

تَسْهِيلُ النَّحْوِ  
TASHEEL AL-NAHW

based on

*Ilm al-Nahw* of Mawlana Mushtaq Ahmad Charthawali



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نُحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

## Introduction to the Text & Translation

This book is a revised edition of *Tasheel al-Nahw*, which in turn is a somewhat expanded translation of the Urdu language primer of Arabic grammar, *‘Ilm al-Nahw* by Mawlana Mushtaq Ahmad Charthawali. Mawlana Charthawali’s primers for *Nahw* (Arabic grammar) and *Sarf* (Arabic Morphology) are standard textbooks in Western *madrasahs*. The original English translation of *‘Ilm al-Nahw* was prepared by scholars from Madrasah Islamiyyah, Benoni, South Africa. They put in a lot of hardwork and made the English translation much more beneficial than the Urdu original. May Allah reward them. At least two versions of this translation are available online. The first one had many errors and typing issues. The newer version has made some improvements but issues remain, especially with regards to language and clarity of the English and Arabic texts. We decided to bring out a revised edition of this translation to address these issues. During the course of our revision and editing, we consulted various grammar works including *al-Nahw al-Wadih*, *Sharh ibn ‘Aqeel*, *Mu‘jam al-Qawa‘id al-‘Arabiyyah*, and *A Simplified Arabic Grammar* of Mawlana Hasan Dockrat. We have completely revised some sections, as well as a number of definitions. The organization has been changed in a way that we feel will make it easier for the student to understand how each section fits in the overall picture.

This is a beginner-to-intermediate level text; therefore, we have not transliterated Arabic words exactly, keeping in mind that most people at this stage will not be comfortable with Arabic transliteration schemes. Rather, we have used approximate equivalents that are easier to read for the untrained. Nevertheless, non-English words have been italicized.

As for duals and plurals of Arabic words, we have not used the original Arabic duals and plurals; rather, their plurals have been created the English way by adding an ‘s’ to the singular. Thus, two *dammahs* is used instead of *dammahtain*. The word still remains italicized so as to reflect its non-English origin.

It should also be noted that the English equivalents of Arabic grammar terms are mere approximations. In some cases, they convey the exact meaning. In many cases, they do not. The student is, therefore, urged to focus on the original term in Arabic.

To the best of our ability, we have tried to remove all errors. However, we are merely human. There are bound to be some mistakes in it. Your comments, constructive criticism, and suggestions are all welcome. You can contact us with your feedback at the email address given at the end.

We hope and pray that this revised translation will be of benefit to the students. We also pray that Allah, the Exalted, accepts this humble effort from all those who have contributed to it in any way, especially the typists; and gives us the power to continue with more. We also request the readers and all those who benefit from it in any way to remember us in their prayers.

And He alone gives success.

وَصَلَّى اللهُ تَعَالَى عَلَيَّ خَيْرَ خَلْقِهِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

'Aamir Bashir

Buffalo, NY

9 Sha'ban, 1432 (8 July, 2011)

E-mail: [ainbay97@yahoo.com](mailto:ainbay97@yahoo.com)

الإِصْطِلَاحَاتُ الْعَرَبِيَّةُ  
ARABIC TERMS

Arabic Term	Approximate Transliteration	Equivalent English Term / Description of the meaning
إِسْمٌ	<i>ism</i>	Noun
فِعْلٌ	<i>fi'l</i>	Verb
حَرْفٌ	<i>harf</i>	Particle
مُذَكَّرٌ	<i>mudhakkar</i>	Masculine
مُؤَنَّثٌ	<i>mu'annath</i>	Feminine
وَاحِدٌ	<i>waahid</i>	Singular
تَنْبِيْةٌ	<i>tathniyah</i>	Dual
جَمْعٌ	<i>jam'</i>	Plural
ضَمَّةٌ	<i>dammah</i>	ُ
فَتْحَةٌ	<i>fathah</i>	َ
كَسْرَةٌ	<i>kasrah</i>	ِ
حَرْكَةٌ جَمْعٌ: حَرَكَاتٌ	<i>harakah</i> <i>plural: harakaat</i>	Short vowels, i.e., <i>dammah</i> ُ, <i>fathah</i> َ, <i>kasrah</i> ِ
حُرُوفُ الْعِلَّةِ	<i>huroof al-'illah</i>	Long vowels i.e., و - ا - ي
إِعْرَابٌ	<i>i'raab</i>	These are the variations at the end of the word, which take place in accordance with the governing word.
تَنْوِينٌ	<i>tanween</i>	two <i>fathahs</i> ً, two <i>dammahs</i> ً, two <i>kasrahs</i> ً
سُكُونٌ	<i>sukoon</i>	◌ْ
سَاكِنٌ	<i>saakin</i>	a letter with <i>sukoon</i>
تَشْدِيدٌ	<i>tashdeed</i>	◌ّ
مُشَدَّدٌ	<i>mushaddad</i>	A letter with <i>tashdeed</i>
فَاعِلٌ	<i>faa'il</i>	Subject i.e. the doer

مَفْعُولٌ	<i>maf'ool</i>	Object i.e. the person or thing upon whom or which the work is done.
عَامِلٌ	<i>'aamil</i>	Governing word i.e. that word, which causes <i>i'raab</i> change in the word(s) following it.
مَعْمُولٌ	<i>ma'mool</i>	The governed word i.e. that word in which the <i>i'raab</i> change occurred.
فِعْلٌ مَعْرُوفٌ	<i>fi'l ma'roof</i>	The active verb i.e. that verb whose doer is known/mentioned.
فِعْلٌ مَجْهُولٌ	<i>fi'l majhool</i>	The passive verb i.e. that verb whose doer is not known/mentioned.
فِعْلٌ لَازِمٌ	<i>fi'l laazim</i>	The intransitive verb i.e. that verb, which can be understood without a مَفْعُولٌ.
الْفِعْلُ الْمُتَعَدِّي	<i>fi'l muta'addi</i>	The transitive verb i.e. that verb, which cannot be fully understood without a مَفْعُولٌ.
مَعْرِفَةٌ	<i>ma'rifah</i>	Definite noun. It is generally indicated by an ال. For example, اَلْبَيْتُ the house (a particular/specific house).
نَكْرَةٌ	<i>nakirah</i>	Common noun. It is generally indicated by a <i>tanween</i> . e.g. بَيْتٌ a house (any house).
مَرْفُوعٌ	<i>marfoo'</i>	It is that word, which is in the state of رَفْعٌ, which is generally represented by a <i>dammah</i> on the last letter.
مَنْصُوبٌ	<i>mansoob</i>	It is that word, which is in the state of نَصْبٌ, which is generally represented by a <i>fathah</i> on the last letter.
مَجْرُورٌ	<i>majroor</i>	It is that word, which is in the state of جَرٌّ, which is generally represented by a <i>kasrah</i> on the last letter.



# CHAPTER 1

## Section 1.1

### النَّحْوُ – Arabic Grammar

#### Definition:

*Nahw* is that science, which teaches us how to join a noun, verb and particle to form a correct sentence, as well as what the إِعْرَابُ (condition) of the last letter of a word should be.

#### Subject Matter:

Its subject matter is كَلِمَةٌ (word) and كَلَامٌ (sentence).

#### Objective:

- The immediate objective is to learn how to read, write and speak correct Arabic, and to avoid making mistakes in this. For example, دَارٌ, رَزِيدٌ, دَخَلَ, and فِي are four words. The science of *Nahw* teaches us how to put them together to form a correct sentence.
- The mid-term objective is to use our Arabic skills to understand the *Qur'an*, *Hadeeth*, *Fiqh* and other Islamic sciences, so that we can act upon them.
- The ultimate objective through the above is to gain the pleasure of Allah, the Exalted.

## Section 1.2

### الكلمة – The Word

Any word uttered by humans is called لَفْظٌ. If it has a meaning, it is called مَوْضُوعٌ (meaningful); and if it does not have any meaning, it is called مُهْمَلٌ (meaningless).

In Arabic, لَفْظٌ مَوْضُوعٌ (meaningful word) is of two types: مُفْرَدٌ and مُرَكَّبٌ.

1. مُفْرَدٌ – Singular: It is that single word, which conveys one meaning. It is also called كَلِمَةٌ.
2. مُرَكَّبٌ – Compound: It is a group of words. They may form a complete sentence or an incomplete one.

### Types of كَلِمَةٌ

There are three types of كَلِمَةٌ:

1. اِسْمٌ (noun)
2. فِعْلٌ (verb)
3. حَرْفٌ (particle)

#### اِسْمٌ – Noun:

- It is that كَلِمَةٌ whose meaning can be understood without the need to combine it with another word.
- It is the name of a person, place or thing.
- It does not have any tense.

e.g. رَجُلٌ man  
الْبَيْتُ house

**Note:** A noun can never have a تَنْوِينٌ (*tanween*) and an ال at the same time.

#### فِعْلٌ – Verb:

- It is that كَلِمَةٌ whose meaning can be understood without the need to combine it with another word.
- It has one of the three tenses: past, present, or future.
- It denotes an action.

e.g. ضَرَبَ He hit.  
نَصَرَ He helped.

**Note:** A فِعْلٌ can never have a تَنْوِينٌ (*tanween*) or an ال.

## حَرْفٌ – Particle:

It is that كَلِمَةٌ whose meaning cannot be understood without joining a اِسْمٌ or a فِعْلٌ or both to it.

e.g. مِنْ (from)

عَلَى (on top)

## EXERCISE

1. State with reason whether the following words are حَرْفٌ or فِعْلٌ، اِسْمٌ.

i. جَلَسَ (He sat.)

iii. بِنْتٌ (girl)

ii. وَ (and)

iv. كَسَرَ (He broke.)

2. Find the meaning and the plural of the following nouns using a dictionary.

i. قَلَمٌ

iii. كِتَابٌ

ii. فَصْلٌ

iv. سُورَةٌ

## Section 1.3

### أقسام الإسم – Types of Noun

إسم is of three types:

1. جامد – Primary Noun: It is that إسم which is neither derived from another word nor is any word derived from it.

e.g.                  فَرَسٌ    horse                                  بِنْتٌ    girl

2. مصدر – Root Noun: It is that إسم from which many words are derived.

e.g.                  ضَرَبَ    to hit                                  نَصَرَ    to help

3. مشتق – Derived Noun: It is that إسم which is derived from a *masdar*.

e.g.                  ضَارِبٌ    hitter                                  مَنْصُورٌ    the helped

### أقسام الفعل – Types of Verb

فعل is of four types:

1. الماضي    Past tense                                  e.g.    ضَرَبَ    He hit.
2. المضارع    Present and Future tense                                  e.g.    يَضْرِبُ    He is hitting or will hit.
3. الأمر    Positive Command/  
Imperative                                  e.g.    اضْرِبْ    Hit!
4. النهي    Negative Command/  
Prohibitive                                  e.g.    لَا تَضْرِبْ    Don't hit!

### أقسام الحرف – Types of Particle

حرف is of two types:

1. عامل – Causative Particle: It is that حرف, which causes إعراب change in the word after it.

e.g.                  زَيْدٌ فِي الْمَسْجِدِ    Zayd is in the mosque.

2. غير العامل – Non Causative: It is that حرف, which does not cause إعراب change in the following word.

e.g.                  ثُمَّ    then                                  وَ    and

## EXERCISE

1. Correct the following words (stating a reason) and give its meaning.

i. أَلْبَيْتُ

iii. أَلْوَرَقُ

ii. أَلْفَتْحَ

iv. سَمِعَ

2. Find the meaning and the plural of the following nouns using a dictionary.

i. بُسْتَانٌ

iii. بَابٌ

ii. قَمَرٌ

iv. كَلْبٌ

## Section 1.4

### الْجُمَلُ وَالْمُرَكَّبَاتُ – Sentences and Phrases

مُرَكَّبٌ is of two types: مُرَكَّبٌ مُفِيدٌ and مُرَكَّبٌ غَيْرٌ مُفِيدٌ.

- مُرَكَّبٌ مُفِيدٌ is also called مُرَكَّبٌ تَامٌ , جُمْلَةٌ مُفِيدَةٌ , and كَلَامٌ تَامٌ . This is a complete sentence. Often, it is just called كَلَامٌ .
- مُرَكَّبٌ غَيْرٌ مُفِيدٌ is also called مُرَكَّبٌ نَاقِصٌ , جُمْلَةٌ غَيْرٌ مُفِيدَةٌ , and كَلَامٌ نَاقِصٌ . This is a phrase, i.e., an incomplete sentence.

From now onwards, when we use sentence, we will be referring to complete sentences; and when we use phrase, we will be referring to incomplete sentences.

