



IMPERATIVE VERBS I

الفعل الأمر *Al-Fi'l al-'Amr*

The verb which is used to command or order is known as **الفعل الأمر** (*Al-Fi'l al-'Amr*). This

form of the verb can only be used for second person (masculine or feminine).

It is made from the **مضارع** (*Mudari*) form of verb in the following manner:

Plural جمع	Dual مثنى	Singular مفرد	
تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ	مذكر
فَعَلُوا	فَعَلَا	فَعَلْ	Step one
افْعَلُوا	افْعَلَا	افْعَلْ	Step two
You (all) do (it)	You (two) do (it)	You do (it)	Final step
			<i>Masculine</i>
تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِينَ	مؤنث
فَعَلْنَ	فَعَلَا	فَعَلِيْ	Step one
افْعَلْنَ	افْعَلَا	افْعَلِيْ	Step two
You (all) do (it)	You (two) do (it)	You do (it)	Final step
			<i>Feminine</i>

1. The format shows that the مضارع (present / future tense) sign ت is dropped.
2. A ْ is placed on the last letter of masculine singular.
3. The last letter ن is dropped for the masculine dual and plural verbs, indicating a ْ.
4. ن is also dropped for the feminine singular and dual verbs, indicating a ْ.
5. The ن for feminine plural remains as it is.
6. The four nun's which are dropped are the nun's for the i'raab. In this case, their absence indicates a ْ.
7. It is seen in the chart that after the مضارع (present/future tense) sign is dropped the following letter is left with a ْ (which cannot be pronounced without a preceding letter with a harakah)
8. A hamza is placed before the letter with a ْ.
9. This hamza is placed with a — if the middle letter of the verb has a — or a ْ .e.g.:

Middle letter —		
اضْرِبْ	يَضْرِبُ	ضَرَبَ

Middle letter ْ		
اسْمَعْ	يَسْمَعُ	سَمِعَ

10. The hamza is placed with a if the middle letter of the verb has a .

Middle letter <u> </u>		
أَقْعُدُ	يَقْعُدُ	قَعَدَ

Middle letter <u> </u>		
أُخْرِجُ	يُخْرِجُ	خَرَجَ

11. This *hamza* is called *همزة الوصل* (*Hamzat ul-wasal*). When it is preceded by any word, it is

not pronounced; e.g.: وَأَفْعَلُوا، فَاجْعَلُ، وَأَنْصُرُ

12. Any *hamza* which is not pronounced because of the preceding word is called *همزة الوصل*

(*Hamzat ul-wasal*). It can be from the nouns as well; e.g. وَاللَّهُ، وَالْقَمَرِ، وَالْإِنْسَانِ، إِنَّ

13. The *همزة الوصل* (*Hamzat ul-wasal*) for the three lettered verbs (imperative) will **never**

carry a .

The following are some examples:

يَتَأْتِ أَفْعَلْ مَا تُؤْمَرُ

Oh my father **do** what you are commanded. (37:102)

فَأَفْعَلُوا مَا تُؤْمَرُونَ

So **do** (you all) what you (all) are commanded. (2:68)

وَأَذْكُرُوا اللَّهَ كَثِيرًا

And **remember** Allah often. (8:45)

فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

And know (you all) it that (there is) no God except Allah. (47:19)

وَأذْكُرْ مَا يَتْلَىٰ فِي بُيُوتِكُمْ

And recite what is rehearsed to you in your homes. (33:34)

أَرْجِعْ إِلَىٰ رَبِّكَ

Come back to your Lord. (89:28)

فَادْخُلْ فِي عِبَادِي

Enter you then among my devotees. (89:29)

وَادْخُلْ جَنَّتِي

And you enter my heaven. (89:30)

أَذْهَبَا إِلَىٰ فِرْعَوْنَ

Go both of you to Pharaoh. (20:43)

يَسْمُرِينَ أَقْنِي لِرَبِّكَ

Oh Mary, worship your Lord devoutly. (3:43)

وَأَسْمَعُوا وَأَطِيعُوا

And listen and obey. (64:16)

وَأَشْكُرُوا لِلَّهِ

And be grateful to Allah. (2:172)



IMPERATIVE VERBS II

الفعل الأمر *Al Fi'l al-'Amr*

The following is the imperative verbs chart for the 3rd and 1st persons:

