

مَجْزُومٌ and مَنصُوبٌ , مَرْفُوعٌ Imperfect Verbs

16.1 مَرْفُوعٌ imperfect verbs

As stated in chapter three, المَضَارِعُ (the imperfect) refers to incomplete action. يَكْتُبُ may be translated as:

He is writing	(present continuous)
He writes	(present habitual)
He will write	(future)
He can write	

We can distinguish between continuous, habitual and future action in the following ways

يَكْتُبُ الْآنَ	He is writing now
يَكْتُبُ دَائِمًا	He always writes
يَكْتُبُ كُلَّ يَوْمٍ	He writes every day
لَمَّا رَأَيْتَهُمْ كَانُوا يَقْرَأُونَ كُتُبَهُمْ	When I saw them they were reading their books
كَانَتْ تَكْتُبُ كُلَّ يَوْمٍ	She used to write every day
يَكْتُبُ غَدًا	He will write tomorrow
سَيَكْتُبُ / سَوْفَ يَكْتُبُ	He will write
فَسَيَفْهَمُونَهُ	So they will understand it
كَانَ سَيَكْتُبُ	He was going to write
كُنْتُ سَاحِضٌ وَلَكِنِّي بَقِيتُ فِي الْبَيْتِ	I was going to attend but I stayed at home

As stated in chapter three, الفِعْلُ الْمَضَارِعُ (the imperfect verb) is negated by لَا . A negative question can be compounded by placing before it وَ (suggesting doubt) or فَو (suggesting astonishment).

﴿أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ...﴾ (٧٧:٢)

Do they not know that Allah knows . . .? (2:77)

﴿...أَفَلَا يَعْقِلُونَ﴾ (٣٦:٦٨)

Do they not understand? (36:68)

16.1.1 في الفعل المضارع (in the imperfect verb) case indicators مرفوع

الأفعال الماضية (perfect verbs) are مَبْنِيَّةٌ (indeclinable) and do not have case.

الأفعال المضارعة (imperfect verbs), apart from the feminine plurals are مُعْرَبٌ (declinable) and do have case.



إِعْرَابٌ (Grammatical Case/Declension) in the Arabic language, is essentially the sole preserve of أَسْمَاءٌ (nouns). It is said that أَسْمَاءٌ (nouns) are by their nature مُعْرَبٌ (declinable) and only rarely become مَبْنِيَّةٌ (indeclinable). أَفْعَالٌ (Verbs) on the other hand, are by their nature مَبْنِيَّةٌ (indeclinable) and only أَفْعَالٌ مُضَارِعَةٌ (imperfect verbs) can be مُعْرَبٌ (declinable). The word مُضَارِعٌ means 'resembling' and الفعل المضارع (the imperfect verb) is called so because it resembles the اسْمٌ (noun) by being مُعْرَبٌ (declinable).

في الفعل المضارع (in the imperfect verb) the عَلامَةٌ (indicator) of مرفوع is:

- ضَمَّةٌ for the imperfect verbs that end in ضَمَّةٌ
- ن for dual, masculine plural and second person feminine singular verbs

هُمَا مَبْنِيَّانِ عَلَى. يَكْتُبْنَ and تَكْتُبْنَ do not have case. (they are fixed on sukuun).

16.2 مَنصُوبٌ imperfect verbs

The particle أَنْ precedes a فِعْلٌ مُضَارِعٌ (imperfect verb) and make it مَنصُوبٌ . The particle أَنْ means ‘to’ (as in ‘he requested me to stay’) or ‘that’ (as in ‘he requested that I stay’). The negative of أَنْ is أَلَّا which means ‘not to’ or ‘that ... not’. أَنْ is used in the following way.

طَلَبَ أَنْ يَذْهَبَ	He requested to go / that he go
طَلَبَ أَنْ أَذْهَبَ	He requested me to go / that I go
طَلَبَ أَلَّا أَذْهَبَ	He requested me not to go / that I do not go
أُرِيدُ أَنْ أَذْهَبَ	I want to go

16.2.1 The following are الأَفْعَالُ المُضَارِعَةُ (the imperfect verbs) we have encountered so far, made مَنصُوبٌ by أَنْ :

(a) The مَنصُوبٌ imperfect of sound verbs

ضَمَّةٌ (the mansuub imperfect verb) of sound verbs is produced by replacing the ضَمَّةٌ with a فَتْحَةٌ for those أَفْعَالٌ (verbs) that end in ضَمَّةٌ and dropping the ن for those أَفْعَالٌ (verbs) that end in ن .

عَلَامَةُ التَّنْصِيبِ (The indicator of مَنصُوبٌ) is:

- فَتْحَةٌ for the singular verbs and the first person plural.
- The dropping of ن for the second person feminine singular, duals and masculine plurals

As noted in chapter thirteen, the feminine third person and second person plurals يَكْتُبْنَ and تَكْتُبْنَ do not have case. They are مَبْنِيَّانِ عَلَى السُّكُونِ (fixed on sukuun). This never changes. The ن on the feminine plural imperfect verbs is called نُونُ النَّسْوَةِ (‘Lady Nun’). This ن never drops.

“يَكْتُبُ” (the manSuub imperfect of يَكْتُبُ) is conjugated as follows:

Plural	Dual	Singular		
(3) أَنْ يَكْتُبُوا That they write	(2) أَنْ يَكْتُبَا That they (two) write	(1) أَنْ يَكْتُبَ That he writes	Masc .	Third Person
(6) أَنْ يَكْتُبْنَ * That they write	(5) أَنْ تَكْتُبَا That they (two) write	(4) أَنْ تَكْتُبَ That she writes	Fem.	
(9) أَنْ تَكْتُبُوا That You write	(8) أَنْ تَكْتُبَا That You (two) write	(7) أَنْ تَكْتُبَ That You write	Masc .	Second Person
(12) أَنْ تَكْتُبْنَ * That You write	(11) أَنْ تَكْتُبَا That You (two) write	(10) أَنْ تَكْتُبِي That You write	Fem.	
(14) أَنْ نَكْتُبَ That we write		(13) أَنْ أَكْتُبَ That I write	Masc .	First Person

* These are not مَنصُوبٌ but مَبْنِيَانِ عَلَى السُّكُونِ (fixed on sukuun).