#### Types of Sentences

There are two types of sentences:

- A. جُمْلَةٌ خَبَرِيَّةٌ: It is that sentence, which has the possibility of being true or false.
- B. جُمْلَةٌ اِنْشَائِيَّةٌ: It is that sentence, which does not have the possibility of being true or false.

#### Section 1.4.1

#### أَقْسَامُ الْجُمْلَةِ الْخَبَرِيَّةِ

جُمْلَةٌ خَبَرِيَّةٌ is of two types:

#### 1. جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ – Nominal Sentence:

- **Definition:** It is that sentence, which begins with a noun.
- The second part of the sentence can be a noun or a verb.
- The first part of the sentence is called مُبْتَدَأٌ (subject) or مُسْنَدٌ اِلَيْهِ (the word about which information is being given).
- The second part of the sentence is called خَبَرٌ (predicate) or مُسْنَدٌ (the word giving the information).
- The مُبْتَدَأٌ is generally مَعْرِفَةٌ and the خَبَرٌ generally نَكْرَةٌ.
- Both parts (مُتَبَدِّئًا and خَبَرٌ) are مَرْفُوعٌ.

#### Sentence Analysis

$$\text{جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ} = \text{مُتَبَدِّئًا} + \text{خَبَرٌ} \quad \text{نَظِيفٌ} \quad \text{اَلْبَيْتُ} \quad \text{The house is clean.}$$



## Section 1.4.2

جُمْلَةٌ إِنْشَائِيَّةٌ is of ten types:

1. الأَمْرُ Positive Command e.g. اضْرِبْ Hit!
2. النَّهْيُ Negative Command e.g. لَا تَضْرِبْ Don't Hit!
3. الاستِثْفَهَامُ Interrogative e.g. هَلْ ضَرَبَ زَيْدٌ؟ Did Zayd hit?
4. التَّمَنِّيُّ Desire e.g. لَيْتَ الشَّبَابَ عَائِدًا! I wish youth would return.  
Note: لَيْتَ is generally used for something unattainable.
5. التَّرَجُّيُّ Hope e.g. لَعَلَّ الإِمْتِحَانَ سَهْلًا Hopefully, the examination will be easy.  
Note: لَعَلَّ is generally used for something attainable.
6. النَّدَاءُ Exclamation e.g. يَا اللَّهُ! O Allah!
7. العَرَضُ Request/Offer e.g. أَلَا تَأْتِينِي فَأُعْطِيكَ دِينَارًا! Will you not come to me so that I may give you a *dinar*?  
Note: العَرَضُ is a mere request; no answer is anticipated.
8. الْقَسْمُ Oath e.g. وَاللَّهِ! By Allah!
9. التَّعَجُّبُ Amazement e.g. مَا أَحْسَنَ زَيْدًا! How good Zayd is!
10. العَمُودُ Transaction e.g. The seller says هَذَا الْكِتَابُ بِعْتُ – I sold this book. and the buyer says اشْتَرَيْتُهُ – I bought it.

Note: The sentences for العَمُودُ appear to be خَبَرِيَّةٌ. However, in Islamic law, contracts require the use of past tense verbal sentences to convey the meaning of جُمْلَةٌ إِنْشَائِيَّةٌ. Hence, these will be classified as إِنْشَائِيَّةٌ.

### Sentence Analysis:

هَلْ      ضَرَبَ      زَيْدٌ؟      Did Zayd hit?  
حَرْفُ الاستِثْفَهَامِ + فِعْلٌ + فَاعِلٌ = جُمْلَةٌ إِنْشَائِيَّةٌ

### EXERCISE

1. State what type of جُمْلَةٌ إِنْشَائِيَّةٌ are the following sentences.
  - i. يَا إِبْرَاهِيمُ
  - ii. اسْمِعْ
  - iii. كَيْفَ حَالُكَ؟
  - iv. لَا تَدْخُلْ



### Section 1.4.3

#### أقسام المُرَكَّبِ النَّاقِصِ - Types of Phrases

Phrases are of five types:

1. مُرَكَّبٌ تَوْصِيْفِيٌّ – Descriptive Phrase: It is a phrase in which one word describes the other.

- The describing word is called *صِفَةٌ*.
- The object being described is called *مَوْصُوفٌ*.
- The *مَوْصُوفٌ* and *صِفَةٌ* must correspond in four things:
  1. *I'raab*.
  2. Gender i.e. being masculine or feminine.
  3. Number i.e. being singular, dual or plural.
  4. Being *ma'rifah* or *nakirah*.

For example,

<u>الصَّالِحُونَ</u>	<u>الرِّجَالُ</u>	the righteous men
صِفَةٌ	مَوْصُوفٌ	

<u>صَالِحَانِ</u>	<u>رَجُلَانِ</u>	two righteous men
صِفَةٌ	مَوْصُوفٌ	

<u>الْعَاقِلَةُ</u>	<u>الْبِنْتُ</u>	the intelligent/wise girl
صِفَةٌ	مَوْصُوفٌ	

2. مُرَكَّبٌ إِصْافِيٌّ – Possessive Phrase: It is a phrase in which the first word (*مُضَافٌ*) is attributed to the second one (*مُضَافٌ إِلَيْهِ*). In some cases, this means that the second word owns or possesses the first.

- The *مُضَافٌ* never gets an *ال* or a *تَنْوِينٌ*.
- The *مُضَافٌ إِلَيْهِ* is always *مَجْرُورٌ*.
- The *i'raab* of the *مُضَافٌ* will be according to the *عَامِلٌ* governing it. For example,

<u>زَيْدٍ</u>	<u>كِتَابٌ</u>	Zayd's book
مُضَافٌ إِلَيْهِ	مُضَافٌ	



**Note:** The first part of the number اثنى عشر (athna'ashara) will be given a ي in place of the ا (ain) in حالة الجرّ and حالة النصب.

e.g.      رَأَيْتُ اثْنَيْ عَشَرَ رَجُلًا      (حالة النصب)      مَرَرْتُ بِاثْنَيْ عَشَرَ رَجُلًا      (حالة الجرّ)  
I saw twelve men.      I passed by twelve men.

5. **مُرْكَبٌ مِّنْعُ الصَّرْفِ – Indclinable Phrase:** It is a phrase in which two words are joined to form a single word.

- The first part of this phrase is always مَفْتُوحٌ.
- The second part changes according to the عَامِلٌ.

e.g.      حَضَرَ مَوْتٌ      (حَضَرَ + مَوْتٌ)      A region in Yemen.  
حَضَرَ is a verb, which means “he/it became present” and مَوْتٌ is a noun, which means “death.”

بَعْلَبَكُّ      (بَعْلٌ + بَكُّ)      A city in Lebanon.  
بَعْلٌ was the name of an idol and بَكُّ was the name of a king.

**Note:** The above mentioned various types of phrases/incomplete sentences form part of a complete sentence.

Example 1

		الْأَمِينُ	التَّاجِرُ	رَبِحَ	The trustworthy/honest trader gained profit.
		صِفَةٌ	مَوْصُوفٌ		
		+      +			
		}      }			
		فَاعِلٌ		فِعْلٌ	
		=		+	
		جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ			

Example 2

		مَرْفُوعٌ	فَاعِلٌ	كُلُّ	Every <i>faa'il</i> is <i>marfoo'</i> and every <i>maf'ool</i> is <i>mansoob</i> .
		مَنْصُوبٌ	مَفْعُولٌ	كُلُّ	
					وَ
				مُضَافٌ + مُضَافٌ إِلَيْهِ	
				}      }	
			خَيْرٌ	مُبْتَدَأٌ	
			+		
		=			
		جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ			

Example 3                      الْكِتَابِ                      هَذَا                      اِشْتَرَيْتُ                      I bought this book.

$$\underbrace{\text{مُشَارٌ إِلَيْهِ} + \text{إِسْمُ الإِشَارَةِ}}_{\text{مَفْعُولٌ}} + \text{فِعْلٌ مَعَ فَاعِلِهِ} = \text{جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ}$$

Example 4                      أَرْبَعَ عَشَرَ رَجُلًا                      جَاءَ                      Fourteen men came.

$$\text{جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ} = \text{فَاعِلٌ} + \text{فِعْلٌ}$$

Example 5                      بَعْلَبَكُ                      هَذِهِ                      This is Ba'labakk.

$$\text{جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ} = \text{مُبْتَدَأٌ} + \text{خَبَرٌ}$$

### EXERCISE

1. Translate, fill in the *i'raab* and analyze the following phrases.

- |                      |                   |
|----------------------|-------------------|
| i. سيارة الرجل       | v. الوردة الجميلة |
| ii. أربع عشر         | vi. قلم رخيص      |
| iii. باب فصل المدرسة | vii. معديكرب      |
| iv. قلم الرجل الطويل | viii. ذلك الكتاب  |

2. What is the difference between the following sentences?

- |                            |     |                       |
|----------------------------|-----|-----------------------|
| i. عُلاَمٌ عَاقِلٌ         | and | عُلاَمٌ عَاقِلٍ       |
| ii. هذه تفاحة              | and | هذه التفاحة           |
| iii. نافذة السيارة الكبيرة | and | نافذة السيارة الكبيرة |
| iv. الثوب نظيف             | and | الثوب النظيف          |

3. Correct the following and state the reason(s).

- |                     |                       |
|---------------------|-----------------------|
| i. وَلَدٌ القبيحُ   | iii. المعلمُ المدرسةِ |
| ii. الرجالان الطويل | iv. ثمانية عشر        |

4. Translate, fill in the *i'raab* and analyze the following.

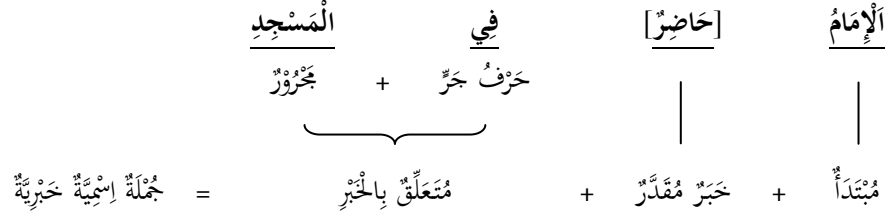
- i. باب فضل قيام ليلة القدر

### Section 1.4.4

#### Additional Notes About جُمْلَةٌ إِسْمِيَّةٌ

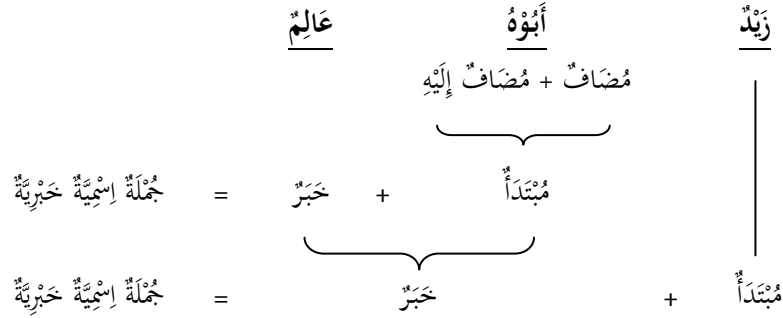
1. Sometimes, the خَبْرٌ is not mentioned, in which case it will be regarded as hidden (مُقَدَّرٌ).<sup>1</sup>

e.g. الإمامُ في المسجدِ The Imam is in the mosque.

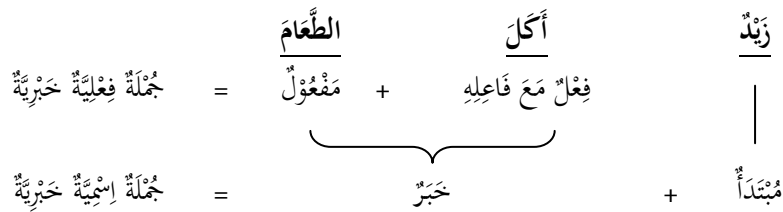


2. The خَبْرٌ can be a complete sentence.

Example 1: زَيْدٌ أَبُوهُ عَالِمٌ Zayd's father is knowledgeable.



Example 2: زَيْدٌ أَكَلَ الطَّعَامَ Zayd ate the food.



