

Trying to understand Arabic Language...

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Preface and about the Author

The author of this book is a student of knowledge like many others. He belongs to Telangana state of INDIA. He did Bachelor's degree from Kakatiya University (India) and Master's degree from King Fahd University of Petroleum and Minerals (Saudi Arabia). Currently, he holds a Phd degree in computational intelligence from University of Pretoria (South Africa). He is currently the Vice Principal of Knowledge Park International School (KPIS), Nizamabad (INDIA).

He worked as a Research Assistant, Software Programmer, Database Administrator, IT Security Manager, Business Analyst, Academic Head, Educational Material Compiler, Writer, Admission Counselor, Teacher (Arabic and English) etc. which aggregates to 18 years of his experience. Other than KPIS, he worked for King Fahd University of Petroleum and Minerals (Saudi Arabia), Saudi Telecommunication Company (Saudi Arabia) & Twin Ocean School of Knowledge (Nizamabad, INDIA).

He has very good international exposure and delivered several motivational and counseling seminars. As a writer, he wrote another book namely

"Basic English Grammar (For fluent English...)". All his achievements are by the will of Allah.

He has attempted to put together his understanding for learning Arabic language in this book, explaining the ocean with a drop of water. This work happened only through the kind mercy of Allah. Let Allah accept this work by his mercy. Aameen

Any mistake in this work is from the author himself (write to the below email for corrections) and any good in this work is from Allah.

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Latest updated Date: 29th July, 2023

Note to the Reader

- Learning Arabic language is fascinating and joyful. So learn each topic with happiness.
- This is not a tajweed book, but it is a book to understand Arabic language itself.
- Reader should have some knowledge of Arabic terminology (Tanveen, Dhammah, Fatah, Kasrah, etc).
- Reader of this book should know how to read Quran with or without tajweed. But it is always recommended to learn tajweed.
- Respect your learning style. Give first preference to your learning style unless there is no CONFUSION.
- Reader should give some time for thinking.

- Reader of this book should have a good copy of Quran (hardcopy or any software) with him, as exercises of this book refer to the Quran.
- Quran (15:18:1) represents the Para (Juzz) # 15, chapter # 18, and verse # 1.
- All the exercises are given from the Chapter of the Cave (Surah Al-Kahaf). Recite this chapter every Friday for further revision of what has been learnt.
- Terminologies like Pesh for Dhammah, Zabar for Fatah, Zair for Kasrah have been used interchangeably to cover both Western and Eastern (Asian countries) readers.
- Reader of this book should try to write the Arabic text used in this book for better learning/understanding, if possible. Oral practice is must.
- Reader is recommended not to rush and not to jump the topics.
- Reader is recommended not to worry for vocabulary knowledge. It will come by time and as we proceed.
- The answers to the exercises are present in the last section namely “Answers to the exercises”.

- Pray the following Dua

“Oh our Lord, increase our love towards each and every single letter of Quran, each and every single vowel sign of Quran, each and every single word of Quran, each and every single verse of Quran, all the chapters of Quran and towards Arabic Language. Aameen”.

Book Features

- Each topic is arranged in an organized manner avoiding any confusion.
- Average reading time of topics is 10 minutes. So a reader can even spare 10 minutes time to complete a topic a day.
- Exercises are answerable as TRUE or FALSE.
- All the exercises are given from the Chapter of Cave (Surah AlKahaf). Recite this chapter every Friday for further revision of what has been learnt.

Dua

“Oh our Lord, increase our love towards each and every single letter of Quran, each and every single vowel sign of Quran, each and every single word of Quran, each and every single verse of Quran, all the chapters of Quran and towards Arabic Language. Aameen”.

Tanveen (Seq # 1)

Tanveen (تَنْوِينٌ) is a symbol that comes on the ending letters of Arabic nouns. Tanveen can be double Dhammah (ـُ), or double Fatah (ـَ) or double Kasrah (ـِ). Consider a letter ب. Tanveen on this letter can take the form: بُ (bun), بًا (ban), بٍ (bin). The extra alif (ا) in the case of ban is just a spelling rule. These forms are used depending on the situation, which will be learnt in upcoming topics.

Examples: كِتَابٌ, كِتَابًا, كِتَابٍ (A book)

قَلَمٌ, قَلَمًا, قَلَمٍ (A pen)

Exercises

- 1) State TRUE or FALSE: The word جِدَارٌ (a wall) ends with تَنْوِينٌ.
- 2) State TRUE or FALSE: The word كَنْزٌ (a treasure) ends with تَنْوِينٌ.
- 3) State TRUE or FALSE: The word ذِكْرًا (A story or remembrance) ends with تَنْوِينٌ.

No word for 'a' and 'an' (Seq # 2)

In Arabic language, there is no equal or corresponding word for English words 'a' and 'an'. Then how can one say “any one book” or “a book” ? It has to be said with تَنْوِينٌ. This تَنْوِينٌ has hidden 'a' and 'an'.

Examples: كِتَابٌ (A book), قَلَمٌ (A pen), يَتِيمٌ (An orphan)

Exercises

- 1) State TRUE or FALSE: The word جِدَارٌ means “a wall”.
- 2) State TRUE or FALSE: The word كَنْزٌ means “a treasure”.
- 3) State TRUE or FALSE: The word كَلِمَةٌ (A word) has hidden ‘a’.

Indefinite Noun and Definite Noun (Seq # 3)

The noun in Arabic is termed as اِسْمٌ. The nouns in Arabic can be indefinite or definite. Indefinite noun ends with تَنْوِينٌ and does not represent a specific/particular thing. Definite noun starts with اَلٌ and it represents a specific/particular thing. The translation of اَلٌ in English is "The". When اَلٌ is placed before the noun, the تَنْوِينٌ will be dropped and it will only have single vowel sign (single Dhammah, single Fatah or single Kasrah). تَنْوِينٌ and اَلٌ cannot co-exist together. See the examples below.

Indefinite noun examples:

كِتَابٌ (A book, It is any one book), قَلَمٌ (A pen, It is any one pen)

Definite noun examples:

الْكِتَابُ = كِتَابٌ + الـ

الْقَلَمُ = قَلَمٌ + الـ

الْكِتَابُ (the book, representing to a particular book), الْقَلَمُ (the pen, representing to a particular pen)

Note: Quran (X:Y:Z) represents the Para (Juzz) # X, chapter # Y, and verse # Z.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:34). The indefinite noun ثَمَرٌ (fruit) present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:35). The indefinite noun ظَالِمٌ (an unjust person) present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:46). The definite noun الْمَالُ (The money, The property) present in this verse.
- 4) State TRUE or FALSE: Read the verse Quran (16:18:79). The definite noun السَّفِينَةُ (The ship) is not present in this verse.
- 5) State TRUE or FALSE: Read the verse Quran (16:18:82). The definite noun الْجِدَارُ (The wall) is present in this verse.

أل will not be preceded with person name nouns (Seq # 4)

All the person name nouns are definite by default. Let us take a person name, مُحَمَّدٌ. We don't need to put أل in front of it. So it is wrong to say أَلْمُحَمَّدُ. They are also termed as proper name nouns.

Examples:

عَزِيْزٌ , شَاهِدٌ , مُبَشِّرٌ , حَامِدٌ etc.

Exercises

- 1) State TRUE or FALSE: شَاهِدٌ is a person name. So it is wrong to say الشَّاهِدُ.
- 2) State TRUE or FALSE: كَهْفٌ (A cave) is not a person name. So it is correct to say أَلْكَهْفُ (The cave).
- 3) State TRUE or FALSE: مَدِيْنَةٌ (A town) is a person name.

Sun letters and Moon letters (Seq # 5)

In Arabic language the alphabets (or letters) are divided into two categories namely: the Sun letters and the Moon letters.

Any noun that starts with a sun letter and if أل is attached to it (for making it definite) then ل of أل will not be read and it is silent (assimilated). The first letter of such word will get Tashdeed (ّ).

Sun Letters

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

Example

الشَّمْسُ (ل is not being read, Meaning: The sun)

Any noun that starts with a moon letter and if **ألْ** is attached to it (for making it definite) then **ل** of **ألْ** will be read and it will not be silent.

Moon Letters

أ ب ج ح خ ع غ ف ق ك م و ه ي

Example

القَمَرُ (ل is being read, Meaning: The moon)

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:6). The word **الْحَدِيثِ** is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:11). We pronounce the **ل** of **ال** in the word **الْكَهْفِ** because the letter **ك** is a moon letter.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:79). The word **السَّفِينَةُ** (The ship) is present in this verse.

مَرْفُوعٌ, مَنْصُوبٌ and مَجْرُورٌ (Seq # 6)

In Arabic language every noun declines. It means that it comes in different forms namely مَرْفُوعٌ, مَنْصُوبٌ, مَجْرُورٌ. مَرْفُوعٌ will have two Dhammah as ending for the indefinite noun and single Dhammah for the definite noun. مَنْصُوبٌ will have two Fatah as ending for the indefinite noun and single Fatah for the definite noun. مَجْرُورٌ will have two Kasrah as ending for the indefinite noun and single Kasrah for the definite noun. See below example

Example of Indefinite noun

كِتَابٌ (مَرْفُوعٌ) Meaning: A book

كِتَابًا (مَنْصُوبٌ) Meaning: A book

كِتَابٍ (مَجْرُورٌ) Meaning: A book

Example of definite noun

الْكِتَابُ (مَرْفُوعٌ) Meaning: The book

الْكِتَابَ (مَنْصُوبٌ) Meaning: The book

الْكِتَابِ (مَجْرُورٌ) Meaning: The book

In English language the terminology is nominative case for مَرْفُوعٌ, accusative case for مَنْصُوبٌ and genitive case for مَجْرُورٌ. No need to worry

about English terminology. Forms in these three different cases will be used based on the situation and this will be learnt further.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:9). The word **الْكَهْفِ** which is **مَجْرُورٌ**, present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:54). The word with meaning “The Quran”, which is **مَجْرُورٌ** present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:63). The word with meaning “The Shaitaan”, which is **مَرْفُوعٌ**, present in this verse.
- 4) State TRUE or FALSE: Read the verse Quran (15:18:63). The word **الْبَحْرِ** (The sea) which is **مَجْرُورٌ** present in this verse.
- 5) State TRUE or FALSE: Read the verse Quran (15:18:69). The case of the word **صَابِرٍ** (Patient) is **مَنْصُوبٌ**.

Default case of any noun is مَرْفُوعٌ (Seq # 7)

The default case of all the Arabic nouns is nominative case (**مَرْفُوعٌ**). That is the noun always ends with two Dhammah (indefinite) or single Dhammah (definite). The case will change if it is affected by any grammatical rule and it will be learnt in further topics.

Examples

<u>Case</u>	<u>Noun</u>
-------------	-------------

مَرْفُوعٌ	الْبَحْرُ (The Sea)
مَرْفُوعٌ	حُوتٌ (Fish)
مَرْفُوعٌ	عَبْدٌ (Worshipper)
مَرْفُوعٌ	شَدِيدٌ (Severe)

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:4). The word وَلَدًا (a son) which is مَنْصُوبٌ is present in this verse.
- 2) State TRUE or FALSE: All the Arabic nouns by default exist in the مَنْصُوبٌ case.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:17). The word الشَّمْسِ (the sun) is not the مَرْفُوعٌ case.

Feminine gender nouns (Seq # 8)

Arabic is very gender specific language. As a first category, noun for feminine gender ends with ة. This ة is called as التَّاءُ الْمَرْبُوطَةُ (round ta). As an example, the noun for the masculine (male) doctor is طَبِيبٌ. To make it for the feminine (female) doctor, ة should be added at the end. So the noun will be طَبِيبَةٌ. As second example, the noun for the masculine (male) parent is وَالِدٌ (father). The noun for the feminine (female) parent is وَالِدَةٌ (mother). So most of the nouns having this ة as ending are feminine gender nouns. Below are few more examples.

<u>Meaning</u>	<u>Noun</u>
The ship	السَّفِينَةُ
The rock	الصَّخْرَةُ
Paradise	جَنَّةٌ

Other categories are discussed as and when appropriate.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:5). The feminine gender noun كَلِمَةً (a word) is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:7). The feminine gender noun زِينَةً (decoration) is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:10). The feminine gender noun الْفَتِيَّةُ (Young men) is present in this verse.
- 4) State TRUE or FALSE: Read the verse Quran (15:18:17). The feminine gender noun فَجْوَةً (A middle area) is present in this verse.
- 5) State TRUE or FALSE: Read the verse Quran (15:18:19). The noun الْمَدِينَةَ (The town) is feminine.

Parts of the body with pairs are feminine (Seq # 9)

The parts of the body which are two in numbers (i.e. pairs) like eyes, ears, hands and legs are feminine gender nouns though they don't end with ة (التَّاءُ الْمَرْبُوطَةُ).

Eye, عَيْنٌ

Ear, أُذُنٌ

Hand, يَدٌ

Leg, رِجْلٌ

The above nouns are feminine in nature.

Parts of speech in Arabic language (Seq # 10)

English language has 8 parts of speech namely: noun, pronoun, adjective, preposition, verb, adverb, conjunction and interjection.

But Arabic language has only 3 parts of speech. Those are noun, verb and particle. These 3 parts of speech of Arabic language covers all the 8 parts of speech of English language as per the below table.

<u>Arabic Noun (اسم)</u>	<u>Verb (فعل)</u>	<u>Particle (حرف)</u>
Arabic Noun includes the below parts of speech from English.	Verb = فعلٌ	Arabic Particle includes preposition and conjunction. Preposition = حَرْفُ جَرٍّ

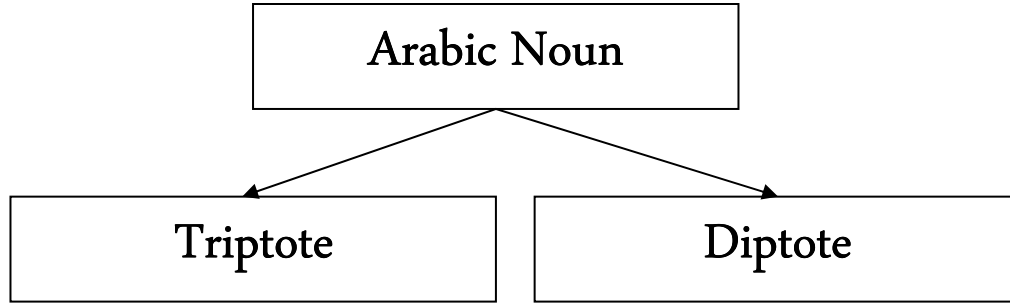
Noun = اِسْمٌ		Conjunction = حَرْفٌ
Pronoun = ضَمِيرٌ		عَظْفٌ
Adjective = نَعْتٌ		
Adverb = ظَرْفٌ		
Interjection = اِسْمٌ		
الفِعْلِ		

Exercises

- 1) State TRUE or FALSE: The Arabic noun (اِسْمٌ) includes the English nouns, pronouns, adjectives, adverbs and interjections.
- 2) State TRUE or FALSE: In Arabic language the verb (فِعْلٌ) is a particle.
- 3) State TRUE or FALSE: Prepositions and conjunctions are treated as particles (حَرْفٌ) in Arabic language.

Triptotes and Diptotes (Seq # 11)

This is a very important topic to understand. Nouns in Arabic language are categorized as Triptotes and Diptotes based on the complete or partial declension of nouns.



A noun with complete declension has two Dhammah when it is مَرْفُوعٌ, two Fatah when it is مَنْصُوبٌ and two Kasrah when it is مَجْرُورٌ. Such a noun is called as triptote.

Triptote Examples

Case	Examples of Triptotes			
مَرْفُوعٌ	كِتَابٌ	مُحَمَّدٌ	حَامِدٌ	زَيْدٌ
مَنْصُوبٌ	كِتَابًا	مُحَمَّدًا	حَامِدًا	زَيْدًا
مَجْرُورٌ	كِتَابٍ	مُحَمَّدٍ	حَامِدٍ	زَيْدٍ

A noun with partial declension has single Dhammah when it is مَرْفُوعٌ, single Fatah when it is مَنْصُوبٌ and single Kasrah when it is مَجْرُورٌ. In partial declension a noun does not end with تَنْوِينٌ. Such a noun is called as diptote.

Diptote Examples

Case	Examples of Diptotes		
مَرْفُوعٌ	مَرْيَمُ	إِبْرَاهِيمُ	فِرْعَوْنُ

مَنْصُوبٌ	مَرْيَمَ	إِبْرَاهِيمَ	فِرْعَوْنَ
مَجْرُورٌ	مَرْيَمَ	إِبْرَاهِيمَ	فِرْعَوْنَ

The endings of above nouns do not have تَنْوِينٌ.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:31). The word أَسَاوِرَ (A bracelets) which is a diptote is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:37). The word رَجُلًا (A man) is a triptote and is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:94). The words يَأْجُوجَ and مَأْجُوجَ are diptotes and not present in this verse.
- 4) State TRUE or FALSE: Read the verse Quran (16:18:106). The word جَهَنَّمَ (hell) which is a diptote is present in this verse.
- 5) State TRUE or FALSE: The word سَاعَةً (An hour) is a triptote.

Ending of a Diptote noun is Fatah in case of مَنْصُوبٌ and

مَجْرُورٌ (Seq # 12)

In the last session Triptotes and Diptotes have been learnt. For its importance, it is to note once again that the endings of Diptotes in the case of مَنْصُوبٌ and مَجْرُورٌ form are Fatah (i.e, Zabar). Observe the following examples to recognize Fatah (i.e, Zabar) in the case of مَنْصُوبٌ and مَجْرُورٌ.

Case	Examples of Diptotes		
مَرْفُوعٌ	مَرْيَمٌ	إِبْرَاهِيمُ	فِرْعَوْنُ
مَنْصُوبٌ	مَرْيَمَ	إِبْرَاهِيمَ	فِرْعَوْنَ
مَجْرُورٌ	مَرْيَمَ	إِبْرَاهِيمَ	فِرْعَوْنَ

Exercises

- 1) State TRUE or FALSE: The مَنْصُوبٌ ending of a diptote noun is not Dhammah.
- 2) State TRUE or FALSE: The مَنْصُوبٌ and مَجْرُورٌ endings of a diptote noun is Fatah.
- 3) State TRUE or FALSE: Diptote nouns do not end with تَنْوِينٌ (two Dhammah, two Fatah, two Kasrah).

First two categories of Diptotes (Seq # 13)

There are few categories of nouns which are diptotes in Arabic language. In this session, two categories with examples are given below.

Category # 1 (All feminine person (Women) name nouns are Diptotes)

Case	Examples of Feminine Person names				
مَرْفُوعٌ	مَرْيَمٌ	فَاطِمَةٌ	زَيْنَبُ	عَائِشَةُ	خَدِيجَةُ
مَنْصُوبٌ	مَرْيَمَ	فَاطِمَةَ	زَيْنَبَ	عَائِشَةَ	خَدِيجَةَ

مَجْرُورٌ	مَرِيَمَ	فَاطِمَةَ	رَيْنَبَ	عَائِشَةَ	خَدِيجَةَ
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Category # 2 (All foreign name nouns are Diptotes)

Arabic language considers the names like Ibrahim, Ismail, London, Washington, Yaajooj, Majooj etc as foreign names and Mohammed, Haamid etc as local or native names. So, all foreign name nouns in Arabic language are diptotes. Examples are given below.

Case	Examples of Foreign name nouns		
مَرْفُوعٌ	لَنْدُنْ	إِبْرَاهِيمُ	فِرْعَوْنُ
مَنْصُوبٌ	لَنْدَنَ	إِبْرَاهِيمَ	فِرْعَوْنَ
مَجْرُورٌ	لَنْدَنَ	إِبْرَاهِيمَ	فِرْعَوْنَ

Other categories of diptotes will be discussed as and when required.

Exercises

- 1) State TRUE or FALSE: In Arabic language, the name مُحَمَّدٌ is not a foreign name.
- 2) State TRUE or FALSE: Read the verse Quran (16:18:94). The two words يَأْجُوجَ and مَأْجُوجَ are diptotes because they are foreign names and are present in this verse.

3) State TRUE or FALSE: All the foreign name nouns are diptotes in Arabic language.

6 Detached personal pronouns (Seq # 14)

In Arabic language there are total 14 personal pronouns. All these 14 personal pronouns are definite. In this session we learn only 6 of them. Observe the below table.

Meaning	Pronoun in Arabic language
He (masculine)	هُوَ
They (masculine)	هُمْ
You (masculine)	أَنْتَ
You All (masculine)	أَنْتُمْ
I	أَنَا
We	نَحْنُ

You can use some physical interactive actions to memorize them. Use the below procedure for it and practice a lot.

Step 1: Keep your right hand on right side and point out with single forefinger to represent “he” and say loudly هُوَ.

Step 2: Keep your right hand on right side and point out with all the fingers to represent “they” and say loudly هُمْ.

Step 3: Keep your right hand in front of you and point out with single forefinger in the front direction to represent “you” and say loudly أَنْتَ.

Step 4: Keep your right hand in front of you and point out with all the fingers in the front direction to represent “you all” and say loudly أَنْتُمْ.

Step 5: Keep your right hand and point towards yourself with single forefinger to represent “I” and say loudly أَنَا.

Step 6: Keep your right hand and point towards yourself with all the fingers to represent “we” and say loudly نَحْنُ.

The reader can use any comfortable method to practice these 6 personal pronouns.

Exercises

- 1) State TRUE or FALSE: The personal pronoun which means “We” is present in the verse Quran (15:18:13).
- 2) State TRUE or FALSE: The personal pronoun which means “They all (masculine)” is present in the verse Quran (15:18:17).
- 3) State TRUE or FALSE: The two personal pronouns which means “I” and “He” are present in the verse Quran (15:18:34).
- 4) State TRUE or FALSE: The personal pronoun which means “I” is not present in the verse Quran (16:18:110).

5) State TRUE or FALSE: The personal pronoun which means “You (masculine)” is أَنْتَ.

Prepositions, heavily used topic in Quran (Seq # 15)

The following table provides few prepositions for initial learning.

<u>English Meaning</u>	<u>Preposition</u>
From	مِنْ
In	فِي
For	لِ
With, by, in, of, on (Its meaning depends on the context)	بِ
On	عَلَى
Towards	إِلَى
About / (sometimes it also mean From)	عَنْ

Nouns become مَجْرُورٌ if they come after any preposition. Consider the noun الْكِتَابُ (the book). By default it is مَرْفُوعٌ. Preposition مِنْ when comes before makes this noun الْكِتَابُ to مَجْرُورٌ as shown below.

$$\text{مِنْ} + \text{الْكِتَابُ} = \text{مِنْ الْكِتَابِ}$$

The combination of this “Preposition and Noun” is called as جَارٌ مَجْرُورٌ (Jaar-Majroor). This combination is heavily used in Quran.

Examples

<u>Meaning</u>	<u>Jaar-Majroor</u>	=	<u>Noun</u>	+	<u>Preposition</u>
from the book	مِنَ الْكِتَابِ	=	الْكِتَابُ	+	مِنَ
from the house	مِنَ الْبَيْتِ	=	الْبَيْتُ	+	مِنَ
in the cave	فِي الْكَهْفِ	=	الْكَهْفُ	+	فِي
in the sea	فِي الْبَحْرِ	=	الْبَحْرُ	+	فِي
from evil	مِنَ شَرِّ	=	شَرٌّ	+	مِنَ
on/with Allah	بِاللَّهِ	=	اللَّهُ	+	بِ
on Mohammed	عَلَى مُحَمَّدٍ	=	مُحَمَّدٌ	+	عَلَى

The preposition بِ has lots of meanings depending on the context.

Note: The جَارٌ مَجْرُورٌ “on Mohammed” (عَلَى مُحَمَّدٍ) is present in Durood-e-Ibrahim and in the verse Quran (26:47:2).

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:10). The word الْكَهْفِ is مَجْرُورٌ because of the preposition إِلَى.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:15). The word اللَّهُ is مَجْرُورٌ because of the preposition عَلَى.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:19). The word الْمَدِينَةِ (the city, the town) which is مَجْرُورٌ is present in this verse.

- 4) State TRUE or FALSE: Read the verse Quran (15:18:37). The phrase مِنْ تُرَابٍ (from dust) which is a Jaar-Majroor combination is present in this verse.
- 5) State TRUE or FALSE: Read the verse Quran (15:18:40). The word السَّمَاءِ (The sky) is مَجْرُورٌ because of the preposition مِنْ before it.

Behavior of Diptote with Preposition (Seq # 16)

It has been explained that Fatah is the ending for diptote noun in مَنْصُوبٌ and مَجْرُورٌ cases. One simple example is below. Observe the مَجْرُورٌ case, it has Fatah.

مَرْفُوعٌ	جَهَنَّمَ
مَنْصُوبٌ	جَهَنَّمَ
مَجْرُورٌ	جَهَنَّمَ

When a preposition comes before any diptote noun, the diptote noun will also become مَجْرُورٌ with Fatah as the ending. This understanding should be clear with the following two examples.

Example:

فِي + جَهَنَّمَ = فِي جَهَنَّمَ

مَجْرُورٌ (in hellfire). Here جَهَنَّمَ is مَجْرُورٌ.

عَلَى + إِبْرَاهِيمَ = عَلَى إِبْرَاهِيمَ

مَجْرُورٌ عَلَىٰ إِبْرَاهِيمَ (on Ibrahim). Here إِبْرَاهِيمَ is مَجْرُورٌ.

Note: The جَارٌ مَجْرُورٌ “on Ibrahim” (عَلَىٰ إِبْرَاهِيمَ) is present in Durood-e-Ibrahim and in the verses Quran (3:3:84) and Quran (23:37:109).

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:31). The diptote noun أَسَاوِرٌ (bracelets) is مَجْرُورٌ because of the preposition مِنْ before it.
- 2) State TRUE or FALSE: Read the verse Quran (16:18:94). The two diptote nouns يَأْجُوجٌ and مَأْجُوجٌ are not مَجْرُورٌ as there is no preposition before them.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:106). The diptote noun مَرْفُوعٌ is جَهَنَّمَ.

Prepositions when with Pronouns (Seq # 17)

Like nouns, pronouns may also come after prepositions. So, when these pronouns (pronouns comes under the category of nouns in Arabic language) join prepositions we get again the construction جَارٌ مَجْرُورٌ. The جَارٌ مَجْرُورٌ is a two words combination or construction. The below table is one such example.

Meaning	جَارٌ مَجْرُورٌ	Detached Pronoun	Preposition
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from him (masculine)	مِنْهُ	=	هُوَ	+	مِنْ
from them (masculine)	مِنْهُمْ	=	هُمْ	+	مِنْ
from you (masculine)	مِنْكَ	=	أَنْتَ	+	مِنْ
from you all (masculine)	مِنْكُمْ	=	أَنْتُمْ	+	مِنْ
from me	مِنِّْي	=	أَنَا	+	مِنْ
from us	مِنَّا	=	نَحْنُ	+	مِنْ

In the above table of جَارٍ مَجْرُورٍ construction the final endings كَ, هُمْ, هُ, لَ, يَ, كُمْ, نَا, نَا, يَ, كُمْ, كَ are called as attached pronouns. These attached pronouns (هُمْ, هُ, نَا, يَ, كُمْ, كَ) are in مَجْرُورٍ case. No need to worry remembering these attached pronouns, they come by time and by little practice.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:39). The attached pronoun كَ in the جَارٍ مَجْرُورٍ construction مِنْكَ is مَرْفُوعٌ.
- 2) State TRUE or FALSE: Read the verse Quran (16:18:81). The جَارٍ مَجْرُورٍ construction مِنْهُ is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:83). The attached pronoun هُ in the جَارٍ مَجْرُورٍ construction مِنْهُ is مَجْرُورٌ.

Vocative Harmony, Jaar-Majroor case of “for” preposition with attached pronoun (Seq # 18)

The Arabic word for English preposition “for” is “لِ”. It is “Li” with Kasrah (Zair). When it joins with direct noun it is written as “لِ”. Examples are لِلنَّاسِ (For the mankind), لِأَدَمَ (for Adam) etc. But when being joined with pronoun it is getting Fatah (Zabar). There is no Arabic grammatical rule here. It is to get “vocative harmony” (something easy to say). Saying “Lihu” is difficult and saying “Lahu” is easy and gets vocative harmony. That is the reason it is getting Fatah (Zabar).

See the below table for the preposition “for” (لِ).

Meaning	جَارٌ مَجْرُورٌ		Detached Pronoun		Preposition
for him (masculine)	لَهُ	=	هُوَ	+	لِ
for them (masculine)	لَهُمْ	=	هُمْ	+	لِ
for you (masculine)	لَكَ	=	أَنْتَ	+	لِ
for you all (masculine)	لَكُمْ	=	أَنْتُمْ	+	لِ
for me	لِي	=	أَنَا	+	لِ
for us	لَنَا	=	نَحْنُ	+	لِ

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:2). The “Jaar-Majroor” لَهُمْ (for them) is present in this verse.
- 2) State TRUE or FALSE: The “Jaar-Majroor” construction لَنَا (for us) is present in the verse Quran (15:18:10).
- 3) State TRUE or FALSE: The “Jaar-Majroor” construction لَهُ (for him) is present in the verse Quran (15:18:43).

Jaar-Majroor with other prepositions (Seq # 19)

The below tables provide جَارٌ مَجْرُورٌ constructions with 6 pronouns and prepositions.

Meaning (considering in this case 'with')	جَارٌ مَجْرُورٌ	=	Detached Pronoun	+	Preposition
with him (masculine)	بِهِ	=	هُوَ	+	بِ
with them (masculine)	بِهِمْ	=	هُمْ	+	بِ
with you (masculine)	بِكَ	=	أَنْتَ	+	بِ
with you all (masculine)	بِكُمْ	=	أَنْتُمْ	+	بِ
with me	بِي	=	أَنَا	+	بِ
with us	بِنَا	=	نَحْنُ	+	بِ

Meaning	جَارٌ مَجْرُورٌ		Detached Pronoun		Preposition
in him (masculine)	فِيهِ	=	هُوَ	+	فِي
in them (masculine)	فِيهِمْ	=	هُمْ	+	فِي
in you (masculine)	فِيكَ	=	أَنْتَ	+	فِي
in you all (masculine)	فِيكُمْ	=	أَنْتُمْ	+	فِي
in me	فِيَّ	=	أَنَا	+	فِي
in us	فِينَا	=	نَحْنُ	+	فِي

Meaning	جَارٌ مَجْرُورٌ		Detached Pronoun		Preposition
on him (masculine)	عَلَيْهِ	=	هُوَ	+	عَلَى
on them (masculine)	عَلَيْهِمْ	=	هُمْ	+	عَلَى
on you (masculine)	عَلَيْكَ	=	أَنْتَ	+	عَلَى
on you all (masculine)	عَلَيْكُمْ	=	أَنْتُمْ	+	عَلَى
on me	عَلَيَّ	=	أَنَا	+	عَلَى
on us	عَلَيْنَا	=	نَحْنُ	+	عَلَى

Meaning	جَارٌ		Detached		Preposition
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	مَجْرُورٌ		Pronoun		
towards him (masculine)	إِلَيْهِ	=	هُوَ	+	إِلَى
towards them (masculine)	إِلَيْهِمْ	=	هُمْ	+	إِلَى
towards you (masculine)	إِلَيْكَ	=	أَنْتَ	+	إِلَى
towards you all (masculine)	إِلَيْكُمْ	=	أَنْتُمْ	+	إِلَى
towards me	إِلَيَّ	=	أَنَا	+	إِلَى
towards us	إِلَيْنَا	=	نَحْنُ	+	إِلَى

Meaning	جَارٌ مَجْرُورٌ		Detached Pronoun		Preposition
about him (masculine)	عَنْهُ	=	هُوَ	+	عَنْ
about them (masculine)	عَنْهُمْ	=	هُمْ	+	عَنْ
about you (masculine)	عَنْكَ	=	أَنْتَ	+	عَنْ
about you all (masculine)	عَنْكُمْ	=	أَنْتُمْ	+	عَنْ
about me	عَنِّي	=	أَنَا	+	عَنْ
about us	عَنَّا	=	نَحْنُ	+	عَنْ

Note: A question may come to all of us. Why it is بِهِ and not بِهِ، why it is فِيهِ and not فِيهِ؟ This question will be answered in a later topic.

Exercises

- 1) State TRUE or FALSE: The Jaar-Majroor combination بِهِ is present in the verse Quran (15:18:5).
- 2) State TRUE or FALSE: The Jaar-Majroor combination عَلَيْكُمْ (on you all) is not present in the verse Quran (15:18:20).
- 3) State TRUE or FALSE: The Jaar-Majroor combination عَلَيْهِمْ (on them) is present two times in the verse Quran (15:18:21).
- 4) State TRUE or FALSE: The Jaar-Majroor combination عَنْهُمْ (About them) is present in the verse Quran (15:18:28).
- 5) State TRUE or FALSE: The Jaar-Majroor combination إِلَيَّ (towards me) is present in the verse Quran (16:18:110).

هَمْزَةُ الْوَصْلِ وَ هَمْزَةُ الْقَطْعِ (Seq # 20)

This is an important topic and needs attention. There are two Hamzas in Arabic language. They are هَمْزَةُ الْوَصْلِ and هَمْزَةُ الْقَطْعِ. هَمْزَةُ الْوَصْلِ is read when the sentence or verse is started by it. It is represented by small ص on top of it. If this Hamza comes in the middle of sentence or verse then it is silent or ignored and is not read. The Hamza of ال (the) is هَمْزَةُ الْوَصْلِ. It is not read in the middle. Example: الْجِدَارُ (The wall). وَالْجِدَارُ (And the wall) In the second example, وَ joined directly to ل and ا is silent because it is هَمْزَةُ الْوَصْلِ.

هَمْزَةُ الْقَطْعِ is always read irrespective of its location. It is represented by small ع neck on it. Example: إِنَّ (indeed).

This differentiation is generally given in Arabic font Quran copies.

Exercises

- 1) State TRUE or FALSE: The Hamza of the word الْكِتَابُ (the book) is not read in the verse Quran (15:18:1) because it is هَمْزَةُ الْوَصْلِ.
- 2) State TRUE or FALSE: The Hamza of the word السَّفِينَةُ (the ship) is not read in the verse Quran (16:18:79) because it is هَمْزَةُ الْوَصْلِ.
- 3) State TRUE or FALSE: The Hamza of the word إِنَّ (indeed) in the verse Quran (16:18:94) is read because it is هَمْزَةُ الْقَطْعِ.

مُضَافٌ مُضَافٌ إِلَيْهِ (Seq # 21)

In Arabic language there is no equivalent word for the English word “of”.

Nouns will undergo some changes to represent the concept for the English word “of”. This construction or concept is called as مُضَافٌ مُضَافٌ إِلَيْهِ.

Let us try to construct مُضَافٌ مُضَافٌ إِلَيْهِ for the phrase “Book of Haamid”. It is given in the below table.

Example: Construction steps for مُضَافٌ مُضَافٌ إِلَيْهِ (Book of Haamid)

Steps	Description	noun2	noun1
1	Take two nouns in default مَرْفُوعٌ case	حَامِدٌ	كِتَابٌ

2	Remove تَنْوِينٌ from the first noun to get مُضَافٌ	كِتَابٌ
3	Make the second noun مَجْرُورٌ to get مُضَافٌ إِلَيْهِ	حَامِدٍ
4	Join steps 2 and 3	كِتَابُ حَامِدٍ

Here كِتَابٌ is مُضَافٌ and حَامِدٍ is مُضَافٌ إِلَيْهِ. Another example of مُضَافٌ إِلَيْهِ is below.

Example: Construction steps for مُضَافٌ مُضَافٌ إِلَيْهِ (Night of the decree)

Steps	Description	noun2	noun1
1	Take two nouns in default مَرْفُوعٌ case	قَدْرٌ	لَيْلَةٌ
2	Remove تَنْوِينٌ from the first noun to get مُضَافٌ	لَيْلَةٌ	
3	Make the second noun مَجْرُورٌ to get مُضَافٌ إِلَيْهِ	الْقَدْرِ	

4

Join steps 2 and 3

لَيْلَةُ الْقَدْرِ

Here لَيْلَةُ is مُضَافٌ and الْقَدْرِ is إِلَيْهِ.

Below are the conditions of مُضَافٌ

- i) It cannot have تَنْوِينٌ. By default it is مَرْفُوعٌ.
- ii) It cannot have أَلٌ.

Below are the conditions of إِلَيْهِ

- i) It is always مَجْرُورٌ.
- ii) It can be definite or indefinite.

Exercises

- 1) State TRUE or FALSE: The phrase “Chapter of the cave” is written as سُورَةُ الْكَهْفِ and it is مُضَافٌ مُضَافٌ إِلَيْهِ.
- 2) State TRUE or FALSE: In the phrase سُورَةُ الْكَهْفِ the word سُورَةُ is مُضَافٌ and it is مَرْفُوعٌ.
- 3) State TRUE or FALSE: In the phrase سُورَةُ الْكَهْفِ the word الْكَهْفِ is مُضَافٌ إِلَيْهِ and it is مَجْرُورٌ.
- 4) State TRUE or FALSE: In the construction of مُضَافٌ مُضَافٌ إِلَيْهِ , مُضَافٌ is not مَرْفُوعٌ.

5) State TRUE or FALSE: In the construction of **مُضَافٌ مُضَافٌ إِلَيْهِ**,
مَجْرُورٌ is **مُضَافٌ إِلَيْهِ**.

The difference between "Book of a student" and "Book of the student" (Seq # 22)

Let us try to construct **مُضَافٌ مُضَافٌ إِلَيْهِ** for the two phrases “Book of a student” and “Book of the student”.

1) “Book of a student”

In this phrase if we observe the word student is indefinite. Thus **مُضَافٌ**
إِلَيْهِ will be **مَجْرُورٌ** and indefinite. So it is **كِتَابُ طَالِبٍ**.

2) “Book of the student”

In this phrase, the word student is definite. Thus **مُضَافٌ إِلَيْهِ** will be
مَجْرُورٌ and definite. So it is **كِتَابُ الطَّالِبِ**. Student is preceded with **ال**.

Hence, **مُضَافٌ إِلَيْهِ** can be indefinite or definite.

One more point to note that if **مُضَافٌ إِلَيْهِ** is definite then automatically
مُضَافٌ will be definite.

Exercises

1) State TRUE or FALSE: The translation of the phrase “King of the ship” is **مَلِكُ السَّفِينَةِ**.

2) State TRUE or FALSE: The translation of the phrase “wall of the king” is not جِدَارُ الْمَلِكِ.

3) State TRUE or FALSE: The translation of the phrase “Ship of sea” is سَفِينَةُ بَحْرٍ.

Examples of مُضَافٌ مُضَافٌ إِلَيْهِ (Seq # 23)

Find below few more examples of مُضَافٌ مُضَافٌ إِلَيْهِ for better understanding.

Meaning	مُضَافٌ مُضَافٌ إِلَيْهِ
People of the paradise	أَصْحَابُ الْجَنَّةِ
People of the fire	أَصْحَابُ النَّارِ
People of the elephant	أَصْحَابُ الْفِيلِ
Help of Allah	نَصْرُ اللَّهِ
Slave of Allah	عَبْدُ اللَّهِ
Mercy of Allah	رَحْمَةُ اللَّهِ
Messenger of Allah	رَسُولُ اللَّهِ
House of Allah	بَيْتُ اللَّهِ

- 1) State TRUE or FALSE: The word نَبَاتٌ means plants. This word is present as مُضَافٌ in the verse Quran (15:18:45).
- 2) State TRUE or FALSE: The phrase “نَبَاتُ الْأَرْضِ” (plants of the earth) is مُضَافٌ مُضَافٌ إِلَيْهِ in the verse Quran (15:18:45).
- 3) State TRUE or FALSE: The word وَعْدٌ means promise. The phrase “Promise of Allah” is translated as وَعْدُ اللَّهِ.

Muzaaf-Muzaaf ilaihi with pronouns (Seq # 24)

Let us consider the phrase in English language “His book”. For understanding purpose, it can be rewritten as “book of him”. Thus it uses the concept of “of”. Hence it is also a مُضَافٌ مُضَافٌ إِلَيْهِ in Arabic language. So, when the pronoun joins a noun then we get مُضَافٌ مُضَافٌ إِلَيْهِ. See example below.

Meaning	Muzaaf-Muzaaf ilaihi	=	Detached Pronoun	+	Noun
his book (book of him)	كِتَابُهُ	=	هُوَ	+	كِتَابٌ
their book (book of them)	كِتَابُهُمْ	=	هُمْ	+	كِتَابٌ
your book (book of you)	كِتَابُكَ	=	أَنْتَ	+	كِتَابٌ
your all book (book of you all)	كِتَابِكُمْ	=	أَنْتُمْ	+	كِتَابٌ

my book (book of mine)	كِتَابِي	=	أَنَا	+	كِتَابُ
our book (book of us)	كِتَابُنَا	=	نَحْنُ	+	كِتَابُ

In the above table كِتَابُ is مُضَافٌ and is in مَرْفُوعٌ case while the endings هُ, هُمْ, كَ, هُمْ, نَا, ي, كُمْ, كَ, هُمْ, هُ are the attached pronouns. These attached pronouns are مَجْرُورٌ and مُضَافٌ إِلَيْهِ.

Note: The رَبِّي (my lord) is مُضَافٌ مُضَافٌ إِلَيْهِ. It is read in Rukoo` and Sujood of الصَّلَاةُ (prayer).

Exercises

- 1) State TRUE or FALSE: The word أَدَانٌ (ears) is مَرْفُوعٌ. The phrase أَدَانُهُمْ means “their ears”.
- 2) State TRUE or FALSE: The word قُلُوبٌ (hearts) is مَرْفُوعٌ. The phrase قُلُوبُهُمْ means “their hearts”.
- 3) State TRUE or FALSE: The phrase كَهْفُهُمْ means “their cave”. This is not مُضَافٌ مُضَافٌ إِلَيْهِ.
- 4) State TRUE or FALSE: The phrase رَبُّنَا (our lord) is مُضَافٌ مُضَافٌ إِلَيْهِ.
- 5) State TRUE or FALSE: The phrase سَفِينَتِي (my ship) is مُضَافٌ مُضَافٌ إِلَيْهِ.

Understanding Ya-Mutakallim (Seq # 25)

The letter *ي* in *إِلَيْهِ* مُضَافٌ مُضَافٌ of the first person singular is Ya-Mutakallim (*ي* of First person). It is the attached personal pronoun for the detached personal pronoun *أَنَا* (i.e I). Consider the below example.

بَيْتِي	=	أَنَا	+	بَيْتٌ
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In the phrase *بَيْتِي* there are two words. Its translation is “my house”. The house (*بَيْتٌ*) in this phrase is *مَرْفُوعٌ*. But because of the power Ya-Mutakallim (it forces the preceding letter to take Kasrah while joining it), the Dhammah of *بَيْتٌ* becomes Kasrah. Thus *بَيْتٌ* in *بَيْتِي* is *مَرْفُوعٌ*. This same thing applies to all the Muzaaf-Muzaaf iliahis with Ya-Mutakallim. Such a thing our eyes cannot see but our mind can see if we understand.

Exercises

- 1) State TRUE or FALSE: The word *رَبُّ* in the phrase *رَبِّي* is *مَرْفُوعٌ*.
- 2) State TRUE or FALSE: The word *جِدَارٌ* in the phrase *جِدَارِي* (my wall) is *مَرْفُوعٌ*.
- 3) State TRUE or FALSE: The word *حُوتٌ* (fish) in the phrase *حُوتِي* (my fish) is not *مَرْفُوعٌ*.

Explaining Preposition + noun/pronoun = Jaar-Majroor, Noun + noun/pronoun = مُضَافٌ مُضَافٌ إِلَيْهِ (Seq # 26)

This is a revision topic. In the earlier sessions جَارٌ مَجْرُورٌ and مُضَافٌ مُضَافٌ إِلَيْهِ have been learnt. Now a simple formula can be derived as follows.

Preposition + noun/pronoun = جَارٌ مَجْرُورٌ

Examples:

فِي	+	الْبَحْرِ	=	فِي الْبَحْرِ
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Translation: In the sea

مِنْ	+	هُوَ	=	مِنْهُ
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Translation: From him

Noun + noun/pronoun = مُضَافٌ مُضَافٌ إِلَيْهِ

Examples:

كِتَابٌ	+	حَامِدٌ	=	كِتَابُ حَامِدٍ
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Translation: Book of Haamid

رَبُّ	+	أَنْتَ	=	رَبُّكَ
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Translation: Your lord

Preposition before مُضَافٌ مُضَافٌ إِلَيْهِ (Seq # 27)

This topic is very important to understand. We know that, the preposition makes the noun after it into مَجْرُورٌ case. So if preposition comes before مُضَافٌ مُضَافٌ إِلَيْهِ then it makes مُضَافٌ into مَجْرُورٌ case. Examples are below.

In the path of Allah	فِي سَبِيلِ اللَّهِ	=	سَبِيلُ اللَّهِ	+	فِي
From the punishment of Allah	مِنْ عَذَابِ اللَّهِ	=	عَذَابُ اللَّهِ	+	مِنْ
In night of the decree	فِي لَيْلَةِ الْقَدْرِ	=	لَيْلَةُ الْقَدْرِ	+	فِي
In your book	فِي كِتَابِكَ	=	كِتَابُكَ	+	فِي
On family/people of Mohammed	عَلَى آلِ مُحَمَّدٍ	=	آلُ مُحَمَّدٍ	+	عَلَى
In the name of Allah	بِسْمِ اللَّهِ	=	إِسْمُ اللَّهِ	+	بِ

Note: There are two meanings of إِسْمٌ. They are (a) noun and (b) name. In the above example إِسْمٌ is considered as name. The ا of إِسْمٌ is هَمْزَةُ الْوَصْلِ. As it comes in the middle, it is ignored while writing and reading بِسْمِ اللَّهِ.

Exercises

- 1) State TRUE or FALSE: The phrase مِنْ آيَاتِنَا (from our signs/verses) in the verse Quran (15:18:9) has both جَارٌ مَجْرُورٌ and مُضَافٌ مُضَافٌ إِلَيْهِ.

- 2) State TRUE or FALSE: The phrase **مِنْ كِتَابِنَا** (from our book) has both **جَارٌ مَجْرُورٌ** and **مُضَافٌ مُضَافٌ إِلَيْهِ**.
- 3) State TRUE or FALSE: The phrase **فِي قَلْبِكَ** (in your heart) has both **جَارٌ مَجْرُورٌ** and **مُضَافٌ مُضَافٌ إِلَيْهِ**.

Adverbs (Seq # 28)

In Arabic language adverbs are also categorized as nouns. There are two kinds of adverb namely adverb of time and adverb of place. Example of adverb of time are **قَبْلَ**, **بَعْدَ** etc. Examples of adverb of place are **عِنْدَ**, **مَعَ**, **تَحْتَ** etc. The adverb is termed as **ظَرْفٌ**. The following table gives corresponding meanings of few adverbs.

<u>Meaning</u>	<u>Adverb</u>
after	بَعْدَ
before	قَبْلَ
with	مَعَ
near/have	عِنْدَ
under	تَحْتَ
above	فَوْقَ
between	بَيْنَ

near/have	لَدَى
front	أَمَامَ
behind	خَلْفَ

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:32). The adverb of location بَيْنَ (between) is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (16:18:86). The adverb of place عِنْدَ (near) is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:93). The adverb of location بَيْنَ (between) is not present in this verse.

ظَرْفٌ مُضَافٌ إِلَيْهِ (Seq # 29)

Adverb followed by a direct noun or pronoun will lead to a construction called as ظَرْفٌ مُضَافٌ إِلَيْهِ.

Adverb + noun/pronoun = ظَرْفٌ مُضَافٌ إِلَيْهِ

Examples are below.

Meaning	ظَرْفٌ مُضَافٌ إِلَيْهِ	Noun/ Pronoun		ظَرْفٌ
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with Allah	مَعَ اللَّهِ	اللَّهُ	+	مَعَ
after the prayer	بَعْدَ الصَّلَاةِ	الصَّلَاةُ	+	بَعْدَ
near Allah	عِنْدَ اللَّهِ	اللَّهُ	+	عِنْدَ
before the sunset	قَبْلَ الْغُرُوبِ	الْغُرُوبُ	+	قَبْلَ
under the table	تَحْتَ الْمَكْتَبِ	الْمَكْتَبِ	+	تَحْتَ
with him	مَعَهُ	هُوَ	+	مَعَ
near them	عِنْدَهُمْ	هُمْ	+	عِنْدَ
near the door	لَدَى الْبَابِ	الْبَابِ	+	لَدَى
you have	لَدَيْكَ	أَنْتَ	+	لَدَى

Just a note that the alif of لَدَى (read as lada) changes to ي when مُضَافٌ إِلَيْهِ is a pronoun and this ي takes jazam (لَدَيْكَ).

Exercises

- 1) State TRUE or FALSE: In the phrase تَحْتَ السَّفِينَةِ (under the ship) the word السَّفِينَةِ is مُضَافٌ إِلَيْهِ and مَجْرُورٌ.
- 2) State TRUE or FALSE: In the verse Quran (16:18:94) بَيْنَ (between) is not present.

3) State TRUE or FALSE: In the verse Quran (16:18:95) بَيْنَ (between) came two times and the attached pronouns كُمْ and هُمْ are مٌضَافٌ إِلَيْهِ and مَجْرُورٌ.

Demonstrative Pronouns (Seq # 30)

These pronouns are used to demonstrate some object and they all are definite. Below is the table of these pronouns. They are self-explanatory.

<u>Meaning</u>	<u>Demonstrative Pronouns</u>
this (Masculine)	هَذَا
this (Feminine)	هَذِهِ
that (Masculine)	ذَلِكَ
that (Feminine)	تِلْكَ
these (Masc./Fem.)	هَؤُلَاءِ
those (Masc./Fem.)	أُولَئِكَ

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:15). هَؤُلَاءِ is present in this verse and it means “these (masculine/feminine)”.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:23). ذَلِكَ is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:24). هَذَا is not present in this verse.

- 4) State TRUE or FALSE: Read the verse Quran (15:18:31). **أُولَئِكَ** is present in this verse.
- 5) State TRUE or FALSE: Read the verse Quran (16:18:78). **هَذَا** is not present in this verse.

Relative Pronouns (Seq # 31)

Relative pronouns relate or refer to other previously mentioned nouns. They literally mean “that/those which”. The following are the relative pronouns in Arabic language and they all are definite.

<u>Meaning</u>	<u>Relative Pronouns</u>
that which (masculine)	الَّذِي
that which (feminine)	الَّتِي
those which (Masculine)	الَّذِينَ
those which (Feminine)	الَّتِي or الَّيْنِ

Note: As they occur rarely and as a reference, it is to note that **الَّتِي** is present in Quran (4:4:15) and **الَّيْنِ** is present in Quran (28:58:2).

