

Nahw - Methods of reflection for the مُضارع verb

We have [already learned](#) that an اِسْم can have three grammatical states which will determine whether it is the subject or object in a sentence or whether it exists in a possessive structure. At that time we had also learned that the verb also experiences three grammatical states, the first two being رَفْع and نَصْب and the third one being جَزَمٌ. Also, we [know](#) that it is only the مُضارع which experiences these states, the ماضى being مَبْنِي on either فَتْحَة or سُكُون or ضَمَّة

Note the following for ماضى and امر :

- 3rd conjugation of ماضى is مَبْنِي on ضَمَّة ; the 4 ماضى conjugations (1,2,4, and 5) are مَبْنِي on فَتْحَة; and the rest are مَبْنِي on سُكُون
- جَزَمٌ is مَبْنِي on the sign of امر
 - For singular conjugations this sign is سُكُون e.g. اِفْعَلْ (You do!)
 - For dual conjugations this sign is denoted by the omission of ن e.g. اِفْعَلَا (You [two males] do!)

It is interesting to note that a verb can never become subject or object in a sentence; it describes the actions being done by or upon an اِسْم but never does an action itself and is never acted upon. Thus, the

concept of grammatical states for a verb is quite different from that for an **اسم**. In this post, Insha Allah, I will try to explain what exactly is meant by the grammatical states of a verb and how this concept is useful in the Arabic Language.

As with **اسم**, the goal of having grammatical states for verbs is to remove confusion, but in a different sense. For **اسم** confusion will occur if do not know which one is subject and which one is object and the process of **إعراب** is used to remove this confusion. For a verb the change in grammatical state will change the *description* of the action: in one state the action may be negated and restricted to future tense (as is the case with **لن**); in another state the action will be negated and also rendered to the past tense (as is the case with **لم**). Also, there is the case where the grammatical states will determine which actions are allowed and which are not in sentences where two or more verbs come one after the other. In such a situation, grammatical state of a verb may turn the final meaning of the sentence into one depicting :

- **نَهَى** from doing both actions
- **نَهَى** from doing first action only
- **نَهَى** from gathering both actions wherein doing each action separately is permissible

As an example of this, consider the following sentence:

لَا تَشْرَبِ الْبَنَ وَتَأْكُلِ السَّمَكَ (*Don't drink milk and don't eat fish*)

The first and second verbs are both in the state of **جَزَمَ** because of **لا** and this sentence is an example of one which gives the *not doing both* meaning i.e. *Don't ever drink milk and eat fish.*

However, look at the same sentence with a slight variation:

لا تَشْرَبِ الْبَنَ وَتَأْكُلِ السَّمَكَ (Don't drink milk while eating fish).

Notice the change of إعراب on تَأْكُلِ: The first verb, تَشْرَبِ, is still in the state of جَزَمٌ ,

whereas the second verb, تَأْكُلِ, is now in the state of نصب , and the meaning changes entirely in this

case. The following table details out the different combinations for the scenario where two verbs occur in the same sentence:

Grammatical state of first verb	Grammatical state of second verb	Meaning
جَزَمٌ	جَزَمٌ	Prohibition from both actions i.e. don't do either
جَزَمٌ	رفع	Prohibition from first action but permission for second action
جَزَمٌ	نصب	Prohibition from first action <i>while</i> the second action is being done

After having established the importance of grammatical states for the مُضَارِعِ verb we will now go

into more details and see how each grammatical state is reflected on different conjugations.

Out of the 14 conjugations for the مُضَارِعِ , the two feminine plurals are not considered since these are

مَبْنِي : their ending is نَ (i.e. نَ with a فَتْحَة) which is a pronoun and it never changes e.g.

لَنْ يَفْعَلْنَ or لَمْ يَفْعَلْنَ or يَفْعَلْنَ

The rest of the 12, which are معرب, are broken up into:

- Group of 5 verbs which look the same and all are singulars except one (conjugations 1, 4,7,13, and 14). These 5 could have:
 - regular last letter e.g. يَنْصُرُ or يَضْرِبُ , in which case the verb is called مُفْرَدٌ

- ناقِصٌ واوى as last letter e.g. يَدْعُوْ , in which case it is called ناقِصٌ واوى
- ناقِصٌ ياي as last letter e.g. يَرْمِيْ , in which case it is called ناقِصٌ ياي
- ناقِصٌ الفى as last letter e.g. يَرْضَىْ , in which case it is called ناقِصٌ الفى
- Group of 7 which have a ن at its end (the 4 duals and conjugations 3, 9, and 10)

- يَفْعَلَانِ
- يَفْعَلُونِ
- تَفْعَلَانِ , which occurs 3 times
- تَفْعَلَيْنِ
- تَفْعَلُونِ

The following table details out the method of reflection for these categories:

Type of Verb	رفع	نصب	جَزْمٌ
مُفْرَدٌ صَحِيحٌ	ضَمَّةٌ	فَتْحَةٌ	سُكُونٌ
ناقِصٌ ياي or ناقِصٌ واوى	Assumed ضَمَّةٌ	Real فَتْحَةٌ	Drop of لام position
ناقِصٌ الفى	Assumed ضَمَّةٌ	Assumed فَتْحَةٌ	Drop of لام position
Group of 7	Presence of ن	Omission of ن	Omission of ن

Examples of مُفْرَدٌ صَحِيحٌ :

1. يَنْصُرُ (he helps) for رفع
2. لَنْ يَنْصُرَ (he will never help) for نصب

3. جَزَمَ لَمْ يَنْصُرْ (he did not help) for جَزَمَ

Examples of نَاقِصٌ وَاوَى or نَاقِصٌ يَأِي :

ضَمَّةٌ - رفع - Assumed ضَمَّةٌ يَغْزُو وَيَرْمِي (he fights and he throws) for

فَتْحَةٌ - Real نصب - Real فَتْحَةٌ لَنْ يَغْزُوَ وَوَيَرْمِي (he will never fight and never throw) for

جَزَمَ - Drop of لام position جَزَمَ لَمْ يَغْزُوَ وَوَلَمْ يَرْمِ (he did not fight and he did not throw) for

Examples of نَاقِصٌ النِّفْيِ :

ضَمَّةٌ - رفع - Assumed ضَمَّةٌ يَرْضَى for

فَتْحَةٌ - نصب - Assumed فَتْحَةٌ لَنْ يَرْضَى for

جَزَمَ - Drop of لام position جَزَمَ لَمْ يَرْضَ for

Examples of Group of 7 with ن :

ن - Presence of ن - رفع - (Presence of ن) ن يَفْعَلُونَ , يَفْعَلَانِ , تَفْعَلِينَ for

ن - Omission of ن - نصب - (Omission of ن) لَنْ تَفْعَلَا for

ن - Omission of ن - جَزَمَ - (Omission of ن) لَمْ تَفْعَلُوا for

Hopefully this brief introduction to the grammatical states of verbs in the Arabic Language will be sufficient for the students of Nahw, Insha Allah.