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Word List 3

ا

| | |
|-----------------------------|--|
| أَبَدًا | forever, always, ever; (with negative) never |
| أُمُّ / أُمَّهَاتٌ | mother/mothers |
| أُمَّةٌ / أُمَّمٌ | a people, community, nation/pl. |
| أُنْثَىٰ / إِنْثَاتٌ | a female/females |
| أَنَّىٰ | how, from where |
| أَلٌ | family |
| أَوْلُوا | possessors of |
| أَوْلَىٰ | possessors of (acc. & gen.) |
| أَوْلِيَّكَ (أَوْلَاءُ + ك) | those |
| هَؤُلَاءِ (هـ + أَوْلَاءُ) | these |
| مَأْوَىٰ | abode, refuge |

ب

| | |
|-----------------------------|---------------------------------|
| بَحْرٌ / بَحَارٌ - أَبْحَرُ | sea/seas |
| بَدَّلَ / يَبْدِلُ | II. to change, substitute |
| بَدَأَ / يَبْدُو | to appear |
| بِرٌ | piety, righteousness |
| بِرٌ / أَبْرَارٌ | righteous person/pl. |
| بِرٌ | Most Kind (an attribute of God) |
| بَارَكَ / يَبَارِكُ | III. to bless |
| تَبَارَكَ اللَّهُ | VI. Blessed be God |
| بَسَطَ / يَبْسُطُ | to extend, spread; to grant |
| بَشَرٌ | a human being, human beings |
| بَطَلَ / يَبْطُلُ | to be in vain; to perish |

بَاطِلٌ

| | |
|-------------------|--------------------|
| بَاطِلٌ | false, falsehood |
| بَطْنٌ / بَطُونٌ | belly/pl. |
| بَاطِنٌ | minor part; hidden |
| بَلَا / يَبْلُو | to test, try |
| بَلَاءٌ | a trial, calamity |
| بَابٌ / أَبْوَابٌ | door, gate |

ت

| | |
|-------------------|------------------|
| تَرَكَ / يَتْرُكُ | to leave |
| تِلْكَ | that, those (f.) |

ث

| | |
|------------------------|------------------|
| ثَلَاثَةٌ | three |
| ثَمْرَةٌ / ثَمَرَاتٌ | fruit/pl. |
| اِثْنَانٌ / اِثْنَيْنِ | two /acc. & gen. |

ج

| | |
|---------------------|--------------------------|
| جَبَلٌ / جِبَالٌ | mountain /mountains |
| جَحِيمٌ | hell, hellfire |
| جَادَلٌ / يَجَادِلُ | III. dispute, argue |
| جِدَالَ | dispute, argument |
| جَنَاحٌ | crime; blame |
| جُنْدٌ / جُنُودٌ | an army, a force |
| جَانٌ | a serpent; demon |
| الْجِنُّ | jinn |
| جَاهَدٌ / يَجَاهِدُ | III. to strive, struggle |

| | |
|--------------------------|--|
| جِهَادٌ | striving, struggle |
| مُجَاهِدٌ / مُجَاهِدُونَ | (act. part. of III.) one who strives, struggles/pl. |
| جَهْلٌ / يَجْهَلُ | to be ignorant |
| جَاهِلٌ / جَاهِلُونَ | (act. part.) an ignorant person/pl. |
| الْجَاهِلِيَّةُ | Ignorance: (period of) Ignorance - pre-Qur'anic period |
| أَجَابَ / يُجِيبُ | IV. to answer |
| اسْتَجَابَ / يَسْتَجِيبُ | X. to respond |
| جَوَابٌ | an answer |

| | |
|----------------------|---|
| حَدِيثٌ / أَحَادِيثٌ | saying; story/pl. |
| حَزَنٌ / يَحْزَنُ | to grieve |
| حَزْنٌ / يَحْزَنُ | to be sad |
| حَزْنٌ - حَزْنٌ | sorrow; grief |
| حَشَرَ / يَحْشُرُ | to gather; to banish |
| حَشْرٌ | gathering |
| الْحَشْرُ | (the day of) Assembly (after death) |
| حَفِظَ / يَحْفَظُ | to keep, guard, protect |
| حَافِظٌ / حَافِظُونَ | (act. part.) keeper, protector/pl. |
| الْحَفِيفُ | the Protector (attribute of God) |
| حَيْثُ | where, wherever |
| مِنْ حَيْثُ | from whence; in a manner which |
| أَحَاطَ / يُحِيطُ | IV. to surround; to comprehend |
| الْمُحِيطُ | The One who encompasses, comprehends (everything) |

| | |
|------------------------|--|
| خ | |
| أَخْزَى / يُخْزِي | IV. to disgrace |
| خِزْيٌ | shame, disgrace |
| خَشِيَ / يَخْشَى | to fear |
| خَشْيَةٌ | fear |
| خَلَصَ | to be pure, sincere |
| أَخْلَصَ | IV. to purify |
| مُخْلِصٌ / مُخْلِصُونَ | (act. part. of IV.) sincere person with pure faith/pl. |

| | |
|-------------------------|-----------------------------------|
| دَبَّرَ / يَدْبِرُ | II. to dispose, manage |
| تَدَبَّرَ / يَتَدَبَّرُ | V. to meditate, reflect, consider |
| دَبْرٌ / أَدْبَارٌ | the back, hind part, extremity |
| دَرَى / يَدْرِي | to know |
| أَدْرَى | I know |
| أَدْرَى / يَدْرِي | IV. to cause to know, to teach |
| دَارٌ / دِيَارٌ | house, dwelling, abode /pl. |

| | |
|---------------------|-------------------|
| ذُرِّيَّةٌ | children, progeny |
| ذَنْبٌ / ذُنُوبٌ | sin; crime/pl. |
| ذَهَبَ / يَذْهَبُ | to go |
| أَذْهَبَ / يَذْهَبُ | IV. to take away |
| ذَهَابٌ | taking away |
| الذَّهَبُ | gold |

| | |
|-------------------|--|
| رَجَا / يَرْجُو | to hope; (with negative) to fear |
| رَفَعَ / يَرْفَعُ | to raise up; to exalt |
| رُوح | spirit, soul, life |
| رُوحُ الْقُدُسِ | the spirit of holiness (referring to Angel Jibril) |
| رِيحٌ / رِيَّاحٌ | wind; power; prosperity/pl. |

| | |
|---------|------------------------|
| زَيْنٌ | II. to adorn, beautify |
| زِينَةٌ | adornment |

| | |
|----------------------|--|
| سَخَّرَ / يَسْخِرُ | II. to subject; to put at someone's disposal |
| أَسْرًا / يَسْرِئُ | IV. to conceal |
| سِرًّا / أَسْرَارٌ | secret/ secrets |
| سِرًّا | secretly; in private |
| سَعَى / يَسْعَى | to run; to strive for |
| سَعَى | striving, hastening |
| سَقَى / يَسْقِي | to give drink to |
| سَكَنَ / يَسْكُنُ | to rest; dwell |
| مَسْكَنٌ / مَسَاكِنٌ | a dwelling, habitation/pl. |
| سَكِينَةٌ | tranquility |
| سَلَّطَ / يَسَلِّطُ | II. to give power, authority; to make victorious |
| سُلْطَانٌ | power, authority; proof |

| | |
|-----------------------|----------------------------------|
| أَسْتَوَى / يَسْتَوِي | VIII. to be equal; to sit firmly |
| سَوَاءٌ | equal; same |
| سَوَاءَ السَّبِيلِ | the right way |
| سَارَ / يَسِيرُ | to go, travel |

ش

| | |
|--------------------------|-------------------------------|
| شَجَرٌ | trees (coll. noun) |
| شَجَرَةٌ | a tree, plant |
| شَرَبَ / يَشْرَبُ | to drink |
| شَرَابٌ | a drink |
| شَرٌّ | evil, bad, wicked (thing) |
| شَرَى / يَشْرِي | to sell, barter |
| أَشْتَرَى / يَشْتَرِي | VIII. to buy, barter |
| شَيْطَانٌ / شَيْطَانِينَ | satan/satans |
| شَعَرَ / يَشْعُرُ | to feel, perceive; to realize |
| يَشْعُرُونَ | they realise |
| تَشْعُرُونَ | you (pl.) realize |
| شَفَعَ / يَشْفَعُ | to intercede |
| شَفِيعٌ / شَفِيعَاءٌ | intercessor/ intercessors |
| شَفَاعَةٌ | intercession |
| الشَّمْسُ | the sun |

ص

| | |
|---------------------|-----------------------|
| أَصْبَحَ / يَصْبِحُ | IV. to become |
| صَبْحٌ | morning |
| صَدَّ / يَصُدُّ | to turn away, prevent |

| | |
|-------------|---|
| صدر / صدور | bosom, chest, breast/pl. |
| صراط | path, way |
| صرف / يصرف | to turn |
| صرف / يصرف | II. to explain; to divert |
| تصرف | change (of winds) |
| أصاب / يصيب | IV. to befall, to happen; to strike, injure |
| مصيبة | calamity, misfortune |
| صار / يصير | to go, tend towards, incline |
| مصير | destiny, goal |

ض

| | |
|-----------------|---|
| ضعف | to be weak |
| ضعف | weakness |
| ضعيف / ضعفاء | weak, a weak person/pl. |
| استضعف / يستضعف | X. to take advantage of weakness, to ill-treat, exploit |
| مستضعفون | the weak, exploited ones |
| ضاعف / يضاعف | III. to double |
| أضعاف | equal portions; doubling |

ط

| | |
|-------------|---------------|
| أطعم / يطعم | IV. to feed |
| إطعام | feeding |
| طعام | food |
| طعم | taste |
| طغى / يطغى | to transgress |

| | |
|-------|--|
| طغيان | transgression |
| طاغوت | whatever is worshipped besides God; evil forces, idols |

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|-------------|----------------------------|
| أطفى / يطفى | to extinguish |
| طمع / يطمع | to desire |
| طهر / يطهر | II. to purify |
| طاف / يطوف | to go around |
| طائفة | a group, a company |
| طار / يطير | to fly |
| طائر | a flying creature; an omen |

ظ

| | |
|---------------|--|
| ظل | to continue |
| ظل / ظلل | shade/shades |
| ظلال | shade, shadow |
| ظلم / يظلم | to be unjust, to wrong, to be tyrannical |
| ظلم | injustice, tyranny |
| ظالم / ظالمون | an unjust person, tyrant, wrongdoer/pl. |
| أظلم / يظلم | IV. to injure; to become dark |
| ظلمات | darkness (lit. darknesses) |

ع

| | |
|-------------|------------------------|
| عجب / يعجب | to wonder |
| أعجب / يعجب | IV. to delight, please |
| عجب | wonder |
| عجيب | wonderful, strange |

| | |
|----------------------------|--|
| أَعْجَزَ / يَعْجِزُ | IV. to weaken; to frustrate |
| مَعْجِزٌ | (act. part. of IV) one who weakens or frustrates |
| عَجَلَ / يَعْجِلُ | to hasten |
| اسْتَعْجَلَ / يَسْتَعْجِلُ | X. to seek to hasten |
| الْعَاجِلَةُ | the transitory world (this world) |
| عَدَلَ / يَعْدِلُ | to be just |
| الْعَرْشُ | the Throne |
| عَسَى أَنْ | it may be that |
| عَصَى / يَعْصِي | to disobey |
| مَعْصِيَةٌ | disobedience |
| عَفَا / يَعْفُو | to forgive, pardon |
| عَفْوٌ | a pardon |
| عَفُوٌّ | Most Forgiving (attribute of God) |
| عَقَلَ / يَعْقِلُ | to understand, to use reason |
| يَعْقِلُونَ | they use reason |
| تَعْقِلُونَ | you (pl.) use reason |
| عَمِيَ / يَعْمي | to be blind |
| عَمَى | blindness |
| عَمِي | blind |
| أَعْمَى | most blind |
| عَاهَدَ | to stipulate |
| عَاهَدَ | III. to make an agreement |
| عَهْدٌ | agreement, covenant |
| عَادَ / يَعُودُ | to return |
| أَعَادَ / يَعِيدُ | to cause to return, restore |

| | |
|----------------------|---|
| غ | |
| غَرَّ / يَغْرِ | to deceive |
| غَرُورٌ | a deceiver |
| غُرُورٌ | deception; vain hope |
| غَضِبَ / يَغْضَبُ | to be angry |
| غَضَبٌ | anger |
| مَغْضُوبٌ | (pass. part.) angered |
| غَفَرَ / يَغْفِرُ | to forgive |
| غَفَلَ | to be heedless, negligent |
| غَافِلٌ / غَافِلُونَ | (act. part.) negligent, careless, heedless /pl. |
| غَفْلَةٌ | negligence, carelessness, heedlessness |
| غَلَبَ / يَغْلِبُ | to overcome, conquer |
| غَلَبٌ | victory, conquest |
| غَالِبٌ / غَالِبُونَ | (act. part.) victorious/pl. |

| | |
|-----------------------|--|
| ف | |
| فَتَحَ / يَفْتَحُ | to open; explain or reveal: to grant (mercy or victory); |
| فَتْحٌ | opening; victory |
| فَحِشَاءٌ | shameful (deeds), immoral, filthy |
| فَاحِشَةٌ / فَوَاحِشٌ | a shameful deed; a crime; fornication or adultery/pl. |
| فَرِحَ / يَفْرَحُ | to be glad, to rejoice |
| فَصَّلَ / يَفْصِلُ | to divide; to judge |
| فَصَّلَ / يَفْصِلُ | II. to explain clearly |
| فَصْلٌ | separation, distinction |

أَفْلَحَ / يَفْلَحُ

IV. to prosper, to be successful; to be happy

مُفْلِحُونَ

(act. part. of IV.) prosperous, successful ones

فَازَ / يَفُوزُ

to win, gain; to receive salvation

فَوْزٌ

victory; salvation

فَوْقَ

over, above

ق

قَبِلَ / يَقْبَلُ

to accept; to admit

أَقْبَلَ

IV. to approach

تَقَبَّلَ / يَتَقَبَّلُ

VI. to accept

قَبُولٌ

acceptance

الْقِبْلَةُ

Qiblah, direction

قَرْيَةٌ / قُرَى

city, town, village/pl.

أَقْسَطَ / يَقْسِطُ

IV. to be just

مَقْسِطٌ / مَقْسِطُونَ

(act. part. of IV.) a just person/pl.

أَقْسَطُ

more just

قِسْطٌ

justice, equity

قَسَمَ / يَقْسِمُ

to divide

قِسْمَةٌ

a partition; a share

أَقْسَمَ / يَقْسِمُ

IV. to make an oath

قَسْمٌ

an oath

قَصَّ / يَقْصُ

to relate, mention

قِصَصٌ

stories

قِصَاصٌ

just retribution

قَضَى / يَقْضِي

to decree; to complete

قَطَعَ / يَقْطَعُ

to cut

قَطَعَ / يَقْطَعُ

II. to cut off; to divide

قَعَدَ / يَقْعُدُ

to sit; to remain at home

قُعُودٌ

sitting

قَاعِدٌ / قَاعِدُونَ

(act. part.) one who sits still, remain at home, inactive /pl.

قَلَّبَ / يَقْلِبُ

II. to cause to turn, make succeed in turns

قَلْبٌ / قُلُوبٌ

heart, hearts

انْقَلَبَ / يَنْقَلِبُ

VII. to be turned about or away from; to be overthrown

ك

كَرَّمَ

II. to honour

أَكْرَمَ / يُكْرِمُ

IV. to honour

كَرِيمٌ

noble, generous

الْكَرِيمُ

The Most Generous (attribute of God)

كَرِهَ / يَكْرَهُ

to dislike

كَارِهُونَ

(act. part. pl.) those who dislike

أَكْرَهَ / يُكْرَهُ

IV. to compel

إِكْرَاهٌ

compulsion

كَفَى / يَكْفِي

to be enough

كَأَنَّ

by no means; on the contrary

كَادَ / يَكَادُ

to be on the point of; (with negative) hardly

كَادَ / يَكِيدُ

to plot

يَكِيدُ

he plots

كَيْدٌ

a plot

ل

| | |
|----------------------|----------------------------|
| لَيْتَ / يَلْبِثُ | to stay; to delay |
| لَبَسَ / يَلْبَسُ | to cover; to make obscure |
| لَبَسٌ | confusion |
| لَبَسَ / يَلْبَسُ | to wear |
| لِبَاسٌ | clothing, garment |
| لِبَاسُ الْجُوعِ | 'the extremes of hunger' |
| لِسَانٌ / أَلْسِنَةٌ | a tongue, language, speech |
| لَعِبَ / يَلْعَبُ | to play, to trifle with |
| لَعِبٌ | a play, sport |
| لَعَنَ / يَلْعَنُ | to curse |
| لَعْنٌ | a curse |
| لَعْنَةٌ | a curse |

م

| | |
|----------------------|---------------------------------------|
| مَدَّ / يَمُدُّ | to stretch, extend |
| امْرَأٌ | a man |
| مرء | a man |
| امْرَأَةٌ | a woman; a wife |
| مَرْيَمٌ | Maryam |
| مَكَرَ / يَمْكُرُ | to plot, act deceitfully |
| مَكْرٌ | a plot, trick |
| مَلَأَ | a company, assembly, chiefs |
| الْمَلَائِكَةُ عَلَى | the exalted company (i.e. the angels) |
| مَاءٌ | water |

ن

| | |
|---------------------|---|
| أَنْبَتَ / يُنْبِتُ | IV. to cause to grow; to produce |
| نَبَاتٌ | plants, growth |
| نَسِيَ / يَنْسِي | to forget; to neglect |
| أَنْشَأَ / يُنْشِئُ | IV. to raise, produce, create |
| نَكَحَ / يَنْكِحُ | to marry |
| نِكَاحٌ | marriage |
| أَنْكَرَ / يُنْكِرُ | IV. to reject |
| مَنْكَرٌ | (pass. part. of IV.) bad, repugnant, unlawful |

هـ

| | |
|----------------------------|---------------------------------------|
| هَاجَرَ / يَهَاجِرُ | III. to migrate |
| مُهَاجِرٌ | (act. part. of III.) one who migrates |
| اسْتَهْزَأَ / يَسْتَهْزِئُ | X. to mock, ridicule |
| هَزْوٌ | a mockery, joke |
| هَوَى / يَهْوِي | to desire; to incline to |
| هَوَى / أَهْوَاءٌ | desire, whim, passion /pl. |

و

| | |
|--------------------|-------------------------------|
| مِيثَاقٌ (وِثَاقٌ) | a covenant, a treaty |
| وَدَّ / يُودُّ | to love, to wish |
| وَدٌّ | love |
| مُودَةٌ | love, affection |
| الْوَدُودُ | The Loving (attribute of God) |
| وَدَّرَ / يَذِّرُ | to leave, let |

| | |
|--------------------|---|
| ذَرَّ | (imperative) leave! |
| وَرِثَ / يَرِثُ | to inherit |
| أَوْرَثَ / يُورِثُ | IV. to bequeath; to give as inheritance |
| مِيرَاثٌ | inheritance |
| وَرَاءَ | behind, beyond |
| وَزَرَ / يَزِرُ | to bear, carry |
| وَسِعَ / يَسِعُ | to be extensive |
| وَاسِعٌ | wide, extensive |
| الْوَاسِعُ | The All-embracing (attribute of God) |
| وَصَّى | II. to enjoin, command |
| وَصِيَّةٌ | a will, legacy |
| تَوَاصَى | VI. to enjoin one another, to encourage one another |
| وَضَعَ / يَضَعُ | to place, lay down, put; to give birth |
| وَعِظَ / يَعِظُ | to warn; to admonish |
| مَوْعِظَةٌ | warning, admonition |
| وَقَعَ / يَقَعُ | to fall; to befall |
| وَأَقَعَ | falling upon; that which comes to pass |
| وَهَبَ / يَهَبُ | to bestow, give |
| الْوَهَّابُ | The Bestower (attribute of God) |
| وَيْلٌ | woe, destruction |
| وَيْلَةٌ | shame |
| يَا وَيْلَتِي | Alas, my shame! |

| | |
|--------------------|------------------------------|
| يَتِيمٌ / يَتَامَى | orphan/orphans |
| يَسَّرَ / يَسِّرُ | II. to make easy, facilitate |
| يَسْرٌ | ease, facility |
| يَسِيرٌ | easy |

Section One

Sentences without Verbs

Section Two

Root letters, root words

The Verb in the Past

Section Three

The Verb in the Present

Section Four

Derived Forms of the Verb

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Getting into Details

Word List 2

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1. Summary Charts
2. Using a Dictionary
3. Further Study

Unit 31

Derived Forms of the Verb - Form II

In addition to the Form I verb, there are nine Derived Forms used. For all these, Roman numerals from I - X are used. Each Form follows its own pattern for the past tense and a set pattern for the present. It is important to get used to recognizing these patterns. This will be a great help in building up a vocabulary and in reading correctly.

So far we have been dealing mainly with simple, regular Form I verbs.

From the basic Form I verb or root, other verb forms are derived by:

- i. doubling a root letter
- ii. lengthening a root letter
- iii. adding other letters either as prefixes or between root letters
- iv. a combination of the above.

Of the nine derived Forms, Forms II, IV and X are used frequently in the Qur'an.

Form II - Past

All Form II verbs in the past tense are formed by doubling the second root letter of the simple Form I verb.

| | | | | |
|----------------|-----------|---------|---------|-----------|
| Form I | he knew | عَلِمَ | كَذَبَ | he lied |
| Form II | he taught | عَلَّمَ | كَذَّبَ | he denied |

The suffixes of a Form II verb in the past in its singular, dual and plural forms are the same as for a Form I verb in the past. Indeed, the suffixes for all verb Forms in the past tense are the same. For example:

| | | | | |
|----------------|-------------------|-----------|-----------|-------------------|
| Form I | you (m.s.) knew | عَلِمْتَ | كَذَبْتَ | you (m.p.) lied |
| Form II | you (m.s.) taught | عَلَّمْتَ | كَذَّبْتَ | you (m.p.) denied |

Form II - Present

The Present of all Form II verbs follows the same pattern:

- i. The vowel on the first prefixed letter has a dammah;
- ii. The vowel with the second root letter is a kasrah in the present active.
- iii. The vowel with the second root letter is a fat-hah in the present passive.

The suffixes are the same as for a Form I verb in the present. Indeed the suffixes for all verb Forms I - X are the same in the present.

| | | | | |
|-----------------|--------------|-----------|----------|-----------------|
| Past Active | he taught | عَلَّمَ | نَزَلَ | he sent down |
| Present Active | he teaches | يُعَلِّمُ | يُنْزِلُ | he sends down |
| Present Passive | he is taught | يُعَلَّمُ | يُنْزَلُ | it is sent down |
| Imperative | teach! | عَلِّمْ | نَزِلْ | send down! |

Three main roles

As a witness, a bringer of good news and a warner - these are three main roles which the noble Prophet Muhammad, may God bless him and grant him peace, was sent by God to fulfil (line 13 opposite).

A witness - that God is One and nothing is worthy of worship besides Him.

A bringer of good news - the good news of God's pleasure and rewards - of Paradise - for all who believe and do good works.

A warner - of pain and chastisement for those who refuse to acknowledge their Creator and who persist in wrong-doing. These have been and are the three main roles of all callers to Truth.

It is important to know the following forms as well because this will show how words are built up. Remember that in Arabic the active participle denotes the action as well as the person performing the action.

| | | | | |
|--------------------|-------------------------|-----------|-----------|----------------------------|
| Active participle | teaching, teacher | مُعَلِّمٌ | مُنْزِلٌ | one who sends down |
| Passive participle | taught | مُعَلَّمٌ | مَنْزُولٌ | sent down |
| Verbal noun | a teaching, instruction | تَعْلِيمٌ | تَنْزِيلٌ | a sending down, revelation |

Meaning patterns

A Form II verb may denote

(i) causation:

- عَلِمَ means 'he knew';
 عَلَّمَ means 'he caused s.o. to know', i.e. 'he taught'.
 نَزَلَ means 'he descended'
 نَزَّلَ means 'he caused to descend', i.e. 'he sent down' or 'he revealed'.

(ii) intensity of action:

- قَتَلَ means 'he killed'
 قَتَّلَ means 'he massacred'.

(iii) estimation:

- صَدَّقَ means 'he spoke the truth'
 صَدَّقَ means 'he considered s.o. truthful' i.e. - 'he believed'.

He created the human being. He taught him clear speech. 55: 4

1 خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ

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

2 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

They said: Glory be to You! No knowledge have we except what You have taught us. 2: 32

3 قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا

And He teaches him the Book and the Wisdom and purifies him. 2: 129

4 وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِ

But the satans have disbelieved, teaching people sorcery. 2: 102

5 وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

We have made the messages clear for you that you may use your reason. 57: 17

6 ■ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

Thus does Allah make clear His messages to you that you may use your reason. 2: 247

7 كَذَلِكَ يبينُ اللهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

Whatever is in the heavens and earth glorifies Allah. 57: 1

8 سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ

Whatever is in the heavens and earth glorifies Him. 24: 41

9 يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ

Glorify the name of your Sustainer, the Most High. 87: 1

10 ■ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

And he said, O people! We have been taught the speech of birds. 27: 16

11 ■ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِّمْنَا مَنطِقَ الطَّيْرِ

(They do not like) that it should be revealed to you (anything) of good from your Lord. 2: 105

12 أَنْ يُنزَلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ

O Prophet! Indeed We have sent you as a witness, a bringer of good news and a warner. 33: 45

13 ■ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

Then they turned away from him and said, 'A taught person, insane.' 44: 14

14 ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ

And recite the Qur'an in a measured recitation. 73: 4

15 وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

Notes for text above

■ **Line 6:** بَيَّنَّا is a contraction of بَيَّنَّا - 'We have made clear'.

■ **Line 10:** A kasrah replaces the sukun on the last letter in سَبِّح - Glorify!'. See also رَتِّل in line 15.

■ **Line 11:** عَلِّمْنَا is passive. This is shown by the

dammah on the first letter.

■ **Line 13:** مُبَشِّرًا is the active participle of بَشَّرَ . The accusative here denotes 'as a bringer of good news'.

نَذِيرًا and مُبَشِّرًا , شَاهِدًا and therefore accusative. (see Unit 37).

Unit 31

Exercises

1. Fill in the blanks:

| | | | | | | |
|--------|--------|---------|--------|--------|---------|------------|
| نَزَلَ | كَذَبَ | صَدَّقَ | قَدِمَ | قَتَلَ | عَلِمَ | I - 3.m.s. |
| ..... | ..... | ..... | ..... | ..... | عَلَّمَ | II - 3.m.s |

2. Conjugate the verb عَلَّمَ in the past tense, active

| Plural | Dual | Singular | |
|--------|-------|----------|----------|
| | | عَلَّمَ | 3.m. |
| | | | 3.f. |
| | | | 2.m. |
| | | | 2.f. |
| | | | 1.m.&.f. |

2. Conjugate the verb عَلَّمَ in the present tense, indicative, active

| | | | |
|-------|-------|----------|----------|
| ..... | ..... | يَعْلَمُ | 3.m. |
| ..... | ..... | ..... | 3.f. |
| ..... | ..... | ..... | 2.m. |
| ..... | ..... | ..... | 2.f. |
| ..... | ..... | ..... | 1.m.&.f. |

4. Meaning of Imp. Imperative 2.m.s. Form II verb

| | | | | | |
|-------|-------|---------|-------|-------|---------|
| ..... | ..... | طَهَّرَ | ..... | ..... | عَلَّمَ |
| ..... | ..... | رَتَّلَ | ..... | ..... | صَدَّقَ |
| ..... | ..... | بَشَّرَ | ..... | ..... | سَبَّحَ |

5. Meaning Verbal Noun Form II verb

| | | | | | |
|-------|-------|---------|-------|-------|---------|
| ..... | ..... | نَزَلَ | ..... | ..... | عَلَّمَ |
| ..... | ..... | كَبَّرَ | ..... | ..... | صَدَّقَ |
| ..... | ..... | قَدَّرَ | ..... | ..... | سَبَّحَ |

6. Meaning Passive Participle Form II verb

| | | | | | |
|-------|-------|---------|-------|-------|---------|
| ..... | ..... | نَزَّلَ | ..... | ..... | عَلَّمَ |
| ..... | ..... | عَدَّبَ | ..... | ..... | صَدَّقَ |

7. From the 15 lines of Arabic in Unit 31 of the Textbook, write:

- a. One Form I verb which is jussive
- b. One Form II verb which is 3 m.s. past active
- c. One Form II verb which is 3 m.s. present active
- d. One Form II verb which is 3 m.p. present active
- e. One Form II verb which is m.s. imperative
- f. One Form II verb which is past passive
- g. One Form II verb which is 3 m. s. present subjunctive
- h. One active participle m.s. of a Form II verb
- i. One passive participle m.s. of a Form II verb
- j. One verbal noun of a Form II verb

8. Refer to Selection 40: Surah an-Nahl, 16: 113 - 115. Put in the missing vowels in the Arabic. Write the corresponding English translation for each line of Arabic text.

- (a) ولقد جاءهم رسول منهم فكذبوه
- (b) فأخذهم العذاب وهم ظالمون
- (c) فكلوا مما رزقكم الله حلالا طيبا
- (d) واشكروا نعمة الله إن كنتم إياه تعبدون
- (e) إنما حرم عليكم الميتة والدم ولحم الخنزير
- (f) وما أهل لغير الله به
- (g) فمن اضطر غير باغ ولا عاد
- (h) فإن الله غفور رحيم

- 9 a. The subject of the verb جاء in 8(a) above is
- b. The subject of أخذ in 8(b) is.....
- c. The subject of رزق is in 8(c).....
- d. The words لحم and الدم and الميتة are accusative because they are
- e. The word الخنزير is genitive because it is
- f. The word الله in 8(h) is accusative because it is
- g. Two verbs in the above Selection which are imperative are and
- h. Two Form II verbs are and

Unit 32

Derived Forms of the Verb - Form III

Meaning Patterns

A Form III verb may denote

- (i) the doing of an action to someone
- (ii) the attempt to do something to someone.

As mentioned in the last Unit, each Derived Form of the Verb follows its own set pattern for the past tense and a set pattern for the present. It is important to get used to recognizing these patterns. This will be a great help in building up a vocabulary and reading correctly.

Form III - Past

All Form III verbs in the past tense are formed by adding an alif after the first root letter of the simple Form I verb.

Form I he preceded سَبَقَ قَتَلَ he killed

Form III he competed with سَابَقَ قَاتَلَ he fought

The suffixes for all verb Forms in the past tense are the same. For example:

Form I I wrote كَتَبْتُ قَتَلُوا they (m.p.) killed

Form III I corresponded كَاتَبْتُ قَاتَلُوا they (m.p.) fought

Form III- Present

Form III verbs in the present have the same following features as Form II present tense verbs:

- i. the vowel on the first prefixed letter has a dammah;
- ii. the vowel with the second root letter is a kasrah in the present active;
- iii. the vowel with the second root letter is a fat-hah in the present passive.

The suffixes are the same as for a Form I verb in the present. Indeed the suffixes for all verb Forms I - X are the same in the present.

Past Active he competed سَابَقَ قَاتَلَ he fought

Present Active he competes يُسَابِقُ يُقَاتِلُ he fights

Present Passive يُقَاتَلُ he is fought

Imperative compete سَابِقْ قَاتِلْ Fight! (s)

It is important to know the following forms as well because this will show how words are built up:

Active participle competing, مُسَابِقٌ مُقَاتِلٌ fighting, a warrior

Passive participle competed مُسَابِقٌ مُقَاتِلٌ fought

Verbal noun competition مُسَابَقَةٌ قِتَالٌ fighting

The verbal noun of a Form III verb may be patterned either on مُفَاعَلَةٌ as in

مُسَابَقَةٌ or on فِعَالٌ as in قِتَالٌ.

Meaning Patterns

A Form III verb may denote

- (i) the doing of an action to someone, e.g.

كَاتَبَ he wrote to, corresponded with - from كَتَبَ he wrote.

قَامَ he stood up, he resisted - from قَامَ he stood.

- (ii) the attempt to do something to someone, e.g.

قَاتَلَ he tried to kill, he fought with - from قَتَلَ he killed

سَابَقَ he competed with - from سَبَقَ he preceded.

By council and consent

The command to consult (line 9 opposite) is addressed in the first instance to the noble Prophet and, after him, to all who are in charge of Muslim affairs.

The attached pronoun *hum* refers to the believers, - that is, the whole Muslim community.

The word *al-amr* - literally, *the matter* - refers to affairs of public concern.

This verse lays down a basic feature of Muslim government - that it is by consultation and consent.

There are two views regarding the decision reached after such consultation or *shura*: that the ruler is either free to accept or reject it. The Prophet considered himself bound by the decision of his *shura*.

And whoever strives, he strives for his own self. 9: 19

1 ■ وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ

And do not obey the disbelievers, and strive with them with a great striving.

2 ■ وَلَا تَطِعِ الْكُفْرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

25: 52

Maintain the Salats, and the middle Salat. 2: 238

3 ■ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى

And they fought and were killed. 3: 195

4 ■ وَقَاتِلُوا وَقُتِلُوا

What is wrong with you - you do not fight in the way of God? 4: 75

5 ■ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

And those who believed and migrated and strove in the way of God... 8: 74

6 ■ وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ

Indeed, God loves those who fight in the way of God, in ranks. 61: 4

7 ■ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ صَفًّا

And share with them in possessions and children. 17: 64

8 ■ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ سَبِيلِهِ

And consult them in the matter. 3: 159

9 ■ وَشَاوِرْهُمْ فِي الْأَمْرِ

Go, you and your Lord, and fight! We shall be sitting here. 5: 24

10 ■ فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هُنَا قَاعِدُونَ

Fighting has been prescribed for you while it may be detestable to you. 2: 216

11 ■ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرِهٌ لَكُمْ

Permission (to fight) has been given to those who are fought against because they have been wronged. 22: 39

12 ■ أذنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا

God is pleased with the believers when they pledge allegiance to you under the tree. 48: 18

13 ■ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

When the believing women come to you, let them pledge allegiance to you

14 ■ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ

on the basis that they will not associate anything with God. 60: 12

عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا

Indeed those who pledge allegiance to you, they are only pledging allegiance to God. 48: 10

15 ■ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

Notes for text above

■ **Line 1:** جَاهَدَ is past tense, but preceded here by مَنْ it is translated as the present.

■ **Line 3:** الصَّلَاةِ الْوَسْطَى, the Middle Prayer, is said to refer either to to Salat al-'Asr or to Salat al-Fajr.

وَسْطَى is the feminine form of the comparative adjective. It is on the pattern of كُبْرَى.

■ **Line 5:** مَا لَكُمْ - 'What's the matter with you?'

■ **Line 10:** قَاتِلَا is dual and imperative.

صَفٌّ / صُفُوفٌ

row, rank/ pl.

قَعَدَ / يَقْعُدُ

to sit

كَرِهَ / يَكْرَهُ

to dislike, hate

كَرِهًا

detestation

بَاعَعَ / يُبَايِعُ

to pledge allegiance

Unit 33

Derived Forms of the Verb - Form IV

The Form IV verb is one

of the most common of the derived forms used in the Qur'an.

Meaning Pattern

Form IV verbs are generally causative in relation to the Form I verb, e.g:

Form I - to enter

Form IV - to cause someone to enter, to admit.

This is one of the most common of the derived forms used in the Qur'an.

Form IV - Past

All Form IV verbs in the past tense are formed by placing a sukun on the first root letter of the verb and prefixing this by an alif with a hamzatu-l qat' and a fat-hah.

| | | | | |
|----------------|-------------|---------|---------|------------------------|
| Form I | he entered | دَخَلَ | نَزَلَ | he descended |
| Form IV | he admitted | أَدخَلَ | أَنزَلَ | he sent down, revealed |

The suffixes of a Form IV verb in the past in its singular, dual and plural forms are the same as for a Form I verb in the past. Indeed, the suffixes for all verb forms in the past tense are the same. For example:

| | | | | |
|----------------|--------------------|----------|------------|------------------------|
| Form I | he (m.s.) left | خَرَجَ | نَزَلْنَا | We descended |
| Form IV | he (m.s.) expelled | أَخْرَجَ | أَنزَلْنَا | We sent down, revealed |

The word خَرَجَ may also mean 'he came out'.

The word أَخْرَجَ may also mean 'he brought out', 'he produced'. Exact meanings can only be determined by the context.

Form IV - Present

The Present of all Form IV verbs follows the same pattern:

- the vowel on the first prefixed letter has a dammah;
- the vowel with the second root letter is a kasrah in the present active;
- the vowel with the second root letter is a fat-hah in the present passive.

The suffixes are the same as for a Form I verb in the present.

| | | | | |
|------------------------|----------------|----------|----------|-----------------|
| Past Active | he expelled | أَخْرَجَ | أَنزَلَ | he sent down |
| Present Active | he expels | يُخْرِجُ | يُنزِلُ | he sends down |
| Present Passive | he is expelled | يُخْرَجُ | يُنزَلُ | it is sent down |
| Imperative | expel! | أَخْرِجْ | أَنْزِلْ | send down! |

It is important to know the following forms as well because this will show how words are built up:

| | | | | |
|---------------------------|---------------------|-----------|----------|----------------------------|
| Active participle | expelling, expeller | مُخْرِجٌ | مُنزِلٌ | one who sends down |
| Passive participle | expelled | مُخْرَجٌ | مُنزَلٌ | sent down |
| Verbal noun | expulsion | إِخْرَاجٌ | إِنزَالٌ | a sending down, revelation |

We are only setting things right!

Those who cause disorder, ruin and corruption on earth often portray themselves as the salt of the earth, the saviours of mankind, bringers of peace, progress and prosperity. Verse 11 of Surah al-Baqarah (lines 11 & 12 opposite) may well be applied to much of contemporary 'civilization' as we know it. We need to look at the reality beyond the rhetoric.

Meaning Patterns

A Form IV verb is generally causative.

أَدخَلَ to cause to enter i.e. to admit - from دَخَلَ , to enter

أَنزَلَ to cause to descend i.e. to send down or reveal - from نَزَلَ , to descend

أَطعمَ to cause to eat i.e. to feed - from طعمَ , to taste, to eat.

He sent His messenger with the guidance and the religion of Truth. 9: 93

We have not sent you (O Muhammad) except as a mercy to all the worlds. 21: 107

Behold! His Sustainer said to him, Submit! 2: 131

He said: I have submitted to the Sustainer of the worlds. 2: 131

They said: Indeed we have been sent to a sinful people. 15: 58

God shall admit them into His mercy. 9: 99

Those who have disbelieved, it is the same to them whether you warned them...

or did not warn them - they will not believe. 2: 6

The nomad Arabs have said, We have believed. Say, you have not believed ...

but say (instead), We have submitted. 49: 14

And when it is said to them, Do not make corruption on earth ...

they say, We are only reformers. 2: 11

And they were amazed that a warner came to them from among them. 34: 4

Indeed We, We have been the senders. 44: 5

They said: Our Sustainer knows that we have indeed been sent to you. 36: 16

1 أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ

2 وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

3 إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ

4 قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

5 قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ

6 سَيَدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ

7 ■ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ

8 ■ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

9 ■ قَالَتِ الْأَعْرَابُ ءَأَمَنَّا قُلْ لَمْ تُؤْمِنُوا

10 ■ وَلَكِنْ قُولُوا أَسْلَمْنَا

11 وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ

12 قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

13 وَعَجِبُوا أَنَّ جَاءَهُمْ مُّذَرٌ مِنْهُمْ

14 ■ إِنَّا كُنَّا مُرْسِلِينَ

15 ■ قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

Notes for text above

■ **Lines 7 & 8:** أ followed by أَمَّ means 'whether ... or'.

■ **Lines 9 & 10:** A distinction is made here between ءَأَمَنَ to believe, and أَسْلَمَ, to submit.

Submission which is the meaning of the word 'islam' (the verbal noun of أَسْلَمَ) can merely be an outward

or superficial acceptance of the truth. 'Iman' (the verbal noun from ءَأَمَنَ) which means *faith*, implies something which comes from within, something that is deep and lasting.

■ **Lines 14 & 15:** Notice the major difference in meaning between مُرْسِلِينَ and مُرْسَلِينَ caused by the difference of a single vowel.

Unit 33

Exercises

1. Fill in the blanks:

نَفَقَ

فَسَدَ

دَخَلَ

بَصَرَ

سَلِمَ

خَرَجَ

أَمِنَ

I - 3m.s.

..... IV- 3m.s.

2. Conjugate the verb **ءَامَنَ** in the past tense, active

| Plural | Dual | Singular | |
|--------|-------|----------|----------|
| | | ءَامَنَ | 3.m. |
| | | | 3.f. |
| | | | 2.m. |
| | | | 2.f. |
| | | | 1.m.&.f. |

3. Conjugate the verb **ءَامَنَ** in the present tense, indicative

| | | | |
|-------|-------|----------|----------|
| ..... | ..... | يُؤْمِنُ | 3.m. |
| ..... | ..... | ..... | 3.f. |
| ..... | ..... | ..... | 2.m. |
| ..... | ..... | ..... | 2.f. |
| ..... | ..... | ..... | 1.m.&.f. |

4.

| Meaning | Imperative (2ms) | Form IV verb | Meaning | Imperative (2ms) | Form IV verb |
|---------|------------------|--------------|---------|------------------|--------------|
| | | أرسل | ..... | ..... | أخرج |
| | | أنذر | ..... | ..... | أدخل |
| | | أصلح | ..... | ..... | أسلم |

5.

| Meaning | Verbal Noun | Form IV verb | Meaning | Verbal Noun | Form IV verb |
|---------|-------------|--------------|---------|-------------|--------------|
| | | أطعم | ..... | ..... | أخرج |
| | | أصلح | ..... | ..... | ءَامِنَ |
| | | أحسن | ..... | ..... | أسلم |

6.

| Meaning | Passive Participle | Form IV verb | Meaning | Active Participle | Form IV verb |
|---------|--------------------|--------------|---------|-------------------|--------------|
| | | أخرج | ..... | ..... | أحسن |
| | | أرسل | ..... | ..... | أرسل |

7. a. Copy Selection 2 - Surah al-Baqarah, 2: 1 - 5 below.

الم

المفلحون

b. Fill in the blanks below. The first one is done for you.

| | Verb | Form (I-X) | Past/Present | Act./pass | Ind/subj /juss/imp. | sing/dual/pl. | 1st/2nd/3rd |
|----|--------|------------|--------------|-----------|---------------------|---------------|-------------|
| a. | يؤمنون | IV | Present | Active | Indicative | Plural | 3rd |
| b. | يقيمون | | | | | | |
| c. | رزقنا | | | | | | |
| d. | ينفقون | | | | | | |
| e. | أنزل | | | | | | |

8. Selection 13: Surah Ali 'Imran, 3: 26-27. Put in the missing vowels in the Arabic. Write the corresponding English translation for each line of Arabic text.

| | | |
|--|---|-------|
| قل اللهم مالك الملك | a | ..... |
| تؤتى الملك من تشاء وتنزع الملك ممن تشاء | b | ..... |
| وتعز من تشاء وتذل من تشاء | c | ..... |
| بيدك الخير | d | ..... |
| إنك على كل شيء قدير | e | ..... |
| تولج الليل فى النهار وتولج النهار فى الليل | f | ..... |
| وتخرج الحى من الميت وتخرج الميت من الحى | g | ..... |
| وترزق من تشاء بغير حساب | h | ..... |

9. Below each verb, write the past tense, 3.m.s.

تشاء تؤتى تولج تعز تذل تخرج تنزع

..... past 3m.s.

Unit 34

Derived Forms of the Verb - Forms V & VI

Meaning patterns

Form VI verbs often have the sense of reciprocity - that is, of doing something with others.

For example, تَعَاوَنَ

means to help one another or to cooperate - from the Form I verb meaning to help.

The formation and conjugation of verb Forms V and VI have some similarities. For example, the past tense of both begin with تَ. There is also a string of fat-hahs in the past and in the present forms.

Form V - Past

All Form V verbs in the past tense are formed by prefixing a تَ to the Form II verb.

The suffixes of a Form V verb in the past are the same as for all past tense verbs.

| | | | | |
|----------------|-----------|-----------|-----------|--------------|
| Form II | he taught | عَلَّمَ | نَزَلَ | he sent down |
| Form V | he learnt | تَعَلَّمَ | تَنَزَّلَ | he descended |

Forms V - Present

The Present of all Form V verbs have the same prefixes as a Form I verb.

The suffixes are the same as for a Form I verb in the present. Notice the string of vowel a's in the present.

| | | | | |
|---------------------------|-------------|-------------|-------------|-------------------|
| Past Active | he depended | تَوَكَّلَ | تَعَلَّمَ | he learnt |
| Present active | he depends | يَتَوَكَّلُ | يَتَعَلَّمُ | he learns |
| Active participle | depending | مَتَوَكِّلٌ | مَتَعَلِّمٌ | a learning person |
| Passive participle | dependent | مَتَوَكَّلٌ | | |
| Verbal Noun | dependance | تَوَكُّلٌ | تَعَلُّمٌ | learning |

Form VI - Past

Form VI verbs often have the sense of reciprocity - that is, of doing something with others.

All Form VI verbs in the past tense are formed by prefixing a تَ to the Form III verb.

The suffixes of a Form VI verb in the past are the same as for all past tense verbs.

| | | | | |
|-----------------|--------------------------------|-------------|-----------------------|------------------------------|
| Form III | he disputed with you | نَازَعَكَ | قَاتَلَهُ | he fought with him |
| Form VI | they disputed among themselves | تَنَازَعُوا | تَقَاتَلُوا الْقَوْمَ | the people fought each other |

Forms VI - Present

The Present of all Form VI verbs have the same prefixes as a Form I verb.

The suffixes are the same as for a Form I verb in the present. Notice the string of vowel a's in the present.

| | | | | |
|-----------------------|-------------------------------|----------------|----------------|-----------------------|
| Present active | they dispute among themselves | يَتَنَازَعُونَ | يَتَعَارَفُونَ | they know one another |
| Verbal noun | mutual disputation | تَنَازُعٌ | تَعَارُفٌ | knowing one another |

Knowing One Another

This is the title of a book on anthropology inspired by verse 13 of Surah al-Hujurat much of which deals with the basis of human relationships and of dealing with various types of divisions and conflicts in human situations. The verse demolishes any notion of ethnic or racial superiority and lays down firmly the principle that the most honourable in the sight of God are those who are most deeply conscious of Him.

| | |
|---|---------------------------------------|
| نَزَعَ / يَنْزِعُ I. to withdraw | قَرَّبَانُ offering |
| نَازَعَ / يُنَازِعُ III. to dispute with s.o. | طَبَعَ / يَطْبَعُ he sealed/ he seals |
| تَنَازَعَ / يَتَنَازَعُ VI. to dispute with one another | تَدَايَنَ VI. to give or take credit |
| تَقَبَّلَ / يَقْبَلُ he accepted/he accepts | قَبُولٌ acceptance |

So her Sustainer accepted her with goodly acceptance. 3: 37

1 فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ

God only accepts from the muttaqin. 5: 27

2 إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Our Sustainer! Accept from us. Indeed, You are the Hearer, the Knower. 2: 127

3 رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Our Sustainer, and accept my supplication. 14: 40

4 ■ رَبَّنَا وَتَقَبَّلْ دُعَاءَ

When they both approached with an offering, it was accepted from one of them...

5 إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا

and it was not accepted from the other. 5: 27

6 وَلَمْ يَتَقَبَّلْ مِنَ الْآخَرِ

(Thus) does God seal the heart of every arrogant, tyrannical person. 40: 35

7 ■ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ

Is not the abode of the arrogant ones in hell? 39: 60

8 أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

The angels shall descend on them. 41: 30

9 تَنْزِلُ عَلَيْهِمُ الْمَلَائِكَةُ

Whenever you give or take credit for a stated term, write it down. 2: 282

10 ■ إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

About what do they ask one another - about the awesome news. 78: 1

11 عَمَّ يَتَسَاءَلُونَ ، عَنِ النَّبِإِ الْعَظِيمِ

And We made you into nations and tribes so that you may know one another. 49: 13

12 وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

And help one another to righteousness and taqwa...

13 ■ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

and do not help one another to sin and transgression. 5: 2

14 وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

And encourage one another in the truth, and encourage one another in patience. 103: 3

15 وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Notes for text above

- **Line 4:** دُعَاءُ is short for دُعَاءِي, my supplication.
- **Lines 7:** مُتَكَبِّرٍ, one who is arrogant, is the active participle of تَكَبَّرَ, he considered himself great - i.e. he was arrogant. مُتَكَبِّرِينَ (line 8) is the active participle plural, genitive.
- **Lines 10:** تَدَايَنْتُمْ implies both incurring a debt on

the one hand and giving credit on the other - i.e.

giving and receiving credit from one another - from the word دَيْنٍ, a debt.

- **Line 13:** The words تَعَاوَنُوا and نَسْتَعِينُ (Form X - see Unit 36) come from the same root word, the verbal noun of which is عَوْنٌ, help.

Unit 34

Exercises

1. Fill in the blanks:

وَلَّى كَلَّمَ بَيْنَ صَدَّقَ ذَكَرَ عَلَّمَ II - 3.m.s. past

..... V- 3.m.s. - past

..... V- 3.m.s. - present

2. Fill in the blanks:

عَاوَنَ بَارَكَ ظَاهَرَ نَازَعَ قَاتَلَ III - 3.m.s. past

تَلَاوَمَ VI- 3.m.s. - past

..... VI- 3.m.s. - present

4. Meaning Act. Part. (m.s.) Form V verb Meaning Verbal Noun Form V verb

| | | | | | |
|-------|-------|-----------|-------|-------|-----------|
| ..... | ..... | تَكَلَّمَ | ..... | ..... | تَعَلَّمَ |
| ..... | ..... | تَصَدَّقَ | ..... | ..... | تَوَكَّلَ |
| ..... | ..... | تَكَبَّرَ | ..... | ..... | ..... |

5. Meaning Imperative (m.p.) Form VI verb Meaning Verbal Noun Form VI verb

| | | | | | |
|-------|-------|-----------|-------|-------|-----------|
| ..... | ..... | تَعَاوَنَ | ..... | ..... | تَعَاوَنَ |
| ..... | ..... | ..... | ..... | ..... | تَنَازَعَ |
| ..... | ..... | ..... | ..... | ..... | تَكَاثَرَ |

5. From the 15 lines of Arabic in Unit 33 of the Textbook, write:

- One Form V verb which is 3. m.s. past active
- Two Form V verb which are present active
- One Form V verb which is m.s. imperative
- One Form I verb which is m.s. imperative
- One Form V verb which is jussive
- One active participle of a Form V verb pl,.....
- One Form VI verb which is 2.m.p. past tense
- One Form VI verb which is 3.m.p. present tense
- One Form VI verb which is subjunctive
- One Form VI verb which is jussive
- Two Form VI verb which are m.p. imperative.

6. Copy Selection 82 : Surah Al-Munafiqun, 63: 9 - 11.

.....

.....

.....

.....

.....

7. Fill in the blanks below. The verbs are from Selection 82.

| | Verb | Form (I - X) | Past/Present | Act./pass | Ind/subj /juss/imp. | sing/dual/pl. | 1st/2nd/3rd |
|----|------------|--------------|--------------|-----------|---------------------|---------------|-------------|
| a. | يَفْعَلُ | | | | | | |
| b. | أَنْفَقُوا | | | | | | |
| c. | رَزَقْنَا | | | | | | |
| d. | يَقُولُ | | | | | | |
| e. | أَخْرَجَتْ | | | | | | |
| f. | أَصْدَقَ | | | | | | |

8. Refer to Selection 17 - Surah Ali 'Imran, 3: 190 - 191. Put in the missing vowels in the Arabic. Underline the Form V verb. Write the corresponding English translation for each line of Arabic text.

- (a) إن في خلق السموات والأرض
- (b) واختلاف الليل والنهار لأيات
- (c) لأولى الألباب
- (d) الذين يذكرون الله قياما وقعودا وعلى جنوبهم
- (e) ويتفكرون في خلق السموات والأرض
- (f) ربنا ما خلقت هذا باطلا
- (g) سبحانك
- (h) فقنا عذاب النار

Unit 35

Derived Forms of the Verb - Forms VII, VIII & IX

Hamzatu-l wasl

means 'a connecting hamzah'. Its sign is a small sad placed above the alif. Ignore the alif with hamzatu-l wasl when it is preceded by a vowel: which is pronounced

وَأَنْطَلَقَ

and he set forth.

These three verb Forms in the past begin with an alif having a kasrah. The alif takes a hamzatu-l wasl.

Form VII Past & Present

This Form does not occur frequently in the Qur'an. It is the passive or reflexive of the Form I verb. It cannot take a direct object.

The past tense is formed by placing the prefix اَنْ before the Form I verb.

The present is formed by using the same prefixes as a Form I verb followed by a nun with a sukun. The second root letter then takes a kasrah.

| | Present | Past | |
|---------------|------------|-----------|--------------|
| he turns | يَنْقَلِبُ | انْقَلَبَ | he turned |
| he sets forth | يَنْطَلِقُ | انْطَلَقَ | he set forth |

Examples of active and passive participles and verbal nouns of Form VII:

| | | | | |
|--------------------|-------------|------------|------------|---------------------------|
| Active participle | splitting | مَنْقَلِبٌ | مَنْقَلِبٌ | turning; one who turns |
| Passive participle | split | مَنْقَلَبٌ | مَنْقَلَبٌ | overturned |
| Verbal noun | a splitting | انْفِطَارٌ | انْقِلَابٌ | overturning, a revolution |

Form VIII - Past

A Form VIII verb is made by placing a sukun on the first root letter and prefixing this with an alif with a kasrah.

A ت is then inserted between the first and second root letters.

| | | | |
|------------------|----------|-----------|------------------|
| he followed | تَبِعَ | سَمِعَ | he heard |
| he followed VIII | اتَّبَعَ | اسْتَمَعَ | he listened VIII |

Form VIII - Present

The form VIII verb in the present have the following features:

- The vowel on the first prefixed letter has a fat-hah;
- The vowel with the second root letter is a kasrah in the present active.
- The vowel with the second root letter is a fat-hah in the present passive.

The suffixes are the same as for a Form I verb in the present.

| | | | | |
|----------------|-------------|-----------|------------|-------------|
| Past Active | he followed | اتَّبَعَ | اسْتَمَعَ | he listened |
| Present Active | he follows | يَتَّبِعُ | يَسْتَمِعُ | he listens |
| Imperative | Follow! | اتَّبِعْ | اسْتَمِعْ | Listen! |

Examples of active and passive participles and verbal nouns of Form VIII

| | | | | |
|--------------------|-----------------------|-----------|------------|-----------------------|
| Active participle | following; a follower | مُتَّبِعٌ | مُسْتَمِعٌ | listening; a listener |
| Passive participle | followed | مُتَّبَعٌ | مُسْتَمَعٌ | listened |
| Verbal Noun | following | اتِّبَاعٌ | اسْتِمَاعٌ | listening |

The verbal noun of a Form VIII verb is patterned on اِفْتِعَالٌ .

Meaning Patterns: Form VIII is usually the reflexive of the Form I verb.

'Reflexive' implies to do something for oneself. For example, أَخَذَ (Form I) means 'he took'. اِتَّخَذَ (Form VIII) means 'he took for himself', or 'he adopted'.

Sometimes the 1st and VIIIth forms occur without much difference in meanings:

اشْتَرَى / يَشْتَرِي he bought, he buys
شَرَى / يَشْرِي he bought, he buys

هَوَاءٌ

The god of caprice, whims and desires

The word *hawā'* is used in both lines 8 and 13 opposite. It signifies whims, caprice, selfish desires and passions. When a person follows his own *hawā'* as opposed to the wise and just guidance of the Wise and Just Creator, he becomes a slave to his *hawā'* and this in effect becomes his god or object of obedience and worship. The result of this short-sighted arrogance is ruin.

The reference to *hawā'* in line 13 is a pointer to the fact that caprice and arbitrariness is not a hallmark of good Islamic judgement which is based on firm principles and values.

And the chiefs among them set off... 38: 6

1 وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ

So they both set off until (after) they had sailed on the boat - he bore a hole in it. 18: 71

2 فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا

Then they turned away; God has turned their hearts away (from the truth). 9: 127

3 ثُمَّ أَنْصَرَفُوا ، صَرَفَ اللَّهُ قُلُوبَهُمْ

When the sky is split asunder and when the planets are scattered... 82: 1

4 إِذَا السَّمَاءُ أَنْفَطَرَتْ ، وَإِذَا الْكَوَاكِبُ انْتَشَرَتْ

They said, To our Sustainer, we are turning. 7: 125

5 قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ

... a company of jinn listened... 72: 1

6 اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ

Peace be on whoever follows the guidance. 20: 47

7 وَالسَّلَامُ عَلَيَّ مِنْ أَتْبَعِ الْهُدَى

Have you seen the one who has taken his desire as his god? 25: 43

8 ■ أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ

You have taken the signs of God as a joke. 45: 35

9 ■ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا

They follow the messenger, the unlettered prophet. 7: 157

10 يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

The believers do not take the unbelievers as protectors beside the believers. 3: 28

11 لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

Did you say to people, Take me and my mother as two gods? 5: 116

12 أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ

So judge between people with the Truth and do not follow caprice. 38: 26

13 فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى

Indeed, with you We are listening. 26: 15

14 إِنَّا مَعَكُمْ مُسْتَمِعُونَ

On that day, (some) faces shall be radiant and (some) faces shall be dark. 3: 106

15 ■ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

Notes for text above

■ **Line 8:** إِلَهَهُ is accusative and is translated 'as his god'. This use of the accusative is known as a *hal* construction. See also line 9 - هُزُوًا 'as a joke' and line 12 - إِلَهَيْنِ 'as two gods'.

■ **Line 15:** The Form IX verb is used mainly for colours

and defects. The past tense is on the pattern of

أَحْمَرَ , he became red/he blushed from the adjective أَحْمَرٌ , red. The present tense is on the pattern of يَحْمَرُ , he blushes.

تَسْوَدُّ and تَبْيَضُّ are two examples of this Form.

Unit 35

Exercises

1. Fill in the blanks:

| | | | | | |
|-------|-------|-------|-------|-------|-----------------------|
| ..... | ..... | ..... | ..... | ..... | I - 3.m.s. past |
| ..... | ..... | ..... | ..... | ..... | VII- 3.m.s. - past |
| ..... | ..... | ..... | ..... | ..... | VII- 3.m.s. - present |

2. Fill in the blanks:

| | | | | | | |
|-------|-------|-------|-------|-------|-------|------------------------|
| ..... | ..... | ..... | ..... | ..... | ..... | I - 3.m.s. past |
| ..... | ..... | ..... | ..... | ..... | ..... | VIII- 3.m.s. - past |
| ..... | ..... | ..... | ..... | ..... | ..... | VIII- 3.m.s. - present |

3.

| Meaning | Verbal Noun | Form VII verb | Meaning | Imperative (2ms) | Form VII verb |
|---------|-------------|---------------|---------|------------------|---------------|
| | | انقلب | ..... | ..... | انقلب |
| | | انطلق | ..... | ..... | انطلق |
| | | انصرف | ..... | ..... | انصرف |

4.

| Meaning | Verbal Noun | Form VIII verb | Meaning | Imperative (2.m.s) | Form VIII verb |
|---------|-------------|----------------|---------|--------------------|----------------|
| | | انتظر | ..... | ..... | انتظر |
| | | استمع | ..... | ..... | استمع |
| | | اتبع | ..... | ..... | اتبع |

5. From the 15 lines of Arabic in Unit 34 of the Textbook, write:

- One Form VII verb which is 3. m.s. past active
- One Form VII verb which is 3.m. dual past active
- One Form VII verb which is 3.f.s.past active
- One active participle of a Form VII verb.
- Three Form VIII verbs which are 3.m.s. past tense
- One Form VIII verb which is 3.m.p. present tense
- One Form VIII verb which is jussive.
- One Form VIII verb which is m.p. imperative.
- One active participle of a Form VIII verb.

6. Copy part of Selection 16 : Surah Ali 'Imran, 3: 102 - 104.

..... يأيها الذين ءامنوا.

المفلحون

8. Fill in the blanks below. The verbs are from Selection 16 : Surah Ali 'Imran, 3: 102 - 104 above.

| | Verb | Form (I -X) | Past/Present | Act./pass | Ind/subj /juss/imp. | sing/dual/pl. | 1st/2nd/3rd |
|----|----------|-------------|--------------|-----------|---------------------|---------------|-------------|
| a. | اتَّقُوا | ..... | ..... | ..... | ..... | ..... | ..... |
| b. | اعتصموا | ..... | ..... | ..... | ..... | ..... | ..... |
| c. | تفرَّقوا | ..... | ..... | ..... | ..... | ..... | ..... |
| d. | أذكروا | ..... | ..... | ..... | ..... | ..... | ..... |
| e. | أَلْفَ | ..... | ..... | ..... | ..... | ..... | ..... |
| f. | أصبحتم | ..... | ..... | ..... | ..... | ..... | ..... |
| g. | أنقذ | ..... | ..... | ..... | ..... | ..... | ..... |
| h. | يبين | ..... | ..... | ..... | ..... | ..... | ..... |
| i. | تهتدون | ..... | ..... | ..... | ..... | ..... | ..... |
| j. | يدعون | ..... | ..... | ..... | ..... | ..... | ..... |

9. Refer to Selection 80 - Surah al-Jumu'ah, 62: 9 - 10. Put in the missing vowels in the Arabic. Underline the Form VII verb. Write the corresponding English translation for each line of Arabic text.

- (a) يأيها الذين ءامنوا
- (b) إذا نودى للصلاة من يوم الجمعة
- (c) فاسعوا إلى ذكر الله وذروا البيع
- (d) ذلكم خير لكم إن كنتم تعلمون
- (e) فإذا قضيت الصلاة فانتشروا في الأرض
- (f) وابتغوا من فضل الله
- (g) واذكروا الله كثيرا
- (h) لعلكم تفلحون

Unit 36

Derived Forms of the Verb - Form X

Meaning Patterns

A Form X verb often denotes asking, taking or using for oneself the idea contained in the root verb as in *istaghfara*, to ask for forgiveness.

It may also have the idea of 'considering' as in *istahsana*, to consider good, to approve.

This is a commonly used Form and often denotes asking, taking or using for oneself the idea contained in the root verb.

Form X - Past

All Form X verbs in the past tense are formed by placing a sukun on the first root letter of the verb and prefixing this by **اَسْت**. The alif at the beginning takes a hamzatu-l wasl.

Form I he ate, tasted

طَعِمَ
اَسْتَطَعِمَ

غَفَرَ
اَسْتَغْفِرَ

he forgave

Form X he asked for food

he asked for forgiveness

The suffixes of a Form X verb in the past are the same as for all verbs in the past.

Form X - Present

The Present active of all Form X verbs follows the same pattern:

- The vowel on the first prefixed letter has a fat-hah;
- The vowel with the second root letter is a kasrah;
- The suffixes are the same as for a Form I verb in the present.

Past Active he sought forgiveness

اَسْتَفْعَلَ
يَسْتَفْعِلُ
اَسْتَفْعِلْ

اَسْتَعَانَ
يَسْتَعِينُ
اَسْتَعِينُوا

he sought help

Present Active he seeks forgiveness

he seeks help

Imperative Seek forgiveness!

Seek help! - pl.

Examples of active and passive participles and the verbal noun:

Active participle one who seeks forgiveness

مَسْتَفْعِلٌ
مَسْتَفْعِلٌ
اَسْتَفْعَالٌ

مَسْتَعِينٌ
مَسْتَعِينٌ
اَسْتِعَانَةٌ

one who seeks help

Passive Participle one from whom forgiveness is sought

one from whom help is sought

Verbal Noun seeking forgiveness

seeking help

Meaning Patterns

A Form X verb often denotes asking, taking or using for oneself the idea contained in the root verb - as in example (i) below. It may also have the idea of 'considering' as in example (ii) below:

(i) **اَسْتَغْفِرَ** he asked for forgiveness - from **غَفَرَ**, he forgave

(ii) **اَسْتَحْسَنَ** he considered good, he approved - from **حَسَنَ**, it was good, fine

خَرَّ he fell down

اَسْتَطَاعَ / يَسْتَطِيعُ he was able/he is able

قَرْيَةٌ a town, village

مَائِدَةٌ a table, a meal

هَوَى / يَهْوِي to desire

أَجَلٌ a term

The fruits of Salat

We are commanded to seek God's help through reliance on sabr and immersion in Prayer. The human being is prone to mood swings between exultation and despair. Life is both a source of enjoyment and a long test. Often problems seem to be so many and so never-ending. The only real solution is to be always optimistic of God's guidance and grace. This is the source of sabr and the fruit of regular Salat.

So he asked his Sustainer for forgiveness and fell down in prostration. 38: 24

1 ■ فَاسْتَغْفِرْ رَبَّهُ وَخَرَّ رَاكِعًا

And the angels prostrated, all of them together. 38: 74

2 ■ وَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

...Till, when they both reached the people of a village and asked its people for food, but they refused. 18: 77

3 ■ حَتَّىٰ إِذَا أَتَىٰ أَهْلَ الْقَرْيَةِ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا

Is it not so, that everytime a messenger came to you with what you yourselves do not like, you became arrogant? 2: 87

4 ■ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ

And Musa came to them with clear teachings (but) they remained arrogant on earth. 29: 39

5 ■ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ

Could your Sustainer send down on us a repast from heaven? 5: 113

6 ■ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ

I shall ask my Sustainer forgiveness for you - indeed He is the Forgiving, Merciful. 12: 98

7 ■ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

You Alone we ask for help. 1: 5

8 ■ إِيَّاكَ نَسْتَعِينُ

And when their term has come, they cannot delay it for a moment nor can they hasten (it).16: 61

9 ■ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

If you seek forgiveness for them seventy times, God will not forgive them. 9: 80

10 ■ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

So celebrate the praise of your Sustainer, and seek His forgiveness. Indeed, He is Ever Forgiving. 110: 3

11 ■ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Seek help in patience and Prayer. 2: 45

12 ■ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

And remember when you were few and weak on earth. 8: 26

13 ■ وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ

Indeed He does not like the arrogant ones. 6: 23

14 ■ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

And Ibrahim's seeking of forgiveness for his father was only due to a promise.. 9: 114

15 ■ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ

Notes for text above

■ **Line 1:** The initial alif of the Form X verb takes a hamzatu -I wasl and so is not pronounced when it is linked in pronunciation to a previous letter and vowel.

■ **Line 5:** 'Could your Sustainer...' has the sense of 'Would your Sustainer...'

■ **Line 8:** نَسْتَعِينُ is derived from عَانَ/يَعِينُ, he helped/he helps from which the verbal noun is

عَوْنٌ, help. The root letters are: ع و ن .

■ **Line 10:** سَبْعِينَ مَرَّةً, 'seventy times' is an idiom used in Arabic to mean 'many times'.

■ **Line 13:** مُسْتَضْعَفِينَ is the passive participle, plural, lit. 'those who are considered weak'. Notice the fat-hah on the second root letter.

■ **Line 14:** مُسْتَكْبِرِينَ is the active participle, plural and accusative. Notice the kasrah on the 2nd root letter.

Unit 36

Exercises

1. Fill in the blanks:

عَانَ طَعَمَ كَثُرَ ضَعُفَ كَبُرَ غَفَرَ I - 3.m.s.
 اسْتَعَانَ X - 3.m.s

2. Conjugate the verb اسْتَغْفَرَ in the past tense, active

| Plural | Dual | Singular | |
|--------|-------|-------------|----------|
| | | اسْتَغْفَرَ | 3.m. |
| | | | 3.f. |
| | | | 2.m. |
| | | | 2.f. |
| | | | 1.m.&.f. |

3. Conjugate the verb اسْتَغْفِرُ in the present tense, indicative, active

| Plural | Dual | Singular | |
|--------|-------|--------------|----------|
| | | يَسْتَغْفِرُ | 3.m. |
| | | | 3.f. |
| | | | 2.m. |
| | | | 2.f. |
| | | | 1.m.&.f. |

| 4. | Meaning | Imperative (2mp) | Form X verb | Meaning | Imperative (2ms) | Form X verb |
|-------|---------|------------------|-------------|---------|------------------|-------------|
| | | | اسْتَغْفِرْ | ..... | ..... | اسْتَغْفِرْ |
| | | | اسْتَبْشِرْ | ..... | ..... | ..... |
| | | | اسْتَعَانَ | ..... | اسْتَقِمْ | اسْتَقَامْ |

| 5. | Meaning | Active Participle | Form X verb | Meaning | Verbal Noun | Form X verb |
|-------|---------|-------------------|-------------|---------|-------------|-------------|
| | | | اسْتَغْفِرُ | ..... | ..... | اسْتَغْفِرُ |
| | | | اسْتَكْبِرُ | ..... | ..... | اسْتَكْبِرُ |
| | | | اسْتَقْدِمُ | ..... | ..... | ..... |

