الروضة الزينبية
في شرح الكلمة العربية
(تعليقات على كتاب التصريف)

Rauđah Zainabiyyah
The Zainabiyyah Primer
An Exegesis On The 'Arabic Word
(A Commentary on The Book of Taṣreeḥ)

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TABLE OF CONTENTS

Preface ........................................................................................................................................... 5

Chapter One
1.0 Definition of Tasreef ............................................................................................................ 6
1.1 Categories of Verbs ............................................................................................................ 8
1.2 Three Letter Primary Verb ............................................................................................ 10
1.3 Verbs Containing Letters of the Throat ......................................................................... 12
1.4 Primary Verb Patterns ..................................................................................................... 12
1.5 Four-Letter Primary Verb ............................................................................................... 14
1.6 Three-Letter Derivative Verb with Five Letters ........................................................... 15
1.7 Three-Letter Derivative Verb with Six Letters ............................................................. 16
1.8 The Four-Letter Derivative Verb .................................................................................... 18
1.9 Transitive and Intransitive Verbs .................................................................................. 19

Chapter Two
2.0 Definition of the Past-Tense Verb ....................................................................................... 21
2.1 The Passive-Voice Verb ................................................................................................ 23
2.2 The Present-Tense Verb ................................................................................................. 25
2.3 The Active-Voice Verb .................................................................................................. 26
2.4 Patterns of the Active-Voice Verb ................................................................................ 27
2.5 Patterns of the Passive-Voice Verb .............................................................................. 28
2.6 The Negated Verb .......................................................................................................... 29
2.7 The Jussive Verb ............................................................................................................ 30
2.8 The Accusative Verb ...................................................................................................... 31
2.9 Lâm of the Command .................................................................................................... 32
2.10 The Prohibitive Particle ............................................................................................... 33
2.11 The Command Verb .................................................................................................... 34
2.12 Formation of the Command Verb ............................................................................... 35
2.13 Elision of Double Letters in Patterns ......................................................................... 36
2.14 İbdāl: Substitution of Letters ....................................................................................... 36
2.15 The Nūn of Emphasis .................................................................................................... 37
2.16 Verb Formation with the Nūn of Emphasis ................................................................ 39
2.17 Active Participles from Primary Verbs ......................................................................... 42
2.18 Passive Participle from Primary Verbs ......................................................................... 43
2.19 Adjective Patterns ........................................................................................................ 44
PREFACE

Raudah Zainabiyyah Fi Sharḥ al-Kalimah al-'Arabiyyah (The Zainabiyyah Primer in Exegesis of the Arabic Word) is a primer on the first branch of Arabic grammar commonly known as Taṣreer. I conceived the idea of this book as a way of introducing Arabic grammar to my beloved daughter Zainab, the coolness of my eyes, as it is said in eloquent Arabic. As such, I dedicate this book to my daughter Zainab the with prayer and hope that it may help her to appreciate the strengths and subtleties of the language of the Glorious Qurān.

My daughter was named in honor of the great historical personality, Zainab Bint Fāṭimah Bint Muḥammad (Ṣ), the daughter of 'Ali Ibn Abi Ṭalib (AS) and the Prophet's daughter, Fātimah az-Zahrā (AS) and grand-daughter of the Holy Prophet (Ṣ). Zainab is well known in history for her courageous and eloquent oration before the tyrants of Syria during the tragic saga of her brother, al-Ḥusain Ibn 'Ali Ibn Abi Ṭalib (AS).

A companion of the Holy Prophet, Anis Ibn Mālik (R) was in the market of Damascus in the year 61 AH/680 CE. By this time, he had grown elderly and become blind. He heard Zainab (AS) speak while moving through the markets of Damascus. She and other members of the Prophet's household were arrested by the 'Umayyad tyrant Yazīd Ibn Muʿāwiya following the murder of her brother, al-Ḥusain (AS) along with scores of his companions and relatives in Karbalā, Irāq. Anis recognized her manner of speaking and said aloud: This is the speech of 'Ali Ibn Abi Ṭalib! (meaning Zainab's father).

Zainab, no doubt acquired the skill, knowledge and eloquence of language from her father, one of the most prolific thinkers and eloquent orators in Islamic history. Her father is also the acknowledged fountainhead of this discipline we refer to today as Arabic grammar.

This brief primer is a commentary on the classic text in Arabic grammar, Kitāb at-Taṣreer, The Book of (Arabic) Morphology. It details the fundamentals of Arabic word classification, word derivation, verb conjugation and the grammatical states of Arabic words. In the primer, the original Arabic text is referred to as the Matn (متن) which is accompanied by its translation (ترجمة) and commentary (شرح).

Ali Abdur-Rasheed
15 Rabee’a ath-Thānî 1430 AH/April 11, 2009
[1.0] Know that Taşreen in (the 'Arabic) language means change. In the production (of words, it means) the transformation of one root word into various patterns for an intended meaning unachievable except with the transformation.

[1.0] The literal meaning of Taşreen is to change, however, in the discipline of grammar, Taşreen has become a technical term signifying the morphology of the 'Arabic word. Taşreen, then is the study of the system of word formation, derivation, conjugation and inflection found in the 'Arabic word.

From the perspective of its origin, an 'Arabic root word is either a Substantive Noun or a Maşdar. The Substantive (اسم الجامد) is a word formed according to usage, meaning that it has not been formed according to any particular pattern or any particular rule, as in: A lion, a sword. Linguists have identified nearly fifty patterns for the Root Maşdar (المضارع الأصلي). As root words, they too have all been formed according to usage. Words which are derived from these root words, however, are derived based on an established system of rules and patterns.

A derivative of a Maşdar may be a noun of many varieties, including other Maşādir. Verbs are also derived from the Maşdar. Both types of derivatives are formed from their respective root words according to specific rules, using specific patterns to signify intended meanings. As mentioned in the text, these meanings could not be achieved except by virtue of this system of transformation or Taşreen.
Unlike the Masdar, Substantives do not undergo transformation to any large extent. Therefore, as a discipline, Taṣrīf is mostly focused on the Masdar, its system of derivation, the patterns and forms of words created by this process and the significance of those patterns and forms with regard to meaning.

From the perspective of speech, 'Arabic has three parts of speech:

- The Noun
- The Verb
- The Particle

According to most grammarians, the noun is considered as the most complete of the three types of words with regards to its meaning. The noun is independent in its meaning in that it does not rely upon other words to complete its meaning, like a verb or particle. The noun is also independent of time, meaning that it is not associated with any tense of time.

The verb signifies an action or state. However its meaning is dependent, for example, upon its subject, a noun. Without this noun, most verbs are defective in meaning. In addition, some verbs also require an object to complete their meaning.

Particles are defined as words which provide connectivity between other words and phrases. Outside of that relationship of connectivity, particles are also deficient in meaning. Particles are also coined according to usage without rules or patterns. Since they undergo no transformation in form or pattern, their mention in the discipline of Taṣrīf is negligible.

'Arabic words are also categorized according to their number of Original Letters, meaning root letters. In nouns, words have either three, four or five root letters, as in:

Verbs have either three or four root letters, as in:

Particles may be comprised of one, two or three letters. Since there is no derivation in the particle, they are not looked upon as root letters, as in:

For the purpose of developing a model to display the patterns and forms of 'Arabic words, three letters have been chosen to represent the root letters in any pattern:

- The letter Fā (ف) represents the first original letter in a pattern.
- The letter 'Ayn (ع) represents the second original letter in a pattern.
- The letter Lām (ل) represents the third original letter in a pattern for a three-letter word. It represents the fourth and fifth letter as well when it is a pattern of a four-letter or five-letter word.
Observe each of the previously mentioned words along with its pattern in parenthesis:

(½¨¯) ²Ìm ;(½¼¨¯) ¾l»k ;(½¨¯) jvà ;(½¼¼¨¯) ½Uj°m ;(½¼¨¯) j°¨U ;(½¨¯) pj¯ ä æ ä ä æ ä ä ä æ ä ä ä æ ä ä ä æ ä ä ä æ ä æ ä è ä æ ä æ ä è ä æ ä è æ ä è æ ä è æ ä è æ ä

In the process of derivation, either the pattern of the root word is changed or Additional Letters (الأحرف المضافة) are added to the root word to form a derivative. In the pattern, however, Additional Letters appear the same in the pattern as they appear in the derivative, as in:

إِكْرَامُ (إِفْعَالَةَ); تَضْرِيفٌ (تَفْعِيلُ); مُسْلِمٌ (أَفْعَالٌ); تَزْوَزَةٌ (تَفْعِيلَةٌ)

Therefore, it becomes obvious that any letter besides (نَمْ) is an Additional Letter.

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متن:

ثُمَّ الفَعَّلُ إِنَّمَا ثَلَاثِيْ ضَرَّعِيْ:
وَ كُلُّ وَاحِدٌ مَنْهَا إِنَّمَا مُحْجُورُ أَوْ مَصْبُوحُ فِيهِ:
وَ كُلُّ وَاحِدٌ مَنْهَا إِنَّمَا سَالِمٌ أَوْ غَيْرُ سَالِمٌ:
وَ تَغْيِبُ بِالسَّالِمِ مَا سَلُّمَتْ حُرُوفُهُ الأصْلِيَّةُ الَّتِي تُقَابِلُ بِالْفَا، وَ الْعَيْنِ وَ اللَّامِ مِنْ حُرُوفِ العَلْةِ
وَ الْهَمْشَةِ وَ التَّضْعِيفِ.

ترجمة:

[1.1] Then, the verb is either three-lettered or either four-lettered:

Each one of them is either a Primary or a Derivative Verb. Each one of them is either Sound or Unsound. We mean by Sound, that word whose Original Letters that correspond to the Fā, the 'Ayn and the Lām are neither a Weak Letter, Hamzah nor a doubled-consonant.
After mentioning a few preliminary matters, the discussion begins with the verb. With regard to its Original Letters, every verb is comprised of either three-letters or four-letters, as in:

(3) ضرب (ضرّ، خلّ (حلّ)، قال (قُول - (4) دخرج (دحْرَج، سلسل (سلسل)

With regard to origin, verbs are either primary or derivative:

- Primary Verb (الفعل المجرّد (اللفظ المتّبّع فيه). It is a verb derived from the Root Masdar. The term Mujarrad implies that it is free of any Additional Letters. Observe the following Primary Verbs followed by its pattern in brackets and their Masdar in parenthesis:

نضر (فعل) (نضاو) ; كرم (فعل) (كرّم) ; دخرج (فعل) (دُرْجَ) (دَخْرجَ)

- The Derivative Verb (الفعل المَزِيد فيه) is a verb which is also derived from a Masdar, however, that Masdar is itself a derivative word not a Root Masdar. In the Derivative Verb, Additional Letters are added into its pattern. The term Mazeed Feehi refers to these added letters which distinguish the Derivative Verb from the Primary Verb. Observe the following Derivative Verbs in the following manner (from right to left in both languages):

«Root Word» «(Derivative Maṣdar) «[Pattern] « Derivative Verb

إنتصر (إنتعتل) (إنتصارا) «نصر»;
أكرم (أغعل) (أكراما) «كرم»;
تدخرج (تفعل) (تدَرْجَة) «دخرْج»;
تَدرْج (تنعَل) (تَدَرْجَة) «درْج»

As a result, from the perspective of their root letters, there are four categories of verbs:

- Three letter Primary Verb (الفعل الثلاثي المجرّد)، as in: نضر.
- Three letter Derivative Verb (الفعل الثلاثي المزید فيه)، as in: ٍإنتصر.
- Four letter Primary Verb (الفعل الرباعي المجرّد)، as in: دخرج.
- Four letter Derivative Verb (الفعل الرباعي المزید فيه)، as in: تخرج.
From the perspective of a verb's the root letters, a verb is either Sound or Unsound:

- **Unsound Verbs** (الفعل غير الشامي) are verbs comprised of either:
  
  - A Weak Letter (خزف العلة), like Wāw, as in: (زعد) or Yā, as in: (رضي) or Alif Maqṣūrah, as in: (خدى). Verbs comprised of one or more Weak Letter are termed **Mu’tall** (الفعل المضاعف).
  
  - Hamzah, as in: (سان). Verbs comprised of Hamzah are termed **Mahmūz** (الفعل المهمز).
  
  - Doubled Original Letters, as in: (كدأ). Words possessing doubled Original Letters are referred to as **Muḍā’af** (الفعل المضاعف).

- **Sound Verbs** (الفعل الشامي) are verbs without any of the characteristics of Unsound words.

Therefore, verbs may be three-letter Sound Primary Verbs; three-letter Sound Derivative Verbs; three-letter Unsound Primary Verbs and three-letter Unsound Derivative Verbs. Likewise, is the case for the four letter verb.

Unsound verbs, particularly those possessing weak letters, may not resemble their root words as these weak letters often may be converted to other letters during the process of derivation. This process of conversion will be explained in the appropriate places.

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[1.2] Regarding the three-letter Primary Verb, if its past-tense verb is on the pattern of (تَضَرَّبُ) with the middle consonant vowelled with Fātḥah, then its Present-Tense is (تَضَرَّبُ) with its middle consonant vowelled with Dammah or with its middle consonant vowelled with Kasrah (تَضَرُّبُ), as in: (تَضَرُّبُ).
The next discussion focuses on the patterns associated with the three-letter Primary Verb. The pattern of the past-tense and the present-tense verb together are known as a Bāb (باب), which literally means a door or gate. In Taṣrīf it refers to a verb's patterns for the past and present-tense (and sometimes its Maṣdar).

When the past-tense verb (تَنْضَرُ) is on the pattern of (تَفْعَلُ), there are two possibilities for its present-tense:  and: , as in:  and: .

Notice that the present-tense verb (تَفْعَلُ) has an extra letter at its beginning (ي). This letter is referred to as the Particle of the Present-Tense (حرف النضافطة). There are four such particles added to the beginning of the present-tense verb (أتيين), as in:  . More about these particles and the present-tense verb will be mentioned as appropriate.

Important matters to know about the three-letter present-tense Primary Verb:

- It is derived directly from the past-tense Primary Verb.
- In the Primary Verb, the Particle of the Present-Tense is always vowelled with Fathah in the Active Voice and vowelled with Dammah in the Passive Voice. The Active and Passive Voice will be explained in their own sections.
- The first Original Letter is vowelless or Sākin (سَكِين) in Sound Primary Verbs, as in:  . The first Original Letter may be vowelled in Unsound Primary Verbs, as in:  .
- The second Original Letter is the most significant consonant in the pattern as its vowel is deemed the Vowel of the Present-Tense (حرف النضافطة). The pattern of the past-tense is teamed with the present-tense based on this vowel, as in:  . The only difference between the two patterns of the present-tense is the vowel on the second Original Letter, one is vowelled with Dammah, the other with Kasrah. It is the combination of the past-tense verb with its possible present-tense forms which comprises a Bāb, as in:  .
- In some forms of the present-tense verb, the third Original Letter is known as the place of I'rab (محل الإعراب) as it provides an indicator of I'rab or the grammatical state in the present-tense verb, as in:  , where the Dammah on the third Original Letter represents the nominative state. Other forms of the present-tense have other indicators of the verb's grammatical state, which will be introduced later.
At times, (the Present-Tense Verb) comes on the pattern of (بِفَعْل) with Fathah on the second consonant, when its second consonant or its third consonant is a one of the Letters of Throat. They are six: Hamzah (ـه); Hā (ـه); 'Ayn (ـه); Ha (ـه); Ghayn (ـغ); and Khā (ـخ), as in:   and . The pattern (بِفَعْل) is an exception.

There is an exception to the pattern of this Bāb (بِفَعْل). Whenever either the second or third Original Letter is one of the Letters of the Throat (أَحْزَانَةُ الْخَلْقِ)، meaning: (بِفَعْل)، its present-tense will always be on the pattern of: (بِفَعْل). The verb (بِفَعْل) is mentioned as an exception not due to being comprised of a Letter of the Throat, but because it departs from its pattern of its Bāb, which is: (بِفَعْل). Instead, it has the pattern of: (بِفَعْل).  

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Mtnt:

وَقَدْ يَجِبُ عَلَى بِفَعْلُ يَفْتَحُ الْعِينَ إِذَا كَانَ عَيْنِ فَعْلُهُ أَوْ لَامَةٌ خَرَفًا بِمِنْ حُرُوفِ الْخَلْقِ وَ جُيِّنْ ْبِسْتَةٌ أَحْزَانُهُ الْحَمَّازَةُ وَ الْلَّثُّاءُ وَ الْعِينُ وَ الْحَاءُ وَ الْعِينُ وَ الْخَاءُ، تَخْوَى: سُئِلْ، يَسْئِلُ وَ مَنّْعُ، يَفْتَحُ، وَ أَبَيْ يَأْبَيْ شَأْدً.

ترجمة:

[1.3] At times, (the Present-Tense Verb) comes on the pattern of (بِفَعْل) with Fathah on the second consonant, when its second consonant or its third consonant is a one of the Letters of Throat. They are six: Hamzah (ـه); Hā (ـه); 'Ayn (ـه); Ha (ـه); Ghayn (ـغ); and Khā (ـخ), as in:   and . The pattern (بِفَعْل) is an exception.

شرح:

[1.3] There is an exception to the pattern of this Bāb (بِفَعْل). Whenever either the second or third Original Letter is one of the Letters of the Throat (أَحْزَانَةُ الْخَلْقِ)، meaning: (بِفَعْل)، its present-tense will always be on the pattern of: (بِفَعْل). The verb (بِفَعْل) is mentioned as an exception not due to being comprised of a Letter of the Throat, but because it departs from its pattern of its Bāb, which is: (بِفَعْل). Instead, it has the pattern of: (بِفَعْل).  

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Mtnt:

وَإِنْ كَانَ مَاضِيَهُ عَلَى (بِفَعْل) مُكْشُورٌ الْعِينِ، فَضَرَأَعُهُ عَلَى (بِفَعْلُ) يَفْتَحُ الْعِينَ، تَخْوَى: عَلِمَ، يَفْعَلُ إِلَّا مَا شَدَّ مِنْ تَخْوَى حَسِبَ، يَخْسَبُ وَ أَخْوَاهُ.

وَإِنْ كَانَ مَاضِيَهُ عَلَى (بِفَعْلٍ) مُضْمَومٍ الْعِينِ، فَضَرَأَعُهُ عَلَى (بِفَعْلُ) يَضْمُّ الْعِينَ، تَخْوَى: حُسْنَ، يَخْسَنُ.
ترجمة:

[1.4] If its Past-Tense is on the pattern of (فعل) with the second consonant vowelled with Kasrah, then its Present-Tense is on the pattern of (فعل) with its second consonant vowelled with Fathah, as in: حسب، يخصص، except that which is exceptional, as in: خسح، خشم، and its sisters.

If its Past-Tense is on the pattern of (فعل) with the second consonant vowelled with Dammah, then its Present-Tense is on the pattern of (فعل) with the second consonant vowelled with Dammah, as in: خشم، خشى.

شرح:

[1.4] The second set of patterns are related to the past-tense verb when it is on the pattern of (فعل). Its present-tense verb will be on the pattern of (فعل), the second Original Letter, being vowelled with Fathah, as in: علم يعلم. There are a few exceptions to this pattern, like that of: حسب يخصص, on the pattern of: يفعل يفعل.

The third set of patterns are related to the past-tense verb on the pattern of (فعل). Its present-tense verb will be on the pattern of (فعل), as in: خشم يخصص.

All together, the patterns of the past and present-tense or the Abwāb (أبياء plural of Bāb) of the three-letter Primary Verb are six:

1. فعل - يفعل، مثلاً: نصر - ينصر
2. فعل - يفعل، مثلاً: يضر - يضر
3. فعل - يفعل، مثلاً: يمنع - يمنع
4. فعل - يفعل، مثلاً: علم يعلم
5. فعل - يفعل، مثلاً: حسب يخصص
6. فعل - يفعل، مثلاً: خشم يخصص
Regarding the four-letter Primary Verb, its (pattern) is: فَعَلَ، like: ذَخَرَ.  