### EXERCISE

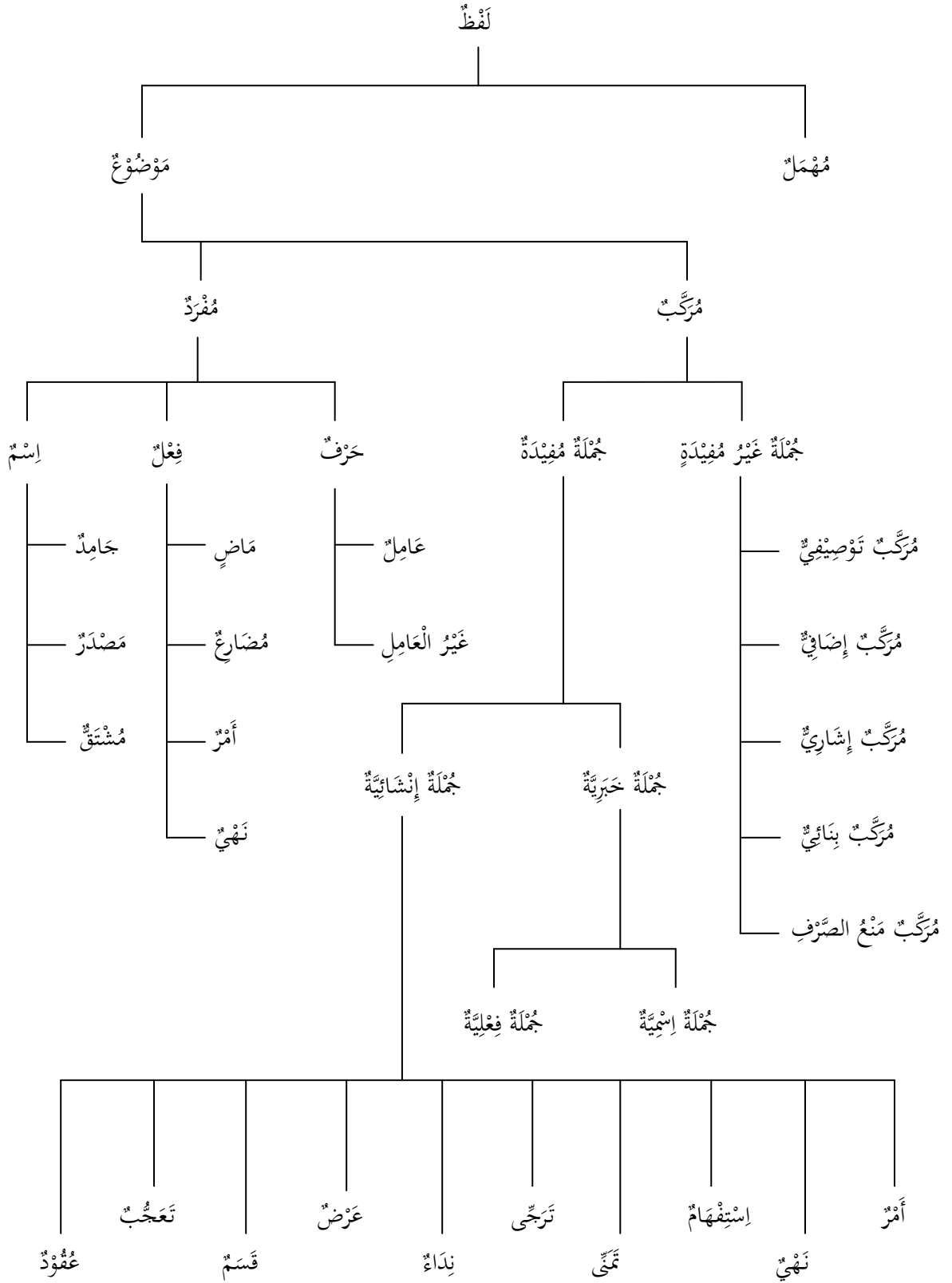
1. Translate, fill in the *i'raab*, and analyze the following sentences.

i. القلم في الفصل

ii. الثور يحرق الارض

<sup>1</sup> However, generally, to simplify matters, the مُتَعَلِّقٌ is taken to be خَبْرٌ. See Hasan Dockrat, *A Simplified Arabic Grammar*, (Azaadville: Madrasa Arabia Islamia, 2003 ), 37.

## Summary



## Section 1.5

### عَلَامَاتُ الْإِسْمِ – Signs of a Noun:

- |  |      |                   |                    |
|--|------|-------------------|--------------------|
| 1. It is preceded by an ال.                                  | e.g. | الرَّجُلُ         | the man            |
| 2. It is preceded by a حَرْفُ جَرٍّ.                         | e.g. | بِالْقَلَمِ       | with the pen       |
| 3. There is <i>tanween</i> on the last letter.               | e.g. | رَجُلٌ            | a man              |
| 4. It ends with a round ة.                                   | e.g. | كَلِمَةٌ          | a word             |
| 5. It is a dual (تَنْثِيَةً). <sup>2</sup>                   | e.g. | رَجُلَانِ         | two men            |
| 6. It is a plural (جَمْعٌ).                                  | e.g. | رِجَالٌ           | men                |
| 7. It is a (فَاعِلٌ مُبْتَدَأٌ مُسْنَدٌ إِلَيْهِ or فَاعِلٌ) | e.g. | الرَّجُلُ قَوِيٌّ | The man is strong. |
|  | e.g. | جَلَسَ زَيْدٌ     | Zayd sat.          |
| 8. It is مُضَافٌ.  | e.g. | كِتَابُ زَيْدٍ    | book of Zayd       |
| 9. It is مُؤَصِّفٌ.  | e.g. | رَجُلٌ طَوِيلٌ    | tall man           |
| 10. It is مُنَادِيٌّ.  | e.g. | يَا رَجُلُ        | O man!             |
| 11. It is مُصَغَّرٌ.   | e.g. | رُجَيْلٌ          | a little man       |
| 12. It is مَنَسُوبٌ.   | e.g. | مَكِّيٌّ          | a Makkan           |

### عَلَامَاتُ الْفِعْلِ – Signs of a Verb:

- |                                     |      |                 |                               |
|-------------------------------------|------|-----------------|-------------------------------|
| 1. It is preceded by فَدٌ.          | e.g. | فَدَّ خَرَجَ    | He has gone out.              |
| 2. It is preceded by سَ.            | e.g. | سَيَخْرُجُ      | He will soon go out.          |
| 3. It is preceded by سَوْفَ.        | e.g. | سَوْفَ يَخْرُجُ | He will go out after a while. |
| 4. It is preceded by حَرْفُ جَزْمٍ. | e.g. | لَمْ يَخْرُجْ   | He did not go out.            |
| 5. It is preceded by حَرْفُ نَصْبٍ. | e.g. | لَنْ يَخْرُجَ   | He will never go out.         |
| 6. It has a hidden ضَمِيرٌ.         | e.g. | خَرَجَ          | He went out.                  |
| 7. It is an imperative (أَمْرٌ).    | e.g. | أَخْرُجْ        | Go out.                       |
| 8. It is a prohibitive (نَهْيٌ).    | e.g. | لَا تَخْرُجْ    | Do not go out.                |

### عَلَامَةُ الْحَرْفِ – Sign of a Particle:

That word which has no sign of a noun or verb is a particle (a particle has no sign of its own).

---

<sup>2</sup> Verbs are said to be dual and plural with respect to their doers (فَاعِلٌ). The action is one. Thus, duality and plurality are signs of a noun and not a verb.

## Section 1.5.1

### General Notes

1. The indefiniteness of a noun (اسْمٌ) is indicated by a *tanween*. Such a noun is called نَكْرَةٌ.  
e.g. بَيْتٌ a house (any house)
2. The definiteness of a noun is indicated by an ال. Such a noun is called مَعْرِفَةٌ.  
e.g. الْبَيْتُ the house (a specific house)
3. A noun can never have a *tanween* and an ال at the same time.  
e.g. الْبَيْتُ is incorrect.
4. When the last letter of a word and the first letter of the following word have *sukoon* (◌ْ), it is called اِجْتِمَاعُ السَّاكِنَيْنِ (the meeting of two *sukoons*). In this case, the first *sukoon* will be changed to a *kasrah*.  
e.g. ضَرَبَتِ الْبَيْتُ will become ضَرَبَتِ الْبَيْتُ. The هَمْزَةُ الْوَصْلِ before the ل will not be pronounced.
5. When an ال appears before a noun, which begins with a letter from اَلْحُرُوفُ الشَّمْسِيَّةُ (sun letters) then the ل of ال must not be pronounced. The ل of ال will not get a *sukoon*. Instead the حَرْفٌ شَمْسِيٌّ will get a *tashdeed*.  
e.g. الشَّجَرَةُ  
ت ت ذ ر ز س ش ص ض ط ظ ل ن = اَلْحُرُوفُ الشَّمْسِيَّةُ
6. The remaining letters are known as اَلْحُرُوفُ الْقَمَرِيَّةُ (moon letters). In these, the ل of ال will get a *sukoon* and will be pronounced. The حَرْفٌ قَمَرِيٌّ will not get a *tashdeed*.  
e.g. الْقَلَمُ the pen
7. Generally, a noun ending with a round ة (اَلتَّاءُ الْمَرْبُوطَةُ) is a feminine (مُؤَنَّثٌ) noun.  
e.g. سَبُّورَةٌ blackboard
8. The صِفَةٌ - اِلِشَارَةٌ - اِسْمٌ اَلْمَوْصُولُ - فِعْلٌ - اِسْمٌ اَلْاِسْمِ اَلْمَوْصُولُ - اِسْمٌ اَلْاِسْمِ اَلْمَوْصُولُ etc. of a عَيْرُ الْعَاقِلِ (non-human) plural will be واحِدٌ مُؤَنَّثٌ.  
e.g.  
اَصْنَامٌ كَثِيْرَةٌ many idols      اَلْاَصْنَامُ لَا تَنْفَعُ      The idols do not benefit.  
هٰذِهِ اَلْاَصْنَامُ      These idols.      اَلْكِلَابُ الْحَارِسَةُ جَالِسَةٌ      The guard dogs are sitting.  
كَانَتِ الْبُيُوتُ كَثِيْرَةٌ      The houses were many.
9. When writing a noun ending with two *fathahs* (◌َ), an *alif* (ا) must be added at the end.  
e.g. زَيْدًا



## Section 1.6

### الضَّمائِرُ – Personal Pronouns

**Definition:** ضَمَائِرُ (singular: ضَمِيرٌ) are those words, which refer to the speaker (مُتَكَلِّمٌ) or the second person (حَاضِرٌ) or the third person (غَائِبٌ).

Table 1.1  
الضَّمائِرُ – Personal Pronouns

Unattached Form (مُنْفَصِلٌ)		Attached Form (مُتَّصِلٌ)		
هُوَ	He (one male), it	هُ	his, its, him	وَاحِدٌ مُدَكَّرٌ غَائِبٌ
هُمَا	They (two males)	هُمَا	their, them	تَثْنِيَّةٌ مُدَكَّرٌ غَائِبٌ
هُم	They (many males)	هُم	their, them	جَمْعٌ مُدَكَّرٌ غَائِبٌ
هِيَ	She (one female), it	هَا	her, its	وَاحِدٌ مُؤَنَّثٌ غَائِبٌ
هُمَا	They (two females)	هُمَا	their, them	تَثْنِيَّةٌ مُؤَنَّثٌ غَائِبٌ
هُنَّ	They (many females)	هُنَّ	their, them	جَمْعٌ مُؤَنَّثٌ غَائِبٌ
أَنْتَ	You (one male)	كَ	your	وَاحِدٌ مُدَكَّرٌ حَاضِرٌ
أَنْتُمَا	You (two males)	كُمَا	your	تَثْنِيَّةٌ مُدَكَّرٌ حَاضِرٌ
أَنْتُمْ	You (many males)	كُم	your	جَمْعٌ مُدَكَّرٌ حَاضِرٌ
أَنْتِ	You (one female)	كِ	your	وَاحِدٌ مُؤَنَّثٌ حَاضِرٌ
أَنْتُمَا	You (two females)	كُمَا	your	تَثْنِيَّةٌ مُؤَنَّثٌ حَاضِرٌ
أَنْتُنَّ	You (many females)	كُنَّ	your	جَمْعٌ مُؤَنَّثٌ حَاضِرٌ
أَنَا	I (one male or female)	يَ	my	وَاحِدٌ مُتَكَلِّمٌ (مُدَكَّرٌ و مُؤَنَّثٌ)
نَحْنُ	We (many males or females)	نَا	our	تَثْنِيَّةٌ و جَمْعٌ مُتَكَلِّمٌ (مُدَكَّرٌ و مُؤَنَّثٌ)

e.g. هُوَ زَيْدٌ He is Zayd. فَلَمَّكَ your pen  
أَنَا طَالِبٌ I am a student. نَصَرْتُهَا I helped her.

## Section 1.7

### الْحُرُوفُ الْجَارَةُ – Prepositions

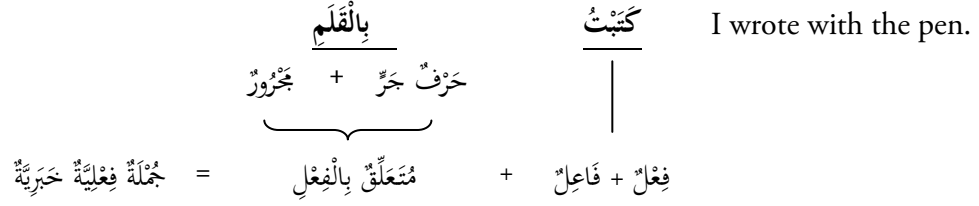
**Effect:** A حَرْفٌ جَرٌّ gives a جُرٌّ to the noun it enters upon, which is then known as مَجْرُورٌ.