(b) The مَنصُوبٌ imperfect of hollow verbs:

“يَكُونُ” (the manSuub imperfect of يَكُونُ) is conjugated as follows:

Plural	Dual	Singular		
(3) أَنْ يَكُونُوا That they be	(2) أَنْ يَكُونَا That they (two) be	(1) أَنْ يَكُونَ That he be	Masc .	Third Person
(6) أَنْ يَكُنَّ That they be	(5) أَنْ تَكُونَا That they (two) be	(4) أَنْ تَكُونَ That she be	Fem.	
(9) أَنْ تَكُونُوا That You be	(8) أَنْ تَكُونَا That You (two) be	(7) أَنْ تَكُونَ That You be	Masc .	Second Person
(12) أَنْ تَكُنَّ That You be	(11) أَنْ تَكُونَا That You (two) be	(10) أَنْ تَكُونِي That You be	Fem.	
(14) أَنْ نَكُونَ That we be		(13) أَنْ أَكُونَ That I be	Masc .	First Person

(c) The مَنصُوبٌ imperfect of doubled verbs

“يَمُرُّ” (the manSuub imperfect of يَمُرُّ) المَضَارِعُ المَنصُوبُ لِـ “يَمُرُّ” is conjugated as follows:

Plural	Dual	Singular		
(3) أَنْ يَمُرُّوا That they pass	(2) أَنْ يَمُرَّا That they (two) pass	(1) أَنْ يَمُرَّ That he pass	Masc .	Third Person
(6) أَنْ يَمُرُّنَ That they pass	(5) أَنْ تَمُرَّا That they (two) pass	(4) أَنْ تَمُرَّ That she pass	Fem.	
(9) أَنْ تَمُرُّوا That You pass	(8) أَنْ تَمُرَّا That You (two) pass	(7) أَنْ تَمُرَّ That You pass	Masc .	Second Person
(12) أَنْ تَمُرُّنَ That You pass	(11) أَنْ تَمُرَّا That You (two) pass	(10) أَنْ تَمُرِّي That You pass	Fem.	
(14) أَنْ نَمُرَّ That we pass		(13) أَنْ أَمُرَّ That I pass	Masc .	First Person

(d) The مَنصُوبٌ imperfect of weak verbs

(i) “يَدْعُو” (the manSuub imperfect of يَدْعُو) المَضَارِعُ المَنصُوبُ لِـ “يَدْعُو” is conjugated as follows:

Plural	Dual	Singular		
(3) أَنْ يَدْعُوا That they call	(2) أَنْ يَدْعُوا That they (two) call	(1) أَنْ يَدْعُو That he calls	Masc .	Third Person
(6) أَنْ يَدْعُونَ That they call	(5) أَنْ تَدْعُوا That they (two) call	(4) أَنْ تَدْعُو That she calls	Fem.	
(9) أَنْ تَدْعُوا That You call	(8) أَنْ تَدْعُوا That You (two) call	(7) أَنْ تَدْعُو That You call	Masc .	Second Person
(12) أَنْ تَدْعُونَ That You call	(11) أَنْ تَدْعُوا That You (two) call	(10) أَنْ تَدْعِي That You call	Fem.	
(14) أَنْ نَدْعُو That we call		(13) أَنْ أَدْعُو That I call	Masc .	First Person

(ii) (the manSuub imperfect of يَجْرِي "يَجْرِي") is conjugated as follows:

Plural	Dual	Singular		
(3) أَنْ يَجْرُوا That they run	(2) أَنْ يَجْرِيَا That they (two) run	(1) أَنْ يَجْرِي That he runs	Masc .	Third Person
(6) أَنْ يَجْرِينَ That they run	(5) أَنْ تَجْرِيَا That they (two) run	(4) أَنْ تَجْرِي That she runs	Fem.	
(9) أَنْ تَجْرُوا That You run	(8) أَنْ تَجْرِيَا That You (two) run	(7) أَنْ تَجْرِي That You run	Masc .	Second Person
(12) أَنْ تَجْرِينَ That You run	(11) أَنْ تَجْرِيَا That You (two) run	(10) أَنْ تَجْرِي That You run	Fem.	
(14) أَنْ نَجْرِي That we run		(13) أَنْ أَجْرِي That I run	Masc .	First Person

(iii) (the manSuub imperfect of يَأْبَى "يَأْبَى") is conjugated as follows:

Plural	Dual	Singular		
(3) أَنْ يَأْبُوا That they remain	(2) أَنْ يَأْبِيَا That they (two) remain	(1) أَنْ يَأْبِي That he remains	Masc .	Third Person
(6) أَنْ يَأْبِينَ That they remain	(5) أَنْ تَأْبِيَا That they (two) remain	(4) أَنْ تَأْبِي That she remains	Fem.	
(9) أَنْ تَأْبُوا That You remain	(8) أَنْ تَأْبِيَا That You (two) remain	(7) أَنْ تَأْبِي That You remain	Masc .	Second Person
(12) أَنْ تَأْبِينَ That You remain	(11) أَنْ تَأْبِيَا That You (two) remain	(10) أَنْ تَأْبِي That You remain	Fem.	
(14) أَنْ نَأْبِي That we remain		(13) أَنْ أَعْبِي That I remain	Masc .	First Person

(iv) (the manSuub imperfect of يَرَى) الْمَضَارِعُ الْمَنْصُوبَةُ لِـ"يَرَى" (iv)

Plural	Dual	Singular		
(3) أَنْ يَرَوْا That they see	(2) أَنْ يَرِيَا That they (two) see	(1) أَنْ يَرَى That he sees	Masc .	Third Person
(6) أَنْ يَرَيْنَ That they see	(5) أَنْ تَرِيَا That they (two) see	(4) أَنْ تَرَى That she sees	Fem.	
(9) أَنْ تَرَوْا That You see	(8) أَنْ تَرِيَا That You (two) see	(7) أَنْ تَرَى That You see	Masc .	Second Person
(12) أَنْ تَرَيْنَ That You see	(11) أَنْ تَرِيَا That You (two) see	(10) أَنْ تَرِي That You see	Fem.	
(14) أَنْ نَرَى That we see		(13) أَنْ أَرَى That I see	Masc .	First Person