As for the three-letter Derivative Verb, it is of three types:

First: That which its past-tense has four letters, like: أَفْعَلَ، as in: أَكْرُمُ، يُكْرَمُ، إِكْرَامًا.  (Also) like: نَخُوَ، نَخُوَ.  

The four-letter Primary Verb has only one set of patterns or بَاب for the past and present-tense verbs:

The three-letter Derivative Verb is divided into three categories based on the number of letters (both Original and Additional) in its past-tense verb. The first group is that which has four letters in its past-tense verb, like the pattern أَفْعَلَ، as in: أَكْرُمُ، يُكْرَمُ، إِكْرَامًا.  

When Hamzah occurs as the first letter of a verb, it is one of two types: the Conjunctive Hamzah or the Disjunctive Hamzah. In the former, the vowel on the Hamzah is elided to facilitate connection between words. In the latter, the vowel on the Hamzah is not elided in order to facilitate connection. The Hamzah in this verb group is disjunctive. The Hamzah, however, is elided in the present-tense according to usage. This Hamzah accounts for its Additional Letter. The Particle of the Present-Tense is vowelled with ِDammah.
The next group's past-tense verb is on the pattern of (تَعْلَى), as in: تَعْلَى. Characteristic of this group is the doubled second Original Letter in both the past and present tense forms. This doubled letter accounts for the Additional Letter in the pattern. The Particle of the Present-Tense is also vowelled with Dammah.

The third group's past-tense verb is on the pattern of (تَعْلَى), as in: تَعْلَى. Characteristic of this group is the Alif following the first Original Letter which is present in the past and present-tense. This group has three possible patterns for the Maṣdar (فعلًا), the first being the most common. The Particle of the Present-Tense is also vowelled with Dammah in this group.

[1.6] Second: That verb whose past-tense is comprised of five letters. Either in its beginning is Tā, like: تَعْلَى. Or (either in its beginning) is Hamzah, like: إِنْفَعَلَ. The second group of verbs are those whose past-tense is comprised of five letters. These are five groups, two of which the past-tense verb begins with Tā while the other three begin with Hamzah.
• Past-tense on the pattern of (فعل), as in: أفعل، يتلفظ: تكرر. Characteristic of this group is the letter Ta preceding the first Original Letter in all forms and the doubled second Original Letter in all forms. The Particle of the Present-Tense is vowelled with Fathah.

• Past-tense on the pattern of (فاعل), as in: يفاعل، ينفعل. Characteristic of this group is the Ta preceding the first Original Letter and the Alif following the first Original Letter. Both the Ta and Alif are found in all forms. The Particle of the Present-Tense is vowelled with Fathah.

• Past-tense on the pattern of (فعل), as in: إنفعل، ينفعل. Characteristic of this group is the Hamzah found in its beginning and the Nun preceding the first Original Letter. This Conjugative Hamzah is found in the past-tense and Masdar while the Nun is found in all forms. The Particle of the Present-Tense is vowelled with Fathah.

• Past-tense on the pattern of (فعل), as in: إنفع، ينفع. Characteristic of this group is the Conjunctive Hamzah appearing in the past-tense and Masdar as well as the doubled third Original Letter which appears in its past and present-tense forms. The Particle of the Present-Tense is also vowelled with Fathah.

• Past-tense on the pattern of (فعل), as in: إنفع، ينفع. Characteristic of this group is the Conjunctive Hamzah appearing in the past-tense and Masdar as well as the doubled third Original Letter which appears in its past and present-tense forms. The Particle of the Present-Tense is also vowelled with Fathah.

• Past-tense on the pattern of (فعل), as in: إنفع، ينفع. Characteristic of this group is the Conjunctive Hamzah appearing in the past-tense and Masdar as well as the doubled third Original Letter which appears in its past and present-tense forms. The Particle of the Present-Tense is also vowelled with Fathah.

• Past-tense on the pattern of (فعل), as in: إنفع، ينفع. Characteristic of this group is the Conjunctive Hamzah appearing in the past-tense and Masdar as well as the doubled third Original Letter which appears in its past and present-tense forms. The Particle of the Present-Tense is also vowelled with Fathah.
[1.7] Third: That in which its past-tense has six letters, like: (إِسْتَخْرَجُ), as in: (إِسْتَخْرَجَ). (Also) as in: (إِعْضَوْتُ). (And) as in: (إِعْصِبَ). (And) as in: (إِعْصِبَ). (And) as in: (إِعْصِبَ). (And) as in: (إِعْضَوْتُ). (And) as in: (إِعْصِبَ). (And) as in: (إِعْضَوْتُ). (And) as in: (إِعْصِبَ).

The third group of Derivative Verbs are those verbs whose past-tense is comprised of six letters. They are six groups:

- Past-tense verb on the pattern of (إِسْتَخْرَجُ), as in: (إِسْتَخْرَجَ). on the pattern of: (إِسْتَخْرَجَ). Characteristic of this group is the Conjunctive Hamzah which is apparent in the past-tense and Mašdar. Also characteristic are the letters Seen and Tā which are present in every form preceding the first Original Letter. The Particle of the Present-Tense is vowelled with Fathah.

- Past-tense on the pattern of (إِعْصِبَ), as in: (إِعْصِبَ). on the pattern of: (إِعْصِبَ). Characteristic of this group is the Hamzah which appears in its past-tense and Masdar. As well as the doubled third Original Letter which appears in all its verb forms. The Particle of the Present-Tense is vowelled with Fathah.

- Past-Tense on the pattern of (إِعْصِبَ), as in: (إِعْصِبَ). on the pattern of: (إِعْصِبَ). Characteristic of this group is the repetition of the second Original Letter separated by the letter Wāw. Its Conjunctive Hamzah appears in its past-tense form and Masdar. The Particle of the Present-Tense is vowelled with Fathah. This verb form is archaic.

- Past-Tense on the pattern of (إِعْضَوْتُ), as in: (إِعْضَوْتُ). on the pattern of: (إِعْضَوْتُ). Characteristic of this group is the Conjunctive Hamzah appearing in its past-tense and Masdar and the Additional Letter Wāw following the second Original Letter. This Additional Letter is vowelled with Shaddah (شدة), indicating that the letter is doubled. The Particle of the Present-Tense is vowelled with Fathah. This verb form is also archaic.

- Past-Tense on the pattern of (إِعْصِبَ), as in: (إِعْصِبَ). on the pattern of: (إِعْصِبَ). Characteristic of this group is the Hamzah appearing in its past-tense and Masdar and the Additional Letter Nūn appearing after the second Original Letter in all forms. The Particle of the Present-Tense is vowelled with Fathah. This verb form is also archaic.
Past-Tense on the pattern of (أخذَرَج·،افتعلَ) on the pattern of: إفنعَلَ، أسلُق، إسْلِقَا. Characteristic of this group is the Hamzah appearing in the past-tense and Maṣdar and the Additional Letter Nūn following the second Original Letter in all forms. The Particle of the Present-Tense is vowelled with Fāṭḥah. This verb form is also archaic.

This is the completion of the three-letter derivative verbs.

**ترجمة:**

وَأَمَا الْعَبَاعِيْلِ الحَرَّمِ فِيهِ فَأَمُشْلُثَة: تنفَّلَ، يَتَدْخَرِجَ، تنفَّلَ، يَتَدْخَرِجَ، تنفَّلَ، يَتَدْخَرِجَ، تنفَّلَ، يَتَدْخَرِجَ.

**شرح:**

[1.8] Regarding the four-letter Derivative Verb, its examples are: تنفَّلَ، يَتَدْخَرِجَ، like: إِفْتَشَرُ، بِقَشِّرَ، إِفْشَرَ، إِفْشَرَ، اَنفِئَلَ، as in: إِفْشَرُ، بِقَشِّرَ، إِفْشَرَ، إِفْشَرَ، اَنفِئَلَ.

[1.8] The four-letter Derivative Verb only has three Abwāb or pattern sets:

- Past-Tense on the pattern of (تنفَّلَ، يَتَدْخَرِجَ، تنفَّلَ، يَتَدْخَرِجَ) on the pattern of: إِفْتَشَرُ، بِقَشِّرَ، إِفْشَرَ، إِفْشَرَ. Characteristic of this group is the letter Tā found preceding the first Original Letter. This Tā is found in every form of the word. The Particle of the Present-tense is vowelled with Fāṭḥah.

- Past-Tense on the pattern of (إِفْتَشَرُ، بِقَشِّرَ، إِفْشَرَ، إِفْشَرَ) on the pattern of: إِفْتَشَرُ، بِقَشِّرَ، إِفْشَرَ، إِفْشَرَ. Characteristic of this group is the Conjunctive Hamzah appearing in the past-tense and Maṣdar and the Additional Letter Nūn following the second Original Letter which appears in all forms of the verb and the Maṣdar. The Particle of the Present-tense is vowelled with Fāṭḥah. There is a similar pattern related to the three-letter Derivative Verb, however, the origin of this verb is a four-letter root word while the other pattern is of a verb whose root word is comprised of three letters. Therefore, in the pattern (إِفْتَشَرُ، بِقَشِّرَ، إِفْشَرَ) Hamzah is the Additional Letter in the four-letter verb. In the three-letter verb, Hamzah and the final consonant are Additional Letters.
Past-Tense on the pattern of (إِنْفَعَلَ), as in: إِنْفَعَلَ. Characteristic of this group is the Hamzah appearing in the past-tense and Masdar and the doubled fourth Original Letter which appears in its verb forms. The Particle of the Present-tense is vowelled with Fāṭḥah.

Note

[1.9] Verbs are either transitive, and it is the verb whose government traverses (beyond) its subject to the object, as in your saying: ضربت زيداً I struck Zaid. It is also called: رافعاً (Wāqi') and مجاوراً (Mujāwiz). Or (the verb) is intransitive, and it is the verb whose government does not traverse (beyond) the subject, as in: حسن زيداً Zaid was good. It is named: لازماً (Lāzim) and غير واقع (Ghairu Wāqi'). The verb's transitive state in the three-letter Primary Verb is (achieved) with the doubling of the second-consonant or with Hamzah, as in your saying: جعلت زيداً I made Zaid happy. (The verb's transitive state is also achieved) with the genitive particle in all (verbs), as in: ذهبت بزيدي I left with Zaid.
Verbs are words which naturally govern their subjects in an expression. A Transitive Verb also requires another word, its object, in order to complete its meaning, as in: *I struck Zaid*. The subject is *I* (*أنا*), implied in the pronoun at the verb's end. The object is *Zaid* (*زيد*). Without mentioning the object, the sentence's meaning is defective. It is termed Transitive because the government of the verb transverses the subject to govern the object as well. There are two types of Transitive Verbs:

- **Transitive In Itself**. It is the verb which is naturally transitive and its meaning is deficient without its object, as in: *Achad ziyya* ***خَامِساً*** *Zaid took a ring.*

- **Transitive by means of a Genitive Particle**. It is the verb whose government traverses from the subject to another word required to complete its meaning by means of a genitive particle, as in: *Zaid asked about the issue*. Some words in this category may have originally been Intransitive but have become Transitive by means of the genitive particle, as in: *Zaid departed* (Intransitive); *I set out with him* (Transitive by means of a Genitive Particle).

The Intransitive Verb, to the contrary, does not require another word besides the subject to complete its meaning, as in: *The truth became apparent.*

Among the three-letter Primary Verbs, some are Transitive and others are Intransitive. A dictionary is the best resource to distinguish between the two. Among the three-letter Derivative Verbs, two forms are always Transitive. It was mentioned in the text that the transitive state is achieved in the three-letter Primary Verb with the doubling of the second Original Letter and with adding Hamzah resulting in a Derivative Verb. The doubling of the second Original Letter is found in the first verb below. The second verb possesses the Hamzah in its beginning. This Hamzah is disjunctive, unlike the Hamzah in other patterns. These two patterns are of verbs which are always transitive:

- **فعلًا، يفعلُ، تفعيلاً**
- **أفعالًا، يفعلُ، إنفعالًا**

Other forms may have both types of verbs within a particular Bāb, as in: *Zaid considered him great; The people gathered*. While both words are from the same Bāb, the former is Transitive and the latter is Intransitive. It is necessary to consult a dictionary to know a verb's usage in this regard.
Section (2)

[2.0] Patterns of Taṣreef in these verbs

As for the past-tense, it is the verb which signifies a meaning found in the time past. The construction (of the verb) is for the subject. That which is in its beginning is vowelled with Fathah or its first vowelled letter is vowelled with Fathah, as in: نَصْرَةُ، نَصْرَا، نَصْرَةً، until its end.

Make analogies based on this mentioned (pattern):

أَفْعَلَ وَفَاعِلٌ وَفَعَّلَ وَفَعَّلَ وَفَعَّلَ وَفَعَّلَ وَفَعَّلَ وَفَعَّلَ وَفَعَّلَ

Likewise, is the remainder. The vowels on the Hamzah in its beginning are not taken into consideration. It is extraneous, established in its initial forms and dropped in the course (of conjugation).
The past-tense verb is defined as a word whose meaning is tied to the past-tense. Its meaning is not independent as the verb's construction is based on the subject. This construction is characterized by the Fathah on its first Original Letter or its first vowelled letter. Its first letter may not be vowelled when it begins with Hamzah. In this situation, the first vowelled letter following the Hamzah will be vowelled with Fathah, as in: ﺔﺂَﻤَآً. Observe the full conjugation of a Primary and a Derivative past-tense verb constructed for its subject (which is mentioned at the end):

<table>
<thead>
<tr>
<th>الفاعلُ</th>
<th>الفعلُ المزود فيهم</th>
<th>الفعلُ الفتحي</th>
<th>الصيغة</th>
</tr>
</thead>
<tbody>
<tr>
<td>كُنَّاَ</td>
<td>فُعَلَناَ</td>
<td>فُعَلَ</td>
<td>(1)</td>
</tr>
<tr>
<td>كُنْتُمَا</td>
<td>فُعِلْتُمَا</td>
<td>فُعِلْتَ</td>
<td>(2)</td>
</tr>
<tr>
<td>كُنَّا</td>
<td>فُعِلْتْنَا</td>
<td>فُعِلْتَ</td>
<td>(3)</td>
</tr>
<tr>
<td>كُنِّيْتُمَا</td>
<td>فُعِلْتُمَا</td>
<td>فُعِلْتَ</td>
<td>(4)</td>
</tr>
<tr>
<td>كُنْتُم</td>
<td>فُعِلْتُمْ</td>
<td>فُعِلْتَ</td>
<td>(5)</td>
</tr>
<tr>
<td>كُنِّي</td>
<td>فُعِلْتْ</td>
<td>فُعِلْتَ</td>
<td>(6)</td>
</tr>
<tr>
<td>كُنْتُم</td>
<td>فُعِلْتُمْ</td>
<td>فُعِلْتَ</td>
<td>(7)</td>
</tr>
<tr>
<td>كُنِّيْتُمَا</td>
<td>فُعِلْتُمَا</td>
<td>فُعِلْتَ</td>
<td>(8)</td>
</tr>
<tr>
<td>كُنْتُمَا</td>
<td>فُعِلْتُمَا</td>
<td>فُعِلْتَ</td>
<td>(9)</td>
</tr>
<tr>
<td>كُونَ نَنَ أَنُّ</td>
<td>فُعِلْتُمَا</td>
<td>فُعِلْتَ</td>
<td>(10)</td>
</tr>
<tr>
<td>كُنِّيْتُمَا</td>
<td>فُعِلْتُمَا</td>
<td>فُعِلْتَ</td>
<td>(11)</td>
</tr>
<tr>
<td>كُنِّيْتُمَا</td>
<td>فُعِلْتُمَا</td>
<td>فُعِلْتَ</td>
<td>(12)</td>
</tr>
<tr>
<td>كُنِّيْتُمَا</td>
<td>فُعِلْتُمَا</td>
<td>فُعِلْتَ</td>
<td>(13)</td>
</tr>
<tr>
<td>كُنِّيْتُمَا</td>
<td>فُعِلْتُمَا</td>
<td>فُعِلْتَ</td>
<td>(14)</td>
</tr>
</tbody>
</table>

As mentioned in the text, the past-tense verb may begin with Hamzah, however, this Hamzah is extraneous as it is found in the past-tense forms and elided in the present-tense forms, as in:

أَفْعَلْ، أَفْيَعِلْ، بِفَعْوَعُلْ

These are the basic patterns upon which both past-tense Primary and Derivative Verbs are formed. This is the construction of the Active Voice Verb (الفُعْلُ النِّشُطُيُّ), meaning the verb whose subject is mentioned. The verb is constructed based upon this subject. The Passive Voice Verb's construction is mentioned in the next section.
２.１ (The verb) constructed for the object is the verb whose subject is not mentioned (and) whose beginning is vowelled with دامماح، like:

"فعل و فعل و فعل و فعل و فعل و فعل و فعل و فعل".

Or its first vowelled letter is vowelled with دامماح، as in: "انفعل و يفتعل و يفتعل و يفتعل و يفتعل و يفتعل و يفتعل". The Conjunctive Hamzah follows this letter vowelled with دامماح in (its own) دامماح. The consonant before its end is always vowelled with كسرة. You'd say: "يصر ريد و يشترح المال".

[2.1] This section is related to that past-tense verb which is constructed for its object, meaning the verb is constructed to be singular or plural, masculine or feminine in agreement with the verb's object rather than its subject. This is because it is characteristic of the Passive Voice verb that its subject is elided and its object is put in the subject's place while also assuming the subject's nominative state. The former object becomes the Proxy-Subject (نائب الفاعل) for the Passive Voice Verb (section 1.9). As such, the verb is actually constructed based on the Proxy-Subject but it is said to be constructed for the object, its former state, as in:

"زيد أكل مال" (Active Voice); "مال أكل" (Passive Voice).

The Passive Voice verb is formed by vowelling the first letter or the first vowelled letter with دامماح while the letter before its end is vowelled with كسرة، as in:
As mentioned, in Derivative verbs, the vowel on the Conjunctive Hamzah may be elided to facilitate conjunction between words. In that case, the first vowelized consonant following the Hamzah will be vowelled with Dammah, as in:  

In some verb patterns in which there is a long vowel, like: , the long vowel is converted to Waw, by necessity, in order to be suitable for the Dammah which precedes it, as in: .

It can be concluded then, that the Passive Voice verb is derived from the Active Voice Verb with a change in form. The Passive Voice, however, is only derived from Active Voice verbs which are transitive, either transitive in themselves or transitive by means of a genitive particle. The latter, however, may not be conjugated according to the Proxy-Subject, rather a pronoun attached to the genitive particle may be conjugated to agree with the Proxy-Subject, as in:
Regarding the present-Tense, it is that in whose beginning is one of four additional letters. They are Hamzah, Nūn, Yā and Tā. Together they are: or: or: or: or: or: The Hamzah is for the first-person singular; the Nūn is for (the first-person) when joined with another. The Tā is for the second-person, singular, dual or plural. Be it masculine or feminine. (It is also) for the third-person (feminine) singular and dual. The Yā is the third-person masculine singular, dual and plural. (It is also) for the third-person feminine plural.

These forms are appropriate for the present (الحاضر) and future (المستقبل). You'd say: يفعلُ الآن: He is acting now, then this is the present-tense; and: يفعلُ عدَا: He will act tomorrow, this is the future-tense. When Seen (س) or Saufa (س) are entered upon the present-tense, you'd say: سَفَعُ يُفعلُ: He will (soon) act, or: سَفَعُ يُفعلُ: He will act (later). It is exclusive to the future-tense. When Lām vowelled with Fāṭhah is entered upon (the present-tense verb) it is particular to the present, as in your saying: يِفَعَلُ: Surely, he is acting. (Mentioned) in revelation: "Surely, it grieves me that you should take him."
As previously mentioned (1.2), the present-tense verb is found with one of four additional letters in its beginning, meaning Hamzah, Nūn, Tā and Yā. Collectively, they are known as the Particles of the Present-Tense (أَحْزَفُ الْمُضَارِعَةُ). These particles indicate the first, second and third-person as it relates to the verb's subject, as in:

- **(أَنْفُعُِّ)** First-person singular.
- **(أَنْفُعُِ)** First-Person plural.
- **(تُنْفَعُِّّ)** Third-person feminine singular; **(تُنْفَعُِّّ)** third-person feminine dual; **(تُنْفَعُِّّ)** second-person masculine singular; **(تُنْفَعُِّّ)** second-person masculine dual; **(تُنْفَعُِّّ)** second-person feminine dual; **(تُنْفَعُِّّ)** second-person masculine plural; **(تُنْفَعُِّّ)** Second-person feminine singular; **(تُنْفَعُِّّ)** Second-person feminine plural.
- **(يَنْفُعُِّّ)** Third-person masculine singular.
- **(يَنْفُعُِّّ)** Third-person masculine dual.
- **(يَنْفُعُِّّ)** Third-person masculine plural.
- **(يَنْفُعُِّّ)** Third-person feminine plural.