Table 1.2  
الْحُرُوفُ الْجَارَةُ – Prepositions

حَرْفٌ جَرٌّ	Meaning	Example
1. بِ	with	كَتَبْتُ بِالْقَلَمِ I wrote with the pen.
2. تَ	by (for oath)	تَاللَّهِ By Allah!
3. كَ	like	زَيْدٌ كَأَلَسَدِ Zayd is like a lion.
4. لِ	for	الْحَمْدُ لِلَّهِ All praise is for Allah.
5. وَ	by (oath)	وَاللَّهِ By Allah!
6. مُنْذُ	since	مَا رَأَيْتُهُ مُنْذُ أُسْبُوعٍ I have not seen him since a week.
7. مُذْ	since/for	مَا رَأَيْتُهُ مُذْ أَرْبَعَةِ أَيَّامٍ I did not see him for four days.
8. خَالَا	besides, except	جَاءَ النَّاسُ خَالَا زَيْدٍ The people came except Zayd.
9. رَبُّ	many a...	رُبَّ عَالِمٍ يَعْمَلُ بِعِلْمِهِ Many a learned person acts on his knowledge.
10. حَاشَا	besides, except	جَاءَ النَّاسُ حَاشَا زَيْدٍ The people came except Zayd.
11. مِنْ	from	رَجَعْتُ مِنَ السَّفَرِ I returned from the journey.
12. عَدَا	besides, except	جَاءَ النَّاسُ عَدَا زَيْدٍ The people came except Zayd.
13. فِي	in, regarding	زَيْدٌ فِي الْبَيْتِ Zayd is in the house.
14. عَنِ	from, regarding	سَأَلَ الطَّبِيبُ عَنِ الْمَرِيضِ The doctor asked about the patient.
15. عَلَى	on	الثَّوْبُ عَلَى الْكُرْسِيِّ The cloth/clothes is/are on the chair.
16. حَتَّى	up to, until	نِمْتُ حَتَّى الصُّبْحِ I slept till dawn.
17. إِلَى	up to, towards	سَافَرْتُ إِلَى الْمَدِينَةِ I travelled to Madinah.

**Example 1:** النَّحْوُ فِي الْكَلَامِ كَالْمِلْحِ فِي الطَّعَامِ Grammar in speech is like salt in food.

**Example 2 with Sentence Analysis:**



**Note:** Together, the حَرْفُ جَرٍّ and مَجْرُورٌ are known as مُتَعَلِّقٌ (connected) of the حَبْرٌ in جُمْلَةٌ اِسْمِيَّةٌ and of the فِعْلٌ in جُمْلَةٌ فِعْلِيَّةٌ.

**EXERCISE**

1. Translate, fill in the *i'raab* and analyze the following sentences.

i. المسجد قريب من بيت زيد

iii. الكتب على المنضدة

ii. نزل المطر من السماء

iv. زينب جالسة على الكرسي في الحجرة

## Section 1.8

### أَلْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ – Those Particles That Resemble the Verb

- These are called أَلْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ because like أَلْفِعْلُ الْمُتَعَدَّى, they also govern two words.
- These أَلْحُرُوفُ appear before a مُبْتَدَأٌ and خَبَرٌ (جُمْلَةٌ إِسْمِيَّةٌ).

**Effect:** Such a particle gives a نَصْبٌ to the مُبْتَدَأٌ which is then known as اِسْمٌ اِنٌّ (or اِسْمٌ اَنَّ and so on) and a رَفْعٌ to the خَبَرٌ which is then known as خَبَرٌ اِنٌّ (or خَبَرٌ اَنَّ and so on).

Table 1.3

### أَلْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ – Those Particles That Resemble the Verb

	Meaning	Example
1. اِنَّ	certainly, verily, indeed	اِنَّ اللّٰهَ عَلِيْمٌ Verily Allah is All Knowing.
2. اَنَّ	certainly, verily; that	عَلِمْتُ اَنَّ الْاِمْتِحَانَ قَرِيْبٌ I knew that the examination was near.
3. كَاَنَّ	as if	كَاَنَّ الْبَيْتَ جَدِيْدٌ It is as if the house is new.
4. لٰكِنَّ	but, however	الْبَيْتُ جَدِيْدٌ لٰكِنَّ الْاَتَاثَ قَدِيْمٌ The house is new but the furniture is old.
5. لَيْتَ	if only, I wish	لَيْتَ الشَّبَابَ عَائِدٌ I wish youth would return.
6. لَعَلَّ	maybe, hopefully, perhaps	لَعَلَّ الْاِمْتِحَانَ سَهْلٌ Hopefully, the examination will be easy.

#### Sentence Analysis:

اِنَّ اللّٰهَ عَلِيْمٌ  
اَلْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ اِسْمٌ اِنٌّ خَبَرٌ اِنٌّ  
Indeed, Allah is All-Knowing.

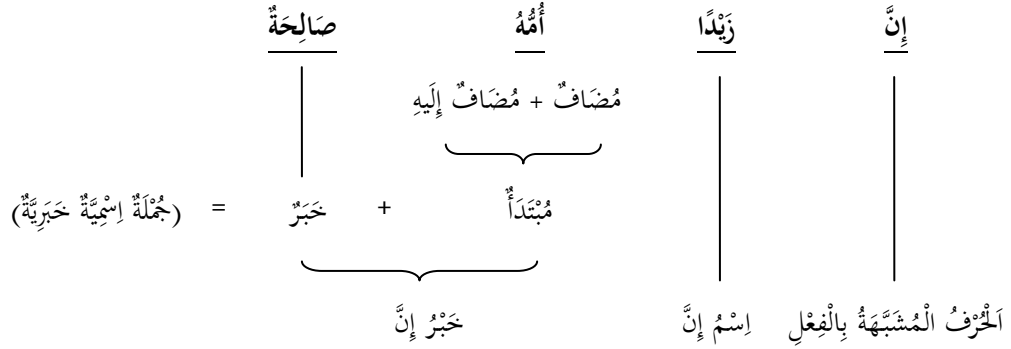
#### Notes:

1. Difference between اِنَّ and اَنَّ:

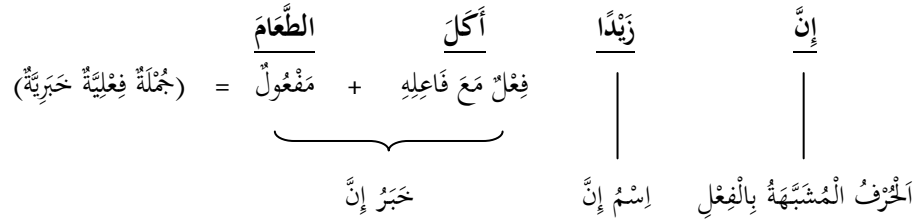
- اِنَّ is generally used at the beginning of a sentence.  
اَنَّ is generally used in the middle of a sentence.
- Sometimes, اِنَّ appears in the middle of a sentence. This happens when it is used after a word with root letters ق - و - ل.
- e.g. يُقُوْلُ اِنَّهَا بَقْرَةٌ صَفْرَاءُ He says, it is a yellow cow.

2. The خَبَرٌ can be a complete sentence.

Example 1: إِنَّ زَيْدًا أُمُّهُ صَالِحَةٌ Indeed, Zayd's mother is pious.



Example 2: إِنَّ زَيْدًا أَكَلَ الطَّعَامَ Indeed, Zayd ate the food.



3. If there is a حَرْفٌ جَرٌّ before the خَبَرٌ, then the خَبَرٌ will appear first and the إِسْمٌ second.

e.g. إِنَّ إِلَيْنَا إِيَابَهُمْ Indeed, to us is their return.



4. When مَا الْكَافَّةُ is joined to any of these حُرُوفٌ, their effect will be cancelled.

e.g. إِنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ Your god is only one god.

## EXCERISE

1. Translate, fill in the *i'raab*, and analyze the following sentences.

- |                        |                     |
|------------------------|---------------------|
| i. لعل المريض نائم     | iv. كأن القمر مصباح |
| ii. اعلم أن زيدا عاقل  | v. ليت القمر طالع   |
| iii. إن رجلا دخل البيت | vi. إن علينا بيانه  |

## Section 1.9

### الأفعال الناقصة – Auxiliary (Defective) Verbs

- Such a verb is called ناقص (incomplete) because even though it is a فِعْلٌ لَازِمٌ, it needs two مَعْمُولَيْنِ (مَعْمُولَيْنِ). The sentence remains incomplete with one مَعْمُولٌ.  
e.g. كَانَ زَيْدٌ Zayd was (the sentence remains incomplete).
- These verbs enter on a مُبْتَدَأٌ and a خَبَرٌ (جُمْلَةٌ اِسْمِيَّةٌ).

**Effect:** They give رَفْعٌ to the مُبْتَدَأٌ, which becomes known as اِسْمٌ كَانَ (or اِسْمٌ صَارَ and so on) and نَصْبٌ to the خَبَرٌ, which becomes known as خَبَرٌ كَانَ (or خَبَرٌ صَارَ and so on).

Table 1.4

فِعْلٌ نَاقِصٌ	Meaning		Example
1. كَانَ	was	كَانَ الْبَيْتُ نَظِيْفًا	The house was clean.
2. صَارَ	became	صَارَ الرَّجُلُ غَنِيًّا	The man became wealthy.
3. أَصْبَحَ	happen in the morning	أَصْبَحَ زَيْدٌ مَرِيضًا	Zayd became ill in the morning.
	OR		
	became	أَصْبَحَ زَيْدٌ غَنِيًّا	Zayd became rich.
4. أَمْسَى	happen in the evening, became	أَمْسَى الْعَامِلُ مُتْعَبًا	The worker became tired in the evening.
5. أَضْحَى	happen at mid-morning, became	أَضْحَى الْعَمَامُ كَثِيْفًا	The clouds became dense at mid morning.
6. ظَلَّ	happen during the day, became	ظَلَّ الْمَطْرُ نَارِيًّا	It rained the whole day.
7. بَاتَ	happen during the night, became	بَاتَ زَيْدٌ نَائِمًا	Zayd passed the night sleeping.
8. مَا دَامَ	as long as	اجْلِسْ مَا دَامَ زَيْدٌ جَالِسًا	Sit as long as Zayd is sitting.
9. مَا زَالَ	always, continuously	مَا زَالَ زَيْدٌ مَرِيضًا	Zayd was continuously sick.
10. مَا بَرِحَ	always, continuously	مَا بَرِحَ زَيْدٌ صَائِمًا	Zayd was always fasting.
11. مَا فَتِيَ	always, continuously	مَا فَتِيَ زَيْدٌ نَشِيْطًا	Zayd was always active.
12. مَا انْفَكَ	always, continuously	مَا انْفَكَ التَّاجِرُ صَادِقًا	The businessman was always truthful.
13. لَيْسَ	no, not	لَيْسَ الْخَادِمُ قَوِيًّا	The servant is not strong.







## CHAPTER 2

### المُعْرَبُ وَ الْمَبْنِيُّ – Declinable and Indclinable Nouns

Words are of two types with respect to changes, which may or may not take place at their ends. If the end of a word remains the same in all conditions, it is called مَبْنِيٌّ; and that word whose end changes is called مُعْرَبٌ.

#### Section 2.1<sup>1</sup>

أنواع المبناء: Those conditions (حالات), which remain unchanged at the end of مَبْنِيٌّ words are four: سُكُونٌ and كَسْرٌ, فَتْحٌ, ضَمٌّ.

أنواع الإعراب: Those conditions (حالات), which occur at the end of مُعْرَبٌ words are four: رَفْعٌ, نَصْبٌ, جَزْمٌ, and حَزْمٌ. These are called أَنْوَاعُ الإِعْرَابِ (for short). These changes are brought about at the end of a مُعْرَبٌ word in accordance with the requirement of the عَامِلٌ (governing word).

#### علامات الإعراب – Signs of I'raab

I'raab can be shown in two ways. These are called عِلَامَاتُ الإِعْرَابِ (signs of i'raab).