(v) (the manSuub imperfect of يَبْقَى) الْمَضَارِعُ الْمَنْصُوبَةُ لِـ"يَبْقَى" (v)

Plural	Dual	Singular		
(3) أَنْ يَبْقَوْا That they remain	(2) أَنْ يَبْقِيَا That they (two) remain	(1) أَنْ يَبْقَى That he remains	Masc .	Third Person
(6) أَنْ يَبْقَيْنَ That they remain	(5) أَنْ تَبْقِيَا That they (two) remain	(4) أَنْ تَبْقَى That she remains	Fem.	
(9) أَنْ تَبْقَوْا That You remain	(8) أَنْ تَبْقِيَا That You (two) remain	(7) أَنْ تَبْقَى That You remain	Masc .	Second Person
(12) أَنْ تَبْقَيْنَ That You remain	(11) أَنْ تَبْقِيَا That You (two) remain	(10) أَنْ تَبْقِي That You remain	Fem.	
(14) أَنْ نَبْقَى That we remain		(13) أَنْ أَبْقَى That I remain	Masc .	First Person

(vi) المَصَارِعُ الْمَنْصُوبُ لِـ"يَقِي" (the manSuub imperfect of يَقِي) is conjugated as follows:

Plural	Dual	Singular		
(3) أَنْ يَقُوا That they protect	(2) أَنْ يَقِيَا That they (two) protect	(1) أَنْ يَقِيَّ That he protects	Masc .	Third Person
(6) أَنْ يَقِينَ That they protect	(5) أَنْ يَقِيَا That they (two) protect	(4) أَنْ تَقِيَّ That she protects	Fem.	
(9) أَنْ تَقُوا That You protect	(8) أَنْ تَقِيَا That You (two) protect	(7) أَنْ تَقِيَّ That You protect	Masc .	Second Person
(12) أَنْ تَقِينَ That You protect	(11) أَنْ تَقِيَا That You (two) protect	(10) أَنْ تَقِيَّ That You protect	Fem.	
(14) أَنْ نَقِيَّ That we protect		(13) أَنْ أَقِيَّ That I protect	Masc .	First Person

(vii) المَصَارِعُ الْمَنْصُوبُ لِـ"يَجْرِي" (the manSuub imperfect of يَجْرِي) is conjugated as follows:

Plural	Dual	Singular		
(3) أَنْ يَنْوُوا That they intend	(2) أَنْ يَنْوِيَا That they (two) intend	(1) أَنْ يَنْوِيَّ That he intends	Masc .	Third Person
(6) أَنْ يَنْوِينَ That they intend	(5) أَنْ تَنْوِيَا That they (two) intend	(4) أَنْ تَنْوِيَّ That she intends	Fem.	
(9) أَنْ تَنْوُوا That You intend	(8) أَنْ تَنْوِيَا That You (two) intend	(7) أَنْ تَنْوِيَّ That You intend	Masc .	Second Person
(12) أَنْ تَنْوِينَ That You intend	(11) أَنْ تَنْوِيَا That You (two) intend	(10) أَنْ تَنْوِيَّ That You intend	Fem.	
(14) أَنْ نَنْوِيَّ That we intend		(13) أَنْ أَنْوِيَّ That I intend	Masc .	First Person

16.2.2 أن is called حُرُوفٌ مَصْدَرِيَّةٌ (particle that expounds or explains a verbal noun). This is because, as illustrated in the examples below, أن and the verb sentence it introduces is interchangeable with a مَصْدَرٌ (a verbal noun).

* أن (to/that) and ألا (not to/that...not) must be followed by فعلٌ مُضَارِعٌ مَنصُوبٌ (a manSuub imperfect verb).

(a) أن and الجُمْلَةُ الفَعْلِيَّةُ (the verb sentence) it introduces may be في مَحَلِّ المَفْعُولِ بِهِ (in the place of the direct object).

أَرَادَ الجُلُوسَ	He wanted to sit
أَرَادَ أَنْ يَجْلِسَ	He wanted to sit
طَلَبَ الذَّهَابَ	He requested to go
طَلَبَ أَنْ يَذْهَبَ	He requested to go / that he go
طَلَبَ أَنْ أُذْهَبَ	He requested me to go / that I go
طَلَبَ أَلَّا أُذْهَبَ	He requested me not to go / that I do not go
طَلَبْنَا عَدَمَ البَقَاءِ تَحْتَ الشَّمْسِ	We requested not to remain in the sun
طَلَبْنَا أَلَّا نَبْقَى تَحْتَ الشَّمْسِ	We requested not to remain in the sun
طَلَبْنَا ذَهَابَنَا وَدَعْوَتَهُمْ	We requested to go and invite them
طَلَبْنَا أَنْ نَذْهَبَ وَنَدْعُوهُمْ	We requested to go and call them
	«نَدْعُوهُمْ» مَعْطُوفٌ عَلَى «نَذْهَبَ» the second verb is conjuncted to the first)
قَالُوا لَهُمْ شَيْئًا	They said something to them
قَالُوا لَهُمْ أَنْ يَكُونُوا قَرِيبِينَ مِنْ بَابِ المَدِينَةِ	They said to them to be close to the city gate
قَالُوا لَهُمْ أَلَّا يَكُونُوا قَرِيبِينَ مِنْ بَابِ المَدِينَةِ	They said to them not to be close to the city gate

(b) *أَنْ* and *الْجُمْلَةُ الْفِعْلِيَّةُ* (the verb sentence) it introduces may be *فِي مَحَلِّ الْفَاعِلِ* (in the place of the subject of the verb). This occurs especially with the following verbs that are usually used impersonally *فِي الْمَضَارِعِ* (in the imperfect).