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:1). **الَّذِي** is present in this verse and referring to **الله**.
- 2) State TRUE or FALSE: **الَّذِينَ** is present in the verse Quran (15:18:28). Its meaning is “those which (masculine/feminine)”.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:30). **الَّذِينَ** is present in this verse.

Particle of conjunction (حَرْفُ عَطْفٍ) (Seq # 32)

Particle of conjunction is used to connect words, sentences or statements etc. In Arabic language particle of conjunction is termed as **حَرْفُ عَطْفٍ**. Below is a table describing three of them with meanings. Other **حَرْفُ عَطْفٍ** will be discussed in upcoming topics.

Meaning	حَرْفُ عَطْفٍ
And	وَ
thus/then	فَ
then/(after that)/(there upon)	ثُمَّ

Effect of conjunction وَ on subsequent words (nouns) (Seq # 33)

Let us see the below construction.

فِي السَّمَاءِ

Its meaning is “in the sky”. Now let us write “in the sky and earth”. In this case we have to use حَرْفُ عَطْفٍ which is وَ. The construction looks like as below.

فِي السَّمَاءِ وَالْأَرْضِ

In the above text it is clear that “the earth” is following the same case مَجْرُورٌ as that of “the sky”. Thus particle of conjunction وَ changes the cases of subsequent nouns to the case of master noun (the first noun). In Arabic language it is described as مَعْطُوفٌ عَلَى which means “connected to”. So in the above statement “the earth” is connected to “the sky”. It is said in Arabic language as

الْأَرْضِ مَعْطُوفٌ عَلَى السَّمَاءِ

Note: النَّاسِ is connected to الْجِنَّةِ in the verse Quran (30:114:6). Its translation is “from the jinns and the mankind”.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:9). The حَرْفُ عَطْفٍ is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:14). The word الْأَرْضِ is not connected to السَّمَوَاتِ.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:17). This verse starts with حَرْفُ عَطْفٍ.

- 4) State TRUE or FALSE: Read the verse Quran (15:18:26). The word **الأرض** is **مَجْرُورٌ** because it is connected to **السَّمَوَاتِ** (the skies).
- 5) State TRUE or FALSE: Read the verse Quran (16:18:94). The word **يَأْجُوجَ** is connected to **يَأْجُوجَ**.

Chain of مُضَافٌ مُضَافٌ إِلَيْهِ (Seq # 34)

It is possible to have a chain of **مُضَافٌ مُضَافٌ إِلَيْهِ**. Let us take an example phrase ‘Praise of your Lord’. For our understanding we can rephrase it as “Praise of lord of your”. “of” appeared twice in this phrase. So, it is chain of **مُضَافٌ مُضَافٌ إِلَيْهِ**. Let us attempt to construct it in Arabic language as below.

Lord of your = **رَبُّكَ**

Here **رَبُّ** is **مُضَافٌ** and **كَ** is **مُضَافٌ إِلَيْهِ**. Now the praise will join in Arabic as below (praise + of + lord of your = praise of your lord).

حَمْدٌ + رَبُّكَ = حَمْدُ رَبِّكَ

Because **حَمْدٌ** is **مُضَافٌ**, **رَبِّ** becomes **مُضَافٌ إِلَيْهِ** and takes Kasrah. Thus **رَبِّ** is **مُضَافٌ إِلَيْهِ** for **حَمْدٌ** and **مُضَافٌ** for **كَ**.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:27). This verse has a phrase which means in English as “from the book of your lord”.

- 2) State TRUE or FALSE: The word ذِكْرٌ means remembrance. The phrase ذِكْرُ رَحْمَةِ رَبِّكَ is translated as “Remembrance of mercy of lord of your”, which is nothing but “Remembrance of mercy of your lord”.
- 3) State TRUE or FALSE: There is only one مُضَافٌ مُضَافٌ إِلَيْهِ in the phrase كِتَابُ اللَّهِ (Book of Allah).

Concept of Mabni (Seq # 35)

In Arabic language, nouns are declinable. It means that, they have مَرْفُوعٌ, مَنْصُوبٌ and مَجْرُورٌ cases with different forms. Some nouns don't change their form (Wherever you find them, they will be same) for مَرْفُوعٌ, مَنْصُوبٌ and مَجْرُورٌ cases. These nouns are called in Arabic language as مَبْنِي. All the demonstrative pronouns and relative pronouns are مَبْنِي.

Examples:

Case	Example
مَرْفُوعٌ	هَذَا
مَنْصُوبٌ	هَذَا
مَجْرُورٌ	هَذَا

Case	Example
مَرْفُوعٌ	الَّذِينَ

الَّذِينَ	مَنْصُوبٌ
الَّذِينَ	مَجْرُورٌ

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:6). The phrase مَبْنِيٍّ and مَجْرُورٌ is هَذَا , جَارٌ مَجْرُورٌ is بِهَذَا.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:24). The phrase مَبْنِيٍّ and مَجْرُورٌ is هَذَا , جَارٌ مَجْرُورٌ is مِنْ هَذَا.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:54). The phrase جَارٌ مَجْرُورٌ is not فِي هَذَا.

Learning 14 Personal Pronouns (Seq # 36)

In an earlier session, six personal detached pronouns have been learnt. Those are as below.

he (masculine)	هُوَ
they all (masculine)	هُمْ
you (masculine)	أَنْتَ
you all (masculine)	أَنْتُمْ
I	أَنَا
We	نَحْنُ

14 personal pronouns will be learnt in this session. We will try to map them on right hand. Our hand has 15 cells across all the fingers. Forefinger will be taken first and following matrix will come.

Thumb	Fing.4	Fing.3	Fing.2	Fore Fing.1
أَنَا		أَنْتِ		هُوَ
نَحْنُ				
		أَنْتُمْ		هُمْ

Forefinger is representing third person masculine gender. Finger 2 is representing third person feminine gender. The finger 2 is new to us. Finger 3 and finger 4 are for second person masculine and feminine gender respectively, while the thumb is for the first person. Last cell of thumb is not being used. Just to remember again, first person is the person who is speaking, second person is the person who is listening to the first person (or speaker) and third person is the person who is not present (absent from the discussion between first person and the second person).

The duals are filled as below which are **أَنْتُمَا** and **هُمَا**. The translations are “they two” (same for masculine and feminine gender) and “you two” (same for masculine and feminine gender).

Thumb	Fing.4	Fing.3	Fing.2	Fore Fing.1
أَنَا		أَنْتِ		هُوَ
نَحْنُ	(أَنْتُمَا)	(أَنْتُمَا)	هُمَا	هُمَا
		أَنْتُمْ		هُمْ

The third person feminine singular is هِيَ and third person feminine plural is هُنَّ. The second person feminine singular is أَنْتِ and second person feminine plural is أَنْتُنَّ. Thus the table now looks like below.

Thumb	Fing.4	Fing.3	Fing.2	Fore Fing.1
أَنَا	أَنْتِ	أَنْتِ	هِيَ	هُوَ
نَحْنُ	(أَنْتُمَا)	(أَنْتُمَا)	هُمَا	هُمَا
	أَنْتُنَّ	أَنْتُمْ	هُنَّ	هُمْ

To understand more better the English translations of above table given below.

Thumb	Fing.4	Fing.3	Fing.2	Fore Fing.1
I	you (fem.)	You	She	He

We	you two (fem.)	you two	they two (fem.)	they two
	you all (fem.)	you all	they all (fem.)	they all

It is to note as a tip of remembrance that, duals for third person masculine and feminine gender (underlined) are same (هُمَا) and duals for second person masculine and feminine gender (in brackets) are same (أَنْتُمَا). Practice these personal pronouns slowly on your right hand finger cells by saying them loudly, till the perfection is achieved.

Exercises

- 1) State TRUE or FALSE: The personal pronoun أَنَا (I) is present in the verse Quran (15:18:39).
- 2) State TRUE or FALSE: The personal pronoun هِيَ (she) is present in the verse Quran (15:18:42).
- 3) State TRUE or FALSE: The personal pronoun هُوَ (he) is not present in the verse Quran (15:18:44).
- 4) State TRUE or FALSE: The personal pronoun هُمْ (they) is not present in the verse Quran (15:18:50).
- 5) State TRUE or FALSE: The personal pronoun هُمْ (they) is present in the verse Quran (16:18:104).

Jaar-Majroor with 14 pronouns (Seq # 37)

Upon learning 14 pronouns in the last topic, this is the right place to learn جَارٌ مَجْرُورٌ with these 14 pronouns. A simple example is given below with preposition “from”.

Thumb	Finger 4	Finger 3	Finger 2	Finger 1
أَنَا (مِنِّي)	أَنْتِ (مِنْكِ)	أَنْتَ (مِنْكَ)	هِيَ (مِنْهَا)	هُوَ (مِنْهُ)
نَحْنُ (مِنَّا)	أَنْتُمْ (مِنْكُمْ)	أَنْتُمْ (مِنْكُمْ)	هُمَا (مِنْهُمَا)	هُمَا (مِنْهُمَا)
	أَنْتُنَّ (مِنْكُنَّ)	أَنْتُمْ (مِنْكُمْ)	هُنَّ (مِنْهُنَّ)	هُمْ (مِنْهُمْ)

Likewise Jaar-Majroor constructions for other prepositions are as below.

فِي with preposition جَارٌ مَجْرُورٌ					لِ with preposition جَارٌ مَجْرُورٌ				
T	F4	F3	F2	F1	T	F4	F3	F2	F1
فِيَّ	فِيكَ	فِيكَ	فِيهَا	فِيهِ	لِي	لَكَ	لَكَ	لَهَا	لَهُ
فِينَا	فِيكُمْ	فِيكُمْ	فِيهِمَا	فِيهِمَا	لَنَا	لَكُمْ	لَكُمْ	لَهُمَا	لَهُمَا
	فِيكُنَّ	فِيكُمْ	فِيهِنَّ	فِيهِمْ		لَكُنَّ	لَكُمْ	لَهُنَّ	لَهُمْ

بِ with preposition جَارٌ مَجْرُورٌ					عَلَى with preposition جَارٌ مَجْرُورٌ				
T	F4	F3	F2	F1	T	F4	F3	F2	F1
بِي	بِكَ	بِكَ	بِهَا	بِهِ	عَلَيَّ	عَلَيْكَ	عَلَيْكَ	عَلَيْهَا	عَلَيْهِ

عَلَيْهِمَا	عَلَيْهِمَا	عَلَيْكُمَا	عَلَيْكُمَا	عَلَيْنَا	بِهِمَا	بِهِمَا	بِكُمَا	بِكُمَا	بِنَا
عَلَيْهِمْ	عَلَيْهِنَّ	عَلَيْكُمْ	عَلَيْكُنَّ		بِهِمْ	بِهِنَّ	بِكُمْ	بِكُنَّ	

إِلَى with preposition جَارٌ مَجْرُورٌ					عَنْ with preposition جَارٌ مَجْرُورٌ				
T	F4	F3	F2	F1	T	F4	F3	F2	F1
إِلَيَّ	إِلَيْكَ	إِلَيْكَ	إِلَيْهَا	إِلَيْهِ	عَنِّي	عَنْكَ	عَنْكَ	عَنْهَا	عَنْهُ
إِلَيْنَا	إِلَيْكُمَا	إِلَيْكُمَا	إِلَيْهِمَا	إِلَيْهِمَا	عَنَّا	عَنْكُمَا	عَنْكُمَا	عَنْهُمَا	عَنْهُمَا
	إِلَيْكُنَّ	إِلَيْكُمْ	إِلَيْهِنَّ	إِلَيْهِمْ		عَنْكُنَّ	عَنْكُمْ	عَنْهُنَّ	عَنْهُمْ

Exercises

- 1) State TRUE or FALSE: The translation of the word مِنْهَا is “from her”.
- 2) State TRUE or FALSE: The translation of the word مِنْكَ is “from you (feminine)”.
- 3) State TRUE or FALSE: The translation of the word مِنْهُنَّ is “from them (feminine plural)”.

Muzaaf-Muzaaf ilaihi with 14 pronouns (Seq # 38)

Upon learning 14 pronouns, this is the right place to learn مُضَافٌ مُضَافٌ إِلَيْهِ with these 14 pronouns. Two simple examples are given below for all the 14 pronouns.

<u>Thumb</u>	<u>Finger 4</u>	<u>Finger 3</u>	<u>Finger 2</u>	<u>Finger 1</u>
أَنَا (كِتَابِي)	أَنْتِ (كِتَابِكِ)	أَنْتَ (كِتَابِكَ)	هِيَ (كِتَابِهَا)	هُوَ (كِتَابُهُ)
نَحْنُ (كِتَابِنَا)	أَنْتُمْ (كِتَابِكُمْ)	أَنْتُمْ (كِتَابِكُمْ)	هُمَا (كِتَابَهُمَا)	هُمَا (كِتَابَهُمَا)
	أَنْتُمْ (كِتَابِكُمْ)	أَنْتُمْ (كِتَابِكُمْ)	هُنَّ (كِتَابِهِنَّ)	هُمَّ (كِتَابِهِمْ)

<u>Thumb</u>	<u>Finger 4</u>	<u>Finger 3</u>	<u>Finger 2</u>	<u>Finger 1</u>
أَنَا (رَبِّي)	أَنْتِ (رَبِّكِ)	أَنْتَ (رَبِّكَ)	هِيَ (رَبِّهَا)	هُوَ (رَبِّهِ)
نَحْنُ (رَبِّنَا)	أَنْتُمْ (رَبِّكُمْ)	أَنْتُمْ (رَبِّكُمْ)	هُمَا (رَبَّهُمَا)	هُمَا (رَبَّهُمَا)
	أَنْتُمْ (رَبِّكُمْ)	أَنْتُمْ (رَبِّكُمْ)	هُنَّ (رَبِّهِنَّ)	هُمَّ (رَبِّهِمْ)

Exercises

- 1) State TRUE or FALSE: The translation of the word كِتَابُهَا is “her book” and it is a مُضَافٌ مُضَافٌ إِلَيْهِ.
- 2) State TRUE or FALSE: The translation of the word رَبُّهَا is “her lord” and it is a مُضَافٌ مُضَافٌ إِلَيْهِ.

3) State TRUE or FALSE: The word قَوْمَنَا is present in the verse Quran (15:18:15). Its meaning is “our people” and it is مُضَافٌ مُضَافٌ إِلَيْهِ.

Specialty of five attached pronouns of هُنَّ , هُمَا , هُمْ , هُمَا , هُوَ (Vocative harmony) (Seq # 39)

The five attached pronouns هُوَ , هُمَا , هُمْ , هُمَا and هُنَّ will go through a small change for the purpose of vocative harmony (something easy to say). There is no Arabic grammar rule for this change.

Letter ه of 5 attached pronouns هُوَ , هُمَا , هُمْ , هُمَا and هُنَّ will get Kasrah (ـِ), If they are preceded by

i) the Arabic letter ي (Example: فِيهِ) or

ii) an Arabic letter with Kasrah (ـِ) (Example: فِي كِتَابِهِمْ)

This is the reason we say بِهِمْ instead of بِهَمْ and we say عَلَيْهِمْ instead of عَلَيْهِمُ etc. As one more example, observe the Kasrah (ـِ) on the letter ه of 5 attached pronouns هُوَ , هُمَا , هُمْ , هُمَا , هُنَّ in the below table with preposition “in”.

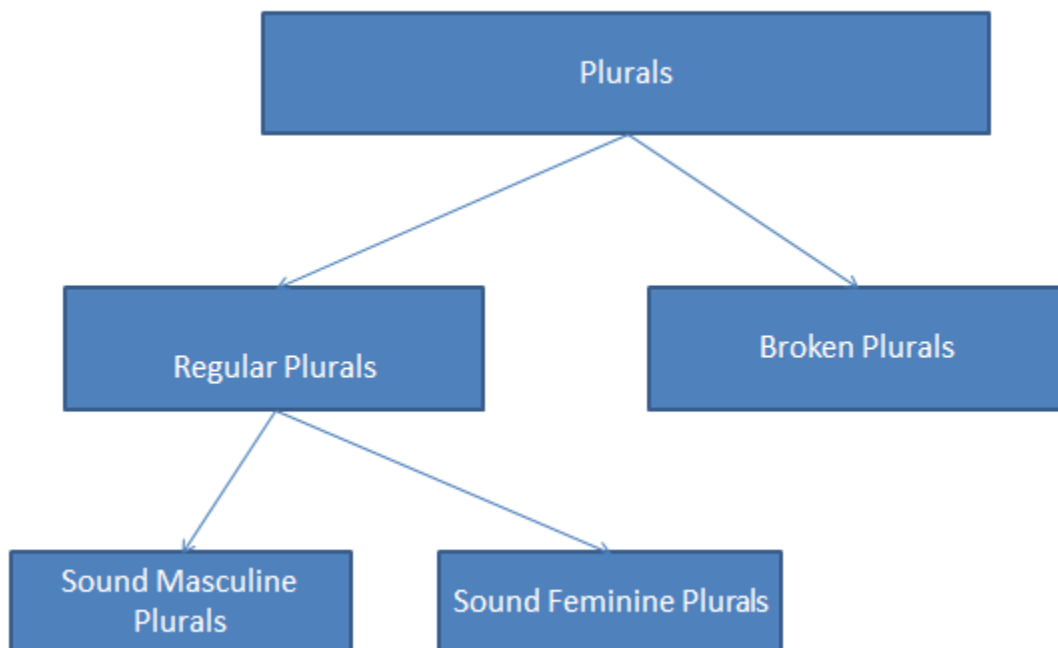
<u>Thumb</u>	<u>Finger 4</u>	<u>Finger 3</u>	<u>Finger 2</u>	<u>Finger 1</u>
أَنَا (فِيَّ)	أَنْتِ (فِيكِ)	أَنْتَ (فِيكَ)	هِيَ (فِيهَا)	هُوَ (فِيهِ)
نَحْنُ (فِينَا)	أَنْتُمْ (فِيكُمْ)	أَنْتُمْ (فِيكُمْ)	هُمَا (فِيهِمَا)	هُمَا (فِيهِمَا)
	أَنْتُنَّ (فِيَكُنَّ)	أَنْتُمْ (فِيكُمْ)	هُنَّ (فِيهِنَّ)	هُم (فِيهِمْ)

No corresponding word for the English word 'it' (Seq # 40)

In Arabic language there is no corresponding word for the English word 'it'. We should use هُوَ or هِيَ for the English word 'it' according to the gender of the object. If the noun is masculine هُوَ is used to refer it and if it is feminine هِيَ is used to refer it.

Introduction to Arabic Plurals (Seq # 41)

Arabic plurals are categorized mainly into two categories, Regular plurals and Broken plurals. Regular plurals are further divided into sound masculine plurals and sound feminine plurals. Regular plurals will have regular forms (Masculine==> ون , ين) and (Feminine ==> ات) in the end of the words.



Reader is recommended to keep this chart in mind.

Exercises

- 1) State TRUE or FALSE: In Arabic language plurals are divided into two broad categories namely: Regular plurals and Broken plurals.
- 2) State TRUE or FALSE: In Arabic language sound masculine plurals will end with regular forms (يُن, وُن).
- 3) State TRUE or FALSE: In Arabic language sound masculine plurals and sound feminine plurals are under the main category of broken plurals.

Sound masculine plurals (Seq # 42)

The sound masculine plurals are the plurals for masculine nouns. These plurals are sound because they have regular plural endings (regular pattern). They end with وُن in مَرْفُوع case (sign of مَرْفُوع is و) and يُن in مَنصُوب and مَجْرُور case (sign of مَنصُوب and مَجْرُور is ي).

Observe the following table and their corresponding endings.

S.no	Singular	مَرْفُوع	مَنصُوب	مَجْرُور
1	مُسْلِمٌ	مُسْلِمُونَ	مُسْلِمِينَ	مُسْلِمِينَ
2	مُؤْمِنٌ	مُؤْمِنُونَ	مُؤْمِنِينَ	مُؤْمِنِينَ
3	كَافِرٌ	كَافِرُونَ	كَافِرِينَ	كَافِرِينَ

4	صَابِرٌ	صَابِرُونَ	صَابِرِينَ	صَابِرِينَ
5	عَامِلٌ	عَامِلُونَ	عَامِلِينَ	عَامِلِينَ
6	مَآكِثٌ	مَآكِثُونَ	مَآكِثِينَ	مَآكِثِينَ

The meaning of مَآكِثٌ is “one who resides”. Observer sound masculine plurals in the verse Quran (11:9:112).

Exercises

- 1) State TRUE or FALSE: In the verse Quran (15:18:2) the word مَرْفُوعٌ الْمُؤْمِنِينَ is not.
- 2) State TRUE or FALSE: In the verse Quran (15:18:29) the phrase لِّلظَّالِمِينَ is Jaar-Majroor and ظَالِمِينَ is مَجْرُورٌ.
- 3) State TRUE or FALSE: In the verse Quran (15:18:49), there are two sound masculine plurals (مُشْفِقِينَ and مُجْرِمِينَ).
- 4) State TRUE or FALSE: The verse Quran (15:18:50) has a Jaar-Majroor with sound masculine plural (ظَالِمِينَ).
- 5) State TRUE or FALSE: The verse Quran (15:18:53) does not have any sound masculine plural.

Sound feminine plurals (Seq # 43)

Sound feminine plurals are the plurals for feminine gender singular nouns. They always end with مَرْفُوعٌ. ات case has two Dhammah (two pesh), and

مَجْرُوزٌ, مَنصُوبٌ cases have two kasrah (two zair) (extreme specialty). See below examples carefully.

S.no	Singular	مَرْفُوعٌ	مَنصُوبٌ	مَجْرُوزٌ
1	مُسْلِمَةٌ	مُسْلِمَاتٌ	مُسْلِمَاتٍ	مُسْلِمَاتٍ
2	مُشْرِكَةٌ	مُشْرِكَاتٌ	مُشْرِكَاتٍ	مُشْرِكَاتٍ
3	أَيَّةٌ	أَيَّتٌ	أَيِّتٍ	أَيِّتٍ

Note: Observe sound masculine and feminine plurals in the verse Quran (22:33:35).

Exercises

- 1) State TRUE or FALSE: The plurals for the word كَلِمَةٌ (a word) are مَجْرُوزٌ (مَجْرُوزٌ), مَنصُوبٌ (مَنصُوبٌ) and مَرْفُوعٌ (مَرْفُوعٌ).
- 2) State TRUE or FALSE: The plural مَجْرُوزٌ case of the word أَيَّتٌ (a sign, a verse) is present in the verse Quran (16:18:105).
- 3) State TRUE or FALSE: The plural مَجْرُوزٌ case of the word كَلِمَةٌ is present in the verse Quran (16:18:109).

Broken Plurals (Seq # 44)

Any plural that does not fall under sound category are broken plurals. It means that they will not have وَنَ, يُنَ pattern of sound masculine plurals and أَت pattern of sound feminine plurals (they will have irregular or broken pattern). And these plurals may be triptote or diptote.

Below are some examples of broken plurals in the format (singular, plural, meaning) organized as 5 words per day to have easy practice and memorization.

Day # 1

(كَتَابٌ, books), (رُسُلٌ, رَسُولٌ, messengers), (قُلُوبٌ, قَلْبٌ, hearts), (أَيَّامٌ, يَوْمٌ, days), (صُدُورٌ, صَدْرٌ, chests).

Day # 2

(أَعْنَابٌ, عِنَبٌ, grapes), (وُجُوهُ, وَجْهٌ, faces), (بُيُوتٌ, بَيْتٌ, houses), (رِيَّاحٌ, رِيحٌ, winds), (رِجَالٌ, رَجُلٌ, men).

Day # 3

(عَبَادٌ, عَبْدٌ, servants), (أَعْمَالٌ, عَمَلٌ, deeds), (جِبَالٌ, جَبَلٌ, mountains), (نُفُوسٌ/أَنْفُسٌ, نَفْسٌ, souls), (عُيُونٌ/أَعْيُنٌ, عَيْنٌ, eyes).

Day # 4

(شُهُورٌ/أَشْهُرٌ, شَهْرٌ, months), (نِسَاءٌ/نِسْوَةٌ, امْرَأَةٌ, women), (مَلَائِكَةٌ, مَلَكٌ, angels).

Exercises

- 1) State TRUE or FALSE: The broken plural word of the singular word “heart” is present in the verse Quran (15:18:14) and it is مُضَافٌ.

- 2) State TRUE or FALSE: The word كَفْرَيْنَ in the verse Quran (16:18:100) is not a broken Plural.
- 3) State TRUE or FALSE: The broken plural word of the singular word “messenger” is present in the verse Quran (16:18:106) and it is مُصَافٌ.

All the broken plurals are treated as feminine singular (Seq # 45)

In Arabic language broken plurals are treated as feminine singular. They are considered as feminine singular when referred by demonstrative pronouns, personal pronouns, relative pronouns and verbs. In the below table, demonstrative pronoun تِلْكَ (that {feminine singular}) is used for referring nouns which are broken plurals. Knowledge of broken plurals will come by time. The reader should keep on observing them. There are exceptions to this rule which will be explained later on.

Treatment as feminine singular	Phrase example	Broken plural	Reference
تِلْكَ الرُّسُلُ	those messengers	رُسُلٌ	Quran (3:2:253)
تِلْكَ الْأَمْثَالُ	those examples	أَمْثَالٌ	Quran (28:59:21)
تِلْكَ الْأَيَّامُ	those days	أَيَّامٌ	Quran (4:3:140)

Duals (Seq # 46)

In Arabic language, Duals also have special pattern. مَرْفُوعٌ case has اَنِ (aani) as ending. مَنْصُوبٌ and مَجْرُورٌ have اَيْنِ (aiyni) as ending. See below table.

S.no	Singular	مَرْفُوعٌ	مَنْصُوبٌ	مَجْرُورٌ
1	مُسْلِمٌ	مُسْلِمَانِ	مُسْلِمَيْنِ	مُسْلِمَيْنِ
2	رَجُلٌ	رَجُلَانِ	رَجُلَيْنِ	رَجُلَيْنِ
3	يَتِيمٌ	يَتِيمَانِ	يَتِيمَيْنِ	يَتِيمَيْنِ

Note: (1) Observe the two easts and the two wests in the verse Quran (27:55:17) (Translation: {He is} Lord of the two easts and the two wests). In this verse they are مَجْرُورٌ because they are مُصَافٌ إِلَيْهِ.

(2) فِي يَوْمَيْنِ (in two days) is a مَجْرُورٌ جَارٌ construction in the verse Quran (2:2:203).

Exercises

- 1) State TRUE or FALSE: The dual form of the word حِزْبٌ (a party) is present in the verse Quran (15:18:12) and it is not مَرْفُوعٌ.
- 2) State TRUE or FALSE: The two dual forms are present in the verse Quran (15:18:32) and they are of the words رَجُلٌ (a man) and جَنَّةٌ (a garden).

3) State TRUE or FALSE: The dual form of the word “an orphan” is present in the verse Quran (16:18:82).

Adjectives (Seq # 47)

Adjective is a word that qualifies or describes a noun. As an example, in the phrase “tall man”, the word “tall” is an adjective that is qualifying the noun “man”. In English language the adjective comes before the noun being qualified. But in Arabic language the adjective comes after the noun being qualified. The adjective in Arabic is termed as نَعْتٌ or صِفَةٌ (property/quality). The noun being qualified is termed as مَنَعُوتٌ or مَوْصُوفٌ. The combination is called as نَعْتٌ مَنَعُوتٌ. نَعْتٌ should match مَنَعُوتٌ in the following.

1) Case

If the مَنَعُوتٌ is مَرْفُوعٌ then نَعْتٌ should also be مَرْفُوعٌ.

If the مَنَعُوتٌ is مَنصُوبٌ then نَعْتٌ should also be مَنصُوبٌ.

If the مَنَعُوتٌ is مَجْرُورٌ then نَعْتٌ should also be مَجْرُورٌ.

Example of مَرْفُوعٌ case: عَذَابٌ عَظِيمٌ (a great torment, Quran (1:2:4))

Example of مَنصُوبٌ case: قُرْءَانًا عَرَبِيًّا (an Arabic Quran, Quran (12:12:2))

Example of مَجْرُورٌ case: لِيَوْمٍ عَظِيمٍ (for a great day, Quran (30:83:5))

2) Indefinite/Definite

If the مَنعُوتٌ is indefinite then نَعْتٌ should also be indefinite.

Example: عَدُوٌّ مُبِينٌ (clear enemy, Quran (2:2:168))

If the مَنعُوتٌ is definite then نَعْتٌ should also be definite.

Example: الصِّرَاطَ الْمُسْتَقِيمَ (the straight path, Quran (1:1:5))

3) Gender

If the مَنعُوتٌ is masculine then نَعْتٌ should also be masculine.

Examples: بَيْتٌ كَبِيرٌ (A big house), أَخٌ صَغِيرٌ (small brother)

If the مَنعُوتٌ is feminine then نَعْتٌ should also be feminine.

Example: أُخْتُ صَغِيرَةٌ (small sister)

4) Number

If the مَنعُوتٌ is dual then نَعْتٌ should also be dual.

Example: غُلَامَيْنِ يَتِيمَيْنِ (two orphan boys, Quran(16:18:82))

If the مَنعُوتٌ is plural then نَعْتٌ should also be plural.

Examples: (1) قَوْمٌ مُّجْرِمِينَ (criminal people, Quran (27:51:32))

(2) قَوْمٌ طَاغُونَ (transgressing people, Quran (27:51:53))

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:2). The phrases بَأْسًا شَدِيدًا (a severe punishment) and أَجْرًا حَسَنًا (a good reward) are نَعْتٌ مَنعُوتٌ.

2) State TRUE or FALSE: Read the verse Quran (15:18:8). The phrase صَعِيدًا جُرْرًا (a barren soil) is نَعْتٌ مَنعُوتٌ.

3) State TRUE or FALSE: Read the verse Quran (15:18:74). The phrase نَعَتْ مَنُوعَاتٍ شَيْئًا نُّكْرًا (an evil thing) is not a مَنُوعَاتٍ.

No Arabic word for helping verbs of English like 'am', 'is', 'are' (Seq # 48)

In Arabic language there is no corresponding word for helping verbs of English like 'am', 'is', 'are' etc. In Arabic language there is no need of such helping verbs.

Example: He is a student. It is translated in Arabic as هُوَ طَالِبٌ.

This is a pen. It is translated in Arabic as هَذَا قَلَمٌ.

Exercises

- 1) State TRUE or FALSE: The translation of the sentence "He is Mohammed" is هُوَ مُحَمَّدٌ.
- 2) State TRUE or FALSE: The translation of the sentence "She is Fatimah" is هِيَ فَاطِمَةٌ.
- 3) State TRUE or FALSE: The translation of the sentence "This is a great success" is هَذَا فَوْزٌ عَظِيمٌ. The two words underlined are نَعَتْ مَنُوعَاتٍ.

Introduction to Nominal sentence (Seq # 49)

Nominal sentence (الْجُمْلَةُ الْإِسْمِيَّةُ) is a sentence that starts with a noun or pronoun. The basic structure of a nominal sentence is as below.

Nominal sentence = Subject (الْمُبْتَدَأُ) + predicate (الْخَبَرُ)

Subject is a noun or pronoun about which sentence is talking about. Predicate is a part of the sentence that tells us about the subject. Predicate provides some news or information about the subject. We should try to find out subject and predicate whenever we get a nominal sentence.

Example

He is Mohammed.

هُوَ مُحَمَّدٌ.

Here هُوَ is the subject, because the sentence is starting with it and the sentence is talking about it. مُحَمَّدٌ is the predicate, because it is giving the information about the subject هُوَ.

Exercises

- 1) State TRUE or FALSE: The sentence “He is a doctor” (هُوَ طَبِيبٌ) is a nominal sentence because it starts with a noun (remember pronoun is under the category of noun in Arabic language).
- 2) State TRUE or FALSE: The word فَعَلَ means “he did”. This word is a verb. The sentence فَعَلَ مُحَمَّدٌ (Mohammed did it) is not a nominal sentence because it starts with a verb فَعَلَ.
- 3) State TRUE or FALSE: The translation of the sentence “This is a great success” is هَذَا فَوْزٌ عَظِيمٌ. In this sentence هَذَا is the subject.

Subject (المبتدأ) is always مرفوع (Seq # 50)

In the nominal sentence the subject is always مرفوع. The subject is always noun or pronoun.

Examples

Subject	English translation	الجُمْلَةُ اِسْمِيَّةٌ
أَنَا (مرفوع)	I am a man (human).	أَنَا بَشَرٌ
هَذَا (مرفوع)	This is a book.	هَذَا كِتَابٌ
الْكَلْبُ (مرفوع)	The dog is on the wall.	الْكَلْبُ عَلَى الْجِدَارِ
السَّفِينَةُ (مرفوع)	The ship is in the sea.	السَّفِينَةُ فِي الْبَحْرِ
الصَّخْرَةُ (مرفوع)	The rock is big.	الصَّخْرَةُ كَبِيرَةٌ

Exercises

- 1) State TRUE or FALSE: The sentence “I am sick” (أَنَا مَرِيضٌ) is a nominal sentence. The subject is أَنَا and it is مرفوع.
- 2) State TRUE or FALSE: The sentence “This is a ship” (هَذِهِ سَفِينَةٌ) is a nominal sentence. The subject is هَذِهِ and it is مرفوع.
- 3) State TRUE or FALSE: The sentence “She is Zainab” (هِيَ زَيْنَبٌ) is a nominal sentence. The subject is هِيَ and it is مرفوع.

Difference between a Sentence (جُمْلَةٌ) and a phrase (شِبْهُ جُمْلَةٍ) (Seq # 51)

A sentence is a group of words that provides a complete meaning and sense.

Sentence example: هُوَ طَبِيبٌ (He is a doctor).

The above group of words provides a complete meaning.

A phrase is a group of words that does not provide a complete meaning or sense. Phrase is incomplete in meaning.

Phrase Example: عَلَى الْجِدَارِ (on the wall)

The above group of words does not provide a complete meaning. Like a simple question to this phrase can be “What is there on the wall?”. Thus it needs an answer to make it meaningful.

Exercises

- 1) State TRUE or FALSE: فِي الْبَحْرِ (in the sea) is a complete sentence.
- 2) State TRUE or FALSE: كِتَابُ مُحَمَّدٍ عَلَى الْجِدَارِ (Book of Mohammed is on the wall) is a complete sentence.
- 3) State TRUE or FALSE: ذَلِكَ مِنْ آيَاتِ اللَّهِ (That is from the signs of Allah) is a complete sentence.

5 types of Predicate (خَبَرٌ) (Seq # 52)

Predicate (خَبَرٌ) in a nominal sentence is of 5 types as below. These types are as follows.

- One word
- Prepositional phrase (a phrase that includes a preposition)
- Adverb from adverbial phrase (a phrase that includes an adverb)
- A complete nominal sentence (الْجُمْلَةُ الْإِسْمِيَّةُ)
- A complete verbal sentence (الْجُمْلَةُ الْفِعْلِيَّةُ)

These types of predicates will be discussed in the next few topics.

One word predicate (Seq # 53)

Consider the following English questions and single word associated answers.

What is Mohammed ? Answer: doctor

What is this ? Answer: house

What is that ? Answer: wall

The answer or information or predicate in the above statements is just a single word. Thus a nominal sentence can have single word predicate.

Single word predicate is always مَرْفُوعٌ and should match the subject in gender (masculine/feminine) and number (singular/dual/plural).

Examples

I am a human being.
أَنَا بَشَرٌ
<p>Sentence analysis</p> <p>أَنَا = الْمُبْتَدَأُ</p> <p>بَشَرٌ = الْخَبَرُ</p>

Other similar examples are below in the table. The underlined words are predicates.

<u>English sentence</u>	<u>Arabic sentence</u>
He is Mohammed.	هُوَ مُحَمَّدٌ
This is a house.	هَذَا بَيْتٌ
This is an eye. (Eye is feminine)	هَذِهِ عَيْنٌ
I am sick.	أَنَا مَرِيضٌ
I am a doctor.	أَنَا طَبِيبٌ
This is a wall.	هَذَا جِدَارٌ

That is a cave.	ذَلِكَ كَهْفٌ
That is a wall.	ذَلِكَ جِدَارٌ
That is a book.	ذَلِكَ كِتَابٌ
That is a ship.	تِلْكَ سَفِينَةٌ
Mohammed is a muslim.	مُحَمَّدٌ مُسْلِمٌ
Zainab is a muslim.	زَيْنَبٌ مُسْلِمَةٌ
We are muslims.	نَحْنُ مُسْلِمُونَ
We are reformers.	نَحْنُ مُصْلِحُونَ
Allah is great.	اللَّهُ أَكْبَرُ

Reader is strongly recommended to write simple nominal sentences with single word predicate for extra practice.

Note: Two single word predicates can come for one subject. Refer to the last part of Quran (1:2:137) and its appropriate translation is “He is the All-listener, the All-knower”. Just observe that in English they are separated by a comma (,).

Exercises

- 1) State TRUE or FALSE: The translation of the sentence “The wall is tall” is الجِدَارُ طَوِيلٌ. The word طَوِيلٌ (tall) is the one word predicate (خَبْرٌ) in this sentence.
- 2) State TRUE or FALSE: The translation of the sentence “The ship is small” is السَّفِينَةُ صَغِيرَةٌ. The word صَغِيرَةٌ (small) is the one word predicate (خَبْرٌ) in this sentence.
- 3) State TRUE or FALSE: The translation of the sentence “He is an oppressor” is هُوَ ظَالِمٌ. The word ظَالِمٌ (oppressor) is the one word predicate (خَبْرٌ) in this sentence.
- 4) State TRUE or FALSE: ذَلِكَ كِتَابٌ (That is a book) does not have single word predicate.
- 5) State TRUE or FALSE: هِيَ زَيْنَبٌ (She is Zainab) does not have single word predicate.

مُضَافٌ مُضَافٌ إِلَيْهِ comes in the position of subject or predicate (Seq # 54)

When مُضَافٌ مُضَافٌ إِلَيْهِ comes in the position of subject or predicate in the nominal sentence, then only مُضَافٌ will act as the subject or predicate. مُضَافٌ إِلَيْهِ is just some additional information to the sentence. See the example below, the word book is subject and it is مُضَافٌ.

Example 1: كِتَابُ حَامِدٍ عَلَى الْجِدَارِ (Book of Haamid is on the wall)

As another example below, the word daughter is predicate and it is مُضَافٌ. Note here that زَيْنَبٌ is مَجْرُورٌ and diptote.

Example 2: أَنَا بِنْتُ زَيْنَبَ (I am daughter of Zainab)

In the below example رَبُّ is predicate.

Example 3: اللَّهُ رَبُّنَا (Allah is our lord).

In the below example رَبُّ is subject.

Example 4: رَبُّنَا اللَّهُ (Our lord is Allah).

In the below example رَسُولٌ is predicate.

Example 5: مُحَمَّدٌ رَسُولُ اللَّهِ (Mohammed is messenger of Allah, Quran (26:48:29)).

Exercises

- 1) State TRUE or FALSE: بَابُ الْمَسْجِدِ كَبِيرٌ (Door of the masjid is big) is a nominal sentence and بَابٌ is the subject (المُبْتَدَأُ).
- 2) State TRUE or FALSE: إِسْمُ الطَّالِبِ حَامِدٌ (Name of the student is Haamid) is a nominal sentence and إِسْمٌ is the subject (المُبْتَدَأُ).
- 3) State TRUE or FALSE: الْكَعْبَةُ بَيْتُ اللَّهِ (The kaabah is house of Allah) is a nominal sentence and بَيْتٌ is predicate (خَبْرٌ).

Prepositional phrase as a predicate (خَبَرٌ) (second type) (Seq # 55)

Consider the following English question sentence and the associated answer.

Where is book of Haamid ? Answer: on the wall

The answer or information or predicate for the above question is a prepositional phrase. Thus a nominal sentence can have prepositional phrase as predicate. Examine the below sentence.

كِتَابُ حَامِدٍ عَلَى الْجِدَارِ (Book of Haamid is on the wall)

Sentence analysis with description in Arabic language is as below.

كِتَابٌ = الْمُبْتَدَأُ وَهُوَ مُضَافٌ

حَامِدٍ = مُضَافٌ إِلَيْهِ

عَلَى الْجِدَارِ = جَارٌ مَجْرُورٌ شَبَّهُ جُمْلَةً خَبَرٌ

So, the whole prepositional phrase is the predicate in this case. This prepositional phrase is providing us the information or خَبَرٌ about the book of Haamid. Another example is الْحَمْدُ لِلَّهِ (The praise is for Allah) where خَبَرٌ is a prepositional phrase. Few other examples are given below.

<u>English sentence</u>	<u>Arabic sentence</u>
He is in the masjid.	هُوَ فِي الْمَسْجِدِ

The ship is in the sea.	السَّفِينَةُ فِي الْبَحْرِ
I am in big house.	أَنَا فِي بَيْتٍ كَبِيرٍ
The pen is for Haamid.	الْقَلَمُ لِحَامِدٍ
He is from London.	هُوَ مِنْ لَنْدَنَ
This is from the favour of my lord.	هَذَا مِنْ فَضْلِ رَبِّي
The healing (cure) is from Allah.	الشِّفَاءُ مِنَ اللَّهِ

Exercises

- 1) State TRUE or FALSE: In the sentence السَّفِينَةُ فِي الْبَحْرِ (The ship is in the sea), فِي الْبَحْرِ is the prepositional phrase predicate (جَارٌ مَجْرُورٌ) (شِبْهُ جُمْلَةٍ خَبَرٌ).
- 2) State TRUE or FALSE: In the sentence مُحَمَّدٌ فِي الْكَهْفِ (Mohammed is in the cave), فِي الْكَهْفِ is the prepositional phrase predicate (جَارٌ مَجْرُورٌ شِبْهُ جُمْلَةٍ خَبَرٌ).
- 3) State TRUE or FALSE: In the sentence كِتَابِي عَلَى الْجِدَارِ (My book is on the wall) has prepositional phrase predicate.

Adverbial phrase as a predicate (خَبْرٌ) (third type) (Seq # 56)

The third type of predicate is adverbial phrase. Consider the below example.

بَيْتِي خَلْفَ الْكَهْفِ (My house is behind the cave)

Sentence analysis with description in Arabic language is as below.

بَيْتٌ = الْمُبْتَدَأُ وَهُوَ مُضَافٌ

ي = مُضَافٌ إِلَيْهِ

خَلْفٌ = ظَرْفٌ شَبَّهُ جُمْلَةً خَبْرٌ

الْكَهْفِ = مُضَافٌ إِلَيْهِ

Note that in the adverbial phrase we only consider the adverb as the predicate. The last word الْكَهْفِ is considered as مُضَافٌ إِلَيْهِ, but not as the part of predicate. Consider another example below.

الْحَقِيبَةُ تَحْتَ الْمَكْتَبِ (The purse is under the table).

Few more examples are given below.

<u>English sentence</u>	<u>Arabic sentence</u>
He is <u>with</u> Haamid.	هُوَ مَعَ حَامِدٍ
She is <u>under</u> the tree.	هِيَ تَحْتَ الشَّجَرَةِ

I am <u>near</u> the door.	أَنَا لَدَى الْبَابِ
We are <u>with</u> you (all).	نَحْنُ مَعَكُمْ
Allah is <u>with</u> the patient ones.	اللَّهُ مَعَ الصَّابِرِينَ

Exercises

- 1) State TRUE or FALSE: The translation of the sentence “The treasure is under the wall” is الْكَنْزُ تَحْتَ الْجِدَارِ. The word تَحْتَ is an adverbial phrase predicate.
- 2) State TRUE or FALSE: The translation of the sentence “The fish is under the ship” is الْحُوتُ تَحْتَ السَّفِينَةِ. The word تَحْتَ is an adverbial phrase predicate.
- 3) State TRUE or FALSE: The sentence “The king is in the ship” (الْمَلِكُ فِي السَّفِينَةِ) has an adverbial phrase predicate.

Predicate can come before in nominal sentence (Seq # 57)

Consider the following statement.

مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لِلَّهِ

Its corresponding English translation is “The kingdom of heavens and earth is for Allah”. The text لِلَّهِ is الْخَبَرُ. In a nominal sentence it is possible that the predicate (الْخَبَرُ) can come in advance. The sentence with لِلَّهِ (الْخَبَرُ) in advance is as below

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

جَارٌ مَجْرُورٌ شِبْهُ جُمْلَةٍ خَبَرٌ مُقَدِّمٌ = لِلَّهِ (predicate in advance)

الْمُبْتَدَأُ وَهُوَ مُضَافٌ = مُلْكُ

مُضَافٌ إِلَيْهِ = السَّمَاوَاتِ

حَرْفٌ عَاطِفٌ = وَ

السَّمَاوَاتِ "is connected" to مَجْرُورٌ = الْأَرْضِ

Translation: For Allah, is the kingdom of heavens and earth.

Few more examples are below.

لَهُمْ أَجْرٌ حَسَنٌ

Translation: For them, {there} is a good reward.

لَهُمْ عَذَابٌ عَظِيمٌ Quran (1:2:7)

Translation: For them, {there} is a great torment (punishment).

فِي قُلُوبِهِمْ مَرَضٌ Quran (1:2:10)

Translation: In their hearts, {there} is a disease.

Note: Prepositional Phrase (جَارٌ مَجْرُورٌ) or adverbial phrase (حَرْفٌ مُضَافٌ) cannot be Mubtada in the nominal sentence.

Nominal sentence as Predicate (fourth type) (Seq # 58)

In a nominal sentence, a complete another nominal sentence can come as predicate. To identify this predicate, the whole sentence has to be observed. Let us take a simple example first then try to convert it such that another nominal sentence will come as predicate.

Bilal's son is a student. Its translation is وَلَدُ بِلَالٍ طَالِبٌ. Now let us rephrase this English statement as "Bilal, his son is a student". This statement can be written as below with grammatical analysis.

بِلَالٌ وَوَلَدُهُ طَالِبٌ

The above sentence starts with a noun, hence it is a nominal sentence.

بِلَالٌ = mubtada marfoun for top level nominal sentence

وَلَدُهُ طَالِبٌ = low level nominal sentence coming as Khabar for top level nominal sentence بِلَالٌ

وَلَدُ = Mubtada for low level nominal sentence and it is مُضَافٌ

هُ = It is Muzaaf ilaihi

طَالِبٌ = Single word Khabar for low level nominal sentence

So the whole underlined sentence became a predicate for top level mubtada Bilal. Few more examples are given in the below table.

<u>English sentence</u>	<u>Arabic sentence</u>
Bilal, <u>he is in the house.</u>	بِلَالٌ هُوَ فِي الْبَيْتِ
Book of Bilal, <u>it is small.</u>	كِتَابُ بِلَالٍ هُوَ صَغِيرٌ
Bilal, <u>he is a teacher.</u>	بِلَالٌ هُوَ مُدَرِّسٌ
The disbelievers, <u>they are the wrongdoers.</u>	Last part of Quran (3:2:254)
The disbelievers, <u>for them is a severe punishment.</u>	Last part of Quran (25:42:26)
Those, <u>for them is a painful punishment.</u>	Last part of Quran (25:42:42)
People of paradise, <u>they are the successful.</u>	Last part of Quran (28:59:20)

Exercises

- 1) State TRUE or FALSE: The sentence مَلِكٌ وَوَلَدُهُ فِي السَّفِينَةِ (King's son is in the ship) has a nominal sentence as a predicate for مَلِكٌ as the top level subject.

2) State TRUE or FALSE: The sentence **وَلَدُ الْمَلِكِ فِي السَّفِينَةِ** (Son of the king is in the ship) does not have any another nominal sentence as predicate. But its predicate is a prepositional phrase predicate (**فِي السَّفِينَةِ**).

3) State TRUE or FALSE: The sentence **بِنْتُ فَاطِمَةَ طَوِيلَةٌ** (Daughter of Fatimah is tall) has another nominal sentence as predicate.

Verbal sentence as Predicate (fifth type) (Seq # 59)

A verbal sentence is a sentence that starts with a verb. In a nominal sentence, a complete verbal sentence can come as predicate. Verbs are being discussed in upcoming topics. This topic has been included here for the purpose of completing the types of predicate. A simple example is as below to understand the sentence structure.

Example: Mohammed did. (**مُحَمَّدٌ فَعَلَ**). Here Mohammed is subject (**الْمُبْتَدَأُ**). **فَعَلَ** is a complete verbal sentence coming as a predicate.

Difference between "This book" and "This is a book" (Seq # 60)

If somebody says in English “this” then it does not convey a complete message. The listener will ask, what does it mean ? The term “this” can be anything. It can be a computer, table, house etc.

If somebody says in English “this book”, then also it is not providing us the complete explanation about the book except that the term “book” has

just substituted the term “this”. Hence the phrase “this book” is also not a complete sentence. It is not giving any complete idea or information about the object “book”.

Upon understanding it in English let us come to Arabic language. The term “this” is هَذَا in Arabic language. هَذَا is مَرْفُوعٌ and definite by default. Book is substituting هَذَا. So book should also have same characteristics of هَذَا. So “this book” translates in the Arabic as

هَذَا الْكِتَابُ

Here الْكِتَابُ is termed as بَدَلٌ and هَذَا is termed as مُبْدَلٌ مِنْهُ. Badal should match all the characteristics of Mubdal Minhu. Now let us understand “This is a book”. This statement is a complete sentence. Its translation is as below.

هَذَا كِتَابٌ

In the above statement هَذَا is the subject and كِتَابٌ is the single word predicate.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:6). هَذَا الْحَدِيثِ is a Badal - Mubdal Minhu construction.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:54). هَذَا الْقُرْآنِ is Badal - Mubdal Minhu construction.

3) State TRUE or FALSE: The phrase ذَلِكُ الْكِتَابُ (That book) is not a Badal - Mubdal Minhu construction.

Simple grammatical analysis of Arabic statements (Seq # 60A)

Let us try to do some grammatical analysis with the below vocabulary.

هَذَا (this), كِتَابٌ (book), حَامِدٌ (Haamid), عَلَى (on), جِدَارٌ (wall), تَحْتَ (under).

Let us demonstrate the book by using a demonstrative pronoun.

Arabic statement: هَذَا كِتَابٌ

English translation: This is a book.

Grammatical Analysis:

<u>Arabic Words</u>	<u>Grammatical Analysis</u>
هَذَا	الْمُبْتَدَأُ مَرْفُوعٌ
كِتَابٌ	خَبَرٌ مَرْفُوعٌ (خَبَرٌ 1 type)

Let us make Haamid as book owner using the concept of مُضَافٌ مُضَافٌ إِلَيْهِ.