Plural جمع	Dual مثنى	Singular مفرد	
لِيَفْعَلُوا لِيَفْعَلُوا They should do	لِيَفْعَلَانِ لِيَفْعَلَا They should do	لِيَفْعَلْ لِيَفْعَلْ He should do	مذكر 3 rd person Masculine
لِيَفْعَلْنَ لِيَفْعَلْنَ They should do	لِيَفْعَلَانِ لِيَفْعَلَا They should do	لِيَفْعَلْ لِيَفْعَلْ She should do	مؤنث 3 rd person Feminine
لِنَفْعَلْ لِنَفْعَلْ We (all) should do	لِنَفْعَلْ لِنَفْعَلْ We (two) should do	لِنَفْعَلْ لِنَفْعَلْ I should do	مذكر و مؤنث 1 st person Masculine & Feminine

1. The format shows that a ل is prefixed to the مضارع of the third and first persons.
2. The last letter of the مضارع of the third person singular, and first person singular and plural,

is placed with a .

3. For the dual and plural (except for feminine plural), the absence of the indicates a .

The following are some examples:

وَلْيَتَّقِ اللَّهَ رَبَّهُ

And he should fear Allah, his Lord. (2:283)

وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

A scribe should write down justly. (2:282)

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ

So he should fight in the path of Allah. (4:74)

فَلْيَعْمَلْ عَمَلًا صَالِحًا

So he should do righteous deeds. (18:110)

وَلْيَأْخُذُوا حِذْرَهُمْ

And they should take their precaution. (4:102)

وَلْيَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ

And every soul should look to what he has sent forth. (59:18)

لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ

Those whom your right hands possess should ask your permission... (24:58)

Note: Generally when the ('should') is mentioned in the Qur'an, it is preceded by a or a

and the of the is changed to a .





PROHIBITION

النفي الفعل *Al Nafi al-Fi'l*

The following is a chart for prohibition:

Plural جمع	Dual مشى	Singular مفرد	
لا يَفْعَلُوا They should not do	لا يَفْعَلَا They should not do	لا يَفْعَلُ He should not do	الغائب المذكر Third person masculine
لا يَفْعَلْنَ They should not do	لا تَفْعَلَا They should not do	لا تَفْعَلُ She should not do	الغائب المؤنث Third person feminine
لا تَفْعَلُوا You should not do	لا تَفْعَلَا You should not do	لا تَفْعَلُ You should not do	الحاضر المذكر Second person masculine
لا تَفْعَلْنَ You should not do	لا تَفْعَلَا you should not do	لا تَفْعَلِي You should not do	الحاضر المؤنث Second person feminine
لا نَفْعَلُ We (all) should not do	لا نَفْعَلُ We (two) should not do	لا أَفْعَلُ I should not do	المتكلم المذكر/المؤنث First person (masculine & feminine)

The effect of لا for prohibition on the *i'raab* of the مضارع (present/future tense) is the same as

the effect of ل for imperative; i.e., changing the into a .

The following are some examples of prohibition:

فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهْرَهُمَا

Do not say to them a word of contempt nor repel them. (17:23)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ

And do not kill your children. (17:31)

وَلَا تَقْرَبُوا الزِّنَىٰ

Do not go near adultery. (17:32)

فَلَا تَخْضَعْنَ بِالْقَوْلِ

Be not too complaisant of speech. (33:32)

وَلَا تَبْرَجْنَ

And make not a dazzling display. (33:33)

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ

And do not make with Allah other gods. (17:39)

لَا يَسْخَرُونَ مِنْ قَوْمٍ

Some men should not laugh at others. (49:11)

لَا تَرْفَعُوا أَصْوَاتَكُمْ

Do not raise your voices. (49:2)

أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

That they should not ascribe to Allah except the truth. (7:169)

Note: The difference between the لا for simple negation and the لا for prohibition should be understood. The لا for negation has no effect on the verb.

The following are some examples of negation:

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا

They do not respect in the believers the ties of kinship. (9:10)

لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا

They do not beg importunately. (2:273)

أَلَا نُنَقِّلُهُمْ قَوْمًا نَكَثُوا أَيْمَانَهُمْ

Will you not fight the people who violated their oaths... (9:13)

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ

No person knows what (delights) are kept hidden. (32:17)

For simple negation, مَا is also used both with past, present and future tense; it has no effect on the verb.

Examples:

وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ

And you do not spend except seeking the pleasure of Allah. (2:272)

وَمَا كَفَرَ سُلَيْمَانُ

And Solomon did not reject... (2:102)

JUSSIVE PARTICLES

المحروف الجازمة *Al-Huruf al-Jazimah*

Should	لَ	Not yet / when	لَمَّا
Do not / should not	لَا	If	إِنِ
Did not / was not	لَمْ		

When any of the above words precede the *مضارع* (present / future tense), the verb will end with a (instead of).