1. الإعراب بالحركة: These are the basic signs and are the most common. I'raab is shown by means of a حَرَكَةٌ i.e. ضَمَّةٌ or فَتْحَةٌ or كَسْرَةٌ, or سُكُونٌ (which is the absence of a حَرَكَةٌ).

e.g.                      لَمْ يَضْرِبْ      رَجُلًا      رَجُلٌ      رَجُلًا

2. الإعراب بالحروف: Sometimes, the i'raab is shown by means of any of the حُرُوفُ عِلَّةٍ i.e. و or ا or ي.

e.g.                      أَيْبِكَ      أَبَاكَ      أَبُوكَ

#### حالات المُعْرَبِ – Conditions of Mu'rab

As mentioned above, the conditions that occur at the end of مُعْرَبٌ words are four. Below, we look at them in more detail.

<sup>1</sup> This section is based upon the discussion in *al-Nahw al-Wadih*. See 'Ali al-Jaarim & Mustafa Ameen, *al-Nahw al-Wadih li al-Madaris al-Ibtida'iyyah*, (Cairo: Dar al-Ma'arif, n.d.), 2:7-17.

1. **حَالَةُ الرَّفْعِ** is that when a **ضَمَّةٌ** or its corresponding **حَرْفُ عَلَّةٍ** (و) appears at the end of a word. Such a word is said to be **مَرْفُوعٌ**.  
e.g. أَخُ أَخُوكَ
2. **حَالَةُ النَّصْبِ** is that when a **فَتْحَةٌ** or its corresponding **حَرْفُ عَلَّةٍ** (ا) appears at the end of a word. Such a word is said to be **مَنْصُوبٌ**.  
e.g. أَخَاكَ أَخَا
3. **حَالَةُ الْجَرِّ** is that when a **كَسْرَةٌ** or its corresponding **حَرْفُ عَلَّةٍ** (ي) appears at the end of a word. Such a word is said to be **مَجْرُورٌ**.  
e.g. أَخِيكَ أَخِ
4. **حَالَةُ الْجَزْمِ** is that when a **سُكُونٌ** appears at the end of a word. Such a word is said to be **مَجْزُومٌ**.  
e.g. لَمْ يَضْرِبْ

#### Difference Between كَسْرٌ - فَتْحٌ - ضَمٌّ and كَسْرَةٌ - فَتْحَةٌ - ضَمَّةٌ

- The words **كَسْرَةٌ - فَتْحَةٌ - ضَمَّةٌ** are used to describe the conditions at the end of a **مُعْرَبٌ**, e.g. **الرَّجُلُ** has a **ضَمَّةٌ** at the end, which is a sign of its being **مَرْفُوعٌ**.
- The words **كَسْرٌ - فَتْحٌ - ضَمٌّ** are used to describe the conditions at the end of a **مُبْنِيٌّ**, e.g. **ضَرَبَ** has a **فَتْحٌ** at the end. It is **مُبْنِيٌّ عَلَى الْفَتْحِ**.

In other words, (ـُ) is the same but the name is **ضَمَّةٌ** when it appears in a **مُعْرَبٌ** and is **ضَمٌّ** when it appears in a **مُبْنِيٌّ**. The same is true of (ـَ) and (ـِ).

## Section 2.2

### المَبْنِيُّ – Indeclinable Noun

As mentioned earlier, a مَبْنِيٌّ is that word whose end remains unchanged in all conditions i.e. irrespective of the requirement of the عَامِلٌ governing it.

e.g.	جَاءَ هَذَا	رَأَيْتُ هَذَا	مَرَرْتُ بِهَذَا
	This came.	I saw this.	I passed by this.

Note: The حَرَكَةٌ at the end of هَذَا remained constant and did not change according to the عَامِلٌ requirement.

#### Types of مَبْنِيٌّ:

1. All Particles (حُرُوفٌ) \*
2. Amongst the verbs (الأفعال), the following are مَبْنِيٌّ.
  - 1) الفعل الماضي \*
  - 2) الأمر الحاضر المعروف \*
  - 3) The فِعْلٌ مُضَارِعٌ (خَفِيفَةٌ and ثَقِيلَةٌ) نُونُ التَّكْيِيدِ (حَاضِرٌ and غَائِبٌ) جَمْعٌ مُؤَنَّثٌ
3. Amongst nouns (الأسماء), there are some nouns whose ends remain constant. They are known as عَيَّرُ الْمُتَمَكِّنُ i.e. nouns, which do not give place to changes. These nouns are مَبْنِيٌّ and are recognized by their resemblance with any one of the three types of *al-mabny al-asl* words (حُرُوفٌ or الفعل الماضي or الأمر الحاضر المعروف). This resemblance can be in any one of the following ways:
  - a. Resemblance in meaning. For example, the noun رُوَيْدٌ (give grace/respite) resembles the word أَمِهْلُ, which is الأمر الحاضر المعروف (one of the *al-mabny al-asl*) and has the same meaning.
  - b. Resemblance in dependency. For example, the noun هَذَا (اسم الإشارة), which is dependent on a مُشَارٌ إِلَيْهِ to give meaning, resembles a حَرْفٌ (one of the *al-mabny al-asl*), which is also dependent on another word to give meaning.
  - c. Resemblance in having less than three letters. For example, the noun مَنٌ, which is less than three letters, resembles حَرْفٌ (e.g. وَ), which is also generally less than three letters.
  - d. Resemblance in having had a حَرْفٌ originally. For example, the noun أَحَدٌ عَشَرَ (أَحَدٌ وَ عَشْرٌ) resembles a حَرْفٌ in the sense that originally it contained a حَرْفٌ.

\*These three are known as المَبْنِيُّ الأَصْلُ.

## Section 2.3

### المُعْرَبُ – Declinable Noun

As mentioned above, a مُعْرَبٌ is that word whose end accepts any of the *i'raab* according to the requirement of the عَامِلٌ governing it.

e.g.	جاءَ رَجُلٌ	رَأَيْتُ رَجُلًا	مَرَرْتُ بِرَجُلٍ
	A man came.	I saw a man.	I passed by a man.

Note: The *i'raab* of رجل kept on changing according to the requirement of the عَامِلٌ.

#### Types of مُعْرَبٌ:

1. Amongst verbs (الأفعال), all of فِعْلٌ مُضَارِعٌ besides the جَمْعٌ مُؤَنَّثٌ (حَاضِرٌ and غَائِبٌ) and the نُونٌ (خَفِيْفَةٌ and ثَقِيْلَةٌ) التَّأَكِّيْدُ are مُعْرَبٌ.
2. Amongst nouns (الأسماء), those nouns, which accept *i'raab* changes are مُعْرَبٌ. They are known as مُتَمَكِّنٌ i.e. nouns which give place to *i'raab* changes.

Note: These nouns will be مُعْرَبٌ when they are used in a sentence. If not used in a sentence, such a word will be مَبْنِيٌّ. For example, أَلْبَيْتُ on its own, out of a sentence, will have a ضَمٌّ.

### EXERCISE

1. State with reason whether the following words are مَبْنِيٌّ or مُعْرَبٌ.

i. سَمِعَ	v. يَكْسِرُونَ
ii. مُنْدٌ	vi. لِكْرٍ
iii. يَنْصُرُ	vii. ذَلِكَ
iv. يَضْرِبْنَ	viii. اِسْمَعِي

## Section 2.4

### أقسام الأسماء المبنية – Types of Indeclinable Nouns

The types of الأسماء المبنية are as follows:

1. الضمائر (personal pronouns)
2. الأسماء الموصولة (relative pronouns)
3. أسماء الإشارة (demonstrative pronouns)
4. أسماء الأفعال (those nouns which have the meaning of verbs)
5. أسماء الأصوات (those nouns which denote a sound)
6. أسماء الظرف (adverbs)
7. أسماء الكنايات (those nouns which indicate an unspecified quantity)
8. المركب البنائي (numerical phrase)

In the following pages, we will look at each of these in detail.

## Section 2.4.1

### الصَّمَائِرُ – Personal Pronouns

We have discussed صَمَائِرُ before. Now, we will look at them in greater detail.

**Definition:** صَمَائِرُ (singular: صَمِيرٌ) are those words, which refer to the speaker (مُتَكَلِّمٌ) or the second person (حَاضِرٌ) or the third person (غَائِبٌ).

There are two types of *dameers*:

1. الصَّمِيرُ الْبَارِزُ – Visible or Independent Pronoun: It is that *dameer*, which is visible and has a distinct form. It appears on its own, unattached to another word (known as مُنْفَصِلٌ) or attached to another word (known as مُتَّصِلٌ).
2. الصَّمِيرُ الْمُسْتَتِرُ – Hidden or Implied Pronoun: It is that *dameer*, which is not visible but is implied.

Note: A hidden *dameer* can only appear in حَالَةُ الرَّفْعِ. (refer to Table 2.2)

Below are tables showing different forms that the *dameers* will assume in the various conditions (*haalaat*).

Table 2.1

(ضَمِيرٌ مَرْفُوعٌ مُنْفَصِلٌ) (also called) حَالَةُ الرَّفْعِ in (بَارِزٌ) ضَمِيرٌ مُنْفَصِلٌ

هُوَ	وَاحِدٌ مُدَكَّرٌ غَائِبٌ
هِيَ	تَثْنِيَّةٌ مُدَكَّرٌ غَائِبٌ
هُمَا	جَمْعٌ مُدَكَّرٌ غَائِبٌ
هِيَ	وَاحِدٌ مُؤَنَّثٌ غَائِبٌ
هُمَا	تَثْنِيَّةٌ مُؤَنَّثٌ غَائِبٌ
هُنَّ	جَمْعٌ مُؤَنَّثٌ غَائِبٌ
أَنْتَ	وَاحِدٌ مُدَكَّرٌ حَاضِرٌ
أَنْتُمَا	تَثْنِيَّةٌ مُدَكَّرٌ حَاضِرٌ
أَنْتُمْ	جَمْعٌ مُدَكَّرٌ حَاضِرٌ
أَنْتِ	وَاحِدٌ مُؤَنَّثٌ حَاضِرٌ
أَنْتُمَا	تَثْنِيَّةٌ مُؤَنَّثٌ حَاضِرٌ
أَنْتُنَّ	جَمْعٌ مُؤَنَّثٌ حَاضِرٌ
أَنَا	وَاحِدٌ مُتَكَلِّمٌ (مُدَكَّرٌ وَ مُؤَنَّثٌ)
نَحْنُ	تَثْنِيَّةٌ وَ جَمْعٌ مُتَكَلِّمٌ (مُدَكَّرٌ وَ مُؤَنَّثٌ)

e.g.

رَجُلٌ  
حَبْرٌ

هُوَ  
مُبْتَدَأٌ

(حَالَةُ الرَّفْعِ)

Table 2.2

ضَمِيرٌ مَرْفُوعٌ مُتَّصِلٌ (also called حَالَةُ الرَّفْعِ in ضَمِيرٌ مُتَّصِلٌ)

بَارِزٌ	مُسْتَتِرٌ		
—	—	يَضْرِبُ (هُوَ)	ضَرَبَ (هُوَ)
—	—	—	—
ضَرَبْنَا (أ)	يَضْرِبَانِ (أ)	—	—
—	—	—	—
ضَرَبْتُمْ (و)	يَضْرِبُونَ (و)	—	—
—	—	تَضْرِبُ (هِيَ)	ضَرَبَتْ (هِيَ)
—	—	—	—
ضَرَبْنَا (أ)	تَضْرِبَانِ (أ)	—	—
—	—	—	—
ضَرَبْتُمْ (ن)	يَضْرِبِينَ (ن)	—	—
—	—	—	—
ضَرَبْتُمْ (ت)	—	تَضْرِبُ (أَنْتِ)	—
—	—	—	—
ضَرَبْتُمْ (تَمَّا)	تَضْرِبَانِ (أ)	—	—
—	—	—	—
ضَرَبْتُمْ (تَمَّ)	تَضْرِبُونَ (و)	—	—
—	—	—	—
ضَرَبْتُمْ (تِ)	تَضْرِبِينَ (يِ)	—	—
—	—	—	—
ضَرَبْتُمْ (تَمَّا)	تَضْرِبَانِ (أ)	—	—
—	—	—	—
ضَرَبْتُمْ (تَبَّ)	تَضْرِبِينَ (نِ)	—	—
—	—	—	—
ضَرَبْتُمْ (تُ)	—	أَضْرِبُ (أَنَا)	—
—	—	—	—
ضَرَبْنَا (نَا)	—	نَضْرِبُ (نَحْنُ)	—



Table 2.3

(ضَمِيرٌ مَنْصُوبٌ مُتَّصِلٌ and ضَمِيرٌ مَنْصُوبٌ مُنْفَصِلٌ) (also called ضَمِيرٌ مَنْصُوبٌ مُنْفَصِلٌ and ضَمِيرٌ مَنْصُوبٌ مُتَّصِلٌ in حالة النَّصْبِ) (بارِزٌ)

