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Word List 2

ا		بَعَثَ / يَبْعَثُ	to send; to raise up
إِثْمٌ	sin, guilt	الْبَعْثُ	the Resurrection
أَثِيمٌ	a wicked person	ابْتَغَى / يَبْتَغِي	VIII. to desire, seek
أَجَلٌ	a fixed term; a cause	بَلَغَ / يَبْلُغُ	to reach, attain
أَحَدٌ	one	بَلَاغٌ	a communication, warning
أَحَدِي	one (f.)	بَيْتٌ / بِيوت	house; family /pl.
أَخٌ / إِخْوَانٌ - إِخْوَةٌ	brother/pl.	ت	
أَخْتٌ	sister	تَحْتَ	under, beneath
أَذِنَ / يَأْذِنُ	to permit	تَلَى / يَتَلَوُ	to follow; to read, declare
إِذْنٌ	permission	تَابَ / يَتُوبُ (إِلَى)	to repent (to God)
أَلِيمٌ	painful	تَابَ (عَلَى)	to relent (to people)
أُمَّةٌ / أُمَّمٌ	a people, community, nation/pl.	التَّوَابُ	The Relenting (Forgiving) (attribute of God)
أَمِنَ / يَأْمَنُ	to be secure	تَوْبَةٌ	repentance
أَمِينٌ	trustworthy, secure	ج	
أَوَّلٌ / أَوَّلُونَ	first/pl.	أَجْرَمَ / يَجْرِمُ	IV. to be guilty of sin
أَوْلَى	first (f.)	مَجْرِمٌ / مَجْرِمُونَ	(act. part. of IV.) sinner, criminal/pl.
أَيٌّ	who, what, which?	جَرَى / يَجْرِي	to run, flow; to happen
ب		تَجْرَى	it flows; they flow
بَأْسٌ	force, severity, evil	جَهَنَّمَ	hell (f.)
بِأَسَاءٍ	trouble, misfortune	ح	
بِئْسَ	bad, miserable	أَحَبَّ / يُحِبُّ	to love, like
بَشْرًا / يَبْشُرُ	II. to give good news, to announce	حُبٌّ	love
بَشْرَى	good news		
بَشِيرٌ	a bringer of good news		

حَبٌّ	grain; corn (coll.)
حَبَّةٌ	a grain
حَرَّمَ / يَحْرِمُ	II. to forbid; make unlawful
حَرَامٌ	prohibited; sacred
حَلَّ / يَحِلُّ	to be lawful
أَحَلَّ / يُحِلُّ	IV. to make lawful
حَلَالٌ	lawful
الْحَمْدُ	All (lit. the) praise
الْحَمِيدُ	the Praised One (attribute of God)
حَمَلَ / يَحْمِلُ	to carry
حَمَلٌ / يُحْمَلُ	II. to impose a burden
حَمْلٌ / أَحْمَالٌ	a burden; foetus/pl.
حِينٌ	a time
حِينَ	when, at the time of
خ	
خَبَرَ / أَخْبَارٌ	news, report/pl.
الْخَبِيرُ	the Aware, Knowing (attribute of God)
خَسِرَ / يَخْسِرُ	to suffer loss; to perish
خَسْرٌ	loss
خَاسِرُونَ	losers
يَخْلُدُ	to live forever
خَالِدٌ / خَالِدُونَ	living forever/pl.
أَخْلَدَ	IV. to make live forever
الْخُلْدُ	eternity

د

دِينٌ	religion; judgment
الدِّينُ	the true faith, religion; judgment
دَيْنٌ	a debt

ذ

ذَاقَ / يَذُوقُ	to taste; to experience
أَذَاقَ / يُذِيقُ	IV. to cause to taste

ر

رَجُلٌ / رِجَالٌ	a man/men
رَدَّ / يَرُدُّ	to drive back; to avert
ارْتَدَّ / يَرْتَدُّ	VIII. to return; to turn back
رَضِيَ / يَرْضَى	to be content, pleased
رِضْوَانٌ	pleasure, grace

ز

زَكَّى / يُزَكِّي	II. to purify
تَرَكَى / يَتَرَكَى	V. to try to be pure; to give in charity
الزَّكَاةُ	Zakat, the purifying tax
زَوَّجَ / يَزْوِجُ	II. to give in marriage; to join together
زَوْجٌ / أَزْوَاجٌ	spouse (husband or wife); one of a pair; a species /pl.
زَوْجَانِ / زَوْجَيْنِ	two pairs; two kinds, two individuals paired together

زَادَ / يَزِيدُ	to increase
ازْدَادَ / يَزِدُّ	VIII. to increase, suffer an increase
زِيَادَةٌ	an increase
مَزِيدٌ	increase, addition

شَاكِرٌ	one who gives thanks, grateful person
الشَّاكِرُ	(attribute of God) Grateful and giving rewards to people for their obedience
مَشْكُورٌ	gratefully accepted, acceptable

س

سَبَّحَ / يَسْبُحُ	II. to celebrate the praise of; to glorify
تَسْبِيحٌ	act of praising, glorification
سُبْحَانَ اللَّهِ	Glory be to God!
سَجَدَ / يَسْجُدُ	to prostrate
سَاجِدٌ / سَاجِدُونَ	(act. part.) prostrating; one who prostrates/pl.
سُجُودٌ	prostration
مَسْجِدٌ / مَسَاجِدٌ	a place or time of prostration, masjid/pl.
سَحَرَ / يَسْحَرُ	to enchant, bewitch
سِحْرٌ	sorcery, magic
سَاحِرٌ / سَحَرَةٌ	sorcerer/pl.
سَمَّى / يَسْمِي	II. to name
مَسْمِيٌّ	named, fixed
اسْمٌ / أَسْمَاءٌ	name/names

ش

شَجَرٌ	trees (coll. noun)
شَكَرَ / يَشْكُرُ	to give thanks, to be grateful
شُكْرٌ - شُكُورٌ	gratitude, giving thanks

ص

صَلَّى / يُصَلِّي	II. to pray, perform Salāt
صَلَّى عَلَى	to bless
الصَّلَاةُ	the Salāt; the Prayer
صَلَوَاتٌ	blessings, mercies; (22: 41) synagogues
مُصَلِّيٌ / مُصَلِّونَ	one who prays
مُصَلًّى	a place of prayer
أَصَابَ / يُصِيبُ	IV. to befall, to happen; to strike, injure

ض

ضَرَبَ / يُضْرِبُ	to hit, strike, (but used with a variety of meanings)
ضَرَّ / يُضِرُّ	to injure
ضَيْرٌ	injury, harm

ط

طَيِّبٌ / طَيِّبُونَ	good, wholesome; a good person (m.) /pl.
طَيِّبَةٌ / طَيِّبَاتٌ	good, wholesome; a good person (f.) /pl.

ظ

ظَنَّ / يَظُنُّ	to think, imagine
ظَنٌّ	opinion, suspicion
ظَهَرَ / يَظْهَرُ	to appear
ظَهَرَ عَلَى	to ascend; to distinguish
ظَاهِرٌ / يَظَاهِرُ	III. to assist
أَظْهَرَ / يَظْهَرُ	IV. to cause to appear
أَظْهَرَ عَلَى	to make (someone) acquainted with
ظَهْرٌ / يَظْهَرُ	a back
ظَاهِرٌ	manifest, clear, outward (opposite of <i>bātin</i>)

ع

عَدَّ / يَعدُّ	to count
أَعَدَّ	IV. to prepare, arrange
عَدَدٌ	a number
عَدَّةٌ	a number; prescribed term
عَرَضٌ	to display, set before
عَرْضٌ	breadth, extent; temporal goods
أَعْرَضَ / يَعرِضُ	IV. to turn aside, refuse
إِعْرَاضٌ	a turning away, aversion, rejection
مَعْرِضُونَ	(act. part. of IV.) those who turn away
عَرَفَ / يَعْرِفُ	to know
مَعْرُوفٌ	(pass. part.) known, recognized; good, kindness
عِقَابٌ	punishment

عَاقِبَةٌ

عَاقِبَةٌ	end, result
عَلَا / يَعْلُو	to be high; to be proud
تَعَالَى	VI. May He be exalted!
الْعَلِيُّ	The Sublime, High (attribute of God)
الْأَعْلَى	The Most High
عَلَى	(prep.) on, above; against; on account of; despite
عَيْنٌ / أَعْيُنٌ	an eye / eyes
عَيْنٌ / عَيْونٌ	a spring, fountain/pl.
مَعِينٌ	clear-flowing

غ

أَغْنَى / يَغْنِي	IV. to enrich, profit; to satisfy
غَنِيٌّ / أَغْنِيَاءٌ	rich, self-sufficient/pl.
الْغَنِيُّ	The Self-Sufficient (attribute of God)
الْغَيْبُ	The Unseen, the Unobservable

ف

فَتَنَ / يَفْتِنُ	to test
فِتْنَةٌ	temptation; test; discord; persecution, punishment
فَحِشَاءٌ	shameful (deeds), immoral, filthy
فِرْعَوْنٌ	Pharaoh
فَرَّقَ / يَفْرِقُ	to split, divide; to decree
فَرَّقَ / يَفْرِقُ	II. to split, divide, make a schism
فَرِيقٌ	a party, group

الفرقان	The Criterion (distinguishing between right and wrong): name of the Qur'an
تفرق / يتفرق	V. to split from one another
افتري / يفتري	VIII. to forge, invent
فسد / يفسد	to be corrupt
فساد	corruption
أفسد / يفسد	IV. to cause corruption
مفسد / مفسدون	(act. part. of IV.) one who acts corruptly, causes corruption/pl.
فسق / يفسق	to disobey, to act wickedly
فسق	transgression, wickedness
فاسق / فاسقون	(act. part.) transgressor, a wicked person/pl.
فسوق	wickedness, transgression
ق	
قدم / يقدم	II. to send ahead (e.g. good works before Judgment Day)
تقدم / يتقدم	V. to advance, go before
استقدم / يستقدم	X. to wish to advance
قدم / أقدام	foot; merit/pl.
قرأ / يقرأ	to read
القرآن	the Qur'an
قرب / يقرب	to approach, draw near to
قرب / يقرب	II. to cause to draw near
اقترَب / يقترب	VIII. to draw near, approach
قربى	close relationship
ذو القربى	a relative

قريب	near
أقرب	nearer
مقربون	those who are honoured (i.e. those permitted to draw near)
قضى / يقضى	to decree; to complete
قوة	power, strength
قوى	strong, powerful
ك	
كسب / يكسب	to gain, acquire
اكتسب / يكتسب	VIII. to seek to gain
كلم / يكلم	II. to speak (to or with)
تكلم / يتكلم	V. to speak
كلام	a word, speech
كلمة / كلمات	a word, a decree/pl.
كيف	how?
ل	
ليس	he is not, it is not
الليل	the night
ليلاً	at night
ليلة / ليالى	a night/pl.
م	
متع / يتمتع	II. to permit (s.o.) to enjoy
تمتع / يتمتع	V. to enjoy, delight oneself

اسْتَمَعَ / يَسْتَمِعُ	X. to enjoy; derive pleasure or advantage from
مَتَاعٌ	goods, provisions
مَسَّ / يَمَسُّ	to touch, befall
مَلَكٌ	an angel
الْمَلَائِكَةُ	the angels
مَالٌ / أَمْوَالٌ	wealth, possession/pl.