1. *يَجِبُ* (to be necessary, obligatory):

يَجِبُ الشُّكْرُ عَلَيْنَا Gratitude is incumbent upon us

يَجِبُ (عَلَيْنَا) أَنْ نَشْكُرَ Gratitude is incumbent upon us

يَجِبُ ذَهَابُكَ Your going is necessary

يَجِبُ أَنْ تَذْهَبَ It is necessary/obligatory that you go /
You must go
(lit. 'that you go is necessary')

يَجِبُ أَلَّا تَذْهَبَ It is necessary that you don't go /
you must not go

لَا يَجِبُ أَنْ تَذْهَبَ It is necessary that you don't go /
you must not go

كَانَ يَجِبُ أَنْ تَذْهَبَ You should have gone
(Use *كَانَ يَجِبُ* instead of *وَجِبَ*)

2. *يَحِقُّ* (to be right(ful)):

يَحِقُّ ذَهَابُكَ Your going is right(ful)

يَحِقُّ أَنْ تَذْهَبَ It is rightful that you go

يَحِقُّ أَلَّا تَذْهَبَ It is rightful that you do not go

لَا يَحِقُّ أَنْ تَذْهَبَ It is not rightful that you go

3. *يُمْكِنُ* (To be possible):

يُمْكِنُ أَنْ يَذْهَبَ الْيَوْمَ It is possible that he will go today

يُمْكِنُ أَلَّا يَذْهَبَ الْيَوْمَ It is possible that he will not go today

لَا يُمْكِنُ أَنْ يَذْهَبَ الْيَوْمَ It is not possible that he will go today

لَنْ يُمَكِّنَ أَنْ أَذْهَبَ غَدًا

It will not be possible for me to go tomorrow

كَانَ يُمَكِّنُ أَنْ أَذْهَبَ مَعَكَ

It was possible for me to go with you

4. أَنْ . سَابِقًا used impersonally means 'previously' and is used as an alternative to سَابِقًا . أَنْ here is followed by a فِعْلٌ مَاضٍ (perfect verb). This is because the expression invariably refers to a complete action.

هَلْ قَرَأْتَ هَذَا الْكِتَابَ سَابِقًا

Have you read this book previously?

هَلْ سَبَقَ أَنْ قَرَأْتَ هَذَا الْكِتَابَ

Have you read this book previously?

سَبَقَ أَنْ ذَهَبْنَا هُنَاكَ

We have been there previously

(c) فِي مَحَلِّ الْإِسْمِ الْمَجْرُورِ بَعْدَ حَرْفِ جَرٍّ (the verb sentence) it introduces may be جَرٌّ (in the place of the majruur noun after a preposition).

أَمَرَنِي أَبِي بِإِذْهَابِي إِلَى الْمَدْرَسَةِ

My father ordered me to go to school

أَمَرَنِي (نِي) بِأَنْ أَذْهَبَ إِلَى الْمَدْرَسَةِ

My father ordered me to go to school

أَمَرَ بَعْدَ ذَهَابِنَا وَعَدَمِ دَعْوَتِهِمْ

He ordered that we don't go and that they should not be invited

أَمَرَ بِالْأَنْ نَذْهَبَ وَالْأَنْ نَدْعُوهُمْ

He ordered that we do not go and that we do not call them

يُرْعَبُونَ فِي الْجَرِيِّ إِلَى الْبَيْتِ

They desire to run home

يُرْعَبُونَ أَنْ يَجْرُوا إِلَى الْبَيْتِ

They desire to run home

In the above sentences, we can omit the حَرْفُ جَرٍّ (preposition). The elliptical حَرْفُ جَرٍّ (preposition) remains part of the syntax so that أَلْحَمْلَةُ الْفِعْلِيَّةُ (the verb sentence) introduced by أَنْ continues to be فِي مَحَلِّ الْإِسْمِ الْمَجْرُورِ بَعْدَ حَرْفِ جَرٍّ (in the place of the majruur noun after a preposition).

أَمَرَنِي (نِي) أَنْ أَذْهَبَ إِلَى الْمَدْرَسَةِ

My father ordered me to go to school

أَمَرَ بِالْأَنْ نَذْهَبَ وَالْأَنْ نَدْعُوهُمْ

He ordered that we do not go and that we do not call them

يُرْعَبُونَ أَنْ يَجْرُوا إِلَى الْبَيْتِ

They desire to run home

(d) **أَنَّ** may be placed after prepositions and **مَفْعُولٌ فِيهِ** (adverbs) to produce a number of idiomatic expressions. This allows us to introduce a **جُمْلَةٌ فِعْلِيَّةٌ** (a verb sentence) after prepositions and **مَفْعُولٌ فِيهِ** (adverbs). **أَنَّ** and the sentence it introduces are **فِي مَحَلِّ الْإِسْمِ الْمَجْرُورِ بَعْدَ حَرْفِ جَرٍّ أَوْ فِي مَحَلِّ الْمُضَافِ إِلَى** (in the place of the majruur noun after a preposition or in the place of the possessor).

(i) **إِلَى أَنْ** ('until')

سَأَبْقَى هُنَا إِلَى ذَهَابِكَ

I will stay here until your departure

سَأَبْقَى هُنَا إِلَى أَنْ تَذْهَبَ

I will stay here until you go

(ii) **عَلَى أَنْ** ('on condition that', 'provided that')

قُلْتُ لَكَ ذَلِكَ عَلَى الْآلَاءِ تَقُولُهُ لِأَحَدٍ

I told you that on condition that you don't tell anyone

(iii) **مِنْ قَبْلِ أَنْ** / **قَبْلَ أَنْ** ('before')

سَوْفَ تَرَانِي قَبْلَ أَنْ أَذْهَبَ

You will see me before I go

(iv) **مِنْ بَعْدِ أَنْ** / **بَعْدَ أَنْ** ('after')

سَأَبْقَى هُنَا بَعْدَ أَنْ تَذْهَبَ

I will stay here after you go

In the above expressions, if the action in the clause introduced by **أَنَّ** is complete, we use a **فِعْلٌ مَاضٍ** (perfect verb).

