as for the ism al-maful, e.g. يَسْتَثْقَبُ ‘to receive’ → يَسْتَثْقَبُ ‘future’, يَسْتَثْقَبُ ‘to seek treatment’ → مَستَثْقَبُ ‘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* استَمْعَلُ from the Holy Quran:

- ‘فَانَطَلقَا حَتَّىٰ إِذَا أَتَبَعُوا أَهْلَ الْقَرْبِيَّةِ استَطَعُمَّمَا أَهْلَهُمَا’ “then they both proceeded, till, when they came to the people of a town, they asked them for food”. [18/77]

- ‘وَذِلَّمِ اسْتَشْهَدُّوا مُؤْسِسَي لْقَوْمِهُ ‘And (remember) when Musa (Moses) asked for water for his people”. [2/60]

- ‘قَالَ أَنْسَبْتُلَّوْنَ الْذِّي هَوُ أَدْنَاي بَالْذِي هُوَ خَيْطُ’ “He (Moses) said: would you exchange that which is better for that which is lower?”. [2/61]

- ‘وَاتَسْتَهْدِهِمَا شَهَيْدِيَنِ مِنْ رَجَالِكُم’ “And get two witnesses out of your own men”. [2/282]

- ‘وَإِنْ أَرْدَتْكُمْ أنْ تَسْتَرْضَعُوا أَوْلَادَكُمْ فَلاَ جَناَحَ 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 (السّالِمُ):

A verb which does not have ‘ه’ (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 (السّالِمُ) or (الصحيحّة). Most of the Arabic verbs belong to this category, e.g. ذهبَ، كتبَ، دخلَ.

2. The Weak Verbs (المُمْتَلِلُ):

If any of the three radicals is ‘و’ (waw) or ‘ي’ (ya) the verb is called the mutall (المُمْتَلِلُ), i.e. weak or unsound verb, e.g. وصلَ ‘to arrive’, رضي ‘to be pleased/satisfied’,
‘easy’, َدَعَا ‘to call/ invite’, ُحَكَّوَى ‘to iron’, َوَقَى ‘to save’.

3 The Mahmuz (المُهمَؤُز):

A verb, which has hamza as one of the radicals, is called mahmuz, e.g. أَكْسَلَ ‘to eat’, سَأَلَ ‘to ask’, قُرِّ ‘to read’.

4 The Muda’af (المُضْعَفَاء):

A verb in which the second and the third radicals are identical is called mudaaf (المضعف), e.g. شَمَّ ‘to smell’, مَرَّ ‘to touch’, ظَنَّ ‘to think’, مَسَ ‘to pass’.

We now take these categories one by one for some further elaboration.

1 The Sound Verbs (السَّالِيمُ):

The verbs that we have learnt so far mainly belong to this category. Hence it does not require further elaboration.

2 Weak Verbs (المُمِتَّلِل):

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 العَلَة). The weak verbs are further divided into the following categories:

1 Mutal al-fa (the mutal fa): If the first radical is ‘و’ or ‘ي’, the verb is called mutall al-fa (معتَلْ الفَاء), i.e. weak of fa. It is also referred to as mithal (المِتَالُ), e.g. وَضَعَ ‘he arrived’, وَعَدَ ‘he promised’, وَصَلَ ‘he
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 وُسِلْ is مُسِلْ, which is originally يَسِلُ like ضَرَبَ → يُصِبُ, and after omission of the waw it becomes مُسِلْ. The amr from صَلَّ is 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 مُسِلْ is formed as صَلَّ ‘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>وَعَدْ ‘to promise’</td>
<td>يَعْفُ</td>
<td>عِدْ ‘promise’</td>
</tr>
<tr>
<td>وَضَعْ ‘to place’</td>
<td>يَضْعُ</td>
<td>ضِعْ ‘place it’</td>
</tr>
<tr>
<td>وَزَنْ ‘to weigh’</td>
<td>يَزْنُ</td>
<td>زَنْ ‘weigh’</td>
</tr>
<tr>
<td>وَقَفْ ‘to stop/stand’</td>
<td>يِقْفُ</td>
<td>قَفْ stop/stand up</td>
</tr>
<tr>
<td>وَهَبْ ‘to grant’</td>
<td>يِهْبُ</td>
<td>هِبْ ‘grant’</td>
</tr>
</tbody>
</table>

2 ممَّثَل الْعَيْن (the mutal ain): If the second radical is waw or ya the verb is called ممَّثَل الْعَيْن, i.e. weak of الْأَجْوَفْ (al-ajwaf). It is also referred to as ajwaf verbs (الْأَجْوَفْ). Examples of perfect and imperfect are:

Group (a-u):

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

ٍ ‘to walk’ ٍ ‘to visit’ ٍ ‘to get up’ ٍ ‘to taste’ ٍ ‘to go round’

Group (a-i):
ٍ ‘to walk’ ٍ ‘to sell’ ٍ ‘to come’ ٍ ‘to live’ ٍ ‘to measure’

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

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

(iii) نَامُ (i-a) is originally نَامُ in which waw has been replaced with alif, thus making it ‘he slept’, and the origin of يَنُومُ in which the vowel ‘a’ is shifted to the preceding consonant and waw is replaced with alif, thus making it يَنُومُ. 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 (مِمْلَتَ الْعَين) - al-Muhtal ain (إِسْتَداَزَ) (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>قالَ</td>
<td>قالَا</td>
<td>قالُوا</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>قالتْ</td>
<td>قالتا</td>
<td>قلُنَ</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
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<td>قلتمَا</td>
<td>قلْنُمَ</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>قلت</td>
<td>قلتمَا</td>
<td>قلْنُمَ</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>قلتُ</td>
<td>قلْنا</td>
<td>قلْنَا</td>
</tr>
</tbody>
</table>
The Unsound Verbs

Table – 19
Conjugation - \(\textit{al-Muhtal ain}\)
(معتمد العين) (تَصْرِيف الأَفْفَامَ) (\(Madi\) (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>3rd Person</td>
<td>سَارَ</td>
<td>سَارَا</td>
<td>سَارُوا</td>
</tr>
<tr>
<td>(♂)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td>سَارَتْ</td>
<td>سَارَتْا</td>
<td>سَارَتْن</td>
</tr>
<tr>
<td>(♀)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td>سَرَتْ</td>
<td>سَرَتْمَا</td>
<td>سَرَتْن</td>
</tr>
<tr>
<td>(♂)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td>سَرَتْ</td>
<td>سَرَتْمَا</td>
<td>سَرَتْن</td>
</tr>
<tr>
<td>(♀)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Person</td>
<td>سِرَتْ</td>
<td>سِرَتْا</td>
<td>سِرَتْا</td>
</tr>
<tr>
<td>(♂ &amp; ♀)</td>
<td></td>
<td></td>
<td></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 (إِسْتَنَاد) to mutaharrek (متحرَك) 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 \(\text{n} \text{اَن} \text{اَن} \) and a sakin pronoun is vowelless like the \(\text{يَخَلُّو} \) and \(\text{يَخَلِّنَ} \).
2. All the pronouns in the madi are mutaharrek (متحرَك) except those in دَخَلْنَ, دَخَلْوَا, دَخَلَتْ. Also note that in these cases the second radical is omitted. In the mudare only the ن is in دَخَلْنَ, يَدَخَلُنَ and it is in دَخَلَتْ, مَتَحَرَكَ.