ن

نَجَّى / يَنْجِي	II. to deliver, set free
نَجْوَى	a private conference
نَادَى / يُنَادِي	III. to call out, make a proclamation
نِدَاءٌ	a cry, proclamation
نِسَاءٌ	women
أَنْعَمَ / يَنْعِمُ	IV. to favour
نِعْمَةٌ / نِعَمٌ - أَنْعَمَ	grace, favour/pl.
أَنْعَامٌ	cattle
نَفَعٌ / يَنْفَعُ	to be useful, to benefit
نَفْعٌ	use, benefit, profit
مَنْفَعٌ	benefits, advantages
نَافِقٌ / يَنْفِقُ	III. to enter into a hole; to be a hypocrite
مَنْفِقُونَ / مَنَافِقُونَ	(act. part. III.) hypocrite/pl.
نِفَاقٌ	hypocrisy
أَنْفَقَ / يَنْفِقُ	IV. to spend
إِنْفَاقٌ	spending
نَهْرٌ / أَنْهَارٌ	river/rivers
نَهَارٌ	day (as opposed to night)

نَهَى / يَنْهَى	to forbid, prohibit
أَنْتَهَى / يَنْتَهِي	VIII. to desist from, to refrain, to end

هـ

هَلَكَ / يَهْلِكُ	to perish, die
أَهْلَكَ / يَهْلِكُ	IV. to destroy, waste, cause to perish

و

وَجَّهَ / يُوَجِّهُ	II. to turn, direct
وَجْهٌ / وَجُوهٌ	face, faces
لِوَجْهِ اللَّهِ	for the sake of God
وَاحِدٌ	one
وَاحِدَةٌ	one (f.)
أَوْحَى / يُوحِي	IV. to reveal
وَحْيٌ	revelation
وَفَّى / يُوفِّي	II. to repay in full
أَوْفَى / يُوفِّي	IV. to fulfil a covenant
تَوَفَّى / يَتَوَفَّى	V. to take the life of someone; (in the passive) to die
تَوَكَّلَ / يَتَوَكَّلُ	V. to depend
وَكِيلٌ	guardian; disposer of affairs
تَوَلَّى / يَتَوَلَّى	V. to turn away
وَلِيٌّ / أَوْلِيَاءٌ	friend, helper, protector/pl.

ي

يَمِينٌ	right; right hand; an oath
أَيْمَانٌ	oaths
يَمِينَةٌ	right hand

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Unit 20

The verb - the present tense

The Arabic word for the past tense is **الْمَاضِي**

The Arabic word for the present tense is **الْمُضَارِع**

So far, we have been dealing with the Past Tense of the simple verb in Arabic. In this Unit, we will introduce the Present Tense which in fact is used to represent all present tenses and the future.

The Present Tense is formed by adding prefixes and suffixes to the root word. The **prefix** in this case is a letter with its vowel which is **added before** the first root letter.

The **suffix** may be (i) a vowel or (ii) letters and vowels **added after** the root letters.

In the following example, see how the Present Tense (3.m.) is formed from the root word. **Read from right to left.**

Present Tense 3.m.p. **Present Tense 3.m.s.** **Root Word 3.m.s.**

يَكْتُبُونَ

يَكْتُبُ

كَتَبَ

they write, they are writing

he writes, he is writing

he wrote

You will notice that for the above example in the present tense:

(i) the prefix **يَ** is added to both the singular and plural masculine 3rd person.

(ii) the first root letter **ك** has a sukun.

(iii) the second root letter **ت** has a dammah. In some verbs, the second root letter may have a fat-hah or a kasrah, for example:

جَعَلَ / يَجْعَلُ he made/he makes. **يَجْعَلُ** has a fat-hah on the second root letter.
رَجَعَ / يَرْجِعُ he returned/he returns. **يَرْجِعُ** has a kasrah.

For each verb, you need to learn the present form with the root word to ensure that you use the correct vowel on the second root letter.

(iv) the singular form ends with a dammah.

(v) the plural form ends with **يُونَ**.

Study some of the singular and plural parts of the present tense conjugation of the verb **سَجَدَ** below. Read from right to left.

Appropriate use
 An'am (line 12 opposite) refers to all livestock - cattle, goats, sheep, camels. In them are many benefits (*manafi'*) for people, providing food, drink, clothing, transport. They are to be cared for as creatures of God for they are communities ('umam') like you. They are not to be ill-treated and abused. At the same time, animals should not be accorded any supernatural status or qualities.
 Surah 6 of the Qur'an is called Al-An'am. In verses 136ff, the practice of regarding cattle as sacred is condemned as are all tendencies to attribute Divine qualities to created beings or imaginary powers.

	Plural		Singular	
they prostrate	يَسْجُدُونَ	يَسْجُدُ	he prostrates	3.m.
they are prostrating			he is prostrating	
you prostrate	تَسْجُدُونَ	تَسْجُدُ	you prostrate	2.m.
you are prostrating			you are prostrating	
we prostrate	نَسْجُدُ	أَسْجُدُ	I prostrate	1.m.&.f.
we are prostrating			I am prostrating	

You will notice that:

- The prefix **تَ** refers here to the second person - **you**.
- The prefix **أَ** refers to **I**; the prefix **نَ** refers to **we**.
- The first root letter **س** has a sukun throughout.
- The 3.m.p. and 2.m.p. forms both end with **يُونَ**.

Note that the present tense conjugation of the verbs above is in the **indicative mood**. This will be explained in the next Unit.

He creates what you do not know. 16: 18	يَخْلُقُ مَا لَا تَعْلَمُونَ 1
He knows whatever enters in the earth and whatever comes out of it,	يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا 2 ■
and what descends from the sky and what ascends to it,	وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا 3 ■
and He is with you wherever you may be (lit. you have been) 57: 4	وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ 4
And God is All-Seeing of whatever you do. 57: 4	وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ 5
Indeed God does not wrong (even) the weight of an atom. 4: 40	إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ 6
They do not know the Truth. 21: 24	لَا يَعْلَمُونَ الْحَقَّ 7
They shall have their reward with their Sustainer ...	لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ 8 ■
and no fear shall be on them and they shall not grieve. 2: 262	وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ 9 ■
He said: Indeed, I know what you do not know. 2: 30	قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ 10
Have you seen the water that you drink? 56: 68	أَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ 11
And the cattle - He created them. For you, in them, is warmth...	وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ 12 ■
and (other) uses, and of them you eat. 16: 5	وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ 13
I do not worship what you worship. 109: 2	لَا أَعْبُدُ مَا تَعْبُدُونَ 14
You alone we worship. 1: 5	إِيَّاكَ نَعْبُدُ 15 ■

Notes for text above

- **Line 2:** The verb **يَلِجُ** is the present tense of **وَلَجَ** to enter, penetrate and is known as a 'weak verb'.
- **Line 3:** **يَعْرُجُ** is present tense of **عَرَجَ** to ascend. From this comes the word **مِعْرَاجٌ** a ladder.
- **Line 8 & 9:** **لَهُمْ** for them, also means 'they have'. Here it refers to the future and so is translated as 'they shall have'. **يَحْزَنُونَ** 'they shall not grieve' is

an example of the Arabic present form which refers to the future.

■ **Line 12:** **أَنْعَامٌ** is grammatically feminine singular and so the pronoun **هَا** is used for it.

■ **Line 15:** For **إِيَّاكَ** see note on line 5, Unit 7 .

Pronouns attached to **إِيَّا** are normally placed before the verb.

Unit 20

Exercises

1. Conjugate the following verbs in the present tense, indicative

Meaning	Plural	Singular	Meaning
.....	يَعْبُدُ	.....
.....
.....

3.m.
2.m.
1.m.&.f.

Meaning	Plural	Singular	Meaning
.....	يَجْعَلُ	.....
.....
.....

3.m.
2.m.
1.m.&.f.

Meaning	Plural	Singular	Meaning
.....	يَعْمَلُ	.....
.....
.....

3.m.
2.m.
1.m.&.f.

Meaning	Plural	Singular	Meaning
.....	يَكْسِبُ	..... he earns
.....
.....

3.m.
2.m.
1.m.&.f.

Meaning	Plural	Singular	Meaning
.....	يَقْدِرُ	..... he is able
.....
.....

3.m.
2.m.
1.m.&.f.

2. Put in the vowels in the verbs below. Copy. Circle the prefix. Write the root word.

Root word	Copy and circle prefix	Verb	Meaning
.....عَلِمَ.....	.....أَعْلَمُ.....	أَعْلَمُ	.....I.know.....
.....	تَعْلَمُونَ	.....you.know.....
.....	يَسْجُدُونَ	they..prostrate.
.....	نَعْبُدُ	...we.worship....
.....	تَعْبُدُونَ	...you.worship....

2. Put in the vowels in the verbs below. Copy. Circle the suffix. Write the root word

Root word	Copy & circle suffix	Verb	Meaning
.....	يَعْمَلُونَ	They work
.....	يُخَدَعُونَ	they deceive
.....	.....يَحْسِبُ.....	يَحْسِبُ	he reckons
.....	تَشْكُرُونَ	you give thanks
.....	نَجْعَلُ	we make

4. Put in the missing vowels and signs in the Arabic. Fill in the blanks in the English translation.

- (a) إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ Behold he (Ibrahīm) said to his father and :What ?
- (b) قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُّ لَهَا عَاكِفِينَ They said: We idols and we shall continue being devoted to them.
- (c) قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ He said: Do when you call upon (them)?
- (d) أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ or do you or harm (you)?
- (e) قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ They said: No, but found doing like that.

5. Read aloud and translate:

.....	والله يعلم وأنتم لا تعلمون - ٢: ٢١٦	ظَلَّ / يَظَلُّ	to continue
.....	لعلكم تشكرون - ٢: ٥٢	عَكَفَ / يَعْكُفُ	to be devout
.....	قليلا ما تشكرون - ٧: ١٠	نَفَعَ / يَنْفَعُ	to benefit
.....	ولكن أكثر الناس لا يشكرون - ٢: ٢٤٣	ضَرَّ / يَضُرُّ	to harm
.....		كَذَلِكَ	like that, thus

Unit 21

The verb - the present tense

The past form of the verb is sometimes referred in English to as the **Perfect**.

The present form of the verb is sometimes referred to as the **Imperfect**.

The **indicative** is used to make a statement about an action in the present or the future, e.g. he writes, he is writing, he shall write.

In the last Unit, we mentioned that the middle root letter in the Present Tense verb may take a dammah, fat-hah or a kasrah. Below we give an example of each with the full conjugation of the verb in the present tense.

You will notice throughout that:

- i. the prefix **يَ** represents the 3rd person.
- ii. the prefix **تَ** represents the 2nd person (with the exception of the 3rd person fem. singular and dual).
- iii. the prefix **أَ** represents **I**.
- iv. the prefix **نَ** represents **We**.
- v. the first root letter in a regular verb takes a sukun throughout.

Plural	Dual	Singular	
يَكْتُوبُونَ	يَكْتُوبَانِ	يَكْتُبُ	3.m.
يَكْتُوبِينَ	تَكْتُبَانِ	تَكْتُبُ	3.f.
تَكْتُوبُونَ	تَكْتُبَانِ	تَكْتُبُ	2.m.
تَكْتُوبِينَ	تَكْتُبَانِ	تَكْتُبِينَ	2.f.
نَكْتُبُ	نَكْتُبُ	أَكْتُبُ	1.m.& f.

The verb **يَعْلَمُ** in the present takes a fat-hah on the middle root letter.

يَعْلَمُونَ	يَعْلَمَانِ	يَعْلَمُ	3.m.
يَعْلَمِينَ	تَعْلَمَانِ	تَعْلَمُ	3.f.
تَعْلَمُونَ	تَعْلَمَانِ	تَعْلَمُ	2.m.
تَعْلَمِينَ	تَعْلَمَانِ	تَعْلَمِينَ	2.f.
نَعْلَمُ	نَعْلَمُ	أَعْلَمُ	1.m.& f.

The verb **يَرْجِعُ** in the present takes a kasrah with the middle root letter.

يَرْجِعُونَ	يَرْجِعَانِ	يَرْجِعُ	3.m.
يَرْجِعِينَ	تَرْجِعَانِ	تَرْجِعُ	3.f.
تَرْجِعُونَ	تَرْجِعَانِ	تَرْجِعُ	2.m.
تَرْجِعِينَ	تَرْجِعَانِ	تَرْجِعِينَ	2.f.
نَرْجِعُ	نَرْجِعُ	أَرْجِعُ	1.m.& f.

Let us give thanks

God has divided people into two streams, the people of gratitude (*shukr*) and the people of ingratitude (*kufir*).

'Indeed, We have shown him (the human being) the way - whether he is grateful or ungrateful (is up to him).' 76: 3

Ingratitude, conceit, arrogance, rejection of the truth and ultimate humiliation are all part of the same stream.

God has explained in the Qur'an that the only people who truly worship Him are those who give thanks. Those who are not among the people of gratitude therefore are not among the people of 'ibadah or worship.

'And be grateful to God, if indeed it is Him you worship (2: 172).'

Indicative Mood

The present tense conjugation of the verb above is in the **indicative mood** (مرفوع).

You will notice that in this mood: (i) the last letter of all the singular forms (except 2nd person feminine) and the 1st person plural has a dammah.

(ii) the dual forms end with **سَانِ**.

(iii) the masculine plural forms (2nd and 3rd persons) end with **سُونَ**.