**متثنٍّ**

وَ الْمَبْنِيُّ لِلْفَاعِلِ مِنْهُ، مَا كَانَ حَرَفُ الْمُضَارِعَةِ مِنْهُ مُفْتَوَحًا إِلَّاَّ مَا كَانَ مَاضِيًّا عَلَى أَرْبَعَةٍ أَخَوِينَ، فَإِنَّ حَرَفَ الْمُضَارِعَةِ مِنْهُ يُكُونُ مَتَضَمَّنًا أَبْداً، نَخْوُ يُذْخَرُ وَ يُكْرَمُ وَ يُقْحَرُ وَ يُقَاتِلُ.
Among the verbs constructed for the subject are verbs whose Particle of the Present-Tense are vowelled with Fathāh, except for the verbs whose past-tense (verbs) are comprised of four-letters. The Particle of the Present-Tense among (these four-letter) verbs are always vowelled with Dammah, as in:

ضَرَرْتُ وَ نَكَرَتْ وَ نَفَحْتُ وَ نَقِيَتُ

The Particle of the Present-Tense was introduced in section 1.2 as one of the signs of the present-tense verb. It is vowelled with Fathāh except in the patterns of verbs whose past-tense is comprised of four-letters. These are four pattern groups or Abwāb. In these patterns, the Particle of the Present-Tense is vowelled exclusively with Dammah:

1. ضَرَرْتُ (فاعل يفعَلُ): 
2. أَكْرَمْتُ (فاعل يفعَلُ): 
3. فَرَحْتُ (فاعل يفعَلُ): 
4. قَاتِلُ (فاعل يفعَلُ)

The Dammah in these four Abwāb and the Fathāh in the remaining Abwāb are indicators of the Active Voice or that verb constructed for its subject.
[2.4] The sign of these four verbs being constructed for the subject is the letter before its end always being vowelled with Kasrah, its pattern from (the Bāb of) 

\[ \text{بِنَصِرِهِ، يَنَصِرُونَ بِنَصِيرُ} \]

until the end. Compare to these:

\[ \text{يَعْفَأُ وَ يَدْخُرُ وَ يَكْرُمُ وَ يَقَلُ بَيْنَ فَرْجٍ وَ يَقَلُ وَ يَتَبَاعَدُ وَ يَلْتَقى وَ يَجْتَهَدُ وَ يَخَمَّرُ وَ يَخْرُجُ وَ يَسْتَخْرُجُ} \]

\[ \text{يَغْفِضُ وَ يَغْفِضُ وَ يَغْفِضُ وَ يَغْفِضُ} \]

\[ \text{وَ يَغْفِضُ وَ يَغْفِضُ وَ يَغْفِضُ وَ يَغْفِضُ} \]

\[ \text{جَرَّ وَ يَجَرَّ وَ يَجَرَّ وَ يَجَرَّ} \]

\[ \text{أُمَيْرُ وَ أُمَيْرُ وَ أُمَيْرُ وَ أُمَيْرُ} \]

[2.4] The four verbs mentioned in the previous section have their Particle of the Present-Tense vowelled with Dammah in the Active Voice. It is also characteristic of the Passive Voice Verb that its Particle of the Present-Tense is also vowelled with Dammah. Therefore, the manner of distinguishing these four verbs from the Passive Voice Verb is to look to the consonant before its end, if it is vowelled with Kasrah, it is the the Active Voice, as in: . Those verbs in the Passive Voice will have the consonant before its end vowelled with Fathah, as in:

\[ \text{يَعْفَأُ وَ يَدْخُرُ وَ يَكْرُمُ وَ يَقَلُ بَيْنَ فَرْجٍ وَ يَقَلُ وَ يَتَبَاعَدُ وَ يَلْتَقى وَ يَجْتَهَدُ وَ يَخَمَّرُ وَ يَسْتَخْرُجُ} \]

The construction of the Passive Voice Verb is discussed in the next section.

[2.5] The verb constructed for the object (the Passive Voice Verb) is that verb whose Particle of the Present-Tense is vowelled with Dammah and the (consonant) which is before its end is vowelled with Fathah, as in:

\[ \text{بِنَصِرِهِ، يَنَصِرُونَ بِنَصِيرُ} \]
The Passive Voice verb in the present-tense is constructed by vowelling its Particle of the Present-Tense with Dammah and the consonant preceding its end with Fāṭhah. The method is the same for both Primary and Derivative Verbs, as in:

ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍFIGURE 2.5: The Passive Voice verb in the present-tense is constructed by vowelling its Particle of the Present-Tense with Dammah and the consonant preceding its end with Fāṭhah. The method is the same for both Primary and Derivative Verbs, as in:

ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍFIGURE 2.6: This section is related to particles which may be entered upon the present-tense verb. In particular, two particles of negation: (مَا) and (لَا) Mā and Lā of Negation. These two are particles of simple negation, as in: Zaid is helping 'Amr: لا يَنْضَرُرُ 'أَمْرًا Zaid is not helping 'Amr. These particles of simple negation govern the verb while exerting no apparent affect upon it, meaning that it does not change the grammatical state of the present-tense verb as the accusative or jussive particles does.
The Jussive Particle may be entered upon (the present-tense verb), then the single vowel is elided, (also) the Nun of the dual, the masculine plural and (Nun of) the second-person singular (are elided). The Nun of the feminine plural is not elided as it is a pronoun like the Waw in the masculine plural. It, then, is established in every state (of the verb). You'd say: ُنُضِرُوا ُنُضِرَ، ُنُضِرُوا ُنُضِرَ، ُنُضِرُوا ُنُضِرَ، ُنُضِرُوا ُنُضِرَ، ُنُضِرُوا ُنُضِرَ، ُنُضِرُوا ُنُضِرَ، ُنُضِرُوا ُنُضِرَ، ُنُضِرُوا ُنُضِرَ، ُنُضِرُوا ُنُضِرَ, until its end.

The Jussive Particle (الجازم) is a particle which transforms the present-tense verb from its natural nominative state to the jussive state (الجائز). Some Jussive Particles are for negation, as in: ُلمَّ، لَنَا. Other Jussive Particles are conditional particles, as in:

When a verb enters into the jussive state, the following indicators of the verb's nominative state are elided:

- ُدَمْحَة (الضَّمْحَة). The single vowel referred to in the text. ُدَمْحَة is the indicator of the nominative state found on the final consonant in the third-person masculine singular (يَعْلَمُ); the second-person masculine singular (يَعْلَمُ); the first-person singular and plural (يَعْلَمُ). The ُدَمْحَة is replaced with the Sukun.

- ُنُونَ of Iًrah (اليَتْعَلَلَنَ). This is the Nun found terminating all forms of the Dual (يَتْعَلَّلُونَ، يَتْعَلَّلَنَ). The presence of this Nun indicates that the verb is in the nominative state. The elision of the Nun indicates either the accusative or jussive states. One has to observe whether an accusative or jussive particle has caused this elision.

The Nun found in the feminine plurals (يَتْعَلَّلَن) are not the Nun of Iًrah, rather, they are subject-markers or pronouns of the feminine plural. As such, they cannot be elided. Here is the full conjugation of the present-tense jussive verb:
<table>
<thead>
<tr>
<th>الفاعل المزيد فيهم</th>
<th>الفعل المجرد</th>
<th>الطيقة</th>
</tr>
</thead>
<tbody>
<tr>
<td>لم يفعلن</td>
<td>َ</td>
<td>۱</td>
</tr>
<tr>
<td>لم يفعلن</td>
<td>َ</td>
<td>۲</td>
</tr>
<tr>
<td>لم يفعلوا</td>
<td>َ</td>
<td>۳</td>
</tr>
<tr>
<td>لم يفعلوا</td>
<td>َ</td>
<td>۴</td>
</tr>
<tr>
<td>لم تفعلوا</td>
<td>َ</td>
<td>۵</td>
</tr>
<tr>
<td>لم تفعلوا</td>
<td>َ</td>
<td>۶</td>
</tr>
<tr>
<td>لم تفعلوا</td>
<td>َ</td>
<td>۷</td>
</tr>
<tr>
<td>لم تفعلوا</td>
<td>َ</td>
<td>۸</td>
</tr>
<tr>
<td>لم تفعلوا</td>
<td>َ</td>
<td>۹</td>
</tr>
<tr>
<td>لم تفعلوا</td>
<td>َ</td>
<td>۱۰</td>
</tr>
<tr>
<td>لم تفعلوا</td>
<td>َ</td>
<td>۱۱</td>
</tr>
<tr>
<td>لم تفعلوا</td>
<td>َ</td>
<td>۱۲</td>
</tr>
<tr>
<td>لم تفعلوا</td>
<td>َ</td>
<td>۱۳</td>
</tr>
<tr>
<td>لم تفعلوا</td>
<td>َ</td>
<td>۱۴</td>
</tr>
</tbody>
</table>

[2.8] The Accusative Particle may be entered (upon the present-tense), then Fathah replaces the Dammah and the (various) Nuns are dropped aside from the Nūn of the feminine plural. Then, you'd say: until the end.

ترجمة:

وَ يَدْخُلُ الْعَاصِبُ، فَيُبِيدُ مِنْ الضَّمَّةِ تَثْمَحَةٍ وَ يُشْقِطُ النُّونَاتُ يَسْوَى ثُنَاءَ جَمَاعَةِ المُؤْتَمَّ، فَتَقُولُ: لَنْ يَنْضُرُوا، لَنْ يَنْضُرَا، لَنْ يَنْضُرَّوا إِلَى أَخِيْهُ.

شرح:

[2.8] The Accusative Particle (الْعَاصِبُ) changes the present-tense verb from the nominative state to the accusative by changing the present-tense verb's indicator of Iʿrāb from Dammah to Fathah and eliding the Nūn of Iʿrāb in various forms in the same manner as in the jussive verb:
<table>
<thead>
<tr>
<th>الفعل المجرور</th>
<th>الفعل المرن</th>
<th>الضمة</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>١</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>٢</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>٣</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>٤</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>٥</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>٦</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>٧</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>٨</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>٩</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>٨</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>١٠</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>١١</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>١٢</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>١٣</td>
</tr>
<tr>
<td>لَنْ يَفْعَلَ</td>
<td>لَنْ يَفْعَلَ</td>
<td>١٤</td>
</tr>
</tbody>
</table>

ترجمة:

وجَسَّ مِنْ الْجِواْدَمَ لَمَّاَ الْأَمْرِ فَقَتَوْلُ فِي أَمْرِ الْغَابِئِ: لَيْنَضْرُو، لَيْنَضْرَا، لَيْنَضْرُوْا، لَيْنَضْرَا، لَيْنَضْرُوْنَ، وَكَذَّلِكَ. لَيْبَضْرُ، وَلَيْبَضْرِمَ، وَلَيْبَضْرَى، وَلَيْبَضْرَىٰ، وَلَيْبَضْرَىٰٰ، وَلَيْبَضْرَىٰ، وَلَيْبَضْرَىٰٰٰ.  

[2.9] Among the Jussive Particles (لام الأمر) is the Lām of the Command. You'd say in the third-person command: لَيْبَضْرُ، لَيْبَضْرِمَ، لَيْبَضْرَى، لَيْبَضْرَىٰ، لَيْبَضْرَىٰ، لَيْبَضْرَىٰٰ، لَيْبَضْرَىٰٰٰ. Likewise: لَيْبَضْرُ، لَيْبَضْرِمَ، لَيْبَضْرَى، لَيْبَضْرَىٰ، لَيْبَضْرَىٰ، لَيْبَضْرَىٰٰ، لَيْبَضْرَىٰٰ، as well as others.
[2.9] One of the important Jussive Particles is the Lām of the Command, a single-letter particle vowelled with Kasrah found attached to the beginning of a present-tense verb. With this particle, a command verb may be constructed from the present-tense verb in the first, second and third-person, although it is more commonly found in the third-person, as in: لَيَنْصُرُّ رَبّي عَمْراً Zaid must help 'Amr. Without exception, the conjugation of this verb is like that of the jussive verbs previously mentioned.

[2.10] Among the Jussive Particles is the Prohibitive Lā. You'd say in the negation of the third-person: لا يَنْصُرُونَ Zaid must not help 'Amr. It is also conjugated in the same manner as previously mentioned for the jussive verb.
2.11 Regarding the Command Verb in form, it is the Second-Person Command Verb. It comes in the form of the present-tense jussive verb. If the letter following the Particle of the Present-Tense is vowelled, then the Particle of the Present-Tense is dropped and the remainder (of the verb) is in the jussive form. Then, you'd say in the command verb from (تَذَخَرَجُ):

ذَخَرَجُ، ذَخَرَجِي، ذَخَرَجْنَ، ذَخَرَجْنَا، ذَخَرَجْنُونَ، ذَخَرَجْنِينَ

Likewise (are other verbs):

فَرَّاحُ، قَتَلُوا، تَكَلَّسُوا، تَذَخَرَجُوا

شرح:

[2.11] The type of a Command Verb having its own unique form is the Second-Person Command Verb (الأمر الحاضر). The Second-Person Command Verb is derived directly from the forms of the second-person present-tense verb. If the letter following the Particle of the Present-Tense is vowelled, the Particle of the Present-Tense is dropped. The verb, then, is made to resemble the verb's jussive state by making the singular forms Sākin at the end by replacing its Dammah with Sukūn, as in: يَفْرَّخُ-فَرَّحُ. The forms of the verb having the Nūn of I'rab will have those letters Nūn elided, as in; يَفْرَخَانِ-فَرَّحَا، يَفْرَخُونِ-فَرَّحُونَ، يَفْرَخُونِي-فَرَّحُونِي. The form of the feminine plural remains unchanged after removing the Particle of the Present-Tense, as in: يَفْرَخَانِ-فَرَّحَانِ. The full conjugation of these six forms are as follows (with the present-tense in parenthethis):

قَتَلُوا (قَتَلَ) ، قَتَلَانِ (قَتَلَانِ) ، قَتَلْبُوا (قَتَلْبِي) ، قَتَلْبَى (قَتَلْبَيْنَ) ، قَتَلْبِنَانِ (قَتَلْبَيْنِانِ)

Unlike the present-tense verb, however, the resemblance of the Command Verb with the jussive state is not due to being in any particular state as command verbs do not have I'rab. Rather, these forms are fixed upon this construction (ميِّت) as a pattern not due to any particle's government of over the verb.
If the letter following the Particle of the Present-Tense is unvowelled or Sākin, then the Particle of the Present-Tense is dropped. The remainder is formed as a jussive verb with the addition of the conjunctive Hamzah in its beginning (which) is vowelled with Kasrah, except that the second Original Letter of the present-tense is vowelled with Dammah, then the Hamzah is vowelled with Dammah, you'd say:  

As such is:  until the end. (Also:) . The Hamzah of is vowelled with Faṭḥah based on its abandoned form. Then, the origin of is vowelled. 

When constructing the Second-Person Command Verb (الأَمْرُ الْحَاضِرٌ) from the six forms of the present-tense, if the letter following the Particle of the Present-Tense is unvowelled or Sākin, the conjunctive Hamzah is added to the beginning of the verb. The vowel on the Hamzah is determined by the vowel on the second Original Letter (تَأْكِيمٌ). When that vowel is Faṭḥah or Kasrah, the vowel on the Hamzah is Kasrah. If the vowel is Dammah, the vowel on the Hamzah is also Dammah. The one exception is: (آَمِلٌ) derived from: (يُؤْمِنُونَ) on the pattern of: (يُؤْمِنُونَ). In all instances, the end of the verb is made to resemble the jussive verb, as in:
[2.13] Know that the merging of two letters Tā in the beginning of the present-tense in the verbs is permissible, as in: . It is also permissible to elide one of the two as it has occurred in revelation: .

شرح:

[2.13] At times, there are two letters Tā are found in the beginning of a present-tense verb, meaning that the first Tā is the Particle of the Present-Tense while the second Tā is specific to the pattern, as in: . It is proper to merge these two letters Tā together or it is permissible that one of the two may be elided, as in: . Three verses of Qurān were given as evidence: wherein the verb was originally: . Wherein the verb was originally: .

مترجم:

وَ مَثِّى كَانَ فَاءٍ (إِفْتَغَلَ) صَادًّا أَوْ صَاداً أَوْ طَاءً أَوْ طَاءً أَوْ طَا، قُلْتَ تَأْتَهُ طَاءً، تَقُولُ فِي إِفْتَغَلَ مِنْ الْصَّلَحِ: إِصْطَلَحَ، وَ مِنْ الْضَّرْبِ: إِضْطَرَّبَ، وَ مِنْ الْطَّرْدِ: إِطْرَدَ، وَ مِنْ الْفَلُوْمِ: إِفْتَغَلَ. وَ كَذَلِكَ جِمِيعُ تَصْرِفَاتِهِ، نَحْوَ: يُصَلِّحُ كَهُوَ مَصْطَلِحُ وَ ذَلِكَ مَصْطَلِحُ، إِصْطَلَحَ، لاَ يُصَلِّحُ وَ مَثِّى كَانَ فَاءٍ (إِفْتَغَلَ) دَالَّاً أَوْ دَالاً أَوْ رَاءٍ، قُلْتَ تَأْتَهُ دَالاً وَ تَقُولُ فِي (إِفْتَغَلَ) مِنْ الدَّالِرِ وَ مِنْ الْجَذْرِ وَ مِنْ الْبَجْرِ: إِذْرَءَ وَ إِذْرَءُ وَ إِذْرَءُ.
When the first Original Letter of (א'תא') is ١١٤٧, ١١٤٨ or ١١٤٩, its ١١٤٧ is converted to ١١٤٧, you'd say in the verb (א'תא') from (א'תא') - (א'תא') - (א'תא') - (א'תא'). Likewise are all of its derivations, as in:

When the first Original Letter of is ١١٤٨, you'd say in the verb (א'תא') taken from become:

In the pattern of (א'תא'), the similarity of certain letters require a substitution of a letter (א'תא') and, at times, the contraction of two of the same letters. Whenever the first Original Letter, meaning (א'תא'), is the letter ١١٤٧ (א'תא'), ١١٤٨ (א'תא'), or ١١٤٩ (א'תא'), the letter ١١٤٧ (א'תא') of the pattern will be converted to ١١٤٧ (א'תא'), as in: (א'תא'), (א'תא'), (א'תא'), (א'תא'). In the last verb, it may also be found as: (א'תא'). Although these changes are based on usage, it is said that they occur due to the difficulty in pronouncing these letters one after another due to their similarity in the point of emergence from the throat or Makhraj.

In the same pattern, when the first Original Letter is ١١٤٨ (א'תא'); ١١٤٩ (א'תא') or ١١٤٩ (א'תא'), the ١١٤٧ (א'תא') of the verb pattern is converted to ١١٤٨ (א'תא'). The exception being (א'תא'), which remains unchanged, as in: (א'תא'), (א'תא'), (א'תא'), (א'תא'). When the conversion of a letter results in two of the same or similar letters, ١٠٨٨ (א'תא') or contraction occurs wherein the two similar letters are contracted into one with Shaddah indicating the doubling of the letter.
[2.15] Two letters Nūn are attached to the verb, other than the past and present-tense for the purpose of emphasis. Lightened (with the Nūn being) vowelless and Heavy (with the Nūn being vowelled) with Fathah, except in that which is particular, (which) are the verbs of the dual and the feminine plural. They are always vowelled with Kasrah, you’d say: لِذِيْئِينَ for the dual and لِذِيْئِينَ for the feminine plural.