Arabic statement: هَذَا كِتَابٌ حَامِدٍ

English translation: This is the book of Haamid.

Grammatical Analysis:

<u>Arabic Words</u>	<u>Grammatical Analysis</u>
هَذَا	الْمُبْتَدَأُ مَرْفُوعٌ
كِتَابُ	خَبَرٌ مَرْفُوعٌ وَ هُوَ مُضَافٌ (type 1 خَبَرٌ 1)
حَامِدٍ	مُضَافٌ إِلَيْهِ مَجْرُورٌ

Let us keep the book of Haamid on the wall. We use the concept of Jaar-Majroor as خَبَرٌ.

Arabic statement: كِتَابُ حَامِدٍ عَلَى الْجِدَارِ

English translation: Book of Haamid is on the wall.

Grammatical Analysis:

<u>Arabic Words</u>	<u>Grammatical Analysis</u>
كِتَابُ	الْمُبْتَدَأُ مَرْفُوعٌ وَ هُوَ مُضَافٌ
حَامِدٍ	مُضَافٌ إِلَيْهِ مَجْرُورٌ
عَلَى	حَرْفُ جَرٍّ
عَلَى الْجِدَارِ	جَارٌ مَجْرُورٌ شِبْهُ جُمْلَةٍ خَبَرٌ (type 2 خَبَرٌ 2)

Let us now, try to know the size of book of Haamid by using a single word خَبَرٌ.

Arabic statement: كِتَابُ حَامِدٍ صَغِيرٌ

English translation: Book of Haamid is small.

Grammatical Analysis:

<u>Arabic Words</u>	<u>Grammatical Analysis</u>
كِتَابُ	الْمُبْتَدَأُ مَرْفُوعٌ وَ هُوَ مُضَافٌ
حَامِدٍ	مُضَافٌ إِلَيْهِ مَجْرُورٌ
صَغِيرٌ	خَبَرٌ مَرْفُوعٌ (خَبَرٌ 1 type)

Let us keep book of Haamid under the wall by using adverbial phrase as خَبَرٌ.

Arabic statement: كِتَابُ حَامِدٍ تَحْتَ الْجِدَارِ

English translation: Book of Haamid is under the wall.

Grammatical Analysis:

<u>Arabic Words</u>	<u>Grammatical Analysis</u>
كِتَابُ	الْمُبْتَدَأُ مَرْفُوعٌ وَ هُوَ مُضَافٌ
حَامِدٍ	مُضَافٌ إِلَيْهِ مَجْرُورٌ
تَحْتَ	ظَرْفٌ شِبْهُ جُمْلَةٍ خَبَرٌ (خَبَرٌ 3 type)
الْجِدَارِ	مُضَافٌ إِلَيْهِ مَجْرُورٌ

Vocative particle يَا (Seq # 61)

The meaning of vocative particle يَا in English language is "Oh". Example "Oh Mohammed", "Oh Abdullah" etc.

The rules for vocative particle are below.

1) If this particle is preceded with triptote person name noun like مُحَمَّدٌ, then the noun drops its تَنْوِينٌ as shown below.

يَا مُحَمَّدُ

Translation: Oh Mohammed.

As examples read the verses Quran (19:26:116) and Quran (19:26:167).

2) When it is preceded with a noun with ال , that is definite noun then أَيُّهَا for masculine noun and أَيُّهَا for feminine noun should be inserted before.

يَا أَيُّهَا النَّاسُ

Translation: Oh mankind

Refer to Quran (30:89:27) for feminine example.

3) If this particle is preceded with مُضَافٌ مُضَافٌ إِلَيْهِ then it will make مُضَافٌ as مَنْصُوبٌ. See below when preceded before عَبْدُ اللَّهِ (worshipper of Allah), it became "Ya, Abdallah"

عَبْدُ اللَّهِ

يَا عَبْدَ اللَّهِ

Let us take another Muzaaf-Muzaaf ilaihi رَبَّنَا (our lord) as an example. In order to say “Oh, our lord”, the vocative particle يَا will come before our lord. Thus the phrase will become as يَا رَبَّنَا. It makes the Muzaaf رَبُّ (مَرْفُوعٌ) as رَبِّ (مَنْصُوبٌ). Sometimes it is seen that the vocative particle gets dropped leaving simply as رَبَّنَا. Under such a case, as the مُضَافٌ became مَنْصُوبٌ it has to be understood that يَا is hidden before رَبَّنَا.

Let us take another example, رَبِّي (my lord).

رَبِّي = رَبُّ + ي

Adding the vocative particle يَا as below.

يَا + رَبُّ + ي

Because of يَا (مَرْفُوعٌ) رَبُّ will become رَبِّ (مَنْصُوبٌ).

يَا + رَبِّ + ي

Ya-Mutakallim (ي) forces رَبِّ to become رَبِّ by putting kasrah (ِ) and the equation will become as below.

يَا + رَبِّ + ي

Now two things (يَا and ي) will drop as below leaving only رَبِّ.

رَبِّ

Hence رَبِّي means “my lord” and without ي which is رَبِّ means “Oh, my lord” (This is a prayer/dua). Refer to Quran verses: Quran (16:19:4), Quran (16:20:25) and Quran (16:20:125) for رَبِّ.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:10). The vocative particle يَا exists before the word رَبَّنَا and it translates as “Oh, our lord”.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:14). The vocative particle يَا does not exist before the word رَبُّنَا and it translates as “Our lord”.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:109). The vocative particle يَا does not exist before the word رَبِّي and it translates as “my lord”.
- 4) State TRUE or FALSE: The vocative particle يَا when comes before مَنْصُوبٌ مُضَافٌ then it will make مُضَافٌ as مَنْصُوبٌ.
- 5) State TRUE or FALSE: When the vocative particle يَا is preceded with a noun with ال , that is definite noun then أَيُّهَا should be inserted before.

Interrogative particle (أَ and هَلْ) (Seq # 62)

Interrogative particles are used to ask a question. Examples are given in the below table.

<u>Arabic translation</u>	<u>English question</u>
هَلْ أَنْتَ فِي الْكَهْفِ ؟	Are you in the cave ?
هَلْ أَنْتَ فِي السَّفِينَةِ ؟	Are you in the ship ?
أَأَنْتَ يُوسُفُ ؟	Are you Yousuf ?

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (16:18:103). Interrogative particle هَلْ exists in this verse.
- 2) State TRUE or FALSE: The translation of the sentence “Are you on the wall ?” is هَلْ أَنْتَ عَلَى الْجِدَارِ ؟
- 3) State TRUE or FALSE: The translation of the sentence “Is this for you ?” is هَلْ هَذَا لَكَ ؟

Adding emphasis to the sentence by ل (Seq # 63)

Consider the below sentence.

ذِكْرُ اللَّهِ أَكْبَرُ

The meaning of the above sentence is “Remembrance of Allah is great/(the greatest)”. Now let us add an emphasis (giving special importance or adding more value/weight) to the sentence by adding لامُ الْإِبْتِدَاءِ (beginning ل). It will be as below.

لَذِكْرُ اللَّهِ أَكْبَرُ

The meaning of the above statement is now “Indeed, Remembrance of Allah is great/(the greatest)”.

Few more examples are Quran (14:16:30) (...Indeed, home of hereafter is better...), Quran (14:16:41) (...Indeed, reward of hereafter is great...) and Quran (30:93:4) (Indeed, the hereafter is better for you than the present life).

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:8). This verse has emphasis ل.
- 2) State TRUE or FALSE: Read the verse Quran (16:18:109). This verse has emphasis ل.
- 3) State TRUE or FALSE: The translation of the statement “Indeed, you are Yousuf” is لَأَنْتَ يُوسُفُ.

إِنَّ, the particle of emphasis and nasbin (Seq # 64)

A sentence can also be emphasized by إِنَّ. Consider the following sentence.

الْمَاءُ بَارِدٌ

Its meaning is “The water is cool”. The grammatical analysis of the above statement is as below.

المُبْتَدَاءُ = الماءُ

الخَبَرُ = باردٌ

Let us now emphasize it by (حَرْفُ تَوْكِيدٍ وَ نَصْبٍ) إِنَّ. It is as explained below.

باردٌ	الماءُ	إنَّ
خَبَرُ إِنَّ	اسْمُ إِنَّ (مَنْصُوبٌ)	حَرْفُ تَوْكِيدٍ وَ نَصْبٍ

Now its meaning is “Indeed, the water is cool”.

The particle of emphasis and nasbin (إِنَّ) brings the following changes in the sentence.

a) The terminology of المُبْتَدَاءُ will change to “Noun of Inna” which is

اسْمُ إِنَّ

b) The terminology of الخَبَرُ will change to “Predicate of Inna” which is

خَبَرُ إِنَّ

c) It will make the “Noun of Inna” (اسْمُ إِنَّ) as مَنْصُوبٌ.

Wherever we encounter إِنَّ , it is our duty to find اسْمُ إِنَّ and it should be مَنْصُوبٌ.

For one more example, refer to the last part of Quran (2:2:153). Its translation is “Indeed, Allah is with the patient ones”.

Exercises

- 1) State TRUE or FALSE: The particle of emphasis and nasbin إِنَّ is not present in the verse Quran (15:18:30) and (مَنْصُوبٌ) الَّذِينَ اسْمُ إِنَّ.
- 2) State TRUE or FALSE: The particle of emphasis and nasbin إِنَّ is present in the verse Quran (16:18:94) and (مَنْصُوبٌ) يَا جُوجَ اسْمُ إِنَّ.
- 3) State TRUE or FALSE: The particle of emphasis and nasbin إِنَّ is present in the verse Quran (16:18:107) and (مَنْصُوبٌ) الَّذِينَ اسْمُ إِنَّ.

إِنَّ when joins with 14 pronouns (Seq # 65)

Consider the below statement which starts with a personal pronoun. Let us emphasize the below statement with إِنَّ.

هُوَ مُحَمَّدٌ (He is Mohammed)

In this case إِنَّ will join هُو as below.

إِنَّ	+	هُوَ	=	إِنَّهُ
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إِنَّهُ مُحَمَّدٌ

Its translation is now “Indeed, he is Mohammed”. Here the attached pronoun هُو in إِنَّهُ is اسْمُ إِنَّ and it is مَنْصُوبٌ. Below table provides us the complete 14 combinations of إِنَّ.

Thumb	finger 4	finger 3	finger 2	finger 1
أَنَا (إِنِّي / إِنِّي)	أَنْتَ (إِنَّكَ)	أَنْتَ (إِنَّكَ)	هِيَ (إِنَّهَا)	هُوَ (إِنَّهُ)

نَحْنُ (إِنَّا/إِنَّا)	أَنْتُمَا (إِنَّكُمَا)	أَنْتُمَا (إِنَّكُمَا)	هُمَا (إِنَّهُمَا)	هُمَا (إِنَّهُمَا)
	أَنْتَنْ (إِنَّكَنْ)	أَنْتُمْ (إِنَّكُمْ)	هُنَّ (إِنَّهُنَّ)	هُمْ (إِنَّهُمْ)

Exercises

- 1) State TRUE or FALSE: Read the verses Quran (15:18:7) and Quran (15:18:8). The word **إِنَّا** (Indeed, we) is present in these two verses and attached pronoun **نَا** is **إِسْمٌ** **إِنَّ** and it is **مَنْصُوبٌ**.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:20). The word **إِنَّهُمْ** (Indeed, they all) is present in this verse and attached pronoun **هُمْ** (they) is **إِسْمٌ** **إِنَّ** and it is **مَنْصُوبٌ**.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:75). The word **إِنَّكَ** (Indeed, you) is present in this verse and attached pronoun **كَ** (you) is **إِسْمٌ** **إِنَّ** and it is **مَنْصُوبٌ**.

Ladder slider game of **إِنَّ** and **ل** (Seq # 66)

Consider the following statement.

الْمَاءُ بَارِدٌ

Its meaning is “The water is cool”. Let us first emphasize it with **لَامُ الْإِبْتِدَاءِ**. So, it will be like below.

لَلْمَاءِ بَارِدٌ

Its meaning is “Indeed, the water is cool”.

Now for the above statement, let us re-emphasize it with **إِنَّ**.

إِنَّ + لَمَاءٌ بَارِدٌ

Two emphasis particles cannot co-exist as neighbours or side-by-side (one after another). So the coming **إِنَّ** makes (pushes) the **ل** to slide farther in the statement and it becomes as below.

إِنَّ الْمَاءَ لَبَارِدٌ.

In the above statement, **ل** left **الْمَاءَ** and joined **بَارِدٌ**. And **الْمَاءَ** became **مَنْصُوبٌ** as it is **إِسْمٌ إِنَّ**. Thus this is the ladder slider game of **إِنَّ** and **ل**. Double emphasis exists in the above statement with the presence of **إِنَّ** and **ل**.

Exercises

- 1) State TRUE or FALSE: In the statement **إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ** (Indeed/Verily, mankind is in loss) both **إِنَّ** and **ل** exist.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:8). Double emphasis exists in this verse with both **إِنَّ** and **ل**.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:58). Only single emphasis exists in this verse with **ل**.

Triple emphasis (Seq # 67)

Assume the below statement.

أَنْتَ يُوسُفُ (You are Yousuf).

It can be emphasized by ل as below.

لَأَنْتَ يُوسُفُ (Indeed, you are Yousuf).

The above nominal sentence can be made as خَبْرٌ for another أَنْتَ as الْمُبْتَدَأُ. See below.

أَنْتَ لَأَنْتَ يُوسُفُ (You, indeed you are Yousuf /* Underline text is coming as خَبْرٌ for You*/).

Let us now emphasize the above statement further by إِنَّ. It becomes as below.

إِنَّ + أَنْتَ لَأَنْتَ يُوسُفُ = إِنَّكَ لَأَنْتَ يُوسُفُ (Indeed you, indeed you are Yousuf) (In simple English translation: Indeed you are Yousuf).

In the above statement إِنَّ is إِسْمٌ إِنَّ and the sentence لَأَنْتَ يُوسُفُ is خَبْرٌ إِنَّ. Thus إِنَّ is the first emphasis. ل is the second emphasis. أَنْتَ is the third emphasis. This example is present in the verse Quran (13:12:90).

Sisters of إِنَّ (Seq # 68)

إِنَّ has the six sisters. These sisters behave same as إِنَّ and make their subject as مَنْصُوبٌ. The terminology will also change accordingly, for example if أَنَّ comes then it will term subject as اِسْمُ اَنَّ and predicate as خَبْرُ اَنَّ.

<u>Meanings</u>	<u>Sisters of إِنَّ</u>
that	أَنَّ
it looks as if	كَأَنَّ
wish	لَيْتَ
hope or fear	لَعَلَّ
but	لَكِنَّ
because	لِأَنَّ

Example (1)

The cave is far.

الكَهْفُ بَعِيدٌ.

Now let us use كَأَنَّ.

كَأَنَّ الْكَهْفَ بَعِيدٌ.

The translation of the above statement is “It looks as if, the cave is far”.

خَبْرُ كَأَنَّ is بَعِيدٌ and اِسْمُ كَأَنَّ is الْكَهْفُ.

Example (2)

For them there is good reward.

لَهُمْ أَجْرٌ حَسَنٌ

Now let us use اَنَّ.

اَنَّ لَهُمْ أَجْرًا حَسَنًا

The translation of the above statement is “that, for them there is a good reward”. اَنَّ is إِسْمٌ اَنَّ and لَهُمْ is خَبَرٌ اَنَّ مُقَدِّمٌ (Khabaru anna in advance).

Grammatical analysis (GA) of few Quranic verses (Seq # 68A)

This section deals with some GA of few Quranic verses as below.

Quran (23:37:4)

<u>Arabic Words</u>	<u>Grammatical Analysis</u>
إِنَّ	حَرْفٌ تَوْكِيدٌ وَ نَصْبٌ
إِلَهَ	اسْمٌ إِنَّ مَنصُوبٌ وَ هُوَ مُضَافٌ
كُم	مُضَافٌ إِلَيْهِ مَجْرُورٌ
لَ	لَامٌ تَوْكِيدٌ
وَاحِدٌ	خَبَرٌ إِنَّ مَرْفُوعٌ

Approximate translation: Indeed/Verily your Ilaah (God) is one.

Quran (27:56:77)

<u>Arabic Words</u>	<u>Grammatical Analysis</u>
إِنَّ	حَرْفُ تَوْكِيدٍ وَ نَصْبٍ
هُ	اسْمٌ إِنَّ مَنصُوبٌ
لَ	لَامٌ تَوْكِيدٍ
قُرْءَانٌ	خَبْرٌ إِنَّ مَرْفُوعٌ وَ هُوَ مَنعُوتٌ
كَرِيمٌ	نَعْتٌ لِقُرْءَانٍ

Approximate translation: Indeed it is noble/honorable Quraan.

Quran (29:68:4)

<u>Arabic Words</u>	<u>Grammatical Analysis</u>
وَ	حَرْفُ عَطْفٍ
إِنَّ	حَرْفُ تَوْكِيدٍ وَ نَصْبٍ
كَ	اسْمٌ إِنَّ مَنصُوبٌ
لَ	لَامٌ تَوْكِيدٍ
عَلَى	حَرْفُ جَرٍّ
عَلَى خُلُقٍ	جَارٌ مَجْرُورٌ شِبْهُ جُمْلَةٍ خَبْرٌ إِنَّ
عَظِيمٍ	نَعْتٌ لِحُلُقٍ

Approximate translation: And verily, you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) are on an exalted (standard of) character.

Reader is highly recommended to do grammatical analysis of the verses Quran (27:52:7), Quran (27:54:47), Quran (27:54:54), Quran (30:82:13), Quran (30:82:14) and Quran (30:86:13).

Usage of أَمْ and أَوْ (Seq # 69)

The meaning of the words أَمْ and أَوْ is same and it is “or”. These words are conjunctions. The word أَمْ is used in the interrogative sentences while the word أَوْ is used in the non-interrogative sentences.

Examples

أَمْ مُحَمَّدٌ أَنْتَ أَمْ حَامِدٌ ؟ (Are you Mohammed or Haamid ?)

أَمْ فِي الْكَهْفِ أَنْتَ أَمْ فِي السَّفِينَةِ ؟ (Are you in the cave or in the ship ?)

خَرَجَ مُحَمَّدٌ أَوْ حَامِدٌ (Mohammed or Haamid went out).

One note is that أَمْ should precede the first thing in comparison and أَمْ should precede the second thing in comparison. So it is wrong to say أَنْتَ أَمْ فِي الْكَهْفِ أَمْ فِي السَّفِينَةِ ؟ To understand clearly, it is wrong to write أَنْتَ immediately after أَمْ. أَمْ should come after الْكَهْفِ. The correct sentence will be أَمْ فِي الْكَهْفِ أَنْتَ أَمْ فِي السَّفِينَةِ ؟

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:20). The word أَوْ is present in this verse.

- 2) State TRUE or FALSE: Read the verse Quran (15:18:41). The word **أَوْ** is present in this verse.
- 3) State TRUE or FALSE: The correct translation of the English statement “Is dog present in the ship or on the wall ?” is **أَفِي السَّفِينَةِ كَلْبٌ أَمْ عَلَى الْجِدَارِ ؟**

Few more categories of diptotes (Seq # 70)

In this section we will discuss four more categories of diptote nouns.

- 1) Masculine proper nouns with ending “ta marboutah” (ة). Examples: **طَلْحَةَ, أُسَامَةَ, حَمْرَةَ** etc.
- 2) Masculine proper nouns with ending ان. Examples: **رَمْضَانَ, شَعْبَانَ, عَمْرُنَ, عَفَّانَ, عُثْمَانَ** etc.
- 3) Adjectives on the pattern **أَفْعَلُ**. Examples: **أَصْغَرُ** (smaller), **أَكْبَرُ** (bigger) etc.
- 4) Broken plurals on the pattern **مَفَاعِلُ** and **مَفَاعِيلُ**. Examples: **مَسَاجِدُ** (mosques), **فَنَاجِينُ** (cups). Quran (29:67:5) has a phrase **بِمَصَابِيحٍ**, which means “with lamps”.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:7). **أَحْسَنُ** means best/better. This diptote noun is present in this verse.

- 2) State TRUE or FALSE: Read the verse Quran (15:18:24). أَقْرَبُ means “nearer” in English and it is a diptote noun. This verse has the “Jaar-Majroor” construction لِأَقْرَبِ.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:34). أَكْثَرُ means “more than” in English and it is a diptote noun. This verse has this diptote noun.

Which (أَيُّ) (Seq # 71)

The word أَيُّ is always مُضَافٌ. The noun following it will be مُضَافٌ إِلَيْهِ.

Example: Which companion entered the cave ?

أَيُّ صَاحِبٍ دَخَلَ الْكَهْفَ ؟

The أَيُّ declines as أَيُّ (مَرْفُوعٌ), أَيُّ (مَنْصُوبٌ) and أَيُّ (مَجْرُورٌ). Attached pronouns can also present with أَيُّ as shown in the below example.

Example: Which of them are best in deeds ?

أَيُّهُمْ أَحْسَنُ عَمَلًا ؟

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:12). حِزْبٌ means party/group. Dual in مَجْرُورٌ case of this noun is حِزْبَيْنِ. مُضَافٌ إِلَى construction exists in this verse which means “Which of the two groups”.

2) State TRUE or FALSE: Read the verse Quran (15:18:19). The word أَيُّ is present with ها as attached pronoun.

3) State TRUE or FALSE: The word أَيُّ does not decline.

Comparative and superlative degrees (Seq # 72)

The comparative degree is used to compare two things. For the comparative degree we use the noun on the pattern أَفْعَلُ followed by مِنْ. These nouns are adjectives and are diptotes.

Example:

The ship is smaller than the cave.

السَّفِينَةُ أَصْغَرُ مِنَ الْكَهْفِ

Mohammed is better than Haamid.

مُحَمَّدٌ أَحْسَنُ مِنْ حَامِدٍ

The superlative degree is used to represent the concepts like the best student, the worst result, the best doctor etc. For the superlative degree as well, we use the same noun on the pattern أَفْعَلُ followed by a noun in مَجْرُورٌ case.

Example:

Ibrahim is the best student in the school.

إِبْرَاهِيمُ أَحْسَنُ طَالِبٍ فِي الْمَدْرَسَةِ

Interrogative particle مَا (Seq # 73)

The particle مَا has many uses depending on the context. One of its uses is to ask a question. Its literal translated word in English language is “What”. Example is shown below...

What is your name ?

مَا إِسْمُكَ ؟

What is this ?

مَا هَذَا ؟

When preposition comes before مَا, then ending alif (ا) gets drop as below...

لِمَ = مَا + لِ (for what, why ?) Quran (28:61:2)

مِمَّ = مَا + مِنْ (from what ?) Quran (30:86:5)

عَمَّ = مَا + عَنْ (about what ?) Quran (30:78:1)

فِيْمَ = مَا + فِي (in what ?) Quran (30:79:43)

بِمَ = مَا + بِ (with what, because ?) Quran (14:15:54), Quran (19:27:35)

But it is also observed in Quran that, at some other places the ending alif (ا) remained as is. Reader is recommended to go through the Quran verses Quran (4:3:92) and Quran (4:3:99) for this observation.

Note: The word كَ is a preposition and its meaning is “like”. So كَمَا means “like what”. Examples: Quran (1:2:13), Quran (1:2:19) and Durood-e-Ibrahim.

Answering the question with نَعَمْ and بَلَى (Seq # 74)

In order to answer a question نَعَمْ and بَلَى are used. Literally نَعَمْ means ‘yes’ and بَلَى means ‘why not’ (of course). بَلَى is used to negate a negative question by expressing a phrase ‘Yes of course’ (special form of yes). Let us understand this by example.

Example

Asking the positive question to a person whose name is Mohammed.

Are you Mohammed ?

هَلْ أَنْتَ مُحَمَّدٌ ؟

His answer can be...

نَعَمْ أَنَا مُحَمَّدٌ. (Yes, I am Mohammed)

Asking the negative question to a person whose name is Mohammed.

Are you not Mohammed ?

His answer can be...

بَلَى أَنَا مُحَمَّدٌ. (Yes of course /*Why not*/, I am Mohammed).

Duals of demonstrative pronouns هَذَا, هَذِهِ, ذَلِكَ and تِلْكَ (Seq # 75)

The duals of demonstrative pronouns هَذَا, هَذِهِ, ذَلِكَ and تِلْكَ are following. It is to note that هَذَا, هَذِهِ, ذَلِكَ and تِلْكَ are مَبْنِيّ but their duals are declinable.

<u>Case</u>	<u>Dual of</u> <u>هَذَا</u>	<u>Dual of</u> <u>هَذِهِ</u>	<u>Dual of</u> <u>ذَلِكَ</u>	<u>Dual of</u> <u>تِلْكَ</u>
مَرْفُوعٌ	هَذَانِ	هَاتَانِ	ذَانِكَ	تَانِكَ
مَنْصُوبٌ	هَذَيْنِ	هَاتَيْنِ	ذَيْنِكَ	تَيْنِكَ
مَجْرُورٌ	هَذَيْنِ	هَاتَيْنِ	ذَيْنِكَ	تَيْنِكَ

Examples

These two are caves.

هَذَانِ كَهْفَانِ

Those two are gardens.

تَانِكَ جَنَّتَانِ

هَاتَيْنِ is present in Quran (20:28:27), ذَانِكَ is present in Quran (20:28:32) and هَذَانِ is present in verses Quran (16:20:63) and Quran (17:22:19).

Duals of relative pronouns **الَّذِي** and **الَّتِي** (Seq # 76)

The duals of relative pronouns **الَّذِي** and **الَّتِي** are the following. It is to note that **الَّذِي** and **الَّتِي** are **مَبْنِيَّ** but their duals are declinable.

<u>Case</u>	<u>Dual of</u> الَّذِي	<u>Dual</u> الَّتِي of
مَرْفُوعٌ	الَّذَانِ	الَّتَانِ
مَنْصُوبٌ	الَّذَيْنِ	الَّتَيْنِ
مَجْرُورٌ	الَّذَيْنِ	الَّتَيْنِ

In Quran, example verse Quran (24:41:29) should be read with extreme care as plural (الَّذِينَ) and dual (الَّذَيْنِ) of **الَّذِي** is present.

Introduction to verbal sentence (Seq # 77)

A verbal sentence is a sentence that starts with a verb. The formal structure of a verbal sentence is as below.

Verbal sentence = Verb + Doer (مَرْفُوعٌ) + Object on which the action happened (مَنْصُوبٌ)

In Arabic language the verb is termed as **فِعْلٌ**. The doer is termed as **فَاعِلٌ**. The object on which the action happened is termed as **مَفْعُولٌ بِهِ**. The doer is a noun and it is always **مَرْفُوعٌ**. The object on which the action happened is also a noun and it is always **مَنْصُوبٌ**.

As an example, consider the below statement.

قَتَلَ دَاوُدُ جَالُوتَ

Translation: Dawood killed Jaloot.

قَتَلَ is a verb to kill. دَاوُدُ is the doer and it is مَرْفُوعٌ. جَالُوتَ is مَفْعُولٌ بِهِ and it is مَنْصُوبٌ. Note that دَاوُدُ and جَالُوتُ are diptote nouns.

Exercises

- 1) State TRUE or FALSE: The sentence “Mohammed saw Haamid” (مُحَمَّدٌ نَظَرَ حَامِدًا) is not a verbal sentence, because it does not start with a verb.
- 2) State TRUE or FALSE: The sentence “Mohammed helped Haamid” (مُحَمَّدٌ نَصَرَ حَامِدًا) is not a verbal sentence, because it does not start with a verb.
- 3) State TRUE or FALSE: The sentence “Mohammed is in the cave” (مُحَمَّدٌ فِي الْكَهْفِ) is not a verbal sentence but a nominal sentence and Mohammed is the subject.

Introduction to three radicals (or letters) (Seq # 78)

In Arabic language most of the verbs are trilateral. The trilateral verbs come with three radicals (or letters). The terminology in English used for this is: first radical (or first letter), second radical (or second letter) and third radical (or third letter). The corresponding terminology in Arabic

language is mapped to the word (verb) **فَعَلَ**. First letter is termed as **ف** **كَلِمَةٌ**. Second letter is termed as **ع** **كَلِمَةٌ**. Third letter is termed as **ل** **كَلِمَةٌ**. For example consider the verbs **جَمَعَ** (He collected) and **نَصَرَ** (He helped). The below table explains their first, second and third letters.

Trilateral verb					
Example # 1 (He collected)			Example # 2 (He helped)		
ع	م	ج	ر	ص	ن
ل كَلِمَةٌ	ع كَلِمَةٌ	ف كَلِمَةٌ	ل كَلِمَةٌ	ع كَلِمَةٌ	ف كَلِمَةٌ
Third letter	Second letter	First letter	Third letter	Second letter	First letter

Note: The specimen word **فَعَلَ** itself is a verb and its meaning is “He did”.

Exercises

- 1) State TRUE or FALSE: In the verb **نَظَرَ** (he saw) the **ع** **كَلِمَةٌ** is **ن** **كَلِمَةٌ** and **ل** **كَلِمَةٌ** is **ظ** **كَلِمَةٌ**.
- 2) State TRUE or FALSE: In the verb **قَتَلَ** (he killed) the **ع** **كَلِمَةٌ** is **ق** **كَلِمَةٌ** and **ل** **كَلِمَةٌ** is **ت** **كَلِمَةٌ**.
- 3) State TRUE or FALSE: In the verb **جَمَعَ** (he collected) the **ل** **كَلِمَةٌ** is **ع** **كَلِمَةٌ**.

Transitive verbs and Intransitive verbs (Seq # 79)

Verbs are of two kinds namely transitive verb and intransitive verb. Transitive verb needs an object. In Arabic language, this object is termed as مَفْعُولٌ بِهِ. To determine if a verb is transitive, ask two questions to the verb. These questions are What ? or Whom ? If the verb needs an answer then it is transitive verb. Let us take an example verb “To see”. In Arabic it is نَظَرَ. If we ask the question, See What ? then it needs an answer. That answer is the object (مَفْعُولٌ بِهِ). Thus نَظَرَ is a transitive verb. Let us take another example verb “he went”. In Arabic it is ذَهَبَ. The above two questions cannot be raised to this verb ذَهَبَ. Thus it does not need any object and the verb ذَهَبَ is an intransitive verb.

The object to the verb (مَفْعُولٌ بِهِ) is always مَنصُوبٌ.

Exercises

- 1) State TRUE or FALSE: The questions What ? or Whom ? can be raised to the verb قَتَلَ (he killed), so it is a transitive verb.
- 2) State TRUE or FALSE: The questions What ? or Whom ? can be raised to the verb جَعَلَ (he made), so it is a transitive verb.
- 3) State TRUE or FALSE: The verb ذَهَبَ (he went) is a transitive verb.

Characteristics of the root of the verb (Seq # 80)

Study of the Arabic verbs always start with discussing the main root of the verb. The root of the verb has the following characteristics.

- 1) The root verb is always in the past tense (past form)
- 2) The doer (فَاعِلٌ) of the root verb is always the third person
- 3) The doer (فَاعِلٌ) of the root verb is always masculine
- 4) The doer (فَاعِلٌ) of the root verb is always singular
- 5) The doer (فَاعِلٌ) of the root verb is hidden inside the verb itself

By considering points 2, 3 and 4 the doer of the root verb is always he (هُوَ).

Example

فَتَحَ (he opened)

The above verb is in the past tense, doer is a third person masculine singular (he).

Important Baabs (Chapters) of verb (Seq # 81)

Verbs are classified under the chapters or categories. Those are as below

- 1) Baab Fataha (فَتَحَ) (a-a group)
- 2) Baab Nasara (نَصَرَ) (a-u group)
- 3) Baab Zaraba (ضَرَبَ) (a-i group)

- 4) Baab Sami` a (سَمِعَ) (i-a group)
- 5) Baab karuma (كَرُمَ) (u-u group)
- 6) Baab Hasiba (حَسِبَ) (i-i group)

The representation of a-a, a-u, a-i, i-a, u-u, and i-i groups will be discussed later on. Few of the subsequent topics are related to some of these important baabs.

Note: Reader is recommended to memorize the below table before going to the next topic. This will help to learn verbs easily. تُنَّ, تُمَّا, تِ, تُمَّ, تَ are the doers.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
تُ	تِ	تَ		
نَا	تُمَّا	تُمَّا		
	تُنَّ	تُمَّ		

Understanding Baab فَتَحَ session # 1 (Seq # 82)

In this topic the verb “open” will be discussed. In one of the earlier topic, 14 personal pronouns have been discussed. These personal pronouns have been mapped to the right hand finger cells. First finger (forefinger) was mapped to three personal pronouns namely: هُوَ (he), هُمَا (they two) and هُمْ (they all). In English language upon using the verb “open” with these three pronouns the sentences will be: “He opened” , “They two opened”

and “They all opened”. In Arabic language the root verb for “open” is فَتَحَ. This Arabic verb changes its forms as below for the forefinger mapped personal pronouns. This change in the verb structure for each personal pronoun is called as conjugation. The below table shows the addition of the doer to the main verb form to get the structure related to the associated doer.

<u>Meaning</u>	<u>Doer</u>	<u>Verb Structure</u>	<u>Detached Pronoun</u>
He opened	Hidden	فَتَحَ	هُوَ
They two opened	ا	فَتَحَ + ا = فَتَحَا	هُمَا
They all opened	و	فَتَحَ + و = فَتَحُوا	هُمْ

In case of the root form فَتَحَ the doer (he) is hidden in the verb itself. But the doer can come in the sentence when needed. This concept is same for all the verbs in Arabic language. In case of فَتَحَا the doer (they two) is the attached alif ا. In case of فَتَحُوا the doer (they all) is the attached و. The single ا in the last is the spelling rule, which we will discuss later. All these doers are in مَرْفُوعٌ case. This concept is same for all the verbs in Arabic language, because doers are always مَرْفُوعٌ.

Exercises

- 1) State TRUE or FALSE: Third person masculine pronoun conjugations of the verb رَفَعَ (he raised) is (رَفَعُوا, رَفَعَا, رَفَعَ), of the verb جَعَلَ (he made) is (جَعَلُوا, جَعَلَا, جَعَلَ), and of the verb جَمَعَ (he collected) is (جَمَعُوا, جَمَعَا, جَمَعَ).
- 2) State TRUE or FALSE: The doer (فَاعِلٌ) in the verb form مَنَعُوا (They stopped) is the Arabic letter و.
- 3) State TRUE or FALSE: The meaning of the verb form ذَهَبَا is “They two went”.
- 4) State TRUE or FALSE: The doer (فَاعِلٌ) is not hidden in رَفَعَ (he raised/elevated).
- 5) State TRUE or FALSE: The meaning of the verb form رَفَعَا is “They two raised”.

Understanding Baab فَتْح session # 2 (Seq # 83)

In the earlier topic, the verb structure for third person masculine gender (singular, dual and plural) was learnt. The verb structure for feminine gender is given in the below table. These personal pronouns mapped to second finger of right hand (it has been learnt earlier).

<u>Meaning</u>	<u>Doer</u>	<u>Verb Structure</u>	<u>Detached Pronoun</u>	<u>Explanation</u>
She opened	Hidden (ت is	= فَتْح + ت فَتَحَتْ	هي	Add ت to فَتْح

	not the doer)			
They two (Fem.) Opened	ا	= فَتَحَتْ + ا فَتَحَتَا	هُمَا	Add ا to فَتَحَتْ
They all (Fem.) Opened	نَ	= فَتَحَ + نَ فَتَحْنَ	هُنَّ	Take فَتَحَ and put sukoon (◌ْ) on ح and add ن

In the case of “She opened” the doer is hidden. But the doer can come in the sentence if needed. The ending ت in the verb structure is called as “ت of woman”. This ت will come for all the Arabic verbs for third person feminine singular personal pronoun (she).

From هُنَّ , the third letter (in this case ح) till all other subsequent personal pronouns will get sukoon (◌ْ). This is same for all the Arabic verbs.

Exercises

- 1) State TRUE or FALSE: Third person feminine pronoun conjugations of the verb بَعَثَ (he reached/raised) is (بَعَثْنَ, بَعَثْنَا, بَعَثْتِ), of the verb ذَهَبَ (he went) is (ذَهَبْنَ, ذَهَبْنَا, ذَهَبْتِ), and of the verb صَلَحَ (he became pious) is (صَلَحْنَ, صَلَحْنَا, صَلَحْتِ).
- 2) State TRUE or FALSE: The doer (فَاعِلٌ) is hidden in the verb form ذَهَبَتْ (she went).

- 3) State TRUE or FALSE: The meaning of the verb form **صَلَحَتَا** is “They two (feminine) became pious”.
- 4) State TRUE or FALSE: The doer (**فَاعِلٌ**) in the verb form **بَعَثْنَ** (They all (fem.) reached/raised) is **ن**.
- 5) State TRUE or FALSE: From **هُنَّ** till the pronoun **نَحْنُ** the third letter in the past tense verb forms will have sukoon (◌ْ).

Understanding Baab **فَتْح** session # 3 (Seq # 84)

In the earlier topic, the verb structure for third person feminine gender was learnt. Proceeding further, third finger personal pronouns representing second person masculine gender will be discussed in this topic. Second person masculine gender personal pronouns are **أَنْتَ**, **أَنْتُمَا** and **أَنْتُمْ**. The associated verb structure looks like below.

<u>Meaning</u>	<u>Doer</u>	<u>Verb Structure</u>	<u>Detached Pronoun</u>
You Opened	ت	= فَتَحُ + ت فَتَحْتَ	أَنْتَ
You two Opened	تُمَا	= فَتَحُ + تُمَا فَتَحْتُمَا	أَنْتُمَا
You all Opened	تُمْ	= فَتَحُ + تُمْ فَتَحْتُمْ	أَنْتُمْ

It is to be observed that the third letter (in this case ح) has sukoon (◌ْ) in the above table.

Exercises

- 1) State TRUE or FALSE: Second person masculine pronoun conjugations of the verb فَعَلَ (he did) is (فَعَلْتُمْ, فَعَلْتُمَا, فَعَلْتَ).
- 2) State TRUE or FALSE: Second person masculine pronoun conjugations of the verb جَهَرَ (he became ready) is (جَهَرْتُمْ, جَهَرْتُمَا, جَهَرْتَ).
- 3) State TRUE or FALSE: Second person masculine pronoun conjugations of the verb خَدَعَ (he deceived) is (خَدَعْتُمْ, خَدَعْتُمَا, خَدَعْتَ).
- 4) State TRUE or FALSE: The doer (فَاعِلٌ) in the verb form جَهَرْتُمْ (You all (masc.) became ready) is تُمْ.
- 5) State TRUE or FALSE: The doer (فَاعِلٌ) in the verb form خَدَعْتَ (You (masc.) deceived) is ت.

Understanding Baab فَتْح session # 4 (Seq # 85)

In the earlier topic, the verb structure for second person masculine gender was learnt. Here second person feminine gender will be discussed which are أَنْتِ and أَنْتُمْ. The associated verb structure of فَتْح looks like below.

<u>Meaning</u>	<u>Doer</u>	<u>Verb</u>	<u>Detached</u>
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		<u>Structure</u>	<u>Pronoun</u>
You (fem.) Opened	تِ	= فَتَّحْ + تِ فَتَّحْتِ	أَنْتِ
You two (fem.) Opened	تُمَا	= فَتَّحْ + تُمَا فَتَّحْتُمَا	أَنْتُمَا
You All (fem.) Opened	تُنَّ	= فَتَّحْ + تُنَّ فَتَّحْتُنَّ	أَنْتُنَّ

It is to note that, the dual form is same for masculine and feminine gender (discussed in previous topic) which is فَتَّحْتُمَا.

Exercises

- 1) State TRUE or FALSE: Second person feminine pronoun conjugations of the verb خَشَعَ (he feared) is (خَشَعْتِ, خَشَعْتُمَا, خَشَعْتُنَّ).
- 2) State TRUE or FALSE: Second person feminine pronoun conjugations of the verb خَلَعَ (he removed, he kept separate) is (خَلَعْتِ, خَلَعْتُمَا, خَلَعْتُنَّ).
- 3) State TRUE or FALSE: Second person masculine pronoun conjugations of the verb شَفَعَ (he intercede) is (شَفَعْتِ, شَفَعْتُمَا, شَفَعْتُنَّ).

Understanding Baab فَتْح session # 5 (Seq # 86)

In the earlier topic, the verb structure for second person feminine gender was learnt. Here the verb structure for first person pronouns will be discussed. These pronouns are أَنَا and نَحْنُ. The associated verb structure of فَتْح looks like below.

<u>Meaning</u>	<u>Doer</u>	<u>Verb Structure</u>	<u>Detached Pronoun</u>
I Opened	ثُ	= فَتْحُ + ثُ فَتَحْتُ	أَنَا
We Opened	نَا	= فَتْحُ + نَا فَتَحْنَا	نَحْنُ

Exercises

- 1) State TRUE or FALSE: Read the verses Quran (15:18:12) and Quran (15:18:19). The verb بَعَثَ (he reached/raised) has been used. The doer (فَاعِلٌ) is نَا which is representing to the detached pronoun نَحْنُ.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:32). The verb جَعَلَ has been used two times. The doer (فَاعِلٌ) is نَا which is representing to the detached pronoun نَحْنُ.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:82). The verb فَعَلَ (he did) has been used. The doer (فَاعِلٌ) is ثُ which is representing to the detached pronoun أَنَا.

Putting together all the things learnt from the last 5 topics (Seq # 87)

The past tense verb forms of the root verb فَتَحَ has been learnt. Its translation is “he opened”. It is in the past tense, singular, masculine and for the third person pronoun (he).

Below are the few useful points to understand the verb structure in the past tense.

- 1) Both in the case of فَتَحَ and فَتَحَتْ the doer (فَاعِلٌ) is hidden (underlined). But doer can come in the sentence. This is same for all the verbs in Arabic language.
- 2) Constructing third person feminine singular verb form is to add “ت of woman” to root verb form. Example: Add ت to فَتَحَ to get فَتَحَتْ (she opened). This is same for all the verbs in Arabic language.
- 3) Constructing duals for third person masculine and third person feminine is to add one ِ to their singular form. Example: add ِ to فَتَحَ to get فَتَحَا and add ِ to فَتَحَتْ to get فَتَحَتَا. This is same for all the verbs in Arabic language.
- 4) From هُنَّ the third letter (in this case ح) will always get sukoon (◌ْ) till نَحْنُ. This is same for all the verbs in Arabic language.
- 5) In all the forms the root verb فَتَحَ will exist but the endings will undergo few changes. These endings are doers and they are always مَرْفُوعٌ. This is same for all the verbs in Arabic language.

- 6) After نَا, تُ, ثُنَّ, ثُمَا, تِ, تُمْ, ثَمَّا, ت. As explained earlier, one can memorize this pattern to form the verb structures easily. This pattern is used for all the verbs in Arabic language.
- 7) The dual form in the second person masculine and feminine pronouns ends with ثُمَا.

The past tense conjugation of فَتَحَ is as follows.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
فَتَحُ + ثُ = فَتَحْتُ	فَتَحُ + تِ = فَتَحْتِ	فَتَحُ + تَ = فَتَحْتَ	فَتَحُ + تَ = فَتَحْتِ	فَتَحُ
فَتَحُ + نَا = فَتَحْنَا	فَتَحُ + ثُمَا = فَتَحْتُمَا	فَتَحُ + ثُمَا = فَتَحْتُمَا	فَتَحُ + ا = فَتَحْتَا	فَتَحُ + ا = فَتَحَا
	فَتَحُ + ثُنَّ = فَتَحْتُنَّ	فَتَحُ + تُمْ = فَتَحْتُمْ	فَتَحُ + نَ = فَتَحْنِ	فَتَحُ + و = فَتَحُوا

Finally the table looks like below. The reader should practice this table as much as he can.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
فَتَحْتُ	فَتَحْتِ	فَتَحْتَ	فَتَحْتِ	فَتَحُ

فَتَّحْنَا	فَتَّحْتُمَا	فَتَّحْتُمَا	فَتَّحَتَا	فَتَّحَا
	فَتَّحْتُنَّ	فَتَّحْتُمْ	فَتَّحْنَ	فَتَّحُوا

Exercises

- 1) State TRUE or FALSE: The 14 past tense verbal forms for the root verb فَعَلَ (he did) is فَعَلَ, فَعَلْتِ, فَعَلْتُمْ, فَعَلْتُمْ, فَعَلْتِ, فَعَلْنَا, فَعَلْتُمْ, فَعَلْتُمْ, فَعَلْتُمْ, فَعَلْتُمْ, فَعَلْتُمْ, فَعَلْتُمْ, فَعَلْتُمْ, فَعَلْنَا.
- 2) State TRUE or FALSE: The 14 past tense verbal forms for the root verb بَعَثَ (he raised/reached) is بَعَثَ, بَعَثَا, بَعَثْتُمْ, بَعَثْتُمْ, بَعَثْتُمْ, بَعَثْتُمْ, بَعَثْتُمْ, بَعَثْتُمْ, بَعَثْتُمْ, بَعَثْتُمْ, بَعَثْتُمْ, بَعَثْتُمْ, بَعَثْتُمْ, بَعَثْنَا.
- 3) State TRUE or FALSE: The 14 past tense verbal forms for the root verb جَعَلَ (He made) is جَعَلَ, جَعَلْتِ, جَعَلْتُمْ, جَعَلْتُمْ, جَعَلْتِ, جَعَلْنَا, جَعَلْتُمْ, جَعَلْتُمْ, جَعَلْتُمْ, جَعَلْتُمْ, جَعَلْتُمْ, جَعَلْتُمْ, جَعَلْتُمْ, جَعَلْنَا.

Practice session for the past tense of the verb (Seq # 88)

This topic covers some practice for few verbs in the past tense. Let us take a root verb بَعَثَ (he raised). We will construct all the 14 verb forms for 14 personal pronouns in the past form by our earlier understanding.

- 1) For هُوَ the verb form is بَعَثَ the doer is hidden (underlined).
- 2) For هُمَا, just add the doer ا to the root بَعَثَ . Thus it is بَعَثَا.
- 3) For هُمْ just add the doer و to the root بَعَثَ . Thus it is بَعَثُوا. The ending ا is just a spelling rule. We will learn it later on.

- 4) For هي just add the “ت of woman” to the root بَعَثَ. This “ت of woman” is not the doer. In this case doer is hidden (underlined). Thus it is بَعَثَتْ.
- 5) For feminine هُمَا just add the doer ا to the verb form of هي (بَعَثَتْ). Thus it is بَعَثَتَا.
- 6) For هُنَّ the condition is that the third radical should get sukoon (◌ْ) and it is the same rule for the rest of the pronouns. So take the root form بَعَثَ and add sukoon (◌ْ). It becomes بَعَثُ. Now add the doer نَ to بَعَثُ. Thus it is بَعَثْنَ.
- 7) For أَنْتِ just add the doer تِ to بَعَثُ. Thus it is بَعَثْتِ.
- 8) For masculine أَنْتُمَا just add the doer تُمَا to بَعَثُ. Thus it is بَعَثْتُمَا.
- 9) For أَنْتُمْ just add the doer تُمْ to بَعَثُ. Thus it is بَعَثْتُمْ.
- 10) For أَنْتِ just add the doer تِ to بَعَثُ. Thus it is بَعَثْتِ.
- 11) For feminine أَنْتُمَا just add the doer تُمَا to بَعَثُ. Thus it is بَعَثْتُمَا. It is same as masculine أَنْتُمَا.
- 12) For أَنْتُنَّ just add the doer تُنَّ to بَعَثُ. Thus it is بَعَثْتُنَّ.
- 13) For أَنَا just add the doer نَا to بَعَثُ. Thus it is بَعَثْتُ.
- 14) For نَحْنُ just add the doer نَا to بَعَثُ. Thus it is بَعَثْنَا.

Thus your right hand looks like below table now.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
بَعَثْتُ	بَعَثْتِ	بَعَثْتِ	بَعَثْتِ	بَعَثُ

بَعَثْنَا	بَعَثْتُمَا	بَعَثْتُمَا	بَعَثْتَنَا	بَعَثْنَا
	بَعَثْتُنَّ	بَعَثْتُمْ	بَعَثْنِ	بَعَثُوا

The process of constructing the verb structures is same as above for all the verbs in Arabic language. Navigate your right hand cells and read the verb structure loudly. Practice them by reading/writing for couple of times to master. Keep doing this practice for the below 5 verbs.

فَعَلَ (he did)

مَنَعَ (he stopped)

ذَهَبَ (he went)

جَمَعَ (he collected)

شَفَعَ (he interceded)

Mutaharrik pronouns and Saakin pronouns for the past tense (Seq # 89)

The last topic has discussed the past tense forms for all the fourteen pronouns of the verb فَتَحَ (He opened). They are فَتَحَا, فَتَحُوا, فَتَحَتْ, فَتَحْنَا, فَتَحْتُمْ, فَتَحْتُنَّ, فَتَحْتُمَا, فَتَحْتِ, فَتَحْتِ, فَتَحْتُمْ, فَتَحْتُنَّ, فَتَحْنَا, فَتَحْنَا. In the case of فَتَحَ and فَتَحَتْ the doer is hidden. In the past tense, the below pronouns are Saakin pronouns because on the doers (و and ا) there is a sukoon (◌ْ).

Saakin pronouns: فَتَحْنَا, فَتَحُوا and فَتَحَا.

The below pronouns (which are suffixes) are Mutaharrik pronouns because on the doers (نَ, تَ, ثَمَّ, تِ, تُمْ, ثَمَّا, تِ, تُنَّ, تُ, and نَا) the vowel signs exist.

Mutaharrik pronouns: فَتَحْنَا, فَتَحْتِ, فَتَحْتُمْ, فَتَحْتُمَا, فَتَحْتِ, فَتَحْتُمْ, فَتَحْتُمَا, فَتَحْتِ, فَتَحْتُمْ, فَتَحْتُمَا.

To remember easily in the past tense the pronouns from هُنَّ consequently till نَحْنُ are Mutaharrik pronouns, which are total 9 pronouns. This is same for all the verbs present in Arabic language.

Exercises

- 1) State TRUE or FALSE: The doer pronoun نَ in the verb structure form جَمَعْنَ (they (fem.) collected) representing detached pronoun هُنَّ is a Mutaharrik pronoun.
- 2) State TRUE or FALSE: The doer pronoun تُ in the verb structure form ذَهَبْتُ (I went) representing detached pronoun أَنَا is a Mutaharrik pronoun.
- 3) State TRUE or FALSE: The doer pronoun ِ in the verb structure form رَفَعَا (they both (masc.) raised/reached) representing detached pronoun هُمَا is a Saakin pronoun.
- 4) State TRUE or FALSE: The doer pronoun و in the verb structure form صَلَّحُوا (They became pious) representing the detached pronoun هُمْ is a Saakin pronoun.