(iv) the feminine plural forms end with **نِ** preceded by a letter with a sukun:

It is important to remember points (i), (ii) and (iii) above, especially when we come to deal with the verb in its other moods - the subjunctive (منصوب), the jussive (مجزوم) and the imperative (أمر).

Do you command people with righteousness and you forget yourselves...	أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ	1
while you read the Book (of God)? Would you not use your reason? 2: 44	وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ	2 ■
You are the best community produced for (the benefit of) mankind - you command ...	كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ	3
the good and forbid the evil and you believe in God. 3: 110	بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ	4
Indeed God is the Possessor of bounty for all people ...	إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ	5
but most people do not give thanks. 2: 243	وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ	6
God has promised the believing men and the believing women gardens...	وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ	7
through which rivers flow. 9: 72	تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	8 ■
In these two (gardens), two springs will flow. 55: 50	فِيهِمَا عَيْنَانِ تَجْرِيَانِ	9 ■
The shoots and the trees both prostrate. 55: 6	وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ	10 ■
And the cattle - He created them. For you in them is warmth...	وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ	11
and (other) uses and of them you eat. 16: 5	وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ	12
and they carry your loads to (many) a land. 16: 7	وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ	13
So she (Maryam) came with him (to) her people carrying him...	فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ	14 ■
They said: O Maryam, you have come (with) a strange thing. 19: 27	قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا	15

Notes for text above

- **Line 2:** The letter **و** is translated here as 'while'. This **waw** is known as the **waw al-hal** and points to an action taking place at the same time as another.
- **Line 8:** The verb **تَجْرِي** is feminine singular of **جَرَى** to run. Its subject is **أَنْهَارٌ** which is the broken plural of **نَهْرٌ**; it is thus considered feminine singular. **تَحْتِهَا** literally means 'underneath them' (i.e. gardens)

but is translated above as 'through them'.

- **Line 9:** The word **تَجْرِيَانِ** has a future sense.
- **Line 10:** **نَجْمٌ** is normally translated as 'stars'. It may also mean 'shoots' from the ground.
- **Line 14:** **أَتَتْ**, she came - is the feminine of **أَتَى** which takes a direct object. **She** refers to Maryam, may God be pleased with her. The **هـ** in **بِهِ** refers to the baby 'Isa (Jesus).

Unit 21

Exercises

1. Conjugate the following verbs in the present tense, indicative

Plural	Dual	Singular	
.....	يُخْرِجُ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.
<hr/>			
.....	يَعْلَمُ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.
<hr/>			
.....	يَكْسِبُ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.

2. From the Arabic text in Unit 21, write:

a. Three verbs which are 2.m.p.

b. One verb which is 3.m.p.

c. One verb which is 3.f.d. d. One verb which is 3.m.d.

e. Three verbs which are 3.f.s.

f. Three nouns in the genitive controlled by a preposition:

3. Put in the vowels in the verbs below. Copy. Circle the prefix. Write the root word.

Root word	Copy and circle prefix	Verb	Meaning
.....	.....تَحْمِلُ.....	تَحْمِلُ	...she carries.....
.....	يَحْفَظُنْ	they.(f.p.) protect
.....	يَسْجُدَانِ	they.both.prostrate
.....	نَحْفَظُ	we shall protect
.....جَرَى.....	تَجْرِي	she flows/they flow

4. Put in the vowels in the verbs below. Copy. Circle the suffix. Write the root word.

Root word	Copy & circle suffix	Verb	Meaning
.....	يَعْمَلُونَ	They work
.....	يَحْفَظُنْ	they (f.p.) protect
.....	تَحْسِبُ	you reckon
.....	تَجْرِيَانِ	they (f.dual) flow
.....	تَشْكُرُونَ	you give thanks

5. Read Surah 6, verse 59 below (Selection 22). Put in the missing vowels and signs in the Arabic.

- (a) وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ And with Him are the keys of the Unseen.
 (b) لَا يَعْلَمُهَا إِلَّا هُوَ None knows them but He.
 (c) وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ He knows all that is on land and in the sea
 (d) وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا Not a single leaf falls but He knows it.
 (e) وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ And there is not a grain in the darkneses of the earth, nor anything moist or dry
 إِلَّا فِي كِتَابٍ مُبِينٍ but (it is all) in a clear record.

6. Answer the following questions on the Arabic above:

- a. How many verbs are there in the Selection? Underline them.
 b. How many attached pronouns are there and to what does each refer?
 c. For each noun in the genitive, say why it is genitive.

7. Arrange in Arabic alphabetical order:

- سَيَعْلَمُونَ يَمْنَعُونَ تَأْكُلُونَ يَسْجُدَانِ تَجْرِيَانِ عَاكِفِينَ
1 2 3 4 5 6

مِفْتَاحٌ / مَفَاتِحُ	key/keys
سَقَطَ / يَسْقُطُ	to fall
وَرَقَةٌ	a leaf
حَبَّةٌ	a grain
رَطْبٌ	moisture
يَابِسٌ	dryness; dry

Unit 22

The verb - the present & future

The conjugation of irregular verbs needs to be learnt separately.

At this stage, **irregular verbs** are best studied in the context in which they are used.

The verb **كَتَبَ** is described as a regular Form I verb.

In sentence 1 opposite, the verb **يَشَاءُ** *he wishes*, is the present tense of **شَاءَ** which is an irregular Form I verb.

A verb is irregular

- if one of its root letters is a weak letter, i.e. **و**, **ا**, or **ي**.
- If the second and third root letters are the same, e.g. **ضَلَّ** *he went astray*.

شَاءَ is an irregular verb because it has an alif as its middle root letter.

The irregular verb **رَأَى / يَرَى**, *he saw / he sees* is used often in the Qur'an in its various forms. In the past tense, it is on the whole conjugated regularly.

However, in the present, the middle root letter - the alif with the hamza - is dropped. The first root letter - the **ر** then takes a fat-hah.

Present		Past	
he sees	يَرَى	رَأَى	he saw
she sees	تَرَى	رَأَتْ	she saw
you (m.s.) see	تَرَى	رَأَيْتَ	you (m.s.) saw
you (f.s.) see	تَرِينَ	رَأَيْتِ	you (f.s.) saw
I see	أَرَى	رَأَيْتُ	I (m. & f.) saw

The conjugation of irregular verbs needs to be learnt separately. At this stage, these verbs are probably best studied in the context in which they are used.

The Future

(a) The future is expressed by the present form on its own - the context will tell you if the verb refers to the future. In line 11 opposite, the verb **يَجْمَعُ** has the meaning '*He shall gather*'. In line 14, the word **تَكْسِبُ** means '*it shall earn*'.

(b) The future is also expressed by **سَوْفَ** which is placed before the present form of the verb: **سَوْفَ تَعْلَمُونَ**, *you shall know*.

The particle **سَوْفَ** is also used in its shortened form **سَ** as an attached prefix: e.g. in line 12 opposite, **سَيَجْعَلُ اللَّهُ**, *God shall make*.

He eats and walks in the market-places!

The Makkans who refused to believe that Muhammad, peace be on him, was a messenger of God, tried to mock and ridicule him by saying, 'What is wrong with this messenger! He eats and walks in the market-places!' (lines 4 & 5 opposite). But the Qur'an says that even if God were to have sent down an angel as a messenger, they would still be mocking and incredulous.

The Qur'an emphasises that the Prophet Muhammad was only a human being with human needs and desires but, inspired by God, he was and remains a shining good example for human conduct and all who set their hopes in God and the Hereafter.

سُوقٌ / أُسُوقٌ	market/markets	عُسْرٌ	difficulty
غَدًا	tomorrow	يَسْرٌ	ease
رَأْسٌ	head	خُبْزٌ	bread

He creates whatever He wills. 5: 17

1 يَخْلُقُ مَا يَشَاءُ

And You provide whoever You wish without measure. 3: 27

2 وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

They shall have whatever they desire with their Sustainer. 39: 34

3 لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ

And they said: What is wrong with this Messenger...

4 ■ وَقَالُوا مَا لِهَذَا الرَّسُولِ

he eats food and walks in the market-places? 25: 7

5 يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ

Indeed your Lord - He knows best who goes astray from His path. 6: 117

6 إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ

Those who go astray from God's path, they shall have a severe punishment. 38: 26

7 إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ

Indeed, I see what you do not see. Indeed, I fear God. 8: 48

8 إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ

And the other said: Verily, I see myself carrying bread on my head. 12: 36

9 وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا

And say, Work! And God and His messenger and the believers will see your work. 9: 105

10 ■ وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

Then He shall gather you to the Day of Judgment. 45: 26

11 ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ

God shall make ease after hardship. 65: 7

12 سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

Nay! You shall know. Again, nay, you shall know. 102: 3-4

13 كَلَّا سَوْفَ تَعْلَمُونَ ، ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

A person does not know what it shall earn tomorrow...

14 ■ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا

and a person does not know in which land it shall die. 31: 34

15 ■ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ

Notes for text above

■ **Line 4:** مَا followed by the preposition لَ or لِ is an expression meaning 'What is wrong with ...?' or 'What is the matter with ...?' For example

مَا لَكَ، What's the matter with you?

■ **Line 10:** فَسَيَرَى = يَرَى + سَ. The سَ is short for سَوْفَ 'will'.

■ **Line 10:** Note that the singular verb يَرَى has multiple subjects - Allah, His messenger, the believers.

كَلَّا has the sense of 'on the contrary' but is translated by the old English word 'Nay'.

■ **Lines 14 & 15:** The word نَفْسٌ is feminine and therefore the verb تَدْرِي is also feminine.

Unit 22

Exercises

1. Fill in the blanks below.

Meaning in English	Present Tense	Past Tense	Meaning in English
..... <	.....	كَفَرَتْ >	.....
.....	تَعْبُدُونَ	.....	.....
.....	.....	جَعَلْنَا	.....
.....	يَجْمَعُونَ	.....	.....
.....	.....	قُلْتُ	.....

4. Put in the missing vowels and signs in the Arabic. Underline the verbs in the Arabic which are Form I verbs in the present tense.

- لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ
 يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
 إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
 قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ
 قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ
 وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ
 أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ
 وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ
 أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ
 عَلَىٰ رَجُلٍ مِنْكُمْ
- (a) Indeed We sent Nuh to his people and he said:
 (b) O my people! Worship God (alone). You have no deity other than Him.
 (c) Indeed, I fear for you the punishment of an awesome day.
 (d) The chiefs among his people replied: Indeed we see you in obvious error.
 (e) (Nuh) said: There is no error in me
 (f) but I am a messenger from the Sustainer of the worlds.
 (g) I am conveying to you the messages of my Sustainer and giving good advice to you
 (h) and I know from God what you do not know.
 (i) Why, are you surprised that a reminder has come to you from your Sustainer
 (j) through a man from among yourselves...? 7: 59-63

Notes for text in Question 2 above: **Line (a):** the word أَرْسَلْنَا is a Form IV verb - see Unit 33.

Line (b): the word اعْبُدُوا is imperative plural - see Unit .

Line (d): the word قَالَ is translated '(they) replied' although it means '(they) said'.

Line (g): the word أُبَلِّغُ is a Form II verb in the present tense - see Unit 30.

3. a. The word نُوحًا in line 2 (a) above ends with tanwīn because it is the
- b. The word اللَّهِ in line 2 (b) above ends with a fat-hah because it is the
- c. The word رِسَالَاتِ in 2(g) above is nominative/accusative/genitive. (Tick the correct answer.)
- d. The subject of جَاءَ in line 2 (i) above is.....
- e. The phrase على رجلٍ منكم in line 2 (j) above is translated as.....

4. Put in the missing vowels and signs in the Arabic. Underline the verbs in the Arabic which are Form I verbs in the present tense.

- (a) يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ
 (b) لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ
 (c) وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
 (d) وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالفِضَّةَ
 (e) وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ
 (f) فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
- (a) O you who believe! Indeed many of the rabbis and monks
 (b) do indeed devour the possessions of people wrongfully
 (c) and turn (others) away from the way of God.
 (d) and those who store up gold and silver
 (e) and do not spend it in the way of God
 (f) give them news of a painful punishment. 9: 34

Notes on question 4 above

line 6(e): the word يَنْفِقُونَ is a Form IV verb. See Unit 32.

line 6(f): the word بَشِّرْ is imperative of a Form II verb. See Unit 30.