In the mudare marfu the second radical is omitted while conjugating the mutaharrek pronouns, e.g.
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*.

- ‘he didn’t say’, ‘he didn’t walk’, ‘he didn’t sleep’
- ‘you didn’t say’, ‘you didn’t walk’, ‘you didn’t sleep’
- ‘I did not say’, ‘I did not walk’, ‘I didn’t sleep’
- ‘we didn’t say’, ‘we didn’t walk’, ‘we didn’t sleep’

This omission is due to *iltika-assakenain* (لَتَقَانِ) as explained below:

- *لم يَقَلْ* is originally *لم يَقَوْلُ* 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, *لم يَسَرْ* is originally *لم يَسْرُ*, the *ya sakin* is omitted, and in *لم يَنَامْ* 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 (تصريف الأفعال) 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>لَمْ يَاخْلُوْلا</td>
<td>لَمْ يَاخْلُوْلا</td>
<td>لَمْ يَاخْلُوْلا</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>لَمْ تَخْلُوْلا</td>
<td>لَمْ تَخْلُوْلا</td>
<td>لَمْ تَخْلُوْلا</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>لَمْ تَخْلُوْلا</td>
<td>لَمْ تَخْلُوْلا</td>
<td>لَمْ تَخْلُوْلا</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>لَمْ تَخْلُوْلا</td>
<td>لَمْ تَخْلُوْلا</td>
<td>لَمْ تَخْلُوْلا</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>لَمْ أَقُلْ</td>
<td>لَمْ نَقُلْ</td>
<td>لَمْ نَقُلْ</td>
</tr>
</tbody>
</table>

The *amr* from قُلْ is سِرْ and سِرْ is سِرْ. After dropping the حَرْفُ المُضَارِعُ قُولُ and the *dammah* on the last radical the verb becomes قُولُ and قُولُ respectively, rendering the second and the third radical *sakin*, i.e. البقاء الساكنين occurs. Consequently, the weak letter, i.e. *waw*, *ya* and *alif* respectively are omitted resulting in قُلْ ‘say or tell’, سِرْ ‘walk’ and نِمْ ‘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 (معلَّم الميم)

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>Plural</td>
</tr>
<tr>
<td>قَلَّا</td>
<td>قُولَّا</td>
</tr>
<tr>
<td>سَرْنَ</td>
<td>سَيْرُوا</td>
</tr>
<tr>
<td>نَمَّنَ</td>
<td>نَامَا</td>
</tr>
<tr>
<td>Dual</td>
<td>Dual</td>
</tr>
<tr>
<td>قُلَّا</td>
<td>قُولَّا</td>
</tr>
<tr>
<td>سَيْرُوا</td>
<td>سَيْرُوا</td>
</tr>
<tr>
<td>نَامَا</td>
<td>نَامَا</td>
</tr>
<tr>
<td>Singular</td>
<td>Singular</td>
</tr>
<tr>
<td>قَلَّا</td>
<td>قُولَّا</td>
</tr>
<tr>
<td>سَيْرُوا</td>
<td>سَيْرُوا</td>
</tr>
<tr>
<td>نَامَا</td>
<td>نَامَا</td>
</tr>
</tbody>
</table>

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

Group (a-i):
- يَدْعُو → دَا ‘to call/invite’
- يُثِّلُو → تَلَا ‘to follow, to recite’
- يَعْفُو → عَفَا ‘to forgive’
- يَشَكُو → شَكَا ‘to complain’

Group (a-i):
- يَمُشِّي → مَشَى ‘to walk’
- يَجُرِي → جُرْ ‘to run/flow’
- يَبِكِي → بَكَى ‘to cry/weep’
- يَهْدِي → هَدَى ‘to guide’

Group (i-a):
- يَخْسَى → خَشَى ‘to fear’
- يَبِقِى → بَقَى ‘to remain’

In madi the naqis verbs undergo the following changes:

- Both the waw and the ya become alif in pronunciation. In writing ء (waw) is written ‘ی’
(alif) while ‘ي’ (ya) is written (ya without dots), e.g. دَعَوَّا ْبُكَيْتُ and is originally بَكَيْتُ بَكَيْتُ

- The ‘ي’ remains unchanged if the second radical has kasrah, e.g. حَشَى بَقِيَ دَسَيْتُ.

- While conjugating, the third radical is omitted in the third person masculine plural form, e.g. دَعَوْا بِكَوْا دَعَوْوُا دَعَوْوُا ‘they invited’ is originally دَعَوْوُا and دَعَوْوُا ‘they wept’ is originally نَسَوْا بَكَيْوُا and نَسَوْا ‘they forgot’ is originally نَسَوْا بَكَيْوُا (Here, note that in اْ ي 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 الانتقاء الساكنين, e.g. ‘she invited’ for بَكَتْ دَعَاتْ and ‘she wept’ is for بَكَاتْ.

- The third radical, waw and ya, is restored to its original form with the mutaharrek pronouns, e.g. restoration of waw in: دَعَوْنَ ‘they invited’, دَعَوْتَ ‘you invited’, دَعَوْتُ ‘I invited’, وَدَعَوْتَ ‘we invited’. And restoration of ya in: بَكَيْتُ بَكَيْتُ بَكَيْتُ بَكَيْتُ بَكَيْتُ.

