

# Unit 26

## The passive of the present tense

The suffixes of the passive present tense verb are the same as those of the active.

To form the passive of the simple regular verb in the present tense:

- i. put a dammah on the prefix letter;
- ii. put a sukun on the first root letter;
- iii. put a fat-hah on the second root letter.

The suffixes of the passive present tense verb are the same as those of the active. **Read down.**

<b>Active</b>	يَسْأَلُ	He asks	<b>Active</b>	يَعْرِفُ	He knows
<b>Passive</b>	يُسْأَلُ	He is/shall be asked	<b>Passive</b>	يُعْرَفُ	He is/shall be known
<b>Active</b>	يَخْلُقُونَ	They (m.p.) create	<b>Active</b>	تَحْمِلُونَ	You (m.p.) carry
<b>Passive</b>	يُخْلَقُونَ	They are created	<b>Passive</b>	تُحْمَلُونَ	You are/shall be carried

You will remember that the present form of the verb is used to express both the present and the future tenses.

### Which of the favours of your Sustainer will you both deny?

The question in line 3 opposite is repeated 31 times in Surah ar-Rahman. Notice that the attached pronoun in *rabbikumā* and the verb *tukadh-dhibani* are dual. This is so because, according to many commentators, both human beings and jinns are addressed in this repeated question.

### Past continuous or habitual action

**Line 8 opposite:** Here we have an example of the verb *كنتم* in the past tense being used with another verb *تعملون* in the present tense.

This combination of *كان* + the present tense is used in Arabic to convey the idea of continuous action in the past or habitual action in the past.

كَانُوا يَعْمَلُونَ They were doing. (past continuous)

كَانُوا يَعْمَلُونَ They used to do/they were wont to do. (habitual action)

So on that day, none shall be questioned about his sin -	فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ	1
neither human being nor jinn.	إِنْسٍ وَلَا جَانٍّ	2
So which of the favours of your Sustainer will you both deny?	فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ	3
The sinners shall be known by their marks...	يَعْرِفُ الْمَجْرِمُونَ بِسِيمَاهُمْ	4 ■
and they shall be seized by the forelocks and the feet. 55: 39-41	وَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ	5
Their testimony shall be written down and they shall be questioned. 43: 19	سَتَكْتُبُ شَهَادَتَهُمْ وَيَسْأَلُونَ	6
So today, no soul shall be wronged at all...	فَالْيَوْمَ لَا تَظْلَمُ نَفْسٌ شَيْئًا	7 ■
and you shall only be recompensed for what you have been doing. 36: 54	وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ	8
We shall not be asked about what you do. 34: 25	وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ	9 ■
You do not wrong and you are not wronged. 2: 279	لَا تَظْلَمُونَ وَلَا تُظْلَمُونَ	10
They do not create a thing, but they, they are created. 16: 20	لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ	11
Whoever fights in the way of God and is killed or is victorious...	وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ	12 ■
We shall give him a great reward. 4: 74	فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا	13 ■
Obey God and the messenger...	وَاطِيعُوا اللَّهَ وَالرَّسُولَ	14 ■
that you may be blessed. 3: 132	لَعَلَّكُمْ تَرْحَمُونَ	15

### Notes for text above

The first five lines are from *Surah ar-Rahman*, *surah* 55.

■ **Line 4:** Note that the verb *يعرف* is grammatically singular whereas the subject *مجرمون* is plural.

■ **Line 7:** The word *نفس* is feminine and so the verb *تظلم* is also feminine.

■ **Line 9:** *عَمَّا* is a contraction of *عَنْ* concerning, and *مَا* what.

■ **Line 12:** The word *يقاتل* is the present tense active of a Form III verb. See Unit 32 for Form III verbs.

■ **Line 13:** *نؤتيه* is the present tense active of a Form IV verb.

■ **Line 14:** *أطيعوا* is the imperative plural of a Form IV verb.