5. a. The word كَثِيرًا in line 6(a) above is accusative because
- b. Write three phrases from 6(c) to 6(f) which begin with a preposition:
 (i) (ii) (iii)
- c. Write a word which is prefixed by the lam of emphasis:

6. Put in the missing vowels and signs in the Arabic. Underline the verbs in the Arabic which are Form I verbs in the present tense. Underline the English meaning of each verb.

- (a) إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ
 (b) وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ
 (c) وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ
 (d) فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
 (e) أُولَئِكَ الَّذِينَ حَبِطَتِ أَعْمَالُهُمْ فِي الدُّنْيَا
 (f) وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ
- (a) Indeed, those who reject God's messages
 (b) and kill the prophets without any right
 (c) and kill those who enjoin justice among people
 (d) announce to them a painful punishment.
 (e) Those are they whose works come to nought in this world and the hereafter
 (f) and they shall not have any helpers.

7. a. The word اللَّهِ in 8(a) above is genitive because it is

Tick the right answer for b, c, and d below:

- b. The word النَّبِيِّينَ in 8(b) is nominative/accusative/genitive.
 c. The word أَعْمَالُ in 8(e) is nominative/accusative/genitive.
 d. The word نَاصِرِينَ in 8(f) is nominative/accusative/genitive.
 e. The singular of the word أَعْمَالُ is

<u>القِسْطُ</u>	justice, equity
<u>بَشَّرَ / يَبَشِّرُ</u>	to announce
<u>حَبِطَ / يَحْبِطُ</u>	to fall down
<u>نَصَرَ / يَنْصُرُ</u>	to help
<u>نَاصِرٌ / نَاصِرُونَ</u>	helper/pl.

Unit 23

The subjunctive

Slight changes are made to the indicative of the present tense Arabic verb to form **the subjunctive**.

- The subjunctive is used after the main verb in a sentence.
- One common use of the subjunctive is after verbs of commanding, wishing, fearing and the like. For example, the Arabic verb translating 'to eat' in line 1 opposite is in the subjunctive.
- Subjunctive verbs are linked to or controlled by preceding particles. We will call these particles 'controllers'.

In English a verb in the subjunctive may sometimes be recognised by having 'should', 'would', 'may' or 'might' as part of the verb.

The verb in the present form has three moods: **the indicative** (مرفوع), **the subjunctive** (منصوب), and **the jussive** (مجزوم).

We saw in Unit 21 that present tense verbs in the indicative mood which end with a root letter has a dammah on that letter. For example, the words يَعْلَمُ and يَنْزِلُ in the sentence below are in the indicative mood. They each end with a dammah.

يَعْلَمُ مَا يَنْزِلُ مِنَ السَّمَاءِ He knows what descends from the sky.

When the present form of the verb is controlled by certain words or particles, the endings or suffixes of the verb are affected.

In the clause below, the particle لِ so that, controls the verb يَعْلَمُ causing it to end in a fat-hah instead of the dammah:

لِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ So that Allah may know who helps Him.

The word يَعْلَمُ is said to be in the subjunctive mood (منصوب). The subjunctive is used after the following particles, which we will call 'controllers'.

أَنَّ	that	أَنَّ لَا = أَلَّا	that not
لَنْ	will not, never	لِئَلَّا	so that not
لِ	in order to, so that	كَيْ	in order to, so that
حَتَّى	until, so that	كَيْلَا	so that not

The conjugation of كَتَبَ in the subjunctive is as follows:

The cc	Plural	Dual	nc	Singular	s:	Controllers
	يَكْتُبُوا	يَكْتُبَا		يَكْتُبَ	3.m.	<div style="border: 1px solid black; padding: 5px; display: inline-block; text-align: center;"> أَنْ لَنْ إِذَنْ حَتَّى كَيْ لِئَلَّا أَنْ لَا لِ </div>
	يَكْتُبْنَ	تَكْتُبَا		تَكْتُبَ	3.f.	
	تَكْتُبُوا	تَكْتُبَا		تَكْتُبَ	2.m.	
	تَكْتُبْنَ	تَكْتُبَا		تَكْتُبِي	2.f.	
	نَكْتُبَ	نَكْتُبَ		أَكْتُبَ	1.m.&f.	

So that they may worship Me .

The human being's reason for existence (line 7) is to 'worship' his or her Creator. This is also the purpose of other creatures. Worship ('ibadah) is Prayer and supplications. And it is much more. It is to seek useful knowledge; it is honest work; it is relaxation and lawful pleasures; it is acts of kindness and charity and resisting evil; it is concern for the earth on which we live - all done in tune with our natural disposition, in obedience to God alone, in the hope of His pleasure and in dread of His displeasure.

You will notice that for the subjunctive:

(i) The forms of the verb which have no added letters after the last root letter, change the final dammah of the indicative to a fat-hah, e.g. يَكْتُبَ

(ii) The forms of the verb which end with ن preceded by a long vowel after the last root letter, lose their ن . An alif is then added after the long vowel 'u' of the 2nd and 3rd person masculine plural, e.g. يَكْتُبُوا

(iii) The second and third person plural feminine forms stay the same in the indicative, subjunctive and jussive moods.

They said: We want to eat (*lit.* that we should eat) of it. 5: 113

1 ■ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا

Do you want to kill (*lit.* that you should kill) me as you killed someone yesterday. 28: 19

2 أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ

They want to get out of the fire. 5: 37

3 يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ

So that Allah may know who helps Him and His messengers. 57: 25

4 لِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرَسُولَهُ

That (is) so that you may know that Allah knows...

5 ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ

...whatever is in the heavens and whatever is in the earth. 5: 97

6 مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

I have not created jinn and human beings except that they should worship Me. 51: 56

7 ■ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And if they had been patient until you come out to them...

8 وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ

it would certainly have been better for them. 49: 5

9 لَكَانَ خَيْرًا لَهُمْ

So that we may glorify You much and remember You much. 20: 34

10 كَى نُسَبِّحَكَ كَثِيرًا وَنَذْكُرَكَ كَثِيرًا

And indeed, we will not enter it until they go out from it. 5: 22

11 وَإِنَّا لَنَنَدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا

Your relatives will not benefit you, nor will your children on the Day of Resurrection. 60: 3

12 لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ

And they say: He shall not enter Paradise except whoever has been a Jew or a Christian. 2: 111

13 وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِي

Does he think that noone shall have power over him? 90: 5

14 ■ أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

And what is wrong with you that you do not spend in the way of God. 57: 10

15 ■ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ

Notes for text above

■ **Line 1:** أَنْ نَأْكُلَ literally means 'that we should eat'; it is translated simply as 'to eat'. A similar use of the subjunctive is in line 2 and line 3.

■ **Line 7:** The final نِ in لِيَعْبُدُونِ is short for the attached pronoun نِي - Me. The alif at the end of

the 3.m.p. subjunctive is dropped after the waw because of the attached pronoun.

■ **Line 14:** Lit. 'that anyone shall not have power over him'.

■ **Line 15:** تُنْفِقُوا is present subjunctive of the Form IV verb - (see Unit 32).

Unit 23

Exercises

1. Conjugate the following verbs in the present tense, subjunctive.

Plural	Dual	Singular	
.....	يَعْلَمُ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.
<hr/>			
.....	يَسْمَعُ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.
<hr/>			
.....	يَخْرُجُ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.
<hr/>			
.....	يَرْجِعُ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.

2. Underline the controlling particles in the Arabic below which cause the verbs to be in the subjunctive. Put in the missing vowels in the Arabic.

- (a) وَأَمْرَت لَأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ And I was commanded to be the first of those who submit. 39: 12
- (b) وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ And they were not commanded except to worship God. 48: 5
- (c) لِكَيْ لَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ So that you should not grieve over what has eluded you. 3: 153
- (d) فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ And God will not forgive them. 9: 80
- (e) وَإِنَّا لَنْ نَدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا And indeed we will not enter it until they go out from it. 5: 22
- (f) أَيْحَسِبَ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ Does he reckon that noone shall have power over him? 90: 5
- (g) فَأَبَيْنَ أَنْ يَحْمِلْنَهَا And they (f.p.) refused to carry it. 33: 72
- (h) يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ O Prophet! Whenever believing women come to you to pledge allegiance to you
- (i) عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ that they would not associate anything with God, that they would not steal,
- (j) وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ that they would not commit adultery, and that they would not kill their children... 60: 12

3. Copy in the space below verses 1- 3 of *Sūrah al-Fath* - *sūrah* 48 which is about the Truce of Hudaibiyyah. Underline the verbs in the subjunctive.

- (a) Indeed We have given you (O Prophet) a clear victory
- (b) so that He (God) might forgive you ...
- (c) and (so that) He might complete His favour on you
- (d) and (so that) He might guide you on a straight path
- (e) and (so that) He might help you with a mighty help.

Notes for Question 3 above.

Line (a): فَتَحًا is the verbal noun of فَتَحَ "he opened' or 'he granted victory'. This use of the verbal noun in the accusative following its verb is known in Arabic as an *absolute accusative*.. In line (e), there is another example of an absolute accusative. **Line (b):** Only part of this line is translated into English.

أَبَىٰ / يَأْبَىٰ to refuse
حَزَنَ / يَحْزَنُ to grieve, to be sad
فَاتَ / يَفُوتُ to escape, pass by
بَاعَ / يَبِيعُ III. to pledge allegiance

فَتَحَ / يَفْتَحُ to open, grant victory, liberate
سَرَقَ / يَسْرِقُ to steal
زَنَىٰ / يَزْنِي to commit fornication or adultery

Unit 24

The jussive

The Jussive mood (مَجْزُوم) of the present tense verb is formed from the indicative as follows:

- The forms which end with the final root letter lose their final vowel altogether and take a sukun, e.g. يَكْتُبُ
- The other forms are the same as in the subjunctive.

The jussive mood has a basic meaning of expressing a wish or a command beginning with 'may' or 'let' as in 'may he write' or 'let him write'. It has other uses in Arabic:

- making a negative command;
- negating the past tense.

Like the subjunctive, it is preceded by particles or 'controllers'.

The conjugation of كَتَبَ in the jussive is as follows

Plural	Dual	Singular	Controllers
يَكْتُبُوا	يَكْتُبَا	يَكْتُبْ	3.m.
يَكْتُبْنَ	تَكْتُبَا	تَكْتُبْ	3.f.
تَكْتُبُوا	تَكْتُبَا	تَكْتُبْ	2.m.
تَكْتُبْنَ	تَكْتُبَا	تَكْتُبِي	2.f.
نَكْتُبْ		أَكْتُبْ	1.m.&f.



The Jussive is used for the following:

(1) Expressing a wish or command

The jussive is used to express a wish or a command - see lines 10, 11, and 13 opposite. In such cases, the jussive is sometimes preceded by لَ or by فَ (فَ + لَ). It is then translated as 'May he ...' or 'Let him ...'

فَلْيَعْمَلْ عَمَلًا صَالِحًا Let him do righteous work. 18: 110

(2) Prohibition

The second persons of the jussive mood preceded by لَا express prohibition: See lines 1, 2 3, 4, 5, and 6 opposite.

لَا تَجْعَلْ Do not make (singular).

لَا تَجْعَلُوا Do not make (plural).

(3) Negation of the past tense.

A common use of the jussive is to negate the past tense. In such cases, the jussive is controlled by the particle لَمْ . See lines 7, 8, 9, 14 and 15 opposite.

لَمْ يَعْلَمْ He did not know.

Strengthening of the Jussive

The Jussive is frequently strengthened in the Qur'an by adding نَ to the various endings and is translated into English as 'certainly':

وَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا And Allah shall certainly know those who have been truthful... 29:11

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ You shall certainly enter the Sacred Mosque... 48:27

Cover-up & transparency

'Do not cover up the truth with falsehood nor conceal the truth knowingly.' For worldly gain, prestige or power over others, people have long been in the business of cover up and dirty tricks. It is sad to see whole so-called civilizations being built on such misrepresentation and distortion. The power of the global media and their ability to 'create' images, give the perpetrators of such distortions a terrible capacity for manipulation. While people should be more vigilant, the perpetrators of such crimes will ultimately be exposed. Transparency will have a new meaning and dimension. All will be revealed.