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

<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>دَعَوَا</td>
<td>دَعُوَا</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>دَعَتْ</td>
<td>دَعَتْا</td>
<td>دَعُوَنَ</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>دَعَوْتْ</td>
<td>دَعُوْتْا</td>
<td>دَعُوُتْا</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>دَعَوْتْ</td>
<td>دَعُوْتْا</td>
<td>دَعُوُتْا</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>دَعْوَتْ</td>
<td>دَعُوُتْا</td>
<td>دَعُوُتْا</td>
</tr>
</tbody>
</table>

### Table – 23
Conjugation of Naqis Verb
(رضيَ – ‘he was pleased’ for رضيَ)

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♂)</td>
<td>رَضَى</td>
<td>رَضِيَا</td>
<td>رَضُوَا</td>
</tr>
<tr>
<td>3rd Person (♀)</td>
<td>رَضَيتْ</td>
<td>رَضِيْتْا</td>
<td>رَضِيْتْا</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>رَضِيتْ</td>
<td>رَضِيْتْا</td>
<td>رَضِيْتْا</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>رَضِيتْ</td>
<td>رَضِيْتْا</td>
<td>رَضِيْتْا</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>رَضْيَتْ</td>
<td>رَضِيْتْا</td>
<td>رَضِيْتْا</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  
(*يَدْعُوُ – يَدْعُوُُ – he calls/invites, he will call/invite* for *يَدْعُوُ*)

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♀)</td>
<td>يَدْعُوُ</td>
<td>يَدْعُوُن</td>
<td>يَدْعُوُن</td>
</tr>
<tr>
<td>3rd Person (♂)</td>
<td>يَدْعُوُ</td>
<td>يَدْعُوُن</td>
<td>يَدْعُوُن</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>تَدْعُوُ</td>
<td>تَدْعُوُن</td>
<td>تَدْعُوُن</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>تَدْعُوُ</td>
<td>تَدْعُوُن</td>
<td>تَدْعُوُن</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>أَدْعُوُ</td>
<td>تَدْعُوُ</td>
<td>تَدْعُوُ</td>
</tr>
</tbody>
</table>

**Table – 25**  
Conjugation of *Mudare Marfu* in *Naqis* Verb  
(*بَكَيَّ يَبَكِيُ – ‘to weep’*)

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person (♀)</td>
<td>يَبَكِيُ</td>
<td>يَبَكِيُن</td>
<td>يَبَكِيُن</td>
</tr>
<tr>
<td>3rd Person (♂)</td>
<td>تَبَكِيُ</td>
<td>تَبَكِيُن</td>
<td>تَبَكِيُن</td>
</tr>
<tr>
<td>2nd Person (♀)</td>
<td>تَبَكِيُ</td>
<td>تَبَكِيُن</td>
<td>تَبَكِيُن</td>
</tr>
<tr>
<td>2nd Person (♂)</td>
<td>تَبَكِيُ</td>
<td>تَبَكِيُن</td>
<td>تَبَكِيُن</td>
</tr>
<tr>
<td>1st Person (♂ &amp; ♀)</td>
<td>أَبَكِيُ</td>
<td>تَبَكِيُ</td>
<td>تَبَكِيُ</td>
</tr>
</tbody>
</table>
Notes Table 24 & 25:

1. In the *mudare marfu* the *dammah* of the 3rd radical is omitted, e.g. يَنْصَرُ or يَنْصَرْ and يَنْصَرُ or يَنْصَرْ is originally يَنْصَرُ or يَنْصَرْ. Thus both the masculine and feminine plural in the 3rd person becomes the same, i.e. (الْرَجَالُ يَدْعُونَ) and (الْمَلَكُ يَدْعُونَ). However, in the first case the verb يَدْعُونَ is in the original form but in the second case the verb يَدْعُونَ is in the pattern of يَدْعُونَ like.

2. The 3rd radical is dropped in the 3rd person *f* plural form, e.g. ‘they *f* invite/call’ is originally يَدْعُونَ, thus both the masculine and feminine plural in the 3rd person form becomes the same, i.e. يَدْعُونَ.

3. ‘they weep’ is originally *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. ‘you *f* invite/call’ which is originally تَدْعَيْنَ. After the omission of *waw* along with its vowel, the verb becomes (تَدْعَيْنَ). The *dammah* of (عَ) (ain) is changed to *kasrah* as the *dammah* is not followed by *ya* in Arabic.

5. ‘you *f* weep’ has the same form as ‘you (*f* plural) weep’ because the verb in the singular was originally تَجَلَّسْيِنَ or تَجَلَّسْيِنَ like تَجَلَّسْيِنَ or تَجَلَّسْيِنَ. After the omission of the third radical *ya* the verb becomes تَجَلَّسْيِنَ, while the plural form of the verb is in its original form as تَجَلَّسْيِنَ and the *ya* is the third radical in تَجَلَّسْيِنَ.
Some more examples of the *naqis* verb in useable form: ‘to give water’, ‘to build’, ‘to fold’, ‘to erase’.

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

لَنْ يَبْكِيْ ‘he will not invite’, لَنْ يَبْكِيْ ‘he will not weep’ but in لَنْ يَنسَى ‘he will not forget’ the *fathah* is not pronounced.

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

As in the *amr* in *naqis* verbs, here also the 3rd radical is omitted, e.g.

تَنْسَى، أَدْعُ → تَدْعُو ‘invite/call’, تَنْسَى، أَدْعُ → تَدْعُو ‘forget’.

٤ *(Attachment)*: If there are two weak letters in a verb it is called *lafif*. The *lafif* verbs are of two kinds, as explained below:

- *

لَفِيْفُْ المُقْرَونُْ (Lafif Maqrun):* If a verb has its second and third radicals as weak letters, it is called *lafif maqrun*, i.e. attached weak letters, e.g. يَكْوِيْ ‘to iron’.  

٤ *(Attachment)*: If there are two weak letters in a verb it is called *lafif*. The *lafif* verbs are of two kinds, as explained below:

- *

اللَفِيْفُْ المُقْرَونُْ (Lafif Maqrun):* If a verb has its second and third radicals as weak letters, it is called *lafif maqrun*, i.e. attached weak letters, e.g. يَكْوِيْ ‘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. 

- ْوَقِيَ → ْيَعِيَ ‘to save’, ْوَعِيَ ‘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 ْوَقِيَ is ْقُ ‘save’ as (ْوَقِيَ عَذَابَ الْنَّارِ) “and save us from the punishment of the Fire”. [3/16] and from ْوَعِيَ is ‘understand’.

Some examples of unsound verbs from the Holy Quran:

- (وَلاَ تَفْتَرُواْ لَمَّا تَصَفُّ آْسَثَتْكُمُ الْكَذِبُ هَذَا حَرَامٌٗ) “And say not concerning that which your tongues put forth falsely: This is lawful and this is forbidden”. [16/116]

- (أَعُدُّ إِلَى سَبِيلٍ رَبِّكَ بِالْحَكِيمَةِ وَالْمُوْعِظَةِ الْحَسنَةِ) “Invite (mankind O! Muhammad ﷺ) 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]

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

- (أَلَا مَرَّ كَفِي فَعَلَ رَبِّكَ بَعْضٌ مِّنْ أَصْحَابِ الفِيْلِ) “Have you (O! Muhammad ﷺ) 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]

– ﴿قالُ هَوَّ الَّذِي أَحَدَ﴾ “Say (O! Muhammad _ord.) He is Allah The One and Only”. [112/1]

– ﴿لَمْ يَلْدُ وَلَمْ يُولَدَ﴾ “He begetteth not, Nor is He begotten”. [112/2]