5) State TRUE or FALSE: The doer pronoun تِ in the verb structure form خَدَعْتَ (You (fem.) deceived) representing the detached pronoun أَنْتِ is a Mutaharrik pronoun.

Understanding Baab فَتْحِ present tense (مُضَارِعٌ) (Seq # 90)

The signs of الْمُضَارِعُ (the present tense) are ن، أ، ت، ي. These are the prefixes present in the verb forms. For easy understanding, let us divide all 14 present forms into three groups namely: “Five in pocket group”, “Mabni group” and “Guest noon group”.

(Step # 1) Write an empty table as below.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1

(Step # 2) “Five in pocket group” cells are simple and easy. These cells represent the verb forms for the pronouns نَحْنُ، أَنَا، أَنْتَ، هِيَ، هُوَ. In these forms doers are hidden. For هُوَ take فَتْحِ and prefix يَ as below.

$$يَ + فَتْحِ = يَفْتَحُ$$

Now replace the prefix يَ with ت, أ, ن for the pronouns هِيَ, أَنْتَ, أَنَا and نَحْنُ. In these forms doers are hidden (underlined). So the table looks like below.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَفْتَحُ		تَفْتَحُ	تَفْتَحُ	يَفْتَحُ
نَفْتَحُ				

Reader is highly recommended to keep this into practice once he encounters any new verb.

(Step # 3) Two verb forms (for هُنَّ and أَنْتُنَّ) come in “Mabni group”. Only these forms have sukoon (◌ْ) on Laam kalimah. For هُنَّ, take يَفْتَحُ, put sukoon (◌ْ) on Laam kalimah and then add the doer نَ.

$$\text{يَفْتَحُ} + \text{نَ} = \text{يَفْتَحُ} + \text{نَ} = \text{يَفْتَحُنَّ}$$

Now replace the prefix يَ with ت for the pronoun أَنْتُنَّ. So the table looks like below.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَفْتَحُ		تَفْتَحُ	تَفْتَحُ	يَفْتَحُ
نَفْتَحُ				

	تَفْتَحْنَ		يَفْتَحْنَ	
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(Step # 4) “Guest noon group” cell represents the verb forms for the pronouns هُمَا, هُمْ, هُمَا, أَنْتُمَا, أَنْتُمْ, أَنْتِ, أَنْتُمَا. For هُمَا (third person masculine dual) take يَفْتَحُ and add the doer ا and then ن as below.

$$يَفْتَحُ + ا + ن = يَفْتَحَانِ$$

Now replace the prefix يَ with ت for the other dual pronouns هُمَا (third person feminine dual), أَنْتُمَا and أَنْتِمَا (observe the arrow from right to left below). So the table looks like below.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَفْتَحُ		تَفْتَحُ	تَفْتَحُ	يَفْتَحُ
نَفْتَحُ	تَفْتَحَانِ ←	تَفْتَحَانِ	تَفْتَحَانِ	يَفْتَحَانِ
	تَفْتَحْنَ		يَفْتَحْنَ	

For هُمْ take يَفْتَحُ and add the doer و and then ن as below.

$$يَفْتَحُ + و + ن = يَفْتَحُونَ$$

Now replace the prefix يَ with ت for pronoun أَنْتُمْ. So the table looks like below.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَفْتَحُ		تَفْتَحُ	تَفْتَحُ	يَفْتَحُ

نَفْتَحُ	تَفْتَحَانِ	تَفْتَحَانِ	تَفْتَحَانِ	يَفْتَحَانِ
	تَفْتَحُونَ	تَفْتَحُونَ	يَفْتَحُونَ	يَفْتَحُونَ

Take نَفْتَحُ and add the doer ي and then ن as below.

$$\text{تَفْتَحُ} + \text{ي} + \text{ن} = \text{تَفْتَحِينَ}$$

Thus the final table looks like below.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَفْتَحُ	تَفْتَحِينَ	تَفْتَحُ	تَفْتَحُ	يَفْتَحُ
نَفْتَحُ	تَفْتَحَانِ	تَفْتَحَانِ	تَفْتَحَانِ	يَفْتَحَانِ
	تَفْتَحُونَ	تَفْتَحُونَ	يَفْتَحُونَ	يَفْتَحُونَ

Note: (1) The “Mabni group” verb forms will never change by any other Arabic grammar rule.

(2) The “ن” of “Guest noon group” will disappear based on some other Arabic grammar rules. This is discussed in further topics.

Exercises

- 1) State TRUE or FALSE: The signs of الْمَضَارِعُ (the present tense) are ي, ت, ن and they come as prefixes to the verbs.
- 2) State TRUE or FALSE: Read the verse Quran (16:18:94). The verb form نَجْعَلُ (we make) is present in this verse. So, “Five in pocket

group” for this verb will be derived as أَجْعَلُ, تَجْعَلُ, يَجْعَلُ and نَجْعَلُ.

- 3) State TRUE or FALSE: The “Mabni group” in present tense for the root verb جَعَلَ (he made) has the verb forms as يَجْعَلْنَ and تَجْعَلْنَ.
- 4) State TRUE or FALSE: The “Five in pocket group” for the root verb رَفَعَ (he raised) are نَرْفَعُ, تَرْفَعُ, يَرْفَعُ and أَرْفَعُ.
- 5) State TRUE or FALSE: The present tense verb form for the root verb ذَهَبَ (he went) for the detached pronoun أَنْتِ is تَذْهَبِينَ.

Practice session for the present tense of the verb (Seq # 91)

Practice of present tense should be done carefully. No need to practice all the 14 verb forms in a single attempt. Let us proceed with “Five in pocket group” column practice. Under this category the doer is hidden. Assume that we have only verb form for هُوَ which is يَبْعَثُ. Follow the below points to get the rest of the verb forms in “Five in pocket group” column.

- 1) For هُوَ the verb form is يَبْعَثُ. The doer is hidden.
- 2) For هِيَ just change starting يـ to تـ. Thus it is تَبْعَثُ. The doer is hidden.
- 3) For أَنْتِ it is always same as that of هِيَ which is تَبْعَثُ. The doer is hidden.
- 4) For أَنَا just start it with أـ. Thus it is أَبْعَثُ. The doer is hidden.
- 5) For نَحْنُ just start it with نـ. Thus it is نَبْعَثُ. The doer is hidden.

So “Five in pocket group” present tense forms for the root verb بَعَثَ are نَبَعْتُ, أَبَعْتُ, تَبَعْتُ, تَبَعْتُ, يَبَعْتُ.

Practice the above steps for the below root verbs.

شَفَعَ (he interceded), جَمَعَ (he collected), ذَهَبَ (he went), مَنَعَ (he stopped), فَعَلَ (he did).

Let us proceed now to practice “Mabni group”. Only two verb forms (for أَنْتُنَّ and هُنَّ) comes in this group. The doer is نَ for both the forms and the third radical will always get sukoon (◌ْ). Following are the steps for the root verb بَعَثَ.

- 1) For هُنَّ the doer is نَ. So the equation will be يَبْعَثُنَّ = نَ + يَبْعَثُ.
- 2) For أَنْتُنَّ just change the starting يَ to تَ. Thus it is تَبْعَثُنَّ.

So “Mabni group” present tense forms for the root verb بَعَثَ are يَبْعَثُنَّ and تَبْعَثُنَّ.

Practice the above steps for the below root verbs.

شَفَعَ (he interceded), جَمَعَ (he collected), ذَهَبَ (he went), مَنَعَ (he stopped), فَعَلَ (he did).

Now comes, the difficult column namely “Guest noon group”. The ending نَ will exist in all the forms but this نَ is not the doer. The following are the steps.

- 1) For the masculine dual هُمَا just add the doer ا to the form of هُو which is يَبْعَثُ. Thus it is يَبْعَثَانِ.
- 2) From step # 1, just replace the prefix يَ with ت for the other dual pronouns هُمَا (third person feminine dual), أَنْتُمَا and أَنْتُمَا. So it is تَبْعَثَانِ for these pronouns.
- 3) For هُمْ add the doer و to the form of هُو which is يَبْعَثُ. Thus it is يَبْعَثُونَ.
- 4) From step # 3, just replace the prefix يَ with ت for أَنْتُمْ. Thus it is تَبْعَثُونَ.
- 5) For أَنْتِ the doer is ي. Thus it is تَبْعَثِينَ.

Practice the above steps for the below root verbs.

فَعَلَ (he did)

مَنَعَ (he stopped)

ذَهَبَ (he went)

جَمَعَ (he collected)

شَفَعَ (he interceded)

No need to get all the 14 forms at once. Understanding few forms in the early stage of learning is very good.

Now let us try to fill our hand cells.

First fill “Five in pocket group” so it will look like this.

Thumb	Fing.4	Fing.3	Fing.2	Fore Fing.1
أَبَعْتُ		تَبَعْتُ	تَبَعْتُ	يَبَعْتُ
نَبَعْتُ				

Then fill “Mabni group”

Thumb	Fing.4	Fing.3	Fing.2	Fore Fing.1
أَبَعْتُ		تَبَعْتُ	تَبَعْتُ	يَبَعْتُ
نَبَعْتُ				
	تَبَعْتَنَ		يَبَعْتَنَ	

Then fill “Guest noon group” (Remember the colour cells above to make the recognition of cells of “Guest noon group”)

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَبَعْتُ	تَبَعْتَيْنَ	تَبَعْتُ	تَبَعْتُ	يَبَعْتُ

نَبَعْتُ	تَبَعْتَانِ	تَبَعْتَانِ	تَبَعْتَانِ	يَبَعْتَانِ
	تَبَعْتُنَّ	تَبَعْتُونَّ	يَبَعْتُنَّ	يَبَعْتُونَّ

If we observe the above table finger 1 and finger 3 are same except the initial ت and ي. This is a tip to remember it further.

Practice the below steps by writing/reading to make it interesting and easy as much as possible. Practice one of the below steps at one time.

- 1) Practice “Five in pocket group” (نَبَعْتُ, أَبَعْتُ, تَبَعْتُ, تَبَعْتُنَّ, يَبَعْتُ).
- 2) Practice “Mabni group” (تَبَعْتُنَّ, يَبَعْتُنَّ).
- 3) Practice finger 1 and finger 3. Observe it is just change in first letter (finger 1 has ي and finger 3 has ت). Other structure of the verb is same.
- 4) Practice the middle cells of the hand for all duals. Only one ي and then all ت (تَبَعْتَانِ, تَبَعْتَانِ, تَبَعْتَانِ, يَبَعْتَانِ).

Mutaharrik pronouns and Saakin pronouns for the present tense (Seq # 92)

The pronouns in “Five in pocket group” are hidden. The Mutaharrik pronoun is نَ which is available only in “Mabni group” (يَفْتَحْنَ and تَفْتَحْنَ). This is because this نَ is the doer in this case and has the vowel sign over it. The “Guest noon group” pronouns are Saakin pronouns.

Exercises

- 1) State TRUE or FALSE: The doer (فَاعِلٌ) in the verb form يَجْمَعْنَ (They all (fem.) collect) is ن and it is Mutaharrik pronoun in present tense. (Meaning of root verb جَمَعَ is he collected).
- 2) State TRUE or FALSE: The doer (فَاعِلٌ) in the verb form تَرْفَعْنَ (You all (fem.) raise) is ن and it is Mutaharrik pronoun in present tense. (Meaning of root verb رَفَعَ is he raised).
- 3) State TRUE or FALSE: The doer (فَاعِلٌ) in the verb form يَمْنَعَانِ (they (two men) stop/prohibit) is ا and it is Saakin Pronoun in present tense.

Revisiting the topic “Verbal sentence as predicate (fifth type) for nominal sentence” (Seq # 93)

We have learnt earlier that a verbal sentence can come as a predicate for a nominal sentence. Consider the statement “Mohammed worshipped Allah”. In this statement Mohammed is the doer and Allah is the object (receiver of action). We will use the verb عَبَدَ (he worshipped) to construct this statement which starts with a noun as follows.

مُحَمَّدٌ عَبَدَ اللَّهَ

Grammatical analysis is as below.

مُحَمَّدٌ = subject (Mohammed). It is مَرْفُوعٌ. This is a nominal sentence as it is starting here with a noun.

Now comes the verb عَبَدَ. Thus a new sentence is starting here and it is beginning with a verb. Putting the subsequent sentence in the brackets as below. The sentence in brackets is a verbal sentence acting as a predicate to مُحَمَّدٌ as the subject.

مُحَمَّدٌ (عَبَدَ اللَّهَ)

Analyzing the statement in brackets as below.

عَبَدَ = Verb in past tense. Doer is hidden, pointing to مُحَمَّدٌ.

اللَّهُ = Mafoolun bihi مَنْصُوبٌ (object receiving the action from Mohammed).

Exercises

- 1) State TRUE or FALSE: The statement زَيْنَبُ فَتَحَتْ (Zainab opened) is a nominal statement.
- 2) State TRUE or FALSE: The statement زَيْنَبُ وَ مُحَمَّدٌ وَ حَامِدٌ فَتَحُوا (Zainab, Mohammed and Haamid opened) is a nominal statement.
- 3) State TRUE or FALSE: The statement أَنْتُنَّ تَفْتَحْنَ (You all (fem.) opens) is not a nominal statement.

Unique Characteristics of second letter (عَلِمَةٌ) (Seq # 94)

As we have learnt earlier that Arabic verbs are generally of three letters (or radicals). The specimen verb in the past tense فَعَلَ (he did) is used to explain the concepts behind all the three letter verbs. The first letter (Fa

kalimah) and the third letter (Laam kalimah) always have Fatah. The second letter (Ain kalimah) may have any of the three vowel signs: Fatah, Kasrah or Dhammah.

Example: فَتَح has Fatah on the second letter. سَمِع has kasrah on the second letter. كَرِم has Dhammah on the second letter.

As second letter in the past tense can have vowel signs: Fatah, Kasrah or Dhammah, the same second letter in the present tense can also have Fatah, Kasrah or Dhammah.

Example: يَفْتَح has Fatah on the second letter. يَضْرِب has kasrah on the second letter. يَنْصُر has Dhammah on the second letter.

In order to explain this in the Arabic world there is a poem given in the below table. Read the Poem column then immediately read the example column (Poem column + Example Column) horizontally.

<u>Poem</u>	<u>Example</u>	<u>Description</u>
فَتَح ضَمَّ	نَصَرَ يَنْصُرُ	Fatah in past will change to Dhammah in present (a-u)

<p>فَتْحُ كَسْرٍ</p>	<p>ضَرْبٌ يَضْرِبُ</p>	<p>Fatah in past will change to Kasrah in present (a-i)</p>
<p>فَتْحَتَانِ</p>	<p>فَتْحٌ يَفْتَحُ</p>	<p>Fatah in past will remain as Fatah in present (a-a)</p>
<p>ضَمٌّ ضَمٌّ</p>	<p>كَرَمٌ يَكْرُمُ</p>	<p><u>Dhammah in past will always remain as Dhammah in present (u-u)</u></p>
<p>كَسْرٌ فَتْحٌ</p>	<p>سَمِعَ يَسْمَعُ</p>	<p>Kasrah in past will change to Fatah in present (i-a)</p>

		Kasrah in past will remain as
كَسْرَتَانِ	حَسِبَ يَحْسِبُ	Kasrah in present (i-i)

As an example consider the group (a-a). The second letter in the past tense of the verb “open” (فَتَحَ) is Fatah and the same second letter in the present tense is also Fatah (يَفْتَحُ). Thus the group is (a-a). There is no logic to determine which category a verb belongs to. This knowledge comes by time and not a worrying issue. In the next few sections sample verbs are given for four Baabs (Fataha, Nasara, Zaraba, Sami`a). Keep practicing them daily 5 verbs with all the 14 forms in past and present tense. Perfection in these verbs will come by practice and by time. After getting the confidence proceed to further topics. Follow the below procedure to practice these verbs.

- 1) Understand the meaning of the root verb.
- 2) Practice all 14 verb forms in past tense.
- 3) Practice “Five in pocket group” verb forms in present tense.
- 4) Practice “Mabni group” verb forms in present tense.
- 5) Practice “Guest noon group” verb forms in present tense.

- 1) State TRUE or FALSE: The first letter and third letter always have Fatah in three letter verbs.
- 2) State TRUE or FALSE: The second letter can have Fatah, Kasrah or Dhammah both in the past or present tense.
- 3) State TRUE or FALSE: There is logic to determine which verb belongs to which category.

Few sample verbs from Baab Fataha (فَتْح) (a-a group) (Seq # 95)

The following two tables show past and present tense structure for the verb فَتَحَ.

Past tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
فَتَحْتُ	فَتَحْتِ	فَتَحْتَ	فَتَحْتُ	فَتَحَ
فَتَحْنَا	فَتَحْتُمَا	فَتَحْتُمَا	فَتَحْتَا	فَتَحَا
	فَتَحْتُنَّ	فَتَحْتُمْ	فَتَحْنَ	فَتَحُوا

Present tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَفْتَحُ	تَفْتَحِينَ	تَفْتَحُ	تَفْتَحُ	يَفْتَحُ

نَفْتَحُ	تَفْتَحَانِ	تَفْتَحَانِ	تَفْتَحَانِ	يَفْتَحَانِ
	تَفْتَحُونَ	تَفْتَحُونَ	يَفْتَحُونَ	يَفْتَحُونَ

The below list provides few sample verbs that comes under Baab Fataha. Both the past and present tense for third person masculine singular verb along with nearly approximate meaning is given in the format (past tense, present tense, meaning). It is organized as 5 verbs daily for practice.

Day # 1 (فَتَحَ, يَفْتَحُ, He opened), (خَدَعَ, يَخْدَعُ, He deceived), (ذَهَبَ, يَذْهَبُ, He went/He took away), (جَعَلَ, يَجْعَلُ, He made/created), (فَعَلَ, يَفْعَلُ, He did).

Day # 2 (قَطَعَ, يَقْطَعُ, He cut), (رَكَعَ, يَرْكَعُ, to bow down), (بَعَثَ, يَبْعَثُ, He raised), (رَفَعَ, يَرْفَعُ, He raised), (ذَبَحَ, يَذْبَحُ, to slaughter).

Day # 3 (لَعَنَ, يَلْعَنُ, He cursed), (نَفَعَ, يَنْفَعُ, to get profit), (نَسَخَ, يَنْسَخُ, To cancel), (صَفَحَ, يَصْفَحُ, to overlook), (مَنَعَ, يَمْنَعُ, He stopped).

Day # 4 (سَأَلَ, يَسْأَلُ, He asked), (قَرَعَ, يَقْرَعُ, He knocked), (قَرَأَ, يَقْرَأُ, He read), (نَحَرَ, يَنْحَرُ, He slaughtered), (ظَهَرَ, يَظْهَرُ, He came to know).

Day # 5 (جَمَعَ, يَجْمَعُ, He collected), (صَلَحَ, يَصْلَحُ, He became pious), (جَهَرَ, يَجْهَرُ, He became ready), (خَلَعَ, يَخْلَعُ, He separated), (خَشَعَ, يَخْشَعُ, He feared).

Day # 6 (صَنَعَ, يَصْنَعُ, He did/made), (شَفَعَ, يَشْفَعُ, He intercede).

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:55). The verb مَنَعَ is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (16:18:82). The past tense verb form فَعَلْتُ (I did) is not present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:99). The past tense verb form جَمَعْنَا (We collected) is present in this verse.

Few sample verbs from Baab Nasara (نَصَرَ) (a-u group) (Seq # 96)

The following two tables show past and present tense structure for Baab Nasara (a-u group).

Past tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
نَصَرْتُ	نَصَرْتِ	نَصَرْتُ	نَصَرْتُ	نَصَرَ
نَصَرْنَا	نَصَرْتُمَا	نَصَرْتُمَا	نَصَرْتَا	نَصَرَا
	نَصَرْتُنَّ	نَصَرْتُمْ	نَصَرْنَا	نَصَرُوا

Present tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَنْصُرُ	تَنْصُرِينَ	تَنْصُرُ	تَنْصُرُ	يَنْصُرُ
نَنْصُرُ	تَنْصُرَانِ	تَنْصُرَانِ	تَنْصُرَانِ	يَنْصُرَانِ

	تَنْصُرُونَ	يَنْصُرُونَ	تَنْصُرُنَّ	يَنْصُرُنَّ
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The below list provides few sample verbs that comes under Baab Nasara. Both the past and present tense for the third person masculine singular verb along with nearly approximate meaning is given in the format (past tense, present tense, meaning). It is organized as 5 verbs daily for easy practice.

Day # 1 (نَصَرَ, يَنْصُرُ, He helped), (عَبَدَ, يَعْبُدُ, He worshiped), (رَزَقَ, يَرْزُقُ, He gave provisioning (rizq)), (كَفَرَ, يَكْفُرُ, He rejected/was unthankful), (شَعَرَ, يَشْعُرُ, He understood).

Day # 2 (تَرَكَ, يَتْرُكُ, He left), (خَلَقَ, يَخْلُقُ, He created), (نَقَضَ, يَنْقُضُ, to break), (كَتَمَ, يَكْتُمُ, to hide/conceal), (سَجَدَ, يَسْجُدُ, He prostrated).

Day # 3 (سَكَنَ, يَسْكُنُ, to reside/dwell), (ذَكَرَ, يَذْكُرُ, He remembered), (فَرَّقَ, يَفْرِقُ, to separate), (نَظَرَ, يَنْظُرُ, He saw), (شَكَرَ, يَشْكُرُ, He thanked).

Day # 4 (قَتَلَ, يَقْتُلُ, He killed), (دَخَلَ, يَدْخُلُ, He entered), (فَسَقَ, يَفْسُقُ, He disobeyed), (خَرَجَ, يَخْرُجُ, He came out), (كَتَبَ, يَكْتُبُ, to write).

Day # 5 (حَسَدَ, يَحْسُدُ, He envied), (صَدَقَ, يَصْدُقُ, He said truth), (حَكَمَ, يَحْكُمُ, to judge), (حَضَرَ, يَحْضُرُ, to come/appear), (خَلَدَ, يَخْلُدُ, to abide forever).

- 1) State TRUE or FALSE: Read the verse Quran (15:18:5). The present tense verb form **تَخْرُجُ** is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:16). The present tense verb form **يَعْبُدُونَ** (They all worship) is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:43). The present tense verb form **يَنْصُرُونَ** (They all help) is not present in this verse.

Few sample verbs from Baab Zaraba (ضَرَبَ) (a-i group) (Seq # 97)

The following two tables show past and present tense structure for Baab Zaraba (a-i group).

Past tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
ضَرَبْتُ	ضَرَبْتِ	ضَرَبْتِ	ضَرَبْتُمْ	ضَرَبُوا
ضَرَبْنَا	ضَرَبْتُمَا	ضَرَبْتُمَا	ضَرَبْتُمْ	ضَرَبُوا
	ضَرَبْتُنَّ	ضَرَبْتُمْ	ضَرَبْتُمْ	ضَرَبُوا

Present tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَضْرِبُ	تَضْرِبِينَ	تَضْرِبُ	تَضْرِبُ	يَضْرِبُ
نَضْرِبُ	تَضْرِبَانِ	تَضْرِبَانِ	تَضْرِبَانِ	يَضْرِبَانِ

	تَضْرِبَنَّ	تَضْرِبُونَ	يَضْرِبَنَّ	يَضْرِبُونَ
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The below list provides few sample verbs that comes under Baab Zaraba. Both the past and present tense for the third person masculine singular verb along with nearly approximate meaning is given in the format (past tense, present tense, meaning). It is organized as 5 verbs daily for easy practice.

Day # 1 (ضَرَبَ, يَضْرِبُ, He stroke/gave example), (خَتَمَ, يَخْتِمُ, to stamp/close), (كَذَبَ, يَكْذِبُ, He lied), (رَجَعَ, يَرْجِعُ, He returned), (سَفَكَ, يَسْفِكُ, to flow/shed (blood)).

Day # 2 (عَرَضَ, يَعْرِضُ, He presented/offered), (هَبَطَ, يَهْبِطُ, to go down), (لَبَسَ, يَلْبَسُ, to mix), (عَقَلَ, يَعْقِلُ, to understand), (ظَلَمَ, يَظْلِمُ, He oppressed/wronged).

Day # 3 (عَفَرَ, يَعْفِرُ, He forgave), (صَبَرَ, يَصْبِرُ, to be patient), (كَسَبَ, يَكْسِبُ, He earned), (عَرَفَ, يَعْرِفُ, to recognize), (نَبَذَ, يَنْبِذُ, He threw).

Day # 4 (حَمَلَ, يَحْمِلُ, He got laden), (قَرَضَ, يَقْرِضُ, It passed away), (عَدَلَ, يَعْدِلُ, to do justice), (جَلَسَ, يَجْلِسُ, He sat), (مَلَكَ, يَمْلِكُ, He owned).

Day # 5 (حَفَدَ, يَحْفِدُ, He served), (غَلَبَ, يَغْلِبُ, He prevailed/overtook), (هَلَكَ, يَهْلِكُ, He died/destroyed).

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:58). The verb form **كَسَبُوا** (They all earned) is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:59). The verb form **ظَلَمُوا** (They all oppressed) is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:87). The verb form **ظَلَمَ** (He oppressed) is present in this verse.

Few sample verbs from Baab Sami`a (سَمِعَ) (i-a group) (Seq # 98)

The following two tables show past and present tense structure for Baab Sami`a (i-a group).

Past tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
سَمِعْتُ	سَمِعْتِ	سَمِعَتْ	سَمِعْتُمْ	سَمِعُوا
سَمِعْنَا	سَمِعْتُمَا	سَمِعْتُمَا	سَمِعْتُمْ	سَمِعُوا
	سَمِعْتُنَّ	سَمِعْتُمْ	سَمِعْتُمْ	سَمِعُوا

Present tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَسْمَعُ	تَسْمَعِينَ	تَسْمَعُ	تَسْمَعُ	يَسْمَعُ
نَسْمَعُ	تَسْمَعَانِ	تَسْمَعَانِ	تَسْمَعَانِ	يَسْمَعَانِ

	تَسْمَعْنَ	تَسْمَعُونَ	يَسْمَعْنَ	يَسْمَعُونَ
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The below list provides few sample verbs that comes under Baab Sami` a. Both the past and present tense for the third person masculine singular verb along with nearly approximate meaning is given in the format (past tense, present tense, meaning). It is organized as 5 verbs daily for easy practice.

Day # 1 (سَمِعَ, يَسْمَعُ, He listened), (عَلِمَ, يَعْلَمُ, He knew), (بَعِيَ, يَبْعِي, to become blind), (رَبِحَ, يَرْبِحُ, to profit), (خَطَفَ, يَخْطِفُ, to snatch/take away).

Day # 2 (عَمِلَ, يَعْمَلُ, He worked), (تَبِعَ, يَتَّبِعُ, to follow), (حَزِنَ, يَحْزَنُ, He got worried), (رَهَبَ, يَرْهَبُ, to fear), (قَبِلَ, يَقْبَلُ, to accept).

Day # 3 (شَرِبَ, يَشْرَبُ, He drank), (طَمَعَ, يَطْمَعُ, to hope), (شَهِدَ, يَشْهَدُ, He was witness), (عَهِدَ, يَعْهِدُ, to take an agreement), (رَغِبَ, يَرْغَبُ, to turn away).

Day # 4 (سَفِهَ, يَسْفَهُ, to be fool), (قَرِبَ, يَقْرَبُ, to be near), (رَحِمَ, يَرْحَمُ, to show mercy), (حَفِظَ, يَحْفَظُ, He protected), (مَرِضَ, يَمْرِضُ, He became patient).

Day # 5 (خَسِرَ, يَخْسِرُ, He got loss), (جَهَلَ, يَجْهَلُ, to be ignorant), (حَمِدَ, يَحْمَدُ, He praised), (غَضِبَ, يَغْضَبُ, to show wrath/anger), (لَبِثَ, يَلْبِثُ, He remained).

Day # 6 (يَفْقَهُ, فَقِهَ, He understood), (يَرْكَبُ, رَكَبَ, He embarked), (حَسِبَ, يَحْسِبُ, He thought/assumed), (يَحْبِطُ, حَبِطَ, to became useless/vain), (يَنْفَدُ, نَفَدَ, He was exhausted).

Note: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ translates to “I bear witness that Mohammed is the messenger of Allah”.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:30). The past tense verb form عَمِلُوا is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (16:18:79). The present tense verb form يَعْمَلُونَ (They all work) is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:88). The past tense verb root form عَمِلَ (He worked) is present in this verse.

Particle of futurity, future tense (Seq # 99)

The present tense can be converted into future tense exclusively by preceding the verb with سَوْفَ or سَ. This سَ is termed as particle of futurity (حَرْفُ الْأِسْتِقْبَالِ).

Example:

يَفْتَحُ (He opens)

سَيَفْتَحُ (He will open) or

سَوْفَ يَفْتَحُ (He will open)

Just a small note that, سَ is not used in the questions for future purpose.

Example:

Where will you go ?

أَيْنَ تَذْهَبُ ؟

The verse Quran (4:3:181) uses سَ (We shall write, سَنَكْتُبُ) and the verses Quran (30:102:3) and Quran (30:102:4) use سَوْفَ to represent future tense.

Exercises:

- 1) State TRUE or FALSE: Read the verse Quran (16:18:87). The word سَوْفَ is present in this verse.

Importance of Vowel signs, Understanding ذَهَبَتْ (Seq # 100)

Correct vowel signs on the Arabic letters of any Arabic word are very important to have the correct meaning. Consider the word ذَهَبَتْ. Based on its vowel signs it can have the following four meanings.

- 1) ذَهَبَتْ : It means “She went”.
- 2) ذَهَبْتَ : It means “You (masc.) went”.
- 3) ذَهَبْتِ : It means “You (fem.) went”.

4) ذَهَبْتُ : It means “I went”.

Exercises

1) State TRUE or FALSE: The verb نَسِيَ means “He forgot”. This verb comes under Baab سَمِعَ. Read the verse Quran (15:18:24). This verse has نَسِيتَ (You (masc.) forgot). Read the verse Quran (15:18:63). This verse has نَسِيتُ (I forgot).

Joining pronouns to the verbs (Seq # 101)

When a detached pronoun joins to a verb, it becomes مَفْعُولٌ بِهِ (object on which action done). The following table provides two simple examples.

<u>Meaning</u>	<u>Verb + object</u>	=	<u>Detached Pronoun</u>	+	<u>Verb</u>
We raised them	بَعَثْنَاهُمْ	=	هُمْ	+	بَعَثْنَا
He killed him	قَتَلَهُ	=	هُوَ	+	قَتَلَ

The attached pronouns in the above table هُمْ , هُ are objects and objects are always in مَنْصُوبٌ case.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:37). The letter ك in خَلَقَكَ is مَفْعُولٌ بِهِ with meaning “you (masculine singular)” and مَنْصُوبٌ.

- 2) State TRUE or FALSE: Read the verse Quran (16:18:99). The ending word **هُمْ** in **جَمَعْنَاهُمْ** is **مَفْعُولٌ بِهِ** with meaning “they all (masculine plural)” and **مَنْصُوبٌ**.
- 3) State TRUE or FALSE: When a detached pronoun joins a verb, it becomes “Jaar-Majroor”.

Protection noon ن (Seq # 102)

In order not to disturb the verb structure protection ن is added, when the detached pronoun **أَنَا** joins the verb. Let us understand by translating the statement “You (Allah) created me” by using the verb **خَلَقَ**.

خَلَقْتَنِي	=	أَنَا	+	خَلَقْتَ
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Instead of **خَلَقْتَنِي** it is **خَلَقْتَنِي**. The added ن is called as protection ن (نُونُ). Refer to the verse Quran (8: 7: 12) as an example. (الْوَقَايَةِ).

Exercises

- 1) State TRUE or FALSE: The root verb **حَفِظَ** means “he protected”. The construction **حَفِظْتَنِي** means “You protected me”.
- 2) State TRUE or FALSE: The construction **بَعَثْتَنِي** means “You raised me”.
- 3) State TRUE or FALSE: The construction **ضَرَبْتَنِي** means “You hit me”.

Protection alif ٰ (Seq # 103)

We know that the doer for the attached pronoun هُمْ in the verb structure is و. In order to mean this occurrence of و as the doer (فَاعِلٌ), protection ٰ will be attached to it. This is just like a spelling rule. Below are few examples.

Examples

فَتَحُّوا (They opened), بَعَثُوا (They raised). From these examples it is understood that و is the doer and protection ٰ is the spelling rule to it.

As opposite to this, a و representing the sign of مَرْفُوعٌ is present in مُسْلِمُونَ. This و is without protection alif ٰ.

Exercises

- 1) State TRUE or FALSE: Read the complete verse Quran (15:18:21). This verse does not have a verb غَلَبُوا (along with protection alif ٰ, و representing the doer).

Mafoolun bihi along with the doer تُمْ (Seq # 104)

The letter و should be placed when adding مَفْعُولٌ بِهِ to the verb structure with doer تُمْ in the past tense. See the below example. The underlined و is added extra. Examples are below.

نَصَرْتُمْوَهُمْ = نَصَرْتُمْ + هُمْ (You all helped them).

قَتَلْتُمُوهُمْ = هُمْ + قَتَلْتُمْ (You all killed them). Quran (4:3:183).

سَأَلْتُمُوهُ = هُوَ + سَأَلْتُمْ (You all asked him). Quran (13:14:34).

Verbal sentence cannot have two doers (Seq # 105)

Consider an English sentence ‘The men went’. Men is the plural of man. In Arabic it is رِجَالٌ. It is not correct to say a verbal sentence ذَهَبُوا الرِّجَالُ. This is because in the verb the first doer و is present and then noun الرِّجَالُ is مَرْفُوعٌ representing the second doer. In order to avoid such a confusing situation having two doers, singular form of the verb should be used in the above verbal statement. The correct verbal sentence will be ذَهَبَ الرِّجَالُ. Alternatively, we can also construct a nominal sentence as below.

الرِّجَالُ ذَهَبُوا

In the above sentence الرِّجَالُ is the subject (المُبْتَدَأُ) and ذَهَبُوا is the complete verbal sentence acting as a predicate to the subject الرِّجَالُ. Just to understand more clearly, let us correct another verbal sentence as below.

Example

“Those who believed said”.

Incorrect verbal sentence is قَالُوا الَّذِينَ آمَنُوا

Correct verbal sentence is قَالَ الَّذِينَ آمَنُوا

Alternative Nominal sentence is الَّذِينَ آمَنُوا قَالُوا

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:21). This verse has **قَالَ الَّذِينَ غَلَبُوا**. The translation is “Those who overtook/won said”.

Moods of the verb (Seq # 106)

Verbs in Arabic language are moody. The verb structure in the past tense is **مَبْنِي**. That means it does not change its form. But the verb structure in the present tense has three cases or moods. They are **مَرْفُوعٌ**, **مَنْصُوبٌ** and **مَجْزُومٌ** (verb having sukoon in the end). By default all the verbs in present tense are **مَرْفُوعٌ**.

Example

Consider the verb **يَجْعَلُ** from “Five in pocket group” category in present tense. It is **مَرْفُوعٌ** by the presence of Dhammah (◌ُ) in the end. To convert it into **مَنْصُوبٌ** mood, put the Fatah in the end. Thus **يَجْعَلَ** is in **مَنْصُوبٌ** mood. To convert into **مَجْزُومٌ** mood, put the sukoon in the end. Thus **يَجْعَلْ** is in **مَجْزُومٌ** mood.

Consider the verb **يَجْعَلُونَ** from “Guest noon group” category in the present tense. It is **مَرْفُوعٌ** by the presence of last ن. In order to make it **مَنْصُوبٌ** or **مَجْزُومٌ** we have to drop the end ن. So, **يَجْعَلُوا** is either **مَنْصُوبٌ**

or مَجْرُومٌ. That is the reason we name this category as “Guest noon group”. The noon is a guest in مَرْفُوعٌ mood.

Consider the verbs يَجْعَلْنَ and تَجْعَلْنَ from “Mabni group” category in the present tense. These verbs are مَبْنِيٌّ. These two verbs will not change their form. It is to note that Noon in the last is the doer.

The below table shows few more examples for clear understanding (translations are near to approximate but not exact).

Meaning	مَرْفُوعٌ	مَنْصُوبٌ	مَجْرُومٌ
He helps/(is helping)	يَنْصُرُ	يَنْصُرَ	يَنْصُرْ
They Collect	يَجْمَعُونَ	يَجْمَعُوا	يَجْمَعُوا
They two raise	يَرْفَعَانِ	يَرْفَعَا	يَرْفَعَا
They all (fem.) thank	يَشْكُرْنَ	يَشْكُرْنَ	يَشْكُرْنَ
You (fem.) open	تَفْتَحِينَ	تَفْتَحِي	تَفْتَحِي

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:1). The mood of the present tense of the root verb (جَعَلَ) is مَجْرُومٌ in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:49). The mood of the present tense of the root verb (ظَلَمَ) is مَرْفُوعٌ in this verse.

3) State TRUE or FALSE: Read the verse Quran (16:18:110). The mood of the present tense of the root verb (عَمِلَ) is مَجْرُومٌ in this verse.

Imperative tense (فِعْلُ أَمْرٍ) (Seq # 107)

The imperative tense is used to give command/order or request to the front person (the second person) like “Sit!”, “Go!”, “Open!” etc. The person who is giving the command/order is the first person.

The verbs in this tense are in مَجْرُومٌ mood. The following steps are used to construct the imperative tense.

Steps

- 1) Take the verb of second person in the present tense. Example: تَفْتَحُ
(You (masc.) open)
- 2) Remove the beginning ت sign of the present tense. Example: فَتَحُ
- 3) Make the verb into مَجْرُومٌ case by replacing Dhammah with sukoon.
Example: فُتَحُ
- 4) In Arabic language it is not possible to read a word with the first letter having sukoon (◌ْ) as a vowel sign. If this is the case then precede it with هَمْزَةُ الْوَصْلِ. This Hamza will take Dhammah (◌ُ) if the second letter has Dhammah, otherwise it always takes Kasrah (◌ِ).
Example: In فَتَحُ there is Fatah (◌ُ) on the second letter ت so Hamza

will take Kasrah (ـِ). Thus the imperative tense will be اِفْتَحْ. Its meaning is “Open!”.

By using the above steps, the following table shows the construction of imperative tense for the verb فَتَحَ with respect to 6 personal pronouns.

Adding اُ at the beginning	Making majzoo either by placing ة or dropping ن	Removing the beginning ت	Actual verb in present tense	Detached pronoun
اِفْتَحْ	فَتَحْ	فَتَحْ	تَفْتَحُ	اَنْتَ
اِفْتَحَا	فَتَحَا	فَتَحَانِ	تَفْتَحَانِ	اَنْتُمَا
اِفْتَحُوا	فَتَحُوا	فَتَحُوْنَ	تَفْتَحُوْنَ	اَنْتُمْ
اِفْتَحِي	فَتَحِي	فَتَحِيْنَ	تَفْتَحِيْنَ	اَنْتِ
اِفْتَحَا	فَتَحَا	فَتَحَانِ	تَفْتَحَانِ	اَنْتُمَا
اِفْتَحْنَ	فَتَحْنَ	فَتَحْنَ	تَفْتَحْنَ	اَنْتُنَّ

Sample Case (Second letter taking Dhammah (ـُ)): In نُصِرْ there is Dhammah (ـُ) on the second letter ص so Hamza will take Dhammah (ـُ). Thus the imperative tense will be اَنْصُرْ. Its meaning is “Help!”.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:28). The imperative tense **إصْبِرْ** (be patient!) is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:45). The imperative tense **إضْرِبْ** (give example!) is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:50). The imperative tense **أَسْجُدُوا** (you all do prostration!) is present in this verse.

Prohibitive لا (Seq # 108)

Prohibitive لا is used when you give a command/order or request in negation. It is termed as **لا النَّاهِيَّةُ**. This لا will make **مُضَارِعٌ** (present tense) into **مَجْزُومٌ**.

Example (1)

لا تَحْزَنْ (Don't worry!). /* Arabic language is easy */

“Don't worry” is present in the verse Quran (10:9:40).

Example (2)

Suppose in front of us many people are present. “Don't open” has to be said as follows.

لا تَفْتَحُوا

تَفْتَحُونَ is مَرْفُوعٌ form ن from the مَجْرُومٌ is تَفْتَحُوا

Example (3)

“Don’t kill Yousuf” (لا تَقْتُلُوا يُوسُفَ) is present in Quran (12:12:10). مَفْعُولٌ بِهِ is مَنْصُوبٌ because it is يُوسُفَ

Exercises

- 1) State TRUE or FALSE: Suppose there are two security guards on the gate of cave. The translation of the statement “Don’t open the door of the cave” to these security guards is “لا تَفْتَحَا بَابَ الْكَهْفِ”. لا is the prohibitive لا and تَفْتَحَا is مَجْرُومٌ by dropping ن at the end from its actual form تَفْتَحَانِ.
- 2) State TRUE or FALSE: The correct translation of the statement “Don’t oppress/ do injustice” to second person masculine singular is لا تَظْلِمُ.
- 3) State TRUE or FALSE: The prohibitive لا will not make مُضَارِعٌ into مَجْرُومٌ mood.

Negative particle for past, present and future (Seq # 109)

The negative particle used for past tense is مَا.

Example:

مَا نَظَرْتُ مُحَمَّدًا (I did not see Mohammed).

The negative particle used for present tense is لا. This لا is termed as النَّافِيَةُ. This لا does not change the mood of present tense. This لا is different than prohibitive لا in the sense that it is not an order, but just negating a fact.

Example

لا أَعْرِفُ هَذَا (I don't know this).

The negative particle used for future tense is لَنْ. This particle will make the verb مَنصُوبٌ.

Example

سَأَذْهَبُ إِلَى الْكَهْفِ غَدًا (I will go to the cave tomorrow).

لَنْ أَذْهَبَ إِلَى الْكَهْفِ غَدًا (I will not go to the cave tomorrow).

It is to observe that the particle of futurity (سَ) is omitted when لَنْ is used.

Here is an example of positive and negative sentences for the verb drink with the doer I.

	Past tense	Present tense	Future tense
Positive Sentence	I drank (شَرِبْتُ)	I drink (أَشْرَبُ)	I will drink (سَأَشْرَبُ)
Negative sentence	I did not drink (مَا شَرِبْتُ)	I do not drink (لا أَشْرَبُ)	I will not drink (لَنْ أَشْرَبَ)

Exercises

- 1) State TRUE or FALSE: The negative particle used for the past tense is لا.
- 2) State TRUE or FALSE: لا النَّافِيَةُ does not change the mood of the present tense. It just negates the fact. It is not like an order in negation.
- 3) State TRUE or FALSE: The negative particle for future tense is لَنْ and this particle converts the present tense into مَنْصُوبٌ.

Negative particles (لَمَّا and لَمْ) (Seq # 110)

لَمْ is a negative particle used in مُضَارِعٌ. It brings two changes as below.

- a) It converts the present tense into past tense.
- b) It converts the verb from مَرْفُوعٌ to مَجْزُومٌ.

Examples:

لَمْ يَجْعَلُ = يَجْعَلُ (He did not make)

لَمْ تَظْلِمِ = تَظْلِمِ (She/You did not oppress)

لَمْ أَشْرَبُ = أَشْرَبُ (I did not drink)

لَمَّا is also a negative particle acts exactly like لَمْ. But the meaning of لَمَّا is 'Not yet'.

Example:

لَمَّا + يَدْخُلُ = لَمَّا يَدْخُلُ (He did not yet enter)

Quran (4:3:142) and Quran (26:49:14) has the word لَمَّا with meaning as 'Not yet'.

لَمَّا has another meaning as "when", which will be discussed later on.

The particle أَنْ and (لَامُ التَّغْلِيلِ) ل (Seq # 111)

The particle أَنْ and ل can come before present tense verb. Both of them convert the verb into مَنْصُوبٌ. The literal meaning of these particles are "to", "that", "for".

Example

أَنْ + تَجْعَلُ = أَنْ تَجْعَلُ (that you make)

أَنْ + أَذْهَبُ = أَنْ أَذْهَبُ (that I go)

لِ + أَفْهَمُ = لِأَفْهَمُ (to understand myself, for understanding)

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:12). لَامُ التَّغْلِيلِ is present in this verse and it makes the verb نَعَلَمَ as مَنْصُوبٌ.
- 2) State TRUE or FALSE: Read the verse Quran (16:18:94). The particle أَنْ is present in this verse and it makes the verb تَجْعَلُ as مَنْصُوبٌ.

3) State TRUE or FALSE: Read the verse Quran (16:18:109). The particle **أَنَّ** is present in this verse.

Masdar مَصْدَرٌ (Seq # 112)

Masdar (مَصْدَرٌ) is a verbal noun (a noun formed from the verb). It is the name (or noun) of the action. مَصْدَرٌ describes the action without time and without doer. It cannot act as the verb of a sentence. Consider the verb دَخَلَ (he entered). The name of this action can be expressed as “to enter” or “entering”. مَصْدَرٌ for the verb دَخَلَ is دُخُولٌ. Consider another verb جَلَسَ (he sat). The name of this action can be expressed as “to sit” or “sitting”. The مَصْدَرٌ for the verb جَلَسَ is جُلُوسٌ. Other similar examples can be “to swim, swimming”, “to learn, learning”, “to cook, cooking” etc. Understand the below example.

Example

He went towards cave to enter.

A possible translation with مَصْدَرٌ is as follows.

ذَهَبَ إِلَى الْكَهْفِ لِيَدْخُلَ

مَصْدَرٌ nouns come in different pattern, we will learn about these patterns as we go forward. Few of them are (عِبَادَةٌ, عِبَادَ), (ذَهَابٌ, ذَهَابَ), (فَتْحٌ, فَتْحَ), (سُجُودٌ, سَجَدَ), (نَصْرٌ, نَصَرَ) etc. Quran (30:110:1) has two مَصْدَرٌ nouns: فَتْحٌ and نَصْرٌ.

Exercises

1) State TRUE or FALSE: The مَصْدَرُ nouns of the verbs صَبَرَ, جَمَعَ, سَمِعَ are صَبْرٌ, جَمْعٌ and سَمْعٌ. These nouns are available as verse endings in the verses Quran (15:18:67), Quran (16:18:99) and Quran (16:18:101) in the مَنْصُوبُ state.

Masdar muawwal (مَصْدَرٌ مُوَوَّلٌ) (Seq # 113)

مَصْدَرٌ مُوَوَّلٌ is defined as per below equation.

$$\text{مَصْدَرٌ مُوَوَّلٌ} = \text{أَنْ} + \text{فِعْلٌ مُضَارِعٌ مَنْصُوبٌ} = \text{مَصْدَرٌ مُوَوَّلٌ}$$

We can replace the original مَصْدَرٌ with مَصْدَرٌ مُوَوَّلٌ. Let us understand it by the example present in the last topic.

Example

Below statement is with original مَصْدَرٌ.

ذَهَبَ إِلَى الْكَهْفِ لِيَدْخُلَ

After replacing the original مَصْدَرٌ the sentence will be as below.

ذَهَبَ إِلَى الْكَهْفِ أَنْ يَدْخُلَ

The above underlined part is مَصْدَرٌ مُوَوَّلٌ. The translation is “He went towards the cave to enter”.

Below is a table for understanding other examples.

Sentence with original مَصْدَرٌ	Sentence with مَصْدَرٌ مُؤَوَّلٌ
The justice is good for you all. الْعَدْلُ خَيْرٌ لَكُمْ	To do justice is good for you all. أَنْ تَعْدِلُوا خَيْرٌ لَكُمْ

Special verb لَيْسَ and (مَا الْحِجَازِيَّةُ) مَا (Seq # 114)

The word لَيْسَ is a verb. It is a weak and Jaamid verb. In Arabic language it is termed as فِعْلٌ نَاقِضٌ وَ جَامِدٌ. A verb is said to be Jaamid if it only has past tense. Jaamid verb does not have present and imperative tense. Jaamid verb is used in a nominal sentence. The meaning of the verb لَيْسَ is “is not”. Though it has only past tense, its meaning is in present tense.

The conjugation of لَيْسَ for 14 personal pronouns in the past tense is لَسْتُمَا, لَسْتِ, لَسْتُمْ, لَسْتُمَا, لَسْتِ, لَسْتُمْ, لَسْنَا, لَسْتُمْ, لَسْتُمْ, لَسْتُمْ, لَسْتُمْ, لَسْتُمْ, لَسْتُمْ, لَسْتُمْ, لَسْتُمْ.

As we know from هُنَّ the third letter (in this case س) will always get sukoon (◌ْ) till the personal pronoun نَحْنُ. If we put sukoon (◌ْ) on س then two consecutive letters ي and س will have sukoon. In Arabic language occurrence of sukoon on two consecutive letters is not possible and one has to drop. As ي is a weak letter it will drop leading the word construction as لَسْ. This explanation is given in the below equation for the personal pronoun هُنَّ.

لَيْسَ + نَ = لَيْسَ + نَ = لَيْسَ

When the word لَيْسَ joins a nominal sentence it brings the following changes.

- The terminology of Mubtada changes to “Noun of Laisa” which is اِسْمُ لَيْسَ.
- The terminology of Khabar changes to “Predicate of Laisa” which is خَبْرُ لَيْسَ.
- It makes “Predicate of Laisa” (خَبْرُ لَيْسَ) as مَنْصُوبٌ. It is also observed that if the predicate is one word then it is taking the preposition ب. Under such case the predicate will be in مَجْرُورٌ state.

Example

اَلْكَهْفُ جَدِيْدٌ (The cave is new).

After introducing لَيْسَ the following two cases are possible.

لَيْسَ اَلْكَهْفُ بِجَدِيْدٍ (The cave is not new).

لَيْسَ اَلْكَهْفُ جَدِيْدًا (The cave is not new).

There exist one مَا called as مَا الْحِجَازِيَّةُ (the Hijaazi ma) behaves exactly like لَيْسَ. This Hijaazi مَا is a sister of لَيْسَ. See below for understanding.

مَا اَلْكَهْفُ بِجَدِيْدٍ (The cave is not new).

مَا اَلْكَهْفُ جَدِيْدًا (The cave is not new).

Another example of مَا is below. Here khabar is مَنْصُوبٌ because of this مَا.

مَا هَذَا بَشَرًا (This is not a human being) Quran (12:12:31).

Two more examples are Quran (29:69:41) (Translation: And it is not the word of a poet...) and Quran (30:86:14) (Translation: And it is not the amusement).

Hope or fear by the verb عَسَى (Seq # 114A)

عَسَى is a Jaamid verb like لَيْسَ. Its meaning is hope or fear similar to the meaning of particle لَعَلَّ. This verb literally means as “may be” or “perhaps”.

