

## Non-Perfect Verbs

62. How are non-perfect verbs conjugated?

63. How is a verb with a *hamza* changed?

64. How is a double-lettered verb changed?

65. How is a quasi-sound verb changed?

66. How is a hollow verb changed?

67. How is a defective verb changed if the  $w\text{ā}w$ ,  $t\text{ā}'$ , or  $y\text{ā}'$  pronouns are added to it?

68. How is a defective verb changed if the dual *alif* or  $n\text{ā}$  is added to it?

62. Non-perfect verbs are like perfect verbs with regards to conjugation, except they are changed a little due to *idghāṁ* in double-lettered verbs, weak letters in weak verbs, and erasing the *hamza* in verbs which have one.

63. If there are two *hamzas* at the beginning of a verb and the second one does not have a vowel sign, the second *hamza* will be changed into a letter that is in congruence with the vowel sign of the previous letter, for example:  $\text{أَمْنَتُ}$  ،  $\text{أَمِنْتُ}$  and  $\text{أَمِنُوا}$  which were originally  $\text{أَمِنْتُ}$  and  $\text{أَمِنُوا}$ .

64. Double-lettered verbs are changed because of *idghāṁ*. This is obligatory if both of the like letters have vowel signs, for example:  $\text{مَدَّ}$ . If the first letter has a vowel sign and the second letter does not it is obligatory to write them separately if the *sakān* is used to connect the verb to the nominative pronoun with a vowel sign, for example:  $\text{مَدَدْتُ}$ . It is permissible to do *idghāṁ* or to write the letters separately if it is a aorist tense verb in the jussive case or a verb in the imperative form, for example:  $\text{لِمَ يَمُدُّ}$  or  $\text{لِمَ يَمُدُّ}$ .

65. If the verb is a quasi-sound verb without increase letters, the weak letter is a  $w\text{ā}w$ , and the second root letter in the aorist tense has a *kasrah* the first root letter is erased in the aorist tense and the imperative form, for example:  $\text{يَعُدُّ}$ . It is forbidden to erase the first root letter if the verb has increase letters, the weak letter is a  $y\text{ā}'$ , or the second root letter in the aorist tense does not have a *kasrah*, for

example: أُوجَزَ which becomes يُوجِزُ.

66. If a trilateral hollow verb is connected with a pronoun and its third root letter has a vowel sign, the second root letter will remain, for example: قَامَ. But, if the third root letter does not have a vowel sign the second root letter will be erased, for example: صُمْتُ.

67. If a defective verb is connected to the plural *waw* or the second person *yay'* its third root letter will be erased. In this case, if the second root letter has a *fathah*, for example: رَمَى, it will remain the same, for example: رَمَوْا. If the second root letter has a *dummah*, for example: يَدْعُو or a *kasrah*, for example: يَرْمِي, it will be given a *dummah* with the *waw* and a *kasrah* with the *yay'*, for example: يَدْعُونَ. The third root letter is also erased if it is an *alif* connected to the feminine *tay'*, for example: رَمَتْ.

68. If a defective verb is connected to the dual *alif* or *nay'* and the third root letter is an *alif*, it will be changed back to what it originally was, for example: رَمَيْنَا. But, if it is a verb with four or more letters, the third root letter will be changed into a *yay'*, for example: اِهْتَدَيْتُ.

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