1. لَ meaning 'should' is used for imperative 3rd and 1st persons. This has been discussed in detail in Lesson 4.
2. لَا meaning 'don't / shouldn't' is used for prohibition. This has also been discussed in detail in Lesson 5.
3. لَمْ meaning 'did not / was not' is used for forceful negation of an act which never happened or was never done. Besides changing the *i'raab* the لَمْ also changes the present / future tense into past tense.

Examples:

لَمْ يَكِدْ وَلَمْ يُوَلِّدْ

He begets **not** nor is He begotten.. (112:3)

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

Have We **not** made for him a pair of eyes... (90:8)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ

Did you **not** know that Allah knows? (22:70)

Note: The table format for لَمْ, لَمَّا and لَيْسَ is the same as for ل ('should') and لَا ('do not / should not') in Lessons 4 and 5.

Remember that the evident ْ is seen on the singular, third person masculine and feminine, also on the singular and plural first persons. The absence of the ْ for all other forms (except feminine plurals) indicates a ْ .

4. لَمَّا has two meanings:

a. When لَمَّا is followed by the present/future tense it means 'not yet'.

Examples:

وَالْآخِرِينَ مِنْهُمْ لَمَّا يَلِدُ حَقُّوَابِهِمْ

Others of them who have **not yet** joined them. (62:3)

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

The belief has **not yet** entered your hearts. (49:14)

وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ

Allah has **not yet** seen those who strive amongst you. (3:142)

In the last two examples, the verbs end with a — instead of a __, because the last letter of the verb must be connected with the following letter with a __. The general rule in such cases is that the __ is changed to a — (there are exceptions).

- b. When **لَمَّا** is followed by the past tense it means 'when', and it has no effect on the *i'raab* of the past tense verb.

Examples:

فَلَمَّا وَضَعَتْهَا

So **when** she delivered her... (3:36)

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ

When Talut set forth with the armies.. (2:249)

فَلَمَّا رَأَى الشَّمْسَ

When he saw the sun...(6:78)

5. **إِنْ** meaning 'if', is placed in the beginning of a conditional sentence, generally followed by

two **مضارع** verbs, both ending with a __.

Examples:

وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

If you are grateful He is pleased with you...(39:7)

إِنْ تَعُودُوا نَعُدُّ

If you return (to the attack), so shall we. (8:19)

وَإِنْ تُطِيعُوا أَكْثَرَنَا فِي الْأَرْضِ يَضِلُّوكَ

If you follow the majority on earth, they will lead you astray. (6:116)

وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا

If (any soul) offers every ransom, none will be accepted. (6:70)

In the following examples, the imperative verb is preceded by a suppressed / hidden conditional word

إِنْ 'if', therefore the *i'raab* of the following مضارع is a (sukun).

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سَوْءٍ

Now put your hand into your chest and it will come forth white without harm. (27:12)

تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ

Come, the messenger of Allah will pray for you. (63:5)

فَتَعَالَى رَبُّكَ أُمْتِعَكَ وَأَسْرِحَكَ

Then come, I will provide for you your enjoyment and set you free. (33:28)

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ

Say: Come, I will rehearse what Allah has (really) prohibited you from. (6:151)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

Oh you who believe! Fear Allah and say a word direct to the right. (33:70)

يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

That He may make your conduct whole and sound and forgive you your sins. (33:71)

ACCUSATIVE PARTICLES

Al-Huruf al-Nasibah الحروف الناصبة

لِ	لِكَيْلِكَيْ كَيْ	أَلَا، لِأَنَّ، أَنْ	حَتَّى	لَنْ
So that	So that / so that not	That / for that / may not	Until	Will never

The table format for the above words is as follows:

Plural جمع	Dual مثنى	Singular مفرد	
لِيَفْعَلُوا	لِيَفْعَلَا	لِيَفْعَلْ	الغائب المذكر Third person masculine
So that they do	So that they do	So that he does	
لِيَفْعَلْنَ	لَتَفْعَلَا	لَتَفْعَلْ	الغائب المؤنث Third person feminine
So that they do	So that they do	So that she does	
لَتَفْعَلُوا	لَتَفْعَلَا	لَتَفْعَلْ	الحاضر المذكر Second person masculine
So that you do	So that you do	So that you do	
لَتَفْعَلْنَ	لَتَفْعَلَا	لَتَفْعَلِي	الحاضر المؤنث Second person feminine
So that you do	So that you do	So that you do	
لِنَفْعَلْ	لِنَفْعَلَا	لَأَفْعَلْ	المتكلم المذكر/المؤنث First person (masculine & feminine)
So that we do	So that we (two) do	So that I do	

Important points about the above chart:

1. Evident *i'raab* ___ are seen only on singular third person masculine and feminine, and on first person singular and plural.
2. For all other forms (except for feminine plurals) the absence of َ indicates a ___ .
3. The presence of َ indicates a ___ , but the absence of َ indicates either a ___ or a ___ (it has to be placed in the proper context).