The verb عَسَى can be used as an incomplete verb (incomplete in meaning) or a complete verb. If it is an incomplete verb then عَسَى needs ism and khabar. Khabar should always be مَصْدَرٌ مُؤَوَّلٌ. Quran (11:9:102) is an example where اللهُ is its ism and أَنْ يَثُوبَ is مَصْدَرٌ مُؤَوَّلٌ khabar. Here it means as hope.

If it is a complete verb then عَسَى is immediately followed by مَصْدَرٌ مُؤَوَّلٌ as the khabar of عَسَى. Quran (15:18:24) is an example where أَنْ يَهْدِيْنَ is the khabar of عَسَى.

Understanding relative pronouns again (Seq # 114B)

We already know that الَّذِينَ, الَّذِي etc are relative pronouns (إِسْمٌ مَوْضُوعٍ). These pronouns basically means as “that which”. They provide some more information about someone like “those who made”, “those who sat”, “those who entered” etc. This extra information is termed in Arabic as صِلَةُ الْمَوْضُوعِ. This extra information can be a nominal statement or verbal statement or a phrase. One simple example is given below.

Those who entered the cave are successful.

The Arabic translation is

الَّذِينَ دَخَلُوا الْكَهْفَ مُفْلِحُونَ

Grammatical analysis is as follows.

<u>Arabic Words</u>	<u>Grammatical Analysis</u>
الَّذِينَ	إِسْمٌ مَوْضُوعٍ وَ هُوَ الْمُبْتَدَأُ
دَخَلُوا الْكَهْفَ	صِلَةُ الْمَوْضُوعِ وَ هِيَ الْجُمْلَةُ الْفِعْلِيَّةُ
دَخَلُوا	فِعْلٌ مَاضٍ مَبْنِيٌّ
الْكَهْفَ	مَفْعُولٌ بِهِ مَنْصُوبٌ
مُفْلِحُونَ	خَبَرٌ مَرْفُوعٌ (خَبَرٌ 1 type)

Similarly, in the verse Quran (15:18:30) the phrase أَمْنُوْا وَعَمِلُوا الصَّالِحَاتِ is صِلَةُ الْمَوْضُوْلِ for relative pronoun الَّذِيْنَ.

Grammatical analysis (GA) of few Quran verses (Seq # 114C)

This section deals with some GA of few Quran verses as below.

Quran (27:55:3)

<u>Arabic Words</u>	<u>Grammatical Analysis</u>
خَلَقَ	فِعْلٌ مَّاضٍ مَبْنِيٌّ
الْإِنْسَانَ	مَفْعُوْلٌ بِهِ مَنصُوْبٌ

Approximate translation: He created man.

Quran (29:67:12)

<u>Arabic Words</u>	<u>Grammatical Analysis</u>
إِنَّ	حَرْفٌ تَوْكِيْدٌ وَ نَصْبٌ
الَّذِيْنَ	اسْمُ الْمَوْضُوْلِ وَ هُوَ اسْمٌ إِنَّ مَنصُوْبٌ
يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ	صِلَةُ الْمَوْضُوْلِ وَ هِيَ الْجُمْلَةُ الْفِعْلِيَّةُ
يَخْشَوْنَ	فِعْلٌ الْمُضَارِعُ
رَبِّ	مَفْعُوْلٌ بِهِ مَنصُوْبٌ وَ هُوَ مُضَافٌ

هُمْ	مُضَافٌ إِلَيْهِ مَجْرُورٌ
بِالْغَيْبِ	جَارٌ مَجْرُورٌ
لَهُمْ مَغْفِرَةٌ وَ أَجْرٌ كَبِيرٌ	خَبْرٌ إِنَّ وَ هِيَ الْجُمْلَةُ الْإِسْمِيَّةُ
لَهُمْ	جَارٌ مَجْرُورٌ شَبَّهُ جُمْلَةً خَبْرٌ مُقَدِّمٌ
مَغْفِرَةٌ	الْمُبْتَدَأُ مَرْفُوعٌ
وَ	حَرْفٌ عَظِيمٌ
أَجْرٌ	مَرْفُوعٌ مَعْطُوفٌ عَلَى مَغْفِرَةٍ
كَبِيرٌ	نَعْتٌ لِأَجْرٍ

Approximate translation: Indeed, those who fear their Lord unseen, for them there is forgiveness and a great reward.

Introduction to Weak verbs (Seq # 115)

We have learnt that most of the Arabic verbs are of three letters (or radicals). As per the sample verb فَعَلَ the first radical is ف, the second radical is ع and the third radical is ل. If any one of these three radicals is و or ي then the verb is called as weak verb. In Arabic language it is termed as الْمُعْتَلُّ. The weak verb undergoes few changes in past, present and imperative tenses. If none of these three radicals is و or ي then the verb is

called as sound verb. The next topic provides you few tips for understanding weak verbs and then we will be learning weak verbs then after.

Tips for understanding weak verbs (Seq # 116)

The following are few tips to understand weak verbs.

- 1) In any verb form (present or past or imperative tense) doer cannot be dropped.
- 2) In the case of Mutaharrik pronouns as the third radical always take sukoon, this radical in these forms cannot be dropped, though they are weak.
- 3) Consecutive sukoon (Two sukoon together) cannot be possible. So under this situation, if one sukoon is present on weak letter then the weak letter should be dropped.
- 4) Kasrah followed by و is incompatible in Arabic language. So Kasrah should be changed to Dhammah.
- 5) Dhammah cannot be followed by ي in Arabic language. So Dhammah should be changed to Kasrah.

الْمِثَالُ verbs (Seq # 117)

If the first radical (ف) is و or ي then the verb is called as weak of fa (مُغْتَلُّ) (الفَاءِ). It is also called as الْمِثَالُ. In case of present tense and when the weak

letter is و , it is lost as shown in the below table for the personal pronoun هُوَ. Practice them each day 5 verbs.

<u>Meaning</u>	<u>Actual Present</u> <u>tense after</u> <u>dropping و</u>	<u>Present tense</u> <u>before</u> <u>change</u>	<u>Root</u> <u>verb</u>	<u>Group</u>
Day # 1				
he stopped	يَقِفُ	يَوْقِفُ	وَقَفَ	a-i
he found	يَجِدُ	يَوْجِدُ	وَجَدَ	a-i
he weighed	يَزِنُ	يَوْزِنُ	وَزَنَ	a-i
to necessary	يَجِبُ	يَوْجِبُ	وَجَبَ	a-i
to arrive	يَصِلُ	يَوْصِلُ	وَصَلَ	a-i
Day # 2				

to promise	يَعِدُّ	يُوعِدُّ	وَعَدَ	a-i
to enter	يَلِجُ	يَوْلِجُ	وَلَجَ	a-i
to advice	يَعِظُ	يُوعِظُ	وَعِظَ	a-i
to born	يَلِدُ	يَوْلِدُ	وَلَدَ	a-i
to explain/describe	يَصِفُ	يُوصِفُ	وَصَفَ	a-i
Day # 3				
to spread	يَقِبُ	يُوقِبُ	وَقَبَ	a-i
to place	يَضَعُ	يُوضَعُ	وَضَعَ	a-a
to grant/give	يَهَبُ	يُوهَبُ	وَهَبَ	a-a
to cover/encompass	يَسَعُ	يُوسَعُ	وَسِعَ	i-a

The construction of imperative tense (فِعْلُ أَمْرٍ) is shown below for the personal pronoun أَنْتَ. There is no need of هَمْزَةُ الْوَصْلِ, as the majzoo form is not starting with a letter with sukoon (◌ْ).

<u>Meaning</u>	<u>Making majzoom</u>	<u>Removing the beginning</u> ت	<u>Actual verb in present tense</u>
find!	جِدْ	جِدْ	تَجِدُ
grant! Quran (3:3:38) & Quran (19:25:74)	هَبْ	هَبْ	يَهَبُ
place!	ضَعْ	ضَعْ	تَضَعُ

Note: Verbs with with first radical as ي will be discussed later.

Exercises

- 1) State TRUE or FALSE: The “Five in pocket group” category for present tense, for the root verb وَعَدَ (he promised) are تَعِدُ, تَعِدُ, يَعِدُ, نَعِدُ, نَعِدُ.
- 2) State TRUE or FALSE: The Imperative tense (فِعْلُ أَمْرٍ) form for the personal pronoun أَنْتَ for the root verb وَقَفَ (he stopped) is قَفْ.
- 3) State TRUE or FALSE: The present tense form for the personal pronoun هُمْ for the root verb وَعَدَ (he promised) is يَعِدُونَ.

الأجوفُ verbs (a-u group) (Seq # 118)

Ajwaf verbs under the baab Nasara (a-u group) are discussed in this topic. If the second radical (ع) is و or ي then the verb is called as weak of ain (مُعْتَلُّ الْعَيْنِ). It is also called as الأَجَوْفُ. Ajwaf verbs are hollow verbs as the middle radical is weak. These verbs undergo many changes both in the past tense and in the present tense.

Let us discuss one of the most important verb قَالَ (he said). If we observe this verb then there is a sukoon over middle ا. Thus it is actually قَالٌ. This verb comes under baab Nasara (a-u group). The actual root of the verb is ق و ل. Now the question is how can we determine the middle letter ? For that case, we have to observe the present tense form or the مَصْدَرٌ form of the verb. In the case of قَالَ , the present tense is يَقُولُ. Thus the weak letter و appeared in the present tense.

Let us try to conjugate this verb in the past tense.

- 1) For هُوَ the verb form is قَالَ the doer is hidden.
- 2) For هُمَا, just add the doer ا to the root قَالَ . Thus it is قَالَا. Refer to the verse Quran (8:7:23).
- 3) For هُمْ just add the doer و to the root قَالَ. Thus it is قَالُوا. The ending ا is just a spelling rule.
- 4) For هِيَ just add the “ت of woman” to the root قَالَ. This “ت of woman” is not the doer. Thus it is قَالَتْ. Doer is hidden.

5) For feminine هِـمَا just add the doer اِ to the verb form of هِيَ (قَالَتْ).

Thus it is قَالَتَا.

6) For هُنَّ the condition is that the third radical should get sukoon (◌ْ).

So take the root form قَالَ and adding sukoon (◌ْ). It becomes قَالٌ. In

Arabic language occurrence of sukoon on two consecutive letters is not possible and one has to drop. As اِ is weak dropping it. It will

become قُلْ. If the ajwaf verb is of a-u group then the first radical will

take Dhammah (◌ُ) and if the ajwaf verb is a-i or i-a group then the

first radical will take Kasrah (◌ِ) from هُنَّ till نَحْنُ. As قَالَ is from a-u

group, it becomes قُلْ. Now adding the doer نَ to قُلْ. Thus it is قُلْنَ.

7) For أَنْتِ just add the doer تِ to قُلْ. Thus it is قُلْتِ.

8) For أَنْتُمَا just add the doer تُمَا to قُلْ. Thus it is قُلْتُمَا.

9) For أَنْتُمْ just add the doer تُمْ to قُلْ. Thus it is قُلْتُمْ.

10) For أَنْتِ just add the doer تِ to قُلْ. Thus it is قُلْتِ.

11) For feminine أَنْتُمَا just add the doer تُمَا to قُلْ. Thus it is قُلْتُمَا.

It is same as masculine أَنْتُمَا.

12) For أَنْتِنَّ just add the doer تِنَّ to قُلْ. Thus it is قُلْتِنَّ.

13) For أَنَا just add the doer نَا to قُلْ. Thus it is قُلْتُ.

14) For نَحْنُ just add the doer نَا to قُلْ. Thus it is قُلْنَا.

As قَالَ comes under baab Nasara (a-u group), the present tense form should be يَقُولُ as يَنْصُرُ. But as قَالَ is a weak verb, it undergoes a change and becomes يَقُولُ (exchange of vowel signs).

Thus the “Five in pocket group” present tense verbs are **تَقُولُ**, **تَقُولُ**, **يَقُولُ**, **نَقُولُ** and **أَقُولُ**.

The “Mabni group” present tense verbs gets sukoon on the third radical **ل** and in Arabic language occurrence of sukoon on two consecutive letters is not possible and one has to drop. So the weak letter **و** gets drop. This is explained below.

يَقُولُ + **نَ** = **يَقُلُ** + **نَ** = **يَقْلُنَ**

تَقُولُ + **نَ** = **تَقُلُ** + **نَ** = **تَقْلُنَ**

The “Guest noon group” present tense verbs are **تَقُولَانِ**, **يَقُولُونَ**, **يَقُولَانِ**, **تَقُولَانِ** and **تَقُولِينَ**.

The construction of imperative tense (**فِعْلُ أَمْرٍ**) is shown below for the personal pronoun **أَنْتَ**. There is no need of **هَمْزَةُ الْوَصْلِ**, as the majzoom form is not starting with a letter with sukoon (◌ْ). Because occurrence of sukoon on two consecutive letters is not possible the weak letter **و** gets drop and making it to **قُلْ** as shown below in the table.

<u>Meaning</u>	<u>Making majzoom</u>	<u>Removing the beginning ت</u>	<u>Actual verb in present tense</u>
Say!	قُولُ = قُلْ	قُولُ	تَقُولُ

Note: Quran (1:2:104) has both لا تَقُولُوا (Don't say) and قُولُوا (Say) forms. Few sample verbs under الأَجَوْفُ (a-u group) are given below in table as summary. Practice these verbs 5 per day.

<u>Meaning</u>	<u>Present tense after change</u>	<u>Present tense before change</u>	<u>Root verb in past</u>	<u>Actual root</u>	<u>Group</u>
Day # 1					
He said	يَقُولُ	يَقُولُ	قَالَ	قَ وَ لَ	a-u
He stood	يَقُومُ	يَقُومُ	قَامَ	قَ وَ مَ	a-u
He was	يَكُونُ	يَكُونُ	كَانَ	كَ وَ نَ	a-u
to be successful	يَفُوزُ	يَفُوزُ	فَارَ	فَ وَ زَ	a-u
to be under protection/To seek refuge	يَعُوذُ	يَعُوذُ	عَاذَ	عَ وَ ذَ	a-u
Day # 2					
He fasted	يَصُومُ	يَصُومُ	صَامَ	صَ وَ مَ	a-u
He visited	يَزُورُ	يَزُورُ	زَارَ	زَ وَ رَ	a-u
He tasted	يَذُوقُ	يَذُوقُ	ذَاقَ	ذَ وَ قَ	a-u

to go round	يَطُوفُ	يَطُوفُ	طَافَ	طَ وَ فَ	a-u
to turn	يَدُورُ	يَدُورُ	دَارَ	دَ وَ رَ	a-u
Day # 3					
to turn/(accept repentance)	يَتُوبُ	يَتُوبُ	تَابَ	تَ وَ بَ	a-u
to be hungry	يَجُوعُ	يَجُوعُ	جَاعَ	جَ وَ عَ	a-u
to die	يَمُوتُ	يَمُوتُ	مَاتَ	مَ وَ تَ	a-u
to afflict	يَسُومُ	يَسُومُ	سَامَ	سَ وَ مَ	a-u
to return	يَبُوءُ	يَبُوءُ	بَاءَ	بَ وَ ءَ	a-u
to become Jew	يَهُودُ	يَهُودُ	هَادَ	هَ وَ دَ	a-u

Note: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (I seek refuge in Allah, from the rejected shaitaan).

Exercises

- 1) State TRUE or FALSE: The “Five in pocket group” category for present tense, for the root verb قَامَ (he stood) are تَقُومُ, تَقُومُ, يَقُومُ, يَقُومُ and أَقُومُ.

- 2) State TRUE or FALSE: The Imperative tense (فِعْلُ أَمْرٍ) form for the personal pronoun أَنْتَ for the root verb كَانَ (he was) is كُنْ.
- 3) State TRUE or FALSE: The present tense form for the personal pronoun هُمْ for the root verb صَامَ (he fasted) is يَصُومُونَ.

الأجوفُ verbs (a-i group) (Seq # 119)

In this topic let us discuss الأَجَوْفُ verbs under a-i group (Baabَ ضَرَبَ). If the ajwaf verb is from a-i or i-a group then the first radical will take Kasrah (ـِ) in past tense from هُنَّ till نَحْنُ. Let us discuss the verb جَاءَ (he came, to come). The actual root letters of this verb are ج ي ء. The middle letter ي is present in the present tense, يَجِيئُ.

The 14 past verbal forms for the root verb جَاءَ are جَاءَ, جَاءَا, جَاءُوا, جَاءَتْ, جَاءَتْ, جَاءُوا, جَاءَتْ, جَاءُوا, جَاءَتْ, جَاءُوا, جَاءَتْ, جَاءُوا, جَاءَتْ, جَاءُوا.

As جَاءَ comes under Baabَ ضَرَبَ (a-i group), the present tense form should be يَجِيئُ as يَضْرِبُ. But as جَاءَ is a weak verb, it undergoes a change and becomes يَجِيئُ (exchange of vowel signs).

Thus the “Five in pocket group” present tense verbs are تَجِيئُ, يَجِيئُ, نَجِيئُ and أَجِيئُ, تَجِيئُ.

The “Mabni group” present tense verbs gets sukoon on the third radical ء and in Arabic language occurrence of sukoon on two consecutive letters is

not possible and one has to drop. So the weak letter ي gets drop. This is explained below.

يَجِيءُ + نَ = يَجِيءُ + نَ = يَجِيءُ + نَ = يَجِيءُ + نَ

تَجِيءُ + نَ = تَجِيءُ + نَ = تَجِيءُ + نَ = تَجِيءُ + نَ

The “Guest noon group” present tense verbs are يَجِيئَانِ, يَجِيئُونَ, تَجِيئَانِ and تَجِيئُونَ.

The construction of Imperative tense (فِعْلُ أَمْرٍ) is shown below for the personal pronoun أَنْتَ. There is no need of هَمْزَةُ الْوَصْلِ, as the majzoon form is not starting with a letter with sukoon (◌ْ). Because occurrence of sukoon on two consecutive letters is not possible, the weak letter ي gets drop and making it to جِيءُ as shown below in the table.

<u>Meaning</u>	<u>Making majzoon</u>	<u>Removing the beginning ت</u>	<u>Actual verb in present tense</u>
come!	جِيءُ = جِيءُ	جِيءُ	تَجِيءُ

Few sample verbs under الأَجُوفُ (a-i group) are given below in table as summary.

<u>Meaning</u>	<u>Present tense after change</u>	<u>Present tense before change</u>	<u>Root verb in past</u>	<u>Actual root</u>	<u>Group</u>
Day # 1					
to come	يَجِيءُ	يَجِيءُ	جَاءَ	ج ي ء	a-i
to sell	يَبِيعُ	يَبِيعُ	بَاعَ	ب ي ع	a-i
to walk	يَسِيرُ	يَسِيرُ	سَارَ	س ي ر	a-i
to live	يَعِيشُ	يَعِيشُ	عَاشَ	ع ي ش	a-i
to increase	يَزِيدُ	يَزِيدُ	زَادَ	ز ي د	a-i
Day # 2					
to be hidden, absent	يَغِيبُ	يَغِيبُ	غَابَ	ع ي ب	a-i
to plot	يَكِيدُ	يَكِيدُ	كَادَ	ك ي د	a-i
to measure	يَكِيلُ	يَكِيلُ	كَالَ	ك ي ل	a-i

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:48). The phrase
 جِئْتُمُونَا = نَحْنُ + جِئْتُمْ (You came to us) is present in this verse.

الأجوف verbs (i-a group) (Seq # 120)

Let us discuss the verb نَامَ (he slept) under this category. This group falls under Baab سَمِعَ (i-a group). The actual root letters of this verb are نَ وِ مَ. The middle letter وِ is present in the مَصْدَرُ form نَوْمٌ.

The 14 past verbal forms for the root verb نَامَ are نَامَ, نَامَا, نَامُوا, نَامَتْ, نَمَتَا, نَمَتَا, نَمَتَا, نَمَتَا, نَمَتَا, نَمَتَا, نَمَتَا, نَمَتَا, نَمَتَا, نَمَتَا.

As نَامَ comes under Baab سَمِعَ (i-a group), the present tense form should be يَنُومُ as يَسْمَعُ. But as نَامَ is a weak verb, it undergoes a big change and becomes يَنَامُ.

Thus the “Five in pocket group” present tense verbs are يَنَامُ, تَنَامُ, يَنَامُ, تَنَامُ, تَنَامُ and نَنَامُ.

The “Mabni group” present tense verbs gets sukoon on the third radical م and in Arabic language occurrence of sukoon on two consecutive letters is not possible and one has to drop. So the second radical gets drop. This is explained below.

يَنَامُ + نَ = يَنَامُ + نَ = يَنَمْنَ

تَنَامُ + نَ = تَنَامُ + نَ = تَنَمْنَ

The “Guest noon group” present tense verbs are تَنَامَانِ, يَنَامُونَ, يَنَامَانِ, تَنَامَانِ, تَنَامُونَ, تَنَامِينَ.

The construction of Imperative tense (فِعْلُ أَمْرٍ) is shown below for the personal pronoun أَنْتَ. There is no need of هَمْزَةُ الْوَصْلِ, as the majzoo form is not starting with a letter with sukoon (◌ْ). Because occurrence of sukoon on two consecutive letters is not possible the second radical (or letter) gets drop and making it to نَم as shown below in the table.

<u>Meaning</u>	<u>Making majzoo</u>	<u>Removing the beginning ت</u>	<u>Actual verb in present tense</u>
Sleep!	نَامٌ = نَم	نَامٌ	تَنَامُ

Few sample verbs under الأجوف (i-a group) are given below in table as summary. Practice these verbs 5 per day.

<u>Meaning</u>	<u>Present tense after change</u>	<u>Present tense before change</u>	<u>Root verb in past</u>	<u>Actual root</u>	<u>Group</u>
to sleep	يَنَامُ	يَنُومُ	نَامَ	نَ وِ مَ	i-a

to reach	يَنَالُ	يَنُودُ	نَالَ	نَ وِلَ	i-a
to fear	يَخَافُ	يَخُوفُ	خَافَ	خَ وِفَ	i-a
to be about to do	يَكَادُ	يَكُودُ	كَادَ	كَ وِدَ	i-a
cease to do	يَزَالُ	يَزُولُ	زَالَ	زَ وِلَ	i-a
to wish	يَشَاءُ	يَشِيئُ	شَاءَ	شَ يَ أ	i-a

Note (1): كَ وِدَ (i-a group) means “to be about to do”. It should not be confused with كَ يَ دَ (a-i group) which means “to plot”. Both these verbs take كَادَ as their past form.

Note (2): مَا شَاءَ اللَّهُ (What Allah wished!)

النَّاقِصُ verbs (past tense) (Seq # 121)

These verbs need careful attention for understanding them. If the third radical (ل) is either و or ي then such a verb is called as weak of laam (مُعْتَلُّ الْأَمِّ). It is also called as النَّاقِصُ. Verbs in this category undergo many changes both in past and present tenses. In this topic we will study the past tense of النَّاقِصُ verbs.

Thus the 14 past tense verb forms for the verb دَعَا (a-u group) are دَعَا, دَعَوْتُمْ, دَعَوْتُمْ, دَعَوْتُمْ, دَعَوْتُمْ, دَعَوْتُمْ, دَعَوْتُمْ, دَعَوْتُمْ, دَعَوْتُمْ, دَعَوْتُمْ, دَعَوْتُمْ, دَعَوْتُمْ, دَعَوْتُمْ and دَعَوْتُمْ.

In the same way 14 past tense verb forms can be constructed for the verbs of a-u group: تَلَا (to recite), خَلَا (to be alone/ to pass away), عَفَا (to forgive), شَكَا (to complain), مَحَا (to erase), بَلَا (to test) and رَجَا (to hope). The reader is recommended to practice all of the above by writing them. (Note: The root ق س و means “to become hard”. This verb came in Quran only in past form. Refer to verse Quran (1:2:74)).

Now comes the turn of هَدَى (he guided, a-i group). The actual root is ه د ي. It is pronounced as Hadaa. The 14 past tense verb forms for the verb هَدَى are هَدَى, هَدَى, هَدَى (the third radical ي got dropped here), هَدَتْ, هَدَيْتُمْ, هَدَيْتُمْ, هَدَيْتُمْ, هَدَيْتُمْ, هَدَيْتُمْ, هَدَيْتُمْ, هَدَيْتُمْ, هَدَيْتُمْ, هَدَيْتُمْ, هَدَيْتُمْ and هَدَيْتُمْ.

In the same way 14 past tense verb forms can be constructed for the verbs of a-i group: مَشَى (to walk), سَقَى (to give water), جَرَى (to flow), أَتَى (to come/to bring or produce), قَضَى (to decree/decide), جَزَى (to avail/(get in return)), شَرَى (to sell), كَفَى (to be sufficient), عَصَى (to disobey), بَكَى (to cry), شَفَى (to cure), رَمَى (to throw) and بَنَى (to build).

Now comes the turn of نَسِيَ (he forgot, i-a group). Here because the Kasrah is present on the second radical, the weak letter ي is appearing. In

Arabic language the vowel sign Kasrah is not compatible with immediately next letter و. To solve, this Kasrah will be converted to Dhammah. Let us understand it by constructing the verb form for the personal pronoun هُمْ. We know that the doer for هُمْ is و. See the below equation now.

$$\text{نَسِي} + \text{و} = \text{نَسِ} + \text{و} = \text{نَس} + \text{و} = \text{نَسُوا}$$

In the above equation the third radical ي gets dropped leading to the combination و + نَسِ where Kasrah is followed by و which is incompatible. This Kasrah will become Dhammah and the resulting structure is نَسُوا. The 14 past tense verb forms for the verb نَسِي are نَسُوا, نَسِيَا, نَسِي, نَسِيْتُمْ, نَسِيْتُمْ, نَسِيْتُمْ, نَسِيْتُمْ, نَسِيْتُمْ, نَسِيْتُمْ, نَسِيْتُمْ, نَسِيْتُمْ, نَسِيْتُمْ, نَسِيْتُمْ, نَسِيْتُمْ and نَسِينَا.

Similar exercise can be done for the verbs of i-a group: رَضِيَ (to please), لَقِيَ (to meet), خَشِيَ (to fear) and بَقِيَ (to remain).

Let us now discuss the verb نَهَى (to forbid/stop, a-a group). The actual root is ن ه ي. It is pronounced as Nahaa. The 14 past tense verb forms for the verb نَهَى are نَهَوْا, نَهَيَا, نَهَى (the third radical ي got dropped here), نَهَيْتُمْ, نَهَيْتُمْ, نَهَيْتُمْ, نَهَيْتُمْ, نَهَيْتُمْ, نَهَيْتُمْ, نَهَيْتُمْ, نَهَيْتُمْ, نَهَيْتُمْ, نَهَيْتُمْ, نَهَيْتُمْ, نَهَيْتُمْ and نَهَيْنَا.

In the same way 14 past tense verb forms can be constructed for the verbs of a-a group: أَبَى (to refuse), سَعَى (to strive/struggle), طَغَى (to transgress), نَأَى (to keep away/to become remote, Quran (15:17:83)) and

رَأَى (to see). Detailed discussion of the verb رَأَى is present in a later topic as it behaves differently.

Note: The verb ع ث و means “to act wickedly/to commit evil”. This verb came in Quran only with prohibitive لا (Don’t act wickedly/Don’t commit evil). Refer to Quran (1:2:60).

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:57). The verb نَسِيَ is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:63). The verb نَسِيْتُ is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:74). The verb لَقِيَا (They two met) is present in this verse.

النَّاقِصُ verbs (present tense) (Seq # 122)

In this topic we will study the present tense of النَّاقِصُ verbs. The “Five in pocket group” loses the last Dhammah (ـُ) for all النَّاقِصُ verbs in the present tense as shown below.

The “Five in pocket group” present tense verbs for the root verb دَعَا are نَدَعُو, تَدَعُو, أَدَعُو and نَدَعُو (instead of يَدَعُو).

The “Five in pocket group” present tense verbs for the root verb هَدَى are نَهْدِي, تَهْدِي, أَهْدِي and نَهْدِي (instead of يَهْدِي).

The “Five in pocket group” present tense verbs for the root verb نَسِيَ are يَنْسِي, تَنْسِي, نَسِيَ, أَنْسَى and نَنْسَى (instead of يَنْسِي).

The “Five in pocket group” present tense verbs for the root verb نَهَى are يَنْهَى, تَنْهَى, نَهَى, أَنْهَى and نَنْهَى (instead of يَنْهَى).

Let us now learn the “Mabni group”. In this group the third radical will get sukoon. So just adding the doer نَ is sufficient. The following equations are helpful in understanding this group.

يَدْعُونَ = نَ + يَدْعُو (For هُنَّ adding the doer نَ to يَدْعُو).

تَدْعُونَ = نَ + تَدْعُو (For أَنْتُنَّ adding نَ to تَدْعُو).

يَهْدِينَ = نَ + يَهْدِي (For هُنَّ adding the doer نَ to يَهْدِي).

تَهْدِينَ = نَ + تَهْدِي (For أَنْتُنَّ adding نَ to تَهْدِي).

يَنْسِينَ = نَ + يَنْسَى (For هُنَّ adding the doer نَ to يَنْسَى).

تَنْسِينَ = نَ + تَنْسَى (For أَنْتُنَّ adding نَ to تَنْسَى).

يَنْهَيْنَ = نَ + يَنْهَى (For هُنَّ adding the doer نَ to يَنْهَى).

تَنْهَيْنَ = نَ + تَنْهَى (For أَنْتُنَّ adding نَ to تَنْهَى).

Let us now learn “Guest noon group”. The “Guest noon group” present tense verbs for the root verb دَعَا are constructed as follows.

يَدْعُونَ = نَ + يَدْعُو (For third person masculine هُمَا)

يَدْعُونَ = وُنَ + يَدْعُوُ (For هُمْ, The third radical وُ is lost)

تَدْعُونَ = اِنِ + تَدْعُوُ (For third person feminine هُمَا)

تَدْعُونَ = اِنِ + تَدْعُوُ (For second person masculine اَنْتُمَا)

تَدْعُونَ = وُنَ + تَدْعُوُ (For اَنْتُمْ, The third radical وُ is lost)

تَدْعِينَ = يِنَ + تَدْعُ = يِنَ + تَدْعُوُ (For اَنْتِ, The third radical وُ is lost and the Dhammah of ع changed to Kasrah as the Dhammah cannot be followed by ي in Arabic language).

تَدْعُونَ = اِنِ + تَدْعُوُ (For second person feminine اَنْتُمَا)

The “Guest noon group” present tense verbs for the root verb هَدَى are constructed as follows.

يَهْدِيَانِ = اِنِ + يَهْدِيُ (For third person masculine هُمَا)

يَهْدُونَ = وُنَ + يَهْدِيُ (For هُمْ, The third radical يِ is lost and the Kasrah of د changed to Dhammah as the Kasrah cannot be followed by و in Arabic language).

تَهْدِيَانِ = اِنِ + تَهْدِيُ (For third person feminine هُمَا)

تَهْدِيَانِ = اِنِ + تَهْدِيُ (For second person masculine اَنْتُمَا)

تَهْدُونَ = وُنَ + تَهْدِيُ (For اَنْتُمْ, The third radical يِ is lost and the Kasrah of د changed to Dhammah as the Kasrah cannot be followed by و in Arabic language).

تَهْدِيْنَ = تَهْدِ + يَنْ = تَهْدِ + يَنْ = تَهْدِيْنَ (For أَنْتِ, The third radical يِ is lost).

تَهْدِيَانِ = تَهْدِيْ + أَنْ (For second person feminine أَنْتُمَا)

The “Guest noon group” present tense verbs for the root verb نَسِيَ are constructed as follows.

يَنْسِيَانِ = يَنْسِيْ + أَنْ (For third person masculine هُمَا)

يَنْسَوْنَ = يَنْسِيْ + وَنَ (For هُمْ, The third radical يِ is lost).

تَنْسِيَانِ = تَنْسِيْ + أَنْ (For third person feminine هُمَا)

تَنْسِيَانِ = تَنْسِيْ + أَنْ (For second person masculine أَنْتُمَا)

تَنْسَوْنَ = تَنْسِيْ + وَنَ (For أَنْتُمْ, The third radical يِ is lost).

تَنْسِيْنَ = تَنْسِيْ + يَنْ = تَنْسِ + يَنْ = تَنْسِيْنَ (For أَنْتِ, The third radical يِ is lost).

تَنْسِيَانِ = تَنْسِيْ + أَنْ (For second person feminine أَنْتُمَا)

The “Guest noon group” present tense verbs for the root verb نَهَى are constructed as follows.

يَنْهِيَانِ = يَنْهِيْ + أَنْ (For third person masculine هُمَا)

يَنْهَوْنَ = يَنْهِيْ + وَنَ (For هُمْ, The third radical يِ is lost, Quran(4:3:104))

تَنْهِيَانِ = تَنْهِيْ + أَنْ (For third person feminine هُمَا)

تَنْهِيَانِ = تَنْهِيْ + أَنْ (For second person masculine أَنْتُمَا)

تَنْهَوْنَ = وَنَ + تَنْهَيُ (For أَنْتُمْ, The third radical يُ is lost, Quran (4:3:110))

تَنْهَيْنَ = يَنَ + تَنْهَ = يَنَ + تَنْهَيُ (For أَنْتِ, The third radical يُ is lost).

تَنْهَيَانِ = أَنِ + تَنْهَيُ (For second person feminine أَنْتِ)

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:14). The verb form نَدْعُو in مَنْصُوب mood is present in this verb. The verb is in مَنْصُوب mood because لَنْ is present before the verb.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:28). The verb form يَدْعُونَ is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:83). The verb form أَتْلُو (I recite) is present in this verse. Thus “Five in pocket group” verbs are نَتْلُو, أَتْلُو, تَتْلُو, يَتْلُو.

النَّاقِصُ verbs (Imperative tense) (Seq # 123)

Let us learn imperative tense for النَّاقِصُ verbs in this section. These verbs loses the third radical in مَجْرُوم mood. The below table shows three examples for the personal noun أَنْتِ. The reader is recommended to construct imperative tense for all the النَّاقِصُ verbs discussed in the earlier topics.

<u>Adding ا at the beginning</u>	<u>Making majzooom by dropping the third radical</u>	<u>Removing the beginning ت</u>	<u>Actual verb in present tense</u>
أَدْعُ Quran (14:16:125)	دَعُ	دَعُو	تَدْعُو
إِهْدِ Quran (1:1:5)	هَدِ	هَدِي	تَهْدِي
إِنْسَ	نَسَ	نَسَى	تَنْسَى
إِنَّهَ	نَهَ	نَهَى	تَنْهَى

AlMuzaafu (الْمُضَاعَفُ) verbs (Seq # 124)

In this category of verbs the second and the third radical are same. These verbs go some changes both in the past and present tenses. Let us learn them first by considering a-u group.

Consider the verb ظَنَّ. Actually it is ظَنَّ. The meaning of this verb is “He thought”. In the past tense the second radical loses its vowel sign and gets sukoon for Saakin pronouns and retains its vowel sign for Mutaharrik pronouns. See below...

ظَنَّ = ظَنَّ = ظَنَّ

The “Guest noon group” verbs are تَطْنُونُ, تَطْنَانِ, يَطْنُونَ, يَطْنَانِ, تَطْنَيْنِ and تَطْنَيْنِ.

The construction of Imperative tense (فِعْلُ أَمْرٍ) is shown below for the personal pronoun أَنْتَ. There is no need of هَمْزَةُ الْوَصْلِ, as the majzoo form is not starting with a letter with sukoon (◌ْ). After making majzoo the sukoon will appear on two consecutive noons (ظُنْ). The letter ن is not a weak letter, thus cannot be dropped. So the last ن will take Fatah and the final form will become as ظُنْ leading to ظُنَّ. Explanation is given in the below table.

<u>Meaning</u>	<u>Making majzoo</u>	<u>Removing the beginning ت</u>	<u>Actual verb in present tense</u>
think!	ظُنْ = ظُنْ ظُنْ = ظُنْ	ظُنْ	تَظُنُّ (تَظُنُّ)

Similar exercise can be done for the verbs below. They are organized 5 verbs daily.

Day # 1 مَدَّ (to prolong/elongate, a-u group), سَرَّ (to please, a-u group), ضَرَّ (to harm, a-u group), رَدَّ (to reply, a-u group), جَرَّ (to drag/pull, a-u group).

Day # 2 عَدَّ (to count, a-u group), صَبَّ (to pour, a-u group), سَدَّ (to block, a-u group), بَثَّ (to spread, a-u group), دَعَّ (to repulse/push, a-u group).

Day # 3 حَضَّ (to urge, a-u group), قَصَّ (He narrated/told, a-u group), سَبَّ (to abuse, a-u group), مَرَّ (to pass, a-u group), حَجَّ (to do hajj, a-u group).

Consider a verb شَمَّ (he smelled) in i-a group. Its construction is as below.

شَمَّ = شَمَمَ = شَمَّ

The second radical will retain its vowel sign from هُنَّ. Thus the verb form for هُنَّ is شَمِنَ. Two more example verbs in i-a group are مَسَّ (he touched) and وَدَّ (To wish).

Likewise practice can be done for the below verbs from a-i group. The below verbs are in the format (root verb, present tense for هُوَ, meaning).

(يَضِلُّ, ضَلَّ, to go astray), (يَتَبُّ, تَبَّ, to perish), (يَتِمُّ, تَمَّ, to finish/complete), (يَحِقُّ, حَقَّ, to be truth), (يَخِفُّ, خَفَّ, to be light), (يَذَلُّ, ذَلَّ, to be disrespected), (يَزِلُّ, زَلَّ, to slip) and (يَعِزُّ, عَزَّ, to get respect).

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:35). The verb form أَظُنُّ is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:36). The verb form أَظُنُّ is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:53). The verb form طُنُّوا is present in this verse.

Classification of verbs (Seq # 125)

This topic is just to understand the architecture of verbs classification. Don't worry about this topic, just understand as much as possible. The classification of the verbs is as follows.

- 1) Saalim verbs (السَّالِمُ) These verbs do not have أ, و, or ي as one of its letters and second and third letters are not the same. Example: فَتَحَ, نَصَرَ, سَمِعَ, ضَرَبَ etc.
- 2) Mahmooz verbs (الْمَهْمُوزُ) These verbs have أ as one of its letters. Example: قَرَأَ, سَأَلَ, أَكَلَ etc.
- 3) Misaal verbs (الْمِثَالُ) These verbs have و or ي as the first letter. Example: وَجَدَ, وَزَنَ etc.
- 4) Ajwaf verbs (الْأَجْوَفُ) These verbs have و or ي as the second letter. Example: قَالَ (actually قَ وَ لَ), سَارَ (actually سَ يَ رَ) etc.
- 5) Naaqis verbs (النَّاقِصُ) These verbs have و or ي as the third letter. Example: دَعَا (actually دَ عَ وَ), نَسِيَ etc.
- 6) Lafeef (الْفَيْفُ) These verbs have و or ي as more than one letter. These verbs are of two kinds.
 - a. Lafeef Maqroon (الْفَيْفُ الْمَقْرُونُ) These verbs have و or ي as second and third letter. Example: يَكْوِي كَوَى (He ironed), شَوَى (to scald/roast/injure) Quran (15:18:29), يَطْوِي طَوَى (to fold) Quran (17:21:104), يَأْوِي أَوَى (to take shelter) Quran (15:18:10), the root letters ه و ي has two forms: (F1) يَهْوِي هَوَى

(to like/desire) Quran (1:2:87) and (F2) يَهْوِي هَوَى (to incline/fall down) Quran (13:14:37).

b. Lafeef Mafrooq (الْفَيْفُ الْمَفْرُوقُ) These verbs have و or ي as first and third letter. Example: يَعَى (He understood) Quran (29:69:12), يَقَى (He saved) Quran (29:76:11). Note: Construction of imperative of وَقَى is (قِ, قِ, قِ, You save!) Quran (2:2:201).

7) AlMuzaafu verbs (الْمُضَعَّفُ) These verbs have second and third letters same. Example: حَجَّ, ظَنَّ etc.

Special verb رَأَى (Seq # 126)

The main root letters of this verb are رَ أ ي. But the third letter ي is not read in the root form. Because of this reason Fatah is not written on ي. This verb comes under the category of a-a group and it is a النَّاقِضُ verb.

Let us try to conjugate this verb in the past tense.

- 1) For هُوَ the verb form is رَأَى.
- 2) For هُمَا, the third radical ي appears and after that the doer ا will be added. Thus it is رَأَيَا.
- 3) For هُمْ, the third radical ي will be dropped. Originally it is رَأَيُوا. Finally it is رَأَوْا.

- 4) For **هي** just add the “ت of woman” to the root **رَأَى**. After adding it is **رَأَيْتُ**. Because of two consecutive sukoon (◌ْ), the **ي** gets drop. Finally it is **رَأَتْ**.
- 5) For feminine **هُمَا** just add the doer **ا** to the verb form of **هي** (**رَأَتْ**). Thus it is **رَأَتْهَا**.
- 6) For Mutaharrik pronouns the third radical should have sukoon (◌ْ). For this to do, the third radical **ي** will appear. So the initial part will be **رَأَيْ**. Thus the conjugation for all Mutaharrik pronouns from **هُنَّ** to **رَأَيْنَا** and **رَأَيْتُ**, **رَأَيْتُمْ**, **رَأَيْتِ**, **رَأَيْتُمْ**, **رَأَيْتِ**, **رَأَيْتِ** and **رَأَيْنَا** is **رَأَيْنَ** , **رَأَيْتِ** , **رَأَيْتُمْ** and **رَأَيْنَا**.

In the present tense originally it is **يَرَأَى**. But as it is **النَّاقِصُ** verb it loses its Dhammah (meaning it is hidden). So it became **يَرَأَى**. Now say **يَرَأَى** 10 times then you will end up saying **يَرَى**. Such a change happened because this verb is frequently used.

The “Five in pocket group” is now **نَرَى** and **أَرَى**, **تَرَى**, **يَرَى**.

The “Mabni group” is **تَرِينِ** and **يَرِينِ**.

The “Guest noon group” is **تَرِينِ** and **تَرُونَ**, **تَرِيَانِ**, **تَرِيَانِ**, **يَرُونَ**, **يَرِيَانِ** and **يَرِيَانِ**.

When you make this verb majzoom the third radical is lost.

Example: **لَمْ تَرَ** (you did not see)

The **فِعْلُ أَمْرٍ** for this verb is not used, instead **أَنْظُرُ** is used.

تَأْتِي + نَ = تَأْتِيْنَ

The “Guest noon group” construction goes as follows.

يَأْتِي + أَنْ = يَأْتِيَانِ (For masculine third person dual)

يَأْتِي + وَنَ = يَأْتُونَ (For masculine third person plural, The third radical is lost and Kasrah of ت got changed to Dhammah)

تَأْتِي + أَنْ = تَأْتِيَانِ (For feminine third person dual)

تَأْتِي + أَنْ = تَأْتِيَانِ (For masculine second person dual)

تَأْتِي + وَنَ = تَأْتُونَ (For masculine second person plural, The third radical is lost and Kasrah of ت got changed to Dhammah)

تَأْتِي + يَنْ = تَأْتِيْنَ (For feminine second person singular, The third radical is lost)

تَأْتِي + أَنْ = تَأْتِيَانِ (For feminine second person dual)

If two Hamzas meet together, the first having vowel sign and second having sukoon then vowel of the first Hamza gets extra length as shown below.

أُ = إِوْ، آ = أُوْ، أُ = أُوْ

This information will help us to understand the imperative tense of this verb as below.

<u>Adding ا at the beginning</u>	<u>Making majzoom by dropping ي and ن</u>	<u>Removing the beginning ت</u>	<u>Actual verb in present tense</u>	<u>Detached pronoun</u>
إِئْتِ = ائْتِ	أْتِ	أْتِي	تَأْتِي	أَنْتَ
اِئْتُوا = ائْتُوا	اِئْتُوا	اِئْتُونِ	تَأْتُونِ	أَنْتُمْ

After understanding this let us understand how this imperative tense behaves when some letter like و or ف comes before it. Once they come before it, the first Hamza will be not be read as it is هَمْزَةُ الْوَصْلِ. If it is not read (will be dropped) then the second Hamza (first radical of the root verb) will come back and looks like below.

وَ + اِئْتِ = وَ + اِئْتِ = وَائْتِ

فَ + اِئْتُوا = فَ + اِئْتُوا = فَائْتُوا (Quran (1:2:23), then you all bring!)

Laam of command (or request) for third and first person (Seq # 128)

In one of the last topics we have learned فِعْلُ أَمْرٍ which is used to give command (or request) to second person. In order to give command (or request) to third or first person لَامُ الْأَمْرِ is used. This Laam changes the مَضَارِعُ into the مَجْزُومُ case. The example is given below.

Examples

لِيَقْرَأْ (Let him read or he should read)

لِنَقْرَأْ (Let us read or we should read)

This ل takes Kasrah (ـِ). But it loses this Kasrah if it comes after حَرْفٌ like عَطْفٍ like وَ, ف and ثُمَّ.

Examples

لَا تُؤْمِرُوا بِأَعْيُنِنَا قَوْمَ الَّذِينَ كَفَرُوا لِيُقِيمُوا الصَّلَاةَ وَيَكْفُرُوا بِاللَّهِ عَدُوًّا لِلَّذِينَ آمَنُوا وَاللَّهُ شَدِيدُ الْعِقَابِ (We should sit and write). Quran (30:106:3) has لامُ الأَمْرِ.

The approximate meaning of this verse is “So let them worship the lord of this house”.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:19). The construction فَلْيَنْظُرْ with لامُ الأَمْرِ is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:29). The construction فَلْيَكْفُرْ with لامُ الأَمْرِ is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:110). The construction فَلْيَعْمَلْ with لامُ الأَمْرِ is present in this verse.

Doer (اسْمُ الْفَاعِلِ) (Seq # 129)

In simple terms, one who does an action is a doer. In English language this doer is termed as “Active participle”. The person who works is a “worker”,

someone who worships is a “worshipper”, someone who protects is a “protector”. The pattern of doer in Arabic language is فَاعِلٌ. This pattern is derived from the specimen verb فَعَلَ (he did). Thus عَامِلٌ is “worker”, عَابِدٌ is “worshipper” and حَافِظٌ is “protector”.

Sound masculine plurals from above singulars can be obtained as shown in the below table.

S.no	Singular	مَرْفُوعٌ	مَنْصُوبٌ	مَجْرُورٌ
1	عَامِلٌ	عَامِلُونَ	عَامِلِينَ	عَامِلِينَ
2	عَابِدٌ	عَابِدُونَ	عَابِدِينَ	عَابِدِينَ
3	حَافِظٌ	حَافِظُونَ	حَافِظِينَ	حَافِظِينَ

The above doers are masculine. To make them feminine add “ta marbootah” (ة) to them, عَامِلَةٌ (female worker), عَابِدَةٌ (female worshipper) and حَافِظَةٌ (female protector).

Sound feminine plurals from above singulars can be obtained as shown in the below table. Remember again that مَنْصُوبٌ and مَجْرُورٌ for sound feminine plurals end with two Kasrah without أَلْ and with one Kasrah with أَلْ.

S.no	Singular	مَرْفُوعٌ	مَنْصُوبٌ	مَجْرُورٌ
1	عَامِلَةٌ	عَامِلَاتٌ	عَامِلَاتٍ	عَامِلَاتٍ
2	عَابِدَةٌ	عَابِدَاتٌ	عَابِدَاتٍ	عَابِدَاتٍ

3	حَافِظَةٌ	حَافِظَاتٌ	حَافِظَاتٍ	حَافِظَاتٍ
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Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:6). The doer **بَاخِعٌ** (one who kills) is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:18). The doer **بَاسِطٌ** (one who stretches) is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:35). The doer **ظَالِمٌ** (one who oppresses/wrongs/unjust) is present in this verse.

Noun for the object (on which the action is done) (Seq # 130)

In English language the object on which the action done on is termed as “Passive participle”. In Arabic language the pattern of this noun is **مَفْعُولٌ** which is derived from the specimen verb **فَعَلَ** (he did). Note that, this noun can only be derived from the transitive verbs. If the verb is intransitive like **ذَهَبَ** then we cannot derive the **مَفْعُولٌ بِهِ** from it. See the below examples.

<u>Main Verb</u>	<u>Passive Participle</u>	<u>Meaning</u>
خَلَقَ	مَخْلُوقٌ	One who has been created.
فَتَحَ	مَفْتُوحٌ	One that got opened.
عَبَدَ	مَعْبُودٌ	One that got

		worshipped.
غَضِبَ	مَغْضُوبٌ	One that got wrath/anger.

Noun of place and time (Seq # 131)

Noun of place and time appears in two patterns either مَفْعَلٌ or مَفْعِلٌ.

Below are the conditions

Conditions of pattern مَفْعَلٌ

- If the verb is Naaqis and irrespective of vowel signs on the second letter. Example: لَهَا يَلْهُو مَلْهَى (place of entertainment).
- If the second letter of Non-Naaqis verb having Fatah or Dhammah in the present tense. Example: شَرِبَ يَشْرِبُ مَشْرَبٌ (drinking place), طَبَخَ يَطْبُخُ مَطْبَخٌ (kitchen).

Conditions of pattern مَفْعِلٌ

- If the verb is Misaal and irrespective of vowel signs on the second letter. Example: وَقَفَ يَقِفُ مَوْقِفٌ (place to park), وَضَعَ يَضَعُ مَوْضِعٌ (place), وَعَدَ يَعِدُ مَوْعِدٌ (time of appointment/promise).
- If the verb is Non-Mitral, Non-Naaqis and has Kasrah in the present tense. Example: جَلَسَ يَجْلِسُ مَجْلِسٌ (Sitting room/place), نَزَلَ يَنْزِلُ مَنْزِلٌ (place of getting down).

For both the forms ta marboutah (ة) may be added. Example: مَنزِلَةٌ (position), مَدْرَسَةٌ (school).

There are few exceptions: مَسْجِدٌ (place of prostration) from يَسْجُدُ (It should be on pattern مَفْعَلٌ), مَشْرِقٌ (rising place of the sun) from يَشْرُقُ (It should be on pattern مَفْعَلٌ), مَغْرِبٌ (setting place of sun) from يَغْرُبُ (It should be on pattern مَفْعَلٌ), مَطْلِعٌ (place of sun rise) from يَطْلُعُ (It should on pattern مَفْعَلٌ).

Note: مَطْلِعٌ is the place of sun rise and مَطْلَعٌ is the time of sun rise (dawn). The word مَطْلَعٌ is present in Quran (30:97:5).

