

Unit 16

The verb: past tense, person

Abbreviations:

- f.s. = feminine singular
- f.d. = feminine dual
- f.p. = feminine plural
- m.s. = masculine singular
- m.d. = masculine dual
- m.p. = masculine plural

Person

As with pronouns, we also use the expressions 1st person, 2nd person or 3rd person when we describe any form of the verb in Arabic.

3rd person

The 3rd person is the person *spoken about*: *he, she, it, or they* in English.

In Arabic, the 3rd person may be: *he, she, they two* (m.), *they two* (f.), *they* (m.p.) or *they* (f.p.).

Notice in Arabic that there are four forms of the verb meaning 'they + verb':

كَتَبُوا	They (m.p.) wrote.	كَتَبَا	They (m.d.) wrote.
كَتَبْنَ	They (f.p.) wrote.	كَتَبَتَا	They (f.d.) wrote.

The masculine plural form is used for males and also for mixed groups of males and females.

2nd person

The 2nd person is the person being *spoken to*: *you*. In English, the word 'you' may refer to a male or female, to one person or a group of people. In Arabic, we have already learnt that there are five pronouns meaning 'you' and there are also five forms of the verb which refer to 'you', depending on whether the word 'you' is masculine or feminine, singular, dual or plural:

كُتِبْتُمْ	You (m. p.) wrote.	كُتِبْتَ	You (m. s.) wrote.
كُتِبْتِ	You (f. p.) wrote.	كُتِبْتِ	You (f. s.) wrote.

The masculine and feminine dual is كُتِبْتُمَا , You (m. & f. d.) wrote.

Hint: The verbs in the second person past tense all have the same endings as their respective separate pronouns. Repeating each verb with its pronoun may help in memorizing:

أَنْتُمْ كُتِبْتُمْ	أَنْتَ كُتِبْتَ
أَنْتِنَّ كُتِبْتِنَّ	أَنْتِ كُتِبْتِ

For the m.& f. dual, the pronoun with the verb is أَنْتُمَا كُتِبْتُمَا .

1st person

The first person is the person *speaking*: *I, We*.

Here, as in English, there is no distinguishing between masculine and feminine.

There is also no distinction between the dual and the plural.

كُتِبْتُ - I (m. & f.) wrote;	كُتِبْنَا - We (m. & f. dual and plural) wrote.
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Reflecting on water

In the words of lines 4 and 5 opposite, Allah asks us to reflect on or think about the water we drink. Several verses of the Qur'an deal with the water cycle and the uses of water. Water is a crucial part of Allah's sustenance (rizq) to His creation. When we think of and use water, we are thankful to God and acknowledge His creative power and grace.

As if you see Him

The word إِحْسَانٌ is often translated simply as 'good' or 'goodness'. It also means excellence and implies the doing of something to the best of one's ability. According to a hadith (saying of the Prophet Muhammad, peace be on him), ihsan is 'that you should worship God as if you see Him, for while you do not see Him, He surely sees you'.

He said: Did you know what you did...	1 ■	قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ	
...with Yusuf and his brother? 12: 89	2 ■	يُوسُفَ وَأَخِيهِ	
You have disbelieved after your (attaining) faith. 9: 66	3	قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ	
So have you seen the water...	4 ■	أَفَرَأَيْتُمُ الْمَاءَ	
which you drink? 56: 67	5 ■	الَّذِي تَشْرَبُونَ	to drink شَرِبَ / يَشْرَبُ
Have you seen the one who has disbelieved in Our signs? 19: 77	6 ■	أَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا	to cut قَطَعَ / يَقْطَعُ
Is the recompense of good (anything) but good? 55: 60	7	هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ	God save us! حَاشَ لِلَّهِ
So have you found what ...	8 ■	فَهَلْ وَجَدْتُمْ مَا	a human being, human beings بَشَرٌ
your Lord promised (to be) true? 7: 44	9	وَعَدَرَبُّكُمْ حَقًّا	an angel مَلَكٌ
And she said (to Yusuf): 'Come out before them.'	10 ■	وَقَالَتْ أَخْرِجْ عَلَيْنَهُنَّ	
And when they saw him, they marvelled greatly at him...	11 ■	فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ	
and cut their hands...	12	وَقَطَّعْنَ أَيْدِيَهُنَّ	
and said, 'May God save us!'	13	وَقُلْنَ حَاشَ لِلَّهِ	
This is not a human being...	14	مَا هَذَا بَشَرًا	
This is nothing but a noble angel. 12: 31	15 ■	إِنَّ هَذَا إِلَّا مَلَكٌ كَرِيمٌ	

Notes for text above

■ **Lines 1, 4 & 6:** To introduce a question, أ or هَلْ is used. They are referred to as interrogative particles. In the Qur'an أ is used more frequently than هَلْ .

■ **Line 2:** The word يُوْسُفَ is genitive because it is controlled by the preposition بِ . Some words, including many proper names, have only one form for the accusative and genitive.

Examples: إِبرَاهِيمَ ، إِسْرَائِيلَ ، مَرْيَمَ

■ **Line 5:** تَشْرَبُونَ - you (2.m.p.) drink - is present tense. See Unit 21. **Line 8:** In وَجَدْتُمْ , the sukun which should be on the dāl is omitted and a shaddah is placed on the tā' for ease in pronunciation.

■ **Line 10:** أَخْرِجْ is imperative, (m.s.). See Unit 25.

■ **Line 11:** The word أَكْبَرْنَهُ is translated 'they marvelled greatly at him' - lit. they (f.p.) considered him great. **Line 15:** إِنَّ - a negative particle

followed by إِلَّا = 'nothing ...but'.