Do not make with Allah another god (object of worship). 17: 22

1 لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ

And do not make equals to Allah. 2: 22

2 وَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا

And do not prostrate to the sun nor to the moon. 41: 37

3 وَلَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ

And (you both) do not approach this tree. 2: 35

4 وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

Those are the limits of God - so do not approach them. 2: 187

5 تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا

Do not cover up the truth with falsehood. 2: 42

6 لَا تَلْبَسُوا الْحَقَّ بِالْبَاطِلِ

Did He not make their plan go astray? 105: 2

7 أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلِيلٍ

Did We not make the earth a cradle? 78: 6

8 ■ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا

Didn't you know that God knows whatever is in heaven and on earth? 22: 70

9 أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ

So let the human being consider from what he has been created. 86: 5

10 ■ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

So let them worship the Lord of this house. 106: 3

11 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

Whoever does an atom's weight of good shall see it. 99: 7

12 وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

Let him do righteous work. 18: 110

13 فَلْيَعْمَلْ عَمَلًا صَالِحًا

He (Allah) taught the human being what he did not know. 96: 5

14 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

He did not beget and He was not begotten. 112: 3

15 ■ لَمْ يَلِدْ وَلَمْ يُولَدْ

Notes for text above

■ **Line 8:** The sukun on the ل in نَجْعَلْ is replaced by a kasrah to provide a link in pronunciation to a following word. This is to ease the flow in reading and reciting.

The same principle is applied to other words or particles normally ending with a sukun, such as the first word in line 10.

■ **Line 10:** مِنْ is short for مَا + مِنْ - from what.

■ **Line 15:** 'He did not beget' means that He was not the father of anyone.

'He was not begotten' means that He was not born to anyone.

يُولَدُ and يَلِدُ (passive) are from the weak verb وُلِدَ / يَلِدُ , he begat/he begets.

Unit 24

Exercises

1. Conjugate the following verbs in the present tense, jussive.

Plural	Dual	Singular	
.....	يَعْلَمُ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.

.....	.....	يَسْمَعُ	3.m.
.....	.....	.....	3.f.
.....	.....	.....	2.m.
.....	.....	.....	2.f.
.....	.....	.....	1.m.&.f.

.....	.....	يُخْرِجُ	3.m.
.....	.....	.....	3.f.
.....	.....	.....	2.m.
.....	.....	.....	2.f.
.....	.....	.....	1.m.&.f.

.....	.....	يُرْجِعُ	3.m.
.....	.....	.....	3.f.
.....	.....	.....	2.m.
.....	.....	.....	2.f.
.....	.....	.....	1.m.&.f.

2. Underline the controlling particles in the Arabic below which cause the verbs to be in the jussive. Put in the missing vowels in the Arabic.

- (a) أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ (a) Did you not know that God knows whatever is in the heaven and in the earth? 22:70
- (b) أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ (b) Did they not know that God accepts repentance from His servants? 9: 104
- (c) مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ (c) God has not made for (any) man two hearts within himself. 33: 4
- (d) الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ (d) All praise is due to God Who has sent down on His servant the Book
- (e) وَلَمْ يَجْعَلْ لَهُ عِوَجًا (e) and He has not made in it (any) crookedness. 18: 1
- (f) لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (f) Why do you cloak the truth with falsehood and conceal the truth while you know? 3: 71
- (g) وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (g) And do not cloak the truth with falsehood and conceal the truth while you know. 2: 42
- (h) لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ (h) Do not make with Allah another god.
- (i) فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (i) And do not make equals to Allah while you know. 2: 22
- (j) وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ (j) Do not go near to indecent acts, be they open or secret. 6: 151
- (k) وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (k) Do not go near to fornication and adultery - it is shameful and evil as a way. 17: 32
- (l) لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ (l) And do not go near to Salat while you are intoxicated until you know what you are saying. 4: 43
- (m) فَلْيَعْمَلْ صَالِحًا (m) And let him act righteously.
- (n) فَلْيَنْظُرِ الْإِنْسَانَ مِمَّا خَلَقَ (n) So let the human being consider from what he has been created.
- (o) فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (o) So let them worship the Lord of this house.
- (p) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (p) Whoever does an atom's weight of good - he shall see it.
- (q) إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ (q) If you help (the cause of) God, he will help you.

قَبِلَ / يَقْبَلُ to accept

عَوَجٌ crookedness,

كَتَمَ / يَكْتُمُ to conceal

فَوَاحِشٌ / فَاحِشَةٌ indecent, immoral, shameful deed

سُكَارَى intoxicated

ذَرَّةٌ an atom

جَوْفٌ belly; inside, within

لَبَسَ / يَلْبَسُ to cloak, dress up

أَنْدَادٌ / نَدٌّ equal/equals

زَنَى illegal sexual acts; fornication, adultery

مِثْقَالٌ a weight

Unit 25

The imperative

The English word 'imperative' comes from the Latin word 'to command' and corresponds to the Arabic 'Amr'.

Arabic, however, distinguishes between a command (amr), a request (talab) and a supplication (du'ā'). The form of the verb for making all three is, however, the same.

a command **أَمْرٌ**

a request **طَلَبٌ**

a supplication **دُعَاءٌ**

The imperative is formed from the second persons of the jussive by

- cutting off the prefixed **تَ** and its vowel;
- if what remains begins with a letter having a sukun, an initial alif is then added.
- The vowel on the alif is a dammah if the next vowel is a dammah. The vowel on the alif is a kasrah if the next vowel is a fat-hah or a kasrah.

The endings of the imperative are the same as the endings of the second persons of the jussive. Imperative forms are used for the second persons only.

Jussive	تَغْفِرْ	تَجْعَلْ	تَدْخُلْ
Imperative	اَغْفِرْ Forgive!	اجْعَلْ Make!	ادْخُلْ Enter!

If after cutting off the prefixed **تَ** what remains is a letter with a vowel, then no prefixed alif is needed.

Jussive	تَقُمْ	تَقُلْ	تَكُنْ
Imperative	قُمْ Stand!	قُلْ Say!	كُنْ Be!

If the imperative is connected in pronunciation to a previous letter and vowel, the initial alif (hamzatu-l wasl) of the imperative is ignored in pronunciation.

Imperative	اَغْفِرْ	اجْعَلُوا	اُخْرِجْ
Letter + Imperative	وَ اَغْفِرْ	وَ اجْعَلُوا	فَاُخْرِجْ

In line 12, the word **مُتَّقِينَ** is left untranslated. It is the plural of **مُتَّقِي** which basically means one who is careful. He is careful of not overstepping the limits set by God, disobeying Him and so causing harm to himself and others. The word **muttaqin** is variously translated as 'the God-conscious', 'those who fear God', 'the pious ones', 'the righteous ones' or 'the wary ones'. The translation 'the wary ones' comes very close to the basic meaning of **muttaqin**.

She guarded her chastity Maryam, the mother of **Isa** (Jesus), is one of the most frequently mentioned names in the Qur'an. She - for her faith in God, her virtue and her chastity and the Pharaoh's wife - for her faith and her resistance to tyranny, are mentioned in **Surah at-Tahrim** (surah 66) as exemplars of those who have faith in God. In contrast, the wife of Prophet **Nuh** and the wife of Prophet **Lut** are mentioned in the same **surah** as examples of those who deny the truth, betray the servants of God and join the ranks of sinners.

So judge among people with the Truth. 38: 28	فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ	1
And forgive us, our Sustainer! 60: 5	وَاعْفِرْ لَنَا رَبَّنَا	2
And remember your Sustainer much. 3: 41	وَاذْكُرْ رَبَّكَ كَثِيرًا	3
O Maryam, be devout to your Sustainer,	يٰمَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي	4
prostrate and bow with the ones who bow. 3: 43	وَارْكَعِي مَعَ الرَّاكِعِينَ	5
And it would be said, 'Enter (both of you) the fire with the ones who enter. 66: 10	وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ	6
He said, 'O my father! Do what you are commanded.' 37: 102	قَالَ يَا اَبَتِ افْعَلْ مَا تُؤْمَرُ	7 ■
And do what you (pl.) are commanded. 2: 68	فَافْعَلُوا مَا تُؤْمَرُونَ	8 ■
And remember God much that you may be successful. 62:10	وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ	9 ■
So remember Me (and) I shall remember you...	فَاذْكُرُوْنِيْ اَذْكُرْكُمْ	10 ■
and give thanks to Me and do not be ungrateful to Me. 2: 152	وَأَشْكُرُوا لِيْ وَلَا تَكْفُرُوْنَ	11 ■
And know that God is with the muttaqin. 9: 36	وَاعْلَمُوْا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ	12
And say, 'Work' and God will see your work. 9: 105	وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ	13
Bow and prostrate and worship your Sustainer...	ارْكَعُوْا وَاسْجُدُوْا وَعَبُدُوْا رَبَّكُمْ	14
and do good that you may be successful. 22: 77	وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ	15 ■

Notes for text above

■ **Lines 7 & 8:** The word *تُؤْمَرُ* 'you are commanded' and its plural in line 8 are passive forms of the present tense. See Unit 26 for the passive of the present.

■ **Line 10:** The word *فَاذْكُرُوْنِيْ* does not have the alif after the waw of the plural (as in line 9)

because there is an attached pronoun *نِي* after it. The second person plural loses its final alif when it has an attached pronoun.

■ **Line 11:** The final *ن* in the word *تَكْفُرُوْنَ* is short for *نِي*, meaning 'Me'.

■ **Lines 9 & 15:** The word *تُفْلِحُوْنَ* is a Form IV verb - see Unit 33.

Unit 25

Exercises

1. Fill in the blanks

Meaning	Imperative	Jussive (Negative imp.)	Meaning
.....	لَا تَجْعَلْ	.....
.....	لَا تَجْعَلُوا	.....
.....	لَا تَفْعَلْ	.....
.....	لَا تَفْعَلُوا	.....
.....	لَا تَدْخُلْ	.....
.....	لَا تَدْخُلُوا	.....
.....	لَا تَخْرُجْ	.....
.....	لَا تَخْرُجُوا	.....

2. Fill in the blanks - from right to left on each line.

Imperative - 2.m.p	Imperative - 2.m..s.	Jussive - 2.m.s	Present - 3.m.s.	Past 3.m.s.
.....	فَعَلَ
.....	جَعَلَ
.....	نَصَرَ
.....	رَحِمَ
.....	شَكَرَ

3. Fill in the blanks - from right to left on each line.

Imperative - 2.f.s.	Imperative - 2.m..s.	Jussive - 2.m.s	Present - 3.m.s.	Past 3.m.s.
.....	سَجَدَ
.....	رَكَعَ
.....	شَرِبَ

4. Fill in the blanks - from right to left on each line.

Imperative - 2.m.d.	Imperative - 2.m..s.	Jussive - 2.m.s	Present - 3.m.s.	Past 3.m.s.
.....	ذَهَبَ
.....	أَكَلَ

5. Memorize the following du'as or supplications from the Qur'an. Underline the verbs in the imperative. (Note: some verbs are from 'Derived Forms' - see the Notes below and Units 31 - 36. Return to this page again when you have studied these Units.

- (a) رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (b) Our Sustainer! We believe in what you have revealed and we follow the messenger so enlist us with those who bear witness. 3: 53
- (c) رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (d) Our Sustainer! Give us good in this world and good in the hereafter and save us from the punishment of the Fire. 2: 201
- (e) وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ (f) (Our Sustainer!) And make not in our hearts rancour towards those who have believed Our Sustainer - indeed You, You are the Gentle, the Merciful. 59: 10
- (g) رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (h) Our Sustainer! Grant to us that our spouses and our children are the delight of (our) eyes and make us foremost among the muttaqin. 25: 74
- (i) رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا (j) Our Sustainer! Indeed we have heard a caller calling to faith (saying) 'Believe in your Sustainer!' And we have believed.
- (k) رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ (l) Our Sustainer! Forgive us our sins and blot out from us our evil deeds and make us die with the righteous. 3: 193
- (m) رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا (n) Our Sustainer! Take us not to task if we forget or make mistakes Our Sustainer! And place not a burden on us such as you placed on those before us
- (p) رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا (q) Our Sustainer! Make us not bear burdens which we have no strength to bear And pardon us, and forgive us, and have mercy on us
- (r) أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (r) You are Our Protector so help us against the disbelieving people . 2: 286

Notes

line (a): the verbs ءَامَنَّا (Form IV) and اتَّبَعْنَا (Form VIII) are past tense but are translated as present.

line (d): the single letter قِ *save!* - is the imperative singular of the doubly weak verb وَقَّى *he saved*.

line (g): هَبْ - grant! - is the imperative of the weak verb وَهَبَ *he granted*.

line (i): يُنَادِي is the present tense of نَادَى a Form III verb.

line (k): كَفِّرْ is imperative singular of the Form II verb كَفَّرَ , *he blotted out*.

line (m): تُؤَاخِذْ is jussive of the Form III verb ءَاخَذَ , *he took to task*.

line (p): تُحْمَلْ is the jussive of the Form II verb حَمَلَ , *to cause someone to carry*.

line (q): اعْفُ is the imperative of the verb عَفَا , *to efface, excuse, pardon*.