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:59). The noun of time مَهْلِكٌ (time of destruction) in the phrase لِمَهْلِكِهِمْ (for their time of destruction) is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:60) and Quran (15:18:61). The noun of place مَجْمَعٌ (place of meeting) is present in these two verses.
- 3) State TRUE or FALSE: Read the verses Quran (16:18:86) and Quran (16:18:90). The noun of places مَغْرِبٌ (setting place of the sun) and مَطْلِعٌ (place of sun rise) are present in these two verses.

Noun for instrument (Seq # 132)

In Arabic language noun for instrument is called as اِسْمُ الْاَلَةِ. The noun of instrument describes the instrument name with which the action of the

verb is carried out. One such example is **مِفْتَاحٌ**, which is an instrument for opening denoted by the verb **فَتَحَ**.

This noun comes in the following three patterns.

- a) **مِفْعَالٌ**. Example **مِنْشَارٌ**, **مِفْتَاحٌ** (نَشَرَ, he sawed, an instrument to saw), **مِوزَانٌ** but converted to **مِيزَانٌ** as Kasrah cannot be followed by **و** the Kasrah of **م** got elongated (وَزَنَ, he weighed, an instrument to weight) etc.
- b) **مِفْعَلٌ**. Example **مِضْعَدٌ** (صَعِدَ, he ascend, a lift).
- c) **مِفْعَلَةٌ**. Example **مِكنَسَةٌ** (كَنَّسَ, he swept, a broom), **مِكْوِيَةٌ** but converted to **مِكْوَاةٌ** because Arabic phonetic system converted the sound waya to waa (كَوَّى, he ironed, an iron), **مِقْلِيَةٌ** but converted to **مِقْلَاةٌ** because Arabic phonetic system converted the sound laya to laa (قَلَّى, he fried, frying pan) etc.

The plurals of these nouns of instrument are on the pattern **مَفَاعِيلُ** and **مَفَاعِلُ**.

Quran (18:24:35), Quran (7:6:59), Quran (27:55:9) and Quran (30:101:6) are few examples for nouns of instrument.

Note: It is to observe that noun of place and time starts with Fatah on **م** and noun of instrument starts with Kasrah on **م**.

[Revisiting the Nominal sentence structure \(Seq # 133\)](#)

A nominal sentence is a sentence that starts with

a) a noun or pronoun.

Example: مُحَمَّدٌ طَالِبٌ هَذَا كِتَابٌ.

b) مَصْدَرٌ مُؤَوَّلٌ

Example: أَنْ تَعْدِلُوا خَيْرٌ لَكُمْ (Translation: To do justice is good for you. Here أَنْ تَعْدِلُوا is in the position of رَفْعٌ , which is nothing but مَرْفُوعٌ). Quran (2:2:184) is another example with translation "...to fast is good/best for you...".

c) Particles that resembles like verb. For example إِنَّ and its sisters etc.

Interrogative Nouns (Seq # 134)

Interrogative nouns like مَنْ (Who), مَا (what) and كَمْ (How many/much) can appear in nominal sentences. These interrogative nouns are indefinite. We have to find out whether they are Mubtada or predicate. If we answer the interrogative sentence then we will come to know.

Examples

مَنْ طَبِيبٌ؟ (Who is doctor ?)

An answer to the above question can be مُحَمَّدٌ طَبِيبٌ. Its translation is 'Mohammed is a doctor'. So the مَنْ in the above sentence is mubtada and طَبِيبٌ is khabar. That is khabar already exist in the sentence.

مَا اسْمُكَ؟ (What is your name ?)

An answer to the above question can be **إِسْمِي مُحَمَّدٌ**. Its translation is 'My name is Mohammed'. So the **مَا** in the above interrogative sentence is khabar, because somebody is looking for the khabar.

Mubtada can be indefinite (Seq # 135)

In most of the cases **الْمُبْتَدَأُ** will be definite. الْمُبْتَدَأُ may be indefinite in the following cases.

a) If **الْخَبَرُ** is **شِبْهُ جُمْلَةٍ** and **الْخَبَرُ** comes first.

Examples

فِي الْكَهْفِ رَجُلٌ (There is a man in the cave)

تَحْتَ الْجِدَارِ كَنْزٌ (There is a treasure under the wall)

عِنْدَنَا سَيَّارَةٌ (We have a car)

b) If **الْمُبْتَدَأُ** is an interrogative noun like **مَنْ** (Who), **مَا** (what) and **كَمْ** (How many). These interrogative nouns are indefinite.

Examples

مَنْ مَرِيضٌ ؟ (Who is sick ?)

كَمْ رَجُلًا فِي الْكَهْفِ ؟ (How many persons are there in the cave).

Order of Mubtada and Khabar (Seq # 136)

In the nominal sentence originally **الْمُبْتَدَأُ** comes first and **الْخَبَرُ** comes after **الْمُبْتَدَأُ**. But it is allowed or optional to reverse this order.

Example

كَبِيرٌ كَهْفُهُمْ (Their cave is big). Here الْخَبْرُ came first. This is still allowed but not frequent.

اَلْمُبْتَدَأُ should precede اَلْخَبْرُ if

a) اَلْخَبْرُ is an interrogative noun.

Example

مَا اِسْمُكَ ؟ (What is your name ?).

b) If اَلْخَبْرُ is شِبْهُ جُمْلَةٍ and the اَلْمُبْتَدَأُ is indefinite.

Example

لَهُ ثَمْرٌ (For him a fruit).

Revisiting the Verbal sentence structure (Seq # 137)

A verbal sentence is a sentence that starts with

a) a complete verb. A complete verb is a verb conveying the complete message. Example جَلَسَ (He sat), ضَرَبَ (He hit) etc.

b) an incomplete verb. An incomplete verb is a verb that does not convey the complete message. Example كَانَ (He was) etc. As this verb is incomplete in meaning, the sentence needs اِسْمٌ and اَلْخَبْرُ to complete the message from the sentence. Example: كَانَ مُحَمَّدٌ طَبِيبًا (Mohammed was a doctor).

Adverbs In detail (Seq # 138)

The adverb (الظرف) is a noun that describes the time or place of an action. Adverb is also called as مفعول فيه. The adverb is always منصوب. Few examples of adverb of time are below.

ذَهَبْتُ إِلَى الْكَهْفِ لَيْلاً (I went to the cave in the night).

نِمْتُ بَعْدَ الصَّلَاةِ (I slept after prayer).

Few examples of adverb of place are below.

جَلَسْتُ فَوْقَ السَّفِينَةِ (I sat above the ship).

نِمْتُ أَمَامَ الْجِدَارِ (I slept in front of the wall).

Few more adverbs are وَرَاءَ (behind), كَلَّمَا (whenever, representing time), حَوْلَ (around), دُونَ (other than), غَيْرَ (other than), لَدُنْ (near/from) and أَسْفَلَ (lower).

Few other adverbs are مَبْنِي. Examples are أَيْنَ (where), أَمْسَ (yesterday), حَيْثُ (wherever), قَطُّ (never), هُنَا (here), مَتَى (when), إِذَا (when in future time), إِذْ (when in past time) and الآنَ (now). While describing these adverbs in grammatical sentence analysis we should say “In the place of nasbin” (فِي مَحَلِّ نَصْبٍ). That means they are مَنْصُوبٌ. Example is below.

ذَهَبْتُ إِلَى الْكَهْفِ أَمْسَ (I went to the cave yesterday).

In the above statement the adverb **أَمْسٍ** is in the place of nasbin (**فِي مَحَلِّ** (**نَصْبٍ**)).

Words acting like an Adverb (Seq # 139)

A word can act like an adverb though it is not representing time or place. This word will take nasb-ending. The following words will act like an adverb

- a) Words like **كُلٌّ** (all/every), **بَعْضٌ** (some), **نِصْفٌ** (half), **رُبْعٌ** (one fourth) acts like adverb if their **مُضَافٌ إِلَيْهِ** is actually denoting time or place.

Examples

نِمْتُ كُلَّ النَّهَارِ (I slept the whole day).

بَقِيتُ فِي الْكَهْفِ بَعْضَ يَوْمٍ (I remained in the cave part of the day).

- b) The adjective of **الظَّرْفُ** after the **الظَّرْفُ** itself has been omitted.

Examples

جَلَسْتُ وَقْتًا طَوِيلًا for **جَلَسْتُ طَوِيلًا** (I sat for a long time). Here **طَوِيلًا** is acting like a **الظَّرْفُ** where the actual **الظَّرْفُ**, **وَقْتًا** got omitted.

- c) A demonstrative pronoun if the **بَدَلٌ** is the actual **الظَّرْفُ**.

Examples

ذَهَبْتُ إِلَى الْكَهْفِ هَذَا الْيَوْمَ (I went to the cave this day). Here **هَذَا** is in the place of nasb because acting like an adverb.

- d) Numbers representing the place or time words.

Examples

مَكَثْتُ فِي الْكَهْفِ خَمْسَةَ أَيَّامٍ (I remained in the cave for 5 days).
Here the word خَمْسَةَ is acting like a الظَّرْفُ and has taken nasb ending.

Words قَبْلُ and بَعْدُ (Seq # 140)

As learnt earlier, these words are adverbs. The noun after these words is مُضَافٌ إِلَيْهِ. If the مُضَافٌ إِلَيْهِ is dropped then these words behave like مَبْنِيٌّ and ends with Dhammah. If مُضَافٌ إِلَيْهِ is present then these words decline as normal.

Example

Mohammed was doctor before that.

مُحَمَّدٌ طَبِيبٌ مِنْ قَبْلِ ذَلِكَ

Now dropping ذَلِكَ will lead the below.

(مَبْنِيٌّ قَبْلُ) مُحَمَّدٌ طَبِيبٌ مِنْ قَبْلُ

I did not see Mohammed after that.

مَا رَأَيْتُ مُحَمَّدًا مِنْ بَعْدِ ذَلِكَ

Now dropping ذَلِكَ will lead the below.

(مَبْنِيٌّ بَعْدُ) مَا رَأَيْتُ مُحَمَّدًا مِنْ بَعْدُ

Usage of verb كَان in Nominal sentence (Seq # 141)

The word كَان is a verb. It is used in a nominal sentence. The meaning of the verb كَان in past is “he was”. But it is also used to specify eternal concepts (always). So, it can be “he/it was”, “he/it is” and “he/it will be”. When the word كَان joins a nominal sentence it brings the following changes.

- a) The terminology of الْمُبْتَدَأُ will change to “Noun of Kaana” which is اِسْمُ كَانٍ.
- b) The terminology of الْخَبْرُ will change to “Predicate of Kaana” which is خَبْرُ كَانٍ.
- c) It will make the “Predicate of Kaana” (خَبْرُ كَانٍ) as مَنْصُوبٌ only if the predicate is single/one word. If the predicate is prepositional phrase then there is no change.

Example

اَلْكَهْفُ جَدِيْدٌ (The cave is new).

After introducing كَان the following thing will happen.

كَانَ اَلْكَهْفُ جَدِيْدًا (The cave was new).

Prepositional phrase example is

مُحَمَّدٌ فِي اَلْكَهْفِ (Mohammed is in the cave).

After introducing **كَانَ** no change will happen as below.

كَانَ مُحَمَّدٌ فِي الْكَهْفِ (Mohammed was in the cave).

Exercises

- 1) State TRUE or FALSE: Read the last part of the verse Quran (16:18:98). The approximate translation is “the promise of my lord is true”. **كَانَ** is **وَعْدٌ** and **كَانَ** is **حَقًّا** (مَنْصُوبٌ).

Sister of **كَانَ** (لَا يَزَالُ) (Seq # 142)

One of the sisters of **كَانَ** is **لَا يَزَالُ**. It means “he is still”. It is based on the verb **زَالَ**. It exactly behaves like **كَانَ** grammatically as explained in the below example.

Example

Mohammed is still in the cave (لَا يَزَالُ مُحَمَّدٌ فِي الْكَهْفِ).

He is still sick. (لَا يَزَالُ مَرِيضٌ).

As far as, **أَمَّا** (Seq # 143)

This word is used when discussing about two or more items. It is a conjunction. Its literal translation in English language is “As far as...”.

Suppose, somebody asked a question as below...

For whom the ship is and for whom the wall is ? An answer to this question can be as follows.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينٍ وَ أَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ (As far as the ship, it was for poor people and as far as the wall it was for two orphan boys/children).

It is to note that فَ after أَمَّا should take خَبْرٌ.

Taking oath 'by' (وَ) (Seq # 144)

The letter وَ is also used for taking oath. In that case وَ acts like a preposition and makes the following noun as مَجْرُورٌ. Thus if a noun is coming as مَجْرُورٌ after وَ then it is being understood that someone is taking oath.

Examples

By the dawn.

وَ الْفَجْرِ

By the fig, and the olive.

وَ التَّيْنِ وَ الزَّيْتُونِ

Circumstances (الْحَالُ) (Seq # 145)

Yet another usage of وَ is to describe the circumstances under which an action takes place. This وَ is used to connect a subordinate nominal sentence (describing circumstance) to another main sentence (main action).

Example

I entered the cave while Mohammed was sitting.

دَخَلْتُ الْكَهْفَ وَ مُحَمَّدٌ يَجْلِسُ

It is to note that if the خَبْرُ of the subordinate nominal sentence is a verb then it should be in present tense.

It is possible that a verbal sentence may also come after circumstances وَ. Under this situation the word قَدْ should be inserted as shown in the below equation.

وَ + قَدْ + الْجُمْلَةُ الْفِعْلِيَّةُ

Quran (16:20:125) and Quran (28:61:5) are examples using verbal sentence after وَ.

Five Nouns (الْأَسْمَاءُ الْخَمْسَةُ) (Seq # 146)

In Arabic language there are five special nouns. These nouns are أَبٌ (father), أَخٌ (brother), حَمٌّ (husband's brother or father), فَمٌّ (mouth) and ذُوٌّ (possessor of). The specialty of these nouns is that, their endings are not normal when they are مُضَافٌ. When they come as مَرْفُوعٌ their ending is و, مَنْصُوبٌ ending is ا and مَجْرُورٌ ending is ي. Another specialty of فَمٌّ is that, it behaves as explained above only when م is omitted otherwise it behaves normal (فَمٌّ, فَمٌ and فَمٍ). See the below table.

	أَبٌ	أَخٌ	حَمٌّ	فَمٌّ	ذُوٌّ
مَرْفُوعٌ	أَبُو	أَخُو	حَمُّو	فَمُّو	ذُوُّو
مَنْصُوبٌ	أَبَا	أَخَا	حَمَّا	فَا	ذَا
مَجْرُورٌ	أَبِي	أَخِي	حَمِّي	فِي	ذِي

Examples

This is for the father of Ibrahim.

هَذَا لِأَبِي إِبْرَاهِيمَ

I listened to the brother of Mohammed.

سَمِعْتُ أَخَا مُحَمَّدٍ

Father of Ibrahim went.

ذَهَبَ أَبُو إِبْرَاهِيمَ

Quran (13:13:14) has فَاهُ (his mouth) as مُضَافٌ مُضَافٌ إِلَيْهِ.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (16:18:82). The phrase أَبُوهُمَا (father of those two) which is مُضَافٌ مُضَافٌ إِلَيْهِ is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (16:18:83). The word ذِي is present in this verse as مُضَافٌ and it is مَجْرُورٌ because of preposition عَنْ before it.
- 3) State TRUE or FALSE: Read the verse Quran (16:18:86). The word ذَا is present in this verse as مُضَافٌ and it is مَنْصُوبٌ because of harfu-nida (يَا) before it.

Plural of ابْنٌ (Seq # 147)

There are two plurals of ابْنٌ (son) (هُمَزَةُ الْوَصْلِ |). One is sound masculine plural and the second one is broken plural as shown in the below table.

<u>Case</u>	<u>Sound Masculine Plural</u>	<u>Broken Plural</u>
مَرْفُوعٌ	بَنُونَ	أَبْنَاؤُ
مَنْصُوبٌ	بَنِينَ	أَبْنَاءُ
مَجْرُورٌ	بَنِينَ	أَبْنَاءِ

Duals and sound masculine plurals when become Muzaaf (Seq # 148)

The ending ن of duals and sound masculine plurals gets dropped when they become مُضَافٌ.

Examples

Meaning	Example of مُضَافٌ إِلَيْهِ	Dropping the ن	Plural/Dual
Teachers of Bilal	مُدَرِّسُو بِلَالٍ	مُدَرِّسُو	مُدَرِّسُونَ
Two books of Mohammed	كِتَابَا مُحَمَّدٍ	كِتَابَا	كِتَابَانِ
My two hands	يَدَا + يَ = يَدَا يَ = يَدَايَ	يَدَا	يَدَانِ
My two books	= كِتَابَا + يَ = كِتَابَا + يَ كِتَابَايَ	كِتَابَا	كِتَابَانِ

ي (Ya-Mutakallim) gets Fatah if an ا or ي with sukoon comes before it. So my two hands and my two books get the form يَدَايَ and كِتَابَايَ.

Assume that you have to say “Oh my two teachers”. Because of harfu-nida (يَا) before مُضَافٌ, the مُضَافٌ will become مَنْصُوبٌ. The below is the construction steps.

يَا + مُدْرَسَيْنِ + يِ = يَا + مُدْرَسِي + يِ = يَا + مُدْرَسِي + يِ = يَا مُدْرَسِي

Word for Both (كِلَا) (Seq # 149)

The meaning of the word كِلَا is ‘both’. The feminine is كِلْتَا. These words always come as مُضَافٌ and مُضَافٌ إِلَيْهِ is always dual.

Example: كِلَا الْقَلَمَيْنِ (Both the pens), كِلْتَا الْجَنَّتَيْنِ (Both the gardens).

Other rules related to these words are given below.

<u>Example</u>	<u>Rule</u>
كِلْتَا الْجَنَّتَيْنِ جَمِيلَةٌ	Translation is ‘Both the gardens are beautiful’. These words are treated as singular words. Thus predicate should also be singular.
أَعْرِفُ كِلَا الْكَهْفَيْنِ	Translation is ‘I know both the caves’. If مُضَافٌ إِلَيْهِ is a direct noun then there will be no change in كِلَا and كِلْتَا in مَنْصُوبٌ and مَجْرُورٌ cases. In the example, كِلَا remain unchanged and it is in مَنْصُوبٌ case

	because the verb 'I know' is a transitive verb.
رَأَيْتُ كِلَيْهِمَا	Translation is 'I saw both of them'. If Muzaaf ilaihi is an attached pronoun then these words decline like dual (<u>kila</u> , <u>kilai</u> , <u>kilai</u> and <u>kilta</u> , <u>kiltai</u> , <u>kiltai</u>).

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:33). The phrase كِلْتَا الْجَنَّتَيْنِ (both the gardens) is present in this verse.
- 2) State TRUE or FALSE: The translation of the English statement "I went to both the ships" is ذَهَبْتُ كِلْتَا السَّفِينَتَيْنِ.
- 3) State TRUE or FALSE: In the phrase رَأَيْتُ كِلَيْهِمَا the كِلَيْ is acting as مَنْصُوبٌ because رَأَيْتُ is a transitive verb.

Word for another (Seq # 150)

The Arabic word which means 'another' is آخَرٌ (plural is آخِرُونَ). The feminine form is أُخْرَى (plural is أُخْرَى). The masculine and feminine forms (آخَرٌ and أُخْرَى) are diptotes.

Hope or fear (لَعَلَّ) (Seq # 151)

We have learnt that لَعَلَّ means either hope or fear. Its meaning depends on the context. If the context is conveying a positive message then it means

hope (called as التَّرَجِّي). If the context is conveying a negative message then it means fear (called as الإِشْفَاق).

Examples

التَّرَجِّي (Hope he is good). Here it is التَّرَجِّي.

الإِشْفَاق (I am afraid, he is sick). Here it is الإِشْفَاق.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:6) and try to read its English translation. Here the context of the verse means fear. So the usage of لَعَلَّ is الإِشْفَاق here.

Extra min (مِنَ الزَّائِدَةِ) (Seq # 152)

This مِنْ is used to emphasize the meaning of the sentence. This مِنْ will not change the function of the noun coming after it, though it converts it to مَجْرُورٌ. Using extra min needs some condition to fulfill which are as follows.

- 1) The sentence should have negation or prohibition or interrogation (only with particle هَلْ).
- 2) The noun after extra min should be always indefinite.

Examples

Negation: I did not do anything. (مَا فَعَلْتُ مِنْ شَيْءٍ).

Prohibition: Don't write anything. (لا تَكْتُبْ مِنْ شَيْءٍ).

Interrogation: Is there something new ? or any update ? (هَلْ مِنْ جَدِيدٍ ؟).

If there is no need to emphasize then the example of negation above will be مَا فَعَلْتُ شَيْءً. Here شَيْءٌ is مَنْصُوبٌ bihi. Thus introducing مِنْ will not change the function of the noun coming after مِنْ. Observe the last three words of Quran (26:50:30).

Taukeed (التَّوَكِيدُ) (Seq # 153)

التَّوَكِيدُ is a noun to emphasize another noun (example نَفْسُهُ, كُلُّهُمْ). The noun being emphasized is called as الْمُؤَكَّدُ. The declension of التَّوَكِيدُ depends on الْمُؤَكَّدُ.

Examples

نَظَرْتُ أَصْحَابَ الْكَهْفِ كُلَّهُمْ (I saw all the people of cave).

سَلَّمْتُ عَلَى مُحَمَّدٍ نَفْسِهِ (I greeted Mohammed himself).

In the above examples the word كُلٌّ is مَنْصُوبٌ because it is following أَصْحَابَ and the word نَفْسِ is مَجْرُورٌ because it is following مُحَمَّدٍ. The verb سَلَّمَ means “to greet” and it is discussed in a later topic. An example from Quran is Quran (1:2:31) where كُلِّهَا is التَّوَكِيدُ.

Manqoos Noun (الْمَنْقُوصُ) (Seq # 154)

Manqoos noun is a noun that ends with original ي. This ي is called as يَاءٌ لازِمَةٌ in Arabic language. The letter before this ي will have a Kasrah.
 Example: الْقَاضِي, الْمَاضِي, الْوَادِي etc. This ending ي will be dropped when making these nouns indefinite and the letter before it will take تَنْوِينٌ
 Example: (وَادِيٌّ, مَاضِيٌّ, قَاضِيٌّ) Originally (وَادٍ, مَاضٍ, قَاضٍ). Refer to Quran (16:20:72) for قَاضٍ.

The ending ي will retain in Manqoos nouns in the following three cases.

- If the noun has the definite article. Examples: الدَّاعِي, الْقَاضِي in Quran (16:20:108).
- If the noun is مُضَافٌ. Example: وَادِي مَكَّةَ (valley of Makkah).
- If the noun is مَنْصُوبٌ. Examples: دَاعِيًا, الْقَاضِي, قَاضِي in Quran (22:33:46), وَادِيًا in Quran (11:9:121) and هَادِيًا in Quran(19:25:31).

The declension of this noun is explained below for both definite and indefinite example.

Definite example

القَاضِي is described as مَرْفُوعٌ by saying “It has hidden Dhammah on ending ي”.

القَاضِي is described as مَنْصُوبٌ by saying “It has visible Fatah on ending ي”.

القَاضِي is described as مَجْرُورٌ by saying “It has hidden Kasrah on ending ي”.

Indefinite example

قَاضٍ is described as مَرْفُوعٌ by saying “It has hidden Dhammah on the dropped ي”.

قَاضِي is described as مَنْصُوبٌ by saying “It has visible Fatah on the visible ي”.

قَاضٍ is described as مَجْرُورٌ by saying “It has hidden Kasrah on the dropped ي”.

Understanding فَاعِلٌ for Naaqis verbs (Seq # 155)

This is the right place to understand the فَاعِلٌ form for Naaqis verbs. These nouns are Manqoos nouns. Let us take the verb دَعَى. Now the فَاعِلٌ form will be دَاعِيٌ. But as Kasrah is not compatible with و, the و becomes ي and the noun looks like دَاعِيٌ. Then it becomes دَاعٍ. Other verbs with their corresponding فَاعِلٌ forms are given below (root verb, فَاعِلٌ form).

(خَاشٍ, خَشِيٌّ), (سَاقٍ, سَقَى), (عَافٍ, عَفَا), (شَاكٍ, شَكَأَ), (تَالٍ, تَلَا) etc.

Jazam for Demand (Seq # 156)

A sentence with فِعْلٌ أَمْرٌ or negative فِعْلٌ أَمْرٌ with لا can come before a verbal sentence in present tense. فِعْلٌ أَمْرٌ or negative فِعْلٌ أَمْرٌ is a demand

(الطَّلَبِ). The verbal sentence in present tense is called as جَوَابُ الطَّلَبِ. The verb in جَوَابُ الطَّلَبِ becomes مَجْزُومٌ.

Example

Visit the cave, you will find Mohammed.

زُرِ الْكَهْفَ تَجِدُ مُحَمَّدًا

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:16). The present tense verb يَنْشُرُ got the jazam because it is preceded by the amr statement فَأَوْ إِلَى الْكَهْفِ ('then seek refuge in the Cave'). Thus this present tense verb يَنْشُرُ is جَوَابُ الطَّلَبِ.

Introduction to conditional sentences (Seq # 157)

The basic structure of conditional sentence is as shown below.

Conditional sentence = condition (الشَّرْطُ) + answer to the condition (جَوَابُ الشَّرْطِ)

Few of the subsequent topics cover the details of conditional sentences.

Particle of Unfulfilled condition (لَوْ) (Seq # 158)

This particle is used to express unfulfilled condition in past. As the condition did not happen in the past, something else did not happen. The Jawaab sentence will take ل. The literal meaning of لَوْ is 'if'.

Example

لَوْ فَتَحْتَ الْبَابَ لَرَأَيْتَنِي (Had you opened the door, you would have seen me).

This particle does not make the verb in Jawaab as مَجْزُومٌ. If the Jawaab sentence is negative, then ل of Jawaab sentence will be dropped.

Example

If I knew this, I would not have helped him.

لَوْ عَلِمْتُ هَذَا مَا نَصَرْتُهُ

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (16:18:77). The particle لَوْ along with ل in the Jawaab sentence is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (16:18:109). The particle لَوْ along with ل in the Jawaab sentence is present in this verse.
- 3) State TRUE or FALSE: If the Jawaab sentence is negative then ل of Jawaab sentence will be dropped.

Adverb إِذَا with conditional meaning (Seq # 159)

As we learnt, the word إِذَا is an adverb. This adverb has conditional meaning. Its meaning is “when/if” in future. Mostly it is used with past tense but meaning will be in future. Occasionally present tense is also being used.

Example

If you see Mohammed in the cave, ask him.

إِذَا رَأَيْتَ مُحَمَّدًا فِي الْكَهْفِ فَاسْأَلْهُ

The first part in the above statement is underlined. Note that in the above example the second part (جَوَابُ الشَّرْطِ) takes the letter ف. Quran (1:2:117), Quran (2:2:186), Quran (2:2:198) and Quran (2:2:200) are some other examples.

The word إِنَّ and its sisters (Seq # 160)

Another important word representing condition (الشَّرْطُ) is إِنَّ. The meaning of this word is “If”. It converts both the verbs present in condition and answer to the condition as مَجْزُومٌ.

Example

إِنَّ تَنْصُرْنَا نَنْصُرْكَ

If you help, I help.

إِنَّ has below sisters which exactly acts like إِنَّ

1) مَنْ (he who)

Example مَنْ يَّقْرَأْهُ يَفْهَمُهُ (Who reads it, understands it). Another example is the last part of the verse Quran (28:60:1).

2) مَا (that which)

Examples: Quran (2:2:197) and Quran (4:3:115).

3) مَتَى (whenever)

Example: مَتَى تَرَ أَرَ (Whenever you see, I see)

4) أَيَّنَ (wherever)

Example: أَيَّنَ تَجْلِسُ أَجْلِسُ (Wherever you sit, I sit)

مَا is added to أَيَّنَ often for emphasis. Refer to Quran (1:2:115).

5) أَيُّ (whichever)

Example: أَيُّ كِتَابٍ نَجِدُهُ نَأْخُذُهُ (Whichever book we find, we take it)

6) مَهْمَا (whatever)

Examples: مَهْمَا تَقُلْ نَفْعَلُ (Whatever you say, we do) and Quran (9:7:132).

Verbs may come in past or present tense in both condition and answer to condition. If the verb is in past tense then it will not change because it is مَبْنِيٌّ. Only present tense verb changes to مَجْزُومٌ.

Note: إِنَّ شَاءَ اللَّهُ (If Allah wishes).

Circumstances when Jawaab (answer to condition) takes ف (Seq # 161)

Read and sing the following statement.

إِسْمِيَّةٌ وَ طَلَبِيَّةٌ وَ بِجَامِدٍ وَ بِمَا وَ لَنْ وَ بِقَدْ وَ التَّنْفِيْسِ

The جَوَابُ الشَّرْطِ will take ف in the following cases

- 1) If it is a nominal sentence (الْجُمْلَةُ الْإِسْمِيَّةُ) (Example: Last part of the verse Quran (4:3:94)).
- 2) If it is a طَلَبِيَّةٌ. This includes imperative tense, prohibitive لا and question.
- 3) If it is a Jaamid verb like لَيْسَ.
- 4) If it is مَا.
- 5) If it is لَنْ (Example: Quran (4:3:115) and Quran (4:3:144)).
- 6) If it is قَدْ (Example: Last part of Quran (28:60:1)).
- 7) If it is التَّنْفِيْسِ. It is future tense having س or سَوْفَ.

A word about ذَلِكْ, تِلْكَ, أُولَئِكَ (Seq # 163)

The ك in the above given words can be replaced optionally by كُمْ, كِ and كُنَّ to whom it is being addressed (addressing to personal pronouns). Refer to the Quran verses: Quran (1:2:49), Quran (1:2:54), Quran (5:4:91) and Quran (8:7:22).

A word about لَكِنَّ (Seq # 164)

We know that لَكِنَّ is the sister of إِنَّ and the meaning of لَكِنَّ is 'but'. The word لَكِنْ (without tashdeed) is the lighter form of لَكِنَّ. The word لَكِنْ does not make the subject مَنْصُوبٌ and لَكِنَّ can also appear in the verbal sentences. For examples refer to Quran verses: Quran (1:2:13), Quran (6:4:162), Quran (6:4:166) and Quran (10:9:88).

A word about إِنَّمَا (Seq # 165)

The meaning of the word إِنَّمَا is "only". It is إِنَّ plus مَا. This مَا is called as مَا الْكَافَّةُ (preventive مَا). This مَا prevents إِنَّ from making the coming/following noun as مَنْصُوبٌ. إِنَّمَا can also come in verbal sentences. For examples refer to Quran verses: Quran (1:2:11), Quran (1:2:14), Quran (7:5:90), Quran (7:5:91), Quran (8:6:156) and Quran (11:10:20).

Exercises

1) State TRUE or FALSE: Read the complete verse Quran (16:18:110).

The word **إِنَّمَا** is not present in this verse.

Even if (وَ لَوْ) (Seq # 166)

‘Even if’ is the translation of the Arabic phrase ‘وَ لَوْ’. Understanding this phrase depends on the context of the sentence. A past tense verb comes after وَ لَوْ but its meaning will be in present tense. Refer to Quran verses: Quran (16:18:109) and Quran (5:4:78).

Masdar muawwal (II) (Seq # 167)

We know that Masdar muawwal is defined by the following equation.

$$\text{أَنَّ} + \text{فِعْلٌ مُّضَارِعٌ مَنْصُوبٌ} = \text{مَصْدَرٌ مُّوَوَّلٌ}$$

There is another type of **مَصْدَرٌ مُّوَوَّلٌ** which is constructed as **أَنَّ** and its **إِسْمٌ** and **خَبَرٌ**.

Example

أَنَّ لَهُمْ أَجْرًا حَسَنًا is a Masdar muawwal (II) present in the verse Quran (15:18:2). **أَجْرًا** is the **إِسْمٌ** of **أَنَّ** and **لَهُمْ** is the advanced **خَبَرٌ** of **أَنَّ**.

Exercises

1) State TRUE or FALSE: There are two **مَصْدَرٌ مُّوَوَّلٌ** (II) present in the verse Quran (15:18:21).

“But for/Because of” (لَوْلَا) (Seq # 168)

This is a single word and its meaning is “but for/Because of”. In a broader sense it means “If not”. One can derive meanings of this particle based on the context. This particle is called as حَرْفُ اِمْتِنَاعٍ لِوُجُودٍ. This word signifies that something failed to happen because of another. To understand this particle we should see the second thing first. The second thing failed because of first thing. After لَوْلَا a noun comes and it is الْمُبْتَدَأُ. of لَوْلَا is always omitted and is مَوْجُودٌ. The second sentence is called as جَوَابٌ لَوْلَا and is always a verbal sentence. If this verbal sentence is affirmative then this verbal sentence takes ل and if this verbal sentence is negative then it does not take ل.

Consider a statement “And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief.” The second statement failed to happen because of the first statement. This example is from the verse Quran (2:2:251). One more example is Quran (1:2:64).

Note: Sometimes the meaning of particle لَوْلَا is “Why not”. Example is Quran (1:2:118).

Negative Laam for entire genus (لا) (Seq # 169)

In Arabic language there exist a لا which negates the entire genus. This لا is called as لا النَّافِيَةُ لِلْجِنْسِ. The definition of the word genus in English is like a race, or family or kind etc. Let us take two examples as below.

Book: Note book, text book, dairy etc are kind of objects which can be named as book or comes under the category of 'book'.

Pen: Ball pen, ink pen, sketch pen, pencil etc are the kind of objects which can be named as pen or comes under the category of 'pen'.

The لا النَّافِيَةُ لِلْجِنْسِ takes الْمُؤْتَدَأُ and الْخَبَرُ. The الْمُؤْتَدَأُ should always be indefinite and الْخَبَرُ should be indefinite if it is one word. The لا النَّافِيَةُ لِلْجِنْسِ makes its الْمُؤْتَدَأُ as مَنْصُوبٌ with single Fatah ending. Thus the statement لا كِتَابَ عِنْدِي means "I don't have any kind of book, whatsoever". Thus it is negating the entire category of 'book'. As another example, the statement لا قَلَمَ عِنْدِي means "I don't have any kind of pen, whatsoever". Thus it is negating the entire category of 'pen'. Sometimes its الْخَبَرُ is dropped or hidden. Few other examples are given in below table.

<u>English statement</u>	<u>Arabic statement</u>
No power is for us/ There is no power for us.	لا طَاقَةَ لَنَا

There is nobody in the house.	لَا أَحَدَ فِي الْبَيْتِ
No one is absent.	لَا أَحَدَ غَائِبٌ
There is no key for the door.	لَا مِفْتَاحَ لِلْبَابِ
No cash is with us.	لَا نُقُودَ مَعَنَا
There is no doubt in it.	لَا رَيْبَ فِيهِ

Refer to Quran verses: Quran (2:2:197) and Quran (3:2:256) for more examples.

Exercises

- 1) State TRUE or FALSE: Read carefully the verse Quran (15:18:39). The لا in the phrase لَا قُوَّةَ is negative Laam for entire genus.

Intensive form for اِسْمُ الْفَاعِلِ (Seq # 170)

There are 5 patterns of intensive form for the doer in Arabic language. These patterns convey the message of continuity of action. These patterns are called as صِيغُ مَبَالِغَةِ اِسْمِ الْفَاعِلِ (patterns representing intensity in the doer form). Those are as below with examples in the format (Normal doer form, Intensive form, meaning)

a) فَعَّالٌ

(عَفَّارٌ, غَافِرٌ, One who forgives much)

(رَزَّاقٌ, رَازِقٌ, One who provides much)

(فَوَّازٌ, فَائِزٌ, One who is most successful)

b) فَعِيلٌ

(عَالِمٌ, عَلِيمٌ, One who knows much)

(سَمِيعٌ, سَامِعٌ, One who listens much)

c) فَعُولٌ

(غَفُورٌ, غَافِرٌ, One who forgives much)

(شَاكِرٌ, شَكُورٌ, One who thanks much)

d) فَعِلٌ

(حَذِرٌ, حَازِرٌ, One who is very cautious)

e) مِفْعَالٌ

(مِعْطَاءٌ, عَاطِيٌّ, One who gives much)

Usage of preposition فِي with the verb دَخَلَ (Seq # 171)

While entering into physical place like mosque or house we should not use the preposition فِي. But while entering into a conceptual/logical place like religion, people etc then we should use the preposition فِي.

Examples with فِي are the verses Quran (30:110:2) and Quran (27:49:14).

Example for both the cases are the verses Quran (30:89:29) and Quran (30:89:30).

Meaning of surprise by إِذَا (Seq # 172)

Surprise is being expressed by إِذَا. It is called as إِذَا الْفُجَائِيَّةُ. Two things about this إِذَا is

- a) فَ is usually prefixed.
- b) الْمُبْتَدَأُ occurring after this إِذَا of surprise may be indefinite.

Quran (9:7:107), Quran (9:7:108) and Quran (16:20:20) use the إِذَا of surprise.

Two objects for ظَنَّ (Seq # 173)

The verb ظَنَّ takes two objects which are الْمُبْتَدَأُ and الْخَبَرُ. Example is below.

الْإِمْتِحَانُ قَرِيبٌ (the examination is near)

أَظُنُّ الْإِمْتِحَانَ قَرِيبًا (I think, the examination is near)

The verb ظَنَّ may be followed by إِنَّ or أَنَّ as present in Quran (24:41:22) and Quran (15:18:35).

A word about the verb جَعَلَ (Seq # 174)

This verb has four meanings

- a) To cause something (object1) to be something (object2) or to become something. In this case it needs two objects. Refer to the verse Quran (1:2:22).
- b) To think, to consider or to deem something. In this case also it needs two objects.
- c) To make or to create. In this case it only needs one object.
- d) To begin. In this case it needs **إِسْمٌ** and **حَبْرٌ**. Example is **جَعَلَ حَامِدٌ** **يَضْرِبُنِي**. Translation is Haamid began beating me.

Partitive **مِنْ** (Seq # 175)

If you are offering someone to eat whole thing then say **كُلْ هَذَا**. If you are offering only to eat part of something then use **مِنْ** as in the statement **كُلْ مِنْ هَذَا**. In the verse Quran (1:2:3) **مِمَّا (مِنْ+مَا)** the **مِنْ** is partitive **مِنْ** signifying the part of the provisioning. In the verse Quran (1:2:8) the Arabic text **مِنْ النَّاسِ** means ‘some people from the whole mankind’.

Revisiting the badal concept (differentiating pronoun) (Seq # 176)

‘This is a book’ is **هَذَا كِتَابٌ**. ‘This is the book’ is **هَذَا الْكِتَابُ**. But the listener may understand the second statement as ‘This book’ and waiting for the khabar (information about it). To avoid such confusion or ambiguity it is needed to insert an appropriate pronoun between **الْمُبْتَدَأُ** and **الْحَبْرُ**. This pronoun is called as differentiating pronoun (**ضَمِيرٌ** (الْفَصْلِ)). So the second statement will become as **هَذَا هُوَ الْكِتَابُ**.

This also happens when the **الْمُبْتَدَأُ** is a proper noun and **الْخَبَرُ** is an adjective or a noun with **أَلْ**. Example is below.

حَامِدٌ الطَّبِيبُ.

The above statement may mean ‘Haamid the doctor’ or ‘Haamid is the doctor’. In order to avoid such confusion we have to insert differentiating pronoun if we mean ‘Haamid is the doctor’ as below.

حَامِدٌ هُوَ الطَّبِيبُ

The use of differentiating pronoun is not mandatory. If there is no confusion then it can be ignored. Quran (1:2:5), Quran (2:2:157) and Quran (27:57:12) are few examples with differentiating pronouns. Quran (7:5:119), Quran (28:64:9) are few examples without differentiating pronouns.

Attached and Separate/detached pronouns (Seq # 177)

We have already learnt that pronouns are of two types: attached or separate/detached. Let us discuss these types once again to have understanding of **مَرْفُوعٌ**, **مَنْصُوبٌ** and **مَجْرُورٌ** cases under them.

Attached pronouns

a) **مَرْفُوعٌ** case

The **مَرْفُوعٌ** case of attached pronouns appear as doer of the verb which is always **مَرْفُوعٌ**. Example: The letter **ا** in **دَهَبَا** is an attached

pronoun in مَرْفُوع case. The letter ت in ذَهَبْتَ is an attached pronoun in مَرْفُوع case.

b) مَنْصُوب case

The مَنْصُوب case of attached pronouns appear as مَفْعُولٌ بِهِ or when joined with إِنَّ and its sisters. Example: The هُمْ in the words سَأَلَهُمْ and إِنَّهُمْ is an attached pronoun in مَنْصُوب case.

c) مَجْرُور case

The مَجْرُور case of attached pronouns appear when joined with any preposition or when it is مُضَافٌ إِلَيْهِ. Examples: (1) The هُمْ in the word مِنْهُمْ is an attached pronoun and it is in مَجْرُور case, (2) The هُمْ in the word كِتَابَهُمْ is an attached pronoun and it is in مَجْرُور case.

Separate/Detached pronouns

a) مَرْفُوع case

The مَرْفُوع case of separate pronouns appears as an atomic word: هُوَ, أَنَا, هُمَا etc.

b) مَنْصُوب case

This form has never been introduced before. If we need to have separate pronouns under مَنْصُوب case then these have to be composed with the word إِيَّا. Example: إِيَّاهُمْ, إِيَّاهُمَا, إِيَّاهُ etc. However

this مَنصُوب case should be used under some conditions which will be discussed in the next topic.

c) مَجْرُور case

This form does not exist.

Note: As Ya-Mutakallim gets Fatah if a ا or ي with sukoon comes before it, اِيَّاي becomes اِيَّاي.

Usage of separate pronouns (مَنصُوب case) (Seq # 178)

In the following conditions the usage of separate pronouns (مَنصُوب case) is possible.

- 1) If the pronoun is مَفْعُولٌ بِهِ and is preceded before the verb. For example instead of نَعْبُدُكَ (We worship you) we can say اِيَّاكَ نَعْبُدُ “It is to you that we worship” as present in Quran (1:1:5). Other examples are Quran (2:2:172) and Quran (11:10:28).
- 2) Suppose we say ‘I saw you and him’. Here we can say رَأَيْتُكَ وَ اِيَّاهُ. We cannot say رَأَيْتُكَ وَ هُ. Phrase يُخْرِجُونَ الرَّسُولَ وَ اِيَّاكُمْ is an example from the verse Quran (28:60:1).
- 3) If it occurs after اِلَّا. Quran verse Quran (15:17:67) is an example.
- 4) There are some verbs which needs two مَفْعُولٌ بِهِ. Under such condition you cannot join these two مَفْعُولٌ بِهِ together to the verb. For example if we say ‘I gave it to him’ then we cannot say اَعْطَيْتُهَا اَعْطَى (اَعْطَى is a verb and it is discussed in a later topic). This is not

correct. Under such circumstance we should say **أَعْطَيْتُهُ إِيَّاهَا**. If we observe the above case then both **مَفْعُولٌ بِهِ** are of third person. But if one **مَفْعُولٌ بِهِ** is in third person and second **مَفْعُولٌ بِهِ** is in second person then we can use both attached and detached pronoun as **أَعْطَيْتُكَ** or **أَعْطَيْتُكَ إِيَّاهُ**. But usage of detached pronouns is recommended.

5) If it is **مَفْعُولٌ بِهِ** for the **مَصْدَرٌ** of the verb. Example is **نَنْتَظِرُ زِيَارَةَ الْمُدِيرِ إِيَّانَا**. Its translation is “We are waiting for the manager’s visit to us”. Here **إِيَّانَا** is **مَفْعُولٌ بِهِ** for the Masdar **زِيَارَةَ**.

Introduction to Mazeed (الْمَزِيدُ) verbs (Seq # 179)

We have learnt the verbs with three letters. These verbs are called as trilateral verbs (**الْفِعْلُ الثَّلَاثِي**).

There are few verbs which consist of four letters like for example **تَرْجَمَ** (he translated), **بَسَمَلَ** (he said bismillah). Verbs containing 4 letters are called as four letter verbs (**الْفِعْلُ الرَّبَاعِيُّ**). Four letter verbs are very few and these verbs are discussed in later topics.

Broadly, a verb is classified as Mujarrad (**الْمُجَرَّدُ**) or Mazeed (**الْمَزِيدُ**). Original three letter verbs like **فَتَحَ**, **نَصَرَ** and original four letter verbs like **تَرْجَمَ**, **زَلَزَلَ** comes under **الْمُجَرَّدُ**. Under Mujarrad category no extra letters are added to change the meaning of the verb. In Mazeed verbs one or more letters are added to the base three or four letters to change the

meaning of the verb. Each of such additions (modifications) is again treated as a separate form called as baab (البَابُ). In the next topics we will try to understand these Baabs. One of the specialties of Mazeed verbs is that, they have fixed pattern of مَصْدَرٌ. This is not the case of Mujarrad verbs, where there is no fixed pattern.

Some general rules for understanding Mazeed verbs (Seq # 180)

- 1) In all the Mazeed verbs if the verb is of four letter then present tense first letter (sign of present tense) will take Dhammah.
- 2) All the Baabs of Mazeed verbs have a fixed pattern of مَصْدَرٌ.
- 3) The مَفْعُولٌ بِهِ (مَفْعُولٌ بِهِ) is same as اِسْمُ الْفَاعِلِ except the second letter (the original كَلِمَةٌ ع) takes Fatah instead of Kasrah.
- 4) The noun of place and time is same as اِسْمُ الْمَفْعُولِ بِهِ (مَفْعُولٌ بِهِ).

Form-II (بَابُ تَفْعِيلِ) (Seq # 181)

We know that the base three letters are as below.

لَ	عَ	فَ
----	----	----

Now adding another ع letter between ف and ع. So the below are the resulting boxes.

لَ	عَ	عَ	فَ
----	----	----	----

Thus the form becomes فَعَّلَ. This is also called as Form-II or بَابُ تَفْعِيلِ.

Let us discuss one important verb سَبَّحَ. Its meaning is ‘He glorified’.

The past tense conjugation of this verb is سَبَّحَتْ, سَبَّحُوا, سَبَّحَا, سَبَّحَ, سَبَّحْتُمْ, سَبَّحْتُمَا, سَبَّحْتَ, سَبَّحْنَا, سَبَّحْتُمْ, سَبَّحْتُمْ and سَبَّحْنَا.

Let us learn present tense “Five in pocket group” conjugation of this verb. As a general rule if the verb is of four letters then sign of present tense (ي, ت, أ and ن) takes Dhammah. The second letter takes sukoon, the third letter takes Kasrah and the last letter takes the case ending (مَرْفُوعٌ, مَنْصُوبٌ and مَجْزُومٌ). So the “Five in pocket group” for the verb سَبَّحَ are نُسَبِّحُ and أُسَبِّحُ, تُسَبِّحُ, تُسَبِّحُ, يُسَبِّحُ.

The verbs in “Mabni group” are as follows.

يُسَبِّحُ + نَ = يُسَبِّحُنَ

تُسَبِّحُ + نَ = تُسَبِّحُنَ

The verbs in “Guest noon group” are تُسَبِّحَانِ, يُسَبِّحُونَ, يُسَبِّحَانِ, تُسَبِّحَانِ, تُسَبِّحِينَ, تُسَبِّحُونَ, تُسَبِّحَانِ.

The فِعْلُ أَمْرٍ form is very simple. Just remove the first letter of present tense and make it مَجْزُومٌ. It is سَبَّحَ.

The مَصْدَرٌ noun for this baab is on the pattern تَفْعِيلٌ. That is the reason this baab is also called as بَابُ تَفْعِيلٍ. So the مَصْدَرٌ of the verb سَبَّحَ is تَسْبِيحٌ. There is an exception to this pattern. If the verb is النَّاقِضُ verb or

if the verb has Hamza (أ) as Laam kalimah then the مَصْدَر pattern is تَفْعَلَةٌ. Three examples are تَرْبِيَةٌ رَّبِّي (He brought up, nurturing / upbringing), تَوْصِيَةٌ وَصِي (to make a will, 'making will', refer to Quran (23:36:50)) and تَهْنِئَةٌ هَنَاءً (He congratulated, 'congratulation').

To obtain the اِسْمُ الْفَاعِلِ (doer) just replace the first ي of يُسَبِّحُ to م. It will become مُسَبِّحٌ (one who is glorifying).

The اِسْمُ الْمَفْعُولِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُسَبِّحٌ.

Similarly the below few verbs in the format (root verb, present tense masculine singular form, doer, Mafoolun bihi, Masdar, meaning) comes under this Baab. Reader is recommended to practice these verbs as much as possible. This list is arranged 5 verbs per day.

Day # 1

(تَنْزِيلٌ, مُنْزِلٌ, يُنْزِلُ, نَزَلَ), He came down),

(تَبَشِيرٌ, مُبَشِّرٌ, يُبَشِّرُ, بَشَرٌ), He gave glad tidings (news)),

(تَسْوِيَةٌ, مُسَوِّىٌّ, يُسَوِّىُّ, سَوَّى), to fashion),

(تَعْلِيمٌ, مُعَلِّمٌ, يُعَلِّمُ, عَلَّمَ), He taught),

(تَكْذِيبٌ, مُكْذِبٌ, يُكْذِبُ, كَذَبَ), He denied),

Day # 2

(تَكْلِيْفٌ, مُكَلِّفٌ, مُكَلِّفٌ, يُكَلِّفُ, كَلَّفَ), He gave pain),

(تَعْدِيْدٌ, مُعَدِّدٌ, مُعَدِّدٌ, يُعَدِّدُ, عَدَّدَ),

Day # 5

(تَمْدِيْدٌ, مُمَدِّدٌ, مُمَدِّدٌ, يُمَدِّدُ, مَدَّدَ), He elongated),

(تَمْكِيْنٌ, مُمَكِّنٌ, مُمَكِّنٌ, يُمَكِّنُ, مَكَّنَ), He established),

(تَضْرِيْفٌ, مُصْرِفٌ, مُصْرِفٌ, يُصْرِفُ, صَرَّفَ), He explained),

(تَقْلِيْبٌ, مُقَلِّبٌ, مُقَلِّبٌ, يُقَلِّبُ, قَلَّبَ),

(تَفْجِيْرٌ, مُفَجِّرٌ, مُفَجِّرٌ, يُفَجِّرُ, فَجَّرَ), He caused to gush forth),

Day # 6

(تَسْيِيْرٌ, مُسَيِّرٌ, مُسَيِّرٌ, يُسَيِّرُ, سَيَّرَ), He caused to move),

(تَذَكِيْرٌ, مُذَكِّرٌ, مُذَكِّرٌ, يُذَكِّرُ, ذَكَرَ),

(تَعْجِيْلٌ, مُعَجِّلٌ, مُعَجِّلٌ, يُعَجِّلُ, عَجَّلَ), He hastened),

(تَضْيِيْفٌ, مُضَيِّفٌ, مُضَيِّفٌ, يُضَيِّفُ, ضَيَّفَ), He offered them hospitality),

(تَهْيِيْءٌ, مُهَيِّئٌ, مُهَيِّئٌ, يُهَيِّئُ, هَيَّأَ), to facilitate),

Day # 7

(تَنْبِيْءٌ/تَنْبِيْئٌ, مُنْبِئٌ, مُنْبِئٌ, يُنْبِئُ, نَبَّأَ), to inform),

(تَضْلِيْلٌ, مُضِلٌّ, مُضِلٌّ, يُضِلُّ, ضَلَّلَ), He made astray),

(تَحْلِيَّةٌ, مُحَلِّيٌّ, مُحَلِّلٌ, يُحَلِّيُّ, حَلَّى),

(تَأْوِيلٌ, مُؤَوِّلٌ, مُؤَوِّلٌ, يُؤَوِّلُ, أَوَّلٌ).

Few other selected verbs are (Group 1) (ظَلَّلَ, to shade), (قَدَّسَ, to sanctify/(make holy)), (صَدَّقَ, to confirm the truth), (فَضَّلَ, to prefer), (ذَبَحَ, to slaughter), (Group 2) (بَيَّنَّ, to make clear), (سَلَّمَ, to greet/ to be sound (good with no fault)), (حَدَّثَ, to tell), (حَرَّمَ, to forbid/(make illegal)), (خَفَّفَ, to be light (in weight)), (Group 3) (عَمَّرَ, to grant life (age)), (أَيَّدَ, to support), (كَلَّمَ, to speak), (طَهَّرَ, to purify), (مَتَّعَ, to grant enjoyment), (Group 4) (حَرَّفَ, to change/distort), (زَكَّى, to purify).

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:54). The verb form صَرَّفْنَا is present in this verse.
- 2) State TRUE or FALSE: Read the verse Quran (15:18:33). The verb form فَجَّرْنَا is present in this verse.
- 3) State TRUE or FALSE: Read the verse Quran (15:18:47). The verb present tense form نُسَيِّرُ is present in this verse.

Extensive and Intensive action property of Form-II (Seq # 182)

Form-II denotes an extensive action on large scale or done repeatedly. In the below example all the doors (large scale) of the masjid got opened.

Example

فَتَحْتُ الْبَابَ (I opened the door).

فَتَّحْتُ أَبْوَابَ الْمَسْجِدِ (I opened all the doors of masjid).

Form-II also denotes sometimes intensive action done thoroughly with great force.

Example

قَطَعْتُ الْحَبْلَ (I cut the rope).

قَطَّعْتُ الْحَبْلَ (I cut the rope to pieces).

Quran (3:2:286) is an example where حَمَلَ and حَمَّلَ forms are used.

Form-III (بَابُ فِعَالٍ) (Seq # 183)

We know that the base three letters are as below.

فَ	عَ	لَ
----	----	----

Now adding another ا letter between فَ and عَ. This ا takes sukoon and the below are the resulting boxes.

فَ	ا	عَ	لَ
----	---	----	----

So the form becomes فَاعَلَ. This baab has two مَضَرُّ patterns as مُفَاعَلَةٌ or فِعَالٌ.

Let us discuss one important verb of this baab. It is بَارَكَ. It means 'He blessed'.

The 14 past forms are بَارَكْتَ, بَارَكْنَا, بَارَكْتُمْ, بَارَكْنَا, بَارَكْتُمْ, بَارَكْتُمْ, بَارَكْتُمْ, بَارَكْتُمْ, بَارَكْتُمْ, بَارَكْتُمْ, بَارَكْتُمْ, بَارَكْتُمْ, بَارَكْتُمْ, and بَارَكْنَا.

As the verb is a four letter verb, the sign of present tense will take Dhammah. Thus it is يُبَارِكُ. The “Five in pocket group” forms are يُبَارِكُ, تُبَارِكُ, أُبَارِكُ and تُبَارِكُ.

The “Mabni group” verbs are يُبَارِكُنَ and تُبَارِكُنَ.

The verbs in “Guest noon group” are تُبَارِكَانِ, يُبَارِكُونَ, يُبَارِكَانِ, تُبَارِكِينَ, تُبَارِكُونَ.

The فِعْلُ أَمْرٍ form is constructed from the present tense which is يُبَارِكُ. Just remove the first letter of present tense and make it مَجْرُومٌ. It is بَارِكُ.

The مَصْدَرٌ noun for this verb is on the pattern مَفَاعَلَةٌ. So the مَصْدَرٌ of the verb بَارَكُ is مُبَارَكَةٌ.

To obtain the اِسْمُ الْفَاعِلِ (doer) just replace the first ي of يُبَارِكُ to م. It will become مُبَارِكٌ (one who is blessing).

The اِسْمُ الْمَفْعُولِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُبَارَكٌ (Quran (17:21:50)).

Similarly the below few verbs in the format (root verb, present tense masculine singular form, doer, Mafoolun bihi, Masdar, meaning) comes under this Baab. Reader is recommended to practice these verbs as much as possible.

Day # 1

(مُخَادَعَةٌ, مُخَادِعٌ, مُخَادِعٌ, يُخَادِعُ, خَادَعٌ), He deceived),

(مُفَادَاةٌ / فِدَاءٌ, مُفَادِيٌّ, مُفَادِيٌّ, مُفَادِيٌّ, يُفَادِيٌّ, فَادَى), to ransom/return/pay),

(مُشَاقَّةٌ / شِقَاقٌ, مُشَاقِقٌ, مُشَاقِقٌ, يُشَاقِقُ, شَاقٌّ), to disagree/discord) Quran
(1:2:137),

(مُتَلَقِّةٌ / لِقَاءٌ, مُتَلَقِّةٌ, مُتَلَقِّةٌ, يُتَلَقِّةٌ, لَاقَى), to meet),

(مُحَاسِبَةٌ, مُحَاسِبٌ, مُحَاسِبٌ, يُحَاسِبُ, حَاسَبٌ), He was accounted),

Day # 2

(مُصَاحِبَةٌ / صَحَابٌ, مُصَاحِبٌ, مُصَاحِبٌ, يُصَاحِبُ, صَاحِبٌ), He made companion),

(مُجَادَلَةٌ, مُجَادِلٌ, مُجَادِلٌ, يُجَادِلُ, جَادَلٌ), he disputed),

(مُؤَاخَذَةٌ, مُؤَاخِذٌ, مُؤَاخِذٌ, يُؤَاخِذُ, آخَذٌ), He caught),

(جُهَادٌ, مُجَاهِدٌ, مُجَاهِدٌ, يُجَاهِدُ, جَاهَدٌ), He struggled),

(مُحَاوَرَةٌ / حِوَارٌ, مُحَاوِرٌ, مُحَاوِرٌ, يُحَاوِرُ, حَاوَرَ), He was talking),

Day # 3

(مُغَادِرَةٌ / غَدَارٌ, مُغَادِرٌ, مُغَادِرٌ, يُغَادِرُ, غَادَرَ), He left behind),

(مُؤَاخَذَةٌ / وَقَاعٌ, مُؤَاخِذٌ, مُؤَاخِذٌ, يُؤَاخِذُ, وَقَعَ), He fell into it),

(مُفَارَقَةٌ / فِرَاقٌ, مُفَارِقٌ, مُفَارِقٌ, يُفَارِقُ, فَارَقٌ), He parted),

The present tense should be يُأَنْزِلُ as per the rule. But Hamza is omitted and it becomes يُنْزِلُ. The “Five in pocket group” forms are تُنْزِلُ, يُنْزِلُ, تُنْزِلُ, تُنْزِلُ and نُنْزِلُ.

The “Mabni group” verbs are يُنْزِلْنَ and تُنْزِلْنَ.

The verbs in “Guest noon group” are يُنْزِلَانِ, يُنْزِلُونَ, تُنْزِلَانِ, تُنْزِلُونَ, تُنْزِلِينَ, تُنْزِلِينَ.

The فِعْلُ أَمْرٍ form is constructed from the original form of present tense which is يُأَنْزِلُ. Just remove the first letter of present tense and make it مَجْرُومٌ. It is أَنْزِلُ.

The مَصْدَرٌ noun for this baab is on the pattern إِفْعَالٌ. That is the reason this baab is also called as بَابُ إِفْعَالٍ. So the مَصْدَرٌ of the verb أَنْزَلَ is إِنْزَالٌ.

To obtain the إِسْمُ الْفَاعِلِ (doer) just replace the first ي of يُنْزِلُ to م. It will become مُنْزِلٌ (one who is sending).

The إِسْمُ الْمَفْعُولِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُنْزَلٌ.

Let us discuss the verb الْأَجُوفُ in form-IV. Let us take one example أَقْوَمَ. In the past form, exchange of sukoon and Fatah takes place between ق and و. So it becomes أَقْوَمَ. Now as و is weak letter, it converts to ِ and the verb becomes أَقَامَ. In the present form, its first form is يُأَقِوِمُ. The أ gets drop

and exchange of sukoon and Kasrah takes place between ق and و. So it becomes يُقِيمُ. Now و changes to ي and then it becomes يُقِيمُ.

It is worth to discuss the verb الْمُضَعَّفُ in form-IV as it is little complicated than الْأَجْوْفُ. Let us take one example أَضَلَّ. In the past form, exchange of sukoon and Fatah takes place between ض and the first ل. So it becomes أَضَلَّ. And then it is أَضَلَّ. From the 14 past forms the first 5 forms are أَضَلَّ, أَضَلَّتَا, أَضَلَّتْ, أَضَلُّوا, أَضَلَّا, أَضَلَّ. From هُنَّ the ل kalimah takes sukoon the original form is used, which is أَضَلَّ. Likewise, after هُنَّ the doers are تَا, تِ, تَنَّ, تَمَّا, تِ, تُمَّ, تَمَّا, تِ can be suffixed and other forms can be obtained (أَضَلَّكُمْ is present in Quran (18:25:17)). In the present form initially it is يُضَلِّلُ. The Hamza gets drop and exchange of sukoon and Kasrah takes place between ض and the first ل. So it becomes يُضِلُّ and then it is يُضِلُّ. The “Five in pocket group” forms are تُضِلُّ, تُضِلُّ, يُضِلُّ, يُضِلُّ, يُضِلُّ. The “Mabni group” forms are تُضِلِّلَنَّ and يُضِلِّلَنَّ. The verbs in “Guest noon group” are تُضِلُّونَ, تُضِلُّانِ, يُضِلُّونَ, يُضِلُّانِ, تُضِلِّلَنَّ, تُضِلِّلَنَّ.

Similarly the below few verbs in the format (root verb, present tense masculine singular form, doer, Mafoolun bihi, Masdar, meaning) comes under this Baab. Reader is recommended to practice these verbs as much as possible.

Day # 1 (إِنْعَامٌ, مُنْعَمٌ, مُنْعِمٌ, يُنْعِمُ, أَنْعَمَ) to bestow favour/gift).

(إِنْفَقَ, مُنْفِقٌ, مُنْفِقٌ, يُنْفِقُ, أَنْفَقَ), to spend),

(إِصْلَحَ, مُصْلِحٌ, مُصْلِحٌ, يُصْلِحُ, أَصْلَحَ), He corrected/decorated),

(إِخْرَجَ, مُخْرِجٌ, مُخْرِجٌ, يُخْرِجُ, أَخْرَجَ), He brought out),

(إِحْسَانٌ, مُحْسِنٌ, مُحْسِنٌ, يُحْسِنُ, أَحْسَنَ), He did good),

Day # 2 (إِشْرَاكٌ, مُشْرِكٌ, مُشْرِكٌ, يُشْرِكُ, أَشْرَكَ), He associated partner),

(إِضْلَالٌ, مُضِلٌّ, مُضِلٌّ, يُضِلُّ, أَضَلَّ), to let astray),

(إِمَاتَةٌ, مُمَاتٌ, مُمَاتٌ, يُمِيتُ, أَمَاتَ), to give death),

(إِرْشَادٌ, مُرْشِدٌ, مُرْشِدٌ, يُرْشِدُ, أَرَشَدَ), to guide),

(إِشْعَارٌ, مُشْعَرٌ, مُشْعَرٌ, يُشْعِرُ, أَشْعَرَ), to be aware).

With such similar understanding, the reader is recommended to write/learn the following verbs.

Day # 3 (يُؤْمِنُ, أَمَّنَ = ا م ن), to believe), (أَقَامَ, يُقِيمُ), to stand/establish),

(يُفْلِحُ, أَفْلَحَ), to become success), (يُوقِنُ, أَيَقِنَ), to be certain/sure/affirm),

(يُنذِرُ, أَنْذَرَ), to warn).

Day # 4 (يُضِيءُ, أَضَاءَ), to light), (يُحِيطُ, أَحَاطَ), to surround),

(يُفْسِدُ, أَفْسَدَ), to corrupt), (يُظْلِمُ, أَظْلَمَ), to become dark), (يُعِيدُ, أَعَادَ), to return).

Day # 5 (أَرَادَ, يُرِيدُ, He wanted), (أَحْيَا, يُحْيِي, to give life), (أَنْبَأَ, يُنْبِئُ, to inform), (أَوْفَى, يُؤْفِي, to fulfill), (أَبَدَا, يُبْدِي, to reveal/show), (أَزَلَّ, يُزِلُّ, to make someone slip), (أَوْفَى, يُؤْفِي, to fulfill).

Day # 6 (آتَى, يُؤْتِي, to give), (أَنْجَا, يُنْجِي, to save), (أَغْرَقَ, يُغْرِقُ, to drown), (أَنْبَتَ, يُنْبِتُ, to grow), (أَثَارَ, يُثِيرُ, to plough).

Day # 7 (أَرَى, يُرِي, to show), (أَسَرَ, يُسِرُّ, to conceal), (أَعْلَنَ, يُعْلِنُ, to declare/announce), (أَخْلَفَ, يُخْلِفُ, to break/(do opposite)), (أَعْرَضَ, يُعْرِضُ, to refuse).

Day # 8 (أَقَرَّ, يُقِرُّ, to accept/agree), (أَهَانَ, يُهِينُ, to humiliate), (أَشْرَبَ, يُشْرِبُ, to make someone drink), (أَمْنَى, يُمْنِي, to wish), (أَنْسَى, يُنْسِي, to be forgotten).

Day # 9 (أَرْسَلَ, يُرْسِلُ, to send), (أَسْلَمَ, يُسْلِمُ, to accept/submit), (أَتَمَّ, يُتِمُّ, to fulfill), (أَخْلَصَ, يُخْلِصُ, to be sincere), (أَبْصَرَ, يُبْصِرُ, to see).

Day # 10 (أَدْرَى, يُدْرِي, to make know, Quran (30:97:2), أَدْرَى+أَنْتَ = أَدْرَاكَ), (أَسْمَعَ, يُسْمِعُ, to hear clearly), (أَغْفَلَ, يُغْفِلُ, to be heedless), (أَعْرَضَ, يُعْرِضُ, He turns away), (أَحَدَثَ, يُحَدِّثُ, He present/informs).

Day # 11 (أَخْرَقَ, يُخْرِقُ, to make hole), (أَزْهَقَ, يُزْهِقُ, to overburden), (أَبْدَلَ, يُبْدِلُ, to change), (أَتَّبَعَ, يُتَّبِعُ, to follow), (أَفْرَغَ, يُفْرِغُ, to pour).

Day # 12 (أَهْلَكَ, يُهْلِكُ, to destroy), (أَعْتَدَ, يُعْتِدُ, to prepare), (أَجْرَمَ, يُجْرِمُ, to do crime), (أَشْهَدَ, يُشْهَدُ, to make witness).

Day # 13 (يُشْفِقُ, أَشْفَقَ, to be fearful), (يُدْحِضُ, أَدْحَضَ, to refute), (يُحْصِي, أَحْصَى, to judge/calculate best), (أَوْحَى, to reveal), (يُطِيعُ, أَطَاعَ, to obey).

Day # 14 (يُعِينُ, أَعَانَ, to assist), (يُضِيعُ, أَضَاعَ, to let go waste), (يُطْعِمُ, أَطْعَمَ, to feed), (يُعْطِي, أَعْطَى, to give), (يُغْنِي, أَغْنَى, to avail/benefit).

Day # 15 (يُخْطِئُ, أَخْطَأَ, to make mistake/error), (يُعِدُّ, أَعَدَّ, to prepare).

Making intransitive verb into transitive verb (Seq # 185)

We already know that transitive verb takes object which receives the action. The intransitive verb does not take any object.

An intransitive verb can be converted into transitive verb by making the verb from base form into form-II or form-IV as shown in the below two examples.

Form-II: نَزَلَ (He got down), نَزَّلَ (He brought down).

Form-IV: جَلَسَ (He sat), أَجْلَسَ (He made someone to sit).

Certain base verbs can be converted into both of these forms.

Base form: نَزَلَ form-II: نَزَّلَ form-IV: أَنْزَلَ

If the base form is already transitive then converting the verb into form-II or form-IV will make the verb into doubly transitive, which means it

requires two objects. Example is *دَرَسَ* Form-II is *دَرَّسَ*. Example sentence is below.

دَرَّسَنَا اللُّغَةَ الْعَرَبِيَّةَ (He taught us Arabic language). Here there are two objects *نَا* and *اللُّغَةَ* and both are *مَنْصُوبٌ*. In this case, we get the answers to the questions like “He taught to whom ? (answer: to us)”, and “He taught what ? (answer: Arabic language)”.

Special verb *أَرَى* (Seq # 186)

This verb is based on the form-IV (*أَفْعَلَ*). The *أ* has been added to the main root verb *رَأَى* (he saw) to get form-IV *أَرَأَى*. The second Hamza has been dropped and it becomes *أَرَى*. The meaning of this verb is ‘He showed’.

Let us try to conjugate this verb in the past tense.

- 1) For *هُوَ* the verb form is *أَرَى*.
- 2) For *هُمَا*, the doer *ا* will be added. Thus it is *أَرَيَا*.
- 3) For *هُمْ*, the third radical *ي* will be dropped. Originally it is *أَرِيُوا*.
Finally it is *أَرُوا*.
- 4) For *هِيَ* just add the “*ت* of woman” to the root *أَرَى*. After adding it is *أَرَيْتُ*. Here the *ي* gets drop. Finally it is *أَرْتُ*.
- 5) For feminine *هُمَا* just add the doer *ا* to the verb form of *هِيَ* (*أَرْتُ*).
Thus it is *أَرْتَا*.

6) For Mutaharrik pronouns the third radical ي should have sukoon (◌ْ). So the initial part will be أَرَيْدُ. Thus the conjugation for all Mutaharrik pronouns from هُنَّ to نَحْنُ is أَرَيْنَ, أَرَيْتَ, أَرَيْتُمَا, أَرَيْتُمْ, أَرَيْتِ, أَرَيْتُمْ, أَرَيْنَا and أَرَيْتُنَّ.

In the present tense originally it is يُأَزِّي. The first Hamza has been dropped so it is يُزَي. Now further changes took place it becomes يُرِي.

The “Five in pocket group” is now يُرِي, تُرِي, تُرِي, أُرِي and نُرِي.

The “Mabni group” is يُرِينُ and تُرِينُ.

The verbs in “Guest noon group” are يُرِيانِ, يُرُونِ, تُرِيانِ, تُرُونِ, تُرِيانِ, تُرُونِ.

The فِعْلُ أَمْرٍ for this verb is to remove the present tense letter and dropping the last ي. So the original first أ will appear and finally we get أَرِ. Refer to Quran (1:2:128) and Quran (3:2:260).

Some more sisters of كَان (Seq # 187)

The verbs أَصْبَحَ, أَمْسَى and أَضْحَى are sisters of كَان. أَصْبَحَ means ‘to become/do/enter in morning’. Sometimes أَصْبَحَ is also used to convey the meaning ‘He became’ irrespective of time. أَمْسَى means ‘to become/do/enter in evening’ and أَضْحَى means ‘to become/do/enter in dawn’.

As the verb is of five letter verb, the sign of present tense will take Fatah. Thus it is يَتَوَكَّلُ. The “Five in pocket group” forms are تَتَوَكَّلُ, يَتَوَكَّلُ, نَتَوَكَّلُ and أَتَوَكَّلُ.

The “Mabni group” verbs are يَتَوَكَّلْنَ and تَتَوَكَّلْنَ.

The verbs in “Guest noon group” are يَتَوَكَّلُونَ, تَتَوَكَّلَانِ, يَتَوَكَّلُونَ, تَتَوَكَّلِينَ, تَتَوَكَّلُونَ.

The يَتَوَكَّلُ form is constructed from the present tense which is يَتَوَكَّلُ. Just remove the first letter of present tense and make it مَجْرُومٌ. It is تَوَكَّلُ.

The مَصْدَرٌ noun for this verb is on the pattern تَفْعُلٌ. So the مَصْدَرٌ of the verb تَوَكَّلُ is تَوَكُّلٌ.

To obtain the اِسْمُ الْفَاعِلِ (doer) just replace the first ي of يَتَوَكَّلُ to م along with Dhammah and ع kalimah will take Kasrah. It is مُتَوَكِّلٌ.

The اِسْمُ الْمَفْعُولِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُتَوَكَّلٌ.

This baab starts with ت and if the sign of the present tense is also ت then it will be difficult to pronounce two ت. So, literally one ت is dropped. For example in the verse Quran (30:97:4) instead of تَتَنَزَّلُ it is تَنَزَّلُ and in the verse Quran (27:49:12) instead of لَا تَتَجَسَّسُوا it is لَا تَجَسَّسُوا.

The generic verb structure for the verb تَوَكَّلُ in the format (root verb, present tense masculine singular form, doer, Mafoolun bihi, Masdar,

meaning) is (تَوَكَّلَ, مُتَوَكَّلٌ, يَتَوَكَّلُ, تَوَكَّلَ, He trusted). The reader is recommended to conjugate the below few verbs in this format for more practice.

(**Group 1**) (تَلَقَّى, to receive), (تَوَلَّى, to turn back), (تَفَجَّرَ, to gush forth), (تَمَنَّى, to wish), (تَعَلَّمَ, to learn).

(**Group 2**) (تَبَدَّلَ, to exchange/change), (تَبَيَّنَ, to become clear), (تَقَبَّلَ, to accept), (تَشَقَّقَ, to split) (Quran (1:2:74) has this verb. In present tense it should be يَتَشَقَّقُ. But the letter ت got converted to ش. Because of two ش, it gets tashdeed).

(**Group 3**) (تَذَكَّرَ, He advised), (تَفَكَّرَ, He pondered), (تَلَطَّفَ, to be cautious).

Form-VI (بَابُ تَفَاعُلٍ) (Seq # 189)

We know that the base three letters are as below.

فَ	عَ	لَ
----	----	----

Form-III has obtained by the following change.

فَ	ا	عَ	لَ
----	---	----	----

Adding letter ت before and it resulted in the below equation.

Form-III + 3 (sequence number of letter ت) = Form-VI

The below are the resulting boxes.

ت	ف	ا	ع	ل
---	---	---	---	---

Let us discuss one main verb **تَكَاتَرَ**. Its meaning is “to work for extra”.

The 14 past forms are **تَكَاتَرْنَا**, **تَكَاتَرْتَا**, **تَكَاتَرْتُمَا**, **تَكَاتَرْنَا**, **تَكَاتَرْتُمْ**, **تَكَاتَرْتُمْ**, **تَكَاتَرْتُمْ**, **تَكَاتَرْتُمْ**, **تَكَاتَرْتُمْ**, **تَكَاتَرْتُمْ**, **تَكَاتَرْتُمْ**, **تَكَاتَرْتُمْ**, **تَكَاتَرْتُمْ** and **تَكَاتَرْتُمْ**.

As the verb is of five letter verb, the sign of present tense will take Fatah. Thus it is **يَتَكَاتَرُ**. The “Five in pocket group” forms are **تَتَكَاتَرُ**, **يَتَكَاتَرُ**, **نَتَكَاتَرُ** and **أَتَكَاتَرُ**.

The “Mabni group” verbs are **يَتَكَاتَرُونَ** and **تَتَكَاتَرُونَ**.

The verbs in “Guest noon group” are **يَتَكَاتَرُونَ**, **يَتَكَاتَرُونَ**, **تَتَكَاتَرُونَ**, **تَتَكَاتَرُونَ**, **تَتَكَاتَرُونَ** and **تَتَكَاتَرُونَ**.

The **فِعْلُ أَمْرٍ** form is constructed from the present tense which is **يَتَكَاتَرُ**. Just remove the first letter of present tense and make it **مَجْرُومٌ**. It is **تَكَاتَرٌ**.

The **مَصْدَرٌ** noun for this verb is on the pattern **تَفَاعُلٌ**. So the **مَصْدَرٌ** of the verb **تَكَاتَرٌ** is **تَكَاتَرٌ**.

To obtain the **إِسْمُ الْفَاعِلِ** (doer) just replace the first **ي** of **يَتَكَاتَرُ** to **م** along with Dhammah and **ع** kalimah will take Kasrah. It is **مُتَكَاتِرٌ**.

The **إِسْمُ الْمَفْعُولِ** (object) can be obtained by replacing the Kasrah of **ع** kalimah to Fatah in the doer form. Thus it is **مُتَكَاتَرٌ**.

This baab starts with ت and if the sign of the present tense is also ت then it will be difficult to pronounce two ت. So, literally one ت is dropped. Quran (27:49:11), Quran (27:49:13) and Quran (6:5:2) are the Quran verses for the examples of تَعَاوَنُوا, تَعَارَفُوا and تَنَابَزُوا.

The generic verb structure for the verb تَكَاثَرَ in the format (root verb, present tense masculine singular, doer, Mafoolun bihi, Masdar, meaning) is (تَكَاثَرَ, مُتَكَاثِرٌ, مُتَكَاثِرٌ, يَتَكَاثَرُ, تَكَاثَرٌ, to work to get extra).

Reader is recommended to come up with such format for the following few verbs.

(تَشَابَهَ, to resemble), (تَظَاهَرَ, to assist/support), (تَدَارَى, to dispute/fight) (Quran (1:2:72) has this verb and initial ت got changed to د. Because of two د, it gets tashdeed. Translation is “then you all disputed...”), (تَزَاوَرَ, to incline away), (تَسَاءَلَ, to question), (تَنَازَعَ, to dispute).

Form-VII (Seq # 190)

We know that the base three letters are as below.

فَ	عَ	لَ
----	----	----

Now add اِنْ before these three boxes as shown below.

اِنْ	فَ	عَ	لَ
------	----	----	----

The first Hamza is هَمْزَةُ الْوَصْلِ, so should be ignored when comes in the middle. The مُصَدَّرٌ form is اِنْفِعَالٌ. So this baab is also called as اِنْفِعَالٍ.

Let us discuss one verb under this category, which is **اِنْقَلَبَ**. It means return/(turn upside down).

The 14 past forms are **اِنْقَلَبَ**, **اِنْقَلَبَا**, **اِنْقَلَبُوا**, **اِنْقَلَبْت**, **اِنْقَلَبْتَا**, **اِنْقَلَبْتُمْ**, **اِنْقَلَبْتُمْ**, **اِنْقَلَبْتِ**, **اِنْقَلَبْتِمَا**, **اِنْقَلَبْتُمْ**, **اِنْقَلَبْتُمْ** and **اِنْقَلَبْتُمْ**.

The sign of present tense will take Fatah. The “Five in pocket group” forms are **اِنْقَلِبُ** and **اِنْقَلِبِي**.

The “Mabni group” verbs are **اِنْقَلِبِي** and **اِنْقَلِبِي**.

The verbs in “Guest noon group” are **اِنْقَلِبَانِ**, **اِنْقَلِبُونَ**, **اِنْقَلِبَانِ**, **اِنْقَلِبَانِ**, **اِنْقَلِبِينَ**, **اِنْقَلِبُونَ**, **اِنْقَلِبَانِ**.

The **اِنْقَلِبُ** form is constructed from the present tense which is **اِنْقَلِبُ**. Just remove the first letter of present tense and make it **مَجْرُومٌ**. It is **اِنْقَلِبُ**.

The **اِنْقَلِبُ** noun for this verb is on the pattern **اِنْفِعَالٌ**. So the **مَصْدَرٌ** of the verb **اِنْقَلِبُ** is **اِنْقِلَابٌ**.

To obtain the **اِسْمُ الْفَاعِلِ** (doer) just replace the first **ي** of **اِنْقَلِبُ** to **م** along with Dhammah. It is **مُنْقَلِبٌ**.

The **اِسْمُ الْمَفْعُولِ** (object) can be obtained by replacing the Kasrah of **ع** kalimah to Fatah in the doer form. Thus it is **مُنْقَلَبٌ**.

The few other verbs in this baab in the format (root verb, its meaning) are as below.

The verbs in “Guest noon group” are يَنْتَظِرُونَ, يَنْتَظِرَانِ, تَنْتَظِرَانِ, تَنْتَظِرُونَ, تَنْتَظِرِينَ, تَنْتَظِرَانِ.

The فِعْلُ أَمْرٍ form is constructed from the present tense which is يَنْتَظِرُ. Just remove the first letter of present tense and make it مَجْرُومٌ. It is اِنْتَظِرْ.

The مَصْدَرٌ noun for this verb is on the pattern اِفْتِعَالٌ. So the مَصْدَرٌ of the verb اِنْتَظِرْ is اِنْتَظَارٌ.

To obtain the اِسْمُ الْفَاعِلِ (doer) just replace the first ي of يَنْتَظِرُ to م along with Dhammah. It is مُنْتَظِرٌ.

The اِسْمُ الْمَفْعُولِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُنْتَظَرٌ.

The few other verbs in this baab in the format (root verb, its meaning) are as below.

Day # 1 (اِشْتَرَى, to buy), (يَهْتَدِي, اِهْتَدَى, to guide), (اِسْتَوَى, to turn), (اِعْتَدَى, to transgress (to cross limit)), (اَتَّبَعَ, to follow).

Day # 2 (اِخْتَصَّ, to choose), (اِخْتَلَفَ, to differ), (اَلَى اِبْنَةٍ, to try/command/test), (اِمْتَحَنَ, He examined), (اِجْتَمَعَ, to gather).

Day # 3 (اِعْتَزَلَ, to withdraw), (اَلْتَحَدَ, to take refuge), (اِرْتَفَقَ, to take rest), (اِنْتَصَرَ, to support), (اِخْتَلَطَ, to mingle).

Day # 4 (اِفْتَدَرَ, He is all able), (اِتَّكَأَ, to recline), (اِفْتَرَى, يَفْتَرِي, to invent), (اِكْتَسَبَ, يَكْتَسِبُ, to earn).

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:16). The phrase اِعْتَرَلْتُمُوهُمْ = اِعْتَرَلْتُمْ + هُمْ (You all withdraw from them) is present in this verse.

Changes in Form-VIII (Seq # 192)

If the first radical is و then it is assimilated to the extra ت and gets tashdeed (ّ).

(اِتَّحَدَ, اُوْتَحَدَ, وَحَدَ, to unite)

(اِتَّقَى, اُوْتَقَى, وَقَى, He feared or He protected himself)

Exceptional case: (اِتَّخَذَ, اَاتَّخَذَ, اَأَخَذَ, he took). Quran (1:2:80) has this verb.

Moreover the first Hamza is ignored in this verse, because it is هَمْزَةٌ اَلْوَصْلِ. Instead of اَاتَّخَذْتُمْ it is just اِتَّخَذْتُمْ. Its translation is “Have you (all) taken...”.

If the first radical is د, ذ, ز the extra ت changes to د.

(اِدَّعَى, اِدْتَعَى, دَعَا, He claimed)

(اِدَّكَّرَ, اِدْتَكَّرَ, ذَكَرَ, again further changes – اِدَّكَّرَ, He remembered)

(اِزْدَادَ, اِزْتَادَ, زَادَ, to add)

If the first radical is ص, ض, ط, ظ the extra ت changes to ط.

(إِضْطَبَّرَ, صَبَّرَ, to force), (إِضْطَفَى, صَفَى, to choose), (إِضْطَبَّرَ, صَبَّرَ, “He was patient”), (إِضْطَرَبَ, ضَرَبَ, He was in the state of unrest), (إِطَّلَعَ, طَّلَعَ, he knew), (إِظْطَلَمَ, ظَلَمَ, He put up with wrong).

Form-IX (Seq # 193)

We know that the base three letters are as below.

لَ	عَ	فَ
----	----	----

Now add ا before the first letter and the third letter is doubled so the new form looks like below.

لَّ	عَ	فَ	ا
-----	----	----	---

This baab is generally used for specifying the colours and defects. Examples: إِحْمَرَّ (It became red), اِبْيَضَّ (It became white), اِسْوَدَّ (It became black), اِضْفَرَّ (It became yellow), اِخْضَرَ (It became green), اِعْوَجَّ (It became crooked).

The present tense of اِحْمَرَّ is يَحْمَرُّ and doer is مُحْمَرٌّ and it does not have اِسْمُ الْمَفْعُولِ. Its مَصْدَرٌ is اِحْمِرَارٌ. Example verses are Quran(4:3:106), Quran (4:3:107) and Quran (13:12:84).

The sign of present tense will take Fatah. The “Five in pocket group” forms are *نَسْتَغْفِرُ* and *أَسْتَغْفِرُ*, *تَسْتَغْفِرُ*, *تَسْتَغْفِرُ*, *يَسْتَغْفِرُ*.

The “Mabni group” verbs are *تَسْتَغْفِرْنَ* and *يَسْتَغْفِرْنَ*.

The verbs in “Guest noon group” are *تَسْتَغْفِرَانَ*, *يَسْتَغْفِرُونَ*, *تَسْتَغْفِرَانِ*, *تَسْتَغْفِرِينَ*, *تَسْتَغْفِرُونَ*, *تَسْتَغْفِرَانِ*.

The *فِعْلُ أَمْرٍ* form is constructed from the present tense which is *يَسْتَغْفِرُ*. Just remove the first letter of present tense and make it *مَجْزُومٌ*. It is *إِسْتَغْفِرُ*.

The *مَصْدَرٌ* noun for this verb is on the pattern *إِسْتِفْعَالٌ*. So the *مَصْدَرٌ* of the verb *إِسْتَغْفَرَ* is *إِسْتِغْفَارٌ*.

To obtain the *إِسْمُ الْفَاعِلِ* (doer) just replace the first *ي* of *يَسْتَغْفِرُ* to *م* along with Dhammah. It is *مُسْتَغْفِرٌ*.

The *إِسْمُ الْمَفْعُولِ* (object) can be obtained by replacing the Kasrah of *ع* kalimah to Fatah in the doer form. Thus it is *مُسْتَغْفَرٌ*.

The few other verbs in this baab in the format (root verb, present tense, its meaning) are as below.

Day # 1 (*إِسْتَعَانَ*, *يَسْتَعِينُ*, to ask help), (*إِسْتَحْيَى*, *يَسْتَحْيِي*, to feel shame/to let live), (*إِسْتَكْبَرَ*, *يَسْتَكْبِرُ*, to be arrogant), (*إِسْتَقَرَّ*, *يَسْتَقِرُّ*, to dwell/reside), (*إِسْتَسْقَى*, *يَسْتَسْقِي*, to ask for water).

Day # 2 (يَسْتَفْتِحُ, اسْتَفْتَحَ, to exchange/change), (يَسْتَهْزِئُ, اسْتَهْزَأَ, to pray/want victory), (يَسْتَوْقِدُ, اسْتَوْقَدَ, to kindle/lit (a fire)), (يَسْتَخْرِجُ, اسْتَخْرَجَ, to bring forth).

Day # 3 (يَسْتَجِيبُ, اسْتَجَابَ, to respond), (يَسْتَطِيعُ, اسْتَطَاعَ, to be able/capable), (يَسْتَفْتِي, اسْتَفْتَى, to call for relief), (يَسْتَفْتِي, اسْتَفْتَى, to inquire).

Note: {Keeping together all the verbs present in Sayyid-ul-Istighfaar}
(يَخْلُقُ, خَلَقَ, to create), (يَسْتَطِيعُ, اسْتَطَاعَ, to be able/capable {Form-X}), (يَعُوذُ, عَاذَ, to be under protection/to seek refuge), (يَصْنَعُ, صَنَعَ, He did/made), (يَبُوءُ, بَاءَ, to return {and acknowledge/admit}) and (يَغْفِرُ, عَفَرَ, to forgive).

Four letter verbs (Seq # 195)

The verb which contains four letters are called as quadrilateral verbs (الْفِعْلُ الرَّبَاعِيُّ). The base form is فَعَّلَلَ and present tense is يُفَعِّلُ. As the verb is made up of four letters, the present tense started with Dhammah. The pattern of مَضَرٌّ is فَعْلَلَةٌ. The اِسْمُ الْفَاعِلِ (doer) is مُفَعِّلٌ. This is the only one Baab of four letter verb. Below are few examples of four letter verbs in this Baab in the format (base form, present tense, meaning).

(يُتَرْجِمُ, تَرَجَّمَ, He translated),

(يُبَسِّمِلُ, بَسَّمَلَ, He said bismillah),

(يُبَعَثِرُ, بَعَثَرَ), He scattered),

(يُزَحِّحُ, زَحَّحَ), to remove) Quran (1:2:96),

(يُزَلِّزُ, زَلَّلَ), to shake) Quran (17:22:1),

(يُوسَّوسُ, وَسَّوسَ), to whisper) Quran (30:114:5),

(يُزَيِّبُ, زَيَّبَ), to wander) Quran (5:4:143).

Mazeed verbs for base four letter verbs (Seq # 196)

There are three Baabs for Mazeed verbs of four letter verbs.

They are

a) يَتَفَعَّلُ, تَفَعَّلَ

In this baab initial ت has been attached to the base form فَعَّلَ. Examples are تَمَضَّضَ (He rinsed his mouth with water), تَرَعَّرَعَ (He grew up).

b) يَفْعَلِلُ, اِفْعَلَّلَ

In this baab ا is prefixed to the first radical and the fourth radical is doubled. Examples are اِطْمَأَنَّ (He felt reassured, see Quran (3:2:260), Quran (13:13:28)), اِشْمَأَزَّ (He detested, see Quran (24:39:45)) and اِقْشَعَّرَ (He shivered, see Quran (23:39:23)).

c) يَفْعَنْلِلُ, اِفْعَنْلَلَ

In this baab \ is prefixed to the first radical and noon is added after the second radical. Example is اِفْرَنْقَعَ (He dispersed).

As these verbs are very few, detail level of conjugation is not done. But reader is recommended to do practice of conjugation whenever possible.

Introduction to Passive voice (Seq # 197)

Consider the statement “Mohammed opened the door”. In English language the tense/voice is active. Converting to passive voice leads to the statement “The door was opened”. In Arabic language the doer of the active tense is completely removed. Thus it is not possible to say “The door was opened by Mohammed”. The object which receives the action (مَفْعُولٌ) (بِهِ) takes the place of actual doer. This object taking the place of actual doer is called as deputy doer (نَائِبُ الْفَاعِلِ). In Arabic language the active tense is termed as مَعْلُومٌ and the passive voice is termed as مَجْهُولٌ. Passive voice form of the verb also comes by practice and time. Reader is recommended to practice them as much as possible. We will discuss the details of Passive voice in the next few topics.

Passive voice for Saalim verbs (Seq # 198)

In this section passive voice for Saalim verbs is being discussed. To convert the active voice into passive voice for the past tense the last but one letter gets Kasrah and the letters before it gets the following..

- i) Every Mutaharrik letter (letter having vowel sign) gets Dhammah.
- ii) All the sukoon letters are left as it is. No change to Sukoon letters.

Examples

By following the above rules few examples in the format (active voice, passive voice) are given below. The last but one letter in the below examples is 'ع' kalimah and it is getting Kasrah in passive form.

(سَمِعَ, سَمِعَ), (ضُرِبَ, ضُرِبَ), (نُصِرَ, نَصَرَ), (فُتِحَ, فَتَحَ).

مُحَمَّدٌ فَتَحَ الْبَابَ (Mohammed opened the door, active voice)

الْبَابُ فَتِحَ (The door was opened, passive voice, Deputy doer= الْبَابُ)

In the present tense the first letter (sign of the present tense) always gets Dhammah and the last but one letter gets Fatah.

Examples

By following the above rule for present tense, few examples in the format (active voice, passive voice) are given below. The last but one letter in the below examples is 'ع' kalimah and it is getting Fatah.

(يُسْمَعُ, يَسْمَعُ), (يُضْرَبُ, يَضْرِبُ), (يُنْصَرُ, يَنْصُرُ), (يُفْتَحُ, يَفْتَحُ).

يُسْمَعُ (It is listened)

يُنْصَرُ (It is helped)

If the مَفْعُولٌ بِهِ is a pronoun, then its مَرْفُوعٌ form will be used in the passive form.

نَصَرَهُمْ مُحَمَّدٌ (Mohammed helped them, active voice)

نُصِرُوا (They were helped, passive voice, Deputy doer = وَ)

Passive voice for Misaal verbs (Seq # 199)

In the Misaal verbs the past tense passive form is same as for Saalim verbs. One example is (وَجَدَ, وَجِدَ). In the present tense passive form the first radical will appear back as shown in the below examples with format (present tense active voice, present tense passive voice).

(يُوصَلُ, يَصِلُ), (يُوجِبُ, يَجِبُ), (يُوزَنُ, يَزِنُ), (يُوجَدُ, يَجِدُ), (يُوقَفُ, يَقِفُ), (يُوصَفُ, يَصِفُ), (يُؤَلَدُ, يَلِدُ), (يُوعَظُ, يَعِظُ), (يُؤَلِّجُ, يَلِجُ), (يُوعَدُ, يَعِدُ), (يُوسَعُ, يَسَعُ), (يُوهَبُ, يَهَبُ), (يُوضَعُ, يَضَعُ). Example: Quran (30:112:3) has both active and passive present tense forms of the verb وَوَلَدَ.

Passive voice for Ajwaf and Naaqis verbs (Seq # 200)

Ajwaf verbs

Irrespective of ajwaf verb groups (a-u, a-i, i-a) the past tense fixed pattern is فِئِلَ and present tense fixed pattern is يُفَالُ.

Examples of past tense are given below.

(خِيفَ, خَافَ), (نِيمَ, نَامَ), (زِيدَ, زَادَ), (بَاعَ, بَاعَ), (قِيلَ, قَالَ).

Examples of present tense are given below.

(يُنَامُ, يَنَامُ), (يُزَادُ, يَزِيدُ), (يُبَاعُ, يَبِيعُ), Quran (17:21:60), (يُقَالُ, يَقُولُ), (يُخَافُ, يَخَافُ).

Naaqis verbs

The passive form of Naaqis verbs with ل kalimah as و has an exception. Both in the past and present tenses و gets converted to ي. As an example instead of دُعُو it is دُعِيَ in past tense (refer to Quran (24:40:12)). Instead of يُدَعَوُ, it is يُدْعَى in present tense (refer to Quran (28:61:7)).

Past tense examples

(نُسِيَ, نَسِيَ), Quran (4:3:101), (هُدِيَ, هَدَى), Quran (9:8:2), (تَلِيَ, تَلَا), Quran (24:40:78), (قُضِيَ, قَضَى), (نُهِيَ, نَهَى).

Present tense examples

Quran (16:20:126), (يُنْسَى, يَنْسَى), (يُهْدَى, يَهْدَى), Quran (4:3:101), (يُتَلَى, يَتَلُو), (يُنْهَى, يَنْهَى).

المَفْعُولُ الْمُطْلَقُ (Absolute object) (Seq # 201)

The absolute object is a مَصْدَرٌ of a verb. It comes in a sentence having the same verb. It is always مَنصُوبٌ. It has four uses as below.

a) Emphasis

It occurs in the sentence in the form of مَصْدَرٌ of a verb occurring for the sake of emphasis. As an example the verse Quran (6:4:164) uses the Masdar تَكْلِيمًا for the verb كَلَّمَ (He spoke). Another example is Quran (29:73:4) which uses تَرْتِيلًا for the verb رَتَّلَ (He read slowly).

b) To specify number

The absolute object is used to specify the number. Consider an Arabic sentence سَجَدْتُ سَجْدَةً وَاحِدَةً. Its translation is 'I performed One Sajdah'. Another example is Quran (5:4:102), where single assault/attack is mentioned (مَيْلَةً وَاحِدَةً).

c) To specify how the action was done

In this case the absolute object is used to specify how the action was done. Consider an Arabic sentence حَفِظْتُ الْقُرْآنَ حِفْظًا جَيِّدًا. Its translation is 'I memorized the Quran perfectly'. Quran (22:33:70) and Quran (22:33:71) are examples for the verbs قَالَ and فَازَ.

d) As a substitute for the main verb

In this case only the مَصْدَرٌ of the main verb is used skipping the main verb itself. Example is شُكْرًا. Its translation is 'I thank you'. It is substitute for the main verb أَشْكُرُ (I thank). Another example is صَبْرًا (Have patience). It is substitute for the فِعْلُ أَمْرٍ form of the verb اِصْبِرْ ('be patient'). As third example (with little knowledge of author of

this book and for the purpose of understanding), consider the word سُبْحَانَ (pattern: فُعْلَانٌ) which is a مَصْدَرٌ noun form derived from the root س ب ح (meaning of this root is “to swim on the surface”). The meaning of سُبْحَانَ is someone that floats above the incorrect statements made against him. Hence that someone is perfect (no imperfections at all) and can be glorified. Now this overall concept is given a name glorification. The Arabic text سُبْحَانَ اللَّهِ is مُضَافٌ and it means “Glorification of Allah”. The verb form أَسْبِحُ means “I glorify”. A question can be raised “To whom the glorification is being done?”. A suitable answer can be “Glorification of Allah”, and this answer can be used for emphasis. This emphasis comes as absolute object (الْمَفْعُولُ الْمُطْلَقُ) and it will be مَنْصُوبٌ. So the Arabic text of English statement “I glorify, the glorification of Allah” is أَسْبِحُ سُبْحَانَ اللَّهِ. Now the main verb itself is skipped and it is just سُبْحَانَ اللَّهِ. Thus the text سُبْحَانَ اللَّهِ has a hidden verb. So when someone says سُبْحَانَ اللَّهِ he means (or thinks) that “Allah is perfect” or “Allah is free from any imperfection”. It is used in Quran frequently when someone makes incorrect statements against Allah (example: He has a son, He has partners etc).

Understanding Energetic ن session # 1 (Seq # 202)

It has been learnt that Arabic language has many ways of emphasis. In this topic we will learn to have the emphasis with verb by using energetic ن. It is written in the Arabic as نٌ and termed as نُونُ التَّوَكِيدِ التَّقِيْلَةُ. It is equal to نَنْ. It comes with verb only in present tense and imperative tense. In order to understand this topic it has been divided into few sessions.

Let us add this ن to “Five in pocket group” verbs of root كَتَبَ.

$$يَكْتُبُ + نٌ = يَكْتُبُ + نٌ = يَكْتُبَنَّ$$

The final Dhammah will be replaced by Fatah and نٌ got attached to the verb. Thus the “Five in pocket group” verbs with energetic ن are يَكْتُبَنَّ, نَكْتُبَنَّ, اَكْتُبَنَّ and تَكْتُبَنَّ. After this change, these “Five in pocket group” verbs become مَبْنِيٌّ.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:23). This verse has energetic ن with the تَقُولُ.

Understanding Energetic ن session # 2 (Seq # 203)

Let us now add energetic ن to “Guest noon group”.

$$يَكْتُبُونَ + نٌ$$

Because of three successive ن we cannot pronounce it. So the ن representing مَرْفُوع case gets dropped as below.

$$\text{يَكْتُبُو} + \text{نَ}$$

Now there is sukoon on و and ن, thus meeting of two sukoon is not possible. So dropping و and it becomes as below.

$$\text{يَكْتُبِنَ} = \text{يَكْتُبُ} + \text{نَ}$$

Similarly for تَكْتُبُونَ, we get تَكْتُبِنَ.

In case of duals we only drop the ن representing مَرْفُوع case and the energetic ن gets a Kasrah. Example: يَكْتُبَانِ and تَكْتُبَانِ.

In case of second person feminine singular تَكْتُبِينَ both the ن representing مَرْفُوع case and the doer ي gets drop as below.

$$\text{تَكْتُبِينَ} + \text{نَ} = \text{تَكْتُبِي} + \text{نَ} = \text{تَكْتُبِينَ}$$

In the case of “Mabni group” (أَنْتِ and هُنَّ) one extra ا is added between the noons and energetic ن gets a Kasrah as below.

$$\text{يَكْتُبِينَ} + \text{ا} + \text{نَ} = \text{يَكْتُبِيانَ}$$

$$\text{تَكْتُبِينَ} + \text{ا} + \text{نَ} = \text{تَكْتُبِيانَ}$$

Understanding Energetic ن session # 3 (Seq # 204)

The following table provides the verb forms after adding energetic ن to the فِعْلُ أَمْرٍ form.

With ن	فِعْلُ أَمْرٍ	Comment
أُكْتُبَنَّ	أُكْتُبْ	Remove the jazm & put the Fatah.
أُكْتُبَانِ	أُكْتُبَا	Same as dual in present tense.
أُكْتُبَنَّ	أُكْتُبُوا	Same as plural in present tense.
أُكْتُبِنَّ	أُكْتُبِي	Same as second person feminine singular in present tense.
أُكْتُبَنَّانِ	أُكْتُبَنَّ	Same as in "Mabni group".

Understanding Energetic ن session # 4 (Optional usage) (Seq # 205)

The usage of energetic ن is optional in case of amr and present tense (if it is الطَّلَبُ).

Example of amr

أُكْتُبَنَّ فِي كِتَابِكَ (Write down in your book)

Example of present tense (الطَّلَبُ)

هَلْ تَكْتُبَنَّ فِي كِتَابِكَ ؟ (Have you written in your book ?)

Understanding Energetic ن session # 5 (Compulsory usage) (Seq # 206)

The use of energetic ن is compulsory in present tense if it is Jawaab Al Qasm. However, the following conditions should be met.

- a) The verb should be affirmative.
- b) The verb should be future.
- c) The ل should be attached to the verb.

Example

By Allah! I will help him.

وَاللّٰهِ سَوْفَ لَأَنْصُرَنَّهُ

Understanding Energetic ن session # 6 (Near Compulsory usage) (Seq # 207)

The conditional particle **إِذَا** is equal to **إِنْ + مَا**. The meaning of this particle is "If". It is near compulsory to use energetic ن after the conditional particle **إِذَا**. Quran (15:17:23) is an example of this case.