1. *Examples of ل meaning 'so that':*

لِيَغْفِرَ لَكَ اللَّهُ

That Allah may forgive you. (48:2)

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ

So that Allah may punish the hypocrites. (33:73)

لَتَعْلَمُوا عَدَدَ السِّنِينَ

That you might know the number of years. (10:5)

Note:

ل meaning 'should' (which gives a ُ to the verb), when it is preceded by وَ or فَ, the َ of the ل

changes to a ُ; e.g.: And he should do righteous deeds... وَيَعْمَلُ صَالِحًا

But the ل meaning 'so that' (which gives a َ to the verb), is not affected by any word preceding it;

e.g.: And so that he does righteous deeds... وَيَعْمَلُ صَالِحًا

2. Examples of **كَيْ** و **لِكَيْ** meaning ‘so that’ and **لِكَيْلًا** meaning ‘so that not’:

كَيْ نُسَبِّحَكَ كَثِيرًا

That we may celebrate Your praise. (20:33)

كَيْ لَا يَكُونَ دُولَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

So that it be not taken by turns by the rich among you. (59:7)

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ

So that you may not despair over matters that pass by. (57:23)

لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا

So that they know nothing after having known much. (16:70)

3. Examples of **أَنَّ** ، **لِأَنَّ** meaning ‘that, for that’ and **أَلَّا** meaning ‘may not’:

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ

Say, “It is not for me to change it...” (10:15)

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

And I am commanded to be of those who submit (to Allah’s will). (10:72)

أَلَّا تَخَافُوا وَلَا تَحْزَنُوا

So you may not fear nor grieve...(41:30)

أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ

That I do not say about Allah except the truth...(7:105)

4. Examples of **حَتَّى** meaning ‘until’:

حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Until He separates the evil from the good. (3:179)

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

Until the camel passes through the eye of a needle. (7:40)

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا

They did not teach anyone until they said...(2:102)

حَتَّى تَسْتَأْذِنُوا

Until you have asked permission...(24:27)

5. Examples of **لَنْ** meaning ‘will never’:

قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا

You said Allah will never raise after him a messenger...(40:34)

فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

So Allah will never forgive them...(9:80)

لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

You will never attain to righteousness unless you spend out of what you love...(3:92)

فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا

Say, “You shall never come out with me...” (9:83)

*Note: Besides changing the I'raab of the verb, **لَنْ** also limits the meaning of the verb from present or*

future to only future tense. It also indicates firmness in negation.



NEGATIVE PARTICLES

Laisa لَيْسَ

لَيْسَ is a weak or an incomplete verb used for negation. The table format is only in the past tense,

but it is used for the present tense. The table format is as follows:

Plural جمع	Dual مثنى	Singular مفرد	
لَيْسُوا They are not	لَيْسَا They are not	لَيْسَ He is not	الغائب المذكر Third person masculine
لَيْسْنَ They are not	لَيْسَتَا They are not	لَيْسَتْ She is not	الغائب المؤنث Third person feminine
لَيْسْتُمْ You are not	لَيْسْتُمَا You are not	لَيْسْتَ You are not	الحاضر المذكر Second person masculine
لَيْسْتُنَّ You are not	لَيْسْتُمَا You are not	لَيْسْتِ You are not	الحاضر المؤنث Second person feminine
لَيْسْنَا We are not	لَيْسْنَا We are not	لَيْسْتُ I am not	التكلم المذكر/المؤنث First person (masculine & feminine)

Note: the second letter of the verb (ل) is dropped starting with the feminine third person plural to the end of the table.

Examples:

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not Allah the wisest of judges? (95:8)

لَيْسُوا سَوَاءً

They (all) are not the same. (3:113)

لَسْتُ عَلَيْهِمْ بِمُصَيِّرٍ

You are not a guard upon them. (88:22)

يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ

O people of the Book! You have no ground unless you are steadfast by the Gospel. (5:68)

قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ

Say, "I am not responsible for your affairs." (6:66)

لَنْ، لَمْ، لَا، مَا

are also words of negation. These have been discussed in detail in the previous lessons.