Alif is entered after the Nūn of the feminine plural in order to provide separation between the letters Nūn. The Lightened Nūn is not entered upon the feminine plurals because it would necessitate the meeting of two Sākin or vowelless letters outside of its limitations. The meeting of two Sākin letters is permitted when the first letter is a long vowel and the second is contracted into it, as in: دامثَة.

شرح:

[2.15] This section is related to the Nūn of Emphasis (نُون التَأكَيد). It is the letter Nūn added to the end of the present-tense and command verbs in order to emphasize the veracity of its meaning, as in: أَنْفَعِلْنَُ الْدِلَّةَ Surely I will do that. Often this Nūn is found combined with The Lām of Emphasis (لَم التَأكَيد) which is found in the beginning of the verb, as in لَأَنْفَعِلْنَُ الْدِلَّة. The Nūn of Emphasis may also be found with the Lām of Prohibition (لا التَأكَيد), (لا الْتَأكَيد), as in You must not do that.

There are two types of Nūn of Emphasis:

- Heavy (نُون النَقِیفة). The Nūn is doubled, as in: نَتَضَرّ، نَتَضَرُّ، نَتَضَرْنَ، لَا نَتَضَرَّنَ، لَا نَتَضَرْنَ. In the Heavy Nūn of Emphasis, the consonant before the Nūn is vowelled with Fathah in the masculine singulars, the third-person feminine singular, and the first-person singular and plural, as in: نَتَضَرّ، نَتَضَرُّ، نَتَضَرْنَ، لَا نَتَضَرَّنَ، لَا نَتَضَرْنَ.

- Light (نُون الخَفيفة). The Nūn is vowelless or Sākin, as in: نَتَضَرّ، نَتَضَرُّ، نَتَضَرْنَ، لَا نَتَضَرَّنَ، لَا نَتَضَرْنَ. In the dual forms, the original Nūn of the Dual is elided in favor of the Nūn of Emphasis, as in: نَتَضَرَّانَ، نَتَضَرُّانَ، نَتَضَرَّنَانِ. Here, the Nūn Of Emphasis is vowelled with Kasrah, like the Nūn of the dual.

In the masculine plurals (third and second person), the consonant before the Nūn of Emphasis is vowelled with Dammah, as in: Nَتَضَرُّانِ، نَتَضَرَّانِ. Here, this Dammah represents the pronoun of the subject or the subject-marker, (كُمْ، أَنْثى) originally represented by Wāw (و).

In the second-person feminine singular, the consonant before the Nūn of Emphasis is vowelled with Kasrah, as in: نَتَضَرَّ. Similar to the Dammah in the masculine plural, the Kasrah here represents the pronoun of the subject which replaces the elided Yā, the original subject-marker in the present-tense, as in: نَتَضَرَّ.
In the feminine Plurals, the letter Alif is placed as a separator between the verb's subject-marker, meaning the Feminine Nūn (النون النسوة) and the Nūn of Emphasis, as in يَلْتَضُرُّانَ, يَلْتَضُرُّانَ, its present-tense form is: يَلْتَضُرُّانَ. The masculine and feminine plurals are the particular verbs referred to in the text.

Here, then is the present-tense verb conjugated with the Nūn of Emphasis:

يلَتَضُرُّانَ, يَلْتَضُرُّانَ, يَلْتَضُرُّانَ, يَلْتَضُرُّانَ, يَلْتَضُرُّانَ, يَلْتَضُرُّانَ, يَلْتَضُرُّانَ, يَلْتَضُرُّانَ.

The Lightened Nūn is not found found in the dual forms nor the feminine singulars due to the necessity of bringing two vowelless letters together, which is unacceptable. The present-tense with the Lightened Nūn is as follows: يَلْتَضُرُّانَ, يَلْتَضُرُّانَ, يَلْتَضُرُّانَ, يَلْتَضُرُّانَ, يَلْتَضُرُّانَ.

The meeting of two vowelless or Sākin letters is only permitted with Idghām, or contraction, as in دَائِيَةُ، which was originally: دَائِيَةُ. Both the Alif and the first letter Bā are Sākin, however after the contraction and doubling of the letters Bā, it becomes suitable for pronunciation.

مَتْنٌ: وَ يُخْذَفُ مِنَ الْفَجْلِ مَعْهُما الْنُّونُ فِي الْمَثَلَةِ الْخَمْسَةِ وَ هِيَ يَفْغَلُانَ وَ يَفْغَلُانَ وَ يَفْغَلُانَ وَ يَفْغَلُانَ وَ يَفْغَلُانَ. وَ يُخْذَفُ وَاءُ يَفْغَلُانَ وَ يَفْغَلُانَ وَ يَفْغَلُانَ إِلَّاَّ إِذَا عَلَّمُهُما نَخُوَّةٌ لَا يُخْذَفُ وَ لَا يَلْخَشِشْنَ وَ لَا يَلْبَئُنَّ وَ إِمَّا تَرْيِينَ.

وَ يُفَتْقَحُ مَعْهُا أَخْرَى الْفَجْلِ إِذَا كَانَ فَعْلُ الْوَاحِدِ وَ الْوَاحِدَةِ الْخَمْسَةِ وَ يُضَمُّ إِذَا كَانَ فَعْلُ جَمْعَةِ الْذُّكُورِ وَ يُكْسَرُ إِذَا كَانَ فَعْلُ الْوَاَلِدَةِ الْخَمْسَةِ. فَتَقْلُوُ في أَمْرِ الْغَابِبِ مُؤْكَدًا بِالْنُّونِ التَّقْلِيلَةِ: لِينَتْضُرُّانَ، لِينَتْضُرُّانَ، لِينَتْضُرُّانَ، لِينَتْضُرُّانَ، لِينَتْضُرُّانَ. وَ بِالْخَفِيفَةِ: لِينَتْضُرُّانَ، لِينَتْضُرُّانَ، لِينَتْضُرُّانَ، لِينَتْضُرُّانَ، لِينَتْضُرُّانَ، لِينَتْضُرُّانَ، لِينَتْضُرُّانَ، لِينَتْضُرُّانَ، لِينَتْضُرُّانَ، لِينَتْضُرُّانَ، لِينَتْضُرُّانَ. وَ فِي أَمْرِ الْحَاضِرِ مُؤْكَدًا بِالْخَفِيفَةِ: أَنْضُرُّانَ، أَنْضُرُّانَ، أَنْضُرُّانَ، أَنْضُرُّانَ، أَنْضُرُّانَ، أَنْضُرُّانَ، أَنْضُرُّانَ.
In five patterns, the (original) Nūn is elided from the verb with (both the Heavy and Lightened Nūn), they are: يُفعلون، يُفعلون، يُفعلون، يُفعلون، يُفعلون، يُفعلون، يُفعلون، يُفعلون. In (the patterns) the Wāw is elided, and in (the pattern) the Yā (is elided) except when the consonant before the Wāw is vowelled with Fathah, as in لا تَخْشَونَ ولا تُخْشَونَ ولا تُخْشَونَ ولا تُخْشَونَ ولا تُخْشَونَ ولا تُخْشَونَ ولا تُخْشَونَ ولا تُخْشَونَ. Regarding the end of the verb is vowelled with Fathah when the verb is singular and (also) the third-person singular. It is vowelled with Dammah when the verb is the masculine plural, Kasrah when it is the second-person feminine singular.

You'd say in the third-person command verb emphasized with the Heavy Nūn: لَيْبَنْضُرُونَ، وَلَيْبَنْضُرُونَ. With the Lightened Nūn, (you'd say): لَيْبَنْضُرُونَ، لَيْبَنْضُرُونَ، لَيْبَنْضُرُونَ، لَيْبَنْضُرُونَ، لَيْبَنْضُرُونَ، لَيْبَنْضُرُونَ.

In the Second-Person Command Verb emphasized with the Heavy Nūn: أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ. With the Lightened Nūn: أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ. You can make analogies of this for its comparable patterns.

Translation:

[2.16] In five patterns, the (original) Nūn is elided from the verb with (both the Heavy and Lightened Nūn), they are: يُفعلون، يُفعلون، يُفعلون، يُفعلون، يُفعلون، يُفعلون، يُفعلون، يُفعلون. In (the patterns) the Wāw is elided, and in (the pattern) the Yā (is elided) except when the consonant before the Wāw is vowelled with Fathah, as in لا تَخْشَونَ ولا تُخْشَونَ ولا تُخْشَونَ ولا تُخْشَونَ ولا تُخْشَونَ ولا تُخْشَونَ ولا تُخْشَونَ ولا تُخْشَونَ. Regarding the end of the verb is vowelled with Fathah when the verb is singular and (also) the third-person singular. It is vowelled with Dammah when the verb is the masculine plural, Kasrah when it is the second-person feminine singular.

You'd say in the third-person command verb emphasized with the Heavy Nūn: لَيْبَنْضُرُونَ، وَلَيْبَنْضُرُونَ. With the Lightened Nūn, (you'd say): لَيْبَنْضُرُونَ، لَيْبَنْضُرُونَ، لَيْبَنْضُرُونَ، لَيْبَنْضُرُونَ، لَيْبَنْضُرُونَ، لَيْبَنْضُرُونَ.

In the Second-Person Command Verb emphasized with the Heavy Nūn: أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ. With the Lightened Nūn: أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ، أَنْضِرُونَ. You can make analogies of this for its comparable patterns.

Explanation:

[2.16] Five patterns of the present-tense verb are terminated with the Nūn of I'rab (اِلْبُنْونُ الإِمْرِيَبِيُّ) which is used as an indicator of the verb's natural nominative state (refer to section 2.7). This Nūn of I'rab is found in the dual forms (third and second-person), the masculine plurals (third and second-person) and the second-person feminine singular. When adding the Nūn of Emphasis to the end of the present-tense verb, the Nūn of I'rab is elided in these five patterns and replaced with the Nūn of Emphasis.

In the masculine plurals, namely يُفعلون، the Wāw is also elided before the Nūn of Emphasis is added. This Wāw is a subject-marker for the verb, or an indicator of the verb's subject (كُمْ، أَنْثَى). It is necessary to elide the Wāw because it is Sākin and it is not possible to have a Sākin letter precede a doubled consonant, as in يُفعلون. After eliding the Wāw, the Dammah preceding it substitute for the subject-marker in this form of the verb.

Similarly, in the second-person feminine singular, namely، the Yā is elided because it is also a Sākin letter preceding a doubled letter. The Yā is the subject-marker for the second-person singular (أَنْثَى). After the elision of the Yā, the Kasrah preceding the Yā substitutes as the verb's subject-marker.
In some types of verbs, particularly the verbs with weak letters, the Wāw and Yā may not be elided when the consonant preceding the two are vowelled with Fathah, as in ًلا تَخْسَهُنَّ. لا تَخْسِينَ. In these instances, if the Wāw or Yā were elided, there would be no subject-marker for the verb.

Regarding the verb ًترَيَنَّ, its origin was ًترَيَنَّ originating from: ًترَيَنَّ, with the consonant preceding the Nūn of Emphasis vowelled with Fathah. The consonant preceding the Nūn of Emphasis is vowelled with Dammah in the masculine plural, as in ًتَرَيَنَّ, and vowelled with Kasrah in the second-person feminine singular, as in ًتَرَيَنَّ.

Full conjugation of the present-tense verb and command verb with the two types of Nūn of Emphasis:

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<th>بيون التأكيد الثقيلة</th>
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[2.17] Regarding the Active Participle and the Passive Participle (derived) from the three-letter Primary verb, mostly the Active Participle comes on the pattern of: ناضر. You'd say:

ناصر، ناصرين، ناصرة، ناصرتان، ناصرات، ناصر.

[2.17] The Active Participle is a pattern of nouns which are derived directly from the active-voice present-tense verb from the three-letter Primary Verb on the pattern of: ناضر. It is also known as the Agent Noun because it represents the agent of action or the agent described in an expression, as in:

The writer of the manuscript is mistaken; 'Amr is a scholar.

There are seven inflections of the Active Participle mentioned in the text:

- The masculine singular, as in ناصر.
- The masculine dual, as in ناصرين.
- The masculine plural, a sound plural, as in ناصرون.
- The feminine singular, as in ناصرة.
- The feminine dual, as in ناصرتان.
- The feminine plural, a sound plural, as in ناصرات.
- The broken plural, as in ناصر.
The Passive Participle is a pattern of nouns derived directly from the passive-voice present-tense verb of the three-letter Primary Verb on the pattern of مَنْضُورُ. The Passive Participle signifies the action in the passive voice, as in (active voice); (passive-voice); (Passive Participle).

As previously mentioned (section 2.1), the passive voice is derived from verbs which are transitive, either on their own or by means of a genitive particle. For those Passive Participles derived from verbs which are transitive in themselves, there are seven inflections mentioned:

- The masculine singular, as in منْضُورُ.
- The masculine dual, as in منْضُورَانِ.
- The masculine plural, a sound plural, as in منْضُورُونَ.
- The feminine singular, as in منْضُورَة.
- The feminine dual, as in منْضُورَاتِ.
- The feminine plural, a sound plural, as in منْضُورَاتِ.
- The broken plural, as in منْصَبٌ.
Sometimes, the Passive Participle is derived from the verb made transitive by means of a genitive particle, as in I passed by Zaid (active-voice); Zaid was passed by.

When the Passive Particle is derived from the passive voice verb made transitive by means of a genitive particle, the form of the Passive Participle does not change from the masculine singular. It is the pronoun attached to the genitive particle which is changed into the dual, plural, masculine and singular in order to reflect agreement with the Proxy-Subject, as in:

- The masculine singular, as in.
- The masculine dual, as in.
- The masculine plural, a sound plural, as in.
- The feminine singular, as in.
- The feminine dual, as in.
- The feminine plural, a sound plural, as in.
Regarding the pattern (فعال), at times it comes in the meaning of (both) the Active and Passive Participles, like: تَرِيمُ في the meaning of: راَمُ and: تَرِيمُ in the meaning of: مُقْتَلُ.

Regarding that which is in excess of three letters, the rule is that in its present-tense, the letter Meem (م) vowelled with دَامْمَة is put in the place of the Particle of the Present-Tense. Then, that consonant which is before its ending is vowelled with كَسْرَة in the Active Participle and vowelled with فَثْقَة in the Passive Participle, as in

مَكْرُومٌ وَ مَكْرُومٌ وَ مَكْرُومٌ وَ مَكْرُومٌ وَ مَكْرُومٌ وَ مَكْرُومٌ وَ مَكْرُومٌ

At times, the word of the Active and Passive Participles are the same in some instances, like:

مُحَبَّ وَ مُحَبَّ وَ مُحَبَّ وَ مُحَبَّ وَ مُحَبَّ وَ مُحَبَّ وَ مُحَبَّ وَ مُحَبَّ عَنْهُ

The difference is in the estimation (of the pattern).

The pattern (فاعل) is a pattern of a particular type of adjective which is sometimes found to have the meaning of the Active or Passive Participle, as in كان السَّيْرُ قَتِيلاً The criminal was killed, in the meaning of: كان السَّيْرُ مُقْتَلُ.

This adjective is known as: الاسم الفاعل 在内的 المفعول The Adjective Bearing Resemblance to the Active and Passive Participle. As with the Active and Passive Participles, this adjective may also be inflected in the same manner:

- كَرِيمٌ (فاعل) The masculine singular, as in.
- كَرِيْمَان (فاعلان) The masculine dual, as in.
- كَرِيمَانِ (فاعلان) The masculine plural, a sound plural, as in.
- كَرِيمَةٌ (فاعلة) The feminine singular, as in.
- كَرِيْمَاتِ (فاعلات) The feminine dual, as in.
- كَرِيْمَاتِ (فاعلات) The feminine plural, a sound plural, as in.
- كَرِيْمُ (فاعل، مفعلاً) Broken Plural.

Also mentioned next in the text is the manner of constructing the Active and Passive Participles in the Derivative Verbs. These two types of words are derived directly from the present-tense verb active voice or passive Voice verbs. The Particle of the Present-Tense is elided and replaced with the letter Meem vowelled invariably with دَامْمَة. What will determine whether the word is the Active Participle or the Passive Participle is the vowel on the consonant before the end of the word.
If the vowel preceding the final consonant is Kasrah, it is the Active Participle, as in مَكْرِمُ، مَدْخَلٌ، مُعَضَّرَ. If the vowel is Fathah, it is the Passive Participle, as in مَكْرِمُ، مَدْخَلٌ، مُعَضَّرَ.

In words which are Mu'tall, meaning words possessing either a weak letter, a Hamzah or a doubled-consonant, there may be no difference between the patterns of the Active and Passive Participles. This is due to the fact that these Mu'tall words often undergo alterations, known as Qalb (قلب), which transforms their vowel and sometimes their letter to another vowel or letter. This is common in words with weak letters at their end, as in the example: مَعَظَمَ. Due to the weak letter ياء at its end, the vowel on the consonant preceding the weak letter is determined by the requirement of the weak letter to be vowelled with Kasrah. Therefore, whether it is the Active or Passive Participle, the vowel does not change.

Similarly, in the verb with a doubled-consonant or the Muda'af, the vowel on the consonant preceding the end of the word is determined by the contraction of the two letters, as in مُضَطَّرُ, whose original pattern is: مَضَطَّرُ for the Active Participle and: مُضَطَّرُ for the Passive Participle. Due to the contraction of the two identical letters, the vowel on the first of the two letters is lost. It is this vowel which would distinguish between the Active and Passive Participles in the Derivatives. For these reasons, the pattern of these two Participles must be estimated.
The Double Radical Verb

[3.0] It is called Aṣamm (الأسم). It is (formed in) the three-letter Primary and Derivative Verb in that which its second and third Original Letters are of the same type, like: زّردُ and: أَعْدَدُ. Its origin is: زّردُ and: أَعْدَدُ.

From the four-letter (the Double Radical Verb) is that verb whose first and third Original Letter are of one type. Likewise, its second and fourth-letter (are the same). It is also called Mutābaq, as in: زَلَزَلُ, زَلَزَلَةُ وَزَلَزَالاً.

[3.0] The double radical verb or the Muḍā’af verb (المضايع) is the three-letter verb (Primary and Derivative) in which the second and third-letter are the same, as in: زّردُ. As mentioned, it was originally: زّردُ, on the pattern of: يَفْعَلُ. With the contraction of the second and third-letters into one doubled-letter, the two like letters are represented with the Shaddah.

The doubling of these two letters requires a few differences in the Muḍā’af Verb from what is normally seen in the sound verb:
In the present-tense, the first Original Letter is never Sākin in the Primary Verb as the letter preceding the doubled-letter cannot be Sākin, as in: يَخْصَصُ on the pattern of: يَحْصُ. The vowel which was originally found on the second Original Letter, meaning the Vowel of the Present-Tense, is moved forward to the first Original Letter, as in: يَحْبُبُ on the pattern of: يَحْبُبُ and: يَفْعَلُ on the pattern of: يَفْعَلُ. With this shift of vowel, the verb's Bāb would not be obvious.

Due to the first letter being vowelled, the Second-Person Command Verb (الأَمْرُ الْخَاصُ) does not use Hamzah in its beginning, as in: (خَصَصُ, خَصَصًا, خَصَا, خَصّا, أَخْضَضُ). Compare with: (مَسَّ, مَسَّا, مَسَّا, إِسْسَنَ). As mentioned in the previous note, the Fathah on the Shaddah in the singular form indicates that it was originally Sākin at the end and the other forms are derived from the singular. Note that the feminine plural is formed according to the original pattern since it is a requirement that the letter before the Feminine Nūn must be Sākin thereby preventing the second and third Original Letters from being doubled.

Alternately, the Second-Person Command Verb may also be formed according to the verb's original pattern, as in: أَخْضَضَ, إِسْسَنَ.