Unit 26

The passive of the present tense

The suffixes of the passive present tense verb are the same as those of the active.

To form the passive of the simple regular verb in the present tense:

- i. put a dammah on the prefix letter;
- ii. put a sukun on the first foot letter;
- iii. put a fat-hah on the second root letter.

The suffixes of the passive present tense verb are the same as those of the active. **Read down.**

Active	يَسْأَلُ	He asks	يَعْرِفُ	He knows
Passive	يُسْأَلُ	He is/shall be asked	يُعْرَفُ	He is/shall be known
Active	يَخْلُقُونَ	They (m.p.) create	تَحْمِلُونَ	You (m.p.) carry
Passive	يُخْلَقُونَ	They are created	تُحْمَلُونَ	You are/shall be carried

You will remember that the present form of the verb is used to express both the present and the future tenses.

Which of the favours of your Sustainer will you both deny?

The question in line 3 opposite is repeated 31 times in *Surah ar-Rahman*. Notice that the attached pronoun in *rabbikumā* and the verb *tukadh-dhibani* are dual. This is so because, according to many commentators, both human beings and jinns are addressed in this repeated question.

Past continuous or habitual action

Line 8 opposite: Here we have an example of the verb *كُنْتُمْ* in the past tense being used with another verb *تَعْمَلُونَ* in the present tense.

This combination of *كَانَ* + the present tense is used in Arabic to convey the idea of continuous action in the past or habitual action in the past.

كَانُوا يَعْمَلُونَ They were doing. (past continuous)

كَانُوا يَعْمَلُونَ They used to do/they were wont to do. (habitual action)

So on that day, none shall be questioned about his sin -	فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ	1
neither human being nor jinn.	إِنْسٍ وَلَا جَانٍّ	2
So which of the favours of your Sustainer will you both deny?	فَبِأَيِّ آيَاتِنَا نَكْذِبُ	3
The sinners shall be known by their marks...	يَعْرِفُ الْمَجْرِمُونَ بِسِيمَاهُمْ	4 ■
and they shall be seized by the forelocks and the feet. 55: 39-41	وَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ	5
Their testimony shall be written down and they shall be questioned. 43: 19	سَتَكْتُبُ شَهَادَتَهُمْ وَيَسْأَلُونَ	6
So today, no soul shall be wronged at all...	فَالْيَوْمَ لَا تَظْلَمُ نَفْسٌ شَيْئًا	7 ■
and you shall only be recompensed for what you have been doing. 36: 54	وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ	8
We shall not be asked about what you do. 34: 25	وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ	9 ■
You do not wrong and you are not wronged. 2: 279	لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ	10
They do not create a thing, but they, they are created. 16: 20	لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ	11
Whoever fights in the way of God and is killed or is victorious...	وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ	12 ■
We shall give him a great reward. 4: 74	فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا	13 ■
Obey God and the messenger...	وَاطِيعُوا اللَّهَ وَالرَّسُولَ	14 ■
that you may be blessed. 3: 132	لَعَلَّكُمْ تَرْحَمُونَ	15

Notes for text above

The first five lines are from *Sūrah ar-Rahmān*, *sūrah* 55.

■ **Line 4:** Note that the verb *يَعْرِفُ* is grammatically singular whereas the subject *مَجْرِمُونَ* is plural.

■ **Line 7:** The word *نَفْسٌ* is feminine and so the verb *تَظْلِمُ* is also feminine.

■ **Line 9:** *عَمَّا* is a contraction of *عَنْ* concerning, and *مَا* what.

■ **Line 12:** The word *يُقَاتِلُ* is the present tense active of a Form III verb. See Unit 32 for Form III verbs.

■ **Line 13:** *نُؤْتِيهِ* is the present tense active of a Form IV verb.

■ **Line 14:** *اطِيعُوا* is the imperative plural of a Form IV verb.

Unit 26

Exercises

1. Conjugate the following verbs in the present passive

Plural	Dual	Singular	
.....	يُذَكَّرُ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.
<hr/>			
.....	يُظَلَّمُ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.

2. Fill in the blanks:

Meaning	Passive	Active	Meaning
.....	.....	يُعْرَفُ	..... a.
.....	.....	يَسْأَلُ	..... b.
.....	.....	يَأْخُذُ	..... c.
.....	يَسْأَلُونَ	.....	..... d.
.....	.....	تَأْمُرُونَ	..... e.
.....	.....	ذَكَرَ	..... f.
.....	يَخْلُقُونَ	.....	..... g.
.....	.....	أَمَرُوا	..... h.
.....	يَرَى	.....	..... i.
.....	.....	يَحْزَى	..... j.

3. Underline the verbs in the passive. Put in the missing vowels and signs in the Arabic. Check with Qur'anic references.

- (a) وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ Those (beings) they call upon beside God -
- (b) لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ they do not create anything while they themselves are created;
- (c) أَمْوَاتٌ غَيْرٌ أَحْيَاءَ they are dead, not living
- (d) وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ and they are not aware when they will be raised (from the dead). 16: 20-21
- (e) وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ Peace be on him the day he was born,
- (f) وَيَوْمَ يَمُوتُ وَوَيْومَ يُبْعَثُ حَيًّا and the day he dies and the day he shall be raised up alive. 19: 15
- (g) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ Peace be on me the day I was born,
- (h) وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا and the day I die and the day I shall be raised up alive. 19: 33
- (i) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ Then indeed you, on the day of resurrection, you will be raised up. 23: 16
- (j) زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا Those who have disbelieved allege that they will not be raised up. 64: 7
- (k) وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ God shall recompense the grateful ones. 3: 144
- (l) مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا Whoever comes with an evil deed, he will not be requited except with the like thereof. 40: 40
- (m) هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ Will they be requited except (for) what they used to do. 7: 148
- (n) الْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا So today no human being shall be wronged in the least
- (o) وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ nor shall you be requited except (for) what you were doing (on earth). 36: 54
- (p) لَا تَظْلَمُونَ وَلَا تُظْلَمُونَ You do not wrong and you are not wronged. 2: 279

4. From question 3 above, write all the verbs which are active:

.....

.....

.....

5. From question 3 above, write all the verbs which are passive:

.....

.....

شَعَرَ / يَشْعُرُ to feel, be aware. know

زَعَمَ / يَزْعُمُ to allege, assert

Unit 27

The verb: the present tense of قَالَ

Imperative

The imperative is formed from the jussive by dropping the prefix تَ .

Because the verb قَالَ occurs very frequently in various forms in the Qur'an, we give below its conjugation in the three modes of the Present: Indicative (مرفوع), Subjunctive (منصوب) and Jussive (مجزوم). We also give the Imperative.

Indicative			
Plural	Dual	Singular	
يقولون	يقولان	يقول	3.m.
يقلن	تقولان	تقول	3.f.
تقولون	تقولان	تقول	2.m.
تقلن	تقولان	تقولين	2.f.
نقول	نقول	أقول	1.m.&f.

Subjunctive			
يقولوا	يقولا	يقول	3.m.
يقلن	تقولوا	تقول	3.f.
تقولوا	تقولوا	تقول	2.m.
تقلن	تقولوا	تقولن	2.f.
نقول	نقول	أقول	1.m.&f.

Controllers



etc

Gently

Musa and his brother Harun received the Divine command to go to the powerful tyrant, the Pharaoh of Egypt, and invite him to worship God and purify himself. They felt daunted at the task and feared that the Pharaoh, known for his temper and arrogance, would tyrannise them. Still, they were told to go to the Pharaoh and speak to him 'gently' (qawlan layyinan - a gentle speech). Gentle speech in such a situation requires trust in God and total self-control. Gentleness, rather than harshness and denunciation, is the recommended method for positive change. There is a duty even to tyrants.

Jussive			
يقولوا	يقولا	يقُلْ	3.m.
يقلن	تقولوا	تقلْ	3.f.
تقولوا	تقولوا	تقلْ	2.m.
تقلن	تقولوا	تقولن	2.f.
نقل	نقل	أقلْ	1.m.&f.

Controllers



Imperative			
قولوا	قولا	قلْ	2.m.
قلن	قولا	قولن	2.f.

The imperative is formed from the Jussive by dropping the prefix تَ .

On that day, the human being will say:
Where is the place to flee? 75: 10

1 يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجُ

I do not say to you: I am an angel. 6: 50

2 وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ

On (that) day, We shall say to the
Hell-fire: Are you filled?

3 يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ

...and it will say: Are there more? 50: 30

4 وَتَقُولُ هَلْ مِنْ مَزِيدٍ

Do you say against God what you do
not know? 10: 68

5 أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

And they were (so) shaken, that the
messenger said... 2: 214

6 وَزَلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ

It is greatly hateful in the sight of God
that you should say what you do not
do. 61: 3

7 كَبْرًا مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Did I not say to you that I (alone) know
the hidden (reality) of the heavens and
the earth? 2: 33

8 أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ

So do not say to them (your parents),
'Uff!' 17: 23

9 فَلَا تَقُلْ لَهُمَا أُفٌ

Believe in God and His messengers and
do not say: (God is) three! 4: 171

10 فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَلَا تَقُوْلُوْا ثَلٰثَةً

So let them be conscious of God and
speak truthfully and directly. 4: 9

11 ■ فَلِيَتَّقُوا اللَّهَ وَلِيَقُولُوا قَوْلًا سَدِيدًا

Say: He, God, is One. 112: 1

12 قُلْ هُوَ اللَّهُ أَحَدٌ

And say (f.): Indeed I have vowed to
the Beneficent God a fast. 19: 26

13 فَقَوْلِيْٓ إِنِّي نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا

And speak (both of you) to him gently.
20: 40

14 ■ فَقَوْلًا لَهُ قَوْلًا لَيِّنًا

And speak to people kindly. 2: 43

15 ■ وَقَوْلُوا لِلنَّاسِ حُسْنًا

Notes for text above

■ **Line 11:** قَوْلًا سَدِيدًا - This is an example of an 'absolute accusative' (Arabic: maf'ul mutlaq) formed with the verbal noun - قَوْلًا - of the verb in the sentence. This accusative is called in English grammar 'a cognate object' an example of which is the word 'deed' in the sentence 'He did a deed'.

The adjective سَدِيدًا means both forthright and truthful.

■ **Line 14:** قَوْلًا لَيِّنًا - lit. 'a gentle speech' - is another example of an absolute accusative.

■ **Line 15:** حُسْنًا - an example of the accusative being used as an adverb - 'in a good manner'.

Unit 27

Exercises

1. Conjugate the verb **قَالَ** in the present:

Plural	Indicative Dual	Singular	
.....	يقول	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.
	Subjunctive	يقول	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.
	Jussive	يقُل	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.
	Imperative	قُل	2.m.
.....	2.f.

2. From Unit 27 of the Textbook, write:

(a) two lines of Arabic text each having a verb from **قَالَ** which is imperative:

2. From Selection 46, copy verses 43 - 47 of Surah Tahā. The English must correspond with the Arabic.

- (a) Go, both of you (Mūsā and Harūn), to Pharaoh. He has indeed transgressed.
- (b) And speak to him gently
- (c) that perhaps he may take heed or become afraid.
- (d) They both said: Our Sustainer! We fear that he may flare up against us or that he will transgress.
- (e) He said: Fear not! Indeed I am with you both. I do hear and see.
- (f) So go you both to him and say: We are two messengers of your Sustainer.
- (g) Send the descendants of Israel with us and do not torment them.
- (h) We have brought to you a message from your Sustainer.
- (i) And peace shall be on him who follows the guidance. 20: 43 - 47

4. Put in the missing vowels and signs in the Arabic.

- لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا (a) God has indeed heard the saying of those who said,
- إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا (b) 'Indeed God is poor and we are rich.' We shall record what they have said,
- وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ (c) and their killing of the prophets without any right
- وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ (d) And We shall say, 'Taste the punishment of the fire -
- ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ (e) that is for what your hands have sent forward
- وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ (f) and God is not unjust to His servants.' 3: 181-182

5. From Unit 27 of the Textbook, write:

- (a) two lines of Arabic text each having a verb from **قَالَ** which is indicative:
-
-

- (b) two lines of Arabic text each having a verb from **قَالَ** which is subjunctive:
-
-

- (c) two lines of Arabic text each having a verb from **قَالَ** which is jussive:
-
-

Unit 28

The verb:
the present
tense of **كَانَ**

يَكُ ، تَكُ ، أَكُ

These are shortened forms respectively of the Jussive:

يَكُنْ ، تَكُنْ ، أَكُنْ

Because the verb **كَانَ** occurs very frequently in various forms in the Qur'an, we give below its conjugation in the three modes of the Present: Indicative (**مرفوع**), Subjunctive (**منصوب**) and Jussive (**مجزوم**). We also give the Imperative.