ضَمِيرٌ مَنْصُوبٌ مُنْفَصِلٌ (بارِزٌ)	ضَمِيرٌ مَنْصُوبٌ مُتَّصِلٌ (بارِزٌ)	
إِيَّاهُ	ضَرَبْتَهُ	وَاحِدٌ مُذَكَّرٌ غَائِبٌ
إِيَّاهُمَا	ضَرَبْتُهُمَا	تَثْنِيَّةٌ مُذَكَّرٌ غَائِبٌ
إِيَّاهُمْ	ضَرَبْتَهُمْ	جَمْعٌ مُذَكَّرٌ غَائِبٌ
إِيَّاهَا	ضَرَبْتَهَا	وَاحِدٌ مُؤَنَّثٌ غَائِبٌ
إِيَّاهُمَا	ضَرَبْتُهُمَا	تَثْنِيَّةٌ مُؤَنَّثٌ غَائِبٌ
إِيَّاهُنَّ	ضَرَبْتَهُنَّ	جَمْعٌ مُؤَنَّثٌ غَائِبٌ
إِيَّاكَ	ضَرَبْتَكَ	وَاحِدٌ مُذَكَّرٌ حَاضِرٌ
إِيَّاكُمَا	ضَرَبْتُكُمَا	تَثْنِيَّةٌ مُذَكَّرٌ حَاضِرٌ
إِيَّاكُمْ	ضَرَبْتُكُمْ	جَمْعٌ مُذَكَّرٌ حَاضِرٌ
إِيَّاكِ	ضَرَبْتِكِ	وَاحِدٌ مُؤَنَّثٌ حَاضِرٌ
إِيَّاكُمَا	ضَرَبْتُكُمَا	تَثْنِيَّةٌ مُؤَنَّثٌ حَاضِرٌ
إِيَّاكُنَّ	ضَرَبْتُنَّ	جَمْعٌ مُؤَنَّثٌ حَاضِرٌ
إِيَّايَ	ضَرَبْتَنِي <sup>2</sup>	وَاحِدٌ مُتَكَلِّمٌ (مُذَكَّرٌ و مُؤَنَّثٌ)
إِيَّانَا	ضَرَبْتَنَا	تَثْنِيَّةٌ و جَمْعٌ مُتَكَلِّمٌ (مُذَكَّرٌ و مُؤَنَّثٌ)

e.g. نَعْبُدُ إِيَّاكَ You alone we worship.  
 مَفْعُولٌ مُقَدَّمٌ (حَالَةُ النَّصْبِ) فِعْلٌ مَعَ فَاعِلِهِ

<sup>2</sup> Sometimes, a ن (نُونُ الْوَقَايَةِ) is added before the ضَمِيرٌ يَاءٌ to protect an *i'raab* as in ضَرَبْتَنِي, which would otherwise be incorrectly read as ضَرَبْتِي (the مَبْنِيٌّ عَلَى الْفَتْحِ is الْفَتْحُ الْمَاضِي لَامُ الْكَلِمَةِ).  
 (مَبْنِيٌّ عَلَى الْفَتْحِ is الْفَتْحُ الْمَاضِي لَامُ الْكَلِمَةِ).

There are two ways in which *حَالَةُ الْجَرِّ* (بَارِزٌ) *ضَمِيرٌ مُتَّصِلٌ* appears in *حَالَةُ الْجَرِّ*. One is when it is preceded by a *حَرْفُ جَرٍّ*; and the other is when some other word is *مُضَافٌ* to it.

Table 2.4

*ضَمِيرٌ مَجْرُورٌ مُتَّصِلٌ* (also called *حَالَةُ الْجَرِّ* in *ضَمِيرٌ مُتَّصِلٌ* (بَارِزٌ))

بِحَرْفِ الْجَرِّ	بِالإِضَافَةِ	
لَهُ	دَارُهُ	وَاحِدٌ مُذَكَّرٌ غَائِبٌ
لَهُمَا	دَارُهُمَا	تَثْنِيَّةٌ مُذَكَّرٌ غَائِبٌ
لَهُمْ	دَارُهُمْ	جَمْعٌ مُذَكَّرٌ غَائِبٌ
لَهَا	دَارُهَا	وَاحِدٌ مُؤَنَّثٌ غَائِبٌ
لَهُمَا	دَارُهُمَا	تَثْنِيَّةٌ مُؤَنَّثٌ غَائِبٌ
لَهُنَّ	دَارُهُنَّ	جَمْعٌ مُؤَنَّثٌ غَائِبٌ
لَكَ	دَارُكَ	وَاحِدٌ مُذَكَّرٌ حَاضِرٌ
لَكُمَا	دَارُكُمَا	تَثْنِيَّةٌ مُذَكَّرٌ حَاضِرٌ
لَكُمْ	دَارُكُمْ	جَمْعٌ مُذَكَّرٌ حَاضِرٌ
لِكَ	دَارِكَ	وَاحِدٌ مُؤَنَّثٌ حَاضِرٌ
لَكُمَا	دَارُكُمَا	تَثْنِيَّةٌ مُؤَنَّثٌ حَاضِرٌ
لَكُنَّ	دَارُكُنَّ	جَمْعٌ مُؤَنَّثٌ حَاضِرٌ
لِي	دَارِي	وَاحِدٌ مُتَّكَلِّمٌ (مُذَكَّرٌ وَ مُؤَنَّثٌ)
لَنَا	دَارِنَا	تَثْنِيَّةٌ وَ جَمْعٌ مُتَّكَلِّمٌ (مُذَكَّرٌ وَ مُؤَنَّثٌ)

e.g. لَهُ دَارُهُ His house is his.  
*حَرْفُ جَرٍّ + مَجْرُورٌ* *مُضَافٌ + مُضَافٌ إِلَيْهِ*  
*(ضَمِيرٌ مُتَّصِلٌ مَجْرُورٌ بِحَرْفِ الْجَرِّ)* *(ضَمِيرٌ مُتَّصِلٌ مَجْرُورٌ بِالإِضَافَةِ)*

**Note:** The *dameer baariz* in *حَالَةُ الْجَرِّ* will always be *مُتَّصِلٌ*.

### ضَمِيرُ الشَّأْنِ:

It is that ضَمِيرٌ غَائِبٌ مُدَكَّرٌ, which sometimes appears at the beginning of a sentence without a مَرْجِعٌ (an earlier word that it refers to). The sentence after it clarifies such a ضَمِيرٌ.

e.g. إِنَّهُ زَيْدٌ قَائِمٌ Indeed, the matter is that Zayd is standing.

### ضَمِيرُ الْفِصَّةِ:

It is that ضَمِيرٌ غَائِبٌ مُؤَنَّثٌ, which sometimes appears at the beginning of a sentence without a مَرْجِعٌ (an earlier word that it refers to). The sentence after it clarifies such a ضَمِيرٌ.

e.g. إِنَّهَا فَاطِمَةٌ قَائِمَةٌ Indeed, the matter is that Fatimah is standing.

### ضَمِيرُ الْفَضْلِ:

It is that ضَمِيرٌ, which appears between a مُبْتَدَأٌ and a حَبَرٌ for emphasis.

e.g. أُولَئِكَ هُمُ الْمُفْلِحُونَ It is they who are successful.

## EXERCISE

1. Translate, fill in the *i'raab* and analyze the following sentences, pointing out all the *dameers*, as well as their type and *haalaat*.

i. القطار قدم في وقته

iii. نَصَرْنَا

ii. نحن نرزقك

iv. الله يرزقها وإياكم

## Section 2.4.2

### الأَسْمَاءُ الْمُؤَصُّوْلَةُ - Relative Pronouns

**Definition:** An اِسْمٌ مَوْصُوْلٌ is a اِسْمٌ مَعْرِفَةٌ whose purpose is understood through the sentence, which comes after it, which is called صِلَةٌ.

- An اِسْمٌ مَوْصُوْلٌ cannot form a complete part of a sentence on its own. It must have a صِلَةٌ which relates (refers back) to it. The صِلَةٌ is a جُمْلَةٌ خَبَرِيَّةٌ, which must have a ضَمِيْرٌ (visible or hidden) referring to the اِسْمٌ مَوْصُوْلٌ.

Table 2.5  
الأَسْمَاءُ الْمُؤَصُّوْلَةُ (مُدَكَّرٌ)

وَاحِدٌ	الَّذِي	who, that, which	
تَثْنِيَّةٌ	الَّذَانِ	those two who, that, which	حَالَةُ الرَّفْعِ
تَثْنِيَّةٌ	الَّذَيْنِ	those two, who, that, which	حَالَةُ النَّصْبِ وَ الْجَرِّ
جَمْعٌ	الَّذِينَ	those who, that, which	

Table 2.6  
الأَسْمَاءُ الْمُؤَصُّوْلَةُ (مُؤَنَّثٌ)

وَاحِدٌ	الَّتِي	who, that, which	
تَثْنِيَّةٌ	الَّتَانِ	those two who, that, which	حَالَةُ الرَّفْعِ
تَثْنِيَّةٌ	الَّتَيْنِ	those two, who, that, which	حَالَةُ النَّصْبِ وَ الْجَرِّ
جَمْعٌ	الَّتَاتِي	those who, that, which	
جَمْعٌ	الَّلَوَاتِي	those who, that, which	

- e.g.      جَاءَ الَّذِي نَصَرَكَ      The man who helped you, came.  
رَأَيْتُ الَّذَيْنِ ضَرَبَاكَ      I saw those two men who hit you.  
أُحِبُّ الَّذِينَ عَلَّمُونِي      I love those men who taught me.

## Additional Relative Pronouns:

### 1. مَنْ and مَا

- These are used for all genders and all numbers.
- The difference is that مَنْ is used for humans and مَا is used for things (non-human).

e.g. أَحْسِنِ إِلَى مَنْ أَحْسَنَ إِلَيْكَ Show goodness to that person who has shown goodness to you.  
قَرَأْتُ مَا كَتَبْتَ I read what you wrote.

### 2. أَيُّ and أَيَّةٌ

- They are generally مُعْرَبٌ and used in إِضَافَةٌ.
- أَيُّ has the meaning of الَّذِي.

e.g. مِنْ أَيِّ كِتَابٍ from which book...

- أَيَّةٌ has the meaning of الَّتِي.

e.g. أَيَّةُ بِنْتٍ which girl...

### 3. ال, which appears before an إِسْمٌ فَاعِلٍ and an إِسْمٌ مَفْعُولٌ, will have the effect of إِسْمٌ مَوْضُوعٌ.

e.g. الضَّارِبُ would equal الَّذِي ضَرَبَ  
الْمَضْرُوبُ would equal الَّذِي ضُرِبَ  
السَّامِعُونَ would equal الَّذِينَ سَمِعُوا

### 4. دُو

According to the dialect of the tribe بَنُو طَيِّ, it is an إِسْمٌ مَوْضُوعٌ.

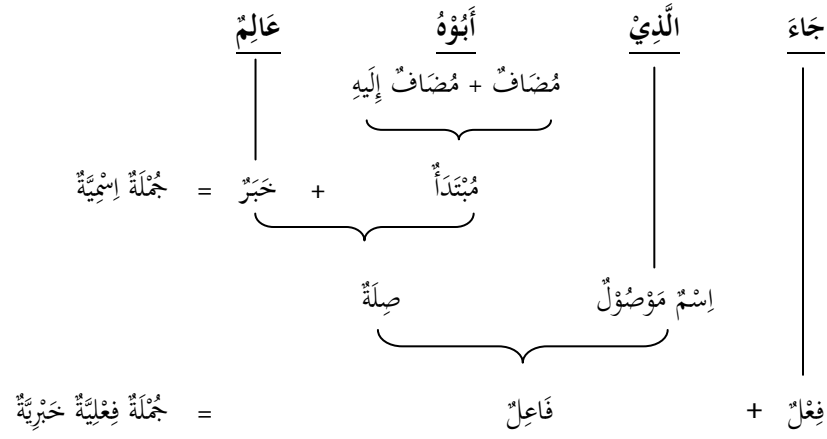
It is used for all genders and all numbers, without its form changing.

e.g. جَاءَ دُو ضَرْبِكَ equals جَاءَ الَّذِي ضَرَبَكَ The one who hit you, came.  
رَأَيْتُ دُو ضَرْبِكَ equals رَأَيْتُ الَّذِي ضَرَبَكَ I saw the one who hit you.  
مَرَرْتُ بِدُو ضَرْبِكَ equals مَرَرْتُ بِالَّذِي ضَرَبَكَ I passed by the one who hit you.

### Sentence Analysis:

جاءَ الَّذِي أَبُوهُ عَالِمٌ

That person whose father is knowledgeable, came.



