

Memo 6

أَنَا	أَنْتَ	أَنْتِ	أَنْتُمْ	هُوَ	هِيَ	نَحْنُ	هُمْ
دَرَسْتُ	دَرَسْتِ	دَرَسْتِ	دَرَسْتُمْ	دَرَسَ	دَرَسَتْ	دَرَسْنَا	دَرَسُوا
وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ				And I did not create the jinn and mankind except to worship Me. (51:56)			
أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا				Shall I prostrate myself before the one You created from clay? (17:61)			
وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ				And you (female), ask forgiveness for your sin; indeed, you were [among] the wrongdoers! (12:29)			
ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ				Corruption has appeared on land and sea. (30:41)			
وَرَفَعْنَا لَكَ ذِكْرَكَ				Have We not raised your renown (or reputation, memory)? (94:4)			
سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ				Peace be upon you for your patience. (13:24)			
وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا				They rejoice in the life of this world. (13:26)			

The **فعل** pattern always yields **يفعل** in the imperfective form. It is used for permanent states.

وَحَسَنَ أَوْلِيَّكَ رَفِيقًا	And what good companions they are! (4:69)
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The **فعل** pattern almost always yields **يفعل**. It is generally used for temporary states.

وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا	They rejoice in the life of this world. (13:26)
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The pattern **فعل** can yield **يفعل**, **يفعل**, or **يفعل**. It is generally used for action verbs.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	And those who, when they commit an abomination [...] (3:135)
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By adding letters to the roots, we obtain **derived verbs**.

Form 1	Form 2	Form 3	Form 4	Form 5	Form 6	Form 7	Form 8	Form 9	Form 10
فَعَلَ	فَعَّلَ	فَاعَلَ	أَفْعَلَ	تَفَعَّلَ	تَفَاعَلَ	انْفَعَلَ	اِفْتَعَلَ	اِفْعَلَّ	اِسْتَفْعَلَ
يَفْعُلُ	يُفَعِّلُ	يُفَاعِلُ	يُفْعِلُ	يَتَفَعَّلُ	يَتَفَاعَلُ	يَنْفَعِلُ	يَنْفَعِلُ	يَفْعَلُّ	يَسْتَفْعِلُ

Form 2 conveys an intensive meaning; or a factitive or causative meaning (often gradual).

قَطَعَ - عَلِمَ -	To cut / To know	→	قَطَعَ / يُقَطِّعُ - عَلَّمَ / يُعَلِّمُ	To cut into small pieces / To teach (to make known)
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Form 3 conveys the meaning of striving to do something, of tending toward something. Example:

سَبَقَ -	To outpace	→	سَابَقَ / يُسَابِقُ	To try to outpace someone.
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Form 4 has a causative (immediate) meaning. Example:

دَخَلَ -	To enter	→	أَدْخَلَ / يُدْخِلُ	To make someone enter
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Form 5 is the reflexive form of Form 2. Example:

عَلَّمَ / يُعَلِّمُ	To teach, to instruct	→	تَعَلَّمَ / يَتَعَلَّمُ	To learn, to acquire knowledge for oneself
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Form 6 is the reflexive form of Form 3. It often conveys a sense of reciprocity. Example:

سَابَقَ / يُسَابِقُ	To try to outpace someone, to race	→	تَسَابَقَ / يَتَسَابَقُ	To race one another, to compete in a race
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Form 7 is the reflexive passive form of Form 1. Example:

قَطَعَ -	To cut	→	انْقَطَعَ / يَنْقَطِعُ	To cut oneself, to be interrupted
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Form 8 is the active reflexive form of Form 1. Example:

جَمَعَ -	To gather, to collect	→	اجْتَمَعَ / يَجْتَمِعُ	To gather together, to meet, to assemble
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Form 9 is used only for colors. Example:

أَبْيَضَ	White	→	ابْيَضَّ / يَبْيِضُ	To turn white
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Form 10 conveys the meaning of seeking to do or obtain something; to ask for something. Example:

عَفَرَ -	To forgive	→	اسْتَغْفَرَ / يَسْتَغْفِرُ	To ask for forgiveness
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