أَخَذْتُهُ مَعِي قَبْلَ أَنْ خَرَجْتُ مِنَ الْبَيْتِ

I took it with me before I left the house

وَصَلَ حَسَنٌ بَعْدَ أَنْ خَرَجْنَا مِنَ الْبَيْتِ

Hasan arrived after we left the house

(v) **مِنْ غَيْرِ أَنْ** ('without')

عَلَيْنَا أَنْ نَأْخُذَ هَذَا الْحَيَوَانَ مِنْ غَيْرِ أَنْ نَقْتُلَهُ

We must take this animal without killing it

(vi) دُونَ أَنْ ('without')

عَلَيْنَا أَنْ نَأْخُذَ هَذَا الْحَيَّوَانَ دُونَ أَنْ نَقْتُلَهُ

We must take this animal without killing it

عَلَيْكَ أَنْ تَمُرَّ بِهِ دُونَ أَنْ يَرَاكَ

You must pass it without it seeing you

16.2.3 Sisters of أَنْ

Like أَنْ, her sisters make the imperfect verb مَنَّصُوبٌ :

(a)

لِـ In order to

لِئَلَّا In order not to

لِأَنَّ In order to

كَيْلَا In order not to

كَيْ In order to

لِكَيْلَا In order not to

لِكَيْ In order to

(b) حَتَّى لَا So that not

حَتَّى So that

(c) لَنْ Will never

(a) لِكَيْلَا, كَيْلَا, لِئَلَّا, لِكَيْ, كَيْ, لِأَنَّ, لِـ ('in order to/not to')

These particles are interchangeable.

جَاءَ لِيَدْعُونِي

He came (in order) to invite me

جَاءَا كَيْ يَقُولَا شَيْئًا لَنَا

They (two) came to say something to us

ذَهَبُوا لِئَلَّا يَرُونِي

They went in order not to see me

ذَهَبَ عَلَى ذَلِكَ الطَّرِيقِ لِكَيْلَا يَمُرَّ بِهِمْ

He went on that path in order not to pass by them

(Note: students should be careful not to mistake the particle **لِـ** that goes **قَبْلَ الْفِعْلِ الْمَضَارِعِ** (before the imperfect verb) meaning ‘in order to’ for the preposition **لِـ**, that goes **قَبْلَ الْإِسْمِ أَوْ الضَّمِيرِ** (before the noun or pronoun) to mean ‘to/for/belonging to’. They are two different words.)

(b) **حَتَّى** (not to be mistaken for the preposition or conjunction **حَتَّى**)

As a sister of **أَنَّ**, **حَتَّى** has two meanings, which can only be distinguished from context.

1. ‘so that’

دَعَوْتُكَ حَتَّى تَكُونَ مَوْجُودًا	I invited you so that you are present
دَعَوْتُكَ حَتَّى لَا تَكُونَ مِنَ الْغَائِبِينَ	I invited you so that you are not amongst the absentees

2. ‘until’

سَأَبْقَى هُنَا حَتَّى تَجِيءَ	I will stay here until you come
سَأَبْقَى هُنَا إِلَى أَنْ تَجِيءَ	I will stay here until you come

When **حَتَّى** means ‘until’ it may be followed by a **فِعْلٌ مَاضٍ** (perfect verb).

دَعَاهُ حَتَّى جَاءَ	He called him until he came
بَقِيتُ هُنَاكَ حَتَّى جَاءَ	I stayed there until he came
ضَرَبُوهُ حَتَّى مَاتَ	They hit him until he died

(c) **لَنْ** (‘never’) negates **الْأَفْعَالُ الْمَضَارِعُ** (the imperfect verbs) in the future.

لَنْ يَتِمَّ إِسْلَامُنَا بِلَا دَعْوَتِنَا	Our Islam will never be complete without our call
لَنْ يَأْبَى أَخَوَاكَ أَنْ يَدْعُوَانِي	Your two brothers will never refuse to invite me

16.3 The مَجْزُومٌ imperfect verb

16.3.1 The particle لَمْ is used to negate an imperfect verb. The peculiarity of لَمْ is that although it negates an imperfect verb, the negation has a perfect meaning. لَمْ causes the imperfect verb to become مَجْزُومٌ, the singular ending in سُكُونٌ :

لَمْ يَكْتُبْ He were not

مَا كَتَبَ He were not

Note that لَمْ يَكْتُبْ and مَا كَتَبَ bear the same meaning.

The particle لَمَّا is a sister of لَمْ. It too causes the imperfect verb to become مَجْزُومٌ. Like لَمْ the particle لَمَّا negates an imperfect verb with a perfect meaning but brings the negation up to the present time and additionally suggests that it is imminently to happen. It may be translated as 'not yet but soon'.

This لَمَّا not to be confused with لَمَّا before a perfect verb that means 'when'.

لَمَّا يَكْتُبْ He has not yet written (but will write soon)

16.3.2 The following are the مَجْزُومٌ of the imperfect verb forms we have encountered so far preceded by لَمْ:

(a) The مَجْزُومٌ imperfect of the sound verb

The مَجْزُومٌ imperfect of the sound verb is produced by replacing the ضَمَّةٌ with a سُكُونٌ for those verbs that end in ضَمَّةٌ and dropping the َ for those verbs that end in َ .

The عِلَامَةٌ (indicator) of مَجْزُومٌ in the sound verb is:

1. سُكُونٌ for the singular verbs and the first person plural.
2. The dropping of َ for the duals, second person feminine singular, and masculine plurals.

As noted earlier the feminine third person and second person plurals يَكْتُبْنَ and تَكْتُبْنَ do not have case. They are عَلَي السُّكُونِ (fixed on sukuun). This never changes. The َ on the feminine plural imperfect verbs is called نُونُ النَّسْوَةِ (Lady Nun). This َ never drops.

The مَجْزُومٌ imperfect of يَكْتُبُ is conjugated as follows

Plural	Dual	Singular		
(3) لَمْ يَكْتُبُوا They did not write	(2) لَمْ يَكْتُبَا They (two) did not write	(1) لَمْ يَكْتُبْ He did not write	Masc .	Third Person
(6) لَمْ يَكْتُبْنَ They did not write	(5) لَمْ تَكْتُبَا They (two) did not write	(4) لَمْ تَكْتُبْ She did not write	Fem.	
(9) لَمْ تَكْتُبُوا You did not write	(8) لَمْ تَكْتُبَا You (two) did not write	(7) لَمْ تَكْتُبْ You did not write	Masc .	Second Person
(12) لَمْ تَكْتُبْنَ You did not write	(11) لَمْ تَكْتُبَا You (two) did not write	(10) لَمْ تَكْتُبِي You did not write	Fem.	
(14) لَمْ نَكْتُبْ We did not write		(13) لَمْ أَكْتُبْ I did not write	Masc .	First Person

(b) The مَجْزُومٌ imperfect of hollow verbs

When the hollow verb is made مَجْزُومٌ the middle و or ي is dropped in those verbs that end in سُكُونٌ . If we put a sukuun on the ن of يَكُونُ , we have يَكُونُ which causes التِّقَاءُ السَّاكِنَيْنِ (the coincidence of two sukuuns). In order to avoid this, we drop the و or ي to arrive at يَكُنُ :

يَكُونُ ← لَمْ يَكُونْ ← لَمْ يَكُنْ

The عِلَامَةٌ (indicator) of مَجْزُومٌ in the hollow verb is:

1. سُكُونٌ for the singular verbs and the first person plural.
2. The dropping of ن for the duals, second person feminine singular, and masculine plurals.