– ﴿فَوَحَدُواْ فِيهَا جِدَّارًا يُرِيدُانِ ان يَنْقَضُ فَآتِقَاهُمْ﴾ “Then they (both) found therein a wall about to collapse, so he (Khidr) set it up straight”. [18/77]

– ﴿قَالَ أَلَمْ أَقْلُ لَكَ إِنْ هُوَ لِنْ تَسْتَطْيُعْ مَعِيَ صِبْرًا﴾ “he (Khidr) said: Did I not tell you that you can have no patience with me”. [18/75]

– ﴿قَالَ سَتَجْدَدْنِيْ إِنْ شَاءَ الَّلَّهُ صَابِرًا﴾ “He (Moses) said: If Allah Wills you will find me patient”. [18/69]

– ﴿وَأَوْفُواْ الكِلْسِ إِذَا سَكِنْتُمْ وَزَدْنِيْ بالْقِسْطَاتِ الْمُسْتَقِيمَةِ﴾ “And give full measure when you measure, and weigh with a balance that is straight”. [17/35]

– ﴿وَلَا تَجْمَعُ فِي الْأَرْضِ مَرَحاً﴾ “and walk not on the earth with conceit and arrogance”. [17/377]

– ﴿سَبْحَانَ الَّذِي أَسْرَى بِعُبَدِهِ لَيْلًا﴾ “Glorified (and Exalted) be He (Allah) Who took His slave (Muhammad _ord.) 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 (المَهْمُوْز):  
If a verb has *hamza* (هَمْزَة) as one of its radicals it is called *Mahmuz*. According to the *فعل* pattern, the *mahmuz* verb is sub-divided into the following three categories:

1. مَهْمُوْزُ الفَاء:  
A verb which has *hamza* as its first radical is called *Mahmuzal fa*, e.g. أَفْكَلَ ‘he ate’, أَمَرَ ‘he ordered’, أَخَذَ ‘he took’.

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

3. مَهْمُوْزُ اللَّام:  
A verb which has *hamza* as its third radical is called *Mahmuzal lam*, e.g. قَرَأَ ‘he read’, خَطَا ‘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.
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>أَكَلَ</td>
<td>يَأَكَلُ</td>
<td>كَلَّ</td>
<td>أَكَلُولْ</td>
<td>مَأَكَلْولْ</td>
</tr>
<tr>
<td>أَمَرَ</td>
<td>يَأَمَرُ</td>
<td>مَرْ</td>
<td>أَمَرْ</td>
<td>مَآَمَرْ</td>
</tr>
<tr>
<td>أَخَذَ</td>
<td>يَأَخَذُ</td>
<td>حَذَّ</td>
<td>أَخَذُ</td>
<td>مَآَخَذُ</td>
</tr>
<tr>
<td>سَأَلَ</td>
<td>يَسَأَلُ</td>
<td>سَأَلُ</td>
<td>سَأَلُ/سَلُّ</td>
<td>سَأَلُ/سَلُّ</td>
</tr>
<tr>
<td>قَرَأَ</td>
<td>يَقَرَأُ</td>
<td>قَرَأُ</td>
<td>قَرَأُ/قَاريَ</td>
<td>خَاطِئَ</td>
</tr>
<tr>
<td>خَطَأَ</td>
<td>يَخَطَأُ</td>
<td>خَطَأُ</td>
<td>خَطَأُ</td>
<td>مَخْطَأَ</td>
</tr>
</tbody>
</table>

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

- أَمَرْنَا، أَمَرْتُنَّ، أَمَرْتُ، أَمَرَوْنَا، أَمَرَ
- تَأَمَّرْنَّ، تَأَمُّرْنِيَّ، تَأَمَّرْتُ، تَأَمَّرَ

**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 ♂</th>
<th>Plural ♂</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَمَرَ</td>
<td>مَرْ</td>
<td>مَرْ</td>
<td>مَرُوا</td>
<td>مَرْ</td>
<td>مَرُوا</td>
</tr>
<tr>
<td>أَخَذَ</td>
<td>حَذَّ</td>
<td>حَذَّ</td>
<td>حَذَّوْنَ</td>
<td>حَذَّيْ</td>
<td>حَذَّيْ</td>
</tr>
<tr>
<td>أَكَلَ</td>
<td>كَلَّ</td>
<td>كَلَّ</td>
<td>كَلَّوْنَ</td>
<td>كَلَّيْ</td>
<td>كَلَّيْ</td>
</tr>
<tr>
<td>سَأَلَ</td>
<td>سَأَلُ</td>
<td>سَأَلُ</td>
<td>سَأَلُ</td>
<td>سَأَلُ</td>
<td>سَأَلُ</td>
</tr>
<tr>
<td>قَرَأَ</td>
<td>قَرَأُ</td>
<td>قَرَأُ</td>
<td>قَرَأُ</td>
<td>قَرَأُ</td>
<td>قَرَأُ</td>
</tr>
<tr>
<td>إِقْرَأَ</td>
<td>إِقْرَأُ</td>
<td>إِقْرَأُ</td>
<td>إِقْرَأُ</td>
<td>إِقْرَأُ</td>
<td>إِقْرَأُ</td>
</tr>
<tr>
<td>إِسْنَأْ</td>
<td>إِسْنَأْ</td>
<td>إِسْنَأْ</td>
<td>إِسْنَأْ</td>
<td>إِسْنَأْ</td>
<td>إِسْنَأْ</td>
</tr>
</tbody>
</table>
The Muda’af (المُضَعَّفُ):

If a verb has two identical consonants as its second and third radicals, it is called the Muda’af (duplicate), e.g. مَدَّ (madada) ‘to extend’, مَرْ (marra) ‘to pass’, مَمْ (shamama) ‘to smell’, حَجَّ (hajaja) ‘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، مَرْ (marra) becomes مَرَ (marra)، مَمْ (shamama) becomes مَمْ (shamma) and حَجَّ (hajaja) becomes حَجَّ (hajja).

In muda’af verbs, the second radical loses its vowel when the verb is isnaded (conjugated) to the sakin pronouns, such as حَجَّ، حَجَّا، حَجَّت. But it retains its vowel when the verb is conjugated to the mutaharrik pronouns as; حَجَّن، حَجَّنَا، حَجَّنَت، حَجَّنَم، حَجَّجَت.

In the mudare the حرف المضارع takes fathah as is the case in all the thalathith verbs, e.g. ظَنَّ – يُمْدُّ → حَجَّ → حَجَّ – يُحَجَّ → حَجَّ، ‘to think’, جَرْ – يُمْرُ → مَرَّ، ‘to reply’, يُجَرُّ → يَجَّرَ → يَجَّرَ ‘to drag, to pull’, يَسَبُّ → سَبَّ، ‘to abuse’, يَمْسُ → مَسَّ ‘to touch’, يَشِمُّ → شَمَّ ‘to smell’.