### EXERCISE

1. Translate, fill in the *i'raab*, and analyze the following sentences.

- أين الذي ضرب زيدا
- الله يعلم ما في الأرض
- جاءت اللتان تسكنان أماننا
- إن الذين كفروا لا يدخلون الجنة

### Section 2.4.3

#### أَسْمَاءُ الإِشَارَةِ – Demonstrative Pronouns

**Definition:** An إِشَارَةٌ is that noun, which is used to point at something. These nouns are of two types.

- الْقَرِيبُ: It is used for pointing at something near.
- الْبَعِيدُ: It is used for pointing at something far.

Table 2.7  
أَسْمَاءُ الإِشَارَةِ لِلْمَذْكَرِ

لِلْقَرِيبِ			لِلْبَعِيدِ		
وَاحِدٌ	هَذَا	this		ذَلِكَ	that
تَثْنِيَّةٌ	هَذَانِ	these two...	حَالَةُ الرَّفْعِ	ذَانِكَ	those two... حَالَةُ الرَّفْعِ
تَثْنِيَّةٌ	هَٰذَيْنِ	these two...	حَالَةُ النَّصْبِ وَ الْجَرِّ	ذَيْنِكَ	those two... حَالَةُ النَّصْبِ وَ الْجَرِّ
جَمْعٌ	هَٰؤُلَاءِ	these		أُولَٰئِكَ	those

Table 2.8  
أَسْمَاءُ الإِشَارَةِ لِلْمُؤَنَّثِ

لِلْقَرِيبِ			لِلْبَعِيدِ		
وَاحِدٌ	هَذِهِ	this		تَٰلِكَ	that
تَثْنِيَّةٌ	هَٰتَانِ	these two...	حَالَةُ الرَّفْعِ	تَانِكَ	those two... حَالَةُ الرَّفْعِ
تَثْنِيَّةٌ	هَٰتَيْنِ	these two...	حَالَةُ النَّصْبِ وَ الْجَرِّ	تَيْنِكَ	those two... حَالَةُ النَّصْبِ وَ الْجَرِّ
جَمْعٌ	هَٰؤُلَاءِ	these		أُولَٰئِكَ	those

- e.g. ذَلِكُ الْكِتَابِ that book  
هَٰؤُلَاءِ النِّسَاءِ these women  
أُولَٰئِكَ الرِّجَالُ those men





#### Section 2.4.4

#### أَسْمَاءُ الْأَفْعَالِ – Those Nouns Which Have the Meaning of Verbs

**Definition:** These are nouns that have the meaning of verbs.

That which has the meaning of *الْفِعْلُ الْمَاضِي*, gives the noun after it a *raf'*; and the one which has the meaning of *الْأَمْرُ الْحَاضِرُ*, gives the noun after it a *nasb*.

Table 2.9

#### Nouns in the Meaning of *الْفِعْلُ الْمَاضِي*

Noun	Verb	Meaning	Example
هَيْهَاتَ	بَعَدَ	beyond, far from	هَيْهَاتَ زَيْدٌ أَنْ يَفْعَلَ هَذَا It is far from (beyond) Zayd to do this.
شَتَانٌ	اِفْتَرَقَ	what a difference, there is a difference between	شَتَانٌ بَيْنَ الْعَالِمِ وَالْجَاهِلِ What a difference there is between the learned and the ignorant!
سَرِعَانَ	أَسْرَعَ	hastened, made quick	سَرِعَانَ زَيْدٌ Zayd hastened.

Table 2.10

#### Nouns in the Meaning of *الْأَمْرُ الْحَاضِرُ*

Noun	Verb	Meaning	Example
رُوَيْدًا	أَمَّهَأَ	give respite, let him be slow	رُوَيْدًا زَيْدًا Give Zayd respite.
بَلَهُ	دَعَا	leave, give up	بَلَهُ التَّفَكُّرَ فِيمَا لَا يَعْنِيكَ Give up thinking about that which does not concern you.
دُونَكَ – هَا	خَذَ	take	دُونَكَ اللَّبَنَ Take the milk.
عَلَيْكَ	الْزَمَ	hold on to, incumbent on you	عَلَيْكَ بِسُنَّتِي Hold on to my Sunnah.
حَيَّ – حَيَّهَانَ – حَيَّ	اِئْتِ – عَجَّلْ	come, hasten	حَيَّ عَلَى الصَّلَاةِ Come to <i>salaah</i> .
هَيْتَ – هَلُمَّ	أَقْبِلْ	come, hasten	

#### Notes:

1. There are some other nouns which have the meaning of verbs. These are as follows:

تَعَالَ (اِئْتِ – come)

أَمِينٌ (اِسْتَجِبْ – accept)

صَهٌ (اِسْكُتْ – keep quite)

اِكْتَفَى (اِكْتَفَى – suffice)

هَاتِ (إِعْطِ – bring, give)      تَبَعْدُ عَنِّي (إِلَيْكَ عَنِّي – away from me)  
عَلَيَّ بِهِ (جِيءَ بِهِ عِنْدِي – bring him/it to me)

2. Some of these nouns are inflectable, i.e. their form changes.

i. هَاتِي    هَاتِيَا    هَاتُوا    هَاتِي    هَاتِيَا    هَاتِيَا

e.g. قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Say: bring your proof, if you are truthful.

ii. تَعَالَى    تَعَالِيَا    تَعَالِي    تَعَالُوا    تَعَالِيَا    تَعَالَى

e.g. قُلْ يَا أَهْلَ الْكِتَابِ تَعَالُوا إِلَى كَلِمَةٍ...الآية

Say: O people of the book! Come to a word...

e.g. فَتَعَالَى أُمْتَعُكَرُّ وَ أُسْرُخُكُرُّ سَرَاخًا جَمِيلًا

Then, come, I will make provision for you and release you with kindness.

### Section 2.4.5

#### أَسْمَاءُ الْأَصْوَاتِ – Those Nouns Which Denote a Sound

أُخُ	To denote a cough.
أُفٌ	To denote pain.
بَيْحٌ	To denote happiness, pleasure.
نَحٌّ	To make a camel sit.
عَاقٌ	To denote the cawing of a crow.

## Section 2.4.6

### أَسْمَاءُ الظُّرُوفِ – Adverbs

**Definition:** An ظَرْفٍ is that noun, which gives us an idea of the place or time when (or where) some work is done.

أَسْمَاءُ الظُّرُوفِ are of two kinds: ظَرْفُ الزَّمَانِ (adverb of time) and ظَرْفُ الْمَكَانِ (the adverb of place).

#### ظَرْفُ الزَّمَانِ – Adverb of Time:

##### 1. إِذٍ (when)

- It gives the meaning of past tense even when it appears before فِعْلٌ مُضَارِعٌ.
- The sentence after إِذٍ could be a جُمْلَةٌ إِسْمِيَّةٌ or a جُمْلَةٌ فِعْلِيَّةٌ.  
e.g. وَ اذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ Remember when you were less.  
e.g. وَ إِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ And when Ibrahim (Allah give him peace) raised the foundation of the House (Ka'ba).
- Sometimes, it gives the meaning of suddenness (مُفَاجَأَةً).  
e.g. خَرَجْتُ إِذْ مُدِيرُ الْمَدْرَسَةِ نَاطِرٌ I came out and suddenly the principal of the school was watching.

##### 2. إِذَا (when)

- It gives the meaning of future tense even when it appears before الْفِعْلُ الْمَاضِي.
- It gives the meaning of شَرْطٌ and حَزَاءٌ but does not give either a حَزْمٌ.
- The sentence after إِذَا could be a جُمْلَةٌ إِسْمِيَّةٌ or preferably a جُمْلَةٌ فِعْلِيَّةٌ.  
e.g. أَتِيكَ إِذَا الشَّمْسُ طَالَعَةٌ I will come to you when the sun rises.  
e.g. إِذَا جَاءَ نَصْرُ اللَّهِ When the help of Allah will come.
- Sometimes, it gives the meaning of suddenness (مُفَاجَأَةً), in which case إِذَا must be followed by a جُمْلَةٌ إِسْمِيَّةٌ.  
e.g. خَرَجْتُ فَإِذَا الْكَلْبُ وَاقِفٌ I came out and suddenly the dog was standing.

##### 3. مَتَى (when)

- It can be used as an interrogative (اسْتِفْهَامٌ).  
e.g. مَتَى تُسَافِرُ؟ When will you travel?

- It can also be used as a conditional noun in which case the **شَرْطٌ** and **جَزَاءٌ** get a **جَزْمٌ**.  
e.g. **مَتَى تَصُومُ أَصُمُّ** When you fast, I will fast.

#### 4. **كَيْفَ** (how)

- It is used to enquire condition.  
e.g. **كَيْفَ حَالُكَ؟** How are you? (In what condition are you?)

#### 5. **أَيَّانَ** (when)

- It is used as an interrogative.  
e.g. **أَيَّانَ يَوْمُ الدِّينِ؟** When will be the day of recompense?

Note: **أَيَّانَ** is used only to enquire of great events of the future as compared to **مَتَى**.

#### 6. **أَمْسٍ** (yesterday)

- e.g. **جَاءَنِي زَيْدٌ أَمْسٍ** Zayd came to me yesterday.

#### 7. **مُنْذُ - مُنْذُ** (since, from)

- These two can be used to convey the beginning of a time period.  
e.g. **مَا رَأَيْتُهُ مُنْذُ/مُنْذُ يَوْمِ الْجُمُعَةِ** I have not seen him since Friday.
- They can also be used to refer to the entire period.  
e.g. **مَا رَأَيْتُهُ مُنْذُ/مُنْذُ يَوْمَيْنِ** I have not seen him for two days.
- These can be used as **حَرْفُ جَرٍّ** (followed by a **مَجْرُورٌ**) **or** as **إِسْمٌ**, which will be regarded as a **مَرْفُوعٌ** followed by a **مُبْتَدَأٌ**.  
e.g. **مَا رَأَيْتُهُ مُنْذُ/مُنْذُ يَوْمِ الْجُمُعَةِ** I have not seen him since Friday.  
**مَا رَأَيْتُهُ مُنْذُ/مُنْذُ يَوْمِ الْجُمُعَةِ**

#### 8. **قَطُّ** (not, never)

- It is used to emphasize **الْمَاضِي الْمَنْفِيُّ**.  
e.g. **مَا ضَرَبْتُهُ قَطُّ** I never hit him.

#### 9. **عَوْضُ** (never)

- It is used to emphasize **الْمُضَارِعُ الْمَنْفِيُّ**.  
e.g. **لَا أَضْرِبُهُ عَوْضُ** I will never hit him.

10. قَبْلُ (before)

بَعْدُ (after)

- They are مَبْنِيٌّ when they are مُضَافٌ إِلَيْهِ and the مُضَافٌ إِلَيْهِ is not mentioned, but intended.

e.g. لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ (أَيُّ مِنْ قَبْلُ كُلِّ شَيْءٍ وَ مِنْ بَعْدِ كُلِّ شَيْءٍ)

Allah's is the decision before and after (i.e., before everything and after everything).

e.g. أَنَا حَاضِرٌ مِنْ قَبْلُ (أَيُّ مِنْ قَبْلِكَ)

I have been present from before (i.e., before you).

e.g. مَتَى تَجِيئُنَا بَعْدُ؟ (أَيُّ بَعْدَ هَذَا)

When will you come after (i.e., after this)?

- When the مُضَافٌ إِلَيْهِ is mentioned, they will be مُعْرَبٌ.

e.g. مِنْ قَبْلِ الْفَتْحِ before the victory

### ظَرْفُ الْمَكَانِ – Adverb of Place:

1. حَيْثُ (where)

- It is generally مُضَافٌ to a sentence.

e.g. اجْلِسْ حَيْثُ زَيْدٌ جَالِسٌ Sit where Zayd is sitting.

2. قَدَامُ (in front of)

خَلْفُ (behind)

- It has the same rules as those for قَبْلُ and بَعْدُ.

e.g. قَامَ النَّاسُ قُدَّامُ وَ خَلْفُ (أَيُّ قُدَّامَهُ وَ خَلْفَهُ)

The people stood in front and behind.

(i.e., in front of him and behind him).

3. تَحْتُ (under)

فَوْقُ (on top, above)

- It has the same rules as those for قَبْلُ and بَعْدُ.

e.g. جَلَسَ زَيْدٌ تَحْتُ وَ عَمْرُو فَوْقُ (أَيُّ تَحْتُ الشَّجَرَةِ وَ فَوْقَ الشَّجَرَةِ)

Zayd sat under and 'Amr above. (i.e., under the tree and above the tree.)

4. عِنْدَ (by, at, near, with)

e.g. الْمَالُ عِنْدَ زَيْدٍ The money is with Zayd.