Indicative

Plural	Dual	Singular	
يَكُونُونَ	يَكُونَانِ	يَكُونُ	3.m.
يَكُنَّ	تَكُونَانِ	تَكُونُ	3.f.
تَكُونُونَ	تَكُونَانِ	تَكُونُ	2.m.
تَكُنَّ	تَكُونَانِ	تَكُونِينَ	2.f.
نَكُونُونَ	نَكُونَانِ	أَكُونُ	1.m.f.

Subjunctive

يَكُونُوا	يَكُونَا	يَكُونَ	3.m.
يَكُنَّ	تَكُونَا	تَكُونَ	3.f.
تَكُونُوا	تَكُونَا	تَكُونَ	2.m.
تَكُنَّ	تَكُونَا	تَكُونِي	2.f.
نَكُونُوا	نَكُونَا	أَكُونَ	1.m.f.

Controllers

أَنَّ
لَنْ
حَتَّى
لِ
كَيْ
كَيْلَا

Jussive

يَكُونُوا	يَكُونَا	يَكُنْ / يَكُ	3.m.
يَكُنَّ	تَكُونَا	تَكُنْ / تَكُ	3.f.
تَكُونُوا	تَكُونَا	تَكُنْ / تَكُ	2.m.
تَكُنَّ	تَكُونَا	تَكُونِي / تَكُ	2.f.
نَكُونُوا	نَكُنْ	أَكُنْ / أَكُ	1.m.f.

Controllers

لَمْ
لَا
فَلَّ
وَلَّ

Belief cannot be forced

The question in line 6 implies that it is impossible to force people to be believers in God. Belief has to come from within, through the use of reflection and reason. 'Let there be no coercion in matters of faith (for) the right way now stands out clearly from error' says the well-known verse (2: 256) of the Qur'an. This disposes of the widespread fallacy that Islam offers unbelievers the choice of 'conversion or the sword'.

Imperative

كُونُوا	كُونَا	كُنْ
كُنَّ	كُونَا	كُونِي

The imperative is formed from the Jussive by dropping the prefix **تَ**.

When He decrees a matter, He only says to it, 'Be!' and it is. 3: 47

1 إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

On (that) day, mankind will be like scattered moths. 101: 4

2 يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

And the mountains will be like carded wool. 101: 5

3 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

He refused to be with the prostrating ones. 15: 31

4 أَبِي أَنْ يَكُونَ مِنَ السَّاجِدِينَ

And I was commanded to be among the believers. 10: 104

5 وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

Would you force people to be (lit. so that they should be) believers? 10:99

6 ■ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

He was not (even) a thing mentioned. 76: 1

7 لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

And I did create you before and you were not (even) a thing. 19: 9

8 ■ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا

They said: Were we not with you? 4: 141

9 قَالُوا أَلَمْ نَكُنْ مَعَكُمْ

And I was not immoral. 19: 20

10 ■ وَلَمْ أَكُ بَغِيًّا

And do not be like those who have forgotten Allah... 59: 19

11 وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ

And be among those who are thankful. 7:144

12 وَكُنْ مِنَ الشَّاكِرِينَ

And do not ever be among those who denied the signs of Allah...

13 ■ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ

lest you be among the losers. 10: 95

14 فَتَكُونَنَّ مِنَ الْخَاسِرِينَ

O you who have believed! Be helpers of God. 61: 14

15 يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ

Notes for text above

Remember that the predicate of the verb كَانَ is in the accusative - see, for example, lines 6, 7, 8, 10 and 15.

■ **Line 6:** تُكْرِهُ, you force, is the present active of a Form IV verb (see Unit 33).

■ **Line 8:** تَكُ is short for تَكُنْ .

■ **Line 10:** أَكُ is short for أَكُنْ .

■ **Line 13:** تَكُونَنَّ has the emphatic ending which in translation is conveyed by the English word 'ever'.

Unit 28

Exercises

1. Conjugate the verb **كَانَ** in the present:

Plural	Indicative Dual	Singular	
.....	يَكُونُ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.
	Subjunctive		
.....	يَكُونَ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.
	Jussive		
.....	يَكُنْ	3.m.
.....	3.f.
.....	2.m.
.....	2.f.
.....	1.m.&.f.
	Imperative		
.....	كُنْ	2.m.
.....	2.f.

2. From Unit 28 of the Textbook, write:

(a) two lines of Arabic text each having a verb from **كَانَ** which is imperative:

i.

ii.

3. Underline the verbs from **كَانَ** . Put in the missing vowels and signs in the Arabic.

- ولا تكونوا كالَّذِينَ قالوا سمعنا وهم لا يسمعون (a) And be not like those who say, 'We have heard' but they do not hear. 8: 21
- وَدُّوا لو تكفرون كما كفروا فتكونون سواء (b) They would love if you disbelieve as they have disbelieved so you will be the same (as them). 4: 89
- لَوْ أَنَّ لِي كَرَّةً فَاكُونَ مِنَ الْمُحْسِنِينَ (c) If I had (another) chance , I would be among those who do good. 39: 58
- فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ (d) So they prostrated except Iblis. He was not among those prostrating. 7: 11
- فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ (e) If they repent, it would be better for them , 9: 74
- وتكون الجبال كالعهن المنفوش (f) And the mountains will be like carded wool. 101: 5

4. a. The verb from **كَانَ** in 3(a) is indicative/ subjunctive/ jussive/ imperative. (Tick the correct answer.)
- b. The verb from **كَانَ** in 3(b) is indicative/ subjunctive/ jussive/ imperative. (Tick the correct answer.)
- c. The verb from **كَانَ** in 3(c) is indicative/ subjunctive/ jussive/ imperative. (Tick the correct answer.)
- d. The verb from **كَانَ** in 3(d) is indicative/ subjunctive/ jussive/ imperative. (Tick the correct answer.)
- e. The verb from **كَانَ** in 3(e) is indicative/ subjunctive/ jussive/ imperative. (Tick the correct answer.)

5. From Selection 18, copy verse 135 of Surah an-Nisa', Surah 4

- (a) O you who have believed! Be firm maintainers of justice.
- (b) witnesses of God, even against yourselves
- (c) or (your) parents and near relatives
- (d) whether he (the person concerned) is rich or poor - God comes before either of them.
- (e) So do not follow (your own) desire that you may be just.
- (f) And if you distort the truth or turn away,
- (g) then, surely, God is ever Aware of what you do.

6. In 3(a) above, the word **قَوَّامِينَ** is accusative because it is
- b. In 3(b) above, the word **شُهَدَاءَ** is accusative because it is
- c. In 3(c) above, the words **وَالِدِينَ** and **أَقْرَبِينَ** are genitive because they are
- d. In 3(d) above, the verb **كُنْ** is subjunctive/ jussive/ imperative. (Tick the correct answer.)
- e. In 3(d) above, the words **غَنِيًّا** and **فَقِيرًا** are accusative because they are
- f. In 3(g) above, the word **خَيْرًا** is accusative because it is

Unit 29

Active and Passive Participles

The active participle in Arabic refers both to the action and the doer of the action.

The active participle is treated as a noun which can have the various gender, number and case endings.

The passive participle in Arabic is also treated as a noun.

The Active Participle

In the English sentence, 'He is writing' - the word 'writing' is known as the active participle of the verb 'to write'. The active participle in English ends in '-ing'.

In Arabic the active participle of a simple three-root (Form I) verb like كَتَبَ is of the pattern كَاتِبٌ. An alif is added to the first root letter; the second root letter takes a kasrah.

The active participle in Arabic refers both to the action and the doer of the action. Thus:

Meaning	Active Participle	Verb
writing, a writer	كَاتِبٌ	كَتَبَ
worshipping, a worshipper	عَابِدٌ	عَبَدَ
disbelieving, a disbeliever	كَافِرٌ	كَفَرَ

With the adding of the ta' marbutah, the active participle becomes feminine. The active participle often takes the sound plural endings:

Plural (acc. & gen.)	Plural (nom.)	Singular
عَابِدِينَ عَابِدَاتٍ	عَابِدُونَ عَابِدَاتٌ	عَابِدٌ m. عَابِدَةٌ f.

The plural of active participles can also be the broken plural:

Broken Plural	Sound Plural	Singular
عُلَمَاءُ كُفَّارٌ	عَالِمُونَ كَافِرُونَ	عَالِمٌ كَافِرٌ

Argument sustained

A dominating theme of the Qur'an is the reasoned and sustained argument for the Oneness of God, the Creator of all the worlds. The question (line 5) put to disbelievers and sceptics sets out simply and powerfully the case. They can only have three options:
i. Either they were created out of nothing - by 'spontaneous creation', as it were;
ii. Or, they created themselves;
Clearly these two options are to be rejected as impossible. The conclusion - the third option - is clear: the human being, the world and all that is in it owe their existence to a Creator outside themselves. It is significant that the word used uniquely for the Creator in the Qur'an is al-Khaliq.

The Passive Participle

In the English sentence 'It was written' - the word 'written' is known as the passive participle of the verb 'to write'.

In Arabic, the passive participle of a Form I verb is of the pattern مَفْعُولٌ. Passive participles take the sound plural endings. Examples of passive participles are:

Meaning	Passive Participle	Verb
written	مَكْتُوبٌ	كَتَبَ
witnessed	مَشْهُودٌ	شَهِدَ
known	مَعْلُومٌ	عَلِمَ

The passive participle is also treated like a noun. With the adding of the ta' marbutah, the passive participle becomes feminine. The passive participle takes the sound plural endings:

	Plural (acc. & gen.)	Plural (nom.)	Singular
gathered	مَجْمُوعِينَ مَكْتُوبَاتٍ	مَجْمُوعُونَ مَكْتُوبَاتٌ	مَجْمُوعٌ m. مَكْتُوبَةٌ f.

Our Sustainer! Verily, You are the gatherer of people on a day about which there is no doubt. 3: 7

That is a day to which (all) mankind (shall be) gathered and that is a day (that shall be) witnessed. 11: 103

And behold! Your Lord said to the angels: I (shall be) appointing a khalifah on earth. 2: 30

Say: Allah is the Creator of everything. 13: 16

Is it that they were created without anything, or (were) they the creators (of themselves)? 52: 35

There is no god but He, the Knower of the Unseen and the observable. 59: 22

Indeed, in that are signs for those who know. 30: 22

Among His servants, only those who have knowledge fear God. 35: 28

The first people and the last (will) certainly be gathered... 56: 49- 50

The Hajj (is performed in) known months. 2: 197

And he entered his garden while he (was) being unjust to himself. 18: 35

And We did not wrong them, but they - they were the wrongdoers. 43: 76

And whoever has been killed unjustly, We have given power to his wali. 17:33

In their possessions is a known right (share) for the one who asks and the deprived. 70: 25

Indeed the recitation of the Qur'an at dawn is ever witnessed (by all that is sacred). 17: 78

1 رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ

2 ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ

3 وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

4 قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ

5 أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

6 لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ

7 ■ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

8 ■ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

9 إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ لَمَجْمُوعُونَ

10 الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ

11 وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ

12 وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا هُمُ الظَّالِمُونَ

13 ■ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا

14 فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ لِّلْسَائِلِ وَالْمَحْرُومِ

15 ■ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا

Notes for text above

■ **Line 7:** Distinguish between *عَالَمِينَ* those who know, and *عَالَمِينَ*, worlds. A fat-hah or a kasrah can make a really big difference.

■ **Line 8:** *إِنَّمَا* only, applies to *الْعُلَمَاءُ* which is the subject of the sentence. The fear of God is a quality

only of those who have true knowledge.