Learning more about Diptotes (Seq # 208)

We know that a diptote noun has Fatah when it is مَجْرُورٌ. But it behaves like a regular noun and gets Kasrah in مَجْرُورٌ case in the following conditions.

- 1) When it has the definite article ال then a diptote declines normally. Example: Quran (2:2:187) has diptote noun مَسَاجِدُ with the definite article ال and got the Kasrah in مَجْرُورٌ case. Refer to Quran (29:70:40) and Quran (28:58:11) for other examples.
- 2) When it is مُضَافٌ then diptote declines normally. Observe أَحْسَنُ in the verse Quran (30:95:4). It took Kasrah and it is مُضَافٌ. A similar case for the diptote noun أَحْكَمُ in the verse Quran (30:95:8). As an additional example, observe مَنَاقِبُ in the verse Quran (29:67:15), which took Kasrah and acting as مُضَافٌ.

State or Circumstance (الْحَالُ) (Seq # 209)

State or Circumstance can be represented in Arabic language by a noun in مَنْصُوبٌ case. In Arabic language this noun is called as الْحَالُ. The noun of whose, the state is described is termed as صَاحِبُ الْحَالِ.

Example: قَالَ مُحَمَّدٌ جَالِسًا (Mohammed said while sitting).

Here مُحَمَّدٌ is صَاحِبُ الْحَالِ and جَالِسًا is الْحَالُ.

صَاحِبُ الْحَالِ can be one of the following

- a) فَاعِلٌ (doer)
- b) نَائِبُ الْفَاعِلِ (deputy doer)
- c) مَفْعُولٌ بِهِ (object)
- d) الْمُبْتَدَأُ (subject)
- e) الْخَبَرُ (predicate)

الْحَالُ can be a single word or a sentence as learned earlier in the topic of circumstances وَ الْحَالُ and صَاحِبُ الْحَالِ should match in number and gender. Quran (15:17:24) has a word صَغِيرًا (small) representing الْحَالُ.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:48). The approximate meaning in English language for the beginning part of the verse is “And they will be set before your Lord in (lines as) rows...”. Here the rows is a state or circumstance. Thus represented by the Arabic word صَفًا which is مَنْصُوبٌ.

التَّمْيِيزُ noun (Seq # 210)

This noun helps us to understand an unclear idea. It makes the quantity being counted/measured or an unclear concept clear in the sentence. This noun is مَنْصُوبٌ. There are two kinds of التَّمْيِيزُ .

- a) تَمْيِيزُ الذَّاتِ (This comes after quantity)

1) Number (refer **كُوكِبًا** in the verse Quran (12:12:4))

2) Linear measurement

3) Measure of capacity

4) Weight

b) **تَمْيِيزُ النَّسْبَةِ** (This comes after unclear concept) Example refer **قُوَّةً** in the verse Quran (24:41:15). It is **مَنْصُوبٌ** in this verse acting as **التَّمْيِيزُ**.

المَفْعُولُ لِأَجْلِهِ (or) المَفْعُولُ لَهُ (Seq # 211)

This noun is a **مَصْدَرٌ** which specify the reason for doing an action. This **مَصْدَرٌ** denotes a mental situation like fear, love, desire, respect etc. This **مَنْصُوبٌ** is **مَصْدَرٌ**.

Example

لَمْ أَخْرُجْ خَوْفًا مِنَ الْمَطَرِ

I did not go out for fear of rain.

This **مَصْدَرٌ** is mostly with **تَنْوِينٌ**, but it may also be **مُضَافٌ**. In the verse Quran (15:17:31) **خَشْيَةً** is **مُضَافٌ** coming as **المَفْعُولُ لَهُ**. Another example is Quran (1:2:19), where **حَذَرَ** (fear) is **مُضَافٌ** coming as **المَفْعُولُ لَهُ**.

Introduction to exceptions (Seq # 212)

Consider the below student

All the students have passed except Khalid. In Arabic language it can be translated as

نَجَحَ الطُّلَّابُ كُلُّهُمْ إِلَّا خَالِدًا

It is an example of exception clause. As understanding exception in Arabic language is important, we will discuss this topic in couple of next sessions.

Elements of exceptions (Seq # 213)

There are three elements of exceptions

- a) In the last topic, خَالِدًا is excepted. It is termed in Arabic language as الْمُسْتَثْنَى.
- b) In the last topic, Khalid is excepted from the students. Thus exception is made from the students. The noun from which exception (in this case الطُّلَّابُ) is made is termed as مِنْهُ الْمُسْتَثْنَى.
- c) In the last topic, the tool of exception (أداة الاستثناء) is إِلَّا. This إِلَّا is a particle. There are many tools of exception. But we study only three which are سِوَى and غَيْرَ and غَيْرُ إِلَّا are the nouns.

Types of exceptions (Seq # 214)

If **الْمُسْتَثْنَى مِنْهُ** is of same kind as **الْمُسْتَثْنَى مِنْهُ** then exception is said to be **مُتَّصِلٌ**. If **الْمُسْتَثْنَى مِنْهُ** is of different kind from **الْمُسْتَثْنَى مِنْهُ** then exception is said to be **مُنْقَطِعٌ**.

From the second point of view, the exception is **تَامٌ** if **الْمُسْتَثْنَى مِنْهُ** is present, otherwise the exception is said to be **مُفْرَعٌ**. In the **مُفْرَعٌ** exception the sentence is always negative, or prohibitive or interrogative.

From the third point of view, the sentence containing the exception is of two types a) Affirmative sentence (**مُوجِبٌ**) or b) Negative, prohibitive or interrogative sentence (**غَيْرٌ مُوجِبٌ**).

Thus the Arabic statement **لَا إِلَهَ إِلَّا اللَّهُ** is **غَيْرٌ مُوجِبٌ**.

Grammatical Rules of exceptions (Seq # 215)

The following are the grammatical rules of exceptions

1) If the exception is **مُنْقَطِعٌ** then the exception is always **مَنْصُوبٌ**.
Example: Quran (15:18:50).

2) If the exception is **مُتَّصِلٌ** then the following applies

a) If the sentence is **مُوجِبٌ** then the exception is **مَنْصُوبٌ**. Example:
قَلِيلًا in Quran (1:2:83).

- b) If the sentence is **عَيْرٌ مُّوجِبٌ** then the exception is **مَنْصُوبٌ**, or may have the same case as that of **الْمُسْتَثْنَى مِنْهُ**. Example: **رَسُولٌ** in Quran (4:3:144).
- 3) If the exception is **مُفْرَعٌ** then it is not in fixed case and will follow the **الْإِعْرَابُ** as per need. It will become clear when we remove the exception and observe the role/function of the **الْمُسْتَثْنَى**. Example is the word with meaning “Satan” in the verse Quran (15:18:63). It is the doer of the Form-IV verb **أَنَسَى**.
- 4) The exception after **عَيْرٌ** and **سِوَى** is **مَجْرُورٌ** as this exception comes as **مُضَافٌ إِلَيْهِ**.

Verses Quran (15:18:16), Quran (15:18:22) and Quran (15:18:39) are few examples with negative exceptions.

Exercises

- 1) State TRUE or FALSE: Read the verse Quran (15:18:50). The part of the verse is an affirmative sentence with exception (**مُوجِبٌ**) and the exception (**إِبْلِيسَ**) which is a diptote noun is **مَنْصُوبٌ**.

Introduction to numbers (Seq # 216)

Numbers are little difficult in Arabic language. So we learn in few subsequent sessions and we limit our scope to learn few selected numbers. The reader is highly recommended to read other books in references to

have complete idea. The number is termed as عَدَدٌ. The thing being counted is termed as مَعْدُودٌ. The following are the masculine and feminine Arabic words used for 1 to 10.

(masculine, تِسْعٌ, ثَمَانِيٌّ, سَبْعٌ, سِتٌّ, خَمْسٌ, أَرْبَعٌ, ثَلَاثٌ, اِثْنَانِ, أَحَدٌ/وَاحِدٌ, عَشْرٌ)

(feminine, ثَمَانِيَةٌ, سَبْعَةٌ, سِتَّةٌ, خَمْسَةٌ, أَرْبَعَةٌ, ثَلَاثَةٌ, اِثْنَتَانِ, إِحْدَى/وَاحِدَةٌ, عَشْرَةٌ, تِسْعَةٌ).

Exercises

- 1) State TRUE or FALSE: The feminine form of three, five and seven is present in the verse Quran (15:18:22).

Numbers 1 and 2 (Seq # 217)

The numbers 1 and 2 always come as adjectives. Examples are given below.

One god (إِلَهُ وَاحِدٌ) Quran (16:18:110)

One female student (طَالِبَةٌ وَاحِدَةٌ)

Two male students (طَالِبَانِ اِثْنَانِ)

Two female students (طَالِبَتَانِ اِثْنَتَانِ)

Numbers 3 to 10 (Seq # 218)

The numbers 3 to 10 are always مُضَافٌ مُضَافٌ إِلَيْهِ. These numbers do not agree with مَعْدُودٌ. If the مَعْدُودٌ is masculine then these numbers are feminine. If the مَعْدُودٌ is feminine then these numbers are masculine. Another important point is that مَعْدُودٌ is always written as plural. Examples are given below.

Three nights (ثَلَاثُ لَيَالٍ) (Here night is feminine)

Three days (ثَلَاثَةُ أَيَّامٍ) (Here day is masculine)

فِي تِسْعِ آيَاتٍ (among (in) the nine signs, Here sign is feminine, Quran (19:27:12))

تِسْعَةُ رَهْطٍ (nine family heads, Here family head is masculine, Quran (19:27:48))

Numbers 11 to 19 (Seq # 219)

The numbers 11 to 19 are compositions of two words. In this case مَعْدُودٌ is always singular and مَنصُوبٌ (مَعْدُودٌ is also مَنصُوبٌ up to 99). For 11 and 12 both the parts of the composition agrees in gender with مَعْدُودٌ. For 13 to 19 the first part does not agree and second part agrees with مَعْدُودٌ in gender. Examples are given below.

11 male students (أَحَدَ عَشَرَ طَالِبًا)

11 female students (إِحْدَى عَشْرَةَ طَالِبَةً)

12 male students (إِثْنَا عَشَرَ طَالِبًا)

12 female students (إِثْنَتَا عَشْرَةَ طَالِبَةً)

15 male students (خَمْسَةَ عَشَرَ طَالِبًا)

15 female students (خَمْسَ عَشْرَةَ طَالِبَةً)

Numbers 20, 30, 40 90 (Seq # 220)

These numbers are called as الْعُقُودُ in Arabic language. They always come in the form of sound masculine plural. Examples are given below.

Forty students (أَرْبَعُونَ طَالِبًا)

Twenty students (عِشْرُونَ طَالِبًا)

Learning few middle numbers (Seq # 221)

Let us learn few selected numbers here, for example 34, 56, 79 and 99. The units should be read first (from right to left) in Arabic language. Between units and tens a وَ is placed. Examples are given below.

Thirty four male students (أَرْبَعَةٌ وَ ثَلَاثُونَ طَالِبًا)

Fifty six male students (سِتَّةٌ وَ خَمْسُونَ طَالِبًا)

Seventy nine male students (تِسْعَةٌ وَ سَبْعُونَ طَالِبًا)

Seventy nine female students (تِسْعٌ وَ سَبْعُونَ طَالِبَةً)

Ninety nine female sheep (تِسْعٌ وَتِسْعُونَ نَعْجَةً), refer to Quran (23:38:23)

The ordinal numbers (Seq # 222)

This topic deals with the ordinal numbers from “first” to “tenth”. The word for “first” is **أَوَّلٌ**. The ordinal numbers from 2 to 10 comes on the pattern of **فَاعِلٌ**. In Arabic “second”, “third”, “fourth” etc till “tenth” are written as (تَاسِعٌ, ثَامِنٌ, سَابِعٌ, سَادِسٌ, خَامِسٌ, رَابِعٌ, ثَالِثٌ, {ثَانِيٌّ originally}, ثَانٍ). (عَاشِرٌ).

Exercises

- 1) State TRUE or FALSE: “Fourth of them”, “sixth of them”, “eight of them” are **مُضَافٌ مُضَافٌ إِلَيْهِ** and is present in the verse Quran (15:18:22).

Few miscellenious grammatic rules (Seq # 223)

1. As an exception, non-Arabic proper nouns (foreign name nouns) having only three letters and the second letter has sukoon are **triptotes**. Examples: نُوحٌ, لُوطٌ
2. As an exception certain proper name nouns have ال (Al). Examples are **الْحَسَنُ, الْحَسِينُ** etc.
3. As we learnt earlier, the word **كَ** is a preposition and the noun coming after this **كَ** is **مَجْرُورٌ**. The meaning of this preposition is ‘like’. Example is **هَذَا الْبَيْتُ كَالْمَسْجِدِ** (This house is like the mosque).

This preposition cannot be used directly with pronouns. In such a case the word **مِثْلٌ** is added between the preposition and the pronoun. Example is Quran (25:42:11).

4. Regarding Ya-Mutakallim: (a) Sometimes the “Ya-Mutakallim” is dropped from the attached form (نى). Instead of **دِينِي** it is **دِينِ** in the verse Quran (30:109:6) and instead of **دَعَانِي** it is **دَعَانِ** in the verse Quran(2:2:186). (b) As Ya-Mutakallim gets Fatah if a **ا** or **ي** with sukoon comes before it, **عَلَيَّ** is constructed as (**عَلَيْ+ي**, **عَلَيْ+ي**, **عَلَيَّ**). Similar case is for **فِيَّ** and **إِلَيَّ**. (c) When Ya-Mutakallim becomes **مُضَافٌ إِلَيْهِ** then it can be read with either jazam or Fatah. Two examples of reading with Fatah are **بَيْتِي** (my house, Quran (1:2:125)) and **وَجْهِي** (my face, Quran (7:6:79)).
5. The past and imperative tenses do not undergo any change. Thus they are **مَبْنِي**.
6. The majzoom forms of “Five in pocket group” of the verb **كَانَ يَكُونُ** may optionally drop the **ن**. Thus instead of **يَكُنْ**, **تَكُنْ**, **تَكُنْ**, **أَكُنْ** and **نَكُنْ**, those may be **يَكُ**, **تَكُ**, **تَكُ**, **أَكُ** and **نَكُ**. Examples are Quran (16:19:9) and Quran (16:19:20).
7. The word **حَتَّى** which means “till” has hidden **أَنَّ**. Thus verb form coming after **حَتَّى** will be **مَنْصُوبٌ**. The word **تُنْفِقُوا** is **مَنْصُوبٌ** and

it came after حَتَّى in the verse Quran (4:3:92). حَتَّى also acts as preposition when a noun comes after it. Refer to Quran (30:97:5).

8. The word كَيْ means “so that” and this word denotes futurity. This word converts the الْمَضَارِعُ (present tense) into مَنْصُوبٌ. Example is Quran (16:20:33). كَيْلًا means “so that not” and it is present in Quran (14:16:70).

9. Similar to وَ the word تَ is also used to take oath and it acts as preposition. Example is Quran (13:12:73).

10. The Maqsoor nouns (الْمَقْصُورُ) are the nouns ending with long Alif (ا). Examples are مُوسَى (Moses, on pattern فُعْلَى), الْحُسْنَى (The best, on pattern فُعْلَى), الْفَتَى (The young man, on pattern فَعَلٌ), الْعَصَى (The stick, on pattern فَعَلٌ), الْهُدَى (the guidance, on pattern فَعَلٌ), الْبُشْرَى (the good news, on pattern فُعْلَى), الْكُبْرَى (the greater, on pattern فُعْلَى), الذِّكْرَى (the remembrance, on the pattern فُعْلَى) etc.

11. Analysis of an example الْمَقْصُورُ noun with root letters ه د ي is as follows. It is on the pattern of فَعَلٌ. Its مَنْصُوبٌ, مَرْفُوعٌ and مَجْرُورٌ forms are (هُدَى, هُدِيًا, هُدِيٌّ). Let us open تَنْوِينٌ and it forms are now (هُدَيْنٌ, هُدَيْنٌ, هُدَيْنٌ). As Fatah is present before weak letter ي and ي is Mutaharrik, it will convert to ا. So forms look as (هُدَانٌ, هُدَانٌ). As ا has hidden sukoon and two sukoon cannot exist

together, the | gets drop. Now the forms look like (هُدَنَ, هُدَّنَ, هُدَّنَ). Let us pack دَن into تَنْوِينٌ again and it looks like (هُدَّ, هُدَّ, هُدَّ). Now to show that ي is present in the root, it is rewritten as (هُدَّى, هُدَّى, هُدَّى). Thus it is same in all the forms.

12. Analysis of the word الهُدَى : (a) (الهُدَى, الْهُدَى, الْهُدَى) (b) As Fatah is present before weak letter ي and ي is Mutaharrik, it will convert to ا (الهُدَا, الْهُدَا, الْهُدَا) (c) Now it is written as (الهُدَّ, الْهُدَّ, الْهُدَّ). To preserve ي it is written as (الهُدَى, الْهُدَى, الْهُدَى).
13. Analysis of “My guidance” (مُضَافٌ مُضَافٌ إِلَيْهِ) : (a) هُدَى + أَنَا (b) هُدَى + ي (c) As Fatah is present before weak letter ي and ي is Mutaharrik, it will convert to ا and whole construction becomes هُدَا+ي. (d) Ya-Mutakallim gets Fatah if a ا or ي with sukoon comes before it and thus it becomes هُدَاي. Refer to Quran (1:2:38). Same analysis is for “My stick” : عَصَاي. Refer to Quran (16:20:18).
14. (a) Analysis of the word الدُّنْيَا : The root words are د ن و. It is on the pattern of الْفُعْلَى. So it is الدُّنْوَى. The و changes to ي. So it becomes الدُّنْيَى. The last ي is dropped and is written finally as الدُّنْيَا. (b) Analysis of the word أَدْنَى : Its meaning is something inferior or less or lower. It is on the pattern of أَفْعَلٌ. So it is أَدَنُو. The و changes to ي. So it becomes أَدْنَى. As Fatah is present before weak letter ي and ي is Mutaharrik, it will convert to ا. So it becomes now as أَدْنَا. Now it

is written with elongated Fatah and ى is written for preservation. At last it looks as أَدْنَى.

15. Some interrogative words like مَنْ (who), أَيْنَ (where), مَا (what), مَتَى (when), كَيْفَ (how), أَيَّانَ (when), أَيْ (from where/how come) are مَبْنِيّ.
16. The past tense is also used to express a wish. Examples عَفَرَ اللَّهُ (May Allah forgive {for} him!), جَزَاكَ اللَّهُ خَيْرًا (May Allah return you better!) (جَزَى + أَنْتَ = جَزَاكَ).
17. Either ... or: إِمَّا ... وَإِمَّا is used for “either.... or”. Example is إِمَّا تَفْتَحُ وَإِمَّا أَنْفَتِحُ (Either you open or I open). This combination comes under conjunction.
18. Color names have both masculine and feminine forms. Both these forms are diptotes. Few examples in the format (masculine, feminine, color name) are : (أَخْضَرُ, خَضْرَاءُ, green), (أَسْوَدُ, سَوْدَاءُ, black), (أَصْفَرُ, صَفْرَاءُ, yellow), (أَحْمَرُ, حَمْرَاءُ, red), (أَبْيَضُ, بَيْضَاءُ, white). Quran (1:2:69), Quran (2:2:187) and Quran (23:36:80) have color names as adjectives.
19. The word هُنَا means “here” and the word هُنَالِكَ is adverb of time with meaning “there/at that time”. Examples are Quran (6:5:24), Quran (3:3:38) and Quran (15:18:44).

20. Who/whoever (مَنْ) and what/whatever (مَا) are also used as relative nouns. For living things مَنْ is used and for non-living things مَا is used. Quran (14:16:97) has both these relative pronouns.
21. The adjective (نَعْتٌ) can qualify مُضَافٌ or مُضَافٌ إِلَيْهِ. In either case نَعْتٌ comes after the complete مُضَافٌ مُضَافٌ إِلَيْهِ phrase. If نَعْتٌ qualifies مُضَافٌ then it has to follow the إِعْرَابٌ of مُضَافٌ and if نَعْتٌ qualifies مُضَافٌ إِلَيْهِ then it has to follow the إِعْرَابٌ of إِلَيْهِ. Examples : a) (كِتَابٌ حَامِدٍ الْكَبِيرُ), The **big book** of Haamid), b) (جَانِبٌ الطُّورِ الْأَيْمَنِ , the **right side** of the mount in Quran (16:20:80)), c) (كِتَابُ الطَّالِبِ الْجَدِيدِ), Book of the **new student**).
22. The meaning of word قَدْ is certainly or indeed or verily. This word is used for emphasis and is used before past tense. Quran (16:18:76) is an example. An additional ل is attached before قَدْ to emphasize further the meaning of the verb. Two such examples are Quran (15:18:54) and Quran (15:18:74).
23. If the doer is directly available in a sentence and it is a broken plural noun or a feminine gender singular noun then the verb used will be third person feminine singular. Quran (16:18:105) is an example where حَبِطَتْ (feminine singular verb) is used because the doer أَعْمَالٌ is a broken plural. Quran (1:2:16) is another example

where رَحَتْ (feminine singular verb) is used because the doer تِجَارَةٌ (business) is a feminine gender singular.

24. If the doer is directly available in a sentence and neither it is a broken plural noun nor a feminine gender singular noun then a third person masculine singular verb (the root verb) is used irrespective of the doer's situation (singular, dual or plural). In the same sentence if a second verb is required, then it should follow the doer. The second verb قَالُوا in Quran (28:63:1) is in according to the doer الْمُنفِقُونَ while the first verb جَاءَ is a third person masculine singular verb. Two more such examples are Quran (15:18:10) and Quran (15:18:53).
25. In the past tense, if a pronoun joins with third person masculine plural verb form (فَعَلُوا) then the protection ِ will be dropped. Quran (1:2:57) (ظَلَمُونَا) is an example.
26. The verb (يَوْجَلُ , وَجَلَ , to fear) is an exception of المِثَالُ verb where the weak letter و (as first radical) is not dropped in present tense. Example verses are Quran (9:8:2) and Quran (14:15:53).
27. If the first radical is weak letter ي in المِثَالُ verbs then unlike the case of weak letter و, it is not dropped in present tense. Few example verbs are (يَيْسِرُ , يَسِرُ , to become easy), (يَيْئَسُ , يَأْسُ , to lose hope), (يَيْبَسُ , يَبَسُ , to dry) etc. Example verses for the verb يَيْئَسُ يَأْسُ are Quran (6:5:3) and Quran (13:12:87).

28. The verb مَاتَ has two forms (مَ وَتَ) (a-u group) and (مَ وَتَ) (i-a group). Because of this reason the verb in past tense may start with مِثْ or مُثْ from هُنَّ. Quran (4:3:158) and Quran (23:37:16) are examples for this case.
29. When the verb كَانَ comes before مُضَارِعٌ, it gives the meaning of past continuous tense. كَانَ يَشْرَبُ means “He was drinking”.
30. The text “that not” means (أَنَّ = لَا + أَنْ). Observe أَلَّا نَعْبُدَ (that not we worship) in Quran (3:3:64).
31. The text “if not/unless” means (إِنَّا = لَا + إِنَّا). The present tense becomes majzoo when it comes after إِيَّا. Refer to Quran (12:11:47).
32. In the case of verbs having first letter as أ, there is no need of extra أ for imperative tense (after removing ت). Moreover the existing أ also gets drop. Two such examples of imperative tense for أَنْتَ : (كُلْ, تَكُلْ) for أَكَلْ (He eat) and (خُذْ, تَخُذْ) for أَخَذْ (He took). Refer to verses Quran (1:2:35) and Quran (11:9:103). In the case of verbs having second letter as أ, the imperative tense can be made with or without أ. As an example for the verb سَأَلَ (He asked), imperative tense for أَنْتَ is اسْأَلْ or سَلْ.
33. The doer (إِسْمُ الْفَاعِلِ) form of الأَجْوْفُ verbs is فَائِلٌ. Examples are (قَائِلٌ, قَالَ) Quran (12:12:10), (قَائِمٌ, قَامَ), (زَائِرٌ, زَارَ) etc. The doer

form of **طَانِنٌ, ظَنَّ** (تَشَدِيدٌ) takes **طَانِنٌ, ظَنَّ** changes to **طَانٌّ, ظَنَّ** etc.

34. The passive participle (اسْمُ الْمَفْعُولِ) form of الأَجْوَفُ verbs is مَفْعُولٌ if the second letter is و. Its form is مَفِيْلٌ if the second letter is ي. Examples are (مَزِيْدٌ, زَادَ), (مَقُوْلٌ, قَالَ) etc.

35. The passive particle form of Naaqis verbs is مَفْعُوْلٌ if the third letter is و. Its form is مَفْعِيْلٌ if the third letter is ي. Examples are (دَعَا, مَدْعُوٌّ changes to مَدْعُوٌّ), (مَنْسِيٌّ, مَنْسِيٌّ, نَسِيَ) etc. Quran (16:19:21) and Quran (16:19:23) have these type of nouns.

36. The passive participle (اسْمُ الْمَفْعُولِ) form of the derived verbs is considered as the noun of place and time. Examples are (مُدْخَلٌ, أَدْخَلَ, entrance), (مُقَامٌ, أَقَامَ, place), (مُصَلًّى, صَلَّى, place of worship) and (مُسْتَوْدَعٌ, اسْتَوْدَعَ, warehouse).

37. Few other categories of feminine gender noun are <Fire names> (نَارٌ, جَهَنَّمَ, سَعِيْرٌ, جَحِيْمٌ, سَقْرٌ) <Feminine names by meaning> (سَمُوْمٌ) <Wind names> (رِيْحٌ, scorching wind), (صَرْصَرٌ, furious and intensely cold wind), (عَاصِفٌ, violent wind), <Town/Village/country names such as> (مِصْرٌ, Egypt), (الرُّومُ, Rome) etc. <Miscellaneous other nouns> (الأَرْضُ, the earth), (الشَّمْسُ, the sun), (نَفْسٌ, soul/self), (خَمْرٌ, wine), (بَيْتْرٌ, well), (دَارٌ, house) etc.

38. The particle **إِنَّ** or **مَا** when followed by **إِلَّا** is merely a negative particle which translates to “It is nothing but”. Refer to Quran (27:53:4) and Quran (1:2:99).
39. As it was learnt earlier, both the particles **إِنَّ** and **أَنَّ** are used for emphasis. But **إِنَّ** comes in the beginning of the sentence and **أَنَّ** comes in the middle of the sentence. Also, when in a sentence, verb forms of **قَالَ** and **إِنَّ** come, **إِنَّ** always comes after the verb forms of **قَالَ**.
40. Sometimes **إِنَّهُ** and **إِنَّهَا** are used in the beginning of a sentence to mean “Indeed” or “as a matter of fact”. They don’t give the literal meaning as “Indeed he”, “Indeed she”. Examples are Quran (7:6:21) and Quran (17:22:46).
41. Selected few other sisters of **كَانَ** are (**صَارَ**, to become), (**لَيْسَ**, not), (**بَاتَ**, to become or pass the night), (**مَا دَامَ**, forever/continuously) and (**ظَلَّ**, remain/to be/continue).
42. The verb **نِعِمَ** is used for praise (meaning excellent) and the verb **بِئْسَ** is used for blame (meaning evil). These verbs like **لَيْسَ** only occur in the past tense but provide the meaning in present tense. Moreover they exist only in third person forms. Refer to Quran (3:3:136) and Quran (17:22:13).
43. The verbs to express wonder about something good or bad are on two patterns **مَا أَفْعَلَهُ** and **أَفْعِلْ بِهِ**. Refer to Quran (30:80:17),

Quran (2:2:175), Quran (15:18:26) and Quran (16:19:38) for such verbs.

44. The special noun ذُو has both masculine and feminine forms. Moreover they also have duals and plurals. Its مَرْفُوعٌ, مَنْصُوبٌ and مَجْرُورٌ forms for masculine are (singular, ذُو, ذَا, ذِي), (dual, ذَوَا, ذَوَى, ذَوَى) and (plural, أُوْلَى, أُوْلَى, أُوْلُوا). Its مَرْفُوعٌ, مَنْصُوبٌ and مَجْرُورٌ forms for feminine are (singular, ذَاتٌ, ذَاتِ, ذَاتٍ), (dual, ذَوَاتَا, ذَوَاتَى, ذَوَاتَى) and (plural, أُوْلَاتٍ, أُوْلَاتِ, أُوْلَاتٌ).
45. Some more information about vocative particle (يَا) (a) The vocative particle is dropped and only أَيُّهَ is used to address a gathering. Refer to Quran (18:24:31). (b) Vocative particle is used to express emotional feelings while addressing to father and son ((يَا أَبَتِ!, Oh my father!), (يَا بُنَيَّ!, Oh my son!)). (c) Vocative particle is used to express good or sorrow feelings. Refer to Quran (12:12:19) for good feelings and Quran (13:12:84) for sorrow feelings. (d) Sometimes vocative particle is completely omitted. It is completely omitted in Quran (12:12:29) to address يُوسُفُ, while it is present in Quran (12:11:76) to address إِبْرَاهِيمَ. (e) For the purpose of prayer, instead of vocative particle (يَا) the vocative particle suffix م is attached to the name of Allah (Quran (3:3:26)).

50. The adjective used for comparative or superlative degree (أَفْعَلُ) should not be confused with the first person singular present tense form (أَفْعَلُ). One can differentiate the usage based on the context of the sentence. Example: أَنَا أَعْلَمُ means “I know” while شَاهِدٌ أَعْلَمُ مِنْ حَامِدٍ means “Shaahid knows better than Haamid” (comparative degree sentence). In the verse Quran (1:2:33), أَعْلَمُ means “I know” and in the verse Quran (1:2:140), أَعْلَمُ means “know better”.
51. 100 = مِئَةٌ, 1000 = أَلْفٌ.
52. Sometimes نَعْتٌ will not come immediately after مَنَعُوْتُ. It comes after few other words. Example (1) Quran (1:2:49): عَظِيمٌ is a نَعْتٌ for بَلَاءٌ. Example (2) Quran (1:2:89): مُصَدِّقٌ is نَعْتٌ for كِتَابٌ. Example (3) Quran (1:2:101): مُصَدِّقٌ is نَعْتٌ for رَسُولٌ.
53. It was learnt earlier that all the broken plurals are feminine singular (Topic # 45). There is an exception or change to this general rule. It is observed in Quran that broken plurals are also treated as feminine plurals. In the verse Quran (1:2:80) the adjective مَعْدُودَةٌ is feminine singular because أَيَّامًا (days) is treated as feminine singular. In the verse Quran (3:3:24) the adjective مَعْدُودَاتٍ is sound feminine plural because أَيَّامًا (days) is treated as feminine plural.
54. There is a kind of مَصْدَرٌ called as الْمِيميُّ. It comes on the pattern مَفْعَلَةٌ / مَفْعَلَةٌ and مَفْعَلٌ / مَفْعَلَةٌ. Examples: مَمَاتٌ (death),

مَعْرِفَةٌ (knowledge) and مَغْفِرَةٌ (forgiveness). For Mazeed verbs it is same as اِسْمُ الْمَفْعُولِ. Examples: مُدْخَلٌ (entering in) and مُخْرَجٌ (exiting out).

55. My father: أَبُو = يَ + أَبٌ = يَ + أَبٍ = يَ + أَبِي. (Here و is dropped as two sukoon cannot co-exist). This should not be confused with (أَبِي) مُضَافٌ form of أَبٌ when it becomes مَجْرُورٌ.
56. The word هَيْهَاتَ is used as بَعْدَ to express a distant or far possibility of occurrence. Quran (18:23:36) is an example.
57. The word إِي means 'Yes'. Refer to Quran (11:10:53).
58. A word of warning is هَا. It means "Ah, be aware". هَانَتْمْ is present in Quran (3:3:66) and Quran (4:3:119).
59. The meaning of word بَلْ is 'but'.
60. When كَمْ and كَايِّنْ are followed by مِنْ, they mean "many". Refer to Quran (2:2:211) and Quran (4:3:146).
61. The word بَعْضٌ means few/some. It comes as مُضَافٌ. Refer to Quran (21:30:4).
62. The fractions (except one half) are on pattern of فُعْلٌ : (one half, نِصْفٌ, one third, ثُلُثٌ, one fourth, رُبْعٌ, one fifth, خُمْسٌ, one sixth, سُدُسٌ, one seventh, سَبْعٌ, one eighth, ثَمَنٌ, one ninth, تَسْعٌ, one tenth, عَشْرٌ).

63. The verb هَاتُوا is in imperative tense and its meaning ‘bring!’.
64. The word آ means “Beware” (expressing an attention).
65. The word ثَمَّ is a location adverb and its meaning is “there”.
66. The word مَاذَا is an interrogative particle and its meaning is “what”.
67. Though some nouns ends with “ة”, they are either considered as feminine or as masculine (Demonstrative pronoun هَذَا is used in Quran (16:18:98) because رَحْمَةٌ is treated as masculine and the third person feminine singular verb form وَسِعَتْ is used in Quran (9:7:156) because رَحْمَتِي is treated as feminine).
68. As an exception, while writing the مَنْصُوب form of indefinite nouns ending either with ة (التَّاءُ الْمَرْبُوطَةُ) or with هَمْزَةٌ (هَمْزَةٌ) no extra alif is added (بَعُوضَةٌ (a mosquito) in Quran (1:2:26) and مَاءٌ (water) in Quran (1:2:22)).
69. As a revision (and for deep observation) few selected examples of Jaar-Majroor construction with diptote nouns are (مِنْ فِرْعَوْنَ, from Firoun, Quran (25:44:31)), (فِي يُوسُفَ, in Yousuf (AS), Quran (12:12:7)), (لِأَدَمَ, for Adam (AS), Quran (1:2:34)), (بِبَابِلَ, in Babylon, Quran (1:2:102)), (عَلَى يُوسُفَ, on Yousuf (AS), Quran (12:12:11)),

(إِلَىٰ إِبْرَاهِيمَ) towards Ibrahim (AS), Quran (1:2:136)) and (عَنْ إِبْرَاهِيمَ), from Ibrahim (AS), Quran (12:11:74)).

References for future reading (Seq # 224)

This book has given a little overview of Arabic language. Reader is recommended to go through the below references for future reading.

- 1) Institute of the language of the Quran, <http://www.lqtoronto.com>
- 2) Understand Quran Academy, <http://www.understandquran.com>
- 3) The Quranic Arabic Corpus, <http://www.corpus.quran.com>

Answers to the exercises

T=True, F=False

(Set # 1) (Seq # 1,T,T,T), (Seq # 2,T,T,T), (Seq # 3,T,T,T,F,T), (Seq # 4,T,T,F), (Seq # 5,T,T,T), (Seq # 6,T,T,T,T,T), (Seq # 7,T,F,T), (Seq # 8,T,T,T,T,T), (Seq # 10,T,F,T).

(Set # 2) (Seq # 11,T,T,F,T,T), (Seq # 12,T,T,T), (Seq # 13,T,T,T), (Seq # 14,T,T,T,F,T), (Seq # 15,T,T,T,T,T), (Seq # 16,T,T,T), (Seq # 17,F,T,T), (Seq # 18,T,T,T), (Seq # 19,T,F,T,T,T), (Seq # 20,T,T,T).

(Set # 3) (Seq # 21,T,T,T,F,T), (Seq # 22,T,F,T), (Seq # 23,T,T,T), (Seq # 24,T,T,F,T,T), (Seq # 25,T,T,F), (Seq # 27,T,T,T), (Seq # 28,T,T,T), (Seq # 29,T,F,T), (Seq # 30,T,T,F,T,F).

(Set # 4) (Seq # 31,T,T,T), (Seq # 33,T,F,T,T,T), (Seq # 34,T,T,T), (Seq # 35,T,T,F), (Seq # 36,T,T,F,F,T), (Seq # 37,T,T,T), (Seq # 38,T,T,T), (Seq # 41,T,T,F), (Seq # 42,T,T,T,T,F), (Seq # 43,T,T,T), (Seq # 44,T,T,T), (Seq # 46,T,T,T), (Seq # 48,T,T,T).

(Set # 5) (Seq # 49,T,T,T), (Seq # 50,T,T,T), (Seq # 51,F,T,T), (Seq # 53,T,T,T,F,F), (Seq # 54,T,T,T), (Seq # 55,T,T,T), (Seq # 56,T,T,F), (Seq # 58,T,T,F), (Seq # 60,T,T,F), (Seq # 61,T,T,T,T,T), (Seq # 62,T,T,T), (Seq # 63,T,T,T).

(Set # 6) (Seq # 64,F,T,T), (Seq # 65,T,T,T), (Seq # 66,T,T,T), (Seq # 69,T,T,T), (Seq # 70,T,T,T), (Seq # 71,T,T,F), (Seq # 77,T,T,T),

(Seq # 78,T,T,T), (Seq # 79,T,T,F), (Seq # 82,T,T,T,F,T).

(Set # 7) (Seq # 83,T,T,T,T,T), (Seq # 84,T,T,T,T,T), (Seq # 85,T,T,T), (Seq # 86,T,T,T), (Seq # 87,T,T,T), (Seq # 89,T,T,T,T,T), (Seq # 90,T,T,T,T,T), (Seq # 92,T,T,T), (Seq # 93,T,T,F).

(Set # 8) (Seq # 94,T,T,F), (Seq # 95,T,T,T), (Seq # 96,T,T,T), (Seq # 97,T,T,T), (Seq # 98,T,T,T), (Seq # 99,T), (Seq # 100,T), (Seq # 101,T,T,F).

(Set # 9) (Seq # 102,T,T,T), (Seq # 103,F), (Seq # 105,T), (Seq # 106,T,T,T), (Seq # 107,T,T,T), (Seq # 108,T,T,F), (Seq # 109,F,T,T).

(Set # 10) (Seq # 111,T,T,T), (Seq # 112,T), (Seq # 117,T,T,T), (Seq # 118,T,T,T), (Seq # 119,T), (Seq # 121,T,T,T), (Seq # 122,T,T,T), (Seq # 124,T,T,T), (Seq # 128,T,T,T), (Seq # 129,T,T,T).

(Set # 11) (Seq # 131,T,T,T), (Seq # 141,T), (Seq # 146,T,T,T), (Seq # 149,T,T,T), (Seq # 151,T), (Seq # 156,T), (Seq # 158,T,T,T), (Seq # 161,T), (Seq # 162,T), (Seq # 165,F), (Seq # 167,T).

(Set # 12) (Seq # 169,T), (Seq # 181,T,T,T), (Seq # 191,T), (Seq # 202,T), (Seq # 209,T), (Seq # 215,T), (Seq # 216,T), (Seq # 222,T).

Appendix A

The following are the phrases organized as 5 per day (for easy practice) where preposition comes before مُضَافٌ مُضَافٌ إِلَيْهِ. The translation is approximate.

Day # 1 (عَلَى عَبْدِهِ, on his slave), (مِنْ أَفْوَاهِهِمْ, from their mouths), (مِنْ أَيْتِنَا, from our signs/verses), (عَلَى أَثَرِهِمْ, on their footsteps), (مِنْ أَمْرِنَا, from our order).

Day # 2 (بِرَبِّهِمْ, On their lord), (عَلَى قُلُوبِهِمْ, On their hearts), (مِنْ رَحْمَتِهِ, from his mercy), (مِنْ أَمْرِكُمْ, from your work/affair/order), (عَنْ كَهْفِهِمْ, from their cave).

Day # 3 (مِنْ آيَاتِ اللَّهِ, from the signs of Allah), (بِوَرِقِكُمْ, your coin/money), (فِي مِلَّتِهِمْ, in their religion), (عَلَى أَمْرِهِمْ, on their work), (بِعِدَّتِهِمْ, about their numbers).

Day # 4 (لِكَلِمَتِهِ, in his decision), (فِي حُكْمِهِ, in their cave), (مِنْ رَّبِّكُمْ, from your lord), (عَنْ ذِكْرِنَا, of/about our remembrance), (إِلَىٰ رَبِّي, to his words).

Day # 5 (لِصَاحِبِهِ, to his companion), (مِنْ جَنَّتِكَ, from your garden), (بِرَبِّي, with my lord), (إِلَىٰ رَبِّي, to my lord), (لِأَحَدِهِمَا, to one of them (dual)).

Day # 6 (عَلَىٰ رَبِّكَ, before your lord), (عَلَىٰ عُرُوشِهَا, on its trellises), (فِي أَذَانِهِمْ, in their ears), (بِثَمَرِهِ, with his fruits), (عَلَىٰ قُلُوبِهِمْ, on their hearts).

Day # 7 (مِنْ أُمَّتِنَا, from our slaves), (عَلَىٰ أَثَرِهِمَا, on their (dual) footsteps), (لِمَهْلِكِهِمْ, for their destruction), (مِنْ لَفْتِهِ, to his servant), (مِنْ سَفَرِنَا, from our journey).

Day # 8 (عَنْ ذِي الْقَرْنَيْنِ, about zil-Qarnian), (مِنْ كُلِّ شَيْءٍ, from everything), (عَنْ ذِكْرِي, about my remembrance), (مِنْ رَبِّي, from my lord), (إِلَىٰ رَبِّهِ, to his lord), (عَلَىٰ أَذَانِهِمْ, on their ears).

Appendix B

Some selected Arabic vocabulary is given below in مَرْفُوعٌ case.

Day # 1 (عَجَبٌ, wonder), (عَجَبٌ, grief), (عَجَبٌ, straight), (عَوَجٌ, crookedness), (عَجَبٌ, youths), (عَجَبٌ, wonder).

Day # 2 (بَيِّنٌ, clear), (بَيِّنٌ, enormity), (بَيِّنٌ, time period), (بَيِّنٌ, right way), (بَيِّنٌ, ease), (بَيِّنٌ, clear).

Day # 3 (يَمِينٌ, right), (شِمَالٌ, left), (رُقُودٌ, sleep), (فِرَارٌ, run away/flight), (رُعْبٌ, terror).

Day # 4 (أَبَدٌ, ever), (رَجْمٌ, guess), (قَلِيلٌ, few), (كَيْفٌ, how), (غَدْوَةٌ, morning).

Day # 5 (عَشِيٍّ, evening), (فُرْطٌ, excess), (مُهْلٌ, molten brass), (ذَهَبٌ, gold), (خُضْرٌ, green).

Day # 6 (سُنْدُسٌ, fine silk), (نَخْلٌ, date), (زَرْعٌ, crops), (نَفَرٌ, men), (تُرَابٌ, dust).

Day # 7 (نُطْفَةٌ, semen), (رَجُلٌ, man), (زَلَقٌ, slippery), (وَلَايَةٌ, protection), (عُقْبٌ, final end).

Day # 8 (نَبَاتٌ, vegetation), (هَشِيمٌ, dry stalks), (أَمَلٌ, hope), (بَارِزَةٌ, leveled plain), (عَدُوٌّ, enemy).

Day # 9 (صَغِيرَةٌ, small), (كَبِيرَةٌ, big), (غَوْرٌ, deep sunken/underground), (مَوْبِقٌ, barrier), (جَدَلٌ, quarrelsome).

Day # 10 (قُبْلٌ, before), (هُزُوءٌ, ridicule/joke), (أَكِنَّةٌ, covering), (وَقْرٌ, deafness), (نَصَبٌ, fatigue).

Day # 11 (صَخْرَةٌ, rock), (رُشْدٌ, right guidance), (حُبْرٌ, knowledge), (عُسْرٌ, difficulty), (غُلْمٌ, boy).

Day # 12 (زَكِيَّةٌ, pure), (نُكْرٌ, evil), (عَضْبٌ, force), (طُغْيَانٌ, transgression), (رُحْمٌ, affection).

Day # 13 (سَبَبٌ, course/means), (عَيْنٌ, spring), (حَمِيَّةٌ, dark mud), (يُسْرٌ, ease), (سِتْرٌ, shelter).

Day # 14 (خَرْجٌ, expenditure), (سَدٌّ, barrier), (رَدْمٌ, barrier), (قَطْرٌ, molten copper), (نَقْبٌ, penetration).

Day # 15 (غِطَاءٌ, cover), (نُزْلٌ, lodging), (صُنْعٌ, work), (حَوْلٌ, transfer), (مِدَادٌ, ink).

Day # 16 (أَبَدٌ, forever), (رَقِيمٌ, inscription), (سُلْطَنٌ, authority), (أَيْقَاطٌ, awake), (وَصِيدٌ, entrance).

Day # 17

(طَعَامٌ, food), (مِرَاءٌ, argument), (غَدًا, tomorrow), (وَلِيٌّ, protector), (أَحَدٌ, one/anyone).

Day # 18 (سُرَادِقٌ, wall), (ثِيَابٌ, garments), (خِلْفٌ, within), (سَاعَةٌ, hour), (حُسْبَانٌ, calamity).

Day # 19 (خَاوِيَةٌ, collapsed), (فِيَّةٌ, group), (مَرَّةٌ, time/frequency), (حُوتٌ, fish), (إِمْرٌ, grave/evil).

Day # 20 (قَرْيَةٌ, town), (سَبَبٌ, course), (رُبْرٌ, sheet), (صَدْفٌ, cliff/mountain), (أَكْلٌ, produce/production).

Day # 21 (سَعْيٌ, efforts), (سَمْعٌ, hearing), (عَرَضٌ, display/show), (قَائِمَةٌ, establish/occurrence), (ذُرِّيَّةٌ, offspring/children).

Day # 22 (مَوْئِلٌ, escape), (غَدَاءٌ, meal), (أَعْيَبٌ, defect), (وَرَاءٌ, back/after), (زَكْوَةٌ, purity).

Appendix C

Masdar Patterns for 3 letter Mujarrad verbs

Below are Masdar patterns. Just to note that some verbs may have more than one Masdar. These patterns are present in (past tense, present tense, Masdar of the verb, Masdar pattern) format.

(Set 1) (كَذَبَ), (فَعَلٌ, عَمَلٌ, يَعْمَلُ, عَمِلَ), (فَعِلٌ, ضَرَبٌ, يَضْرِبُ, ضَرَبَ), (فِعْلٌ, رَضِيَ, يَرْضَى, رَضِيَ), (فِعْلٌ, عَلِمَ, يَعْلَمُ, عَلِمَ), (فِعْلٌ, كَذَبَ, يَكْذِبُ,

(Set 2) (يَرْحَمُ, رَحِمَ), (فَعَلٌ, هَدَى, يَهْدِي, هَدَى), (فُعِلٌ, شُكِرَ, يَشْكُرُ, شَكَرَ), (فِعْلَةٌ, سَرِقَ, يَسْرِقُ, سَرَقَ), (فِعْلَةٌ, غَلَبَ, يَغْلِبُ, غَلَبَ), (فِعْلَةٌ, رَحِمَ,

(Set 3) (يَذْكُرُ, ذَكَرَ), (فُعِلَى, دَعُوَى, يَدْعُو, دَعَا), (فِعْلَةٌ, حَمِيَ, يَحْمِي, حَمَى), (فِعْلَانٌ, دَوَّرَانٌ, يَدُورُ, دَارَ), (فُعِلَى, رُجِعَى, يَرْجِعُ, رَجَعَ), (فِعْلَى, ذَكَرَى,

(Set 4) (ذَهَبَ), (فُعْلَانٌ, غُفِرَانٌ, يَغْفِرُ, غَفَرَ), (فِعْلَانٌ, رِضْوَانٌ, يَرْضَى, رَضِيَ), (فُعَالٌ, سَأَلَ, يَسْأَلُ, سَأَلَ), (فِعَالٌ, قِيَامٌ, يَقُومُ, قَامَ), (فِعَالٌ, ذَهَابٌ, يَذْهَبُ,

(Set 5) (يَعْلَنُ, عَلِنَ), (فِعَالَةٌ, قِرَاءَةٌ, يَقْرَأُ, قَرَأَ), (فِعَالَةٌ, نَظَافَةٌ, يَنْظِفُ, نَظَفَ), (فُعُولٌ, رُكِعٌ, يَرْكَعُ, رَكَعَ), (فُعُولٌ, قَبُولٌ, يَقْبَلُ, قَبِلَ), (فِعَالِيَّةٌ, عَلَانِيَّةٌ,

(Set 6) (فِعِيلٌ, رَحِيلٌ, يَرْحَلُ, رَحَلَ), (فُعُولَةٌ, سُهُولَةٌ, يَسْهَلُ, سَهَّلَ).

Broken Plural Patterns

Below are broken plural patterns (أَوْزَانُ). These patterns are present in (Singular noun, Plural noun, Broken plural pattern) format.

(Set 1) (أَفْعَلَةٌ, أُسْلِحَةٌ, سِلَاحٌ), (أَفْعَالٌ, أَفْقَالٌ, قُفْلٌ), (أَفْعُلٌ, أَشْهُرٌ, شَهْرٌ), (Set 1)

(فُعْلٌ, عُمِيٌّ, أَعْمَى), (فِعْلَةٌ, فِثْيَةٌ, فَتَى).

(Set 2) (فِعْلٌ, لِبْرٌ, لِبْرَةٌ), (فُعْلٌ, عُرْفٌ, عُرْفَةٌ), (فُعْلٌ, كُتُبٌ, كِتَابٌ), (Set 2)

(فَعْلَةٌ, طَلَبَةٌ, طَالِبٌ), (فَعْلَةٌ, قُضِيَةٌ, / *actually* /

(قَارِيٌّ), (فُعْلٌ, سُجْدٌ, سَاجِدٌ), (فِعْلَةٌ, قِرْدَةٌ, قِرْدٌ), (فَعْلَى, مَوْتَى, مَيِّتٌ), (Set 3)

(فِعَالٌ, ثِيَابٌ, ثَوْبٌ), (فُعَالٌ, قُرَاءٌ).

(فَقِيرٌ), (فُعْلَانٌ, ذُكْرَانٌ, ذُكْرٌ), (فُعْلَانٌ, إِخْوَانٌ, إِخٌ), (فُعُولٌ, بُيُوتٌ, بَيْتٌ), (Set 4)

(أَفْعِلَاءٌ, أَوْلِيَاءٌ, وُلِيٌّ), (فُعْلَاءٌ, فُقْرَاءٌ).

(فَعَالٍ, فَتَاوٍ, فَتَاوَى), (فَعَائِلٌ, رَسَائِلٌ, رِسَالَةٌ), (فَوَاعِلٌ, كَوَاذِبٌ, كَاذِبَةٌ), (Set 5)

(فَعَالِيٌّ, كَرَّاسِيٌّ, كُرْسِيٌّ), (فَعَالَى, يَتَامَى, يَتِيمٌ).

(Set 6) (فَعَالِيْلٌ, مَفَاتِيْحٌ, مَفْتَاْحٌ), (فَعَالِيْلٌ, مَسَاجِدٌ, مَسْجِدٌ).