In the four-letter verb, the Mudā'af verb will have its first and third Original Letter paired, along with its second and fourth Original Letter, as in: مَنْزَلُ, مُنْزِلُ, مَنْزِعُ. Letters are not found doubled side by side.
[3.1] Muḍā’af is only associated with the Unsound Verbs (العذّاب) because the doubled letters are associated with the substitution of letters (الإنداء), as in their saying: أمَلَّتُ. Elision (الاندف) is also associated (with the Muḍā’af verb), as in their saying: مَضْعِفَتْ وُظِلْتُ وَ أَحَسْتُ, with Fathāh and Kasrah and: أَحَسْتُ. In other words: مِضْعِفَتْ وُظِلْتُ وَ أَحَسْتُ.

شرح:

[3.1] There are two fundamental reasons that the Muḍā’af Verb is deemed unsound:

- Letter Substitution or Ibdāl (الإنداء). It is the substitution of one letter for another. In this situation, the reason for the substitution is mostly associated with the difficulty in pronouncing certain letters back-to-back, as in: أمَلَّتُ, the second letter Lām, then is substituted with the Ya making the pronunciation easier. It also occurs in the four-letter verb, as in: شَفَصْيَتْ which originally was: شَفَصْيَتْ. The difference between the Ibdāl here and that which was mentioned in regard to the Bāb of إِنْدِاء is that this substitution is not necessarily related to letters which are similar from the perspective of their pronunciation.

- Elision or حازف (الاندف). At times, letters are elided altogether for the purpose of facilitating pronunciation, as in: مَضْعِفَتْ or مَضْعِفَتْ, which was originally: مِضْعِفَتْ. The letter Seen was elided. In the view of some, the vowel on the elided letter is placed on the preceding letter.

    When there is the reduction of similar letters, it may be due to the inability to contract letters, as in: نَقْضَيْنَ, which was originally: نَقْضَيْنَ. In each instance, the elided letter facilitates pronunciation.
[3.2] Contraction or Idgham is associated with the Muḍā'af. It is silencing the first (letter) and incorporating it into the second letter. The first is called Mudham and the second is called Mudham Feehi. That (contraction) is required in:

مُدّ، يَمَدُّ وَ أَعْدَ، يُعْدُ وَ الْقَدَ، يَنْقُدُ وَ اعْتَدُ، يَعْتَدُ وَ اسْوَدُ، يَسْوَدُ وَ اسْتَعَدُ، يَعْسَبُ وَ اتَّبَعُ، يَتَبَعُ وَ اطْمَأَنَّ،

وَ كَذَا هَذِهِ الْآتِفَوْلُ إِذَا بَنَٰتُها لَمْ تَفْعَلْ، نَخُوَّ:

مُدّ، يَمَدُّ وَ أَعْدَ، يُعْدُ وَ الْقَدَ، يَنْقُدُ وَ كَذَا تَظَاهِرُها.

وَ فِي نَخُوَّ: مُدّ مَضْدُراً وَ كَذٰلِكَ إِذَا أَقُلُّ بِالْبَالِغِ أَلِفُ الْضَّمَّيِّرَ أَوْ وَاَلْضَّمَّيِّرَ وَ يَاوْهُ، نَخُوَّ:

مُدّ، مُذْوَا مُذْيَ.

ترجمة:

Likewise, are these verbs when constructed for the object (the Passive Voice), as in:

مُدّ، يَمَدُّ وَ أَعْدَ، يُعْدُ وَ الْقَدَ، يَنْقُدُ

Likewise, are its corresponding examples. In (the example) of: مَدّ as a Maṣdar. Likewise, when Alif of a pronoun or Wāw or Yā is attached, as in:

مُدّ، مُذْوَا مُذْيَ.
The fundamental characteristic of the Muḍā'af verb is its contraction of two letters into one. The first letter is termed the Mudgham (مذْحَم) and the second is the Mudgham Feehi (مذْحَم فيه). The first letter is made Sākin or vowelless, as in: مدة, and incorporated into the second letter by contracting the two letters into one written with Shaddah, as in: مدة. Its origin was: مدة.

In the basic pattern of the verb, Idghām is required and the verb must be written with its letters contracted and written with Shaddah, as in: مدة, مدة, أعددوا وأعدوا, أعدوا وأعدوا, إعدادوا. There are forms of the verb, however, in which Idghām is disallowed, such as forms in which a pronoun of the subject is attached to the verb, as in: مدة, مدة, مدة. In forms of the Command Verb, Idghām is also permissible, except in the Feminine Plural.

After the first form, subject-markers are added to the verb to construct the various forms or Seeghah of the verb which corresponds to the person and number of the subject or object, as in:

مدة, مدة, مدة, مدة, مدة, مدة, مدة, مدة, مدة, مدة, مدة, مدة, مدة.

In the Passive Voice:

It is on the pattern of: مدة, the original pattern (before contraction) is: مدة, مدة, مدة, مدة, مدة, مدة, مدة.

The verb's Maṣdar also exhibits the characteristics of the Muḍā'af word although its doubled-letters are frequently found separated, as in:

مدة, إعدادا, إعدادا, إعدادا, إعدادا, إعدادا, إعدادا, إعدادا.
[3.3] Idghâm is disallowed in (forms) like: مَدَّةٌ وَيُمَدُّونَ وَيُمَدُّوْنَ وَمَدَّةٌ، and لا تَمَدُّونَ. It is permissible when the Jussive particle is entered upon the singular verb. Then, if its second Original Letter is vowelled with Kasrah, as in: يَفْرُزَ or vowelled with Fathah, as in: يَغْضَ، then you say: أَلَمْ يَفْرُزَْ and: أَلَمْ يَغْضِبَْ, with the doubled-letter vowelled with Kasrah and Fatḥah. (Also proper) is: يَفْرُزُونَْ, يَغْضِبُونَْ, and: أَلَمْ يَفْرُزَْ, with the separation of the contracted letters. Likewise, is the ruling with: يَفْرُزُونَْ.

[3.3] In the past-tense verb, Idghâm is required in the first five Seeghah and disallowed in the remaining wherein the second and third Original Letters must be written separately as required by its pattern. In the present-tense verb, Idghâm is disallowed only in the two forms of the Feminine Plural, as in: (بَنِيَانَ، بَنِيَانَ). In the following chart, the instances wherein Idghâm is required ( ) and disallowed ( ) are indicated. The verb's original pattern is: وَلَأَلْعَلَ. يَفْرُزُ: 

<table>
<thead>
<tr>
<th>الأَدْغَام</th>
<th>الفِئَلُ المَصْارِعِ</th>
<th>الأَدْغَام</th>
<th>الفِئَلُ الْعَلِيُّ</th>
<th>الشَّيْعَةُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>(1)</td>
</tr>
<tr>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>(2)</td>
</tr>
<tr>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>(3)</td>
</tr>
<tr>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>(4)</td>
</tr>
<tr>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>(5)</td>
</tr>
<tr>
<td>مَسْنُوع</td>
<td>مَدَّةٌ</td>
<td>مَسْنُوع</td>
<td>مَدَّةٌ</td>
<td>(6)</td>
</tr>
<tr>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>(7)</td>
</tr>
<tr>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>(8)</td>
</tr>
<tr>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>(9)</td>
</tr>
<tr>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>(10)</td>
</tr>
<tr>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>(11)</td>
</tr>
<tr>
<td>مَسْنُوع</td>
<td>مَدَّةٌ</td>
<td>مَسْنُوع</td>
<td>مَدَّةٌ</td>
<td>(12)</td>
</tr>
<tr>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>(13)</td>
</tr>
<tr>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>وَاجِب</td>
<td>مَدَّةٌ</td>
<td>(14)</td>
</tr>
</tbody>
</table>

The verb constructed for the object, meaning the Passive Voice Verb, is constructed based on the original pattern: وَلَأَلْعَلَ.
Whenever the present-tense Muḍā'af verb is governed by a Jussive particle, it becomes necessary to distinguish the Jussive state from the nominative state in which the verb is normally found. To distinguish the Jussive state, the end of the verb may be voweled with either Kasrah or Fathah, as in: and: . Either vowel identifies the Jussive state (in this verb format).

Also, in the case where a Muḍā'af verb is governed by a Jussive particle, it is permissible to separate the doubled-letters, as in: and: . This separation is also permissible in the following groups of verbs: as in: .
3.4] Whenever the jussive verb has its second Original Letter vowelled with Dammah, it is permissible for the verb to be written with or without Idghām, as in: مَأَمَّدُ. Similarly, in the Command Verb, it is permissible to use Idghām مَأَمَّدُ or separate the letters, as in: أَمَّدَ. When using Idghām, all three vowels on the contracted letter are permitted, as in: يَأَمَّدُ. Notice that this form of the Command Verb (مَأَمَّدُ) with Idghām also resembles the Passive Voice Verb. That being the case, it is also permissible to write the Command Verb as: مَأَمَّدُ, with the letter دَلُّ vowelled with either فَاتِحَة or كَسْرَة. Below is the conjugation of the Command Verb with Idghām and without:

<table>
<thead>
<tr>
<th>مَأَمَّدُ</th>
<th>مَأَمَّدُ</th>
<th>مَأَمَّدُ</th>
<th>مَأَمَّدُ</th>
<th>مَأَمَّدُ</th>
<th>مَأَمَّدُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَمَّدَ</td>
<td>أَمَّدَ</td>
<td>أَمَّدَ</td>
<td>أَمَّدَ</td>
<td>أَمَّدَ</td>
<td>أَمَّدَ</td>
</tr>
</tbody>
</table>

Whenver the present-tense verb has its second Original Letter vowelled with either Fathah or Kasrah, the verb can be written as: مَأَمَّدُ or: مَأَمَّدُ (written with Fātihah or Kasrah) and: مَأَمَّدُ or: مَأَمَّدُ (also written with Fātihah or Kasrah), as in:
As mentioned, the verb form with Idghām can be written with either Kasrah or Fathah. Idghām is disallowed in the sixth Seeghah, namely the Feminine Plural.

The Active Participle is on the pattern of: ّ، فاعلٌ، with the second and third Original Letter contracted:

The Passive Participle is on the pattern of: ّ، مفعولٌ، with the second and third Original Letters written separately:
SECTION

The Unsound Verb

[4.0] It is that one of its Original Letters is a Weak Letter, and they are: Wāw, Yā and Alif. They are named Hurūf al-Madd or Hurūf al-Layn. Alif at that time is converted from Wāw or Yā. (The Unsound Verb) are of seven types:

First: Mu'tall of the First Original Letter

It is termed Mithāl due to its resemblance to the Sound Word in its ability to hold the (three) vowels.
As for Wāw, it is elided from the present-tense verb which is on the pattern of (بَعِلُ) with the second Original Letter vowelled with Kasrah and from its Maṣdar which is on the pattern of (بَعِلُ). It is sound in the remaining conjugations. You'd say:

\[
\text{وعَدَّ، يَعْدُ، يَعْدَا، وَعَدَّا فَهُوَ وَعَدَّ وَذَاكَ مَؤْمَعَةَ وَعَدَّ وَ لاَ يُعَدَّ}
\]

Likewise is:

\[
\text{وَصُّ، يَصُّ، مَفْقَةً، مَفْتَقَةً، فَهُوَ وَ ذَاكَ مَؤْمَعَةَ وَ صَ عَ وَ لاَ يُصُّ}
\]

شرح:

[4.0] The Unsound word (غَيْبُ السَّالِم) is that word which has a Weak Letter, meaning Wāw, Yā or Alif, as one of its Original Letters. If the letter is a long vowel, it is termed Hurūf al-Maddin or an elongated vowel. If it is a letter vowelled with one of the three short-vowels, it is termed Hurūf al-Layn, meaning a flexible vowel. Often, Alif, meaning Alif Maqsūrah (أَلْيَفُ المَقْسُورَةُ), results from the conversion of Wāw or Yā in instances where there is Ḥāl (إِلْتِمَاعُ), meaning alteration or Qalb (قَلَبُ), meaning Conversion.

First: Mu'tall of the First Original Letter

When a Weak Letter occurs in the first Original Letter, it is termed Mithāl due to its potential of holding all three vowels, meaning Dammah, Fathah and Kasrah.

The first rule for the Mithāl verb is that when Wāw occurs as the first Original Letter, the Wāw will be elided when the present-tense verb is on the pattern of (بَعِلُ), as in: (وعَدَّ، يَعْدُ). The present-tense is actually on the pattern of (بَعِلُ). Observe its patterns (mentioned in the text):

- Past and present-tense patterns (البَعِلُ الْعَاجِيٌّ وَ الْعَضْرَاغُ).
- Patterns of the Maṣdar (البَعِلُ الْمَصَدَّرُ). Some verbs have more than one Maṣdar.
- Pattern of the Active Participle (إِسْمُ الْعَافِلِ).
- Pattern of the Passive Participle (إِسْمُ المُشَعْوَلِ).
- Pattern of the Command Verb (الأَمْرُ الْحَاجِيٌّ).
- Pattern of the Verb of Prohibition (لاَ الْهَاجِيَةُ).

This arrangement of patterns is termed Sarf Sagheer (الصَّرْفُ الصَّغِيرُ) as it lays out the word's patterns in a useful arrangement. Another verb is also mentioned (وَصُّ، يَصُّ، مَفْتَقَةً):
فترت:

فَإِذَا أُزِيلَتْ كَسْرُهَا مَا بَعْدُهَا أُعيدَتْ الْوَاوَ المَخْدُوفَةُ، نَخْوُ: لَمْ يُرْعَدُ
وَتَشْبَتْ فِي يَفْعَلُ بِالْفَتْحٍ كَوْجُلٍ، يَيْجُلٍ، إِيْجَلٍ، قَلْبَتْ الْوَاوَ يَآءَ، لِشَكْوَنَهَا وَ إِنْكِسَارِهَا مَا
قَبْلَهَا.

فَإِنْ إِنْصَمَّ مَا قَبْلَهَا أُعْيِدَتْ الْوَاوَ، فَتَتْفُوَلُ: يَا رَيْدُ إِيْجَلٍ، تَلْفَظُ بِالْوَاوَ وَ تَكْتُبُ بِالْيَآءَ وَ تَشْبَتُ
فِي يَفْعَلُ بِيَضْمَ الْعَيْنِ كَوْجُهَا، تَوْجَهَا، أُوْجَهَا، لَا تَوْجَهَا.
وَ يَحْذَقَ الْوَاوَ مِنْ يَطَأَةٍ وَ يَضْعُ وَ يَسْعُ وَ يَقْعُ وَ يَذْعُ، لِأَنَّهَا فِي الْأَصِلِّ يَفْعَلُ بِالْكَسْرِ، فَفُتِحَ
الْعَيْنِ لِخَوْرَفِ الْحَلْقِ وَ مِنْ يَذَّرُ لِكَوْنِهِ يَمْغَتِيْيَدْعُ.

ترجمة:

[4.1] When the Kasrah (on the second Original Letter) is removed, that which follows the
eilded Wāw returns, as in: . The Wāw is established in the pattern (يَنْفِلْ) with Fathāh, as in: . The Wāw (in the Command Verb) is converted to Yā due to its being
vowelless and that which is before (the Yā) is vowelled with Kasrah.

If that which is before the Yā is added, the Wāw returns. Then, you'd say: O Zaid!
Be afraid. It is pronounced with Wāw and written with Yā. The second Original Letter
vowelled with Dammah is established in the pattern (يَنْفِلْ)، as in: .

The Wāw of (بَلَى) are elided because its origin is (يَنْفِلْ) with Kasrah. Then,
the second Original Letter is vowelled with Fathah due to being a Letter of the Throat
(أَخْرَفُ الحَلْقِ). (Also,) there is the verb (يَذَّرُ) due to its meaning of

شرح:

[4.1] When the Kasrah is removed from the pattern, as when the pattern is changed from
the Active to Passive Voice, the elided Wāw returns to the pattern, as in: . observe the full
conjugation below of the Active and Passive Voice Verbs:
<table>
<thead>
<tr>
<th>الفعل</th>
<th>الفعل الماضي</th>
<th>الفعل المضارع</th>
<th>الشبيعة</th>
<th>وعدة</th>
<th>يعهد، عدة</th>
</tr>
</thead>
<tbody>
<tr>
<td>هو</td>
<td>يعهد</td>
<td>وعد</td>
<td>(المخالب)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>هم</td>
<td>يعهدن</td>
<td>وعدان</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنت</td>
<td>تعدين</td>
<td>وعدت</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>نحن</td>
<td>يعهدن</td>
<td>وعدنا</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنتما</td>
<td>تعدين</td>
<td>وعدتما</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنتُما</td>
<td>تعدين</td>
<td>وعدتُنا</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنتَهم</td>
<td>تعدين</td>
<td>وعدتُم</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>نحنُ</td>
<td>يعهدن</td>
<td>وعدنا</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنتُنَّا</td>
<td>تعدين</td>
<td>وعدتُنَّا</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>أنتُنُم</td>
<td>تعدين</td>
<td>وعدتُنُم</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنتُن</td>
<td>تعدين</td>
<td>وعدتُن</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(المجهر)
When the verb is on the pattern of (بُنِعُلُ), the Waw is retained in the pattern, as in:

وجَّلَ، يَوَّجَلُ وَجَّلَانْ فَهُوَ وَاجِلَ وَ إِيِّجَلَ وَ لَا تَوَجَّلَ

In the Command Verb, because the verb is one the pattern of (بُنِعُلُ), the original construction is (إِيِّجَلَ). This construction, however, is considered cumbersome (بُنِعُلُ). Therefore, the letter Waw is converted to Ya (إِيِّجَلَ) which agrees with the preceding vowel on the Hamzah, meaning Kasrah, and is easier to pronounce. Due to the fact that this verb is intransitive, it does not have a form for the Passive Voice Verb nor the Passive Participle.

When the verb is on the pattern of (بُنِعُلُ), the Waw is also retained in the pattern, as in:

وجِّهَ، يَوَّجِّهُ وَ وَجَّهَانْ فَهُوَ وَاجِلَ وَ ذَلِكَ مُؤْتِجَةً وَ أُوْجِهَ وَ لَا تُوَجِّهَ

Verbs comprised of one of the Letters of the Throat (1.3), will be found on the pattern of (بُنِعُلُ), as in:

وضع يَضْعَ وَضْعًا فَهُوَ وَاضِعٌ وَ ذَلِكَ مُؤْتِرْعٌ وَ ضَعَ وَ لَا تَضْعَ

The verb (زَذُرُ، يُذُرُ) is an exception to the rule due to having the same meaning as the verb (ٍزَذُرُ، يُذُرُ).
The verb (آَمَّأ) is used in the meaning of the past-tense of the verbs, as in: آَمَّأ، بَيْتُ، بَيْتُ، بَيْتُ، بَيْتُ نَيْنَسُ، نَيْنَسُ، نَيْنَسُ، نَيْنَسُ due to the similarity in meanings. In this category of verb, the elision of the first Original Letter itself is an indication that the elided letter is Wāw as only the Wāw elided in the previously mentioned patterns.

Regarding the Mithāl verb with Yā, the Yā is present in all of its forms, as in: يَنْسَى، يَبْنِى، يَبْنِى، يَبْنِى نَيْنَسُ، نَيْنَسُ، نَيْنَسُ، نَيْنَسُ

More specifically: .

يَنْسَى، يَبْنِى، يَبْنِى، يَبْنِى نَيْنَسُ، نَيْنَسُ، نَيْنَسُ، نَيْنَسُ

On the pattern of (أَنْفَعّل)، the Mithāl with Yā is as follows:

أَنْسُرْ وَ إِنْسَارًا فَهُوُ مُوسَرُ وَ أَنْسُرْ وَ لاَ تَوْسَرْ
In the forms of the present-tense, the Active Participle and others, the Yā must be converted to Wāw which is more appropriate for the vowel on the consonant preceding it, meaning the Ğammah.

A characteristic of Verbs on the pattern of (سُلْطَانُ) is that the letter Wāw will be changed to Tā and both letters are then contracted into one written with Shaddah, as in:

\( إِسَرُّ, يُبِسُّو, إِسْرُّ, يُبِسُّو, إِسْرُّ, يَتَسِرُّ, يَتَسِرُّ\)

Verbs on the pattern of (سُلْطَانُ) without Idghām is as follows:

\( إِسْرُّ, يَتَسِرُّ, يَتَسِرُّ وَفَهُوُ مُؤْسِرُ وَيَتَسِرُّ وَلاً تَأْتِيِرُ\)

It is mentioned in the text that (سُلْطَانُ) is the Noun of Place, meaning: A place of complacency.

Observe the full conjugation of the following verbs:

\[
\begin{array}{cccc}
\text{أَيْسَرُّ, يُبِسُّو} & \text{إِسْرُّ, يُبِسُّو} & \text{إِسْرُّ, يَتَسِرُّ, يَتَسِرُّ} & \text{الضَّيْغَةُ} \\
\text{أَيْسَرُّ, يُبِسُّو} & \text{إِسْرُّ, يُبِسُّو} & \text{إِسْرُّ, يَتَسِرُّ, يَتَسِرُّ} & \text{الضَّيْغَةُ} \\
\text{أَيْسَرُّ, يُبِسُّو} & \text{إِسْرُّ, يُبِسُّو} & \text{إِسْرُّ, يَتَسِرُّ, يَتَسِرُّ} & \text{الضَّيْغَةُ} \\
\end{array}
\]
| الفعل الماضي | الفعل المضارع | الفاعل | الأمر الحاضر | الصيغة | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
|---------------|---------------|--------|-------------|--------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| هو            | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| هما           | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| هم            | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| جهٌ          | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| همٌ           | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كَنَّ          | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كْنَ         | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كَنْ           | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كَنْنَ          | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كْنَنَ         | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كَنْْنَ           | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كْنَْنَ         | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كَنْْْنَ           | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كْنَْْنَ         | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كَنْْْْنَ           | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كْنَْْْنَ         | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كَنْْْْْنَ           | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| كْنَْْْْنَ         | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| عِلَّجٌ          | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| عِلَّجْنَ         | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| عِلَّجْْنَ         | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعбед | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| عِلَّجْْْنَ         | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| عِلَّجْْْْنَ         | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |
| عِلَّجْْْْْنَ         | يتعبد         | يتعبد | يتعبد       | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد | يتعبد |

**Notes:**

1. The table shows the conjugation of verbs in Arabic with emphasis on the past tense and present tense, along with the past participle forms.
2. Each row represents a different verb, with columns for the past tense markers, present tense markers, and the root of the verb.
3. The verbs are conjugated according to their gender and number.
4. The table is organized in a way that allows for easy reading and understanding of the conjugation patterns.

**Example:**

- **past tense:** يتعبد
- **present tense:** يتعبد
- **root:** عِلَّجٌ
The Second

Mu'tall of the Second Original Letter

[4.3] It is termed Ajwaf, possessor of three letters due to its past-tense being based on three letters whenever it conveys information about itself. The Primary Verb (Mujarrad) converts its second Original Letter to Alif, regardless whether it was (originally) Waw or Yā, due to their vowel and the (preceding consonant) being vowelled with Fathah, as in: صان، باع If the pronoun of the first-person, second-person or third-person Feminine Plural is attached, its pattern is changed from (تنزل) to (تنزل). In (Ajwaf with Yā), it is changed to (نبل) and (نبل), giving indication upon the two. The patterns are not altered when (تنزل) and were their origins.
The Dammah and Kasrah are transferred to the first Original Letter and the second Original Letter is elided due to two Sākin letters meeting, you’d say:

[4.3] Verbs whose second Original Letter is a Weak letter are termed Ajwaf. Characteristic of this group of verbs is the conversion of second Original Letter to Alif in the past-tense, whether it was originally Waw or Alif. The reason that this conversion takes place is to make it appropriate for the vowel Fathah on the first consonant. It is also a characteristic of most Weak Letters that they are unable to hold their own vowel in most instances and are generally converted for the sake of agreement with the preceding consonant. For example, the origin of the two verbs from the examples are ( ) and ( ), the first being on the pattern of ( ) and the second on the pattern of ( ). In both instances of the past-tense, the Weak Letter is converted to Alif which is appropriate for the preceding consonant which is vowelled with Fathah, resulting in:

Whenever the pronoun of the subject ( ) is attached to the verb form (in the first-person, second-person and third person feminine plural), the Weak Letter Alif is elided in order to prevent the meeting of two Sākin letters. The vowel in the pattern, which was originally on the second Original Letter, is transferred to the preceding letter, as in:

و إذا بنَتَهُ لِلْمُفْعِلِ كَسَوَتَ الفَاءِ مِنَ الجَمِيعِ، فَقَلَتْ: صَبِّنَ وَ إِعتِلَالُهُ بِالْتَّقَلِ وَ الْقَلْبِ. وَ بِيَبِعَ وَ اِعْتِلَالُهُ بِالْتَّقَلِ. وَ تُقُولُ في المَضَارِعِ: يَصَوَّنَ وَ يَبِعَ وَ إِعْتِلَالُهُ بِالْتَّقَلِ. وَ يُخَافُ وَ يُهْبَبُ وَ إِعْتِلَالُهُ بِالْتَّقَلِ وَ الْقَلْبِ.
When constructed for the object (Passive Voice), the verb is vowelled with Kasrah in all patterns, you'd say: ٍ. It is transformed through shifting (the vowel ahead) and conversion. The verb (بُعِيُبْ) is transformed by shifting the vowel (forward).

In the present-tense, you'd say: ِ. Their transformation occurs due to shifting the vowel ahead. The verbs (بُحَطْنَ) and (بِهَابَ), their transformation is due to shifting the vowel and conversion.

The forms of the Passive Voice Verb are mentioned in saying that the (past-tense) verb is vowelled with Kasrah in all patterns, meaning that the first letter (in the Primary Verb) is vowelled with Kasrah. As mentioned in the previous section, the vowel on the letter preceding the Weak Letter determines the conversion of the Weak Letter. Since the first letter is vowelled with Kasrah, the Weak Letter is converted to Ya since it is most appropriate for the Kasrah preceding it, as in: ٍ. The first (سَيْن), is altered by shifting the vowel on the second Original Letter forward and converting that same letter to Ya. The second verb (بُعِيُبْ) is altered only by shifting its vowel forward as its second Original Letter is Ya due to being on the pattern of (نَفَعُ) in the Active Voice. the conjugation of both verbs is as follows for the past-tense:

The present-tense Active Voice Verb is formed by shifting the vowel on the second Original Letter to the first Original Letter in the Primary Verb, as in: ِ, on the patterns of (بُحَطْنَ) and (بُعِيُبْ), respectively. Observe the full conjugation below:

Verbs on the pattern of (نَفَعُ) are formed by shifting the vowel on the second Original Letter to the first and converting the second Original Letter to Alif which is appropriate for the first letter, as in: ِ. Observe the full conjugation:
(Whenever) a Jussive Particle is entered (upon a present-tense verb), its second Original Letter is dropped when the consonant before its end is Sākin. (The second Original Letter) remains when the (subsequent consonant) is vowelled. You’d say:

لم يَضْسَنَ، لَم يَضْسُنُوا، لَم يَضْسُنُوا، لَمْ يَضْسُنَ، لَمْ يَضْسُنَ

Likewise, you can make analogies:

لَمْ يَبيِعَ، لَمْ يَبيِعُوا، لَمْ يَبيِعُوا وَ لَمْ يَخَافُوا، لَمْ يَخَافُوا

Analogies can also be made for the Command Verb:

صَنْ، صُنْوَا، صُنْوَا، صُنْوَا، صُنْوَا، صُنْوَا

[4.5] Whenever a Jussive Particle is entered upon the present-tense verb, the second Original Letter will be elided whenever the subsequent consonant, meaning the third Original Letter is Sākin, as in: لَمْ يَضْسَن. Due to having two Sākin letters meeting, the Weak Letter is elided from the pattern and it becomes لَمْ يَضْسَن with the elision of the Weak Letter. If the third Original Letter is vowelled, the Weak Letter will remain unchanged, as in:

لَمْ يَضْسَنَ، لَم يَضْسُنَ، لَمْ يَضْسُنَ، لَمْ يَضْسُنَ، لَمْ يَضْسُنَ، لَمْ يَضْسُنَ، لَمْ يَضْسُنَ، لَمْ يَضْسُنَ، لَمْ يَضْسُنَ، لَمْ يَضْسُنَ، لَمْ يَضْسُنَ، لَمْ يَضْسُنَ، لَمْ يَضْسَنَ، لَمْ يَضْسَنَ
ومتَنِ: 
وَبِالتأكيد: صَوُنَّنَّ، صُسُنَّنَّ، صُسُنَّنَ، صَوُنَّنَّ، صَوُنَّنَّ، صَوُنَّنَّ.

وَبِعْ، بِيِعْوا، بِيِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ.

ترجمة:

[4.6] (The Command Verb) with the Nūn of Emphasis is:
صَوُنَّنَّ، صُسُنَّنَّ، صُسُنَّنَّ، صَوُنَّنَّ، صَوُنَّنَّ، صَوُنَّنَّ، صَوُنَّنَّ، صَوُنَّنَّ.
(The Command Verb is):
بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ.
(The Command Verb with the Nūn of Emphasis): بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ.

شرح:

[4.6] Regarding the Command Verb, since it is derived from the present-tense, as in: بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، بِعْ، it does not utilize the Hamzah due to its first Original Letter being vowelled. As is the case with the verb governed by a Jussive Particle, whenever the third Original Letter is Sākin due to the verb's form, the second Original Letter will be elided, as in:
صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ، صَنَّنَّ.
The Command Verb with the Nūn of Emphasis is:

صَوَّنَ، صَوَّنَ، صَوَّنَ، صَوَّنَ، صَوَّنَ، صَوَّنَ

Other Command Verbs with the Nūn of Emphasis:

بِهِيْغَنَ، بِهِيْغَنَ، بِهِيْغَنَ، بِهِيْغَنَ، خَافَّنَ، خَافَّنَ، خَافَّنَ، خَافَّنَ، خَفَّنَ

The verbs (صَوَّنَ، صَوَّنَ، صَوَّنَ) are conjugated below:

| فاعل | الحاضر | الفعل الماضي | الفعل المضارع | الضمير | سؤال | سؤال
|---|---|---|---|---|---|---
| يَصَوْنُ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ |
| يَصَوْنُ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ |
| يَصَوْنُ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ |
| يَصَوْنُ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ |
| يَصَوْنُ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ |
| يَصَوْنُ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ |
| يَصَوْنُ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ |
| يَصَوْنُ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ | صَوَّنَ |

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[4.7] The derivatives of the three-letter verb do not make alterations except in four constructions they are:

When constructed for the object (Passive Voice), you'd say:
The Command Verb:

أَجِبْ، أَجِيبَا، أَجِيبْوا وَأَجِيْبْهُم، إِسْتَقَامَهُم، إِسْتَقَأُهُم، إِسْتَقَادَهُم، إِسْتَقَادَتَهُم، إِسْتَقَادَتَهُم، إِسْتَقَادَهُم، إِسْتَقَادَتَهُم

The following manner (of conjugation) is proper:

فَقُولَ وَقَوْلٌ وَتَقَوْلٌ وَتَقَوَّلَ وَتَقَاوَلَ وَتَقَزَّرَتَينَ وَتَزَرَّتَينَ وَسَرَىَ وَتَسَرَّىَ وَأَسْوَىَ وَأَسَوَّىَ وَابْيَضَ وَأَبْيَضَ وَإِبِيضَ

Likewise are the remaining conjugations.

شرح:

[4.7] In the Derivative Verb, there are only four patterns in which there is I'llāl or alterations due to a Weak Letter as the second Original Letter, they are:

1. بِيْجِبٌ، يَجِبٌ هِجَاهْنَةٌ، يَجِبُهُ، يَعْفَعُ، إِفْعَالًا
2. بِيْجِبَانِ، يَجِبَانِ، إِسْتَقَامَهُم، إِسْتَقَأَهُم، إِسْتَقَادَهُم، إِسْتَقَادَتَهُم، إِسْتَقَادَتَهُم
3. بِيْجِبَانِ، يَجِبَانِ، إِنْفَعَعُ، إِنْفَعَعَ، إِنْفَعَعَ، إِنْفَعَعَ، إِنْفَعَعَ
4. بِيْجِبَانِ، يَجِبَانِ، إِسْتَقَامَهُم، إِسْتَقَأَهُم، إِسْتَقَادَهُم، إِسْتَقَادَتَهُم، إِسْتَقَادَتَهُم

Whenever the Weak Letter is preceded by a consonant which is vowelled with Fathah, the Weak Letter is converted to Alif which is appropriate for the Fatḥah. When preceded by Kasrah, the Weak Letter is converted to Ya which is appropriate for the Kasrah. Observe the full conjugation of these four verbs:
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<td>نَتْ (13)</td>
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<td>نَتْ (14)</td>
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The same verbs constructed for the object (Passive Voice Verb):
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<td>يَخُارُونَ</td>
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</table>
In other patterns, Weak Letters are treated as Sound Letters in all respects. They are able to hold their own vowels and undergo no l’lāl or alteration, as in:

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<tr>
<th>الأفلاطُ</th>
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<td>بَابُ فَعْلُ، يَقُولُ، تَفْعِيلًا</td>
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<td>بَابُ فَعْلُ، يَقُولُ، مَفْعَالَةً</td>
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<td>بَابُ تَقْوِيلُ، تَقْوِيلُ</td>
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<td>بَابُ تَقْوِيلُ، تَقْوِيلُ</td>
</tr>
<tr>
<td>إِسْوَا، يَبَيضُ، إِسْوَا</td>
<td>بَابُ إِسْوَا، يَبَيضُ، إِسْوَا</td>
</tr>
<tr>
<td>إِسْوَا</td>
<td>بَابُ إِسْوَا</td>
</tr>
</tbody>
</table>

مَنْحَةً:

وَ إِنَّمَا الفَاعِلُ مِنَ النَّجَّارِيَّةِ الْمُحِبَّةِ يَغْتَلُ البَالِهِمْةِ كَصَائِنٍ وَ بِانْعُ وَ مِنَ العَزَّازِ وَ مِنَ النُّهَدِ وَ مُخْتَازِ. 

وَ إِنَّمَا الْمَفْعُولُ مِنَ النَّجَّارِيَّةِ الْمُحِبَّةِ يَغْتَلُ البَالِهِمْةِ وَ اَلْخَذَفِ كَهُمْسٍ وَ مُيَسَرٍ وَ الْمُخْدُوْفٍ وَ وَ ْمُفْعُولٍ عِندَ سَبِيْلِهِ وَ عِنْنِ الفَعْلِ عِندَ أَبِي الحُسْنِ الْأَخْفَشِ.

وَ بِنُوُ تَسِيمْ يُشْشُونُ الْيَلِىٰ، فَيَفْوُونَ مُبِينٍ.

وَ مِنَ المُزِيدِ فِيهِ يَغْتَلُ البَالِهِمْةِ وَ الْقُلُبِ إِنْ اعْتَلَ فَعْلُهُ كَمُجَابٍ وَ مُسْتَقِمٍ وَ مُنْقَادٍ وَ مُخْتَازِ.
The Active Participle from the three-letter Primary Verb is altered by Hamzah, as in: ﺪﯿ(31,94),(102,133) and ﺪ(31,94),(102,133). From the Derivative Verb, it is altered by that which alters it in the present-tense verb, as in: ﺪﯿ(31,94),(102,133). The Passive Participle from the three-letter Primary Verb alters the verb with the transfer (of vowels) and elision, as in: ﺪ(31,94),(102,133). The elided letter of the pattern ﺪﯿ(31,94),(102,133) is Wāw with Sibawaih and the second Original Letter with Abu-Hasan al-Akhfash. The Bani Tameem maintain the Yā, therefore, they say: ﺪ(31,94),(102,133).

The Derivative Verb, it is altered by transfer (of a vowel) and conversion (of a letter), if its verb is altered (in the same manner), as in: ﺪ(31,94),(102,133).

The Active Participle of the three-letter Primary Verb is on the pattern of: ﺪ(31,94),(102,133). This pattern, whose origin is ﺪ(31,94),(102,133), is accomplished by altering the Weak Letter to Hamzah, as in: ﺪ(31,94),(102,133). The conversion of the second Original Letter to Hamzah is more appropriate for the Kasrah since the Weak Letter cannot maintain its own vowel in this pattern.

In the Derivative Verb, the same factors which form the present-tense verb also dictate the form of the Active Participle. As previously mentioned, in some patterns the vowel on the consonant preceding the Weak Letter determines which letter the Weak Letter is converted to. When preceded by Fathah, the Weak Letter is converted to Alif, when preceded by Kasrah, it is converted to Yā and when preceded by Dammah, it is converted to Wāw, as in:

- ﺪ(31,94),(102,133) on the pattern of: ﺪ(31,94),(102,133).
- ﺪ(31,94),(102,133) on the pattern of: ﺪ(31,94),(102,133).
- ﺪ(31,94),(102,133) on the pattern of: ﺪ(31,94),(102,133).
- ﺪ(31,94),(102,133) on the pattern of: ﺪ(31,94),(102,133).

Regarding the Passive Participle derived from the Primary Verb, it arrives at its form due to shifting the vowel forward and elision of the Weak Letter, as in:

- ﺪ(31,94),(102,133) on the pattern of: ﺪ(31,94),(102,133). The vowel on the Weak Letter is shifted forward and the second Original Letter is elided.
- ﺪ(31,94),(102,133) on the same pattern: ﺪ(31,94),(102,133). Here the vowel on the Weak Letter is shifted forward, then the Weak Letter is already appropriate for the Kasrah before it.
Two great scholars, Sibwaih and Abul-Hasan al-Akhfash were of differing opinions with regard to these patterns. Sibwaih was of the opinion that it was the Waw in the pattern which is elided while Abu-Hasan was of the opinion that it was the second Original Letter which is elided. The Bani Tameem formed words on the original pattern, as in:

Regarding the Passive Participle derived from the Derivative Verbs, their patterns are derived from the Active Voice verb which have already undergone I’lāl for its form. However, according to the rule, whichever vowel precedes the Weak Letter determines the form of the Weak Letter, as in:

- (مُذْمَعٌ) on the pattern of (تَجَبَ), its origin is: . The Fathah (in the pattern) is shifted forward and the Weak Letter is converted to Alif.
- (كَتَمَمٌ) on the pattern of (كَتَمَمٌ), its origin is: . Again, the Fathah (in the pattern) is shifted forward and the Weak Letter is converted to Alif.
- (نَفَعٌ) on the pattern of (نَفَعٌ), its origin is: . The Fathah on the second Original Letter is shifted forward.
- (حَخَّارٌ) on the pattern of (حَخَّارٌ), its origin is: . Again, the Fathah on the second Original Letter is shifted forward.
Third
Mu'tall of the Third Original Letter

[4.9] It is called Nāqiṣ and possesses four (letters) due to its past-tense being comprised of four letters when it informs regarding itself, as in: غَرَّاتُ، زَمِيَّتُ. Then, the Primary Verb converts the Wāw and Yā to Alif when they are vowelled and that which precedes it is vowelled with Fathāh, like: غَرَّى، زَمِيَّ، عَصَا، زَمِيَّ.

Likewise, is the verb in excess of three letters, like: أعْطَى، إِشْتَرَى، إِسْتَفْضَى. Likewise is the Passive Participle, like: مُغْطَى، المَشْتَرَى، المَسْتَفْضَى. Likewise, when (a verb's) subject is not mentioned in the present-tense, like your saying: يُغْطَى، يُشْتَرَى، يُسْتَفْضَى.

[4.9] Nāqiṣ is the term used to signify that the Weak Letter is the third Original Letter. It is also said to possess four letters when the verb gives information about itself, as opposed to informing about others, such as they, them, etc. Characteristic of this group is that the Weak Letters Wāw and Yā are converted to Alif when either are preceded by a consonant vowelled with Fathāh, as in (the root word is in parenthesis):

غَرَّى، (غَرَّى)، زَمِيَّ، (زَمِيَّ)، عَصَا، (عصَا)، زَمِيَّ، (زَمِيَّ)

The same rule is applicable for the Primary and Derivative Verbs, as in: أعْطَى، إِشْتَرَى، إِسْتَفْضَى. The Passive Participle also reflects this rule since it requires that the consonant preceding its final consonant is vowelled with Fathāh, as in: مُغْطَى، المَشْتَرَى، المَسْتَفْضَى.

This rule is also applicable in the present-tense Passive Voice Verb, Primary and Derivative, when the verb is devoid of attached subject-markers, as in: يُغْطَى، يُشْتَرَى، يُسْتَفْضَى.

In the Active Voice past-tense verb, the verb reverts to the original third letter whenever the pronoun of the subject is added, as in: غَرَّاتُ، زَمِيَّتُ، زَمِيَّتُ.
متّ: 

وَ أمّا الماضي، فَتَتَّخذُ الْلَّامَ مُطَلَّقًا وَ في مَثَالٍ (فَعَلُوا) وَ (فَعَلْتُهُ) 

إِذَا افْتَحَتْ مَا قَبْلَهَا وَ تَثَبِّتَتْ فِي غِيرِهَا، فَتَقْفُّلُ: 

غُزِّوا، غَزِّوا، غُزِّتْ، غُزِّتْ، غَزَّوُنَّ إِلَى آخِرٍهَا، وَ رَضِيَ، رَضِيَ، رَضِيَ، رَضْمَا، رَضْمَا إِلَى آخِرٍهَا، وَ رَضِيَ، رَضْمَا، رَضْمَا إِلَى آخِرٍهَا، وَ كُلُّ سُؤُو، سُؤُو، سُؤُو إِلَى آخِرٍهَا.

وِ إِنَّما فَتَحَتْ مَا قَبْلُ وَاِلْقَصْمِيِّ فِي غُزِّوا وَ رَضْمَا وَ ضَقْتُ فِي رَضْمَا وَ سُؤُو، لَنِّ أَوْ الْقَصْمِيِّ إِذَا افْتَحَتْ الْبَيِّنَةُ الْبَقِّيَةُ فِي حَذْفِ الْلَّامَ، فَإِنَّ افْتَحَتْ مَا قَبْلَهَا أَنْقِبَ عَلَى الْفَتْحَةَ وَ إِنْ افْتَحَتْ أَوْ اِلْكُسْرُ قَصْمٍ.

وَ أَصْلُ رَضْمَا وَ رَضْمَا، فَتَتَّخذُ ضَقْتُ الْيَاهِ مِنْ ضَاخِمَيْهَا إِلَى الْمَصَّادَ وَ حَذْفِ الْيَاهِ لَالْبَقِّيَةِ الشَّاكيِّينَ. 

ترجمة:

[4.10] Regarding the past-tense, the third Original Letter is elided in the example of (فعْلُوا), without exception, and in the example of (فعلتْ) and (فعلتْ) when the preceding consonant is vowelled with فاثح. (The third Original Letter) remains in forms besides these. You'd say:

غَزِّوا، غَزِّوا، غُزِّتْ، غُزِّتْ، غَزَّوُنَّ إِلَى آخِرٍهَا، وَ رَضِيَ، رَضِيَ، رَضْمَا، رَضْمَا إِلَى آخِرٍهَا، وَ رَضِيَ، رَضْمَا، رَضْمَا إِلَى آخِرٍهَا، وَ كُلُّ سُؤُو، سُؤُو إِلَى آخِرٍهَا.

Likewise, is:

That which precedes the Wāw of the pronoun is vowelled with فاثح in (رَضْمَا) and (رَضْمَا). It is vowelled with دَامْمَة in (رَضْمَا) and (سُؤُو) because the Wāw of the pronoun, when it attaches to the Nāqṣ verb after the elision of the third Original Letter, if that which precedes (the third Original Letter) is vowelled with Fathah, it remains vowelled with Fathah. If it is vowelled with Dammah or Kasrah, it will be vowelled with دَامْمَة. The origin of (رَضْمَا) and (رَضْمَا). The دَامْمَة of the يَا is transferred to the دَاد and the يَا is elided due to the meeting of two Sākin letters.
[4.10] In the past-tense verb, due to the necessity of preventing two Sākin letters from meeting, the third Original Letter is elided in three forms of the verb, namely the third-person masculine plural (غَزَّاء), the third-person feminine singular (غَزَّت) and third-person feminine dual (غَزَّتا). Originally, the verb would have been (غَزَّى) or (زَمَّى) in the masculine plural, however the meeting of two Sākin letters disallows this construction and the Weak Letter is elided, resulting in (غَزَّى) and (زَمَّى). In the feminine singular, two Sākin letters are together since the Weak Letter does not hold its own vowel in this situation, as in: غَزِيت. Again, the Weak Letter is elided preventing the meeting of two Sākin letters. In the feminine dual, it was originally (زَمِيت) and (زَمِيتا). Since both the Weak Letter and the Tā are Sākin, the Weak Letter is elided, resulting in (زَمِيت) and (زَمِيتا). The situation of the verb differs in the feminine singular since its Weak Letter is preceded by Kasrah, it becomes زَمِيت since Sākin letters are not being joined together.

When the verb comes to the form of the third-person feminine plural, the third Original Letter reverts back to its origin, be it Wāw or Yā, as in:

غَزِوا، غَزَّوا، غَزَّت، غَزَّتا، غَزَّت، غَزَّت، غَزَّت، غَزَّت، غَزَّت، غَزَّت، نَبَيَاة، نَبَيَاة، نَبَيَاة، نَبَيَاة، نَبَيَاة، نَبَيَاة.
[4.11] Regarding the present-tense verb, its (Weak Letter) Wāw, Yā and Alif are Sākin in the nominative state and elided in the Jussive state. The Wāw and Yā are vowelled with Fāthah in the accusative state. The Alif remains (as is). The jussive and accusative states drops the letters Nūn, except for the Nūn of the feminine plural. You'd say:

\[
\text{لَمَّا يُغْرُوْ، لَمَّا يُغْرُوْ، وَ لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ،}
\]

وَ لَنَّ يُغْرُوْ وَ لَنَّ يُرَضِيْ وَ لَنَّ يُرَضِيْ

[4.11] The Weak Letters, Wāw, Yā and Alif are vowelless or Sākin in their normal state, meaning the nominative state, as in: يُغْرُوْ، يُرَضِيْ، يُرَضِيْ. In the jussive state, the Weak Letters are elided to indicate that the verb is Sākin at its end, as in: لَمَّا يُغْرُوْ، لَمَّا يُرَضِيْ. However, in the accusative state, the Wāw and Yā are vowelled with Fāthah, as in: لَنَّ يُغْرُوْ، لَنَّ يُرَضِيْ. The Alif is unchanged as it is unable to hold a vowel on its own in any state, as in: لَنَّ يُرَضِيْ.

In both the jussive and accusative states, the Nūns, meaning the Nūns of the duals, the masculine plurals and the second-person feminine singular, are elided as an indicator of either the jussive or accusative states, as in:

\[
\text{لَمَّا يُغْرُوْ، لَمَّا يُغْرُوْ، وَ لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ،}
\]

وَ لَنَّ يُغْرُوْ وَ لَنَّ يُرَضِيْ وَ لَنَّ يُرَضِيْ وَ لَنَّ يُرَضِيْ وَ لَنَّ يُرَضِيْ وَ لَنَّ يُرَضِيْ وَ لَنَّ يُرَضِيْ وَ لَنَّ يُرَضِيْ وَ لَنَّ يُرَضِيْ

Only the Nūn of the feminine plurals remain unchanged in both the jussive and accusative states, as in: لَمَّا يُغْرُوْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ، لَمَّا يُرَضِيْ.

مَتَّى:

وَ تَشْتَبَهُ لَامُ الفَعْلِ فِي فَعْلِ الْإِثَّانِيَّ وَ جَمَاعَةِ الْإِنَاثِ وَ تَخْذَفُ مِنْ فَعْلِ جَمَاعَةِ الْذَّكُورِ وَ فَعْلِ الْوَاحِدَةِ المَخَاطِبَةِ، فَنَظَرُ: يُغْرُوْ، يُغْرُوْ، يَغْرُوْ، يَغْرُوْ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ، يَغْرُوْنَ،}
[4.12] The third Original Letter remains in the duals and feminine plurals. It is elided in the masculine plurals and second-person feminine singular. You'd say:

The verbs of the masculine and feminine plurals in the second and third-person are the same, however, they differ in estimation. The patterns of the masculine are ( ) and ( ). The patterns of the feminine are ( ) and ( ). You'd say:

The origin of ( ) was ( ), then whatever was done to ( ) is done to it.

[4.12] In some forms of the present-tense verb, the third Original Letter is elided in some forms due to the meeting of two Sākin letters wherein it is the Weak Letter which is always elided. The third Original Letter remains in the third-person singulars, like ( ), the third-person duals ( ), the second-person masculine singular ( ), the second-person duals ( ) and the first-person verbs, singular and plural ( ). The third Original Letter is elided in the forms of the masculine plurals ( ) and the second-person feminine singular ( ). In these two forms, the Wāw and Yā are indicators of the verb's pronoun of the subject, not the Original Letter.

The forms of the masculine and feminine plurals are the same in form, however, they differ in the estimation of their original patterns. The masculine plurals were originally on the pattern of ( ), however, due to the meeting of two Sākin letters, as in: ( ), the Weak Letter (the third Original Letter) is elided resulting in ( ). In the second-person feminine singular, the verb was originally on the pattern of ( ). Again, due to the meeting of two Sākin letters, as in: ( ), the Weak Letter is elided and the vowel is changed to Kasrah thereby forming a long vowel resulting in ( ).
 Likewise, is the ruling of the verb whose consonant preceding its end is vowelled with Kasrah, like:

\[4.13\]

You'd say:

\[\text{يَهِيُّ وَ يَنِيُّ وَ يَتَنِّي وَ يَتَنِّي وَ يَتَسْتَدَّي وَ يَعْوَي وَ يَغْرُؤُي.}\]

Likewise, is the analogy of every verb whose consonant preceding its end is vowelled with Fathah, as in:

\[\text{يَّرَضُي، يَّرَضُي، يَّرَضُي، يَّرَضُي، يَّرَضُي، يَّرَضُي، يَّرَضُي، يَّرَضُي، يَّرَضُي، يَّرَضُي.}\]

The feminine singular in the second-person is like the form of the plural in the pattern group of (يَّرَضُي) and (يَّرَضُي), however, the estimation (of its original pattern) differs. The (patterns of the second-person) feminine singulars are:

\[\text{يَّفُعُّ وَ يَفُعُّ وَ يَفُعُّ.}\]

The (patterns of the feminine) plurals are:

\[\text{يَّفُعُّلُ وَ يَفُعُّلُ.}\]
Based on the rules mentioned in the previous sections, an analogy can be made regarding Nāqīṣ verbs whose consonant preceding its end is vowelled with Fāṭḥah, as in: (َينْضَطُّرُ، يَنْضَطُّرْتَ، يَنْضَطُّرَ). On the patterns of: (ُيَتَفَعَّلُ، يَتَفَعَّلْتَ، يَتَفَعَّلَ), respectively. Essentially, since the consonant preceding its end is vowelled with Fāṭḥah, the Weak Letter will be converted to Alif, meaning Alif Maqṣūrah, even if the Weak Letter was originally Wāw, as in: (مطَر). Its root is (مطر).

If Kasrah precedes the Weak Letter, the Weak Letter is considered to be Yā as Alif Maqṣūrah requires that it is preceded by Fāṭḥah, therefore, (ُيَنْضَطُّرُ) is terminated with Alif and (يَنْضَطُّرُ) is terminated with Yā.

Another analogy which can be made is that when the original pattern of the Nāqīṣ verb has a Kasrah or Fāṭḥah preceding its final consonant, the patterns of the second-person feminine singular and the feminine plurals are on the following patterns: (ُتَفَعَّلُ، تَفَعَّلْتَ) and (ُتَفَعَّلُ، تَفَعَّلْتَ), respectively, as in: (مَرَضُ، مَرَضَتِي) and (مَرَضُ، مَرَضَتِي). As previously mentioned, both verbs are apparently the same, however, it can be seen that the estimation of the original pattern for each is different.

The Command Verbs (derived from these verbs are):

(أَعْرُوْ، أَعْرُوْتُ، أَعْرُوْتَ، أَعْرُوْتَنَّ).
[4.14] The Command Verb derived from the Nāqīṣ verb will have the final consonant elided, meaning the third Original Letter, in the masculine singular form (أَعْرُونَ) and the feminine singular (أَعْرِضِيَ). Therefore, the Command Verbs on the patterns of (أَعْرُونَ) and (أَعْرِضِيَ), respectively, are:

أَعْرُونَ، أَعْرِضِيَ، أَعْرُونَ، أَعْرِضِيَ
وَ إِرْضَى، إِرْضَيَ، إِرْضَى، إِرْضَيَ
وَ إِرْضَيَ، إِرْضَى، إِرْضَيَ، إِرْضَيَ

[4.15] When the Nun of Takeed is entered upon (the Nāqīṣ Command Verb), the elided third Original Letter returns, you'd say:

أَعْرُونَ، أَعْرِضِيَ، إِرْضَيَنَّ

[4.15] The Nāqīṣ Command Verb with the Nun of Takeed attached is as follows:

أَعْرُونَ، أَعْرِضِيَ، أَعْرُونَ، أَعْرِضِيَ، أَعْرُونَ، أَعْرِضِيَ، أَعْرُونَ، أَعْرِضِيَ، أَعْرُونَ، إِرْضَيَنَّ، إنْضَيَنَّ، إِرْضَيَنَّ، إنْضَيَنَّ، إِرْضَيَنَّ، إنْضَيَنَّ، إِرْضَيَنَّ، إنْضَيَنَّ

The complete conjugation of the verbs (أَعْرُونَ) are below:
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<td>(12)</td>
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<td>يَضْلَعُ</td>
<td>رضأ</td>
<td>(13)</td>
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<td>أنتُ</td>
<td>يَضْلَعُ</td>
<td>رضأ</td>
<td>(14)</td>
<td></td>
</tr>
</tbody>
</table>

**متن:**

وَ إِسْمَ الفَاعِلُ مِنْهَا: غَازِيٌّ غَازِيَةٌ غَازِيَةَ غَازِيَةَ غَازِيَةَ غَازِيَةَ غَازِيَةَ وَ غَازِيَةَ. وَ كَذَلِكَ رَامٌ وَ رَامَ وَ لَا حُضْرَ. وَ أُخْلَصُ غَازِيَةٌ فَقَلَبَتِ الْوَارِيَةَ لِتَقْلِبَهَا وَ إِلَّا كَسَارَ مَا قَبْلِهَا كَمَا قَلْبَتِ في غَرِيٍّ.

ثمَ قالَوْا: غَازِيَةَ، لَنِّ الْفُؤَدَ فَرُوعُ الفَذَّارِ وَ الْفَتَاةِ طَارِيَةٌ.

**ترجمة:**

[4.16] The Active Participle of (the Nāqīš verb) is: غَازِيَةٌ غَازِيَةٌ. Likewise, is غَازِيَةُ, غَازِيَةَ, غَازِيَةَ, غَازِيَةَ, غَازِيَةَ, غَازِيَةَ. The origin of غَازِيَةَ is غَازِيَةَ, the Wāw is converted to Yā due to its (appropriateness for the preceding Kasrah). That which precedes (the Weak Letter) is vowelled with Kasrah just as it is converted in غَازِيَةَ. Then, you'd say: غَازِيَةَ, because the feminine is a branch of the masculine and the Tā is non-essential.

**شرح:**
The Active Participle is on the pattern of (قدامى)، however, in the ناقيس verb, the last letter is elided and replaced with تانween, as in: غاز. The original pattern is غازو. The Tanween is found on the Weak Letter which cannot hold its own vowel. The Weak Letter is elided and the Tanween is changed from دامم to كسرة and moved forward to the second Original Letter, as in: غاز. Whenever the Tanween is removed, such as when the noun becomes definite, then the ياء will return, as in: الغازي، الزامي، الزامي.

The masculine singular, dual and plural forms are: غاز، غازيان، غازون، غاز، غاز، غاز. The feminine singular, dual and plural forms are: غازية، غازيتان، غازيات، غازين. The Weak Letter is elided and the Tanween is changed from كسرة to كسرة and moved forward to the second Original Letter, as in: غاز. Whenever the Tanween is removed, such as when the noun becomes definite, then the ياء will return, as in: غاز.

Consider the Active Participles of the three examples:

غاز، غازيان، غازون، غازية، غازيتان، غازيات، غاز.
رام، راميان، رامون، رامية، راميتان، راميات، رامة.
راض، راضيان، راضون، راضية، راضيتان، راضيات، رضة.

[4.17] The ناقيس noun on the pattern of the Passive Participle with واء is (مغزاز) and the Passive Participle with ياء is on the pattern of (مغزاز). The واء is converted to يا and that which precedes it is vowelled with كسرة, because the واء and ياء when combined in one word, the first of the two is ساكن and the واء is converted to يا, then the ياء is contracted into the (second) ياء.

شرح:
[4.17] The Passive Participle from the Nāqīṣ noun with Wāw is (مغزز). Its original pattern is (مغزة) and the two letters Wāw are contracted into one written with Shaddah. The Passive Participle with Yā is (مزمزم). The letter Wāw is converted to Yā with the letter preceding it vowelled with Kasrah, as in (مزمزم). The two letters Yā are contracted into one letter written with Shaddah (مزمزم).

متن:

و تتّقلّب في فَعَّلٍ مَن الْوَأْي عَدْوَ وَ مَن الْيَبْئِي بَعْيَ وَ فِي فَعَّلٍ مَن الْوَأْي صَمِّيَ وَ مَن الْيَبْئِي صَمِّيَ وَ مَن

وَ الْمَرْيّد يَدْ مَن تَقُلّبَ وَأَوَّلَ يَأَا، لِأَنَّ كَلْ وَأَوَ وَقّعَتْ رَابِعَة فَصَاوِعًا وَ لَمْ يَكْنِ ما قُبْلَهَا مَضْمُومًا

تَقُلّبْ يَأَا، فَتَتّقلّب:

أَعْطَى، يُعْطِى، وَ اعْتَدَى، يَعْتَدِي، وَ اسْتَرَكَيْتَ، يَسْتَرَكَيْشَي، وَ تَقُلُّ مَعَ الصَّمِّيَّ: أَعْطِيتُ، وَ اعْتَدَيْتُ وَ اسْتَرَكَيْتَ. وَ كَذَكَلْكُ: تَغَازَيْنَا وَ تَرِجِيْنَا.

ترجمة:

[4.18] You'd say for (nouns) on the pattern of فَعَّلٍ مَن الْوَأْي عَدْوَ and the (Naqis) with Wāw is (عَدَئَ). From the (Naqis) with Yā, it is (بَعْيَ). In the pattern فَعَّلٍ مَن الْوَأْي صَمِّيَ and from Yā, it is (شِرَيّ).

In a Derivative, its Wāw is converted to Yā because each Wāw occurs as the fourth letter or more. That which precedes it is not vowelled with Dammah and is converted to Yā.

You'd say: أَعْطَى، يُعْطِى وَ اعْتَدَى، يَعْتَدِي وَ اسْتَرَكَيْتَ، يَسْتَرَكَيْشَي.

With a pronoun (of the subject, it is): تَغَازَيْنَا وَ تَرِجِيْنَا. Likewise, is: أَعْطِيتُ، وَ اعْتَدَيْتُ وَ اسْتَرَكَيْتَ.
The Nāqīṣ noun with Wāw on the pattern of (عَمُّرُ) is (بَغِي). Its original pattern is (عَمُّرُ) and (بَغِي). In the first, the two letters Wāw are contracted into one letter vowelled with Shaddah. In the second, the Wāw is converted to Yā with the preceding consonant being vowelled with Kasrah. Then, the two letters Yā are contracted into one written with Shaddah.