■ **Line 13:** *Walijy* may be translated as 'protector' or 'defender of rights'. It is usually taken to refer here to 'next of kin' or the government or ruling authority.

■ **Line 15:** The verb *كَانَ* has the sense of 'was' and 'continues to be' and so is translated here as 'is ever'.

Unit 29

Exercises

1. Fill in the blanks below. Start from the right and move across the page.

Active Participle Masculine				
Plural - nom & acc.	Plural - nom.	Singular	Root Word	Meaning
.....	خلق	.....
.....	صبر	.....
.....	عبد	.....
.....	كفر	.....
.....	ظلم	.....
.....	صدق	.....

2: Underline the active participles below. Put in the missing vowels and signs in the Arabic.

- ولأنا عابدٌ ما عبدتم (a) And I shall not be worshipping what you have worshipped
- ولأنتم عابدون ما أعبدُ (b) And you shall not be worshipping what I worship. 109: 4
- قالوا وجدنا آباءنا لها عابدين (c) They said: We found our ancestors worshipping them. 21: 53
- إنَّ في ذلك لآياتٍ للعالمين (d) Indeed, in that are signs for those who know. 30: 22
- غافر الذنب وقابل التوب (e) The Forgiver of sin and the Acceptor of Repentance. 40: 3
- وأنت خير الغافرين (f) And You are the Best of those who forgive. 7: 155
- هو الذي خلقكم فمنكم كافر (g) He is the One Who has created you and among you is a disbeliever. 64: 2
- وهم بالأخرة كافرون (h) And they are disbelievers in the Hereafter. 7: 45

3. Fill in the blanks below. Start from the right and move across the page.

Active Participle Feminine				
Plural - nom. & acc.	Plural - nom.	Singular	Root Word	Meaning
.....	حَفَظَ	...to protect.....
.....	ذَكَرَ	.....
.....	صَدَقَ	.....
.....	عَبَدَ	.....
.....	قَنَتَ	...to be devout...

3. Fill in the blanks. Start from the right and move across the page.

Passive Participle Feminine		Passive Participle Masculine	
Fem. Singular	Root Word	Masc. Singular	Root Word
.....	رفع	.....	أكل
.....	وضع	.....	حفظ
.....	قطع	.....	علم
.....	منع	.....	ولد

4. Underline the passive participles in the following: Put in the missing vowels and signs in the Arabic.

- (a) فجعلهم كَعَصْفٍ مَأْكُولٍ (a) So He made them as a field eaten up. 105: 5
- (b) بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ، فِي لَوْحٍ مَحْفُوظٍ (b) Indeed it is a glorious Qur'an, in a protected tablet. 85: 22
- (c) وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا (c) And We have made the sky a protected canopy. 21: 32
- (d) فِيهَا سُرُرٌ مَرْفُوعَةٌ ، وَأَكْوَابٌ مَوْضُوعَةٌ (d) In it are thrones (of happiness) raised high, and goblets placed (ready). 88: 13-14
- (e) يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُم (e) O people! Be conscious of your Sustainer
- (f) وَاخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ (f) and fear a day on which no parent will be of any use to his child
- (g) وَلَا مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ شَيْئًا (g) and no child will be of use to his parent in the least. 31: 32
- (h) وَالسَّمَاءِ ذَاتِ الْبُرُوجِ وَالْيَوْمِ الْمَوْعُودِ (h) By the sky full of constellations, and the promised day,
- (i) وَشَاهِدٍ وَمَشْهُودٍ (i) And One Who witnesses (all) and that which is witnessed. 85: 1-3

Notes for 4 above.

line (a): The attached letter كَ functions like an attached preposition, making the word it controls genitive.

line (f): The word وَالِدٌ is an active participle and can mean both father and parent. The word وَلَدٌ can mean 'boy' or 'child'.

line (g): The word مَوْلُودٌ means 'that which is born' and is another word for 'child'.

line (h): The وَ at the beginning is called the 'waaw al-qasam' or the waaw of making an oath. It is here translated as 'By'. It is also translated as 'Consider'.

ذَاتٌ is the feminine of ذُوٌ which means 'possessing' here translated as 'full of'.

5. Copy verses 27 - 34 of Surah al-Waqi'ah. Underline the words which are passive participles. What are the root letters of each passive participle?

.....

.....

Unit 30

Words from verbs

Verbal nouns and nouns of place or time generally follow patterns. A knowledge of these patterns can help in increasing your vocabulary and in correct reading.

Apart from active and passive participles (see previous Unit), other words are derived from verbs in Arabic. In this Unit, we shall deal with verbal nouns, nouns of place and time, and nouns of instrument.

Verbal Nouns

In previous Units and in the Word List, we have suggested that a verb should be learnt in its present and past tense. It is customary also to learn the verbal noun as well. This is a good way of increasing your vocabulary. A good Arabic dictionary will list verbal nouns.

Meaning	Verbal Noun	Verb - Present	Verb - Past
going out, exit	خروج	يخرج	خرج
remembrance	ذكر	يذكر	ذكر
patience	صبر	يصبر	صبر

We can see that the above verbal nouns are on the pattern of **فَعْلٌ**, **فَعُولٌ** and **فَعْلٌ**.

Verbal nouns of other Form I verbs may be on the pattern of **فَعْلٌ** e.g. **بَصْرٌ**.

Translation of the verbal noun into English

(i) The verbal noun in Arabic is sometimes translated into English as an **infinitive**, for example:

So (if) they asked you permission
to leave (lit. for the leaving) 9: 83

فَاسْتَأْذَنُواكَ لِلْخُرُوجِ

(ii) The Arabic verbal noun may also be translated as a clause, for example:

And you have indeed disbelieved after you
had professed faith (lit. after your faith) 9: 66

قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

(iii) The verbal noun in the accusative may be qualified by an adjective. This is translated into English as an adverb, for example:

And speak to him gently (lit. and
speak to him a gentle speaking).

فَقُولَا لَهُ قَوْلًا لَيِّنًا

Nouns of place and time

From Form I verbs, these occur in three patterns each beginning with the letter **mīm**:

مَفْعَلَةٌ مَفْعَلٌ مَفْعَلٌ

The plural of these nouns is on the pattern of **مَفَاعِلٌ** which does not take **tanwīn**.

Meaning of Singular	Plural	Noun of place	Verb - Past	
place or time of prostration	مَسَاجِدُ	مَسْجِدٌ	سَجَدَ	to prostrate
habitation, dwelling	مَسَاكِنُ	مَسْكَنٌ / مَسْكَنَةٌ	سَكَنَ	to dwell
grave	مَقَابِرُ	مَقْبَرَةٌ	قَبَرَ	to bury

Children of Adam

Human beings are called 'Children of Adam' in the Qur'an. The human race is one species. It is perhaps significant that human beings as a whole, and not just Muslims, are asked to go to a **masjid**, which literally means both a place and time of prostration.

Nouns of instrument

From Form I verbs, these are formed according to the pattern of **مَفْعَالٌ**. The plural is on the pattern of **mafa'il**

Meaning of Singular	Plural	Noun of instrument	Verb - Past	
key	مَفَاتِحُ	مِفْتَاحٌ	فَتَحَ	to open
ladder, step	مَعَارِجُ	مِعْرَاجٌ	عَرَجَ	to ascend

And then (if) they were to ask you permission to go forth, say: Never shall you go forth with me. 9: 83	1	فَاسْتَسْأَلُونَكَ لِلخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا
You have indeed disbelieved after (you had professed) your faith. 9: 96	2	قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ
Whoever associates (anything) with God, he has indeed gone far astray. 4:116	3 ■	وَمَنْ يَشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا
O you who have believed! Remember God much. 33: 41	4 ■	يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا
So (O believers) endure (adversity) with beautiful endurance. 70: 5	5 ■	فَاصْبِرْ صَبْرًا جَمِيلًا
Be conscious of God and speak truthfully and directly. 33: 70	6 ■	وَقُولُوا قَوْلًا سَدِيدًا
And (so that) God might help you (O Muhammad) with powerful help. 48: 3	7 ■	وَيَنْصُرْكَ اللَّهُ نَصْرًا عَزِيمًا
So whoever expects to meet his Sustainer, then let him act righteously. 18: 110	8 ■	فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
O Children of <u>Adam</u> ! Take (to) your adornment at every time and place of worship. 7: 31	9 ■	يَا بَنِي ءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
And who is more wicked than the one who bars the places of worship of God ...	10	وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ
that His name should be mentioned in them. 2:114	11	أَنْ يَذَكَرَ فِيهَا اسْمَهُ
Indeed, in their habitation, (the people of) Saba had evidence (of God's grace). 34: 15	12 ■	لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ
And those habitations of theirs have not been dwelt in after them... 28: 58	13	وَتِلْكَ مَسَاكِنُهُمْ لَمْ يَسْكُنْ مِنْ بَعْدِهِمْ
Competing for ever more wealth distracts you until you visit (reach) the graves. 102: 1-2	14 ■	أَلْهَاكُمْ التَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرَ
And with Him are the keys of the Unseen. None knows them but He. 6: 59	15	وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

Notes for text above

- **Lines 3, 4, 5, 6, 7 and 8:** The verbal nouns in the accusative are called 'absolute accusatives' - maf'ul mutlaq.
- **Line 9:** The word مَسْجِدٌ signifies both a place and time of prostration, and not only a mosque.

- **Line 12:** Notice how كَانَ with the preposition لِ is used to show possession in the past tense.
- **Line 14:** أَلْهَى is a Form IV verb from لَهَى meaning 'to have a good time, to play, to fritter away, to distract oneself'. The noun from لَهَى is لَهْوٌ meaning 'amusement, diversion, distraction'.

Unit 30

Exercises

1. From World List 1, fill in the blanks below. Know the meaning of all the words you write.

Verbal noun	Present	Past	Verbal noun	Present	Past
.....	عَلِمَ	.....	.....	بَصَرَ
.....	عَمِلَ	.....	.....	جَزَى
.....	غَفَرَ	.....	.....	حَسَبَ
.....	فَعَلَ	.....	.....	خَرَجَ
.....	قَتَلَ	.....	.....	خَلَقَ
.....	قَالَ	.....	.....	دَعَا
.....	كَتَبَ	.....	.....	خَافَ
.....	كَذَبَ	.....	.....	ذَكَرَ
.....	كَفَرَ	.....	.....	رَأَى
.....	كَانَ	.....	.....	رَزَقَ
.....	مَاتَ	.....	.....	سَأَلَ
.....	مَلَكَ	.....	.....	سَمِعَ
.....	نَصَرَ	.....	.....	صَبَرَ
.....	هَدَى	.....	.....	صَدَقَ
.....	وَعَدَ	.....	.....	ضَلَّ
.....	طَاعَ
.....	ظَلَمَ
.....	عَبَدَ

2. From the above write verbal nouns which are on the pattern of:

- a. فَعَلٌ
b. فَعَلٌ
c. فَعَلٌ
d. فَعَلٌ

3. Fill in the blanks below

Meaning	Plural	Noun of place or time	Verb - Past
sunrise, east	شَرَقَ to rise
sunset, west	غَرَبَ to set
place or time of prostration, mosque	سَجَدَ to prostrate
place of drink	شَرَبَ to drink
station, house to descend
building, citadel (factory - mod. Arabic)	صَنَعَ to construct
dwelling, house	مَسْكِنٌ	..... to dwell
abode, (final) resting place	مَأْوَى	أَوَى to shelter

4. Fill in the blanks below.

Meaning	Plural	Noun of place or time	Verb - Past
.....	فَتَحَ to open
.....	عَرَجَ to ascend
.....	قَدَرَ to measure

5. From the Textbook - Unit 30, write five sentences which have a verbal noun with an adjective in the accusative: .

- a.
- b.
- c.
- d.
- e.

6. Underline the nouns of place in the following. Put in the missing vowels and signs. Read aloud.

And We made the House a place of assembly for people and a sanctuary;

a. وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا

and take the place where Ibrahim stood as a place of prayer. 2: 125

b. وَأَتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And you dwelt in the dwelling places of those who had wronged themselves. 14: 45

c. وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ

Indeed, Paradise is the (final) abode. 79: 41

d. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

All the people knew their place for drinking. 2: 60

e. قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ

And they have in them (i.e. cattle) benefits and sources of drink (i.e. milk). 36: 73

f. وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ

