

Lesson 15

The Imperfect

(الفعل المضارع)

1. The verb which indicates the present and future tense is known as (الفعل المضارع) – the imperfect, e.g. (يَضْرِبُ) – he is hitting or he will hit.

2. The letters (أ), (ت), (ي) and (ن) are the signs of (الفعل المضارع) known as the (علامات المضارع). By inserting one of these letters before (واحد مذكر غائب) - the singular masculine third person - of (الماضي) - the perfect tense, making the first letter sākin and adding (رفع) at the end, the (فعل مضارع) is formed, e.g. from (فَتَحَ) we get (يُفْتَحُ), (تُفْتَحُ), (أُفْتَحُ) and (نُفْتَحُ).

The paradigm of (الفعل المضارع) is as follows:

الفعل المضارع المعروف المثبت

Meaning	Person	Gender	Word-Form	Verb
He is opening or he will open	3 rd person	masc.	singular	يَفْتَحُ
They 2 are opening or they will open			dual	يَفْتَحَانِ
They are opening or they will open			plural	يَفْتَحُونَ
She is opening or she will open		fem.	singular	تَفْتَحُ
They 2 f. are opening or will open			dual	تَفْتَحَانِ
They f. are opening or will open			plural	يَفْتَحْنَ
You are opening or will open	2 nd person	masc.	singular	تَفْتَحُ
You 2 are opening or will open			dual	تَفْتَحَانِ
You (all) are opening or will open			plural	تَفْتَحُونَ
You f. are opening or will open		fem.	singular	تَفْتَحِينَ
You 2 f. are opening or will open			dual	تَفْتَحَانِ
You (all f.) are opening or will open			plural	تَفْتَحْنَ
I am opening or will open	1 st person	m/f	singular	أَفْتَحُ
We are opening or will open		m/f	dual/ plural	نَفْتَحُ

3. Like the (الماضي) - perfect tense, the (الفعل المضارع) - imperfect also comes on three scales: (يَفْعَلُ), (يَفْعَلُ) and (يَفْعَلُ). The (المضارع) - imperfect of (فَتَحَ) is (يَفْتَحُ), of (ضَرَبَ) is (يَضْرِبُ) and of (كَرَّمَ) is (يَكْرُمُ). The details will follow in Lesson 16.

Note 1: The words (تَفْتَحُ) and (تَفْتَحَانِ) appear several times in the paradigm. Understand them well. One has to see the context to determine the meaning.

Note 2: As in (الماضي) - the perfect tense, the (الفعل المضارع) - imperfect also has fourteen word-forms.

4. To construct the (مجهول) - passive of (الفعل المضارع), render a dammah to the (علامات المضارع), and a fathah to the penultimate letter, e.g. (يَضْرِبُ) becomes (يُضْرَبُ) – he is being hit or he will be hit, (يَفْتَحُ) becomes (يُفْتَحُ) – it is being opened or it will be opened, (يَكْرُمُ) becomes (يُكْرَمُ) – he is being honoured or he will be honoured.

5. In order to construct the (المضارع المنفي) - imperfect

negative, the word (لَا) is most often inserted before (المضارع) - the imperfect positive. Sometimes (مَا) is inserted, e.g. (لَا يَذْهَبُ) – He is not going or he will not go. (مَا يَعْلَمُ) – He does not know or he will not know.

Note 4: In order to make (الفعل المضارع) specific with the future tense, the particles (سَ) or (سَوْفَ) are prefixed to it, e.g. (سَيَفْتَحُ) – He will soon open. (سَوْفَ تَعْلَمُونَ) – You will come to know.

6. You know that (ضمائر) - pronouns are used in place of the (مفعول) - object. In Arabic, there are two types of pronouns:
(a) (مُتَّصِلٍ) - those pronouns which are attached to the verb,
(b) (مُنْفَصِلٍ) - those pronouns which are independent and separate from other words.

Because these pronouns are in (حالة النصب) – the accusative case – they are referred to as (الضمائر المنصوبة).

7. The pronouns of (الضمائر المنصوبة المتصلة) - attached

pronouns of the accusative case) are the same as the (الضمائر
المتصلة - attached pronouns of the genitive case. See
Lesson 11. The only difference is in the (صيغة المتكلم) - first
person word-form where (نِي) is used in place of (يَ).
The paradigm is as follows:

Third Person (غَائِب)		
Masculine	ضَرَبَهُ	singular
	ضَرَبَهُمَا	dual
	ضَرَبَهُمْ	plural
Feminine	ضَرَبَهَا	singular
	ضَرَبَهُمَا	dual
	ضَرَبَهُنَّ	plural

Second Person (حَاضِر)		
Masculine	ضَرَبَكَ	singular
	ضَرَبَكُمَا	dual
	ضَرَبَكُمْ	plural
Feminine	ضَرَبَكِ	singular
	ضَرَبَكُمَا	dual
	ضَرَبَكُنَّ	plural

First Person (مُتَكَلِّم)	
ضَرَبَنِي	singular (m/f)
ضَرَبْنَا	dual, plural (m/f)

The same pronouns can be attached to the (مضارع) - imperfect tense, e.g. (يَضْرِبُهُ), (يَضْرِبُهُمَا), (يَضْرِبُهُمْ) ... till (يَضْرِبُنَا).

In a similar manner, the above-mentioned pronouns can be attached to every word-form of every verb.

However, when attaching a pronoun to the (جمع مذكر حاضر) - plural masculine second person verb, the (م) is rendered a dammah and a (و) is inserted before the pronoun, e.g. (ضَرَبْتُمُوهُمْ) – You (all) hit them. (ضَرَبْتُمُوهُمَا) – You (all) hit the two of them.

8. The (الضمائر المنصوبة المنفصلة) – detached pronouns in the accusative case are as follows:

Third Person (غَائِب)		
Masculine	إِيَّاهُ	singular
	إِيَّاهُمَا	dual
	إِيَّاهُمْ	plural
Feminine	إِيَّاهَا	singular
	إِيَّاهُمَا	dual
	إِيَّاهُنَّ	plural

Second Person (حَاضِر)		
Masculine	إِيَّاكَ	singular
	إِيَّاكُمَا	dual
	إِيَّاكُمْ	plural
Feminine	إِيَّاكِ	singular
	إِيَّاكُمَا	dual
	إِيَّاكُنَّ	plural

First Person (مُتَكَلِّم)	
أَيَّيَ	singular (m/f)
إِيَّانَا	dual, plural (m/f)

These pronouns are used to create stress or limitation in the sentence especially when they precede the verb, e.g. (أَيَّاكَ) – We worship You alone.

Vocabulary List No. 13

Take special note of the harakah of the (عين الكلمة) in the perfect (الماضي) and the imperfect (المضارع).

Word	Meaning
خَلَقَ يَخْلُقُ	to create
رَفَعَ يَرْفَعُ	to raise
سَأَلَ يَسْأَلُ	to ask
ظَلَمَ يَظْلِمُ	to oppress
عَبَدَ يَعْبُدُ	to worship

عَمِلَ يَعْمَلُ	to work, act
فَطَرَ يَفْطُرُ	to create
فَعَلَ يَفْعَلُ	to do
مَلَكَ يَمْلِكُ	to own
نَظَرَ يَنْظُرُ	to look
إِبِلٌ	camel
أَهَمُّ	more/most important
إِنَّمَا	only
بَرِيءٌ	innocent
بَطْنٌ ، بُطُونٌ	stomach
جَرِيدَةٌ ، جَرَائِدُ	newspaper
الْجَامِعُ أَوْ الْمَسْجِدُ الْجَامِعُ	jāmi' masjid
رَادِيُو	radio
أَمْسٌ	yesterday
غَدًا	tomorrow
صَبَاحًا	morning
مَسَاءً	evening

ضَرٌّ	harm
عَابِدٌ	worshipper
فَهْوَةٌ	coffee
مَعَاذَ اللَّهِ	May Allāh grant refuge
إِيَّيْ وَ اللَّهِ ، إِيَّوْ	By Allāh
وَجَعٌ	pain
يَتِيمٌ ، يَتَامَى	orphan
نَفَعٌ يَنْفَعُ	to benefit

Exercise No. 14

(A) Note the use of the (المضارع) - imperfect tense and translate the following sentences:

- (1) هَلْ تَفْهَمُ اللِّسَانَ الْعَرَبِيَّ ؟ نَعَمْ أَفْهَمُهُ قَلِيلًا .
- (2) مَنْ يَكْتُبُ هَذَا الْكِتَابَ ؟ تَكْتُبُهُ أُخْتِي مَرِيَمُ .
- (3) مَا شَاءَ اللَّهُ ! هِيَ تَكْتُبُ جَيِّدًا وَأَنْتَ لَا تَكْتُبُ . يَا سَيِّدِي أَنَا لَا أَكْتُبُ لِأَنَّ فِي يَدَيَّ وَجَعًا .

- (4) إِلَىٰ أَيْنَ تَذْهَبُ يَا أَحْمَدُ؟ أَنَا أَذْهَبُ إِلَى السُّوقِ
- (5) مَتَى تَرْجِعُ مِنَ السُّوقِ؟ سَأَرْجِعُ مِنْهَا فِي سَاعَةٍ وَاحِدَةٍ .
- (6) يَا أَوْلَادَ أَيِّ كِتَابٍ تَقْرَأُونَ؟ يَا سَيِّدَنَا نَقْرَأُ تَسْهِيلَ الْأَدَبِ .
- (7) هَلْ تَشْرَبُونَ الشَّايَ؟ نَحْنُ لَا نَشْرَبُ الشَّايَ وَلَا الْقَهْوَةَ .
- (8) هَلْ بُعِثْتُمْ إِلَى الْحَاكِمِ الْيَوْمَ؟ لَا بَلْ بُعِثْتُ غَدًا بَعْدَ الظُّهْرِ .
- (9) مَنْ طَلَبِكُمْ إِلَى بَمْبَائِي؟ طَلَبْنَا أَبَوْنَا إِلَى بَمْبَائِي
- (10) هَلْ تَعْلَمُونَ مَنْ خَلَقَكُمْ وَالِدَيْكُمْ؟ اللَّهُ خَلَقَنِي وَ خَلَقَ وَالِدَيَّ .
- (11) مَاذَا تَطْلُبِينَ مِنَّا يَا عَائِشَةُ؟ إِنَّمَا أَطْلُبُ مِنْكُمْ كِتَابًا يَنْفَعُنِي .
- (12) هَلْ رَأَيْتُمُونَا أَمْسٍ فِي الْجَامِعِ؟ لَا وَاللَّهِ مَا رَأَيْنَاكُمْ هُنَاكَ .
- (13) هَلْ تَسْمَعُ أَخْبَارَ الْحَرْبِ فِي الرَّادِيُو؟ إِي وَاللَّهِ أَسْمَعُ صَبَاحًا وَمَسَاءً .
- (14) وَهَلْ تَقْرَأُ الْجَرَائِدَ؟ كَيْفَ لَا أَقْرَأُهَا وَهِيَ مِنْ أَهَمِّ الْأُمُورِ .
- (15) مَاذَا تَعْلَمُ فِي هَذِهِ الْحَرْبِ الْعَظِيمَةِ؟ مَعَاذَ اللَّهِ مِنْ شَرِّهَا فَإِنَّهَا نَارُ اللَّهِ الْمُوقَدَةُ الَّتِي أَخَذَتْ الشَّرْقَ وَالْغَرْبَ .

(B) Translate the following verses of the Qur'an:

- (1) وَ لِلّٰهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ لَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ .
- (2) لِيَّ عَمَلِي وَ لَكُمْ عَمَلِكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَ أَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ .
- (3) إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَ لَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ .
- (4) قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَ لَا نَفْعًا .
- (5) الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا .
- (6) وَ مَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي .
- (7) أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَ إِلَى السَّمَاءِ كَيْفَ رُفِعَتْ .
- (8) قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَ لَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَ لَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَ لَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَ لِي دِينٌ .
- (9) لَا يُسْئَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْئَلُونَ .

(C) Translate the following sentences into Arabic:

- (1) What are you reading in the madrasah? I am reading *Tashīlul Adab*.
- (2) Do you recognize my brother? Yes, I recognize him.
- (3) Will the door of the garden be opened today? Today the door of the garden will not be opened.
- (4) Where did the doorkeeper go? I do not know where he went.
- (5) Will you go for a stroll today? No brother, I will go to the madrasah.
- (6) Did Mahmūd eat the food? Till now he has not eaten. Now he will eat.
- (7) Who do you worship? We do not worship anyone besides Allāh.
- (8) What are you asking of us? We are only asking for a book.
- (9) Which book are you seeking from us? We are seeking the book 'Sīratun Nabī' from you.
- (10) Do you read the Qur'ān every day? We read one part from it every day.

An Arabic Letter

Read the following letter and note how a letter is written in Arabic.

أَنَا أَرْسَلْتُ الْيَوْمَ مَكْتُوبًا إِلَى أَخِي الصَّغِيرِ وَكَتَبْتُ فِيهِ :

أَيُّهَا الْأَخُ الْعَزِيزُ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

أَنْتُمْ جَمِيعُكُمْ تَفْرَحُونَ فَرَحًا شَدِيدًا لَمَّا تَعْلَمُونَ أَنَّي قَرَأْتُ أَنَا وَرُفَقَائِي
الْجُزءَ الْأَوَّلَ مِنْ كِتَابِ تَسْهِيلِ الْأَدَبِ فِي مُدَّةٍ قَلِيلَةٍ وَالآنَ نَفْهَمُ قَلِيلًا مِنْ
لِسَانِ الْعَرَبِ وَلِهَذَا أَكْتُبُ الْيَوْمَ مَكْتُوبًا فِي الْعَرَبِيِّ وَسَنَبْدُ إِنْ شَاءَ اللَّهُ
تَعَالَى بَعْدَ يَوْمَيْنِ الْجُزءَ الثَّانِي مِنْ هَذَا الْكِتَابِ .

يَا أَخِي لِمَ لَا تَقْرَأُ هَذَا الْكِتَابَ ؟ فَإِنَّهُ سَهْلٌ جَدًّا لَيْسَ بِصَعْبٍ مِثْلَ الْكُتُبِ
الرَّائِجَةِ فِي الْمَدَارِسِ الْعَرَبِيَّةِ الْقَدِيمَةِ . نَحْنُ قَرَأْنَاهُ فَوَجَدْنَاهُ سَهْلًا .
وَسَتَعْلَمُ أَنْتَ إِذَا بَدَأْتَ هَذَا الْكِتَابَ أَنَّ الْعَرَبِيَّ لَيْسَ بِصَعْبٍ كَمَا يَحْسِبُهُ
الطَّالِبُونَ .

أَطْلَبُ مِنَ اللَّهِ تَعَالَى الْعَافِيَةَ وَالْعِلْمَ النَّافِعَ وَالْعَمَلَ الصَّالِحَ لِيْ وَلِكُمْ وَلِجَمِيعِ
الْمُسْلِمِينَ . آمِينَ وَالسَّلَامُ .

طَالِبُ خَيْرِكُ
عَبْدُ الرَّحْمَانِ

Test No. 8

- (1) What is a verb and how many types are there?
- (2) How many root letters are there generally in a verb?
- (3) What is the (مادّة) of a word?
- (4) From among the verbs, which word-form contains only the root letters?
- (5) How do you recognize the root letters of verbs, derived nouns and verbal nouns?
- (6) On what scale does the triliteral verb in the perfect tense come? What are the scales of the imperfect tense?
- (7) How many word-forms are there in the perfect and imperfect tenses in reality, how many are customarily in vogue and why?

- (8) In which part of the sentence does a verb normally come in an Arabic sentence? Where do the doer and object come?
- (9) Due to the number and gender of the doer, what changes occur in the verb?
- (10) What is the (اعراب) of the doer and the object?
- (11) In the word (ضَرَبَهُ), what is the pronoun (هُ) called?
- (12) What word is (إِيَّاكَ)?
- (13) How do you construct the passive of the perfect and imperfect tenses and the negative?
- (14) What is the noun called towards which a passive verb is related?
- (15) What are the signs of the imperfect tense?
- (16) What meanings can the word (تَكْتُبُ) have and how many word-forms can (تَكْتُبَانِ) be?
- (17) How many tenses are found in the imperfect tense?
- (18) What effect takes place on the imperfect by introducing the particles (سَ) and (سَوْفَ)?

End of Part One