

# Unit 22

## The verb - the present & future

The conjugation of irregular verbs needs to be learnt separately.

At this stage, **irregular verbs** are best studied in the context in which they are used.

The verb **كَتَبَ** is described as a regular Form I verb.

In sentence 1 opposite, the verb **يَشَاءُ** *he wishes*, is the present tense of **شَاءَ** which is an irregular Form I verb.

### A verb is irregular

- if one of its root letters is a weak letter, i.e. **و**, **ا**, or **ي**.
- If the second and third root letters are the same, e.g. **ضَلَّ** *he went astray*.

**شَاءَ** is an irregular verb because it has an alif as its middle root letter.

The irregular verb **رَأَى / يَرَى**, *he saw / he sees* is used often in the Qur'an in its various forms. In the past tense, it is on the whole conjugated regularly.

However, in the present, the middle root letter - the alif with the hamza - is dropped. The first root letter - the **ر** then takes a fat-hah.

Present		Past	
he sees	يَرَى	رَأَى	he saw
she sees	تَرَى	رَأَتْ	she saw
you (m.s.) see	تَرَى	رَأَيْتَ	you (m.s.) saw
you (f.s.) see	تَرِينَ	رَأَيْتِ	you (f.s.) saw
I see	أَرَى	رَأَيْتُ	I (m. & f.) saw

The conjugation of irregular verbs needs to be learnt separately. At this stage, these verbs are probably best studied in the context in which they are used.

### The Future

(a) The future is expressed by the present form on its own - the context will tell you if the verb refers to the future. In line 11 opposite, the verb **يَجْمَعُ** has the meaning '*He shall gather*'. In line 14, the word **تَكْسِبُ** means '*it shall earn*'.

(b) The future is also expressed by **سَوْفَ** which is placed before the present form of the verb: **سَوْفَ تَعْلَمُونَ**, *you shall know*.

The particle **سَوْفَ** is also used in its shortened form **سَ** as an attached prefix: e.g. in line 12 opposite, **سَيَجْعَلُ اللَّهُ**, *God shall make*.

### He eats and walks in the market-places!

The Makkans who refused to believe that Muhammad, peace be on him, was a messenger of God, tried to mock and ridicule him by saying, 'What is wrong with this messenger! He eats and walks in the market-places!' (lines 4 & 5 opposite). But the Qur'an says that even if God were to have sent down an angel as a messenger, they would still be mocking and incredulous.

The Qur'an emphasises that the Prophet Muhammad was only a human being with human needs and desires but, inspired by God, he was and remains a shining good example for human conduct and all who set their hopes in God and the Hereafter.

سُوقٌ / أُسُوقٌ	market/markets
غَدًا	tomorrow
رَأْسٌ	head

عُسْرٌ	difficulty
يُسْرٌ	ease
خُبْزٌ	bread

He creates whatever He wills. 5: 17	يَخْلُقُ مَا يَشَاءُ 1
And You provide whoever You wish without measure. 3: 27	وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ 2
They shall have whatever they desire with their Sustainer. 39: 34	لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ 3
And they said: What is wrong with this Messenger...	وَقَالُوا مَا لِهَذَا الرَّسُولِ 4 ■
he eats food and walks in the market-places? 25: 7	يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ 5
Indeed your Lord - He knows best who goes astray from His path. 6: 117	إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ 6
Those who go astray from God's path, they shall have a severe punishment. 38: 26	إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ 7
Indeed, I see what you do not see. Indeed, I fear God. 8: 48	إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ 8
And the other said: Verily, I see myself carrying bread on my head. 12: 36	وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا 9
And say, Work! And God and His messenger and the believers will see your work. 9: 105	وَقُلْ أَعْمَلُوا فَسِيرَى اللَّهِ عَمَلِكُمْ وَرَسُولِهِ وَالْمُؤْمِنُونَ 10 ■
Then He shall gather you to the Day of Judgment. 45: 26	ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ 11
God shall make ease after hardship. 65: 7	سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا 12
Nay! You shall know. Again, nay, you shall know. 102: 3-4	كَلَّا سَوْفَ تَعْلَمُونَ ، ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ 13 ■
A person does not know what it shall earn tomorrow...	وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا 14 ■
and a person does not know in which land it shall die. 31: 34	وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ 15 ■

### Notes for text above

- **Line 4:** مَا followed by the preposition لَ or لِ is an expression meaning 'What is wrong with ...?' or 'What is the matter with ...?' For example مَا لَكَ، What's the matter with you?
- **Line 10:** فَسِيرَى = ف + س + يرى. The س is short for 'will' سوف.

- **Line 10:** Note that the singular verb يَرَى has multiple subjects - Allah, His messenger, the believers.
- **Line 13:** كَلَّا has the sense of 'on the contrary' but is translated by the old English word 'Nay'.
- **Lines 14 & 15:** The word نَفْسٌ is feminine and therefore the verb تَدْرِي is also feminine.