إِنْ also becomes a word of negation when it is followed by إِلا in the sentence;

Examples:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

This is no less than a message for the nations. (12:104)

إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ

I am sent only to warn openly. (26:115)

إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ
You follow nothing but conjecture. (6:148)

إِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ
You do nothing but lie. (6:148)

Sometimes **إِنْ** gives the same negative sense, even without **إِلَّا**; e.g.:

وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ
And I do not know if this may be a trial for you. (21:111)

وَإِنْ أَدْرِي أَقْرَبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ
And I do not know whether what you are promised is near or far. (21:109)

إِنْ عِنْدَكُمْ مِّنْ سُلْطٰنٍ بِهٰذَا
You have no warrant for this. (10:68)

Sometimes **إِنْ** is actually **إِنِّ**. It can be determined by the predicate, which is always preceded by a **لَ**.

Examples:

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ ظٰلِمِينَ
Indeed the companions of the woods were wrongdoers. (15:78)

وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ
Indeed it was momentous except for those whom Allah guided. (2:143)

وَإِنْ كُنَّا لَخٰطِئِينَ
And we certainly have been guilty of sin. (12:91)

وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الْغٰفِلِينَ
Before this you were indeed among those who knew not. (12:3)



Lesson 9

CONDITIONAL WORDS

الحروف الشرطية *Al Huruf al-Shart*

Who, whoever	مَنْ	Whatever	مَا/مَهْمَا
Those who	أَمَّا (أَنْ + مَا)	Wherever	أَيْنَمَا
If, the one	إِمَّا (إِنْ + مَا)	When	إِذَا
If	إِنْ/إِنَّا	Which so ever	أَيُّ/أَيَّمَا
If	لَوْ		

The above words are used in conditional sentences, which consist of two parts:

1. شرط (*Shart*) is the condition/if clause
2. جواب الشرط (*Jawaab ush-Shart*) is the answer of the condition/main clause

In Arabic, conditions and their answers are used in verbal sentences. Any مضارع which follows

the conditional words ends with a .

Examples:

مَنْ يَعْمَلْ سُوءًا يُجْزِيهِ

He who does wrong will have the recompense thereof. (4:123)

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ

Whether you show what is in your minds or conceal it, Allah will account you for it. (2:284)

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا

They said whatever signs you bring to bewitch us with. (7:132)

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا

Wheresoever you are, Allah will bring you together. (2:148)

وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ

Whatever good you give shall be rendered back to you. (2:272)

أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ

Wherever you are, death will find you out. (4:78)

When the conditional words **إِذَا**، **مَنْ**، **لَنْ**، **إِنْ** are followed by a past tense verb, the message is actually in the present tense.

Examples:

إِذَا أَرَادَ شَيْءًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

When He intends a thing, His command is “Be” and it is. (36:82)

فَمَنْ أَتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ

Those who are righteous and mend (their lives), on them shall be no fear. (7:35)

وَلَنْ يَفْعَلَ مَا أُمَرْتُ بِهِ لَيْسَ جَنَرًا

If he does not what I command him, he certainly will be cast into prison. (12:32)

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا

And if you are in doubt as to what we have revealed... (2:23)

Sometimes a **ف** is prefixed to the verb of the answer to the condition.

Examples:

فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا

When you have eaten, then disperse. (33:53)

فَإِذَا فَرَغْتَ فَانصَبْ

When you are relieved, still labor hard. (94:7)

فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ

Those who believe know that it is the truth. (2:26)

فَأَمَّا يَا أَيُّهَا الَّذِينَ آمَنُوا فَمَنِ تَّبِعَ هُدَايَ

And if (when) there comes to you guidance from Me, whosoever follows My guidance...(2:38)

لَوْ is used for a conditional sentence in the past tense. The answer of the **لَوْ** may be introduced by the

attached **لَ** on the verb to stress the nature of the sentence. (**لَوْ** is used for a conditional sentence in the past tense).

Examples:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً

If your Lord had wished, He would have made men one people. (11:118)

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ

Had Allah willed, He could have over-burdened you. (2:220)

إِلَّا which has been discussed earlier, generally means 'except'. In some cases it is the combination of **إِنْ** and **لَا**, meaning 'unless' or 'if not'. This different meaning is determined by the

I'raab of the verb or verbs that follow the **إِلَّا**. The *I'raab* is always a .

Examples:

إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ

Unless you do this there would be oppression on Earth. (8:73)

إِلَّا نَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ

If you do not help him, for Allah did indeed help him. (9:40)

وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ

And unless you forgive me and have mercy on me, I should indeed be lost. (11:47)

وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ

Unless you turn away their snare from me I should feel inclined towards them and join the ranks of the ignorant. (12:33)