The imperfect of **يَكُونُ** مَجْزُومٌ is conjugated as follows

Plural	Dual	Singular		
(3) لَمْ يَكُونُوا They were not	(2) لَمْ يَكُونَا They (two) were not	(1) لَمْ يَكُنْ He was not	Masc .	Third Person
(6) لَمْ يَكُنَّ They were not	(5) لَمْ تَكُونَا They (two) were not	(4) لَمْ تَكُنْ She was not	Fem.	
(9) لَمْ تَكُونُوا You were not	(8) لَمْ تَكُونَا You (two) were not	(7) لَمْ تَكُنْ You were not	Masc .	Second Person
(12) لَمْ تَكُنَّ You were not	(11) لَمْ تَكُونَا You (two) were not	(10) لَمْ تَكُونِي You were not	Fem.	
(14) لَمْ نَكُنْ We were not		(13) لَمْ أَكُنْ I was not	Masc .	First Person

It is quite common to omit the ن of لَمْ يَكُنْ as a stylistic alternative rendering لَمْ يَكُ .

لَمْ يَكُ شَيْئًا He was nothing

لَمْ أَكُ شَيْئًا I was nothing

The imperfect of **يَصِيرُ** مَجْزُومٌ is conjugated as follows

Plural	Dual	Singular		
(3) لَمْ يَصِيرُوا They did not become	(2) لَمْ يَصِيرَا They (two) did not become	(1) لَمْ يَصِرْ He did not become	Masc .	Third Person
(6) لَمْ يَصِرْنَ They did not become	(5) لَمْ تَصِيرَا They (two) did not become	(4) لَمْ تَصِرْ She did not become	Fem.	
(9) لَمْ تَصِيرُوا You did not become	(8) لَمْ تَصِيرَا You (two) did not become	(7) لَمْ تَصِرْ You did not become	Masc .	Second Person
(12) لَمْ تَصِرْنَ You did not become	(11) لَمْ تَصِيرَا You (two) did not become	(10) لَمْ تَصِيرِي You did not become	Fem.	
(14) لَمْ نَصِرْ We did not become		(13) لَمْ أَصِرْ I did not become	Masc .	First Person

(c) The **مَجْزُومٌ** imperfect of doubled verbs

The **مَجْزُومٌ** imperfect of the doubled verb is produced by replacing the **ضَمَّةٌ** with a **فَتْحَةٌ** for those verbs that end in **ضَمَّةٌ** and dropping the **و** for those verbs that end in **و**.

The **عَلَامَةٌ** (indicator) of **مَجْزُومٌ** on the doubled verb is:

1. **فَتْحَةٌ** for the singular verbs and the first person plural.
2. The dropping of **و** for the second person feminine singular, duals and masculine plurals

The **مَجْزُومٌ** imperfect of **يَمُرُّ** is conjugated as follows:

Plural	Dual	Singular		
(3) لَمْ يَمُرُوا They did not pass	(2) لَمْ يَمُرَا They (two) did not pass	(1) لَمْ يَمُرْ He did not pass	Masc .	Third Person
(6) لَمْ يَمُرْنَ They did not pass	(5) لَمْ تَمُرَا They (two) did not pass	(4) لَمْ تَمُرْ She did not pass	Fem.	
(9) لَمْ تَمُرُوا You did not pass	(8) لَمْ تَمُرَا You (two) did not pass	(7) لَمْ تَمُرْ You did not pass	Masc .	Second Person
(12) لَمْ تَمُرْنَ You did not pass	(11) لَمْ تَمُرَا You (two) did not pass	(10) لَمْ تَمُرِي You did not pass	Fem.	
(14) لَمْ نَمُرْ We did not pass		(13) لَمْ أَمُرْ I did not pass	Masc .	First Person

(d) The **مَجْزُومٌ** imperfect of weak verbs

The **مَجْزُومٌ** imperfect of the weak verb is produced by dropping the weak final letter for those verbs that end in the weak final letter and dropping the **و** for those verbs that end in **و**.

The **عَلَامَةٌ** (indicator) of **مَجْزُومٌ** on the weak verb is:

1. Dropping of the final weak letter for the singular verbs and the first person plural.
2. The dropping of **و** for the Dual feminine singular, duals and masculine plurals

(i) The مَجْزُومٌ imperfect of يَدْعُو is conjugated as follows:

Plural	Dual	Singular		
(3) لَمْ يَدْعُوا They did not call	(2) لَمْ يَدْعُوَا They (two) did not call	(1) لَمْ يَدْعُ He did not call	Masc.	Third Person
(6) لَمْ يَدْعُونِ They did not call	(5) لَمْ تَدْعُوَا They (two) did not call	(4) لَمْ تَدْعُ She did not call	Fem.	
(9) لَمْ تَدْعُوا You did not call	(8) لَمْ تَدْعُوَا You (two) did not call	(7) لَمْ تَدْعُ You did not call	Masc.	Second Person
(12) لَمْ تَدْعُونِ You did not call	(11) لَمْ تَدْعُوَا You (two) did not call	(10) لَمْ تَدْعِي You did not call	Fem.	
(14) لَمْ نَدْعُ We did not call		(13) لَمْ أَدْعُ I did not call	Masc.	First Person

(ii) The مَجْزُومٌ imperfect of يَجْرِي is conjugated as follows:

Plural	Dual	Singular		
(3) لَمْ يَجْرُوا They did not run	(2) لَمْ يَجْرِيَا They (two) did not run	(1) لَمْ يَجْرِ He did not run	Masc.	Third Person
(6) لَمْ يَجْرِينِ They did not run	(5) لَمْ تَجْرِيَا They (two) did not run	(4) لَمْ تَجْرِي She did not run	Fem.	
(9) لَمْ تَجْرُوا You did not run	(8) لَمْ تَجْرِيَا You (two) did not run	(7) لَمْ تَجْرِي You did not run	Masc.	Second Person
(12) لَمْ تَجْرِينِ You did not run	(11) لَمْ تَجْرِيَا You (two) did not run	(10) لَمْ تَجْرِي You did not run	Fem.	
(14) لَمْ نَجْرِ We did not run		(13) لَمْ أَجْرِ I did not run	Masc.	First Person

(iii) The مَجْزُومَ imperfect of يَأْبَى is conjugated as follows:

Plural	Dual	Singular		
(3) لَمْ يَأْبُوا They did not refuse	(2) لَمْ يَأْبِيَا They (two) did not refuse	(1) لَمْ يَأْبَ He did not refuse	Masc .	Third Person
(6) لَمْ يَأْبَيْنَ They did not refuse	(5) لَمْ تَأْبِيَا They (two) did not refuse	(4) لَمْ تَأْبَ She did not refuse	Fem.	
(9) لَمْ تَأْبُوا You did not refuse	(8) لَمْ تَأْبِيَا You (two) did not refuse	(7) لَمْ تَأْبَ You did not refuse	Masc .	Second Person
(12) لَمْ تَأْبَيْنَ You did not refuse	(11) لَمْ تَأْبِيَا You (two) did not refuse	(10) لَمْ تَأْبِي You did not refuse	Fem.	
(14) لَمْ نَأْبَ We did not refuse		(13) لَمْ أَعْبَ I did not refuse	Masc .	First Person

(iv) The مَجْزُومَ imperfect of يَرَى is conjugated as follows:

Plural	Dual	Singular		
(3) لَمْ يَرَوْا They did not see	(2) لَمْ يَرِيَا They (two) did not see	(1) لَمْ يَرَ He did not see	Masc .	Third Person
(6) لَمْ يَرَيْنَ They did not see	(5) لَمْ تَرِيَا They (two) did not see	(4) لَمْ تَرَ She did not see	Fem.	
(9) لَمْ تَرَوْا You did not see	(8) لَمْ تَرِيَا You (two) did not see	(7) لَمْ تَرَ You did not see	Masc .	Second Person
(12) لَمْ تَرَيْنَ You did not see	(11) لَمْ تَرِيَا You (two) did not see	(10) لَمْ تَرِي You did not see	Fem.	
(14) لَمْ نَرَ We did not see		(13) لَمْ أَرَ I did not see	Masc .	First Person

(v) The *مَجْزُومٌ* imperfect of *يَبْقَى* is conjugated as follows:

Plural	Dual	Singular		
(3) لَمْ يَبْقَوْا They did not remain	(2) لَمْ يَبْقِيَا They (two) did not remain	(1) لَمْ يَبْقَ He did not remain	Masc .	Third Person
(6) لَمْ يَبْقَيْنَ They did not remain	(5) لَمْ تَبْقِيَا They (two) did not remain	(4) لَمْ تَبْقَ She did not remain	Fem.	
(9) لَمْ تَبْقُوا You did not remain	(8) لَمْ تَبْقِيَا You (two) did not remain	(7) لَمْ تَبْقَ You did not remain	Masc .	Second Person
(12) لَمْ تَبْقَيْنَ You did not remain	(11) لَمْ تَبْقِيَا You (two) did not remain	(10) لَمْ تَبْقِي You did not remain	Fem.	
(14) لَمْ نَبْقَ We did not remain		(13) لَمْ أَبْقَ I did not remain	Masc .	First Person

(vi) The *مَجْزُومٌ* imperfect of *يَقِي* is conjugated as follows:

Plural	Dual	Singular		
(3) لَمْ يَقُوا They did not protect	(2) لَمْ يَقِيَا They (two) did not protect	(1) لَمْ يَقِ He did not protect	Masc .	Third Person
(6) لَمْ يَقَيْنَ They did not protect	(5) لَمْ تَقِيَا They (two) did not protect	(4) لَمْ تَقِ She did not protect	Fem.	
(9) لَمْ تَقُوا You did not protect	(8) لَمْ تَقِيَا You (two) did not protect	(7) لَمْ تَقِ You did not protect	Masc .	Second Person
(12) لَمْ تَقَيْنَ You did not protect	(11) لَمْ تَقِيَا You (two) did not protect	(10) لَمْ تَقِي You did not protect	Fem.	
(14) لَمْ نَقِ We did not protect		(13) لَمْ أَقِ I did not protect	Masc .	First Person

(vii) The *مَجْزُومٌ* imperfect of *يَنْوِي* is conjugated as follows:

Plural	Dual	Singular		
(3) لَمْ يَنْوُوا They did not intend	(2) لَمْ يَنْوِيَا They (two) did not intend	(1) لَمْ يَنْوِ He did not intend	Masc .	Third Person
(6) لَمْ يَنْوِينَ They did not intend	(5) لَمْ تَنْوِيَا They (two) did not intend	(4) لَمْ تَنْوِ She did not intend	Fem.	
(9) لَمْ تَنْوُوا You did not intend	(8) لَمْ تَنْوِيَا You (two) did not intend	(7) لَمْ تَنْوِ You did not intend	Masc .	Second Person
(12) لَمْ تَنْوِينَ You did not intend	(11) لَمْ تَنْوِيَا You (two) did not intend	(10) لَمْ تَنْوِي You did not intend	Fem.	
(14) لَمْ نَنْوِ We did not intend		(13) لَمْ أَنْوِ I did not intend	Masc .	First Person

16.3.3 The negative imperative

لَا is placed before an imperfect verb to produce a negative imperative. This لَا is called *لَاُ الْمَنْهِي* (the lam of prohibition). It only applies to the second person.

- * لَا makes the imperative verb after it *مَجْزُومٌ* .

لَا تَكْتُبْ Do not write

لَا تَأْبُوا Do not (*pl*) refuse

لَا تَكُنْ جَاهِلًا Do not be ignorant

16.3.4 The mild positive imperative

Imperative verbs normally only occur in the second person. We do not normally command ourselves or those absent. However, we may have occasion to say ‘let him become’ or ‘he should become’, which is a sort of mild positive imperative. This is achieved by placing the particle لـ before the imperfect verb (not to be confused with the preposition or the sister of أَنْ that makes imperfect verbs *مَنْصُوبٌ*).