In the mudare maruf، the second radical loses its vowel when the verb is conjugated to the sakin pronouns, e.g. يُمْدُّ (for يَمْسُ), يُحَجَّ (for يَحَجَّ), حَجَّ (for حَجَّ), حَجَّن (for حَجَّن). But it retains its vowel in case of
conjugation to the *mutaharrik* pronouns, e.g. دَحَّجَْنِهْ, دَحَّجُ جَنَّ.

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 تَحْجَُحْ. In these forms the *tajale*a occurs in the last two radicals making it unreadable because both the second and the third radical have no vowel (ْلَامُ ِنَحْجَْ), and none of the two can be omitted being strong letters. Therefore, the third radical takes a *fathah* to remove the *tajale*a. Thus the *mudare majzum* in these four forms is read as follows:

لَمْ تَحْجُْ ‘you didn’t perform Hajj’, لَمْ تَحْجَْ ‘he didn’t perform Hajj’, لَمْ تَحْجَُ ‘I didn’t perform Hajj’, لَمْ تَحْجُهْ ‘we didn’t perform Hajj’.

There is no involved in other form of the *muda'af*, hence the remaining forms are read on the standard pattern of *mudare majzum*, e.g. لَمْ تَحْجِْوَا ‘you (ا) all) did not perform Hajj’, لَمْ تَحْجِْوَا ‘they did not perform Hajj’, لَمْ تَحْجِيْ ‘you (ف sing.) did not perform Hajj’.

However, also occurs in the formation of the *amr* (imperative). After removing the حرف المضارع and the final *dammah* from تَحْجُِْ (hajj), therefore, the third radical takes *fathah* to remove the *tajale*a. So the *amr* becomes تَحْجِْ (hujja) without *hamzat al-wasl*.
If the verb is of i-a group like شَمَمُ (for شَمَّ) and مَسْ (for مِسْ) the kasrah of the second radical appears and the assimilation is removed when the verb is conjugated to the mutaharrik pronouns, e.g. شَمَّيْتَ شُمَّتَ ‘we smelled’, شُمَّتْ ‘you smelled’, شُمَّتْ ‘I smelled’.

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

**Table – 27**

 Categories of Verbs (Consolidated) – أقسام الفعل

<table>
<thead>
<tr>
<th>imperfect</th>
<th>imperfect (juss)</th>
<th>imperfect (acc)</th>
<th>imperfect (nom)</th>
<th>perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>اكتُبْ</td>
<td>لِنْ يَكُتْبَ</td>
<td>يَكُتْبَ</td>
<td>كَتِبَ</td>
<td>السالم</td>
</tr>
<tr>
<td>عَدَّ</td>
<td>لِنْ يَعْدَ</td>
<td>يَعْدَ</td>
<td>عَدَّ</td>
<td>المُهوَم</td>
</tr>
<tr>
<td>شَمَّ</td>
<td>لِنْ يَشْمَ</td>
<td>يَشْمَ</td>
<td>شَمَّ</td>
<td>المضِعَف</td>
</tr>
<tr>
<td>قُفْ</td>
<td>لِنْ يَقُفَ</td>
<td>يَقُفَ</td>
<td>قُفَ</td>
<td>المُعتلَ الْضَّاء</td>
</tr>
</tbody>
</table>

弱的 (weak of fa)
The Hamzated & Duplicated Radical Verbs

<table>
<thead>
<tr>
<th>مَعَنِّي</th>
<th>لَا يَقُولُ</th>
<th>لَنْ يَقُولُ</th>
<th>يَقُولُ</th>
<th>قَالَ</th>
<th>مَكَالَةً</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَا يَقُولُ</td>
<td>لَنْ يَقُولُ</td>
<td>يَقُولُ</td>
<td>قَالَ</td>
<td>مَكَالَةً</td>
<td></td>
</tr>
<tr>
<td>لَا يَقُولُ</td>
<td>لَنْ يَقُولُ</td>
<td>يَقُولُ</td>
<td>قَالَ</td>
<td>مَكَالَةً</td>
<td></td>
</tr>
<tr>
<td>لَا يَقُولُ</td>
<td>لَنْ يَقُولُ</td>
<td>يَقُولُ</td>
<td>قَالَ</td>
<td>مَكَالَةً</td>
<td></td>
</tr>
</tbody>
</table>

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, قَالَ ‘say, tell’ is imperative, لَنْ يَقُولُ ‘he will never say’ is imperfect in accusative case, لَمْ يَقُولُ ‘he did not say’ is imperfect in jussive form. Similarly, مَشَى ‘he walked’, يَمَشَى ‘he will walk’, إِمَشَ لَنْ يَمَشَى ‘he will never walk’, لَمْ يَمَشَى ‘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. صحیحa، and it is only about 10 percent verbs which are termed unsound, i.e. المعتال.

Examples of mahmuz and madaf from the Holy Quran:

- ﴿آمَرَ أَلاَّ تَعْبُدُوا إِلَّا يَمِينًا﴾ “He (Allah) has commanded that you worship none but Him (i.e. His Monotheism)”. [12/40]

- ﴿ما قَلْتُ لَهُمْ إِلَّا مَا آمَرَنِيْ بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبِّيْكُمْ﴾ “(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 يَأْمُرُ بِالْإِصْلاَحِ وَالْإِحسَانِ﴾ “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]

- ﴿سَأَلَ سَأَلُ بَعْذَابٍ بَعْذَابٍ وَأَقْعَ﴾ “A questioner asked concerning a torment about to fall”. [70/1]
The Hamzated & Duplicated Radical Verbs

- "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 NUMERALS

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>واحد (1)</td>
<td>١</td>
<td>واحدة (1)</td>
</tr>
<tr>
<td>اثنان (2)</td>
<td>٢</td>
<td>اثنانة (2)</td>
</tr>
<tr>
<td>ثلاث (3)</td>
<td>٣</td>
<td>ثلاثئة (3)</td>
</tr>
<tr>
<td>أربعة (4)</td>
<td>٤</td>
<td>أربعةة (4)</td>
</tr>
<tr>
<td>خمسة (5)</td>
<td>٥</td>
<td>خمسةة (5)</td>
</tr>
<tr>
<td>ستة (6)</td>
<td>٦</td>
<td>ستةة (6)</td>
</tr>
<tr>
<td>سبع (7)</td>
<td>٧</td>
<td>سبعةة (7)</td>
</tr>
<tr>
<td>ثمانية (8)</td>
<td>٨</td>
<td>ثمانيةة (8)</td>
</tr>
<tr>
<td>تسعة (9)</td>
<td>٩</td>
<td>تسعةة (9)</td>
</tr>
<tr>
<td>عشرة (10)</td>
<td>١٠</td>
<td>عشرةة (10)</td>
</tr>
</tbody>
</table>

The Rules for One (إثنان) and Two (إثنان/ إثنانة): The numbers (إثنان/ إثنانة) agree with the madud (المعدود) i.e. the noun counted, and follow the madud as adjectives, e.g. for
masculine singular noun is قَلَمْ وَاحِدٍ ‘one pen’, and for feminine singular noun is سَاعَةٌ وَاحِدَةٌ ‘one watch’. Similarly, قَلَمْانِ إِثْنَانِ ‘two pens’ and سَاعَتَانِ إِثْنَانِ ‘two watches’.

It may be noted that the madud ساعة واحدة in itself means ‘one pen/one watch’, and قَلَمْانِ إِثْنَانِ means ‘two pens/two watches’ even if the adad إِثْنَانِ 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>ظَلَالَةَ رَجَالٍ ‘3 men’</td>
<td>3</td>
<td>ظَلَالَةَ نِسَاءٍ ‘3 women’</td>
</tr>
<tr>
<td>أَرَابِعَةَ رَجَالٍ ‘4 men’</td>
<td>4</td>
<td>أَرَابِعَ نِسَاءٍ ‘4 women’</td>
</tr>
<tr>
<td>خَمْسَةَ رَجَالٍ ‘5 men’</td>
<td>5</td>
<td>خَمْسَةَ نِسَاءٍ ‘5 women’</td>
</tr>
<tr>
<td>سِبْعَةَ رَجَالٍ ‘6 men’</td>
<td>6</td>
<td>سِبْعَةَ نِسَاءٍ ‘6 women’</td>
</tr>
<tr>
<td>سَبْعَةَ رَجَالٍ ‘7 men’</td>
<td>7</td>
<td>سَبْعَةَ نِسَاءٍ ‘7 women’</td>
</tr>
<tr>
<td>ثَمانِيَةَ رَجَالٍ ‘8 men’</td>
<td>8</td>
<td>ثَمانِيَةَ نِسَاءٍ ‘8 women’</td>
</tr>
<tr>
<td>تَسْعَةَ رَجَالٍ ‘9 men’</td>
<td>9</td>
<td>تَسْعَةَ نِسَاءٍ ‘9 women’</td>
</tr>
<tr>
<td>عَشْرَةَ رَجَالٍ ‘10 men’</td>
<td>10</td>
<td>عَشْرَةَ نِسَاءٍ ‘10 women’</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.
The multiples of ten from 20-90

- 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>ثلاث عشر طالباً</td>
<td>13</td>
<td>ثلاث عشر طالبة</td>
</tr>
<tr>
<td>أربعة عشر طالباً</td>
<td>14</td>
<td>أربعة عشر طالبة</td>
</tr>
<tr>
<td>خمسة عشر طالباً</td>
<td>15</td>
<td>خمسة عشر طالبة</td>
</tr>
<tr>
<td>ستة عشر طالباً</td>
<td>16</td>
<td>ستة عشر طالبة</td>
</tr>
<tr>
<td>سبعة عشر طالباً</td>
<td>17</td>
<td>سبعة عشر طالبة</td>
</tr>
<tr>
<td>ثمانية عشر طالباً</td>
<td>18</td>
<td>ثمانية عشر طالبة</td>
</tr>
<tr>
<td>تسعة عشر طالباً</td>
<td>19</td>
<td>تسعة عشر طالبة</td>
</tr>
</tbody>
</table>

The Rule for the Uqud (العُقود): The multiples of ten from 20-90 (عشرون... تسعةون) are called the uqud. They have the form and the irab of the sound masculine plural, e.g.

- على المكتب عشرون كتاباً: ‘there are 20 books on the table’. It is in nominative case (مرفوع).
The Numerals

- قرأت عشرين كتاباً (مشرق).  
- إشتريت الكتاب بعشرين دولاراً (مجرور).

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 it is إحدى, e.g.

- واحد وعشرون طالباً  
- إحدى وعشرون طالبة

21 students (♂’) and 21 students (♀’)

For 22 the first part of the number with masculine is اثنان, and with feminine is اثنان, e.g.

- اثنان وعشرون طالباً  
- اثنان وعشرون طالبة

22 students (♂’) and 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 طالباً</td>
<td>23</td>
<td>ثلاثون وعشرون طالبة</td>
</tr>
<tr>
<td>أربعون وعشرون طالباً</td>
<td>24</td>
<td>أربعون وعشرون طالبة</td>
</tr>
<tr>
<td>خمسون وعشرون طالباً</td>
<td>25</td>
<td>خمسون وعشرون طالبة</td>
</tr>
<tr>
<td>سبعون وعشرون طالباً</td>
<td>26</td>
<td>سبعون وعشرون طالبة</td>
</tr>
<tr>
<td>سبعون وعشرون طالباً</td>
<td>27</td>
<td>سبعون وعشرون طالبة</td>
</tr>
<tr>
<td>ثمانون وعشرون طالباً</td>
<td>28</td>
<td>ثمانون وعشرون طالبة</td>
</tr>
<tr>
<td>تسعون وعشرون طالباً</td>
<td>29</td>
<td>تسعون وعشرون طالبة</td>
</tr>
</tbody>
</table>
The Uqad from 20-90:
The *uqad* have the same form with the masculine as well as the feminine *madad* as given below:

<table>
<thead>
<tr>
<th>Male Students</th>
<th>Figure</th>
<th>Female Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>عشرون طالبٌ</td>
<td>20</td>
<td>عشرون طالبٌ</td>
</tr>
<tr>
<td>ثلاثون طالبٌ</td>
<td>30</td>
<td>ثلاثون طالبٌ</td>
</tr>
<tr>
<td>أربعون طالبٌ</td>
<td>40</td>
<td>أربعون طالبٌ</td>
</tr>
<tr>
<td>خمسون طالبٌ</td>
<td>50</td>
<td>خمسون طالبٌ</td>
</tr>
<tr>
<td>ستوطالبٌ</td>
<td>60</td>
<td>ستوطالبٌ</td>
</tr>
<tr>
<td>سبعون طالبٌ</td>
<td>70</td>
<td>سبعون طالبٌ</td>
</tr>
<tr>
<td>ثمانون طالبٌ</td>
<td>80</td>
<td>ثمانون طالبٌ</td>
</tr>
<tr>
<td>تسعون طالبٌ</td>
<td>90</td>
<td>تسعون طالبٌ</td>
</tr>
<tr>
<td>مئةٌ طالبٌ</td>
<td>100</td>
<td>مئةٌ طالبٌ</td>
</tr>
<tr>
<td>ألفٌ طالبٌ</td>
<td>1000</td>
<td>ألفٌ طالبٌ</td>
</tr>
</tbody>
</table>

From 100 upward counts are listed below:
مئةٌ (alif is not pronounced) also written

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>١٠٠</td>
<td>مئةٌ</td>
<td>ألفٌ</td>
</tr>
<tr>
<td>٢٠٠</td>
<td>ألفٌ</td>
<td>ألٍّ ألفٌ</td>
</tr>
<tr>
<td>٣٠٠</td>
<td>ألفٌ</td>
<td>ألفٌ ألفٌ</td>
</tr>
<tr>
<td>٤٠٠</td>
<td>ألفٌ</td>
<td>ألفٌ ألفٌ ألفٌ</td>
</tr>
<tr>
<td>٥٠٠</td>
<td>ألفٌ</td>
<td>ألفٌ ألفٌ ألفٌ ألفٌ</td>
</tr>
<tr>
<td>٦٠٠</td>
<td>ألفٌ</td>
<td>ألفٌ ألفٌ ألفٌ ألفٌ ألفٌ</td>
</tr>
<tr>
<td>٧٠٠</td>
<td>ألفٌ</td>
<td>ألفٌ ألفٌ ألفٌ ألفٌ ألفٌ ألفٌ</td>
</tr>
<tr>
<td>٨٠٠</td>
<td>ألفٌ</td>
<td>ألفٌ ألفٌ ألفٌ ألفٌ ألفٌ ألفٌ ألفٌ</td>
</tr>
<tr>
<td>٩٠٠</td>
<td>ألفٌ</td>
<td>ألفٌ ألفٌ ألفٌ ألفٌ ألفٌ ألفٌ ألفٌ ألفٌ</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 Numeral:

The cardinal 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 the 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>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>الخامسة</td>
</tr>
<tr>
<td>the sixth</td>
<td>السادس</td>
<td>السادس</td>
</tr>
<tr>
<td>the seventh</td>
<td>السابع</td>
<td>السابع</td>
</tr>
<tr>
<td>the eighth</td>
<td>الثامن</td>
<td>الثامنة</td>
</tr>
<tr>
<td>the ninth</td>
<td>التاسع</td>
<td>التاسعة</td>
</tr>
<tr>
<td>the tenth</td>
<td>العاشر</td>
<td>العاشرة</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>
<tr>
<td>English</td>
<td>Arabic</td>
<td>Meaning</td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>the thirteenth</td>
<td>الثالث عشر</td>
<td>العشرون</td>
</tr>
<tr>
<td>the 20th</td>
<td>الحادي والعشرون</td>
<td>العشرون</td>
</tr>
<tr>
<td>the 21st</td>
<td>الثاني والعشرون</td>
<td>السوارون</td>
</tr>
<tr>
<td>the 22nd</td>
<td>الثالث والعشرون</td>
<td>السوارون</td>
</tr>
<tr>
<td>the 23rd</td>
<td>الرابع والعشرون</td>
<td>السوارون</td>
</tr>
<tr>
<td>the 24th</td>
<td>التاسع والعشرون</td>
<td>السوارون</td>
</tr>
<tr>
<td>the 29th</td>
<td>العشرون</td>
<td>السوارون</td>
</tr>
<tr>
<td>the 30th</td>
<td>الثلاثون</td>
<td>الثلاثون</td>
</tr>
</tbody>
</table>

Examples from the Holy Quran:

- “And your Ilah (God) is one Ilah (God i.e. Allah)” [2/163]
- “فإنما هي زجرة واحدة” “Then it will be a single (compelling) cry” [37/19]
- “قل هو الله أحد” “Say: He is Allah, the one and only” [112/1]
- “أثنان دو عدل منكم” “(then take) the testimony of two just men of your own folk” [5/106]
- “ولقد أتىنا موسى تسعة آيات بينات” “And indeed We gave Moses nine clear signs” [17/10]
- “تله عشرة كاملة” “This makes ten days in all” [2/196]
- “يا أبي إني رأيت أحد عشرة عصرو sakabba” “O my father! Verily, I saw eleven starts” [12/4]
- “وفصله ثلاثون شهرًا” “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 (الحالة):**

   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 الحالة), e.g. ‘the student entered the classroom while he was laughing or in a state of laughing’. Here *الطالب* is *sahib al-hal*, and its *حالة* is *hal* in accusative, which explains the state of the student when he entered the class, i.e. he was laughing.

   بات الطالب باحكيًا ‘the child spent the night crying’. Here *الطفل* is the *hal* in accusative and *صاحب* is *sahib al-hal*.

   دخلت البنت الفصل ساكنة ‘the girl entered the class silently’ i.e. in a state of quietness. Here *الحال* is *mansub* which is expressing the state of *sahib al-hal* in the given action and the *البنت* is the *sahib al-hal*.

   Some other examples: إقرأ جالساً أو واقفاً ‘read while sitting or standing’, *أحب اللحم مشويًا والسماح مقلباً والبيض*.
‘I like the meat grilled, the fish fried and the egg boiled’.

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

- جاء الولد بأسما ‘the boy came smiling’
- جاء الولدان باسمين ‘the two boys came smiling’
- جاء الأولاد باسمين ‘the boys came smiling’
- جاءت البنات باسمين ‘the girl came smiling’
- جاءت البناتن باسميتين ‘the two girls came smiling’
- جاءت البنات باسمات ‘the girls came smiling’

The sahib al-hal is mostly definite and it may be the المَبْتَدِئ, the المَفْعُولَ به, نَابِي الفَاعِل, فَاعِل.

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 الْمَسْجِدِ الْحَراَمِ إِنْ شَاءَ اللَّهُ أَمِينَ مُحَلَّقِينَ رُؤْسَكُمْ وَمُتَصَبَّرِينَ لَا تَحَافُوهُنَّ “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 اللَّهَ قِياماً وَقَاعِداً وَعَلَى جَنُوبِهِم ‘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. شَرَبْتُ نَشَراً عصيراً ‘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 أَكْبَرُ مِنْهُ عُمْراً ‘I am elder to you with regard to age, but you are superior to me with regard to knowledge’. حَسْنُ هَذَا الْوُلْدُ خَلَقاً ‘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. أَرْبَعَةٌ عَشُرٌ سِتُونَ تَلِيبَةٌ ‘40 pens’, 50’ خَمْسُونَ تَلِيبَةٌ ‘50’ 60 (♀) students’.