In Derivative verbs, the Nāqīṣ verb with Wāw will have that Wāw always converted to Yā as the Weak Letter does not occur following a letter vowelled with Dammah. Therefore, the Wāw is converted to Alif when the preceding letter is vowelled with Fathah, as in: أَعْطَى إِنْذَرتُهُ. Or converted to Yā when the preceding letter is vowelled with Kasrah, as in: يَعْتَدِي يَبْشِرِي. In the past-tense forms which have a pronoun of the subject attached, the Weak Letter Alif or Yā will become Sākin, as in: أَعْطَى إِنْذَرتُهُ. يَعْتَدِي يَبْشِرِي.

Similarly, other Derivative patterns will be formed along similar lines, as in:

المُغْتَلُّ العَيْبُ وَ الْخَلاءَ

يَقُالُ لِلْلُّغُفِيفُ المُقْفُورُ، فَتَقُولُ: شَوَى، يَشُوِي، شِيْبًا مِّثْلُ: رَمَيْهِ، زِمْهِ، قَوْيَهُ، قَوْيَهُ، قَوْيَهُ، قَوْيَهُ، قَوْيَهُ.

وَ إِمَّارَةُ رَبِّي مِثْلُ عُطْشَانٍ وَ عَطْشَانٍ وَ أَروُى كَأَعْطَى، وَ حُبِّي كَأَعْطَى وَ حُبِّي، يَخْيِبُ حَيَاةً نَفْحُ 

وَ يَجُرُّ حُيَاهُ بِالْلُّغُفِيفِ كَرُضُهُ وَ الأَمْرُ إِنْ هُوَ كَأَرْضٌ وَ أَحِيَّ، يَخْيِبُ كَأَعْطَى يُغْطَى وَ حَايَا,

يُحَاتِي، مَحَايَاً وَإِسْتَخْيَا، يَتَشْخِي، إِسْتَخْيَاً

وَ مَثْلُهُ مَنْ يَقُولُ: إِسْتَخَي، يَتَشْخِي، إِسْتَحْيَا وَ ذَلِكَ لَكَثْرَةٌ الإِسْتَغْمَالُ كَمَا قَالُوا لا أَدُرُّ فِي

لا أَدُرُّ.
The Fourth
Mu'tall of the Second and Third Original Letters

[4.19] It is called Lafeef Maqrūn, then you'd say:  (Also):

The feminine of (عُطاشان) (رضى) is like (حبي) (أقطن). Likewise, (주의) is like (حبي) (أقطن).

خْيِي، يُخْيِي خِيِّأا فَهُوَ خَيٍّ وَ خَيَيَا فَهُمَا خِيَانٍ وَ خَيَيَا فَهُوَ أَحَيَا (خيرًا) is allowed due to Takhfeef, like (رضي). The Command Verb is (إني) like (خَيُّي). Likewise, (حَيَا، يُحَانِي، مُحْاَيْأَةَ وَ إِسْتَخِيَاءَ، إِسْتَخِيَاءَ، إِسْتَخِيَاءَ (أقطن، يغطي)) is like (خَيِّي).

From these verbs is he who would say:  due to excessive usage, just as they say (لا آدر) (لا آدر).

شرح:

[4.19] The fourth type of weak verb has the Weak Letters as the second and third Original Letters. It is referred to as Lafeef Maqrūn due to the Weak Letters existing side by side, as opposed to the next group (Mafrūq). As shown in the examples, the Lafeef Maqrūn verb is like Naqīṣ verb in all respects since it is only the third Original Letter which functions as a Weak Letter. The second Original Letter, although a Weak Letter, functions like a sound letter in this configuration. Therefore, the verb (رضي، يرضي) (주의) is the same as (رضي، يرضي) (주وي، ي주وي) (شوى، يشوى). The verb (رضي، يرضي) is like (رضي، يرضي).

In the instances where the second and third Original Letters are the same, Takhfeef may occur in some forms, meaning that one of the two similar letters may be elided, as in:  (خَيِّي). Originally it was خَيِّيًا. This Takhfeef also occurs in the Derivative Verb as well (إِسْتَخِيَاءَ، إِسْتَخِيَاءَ، إِسْتَخِيَاءَ، إِسْتَخِيَاءَ) (إِسْتَخِيَاءَ، إِسْتَخِيَاءَ، إِسْتَخِيَاءَ). This Takhfeef is due to excessive usage in this manner.

The verbs (주وي، ي주وي، يجيوي، يجيوي، يجيوي) are fully conjugated below:
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<th>الفعل المضارع</th>
<th>الصيغة</th>
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ملاحظة: الصيغة العامّة هي **توقيف**، وغة **حيّة**.
<table>
<thead>
<tr>
<th>المُغطَّل الفاصلة واللام</th>
<th>الفاعل</th>
<th>الفعل الماضي</th>
<th>الفعل الضارع</th>
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متن:

الخامس

المُغطَّل الفاصلة واللام

و يقال له اللَّهُ الَّذي يُفْعَلُ، فتقول: وقى، كرمى، يقي، يقبان، يُقون إِلَى أَخَرٍ. وَالآمَر مَسْتَهُ: تي، فتَصِرُّ عَلِى خَوَفٍ وَأَحَدٍ وَيُلْزَمُهَا الَّهَا. فِي الْوُقْفِ تَفْوِي: قَهُ. وَتَفْوِي فِي التَّأْكِيدِ: قِيَانُ. قَيَانُ، قَيَانُ، قَيَانُ. وَبِالْخَفِيفَةِ: قَيَانُ، قَيَانُ، قَيَانُ. وَتَفْوِي فِي وَجْيِ: يُؤُجِّي كَرْضِيَ يَرِضُي.

إِنَّ كَارَضَ. 
Fifth
Mu'tall of the First and Third Original Letter

[4.20] It is termed Lāfeef Mafruq, then you'd say (بَيْقَيْنَ, يُقِينُ, نَفِيعًا) (وَقِيَ) like (رَقِيعًا) until the end. The Command Verb is (نَفِيعًا), it becomes one letter which requires Hā in halting, as in: ِبَيْقَيْنَ. You'd say in (the Nūn of) emphasis: (بَيْقَيْنَ, يُقِينُ, فِينَ). With Takhfeef: (بَيْقَيْنَ, يُقِينُ, يِبْحَغَانَ). You'd say in (رزق) (إِبْحَج) (وَقِيَ) like (رَقِيعًا, يُقِينُ) and (أَيْبَحِنَ) is like (إِبْحَج).

[4.20] The fifth type of weak verb is the Lāfeef Mafruq, meaning that the Weak Letters are separated from one another by the second Original letter, as in: (بَيْقَيْنَ, يُقِينُ). With regard to its first Original Letter, if the verb is on the pattern of (فَعَلْ, يَفِنَعُ), the first Original Letter will be elided as is the usual case in the Mithāl Verb, for example: (بَيْقَيْنَ, يُقِينُ). Otherwise, the Lāfeef Mafruq verb is like the Nāqīṣ verb in all other respects. The verb (بَيْقَيْنَ, يُقِينُ) is conjugated below:

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<th>الفعل الماضي</th>
<th>الفعل الماضي الماضي</th>
<th>الصيغة</th>
<th>وقية، نقي، ونوعاً</th>
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Sixth
Mu'tall of the First and Second Original Letters

Like (ن) in the Noun of a Place and (ي) and (يام). Verbs are not constructed from (these words).

[4.21] This category of weak words does not include any verbs. Only a limited number of nouns are formed from this group, such as (ن), the name of a place, (يام) meaning A day and (يام) meaning Woe (upon you).

Seventh
The Mu'tall of the First, Second and Third Original Letters

That is Wāw and Yā for the names of two letters.

[4.22] The seventh type of weak word only exists for the names of letters in the alphabet, as in: وَلَمِمِ.
SECTION

[5.0] The ruling of the Mahmūz in the conjugation of its verb is like the ruling of the sound word because the Hamzah is a sound letter, however, it is sometimes lessened when it occurs as other than the first (Original Letter) and because it is a difficult letter (to pronounce) from the furthest point in the throat, you'd say ( ) like ( ) and ( ) with the conversion of the Hamzah to Wāw, because the two Hamzahs when they meet in one word, the second of the two is Sākin and it is required to convert it to the vowel preceding it, like ( ). If the first Hamzah is Hamzah al-Waṣl, the second Hamzah returns with the connection when the preceding (consonant) is vowelled with Farṣḥān.

شرح:

[5.0] The Mahmūz word is that word which contains Hamzah as one of its Original Letters. Ilāl or alteration does not occur in the Mahmūz word, rather Takhfeef occurs wherein one of the letters is elided for a purpose. This is the case when the Hamzah occurs as other than the first Original Letter. The Hamzah, being a glottal sound, emanates from the furthest point in the throat and is one of the difficult letters to properly pronounce.

For example, the verb ( ) is on the pattern of ( ). Its Command Verb is ( ) on the pattern of ( ). Originally, it was ( ) with the second Hamzah being Sākin. The Hamzah is elided in favor of the letter Wāw which forms a long vowel with the preceding letter. This is one instance of Takhfeef. At times, two Hamzahs are written as one with Maddah, as in: ( ), the third-person singular of the past-tense.
[5.1] The Hamzah is elided in ( ), ( ), and ( ), contrary to the analogy due to excessive usage. At times, ( ) comes upon the original form with a connection (to another word), as in His, the Exalted's saying: 10.

شرح:

[5.1] A few Mahmūz Command Verbs are formed contrary to the expected rules in that they are not formed using Hamzah as is normal. For example, the Command Verb taken from (تَأْخُذُ) would be expected to be (أَرَّحَذُ), however, both the Hamzah attributed to the Command Verb and the original Hamzah are elided, what remains is (خَذُ) on the pattern of (عَلَّمُ). This exception is most notable in the verbs (أخذُ, يأخذُ, مَرُرُ) and (أمرُ, يأمرُ, مَرُرُ).
The verbs ( ) and ( ) resemble the verb ( ) and their Command Verb is ( ). The verb ( ) has two forms, the first being ( ) and its Command Verb is ( ). The second is ( ). The second Hamzah is elided and the first is written with Maddah ( ). Like ( ) it resembles ( ) (আসা, যান্ত্রিক, জ্ঞান) (সাঁজ, প্রস্তুত, ছানা) (কাল, বিকল্প, ক্লিন) (আসা, যান্ত্রিক) (রুমস, যযমস, ইত্যাদি) (আম, যযমস, ইত্যাদি)
Among (the 'Arabs) is he who says ( ) in likeness with ( ). ( ) is like ( ).

( ) is like ( ) and ( ) is like ( ).

( ) is like ( ), likewise is the analogy with ( ). However, the 'Arabs have a consensus on eliding Hamzah in the present-tense. They say: , until its end. It is coincidental that the second-person feminine singular and (feminine) plural are one word, but the pattern of the singular is ( ) and the plural is ( ). When you (form a) Command from this verb, you'd say, according to its origin ( ), like ( ). With elision, it becomes ( ) and it requires ( ) in halting, as in: .

Some 'Arabs make an analogy with the verb ( ) whose Command Verb is ( ) and the say ( ) as the Command Verb from ( ). Here, the Hamzah is elided due to Takhfeef and the Yā at its end is elided to indicate the jussive state, resulting in ( ).

The verb ( ) is like the verb ( ) whose first Original Letter is elided due to being on the pattern of ( ). The verb ( ) is like the verb ( ) and the Command Verb ( ) is like the Command Verb ( ).
The verb ( ) is like the verb ( ). A similar analogy can be made with the verb ( ) except that the 'Arabs routinely elide the Hamzah from the present-tense pattern which becomes ( ). This verb is conjugation below:
[5.4] With Takeed (the Command Verb of ) is: . Then, (is the Maṣdar) and (is like) (The Active Participle) is like . The construction of the pattern from this verb also differs from its sisters. You'd say:

The Command Verb: . With Takeed: . The Verb of Prohibition: , until its end. (The Verb of Prohibition) with Takeed:

In of the Mahmūz of the first Original Letter is ( ), like ( ), and ( ) is like .

شرح:

[5.4] With Takeed, the Command Verb of ( ) is: . Its Active Participle is: . Its Passive Participle is ( ) ( ).

The derivative pattern ( ) is constructed differently than the Primary Verb ( ). Its patterns are ( ) for the past and present-tense; ( ) are various patterns of the Maṣdar; ( ) the Active Participle; ( ) the Passive Participle; ( ) the forms of the Passive Participle.

The Command Verbs of ( ) are: . With the Nun of Takeed, the Command Verbs are . The patterns of the Verb of Prohibition: , until its end. The Verb of Prohibition with the Nun of Takeed is:

The construction of the pattern wherein the Hamzah is the first Original Letter is ( ) like the verb ( ). The verb which has Hamzah as its first Original Letter and Alif as its final letter is similar to the verb .
Construction of the Nouns of Time and Place

[6.0] (The noun of time and place) are constructed from (بَذِلْ) with the second Original Letter vowelled with Kasrah on the pattern of (مَنْعَلْ) with the second Original Letter also vowelled with Kasrah, like (مَخْلَصَيْنَ). (Or) it is constructed from (بَذِلْ) with the second Original Letter vowelled with Fațḥah and Dammah on the pattern of (مَنْعَلْ) with the second Original Letter vowelled with Fațḥah, like (المَذْهِبَ، المَتَقْلَةَ، المَتَرْقَبَ، مَقَامٌ). Exceptions are:

المسجد، المشرق، المغرب، المطلغ، المخرج، المرفق، المقرف، المشكن، المشهك، المينب، المنطق.

Faṭḥah is narrated in some of these words while permitted in each of them. This is the case when the verb is sound (with regards to) the first Original Letter and last Original Letter.

شرح:

[6.0] The Nouns of Time (إِسْمُ الْزَمَانِ) and the Nouns of Place (إِسْمُ الْمَكَانِ) are both constructed on the same pattern when derived from the Primary Verb. When the Primary verb is on the pattern of (بَذِلْ), then the Nouns of Time and Place are on the pattern of (مَنْعَلْ), like A time or place of sitting. When the verb is on the pattern of (بَذِلْ) and (بِذَلْ), then the Nouns of Time and Place are on the pattern of (مَنْعَلْ), like The time or place of killing.
There are a number of exceptions to these patterns wherein the second Original Letter is vowelled with Kasrah instead of Fathah, like خُضْرٍ. The time or place of sunrise. Others are, as mentioned:

- منَّدِحَةُ المَشْرَقِ، المَغْرِبِ، المَطْلُعِ، المَجَازِ، المَجْزِ، المَرْفَقِ، المَرْفَقَةُ، المَسْكِنِ، المَسْكِنَةُ، المَنْسِبِ، المَنْسِبَةُ، المَنْسِبَتُ.

While the pattern of مَفْعُولٍ is permissible for these patterns, some have been narrated on this pattern exclusively when both the first and third Original Letters are sound letters.

[6.1] Regarding words other than the sound word, then from words with a Weak Letter as the first Original Letter, (the pattern has the second Original Letter) always vowelled with Kasrah, like (مَوْعِدٍ). Words with the Weak Letter as the third Original Letter, (the second Original Letter is always vowelled with) Fathah, like (المَزْمِرِيُّ، السَّأَوِيُّ).

At times, the Feminine Tā is entered upon some words, like (الْمَطْلُعَةُ، المَبْرَوْرةُ، المَبْرَوْرَةُ). Exceptions are written with Dammah. Words exceeding three letters are like the Passive Participle, like (مُدْخَلٍ، مَقَامٍ).

When something exists in abundance in a place, it is said that its pattern is (مَفْعُولٍ) from the three-letter Primary Verb. You’d say a land is
[6.1] The Nouns of Time and Place among unsound words will have the second Original Letter always vowelled with Kasrah when the first Original Letter is a Weak Letter, as in: مَوْعَدَ، مَوْضَعَ، مَوْضِعَ. When the third Original Letter is a Weak Letter, the second Original Letter will always be vowelled with Fathah, as in: مَرْعَى، مَأْرُى.

The pattern (مَفْعَلَة) has been mentioned for the Noun of Place wherein something is found in abundance, as when you would say that the land is: مَبْطَنَةٌ أَلْبَاحًا A place of many carnivorous animals (مَذْنَبَةٌ) A place of many lions (مَذْنَبَةٌ) A place of many wolves (مَذْنَبَةٌ) A place of many melons (مَذْنَبَةٌ) A place of many cucumbers.

[6.2] Regarding the Noun of Instrument, it is that in which the subject manipulates the object in order to arrive at an effect in the object. It comes (on the pattern of) مَبْلَقَةٌ، مَكَّشَةٌ، مَفْتَنَةٌ، مَفْعَلَةٌ. They say (مَفْتَنَةٌ) based on this. Those who vowel the Meem with Fathah, intend the Noun of Place. Exceptions are مَدْهَنَةٌ مَسْقَطٌ مَسْخَلٌ مُخَلَّةٌ مُمْخَلَّةٌ مَخْرَضَةٌ مَضَمَّةٌ مَضْمُومَةٌ البَيْعَةِ البَيْعَةِ العَيْنِ جَاءَ مَدْقَةٌ مَدْقَةٌ عَلَى الْقِيَاسِ.

ترجمة:

[6.2] The Noun of Instrument is a noun in which the subject utilizes the object in order to achieve an affect in the object itself. It is a noun which signifies the instrument by which an action is accomplished, as in: مَكَّشَةٌ A broom, مَفْتَنَةٌ A key. The patterns for the Noun Instrument are on the following patterns: مَفْعَلَةٌ، مَفْعَلَةٌ، مَفْعَلَةٌ. Exceptions to these patterns will have the Meem and second Original Letter vowelled with ذَلِّل. By analogy, مَدْقَةٌ (مَدْقَةٌ، مَفْعَلَةٌ) are also found.
The Noun of Number from the three-letter Primary Verb is on the pattern of ( ) with Fatha. You'd say: . Of the words which exceed three (letters) is that with the extraneous Hā, like: , except in those words wherein there is the Feminine Tā, then the description in the (feminine) singular is like your saying: .

(The pattern) with Kasrah is for the Maṣdar of Kind (derived) from the (Primary Verb). You'd say: .

This final section is related to two patterns of nouns, the Noun of Number ( ) and the Maṣdar of Kind ( ). The noun of number is derived from the three-letter Primary verb on the pattern of ( ). It signifies that an action has been performed once, as in: . This is the case except in words which already possess a Feminine Tā. Such words must be emphasized with a number, as in: .

The Maṣdar of Kind is that word which signifies a type or kind of action and is based on the pattern ( ). This Maṣdar signifies the type of an action depicted as opposed to the action itself, as in the examples ( ) meaning a good kind of food. ( ) meaning of good manner of sitting or a good session while being seated.

2. According to the American Heritage Dictionary, morphology is: "The study of the structure and form of words in language or a language, including inflection, derivation, and the formation of compounds."

3. The difference in meaning between the words Taghyeer (تغییر) and Taḥweel (تخییر) is that Taḥweel is more specific in that it refers to particular processes implied in derivation, particularly that of l'āl (ال) or phonetic alteration which occurs in the unsound word ُنَشَلَٰ (ِنَشَلَٰ), meaning a word containing a weak letter ṭ, ḫ, Hamzah or a doubled Original Letter.

4. A minority of scholars, mostly among the Kūfiyyeen grammarians, regarded the verb to be the root word as opposed to the noun. Scholars from each school of thought have put forth their theories and examples. It is a matter worthy of investigation.

5. The plural of Mašdar (مصادر)

6. Tanween or Nūnation is the doubling of the final vowel on some nouns, as in: كتابُ، كتابٌ، كتابٌ. Tanween indicates that a noun is indefinite.


8. These verbs are found in the following verses: Sūrah 'Abasa 80: 6; Sūrah al-Lail 92:14; Sūrah al-Qadr 97:4.

9. Estimation of the pattern, meaning estimation of the original pattern. The verbs mentioned are all Mu'tall in that most have a doubled consonant and the others have a weak letter at their end. Due to these factors, the vowel preceding the last letter cannot follow the rules of the original pattern following the verb's alteration (َتَلْبِينَ) in form from its original pattern.

10. Sūrah Ta Ha 20:132.
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