- * لـ is called *لَاُ الْأَمْرِ* (the laam of the imperative) and causes the imperfect verb to be *مَجْزُومٌ* .

Most commonly used in the third person, it means ‘let him . . .’, i.e. ‘he should . . .’

لِيَكْتُبْ

Let him write / He should write

لِـ may also be preceded by فَـ to make فَلِـ.

فَلْيَكْتُبْ كِتَابًا

Let him write a book

The Mild Positive Imperative is rarely used in the first person or second persons.

When it is used in the first person, it means 'let me/I should' or 'let us/we should'

لَأَمُرَّ بِهِ

Let me pass him / I should pass him

فَلْنَدْعُهُمْ

Let us call them / We should call them

In the second person it means 'you . . . / you should . . . '.

لَتَجْلِسْ

You sit / You should sit

فَلْتَكُنْ صَادِقًا

You be truthful

Rarely and only in poetry, the لِـ may be omitted.

تَكُنْ صَادِقًا

You be truthful

المُفْرَدَاتُ

أَنَّ	that / to
أَلَّا	that not / not to
لِـ	in order to
لِأَنَّ	in order to
لِغَلَا	in order not to
كَيْ	in order to
كَيْلَا	in order not to
لِكَيْ	in order to
لِكَيْلَا	in order not to
حَتَّى	so that; until
حَتَّى لَا	so that not
لَنْ	will never
وَجَبَ (يَجِبُ) أَنْ / أَلَّا	it is necessary/obligatory that ...
يَجِبُ أَنْ تَذْهَبَ	it is necessary/obligatory that you go / you must go
يَجِبُ أَلَّا تَذْهَبَ	it is necessary that you don't go
لَا يَجِبُ أَنْ تَذْهَبَ	you mustn't go
حَقَّ (يَحِقُّ) أَنْ / أَلَّا	it is rightful that ...
يَحِقُّ أَنْ تَذْهَبَ	it is rightful that you go

يَحِقُّ أَلَّا تَذْهَبَ	it is rightful that you do not go
لَا يَحِقُّ أَنْ تَذْهَبَ	it is not rightful that you go
أَمْكَنَ (يُمْكِنُ) أَنْ	it is possible that ...
يُمْكِنُ أَنْ يَذْهَبَ الْيَوْمَ	it is possible that he will go today
يُمْكِنُ أَلَّا يَذْهَبَ الْيَوْمَ	it is possible that he will not go today
لَا يُمْكِنُ أَنْ يَذْهَبَ الْيَوْمَ	it is not possible that he will go today
سَابِقُ (وَنَ , اتْ)	former, previous
سَابِقًا	formerly, previously
هَلْ قَرَأْتَ هَذَا الْكِتَابَ سَابِقًا	have you read this book previously?
سَبَقَ أَنْ	formerly, previously
هَلْ سَبَقَ أَنْ قَرَأْتَ هَذَا الْكِتَابَ	have you read this book previously?
لَمْ	did not
لَمَّا	did not (but will soon)
لِ	let, should
أَمَرَ (-) أَمْرًا (-)	to order ◦ s.o. to do (هـ s.th.)
أَمْرٌ (أَوْامِرٌ)	order, command
أَرَادَ (يُرِيدُ) إِرَادَةً	to want

Exercise 16.1

Express in English

١. قُلْتُ لَهُ أَنْ يَاخُذَنِي مَعَهُ وَلَكِنَّهُ لَمْ يَاخُذَنِي
٢. طَلَبُوا مِنَّا أَنْ يَخْرُجَ الْأَقْوِيَاءُ مِنَّا فَلَمَّا خَرَجُوا ضَرَبَ بَعْضُهُمْ بَعْضًا
٣. قَالَ الْأُسْتَاذُ لِلطَّلَابِ : هَلْ سَبَقَ أَنْ قَرَأْتَ هَذَا الْكِتَابَ ؟ فَقَالَ الطَّلَابُ : لَمَّا أَقْرَأَهُ
٤. فَقَالَ الْأُسْتَاذُ : يَجِبُ أَنْ تُقْرَأَ كُلُّ هَذِهِ الْكُتُبِ حَتَّى تَفْهَمَ الْمَوْضُوعَ
٥. لَنْ تَبْلُغُوا الْفَهْمَ الصَّحِيحَ حَتَّى تَقْرُؤُوا كَثِيرًا
٦. لَا يُمَكِّنُ أَنْ تَبْقَى هُنَا فَإِنَّ هَذَا الْمَكَانَ غَيْرُ جَيِّدٍ
٧. يَحِقُّ لَكُمْ أَنْ تَقُولُوا قَوْلَكُمْ هَذَا فَإِنَّ الْحَقَّ لَكُمْ وَعَلَيْنَا
٨. دَخَلْنَا الْمَدِينَةَ لَيْلًا كَيَلًا يَرَانَا النَّاسُ
٩. فَلَنَمُرَّ بِذَلِكَ النَّهْرِ فَإِنِّي أَجِدُ رُؤْيَتَهَا جَمِيلَةً جَدًّا
١٠. جَاءَ النَّاسُ لِيَأْخُذُونِي إِلَى الْمَجْلِسِ فَأَيَّبْتُ أَنْ أَخْرُجَ مَعَهُمْ

Exercise 16.2

Express in Arabic

1. Do not go to see them because they are not good.
2. I mentioned that I had heard this opinion before and that it was not new.
3. I will go out tomorrow in order to attend a meeting but I will not stay there long.
4. She went out every night during the month in order to see the moon, but she did not see anything.
5. He will never hear your demands until you demand many times.
6. You must understand that. Perhaps I did not make myself clear previously.
7. Your understanding of these difficult statements in these old books was good. Didn't they see that?
8. You have no right to demand all of these things from us.
9. It is possible that they will ask you about your previous statements.
10. They (two) invited you (two) so that you are not among the absent.
11. I ordered him to come to me and told him not to do that in the future.
12. Can my son go with you (pl.) for he has not been there before ? No, it is necessary for children to stay with their parents.