Examples from the Holy Quran:

- لَنْ تَبْلَغَ الْجِبَالِ طُولًا “and you can never reach the mountain in height” [17/37]

- وَمَنْ أَحْسَنَ فَوْلَا مِمْنُونٌ دَا إِلَى اللَّهِ وَعَمَلَ صَالِحاً وَقَالَ إِنِّي مِنَ المُسْلِمِينَ “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]
3 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. ‘Bilal beat him violently or Bilal gave him thrashing’. Here ضربا is the absolute object in accusative, which follows the verb of its own kind, i.e. ضرب to express the intensity of beating.

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

- ‘Hamid became very happy’
- ‘close the door completely’
- ‘have sound patience’
- ‘I thank you very much’
- ‘I beg your pardon’

The mafal mutlaq is also used as a substitute for the verb. In case of the preceding three examples one can simply say عفوا، شكرًا، صبرًا which conveys the same meanings.

Examples from the Holy Quran:

- وَكَانَ اللَّهُ مُوسَىَّ تَكْلِيماً “And to Moses Allah spoke directly”. [4/164]
The particle ٌ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ ﺍَﻟْءَاءُ 

− “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]

4 المفعول لأجله or المفعول له:

It is the object in the form of the masdar (المصَدر) which expresses the reason for doing an action, e.g. ضَرَبَ المَدْرَسُ الطَّالِبَ تَأدِيًا ‘the teacher beat the student to teach him manners’. Here the masdar تأدِيًا 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 maful lahu is mostly with the tanwin. However, it may also be fathah when mentioned as mudaf, e.g. the Quran says ﻻَ تَقتَلُوا أُولَادَكُمْ ﺧَشْيَةً ﻟَمْ إِمْلاَقٍ “And kill not your children for fear of poverty”. [17/31]

6 Exception (الاستثناء):

The particle ‘الَّا’ is used as one of the tools for exception, and the noun following ‘الَّا’ is mostly accusative, e.g. وَصلَ الطَّلَابُ ﺧُلَّلُمْ ﻻَ حَامِداً ‘all the students have arrived except Hamid’.

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

1. 

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

2. 

المُستَثنِى مينّه: It is the thing from which exception is made. In the above example it is الطلاب.

3. 

أَدَّانَاءُ الابِسْتِثناء: It is the tool of exception which is إلا in the given example, إلا is a particle (حَرْف). (there are some other tools of exception like سُوَى, غَيْرَ which are nouns and مَعَاداً, مَاخِلًا which are verbs. These words of exception take the Iraab 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 (مُستَثنِى مينّه) is not mentioned in a sentence, then it takes the Iraab 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 حامدًا is maful bihi, hence in accusative.

In the above examples, if you omit إلا it becomes clear, i.e. in the first case مَا وَصَلَ حامدُ, and in the
second. This situation of *Irab* occurs in the negative, prohibitive or interrogative sentences.

Examples from the Holy Quran:

- ﴿وَلَا يَدْرِكُونَ اللَّهَ إِلَّا قَلِيلًا﴾ “and they do not remember Allah but little”. [4/142]

- ﴿كُلُّ شَيْءٍ هَالَكَ إِلاَّ جَهَّامُ﴾ “Everyone will perish save His Face”. [28/88]

- ﴿هَلَ جَزَاءُ الإِحْسَانَ إِلاَّ الإِحْسَانُ﴾ “Is there any reward for good other than good”. [55/60]

6 The Maful Fihī (المفعول فيه) - The Adverb:

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

The *zarf al-makan* (ظرف المكان) relates to the place of action, i.e. adverb of place, e.g. ‘I sat under a tree’, ‘the teacher is with the principal’, ‘I walked a mile’, ‘where did you stay in the holidays’.

The *zarf* is *mansub* (in accusative). However, a few *zuruf* (الظرف plural of الظرف) are *mabni*. Some of them include:
١ (where): It is زِرْفٍ الْمَكَانَ, ending in فَثْحَةٍ, and is considered in place of نَسَبٍ, e.g. أَيْنَ تَعَلَّمْتُ اللُّغَةَ العَرَبِيَّةَ؟ ‘where did you learn the Arabic language?’.

٢ (yesterday): It is زِرْفٍ الْزَمَانِ which is مَبْنِيّ ending in كَاشْرَةٍ, and is considered as in place of نَسَبٍ, e.g. ذَهَبْتُ إِلَى السُّوقِ أَمْسَ ‘I went to the market yesterday’.

٣ (where) & (never): Both are مَبْنِيّ, ending in دَامْمَةٍ, and considered in place of نَسَبٍ (فِيٌّ مَحْلُ أَنْصَبٍ) e.g. ‘never tell lie or don’t tell lie ever’, اِجْلَسْوَا حَيْتَ شَنَّتُمْ ‘sit where ever you like’.

٤ (here) & (when): Both end in سُكْنٍ, and are considered في مَحْلٍ أَنْصَبٍ. Both these words end in آلِفٍ which is سَكِينٌ, مَتَى is originally هُنَا, وَمَتَى هُنَا, e.g. مَتَى رَجَعْتُ مِنِّ الْجَامِعَةِ ‘when did you return from the university’, اِجْلَسْ هُنَا حَتَّى أَرْجِعَ ‘sit here till I return’.

Apart from the الزُرْفِ, there are certain words which are like the زِرْفٍ and may take نَسَبٍ ending even though they are not originally words denoting time or place. These are words like حَكْلٌ بَعْضٌ رَبَعٌ نَصْفٍ. This happens when any of these words is مَدْفٍ and its مَدْفٌ الْئَلِيْهِ is a زِرْفٍ denoting place or time, e.g.

- ‘أَذُهَبْ إِلَى الْجَامِعَةِ حَكْلًا يَوْمٍ ‘I go to the university every day’.
- ‘سَافَرْتُ بَعْضٌ يَوْمٍ ‘I traveled for part of a day’.
I recited the Quran for quarter of an hour.

I walked for half a mile.

“He said: I remained (dead) a day or part of a day”. [2/259]

“He said: O my Lord! Verily, I have called to my people night and day”. [71/5]

“and we left Yusuf by our belongings and a wolf devoured him”. [12/17]

“and they both found her lord (husband) at the door”. [12/25]

“And over all those endowed with knowledge is the All-Knowing”. [12/76]

“And they came to their father in the early part of the night weeping”. [12/16]

### Absolute Negative (لا النافية للجنس):

The *la nafiyyatu lilgins* negates absolutely the entire kind or genus, e.g. *لا قلم عَنديْ* ‘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 *عَنديْ* 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 *rib* 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”.

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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) (أَبْلَغْ بِيْكَ عَنْيَ وَتَوَلَّوْا آيَةً). 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 يٌة القرآن العظيم وتنعِمِ واياكِم بالآيات والذكر الحكيم، إنه تعالى جواد صرِيم ملَكُ بر رعوف رحيم.

وآخر دعواتنا أن الحمد لله رب العالمين، والصلاة والسلام على جميع الأنبياء والرسلين