**Note:** عِنْدَ will get a *kasrah* if it is preceded by مِنْ.

e.g. مِنْ عِنْدِ اللَّهِ from Allah

5. أَيْنَ/أَيْ (where, how)

▪ It is used for اسْتِفْهَامٌ.

e.g. أَيْنَ تَذْهَبُ - أَيْنَ تَذْهَبُ؟ Where are you going?

▪ It is used for حَزَاءٌ (شَرْطٌ and شَرْطٌ will get a حَزْمٌ).

e.g. أَيْنَ تَجْلِسُ أَجْلِسُ Where you sit, I will sit.  
أَيْنَ تَجْلِسُ أَجْلِسُ

6. لَدَى/لَدُنْ (at, by, near, with (same meaning as عِنْدَ)).

e.g. الْمَالُ لَدَى زَيْدٍ The money is with Zayd.

مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ From the All-Wise, All-knowing

▪ لَدُنْ is generally used with مِنْ.

▪ The difference between لَدَى/لَدُنْ and عِنْدَ is that in the case of لَدَى/لَدُنْ, the possessed thing must be present with the person; whereas, in the case of عِنْدَ, the possessed thing need not be present with the person.

**Note:** That adverb which is *mu'rab* and is *mudaaf* to a sentence or the word إِذْ, could be *mabny 'ala al-fath* **or** it could get the *i'raab* according to the *'aamil*.

e.g. the adverb يَوْمَ which is *mudaaf* in the following *ayahs*:

هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ and هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

This is the day when the truth of the truthful will benefit them.

وَجُوهٌ يَوْمَئِذٍ and وُجُوهُ يَوْمَئِذٍ

faces on that day

### Section 2.4.7

#### أَسْمَاءُ الْكِنَايَاتِ – Those Nouns Which Indicate an Unspecified Quantity

1. كَمْ، كَذَا (so many, so much, how many, how much)

- It is used for numbers

e.g. كَمْ دِرْهَمًا عِنْدَكَ How many silver coins do you have?

e.g. أَخَذْتُ كَذَا دِرْهَمًا I took this many silver coins.

- كَذَا is also used in the meaning of “such and such.”

e.g. قَالَ لِي كَذَا وَكَذَا He said to me such and such.

2. كَيْتَ، دَيْتَ (so and so, such and such)

e.g. قُلْتُ كَيْتَ دَيْتَ or قُلْتُ كَيْتَ وَ دَيْتَ I said such and such.

e.g. فَعَلْتُ كَيْتَ دَيْتَ or فَعَلْتُ كَيْتَ وَ دَيْتَ I did such and such.

### Section 2.4.8

#### الْمُرَكَّبُ الْبِنَائِيُّ – Numerical Phrase

This has been discussed earlier. Please, refer to section 1.3.3.

## Section 2.5

### الأَسْمَاءُ الْمُعْرَبَةُ – Types of Declinable Nouns

These are of two types:

#### 1. مُنْصَرَفٌ

**Definition:** It is that noun which does **not** have two causes from amongst the nine causes that prevent declension (أَسْبَابُ مَنْعِ الصَّرْفِ) **or** one such cause, which is equivalent to two.

- It accepts all *harakaat* as well as a *tanween*.

#### 2. غَيْرُ مُنْصَرَفٍ

**Definition:** It is that noun which has two causes from amongst the nine causes that prevent declension (أَسْبَابُ مَنْعِ الصَّرْفِ) **or** one such cause, which is equivalent to two.

- Such a noun does not accept a *kasrah* and never gets a *tanween*. Thus in *حَالَةُ الْجُرِّ*, it gets a *fathah* in place of a *kasrah*.

#### أَسْبَابُ مَنْعِ الصَّرْفِ

The nine reasons/causes which prevent *i'raab* changes are as follows:

- |              |                                 |                  |                                |             |
|--------------|---------------------------------|------------------|--------------------------------|-------------|
| 1. عَدْلٌ    | 2. وَصْفٌ                       | 3. عَلَمٌ        | 4. تَأْنِيثٌ                   | 5. عَجْمَةٌ |
| 6. تَرْكِيبٌ | 7. أَلْفٌ وَ نُونٌ زَائِدَتَانِ | 8. وَزْنٌ فِعْلٍ | 9. جَمْعٌ مُنْتَهَى الْجُمُوعِ |             |

1. عَدْلٌ: It refers to the case when a noun gives up its original form to assume a new form.

عَدْلٌ is of two types:

- i. عَدْلٌ تَحْقِيقِيٌّ: It refers to the case when a noun has an original.

e.g. In the case of *ثَلَاثٌ* (three and three together), the original is *ثَلَاثَةٌ ثَلَاثَةٌ*.

- ii. عَدْلٌ تَعْدِيرِيٌّ: It refers to the case when it is assumed that a noun had an original because it is used as *غَيْرُ مُنْصَرَفٍ* by the Arabs.

e.g. The Arabs use *عُمَرٌ* as *غَيْرُ مُنْصَرَفٍ*. However, there is only one apparent cause, *عَلَمٌ*. Therefore, in order to keep the grammar rule intact, it is assumed that the second reason is عَدْلٌ, and the original for *عُمَرٌ* is *عَامِرٌ*.



2. وَصْفٌ: It refers to the case when a word is such an صِفَةٌ, which was originally devised to give a descriptive (وَصْفِيٌّ) meaning. If such a صِفَةٌ is on the *wazn* of (أَفْعَلٌ), and does not accept *taa* for its مُؤَنِّتٌ, it will be *ghayr munsarif*:<sup>3</sup>

e.g. أَحْمَرٌ red أَخْضَرٌ green

3. عَلْمٌ: It refers to the case when a noun is a proper noun (name of a person, place or thing).

e.g. فَاطِمَةٌ female name  
حَضْرَمَوْتُ name of a region in Yemen

4. تَأْنِيثٌ: It refers to the case when a noun is such a feminine proper noun, which has one of the following characteristics:

- It ends with a round ة. For example, طَلْحَةٌ<sup>4</sup> مَكَّةُ
- It does not end with a round ة and has more than three letters. For example, زَيْنَبُ.
- It is a non-Arabic three letter word and the middle letter is سَاكِنٌ. For example, مِصْرُ.

#### Note:

- All nouns ending in الْأَلِفُ الْمَقْصُورَةُ (أ) or الْأَلِفُ الْمَمْدُودَةُ (اء) are feminine.  
e.g. حُبْلَى pregnant  
حَمْرَاءُ red
- Those feminine nouns which end in الْأَلِفُ الْمَقْصُورَةُ (أ) or الْأَلِفُ الْمَمْدُودَةُ (اء) are **equivalent to two reasons**.

5. عُجْمَةٌ: It refers to the case when a word, which is a proper noun in a non-Arabic language, has either

- more than three letters e.g. إِبْرَاهِيمُ
- or**
- has three letters and the middle letter is مُتَحَرِّكٌ. e.g. شَتْرُ (name of a fort)  
- Thus, نُوحٌ is *munsarif* because its middle letter is not مُتَحَرِّكٌ.

Note: The difference between نُوحٌ and مِصْرُ is that مِصْرُ is a feminine noun because of it being the name of a country, while نُوحٌ is not a feminine noun. Thus, مِصْرُ is *ghayr*

<sup>3</sup> *Al-Nahw al-Wadih li al-Madaris al-Ibtida'iyyah*, 3:122 and 'Abdullah ibn 'Aqeel, *Sharh ibn 'Aqeel 'ala Alfyyat ibn Maalik*, (Karachi: Qadeemi Kutubkhana, n.d.), 4: 5.

<sup>4</sup> Even though طَلْحَةٌ is a masculine proper noun, it is considered a feminine noun because of the presence of a round ة. For more discussion on the subject, see Section 3.4.

*munsarif* because of تَأْنِيثٌ and عَلَمٌ, while نُوحٌ is *munsarif* because it only has عَلَمٌ. عَجْمَةٌ does not apply to either.

6. تَرْكِيْبٌ: It refers to the case when a word is a combination of two words. This word must be an عَلَمٌ.

e.g. بَعْلَبَكُ name of a city in Lebanon

حَضْرَمَوْتُ name of a region in Yemen

7. اَلْفٌ وَ نُونٌ زَائِدَتَانِ: It refers to the case when a noun ends with an اَلْفٌ and نُونٌ (اِنِ) and one of the following is true:

▪ The اَلْفٌ and نُونٌ appear at the end of such a noun which is an عَلَمٌ (proper noun).

e.g. عُمَرَانُ عِمْرَانُ

**Note:** Thus, the word سَعْدَانٌ (grass) is not *ghayr munsarif* because it is not a proper noun.

▪ The اَلْفٌ and نُونٌ appear at the end of such a صِفَةٌ whose feminine is **not** on the وُزْنٌ of فُعْلَانَةٌ.

e.g. سَكْرَانُ (intoxicated) عَطْشَانُ (thirsty)

Their feminines are **not** on the وُزْنٌ of فُعْلَانَةٌ.

**Note:** Thus, the word نَدْمَانٌ is not *ghayr munsarif* because its feminine (نَدْمَانَةٌ) is on the وُزْنٌ of فُعْلَانَةٌ.

▪ If the اَلْفٌ and نُونٌ are not extra or added (i.e. not زَائِدَتَانِ) but are part of the original letters of the words, then it will not be *ghayr munsarif*. For example, شَيْطَانٌ.

8. وُزْنُ فِعْلٍ: It refers to the case when a proper noun (عَلَمٌ) is on the وُزْنُ of a verb.

e.g. أَحْمَدُ It is on the وُزْنُ of the verb أَفْعَلُ

**Note:** Only one wazn amongst the wazn wi'l, (أَفْعَلُ) applies to صِفَةٌ, as mentioned above.

9. جَمْعٌ مُنْتَهَى الْجُمُوعِ: It is that plural, which has after the اَلْفُ الْجَمْعِ (*alif* of plural) one of the following:

i. two مُتَحَرِّكٌ letters. e.g. مَسَاجِدُ mosques

ii. one مُشَدَّدٌ letter. e.g. دَوَابُّ animals

iii. three letters, the middle letter being سَاكِنٌ. e.g. مَفَاتِيحُ keys

**Note:**

- If any of the above words ends with a round ة, it will not be *ghayr munsarif*.  
e.g. صَيِّفَةٌ polishers
- جَمْعُ مُنْتَهَى الْجُمُوعِ is equivalent to two reasons/causes.

**Note:** A *ghayr munsarif* noun will get a *kasrah* in حَالَةُ الْجُرِّ in the following cases:

- when it is مُضَافٌ. e.g. صَلَّيْتُ فِي مَسَاجِدِهِمْ I prayed in their mosque.
- when it has ال before it. e.g. دَهَبْتُ إِلَى الْمَقَابِرِ I went to the graves.

**EXERCISE**

1. Mention with reason why the following words are *munsarif* or *ghayr munsarif*.

- |            |             |
|------------|-------------|
| i. زفر     | v. صحراء    |
| ii. شيطان  | vi. مصاييح  |
| iii. أسود  | vii. يزيد   |
| iv. أساتذة | viii. غضبان |

2. Translate, fill in the *i'raab* and point out with reason the words which are *ghayr munsarif*.

- مررت بعمر
- حضر أحمد مع زينب إلى مكة
- لا تسئلوا عن أشياء
- سقيت ولدا عطشان
- يا أهل يثرب
- مررت بمساجد
- شهر رمضان الذى أنزل فيه القرآن
- إن الله اصطفى ادم و نوحا و ال إبراهيم و ال عمران على العالمين

## Section 2.6

### إِعْرَابُ أَقْسَامِ الْأَسْمَاءِ الْمُعْرَبَاتِ – *I'raab* of the Various Types of *Mu'rab* Nouns

We begin this section by defining some terms. Then, we will outline the *i'raab* of each of the various types of *mu'rab* nouns.

الصَّحِيحُ: It is that noun, which does not end with any of the حُرُوفُ الْعِلَّةِ (ي - ا - و).

e.g. رَجُلٌ

السُّكُونُ: It is that noun, which ends with a و or ي preceded by a سُكُونٌ.

e.g. دَلْوٌ bucket

طَيْبٌ deer

الْأَسْمَاءُ السَّتَّةُ الْمَكْبَرَةُ: These are six nouns, which are not in their diminutive form (مُصَغَّرٌ). These are as follows:

أَبٌ father

فَمٌّ mouth

أَخٌ brother

هَنْ something insignificant

حَمٌّ brother-in-law

دُوٌ someone who possesses something

الْأَسْمَاءُ الْمَقْصُورَةُ: It is that noun, which ends with an أَلِفٌ الْمَقْصُورَةُ (ي).

e.g. مُوسَى

الْأَسْمَاءُ الْمَنْقُوصَةُ: It is that noun which ends with a ي preceded by a *kasrah*.

e.g. الْقَاضِي

Before we list the *i'raab* of each of the various types of *mu'rab* nouns in a table, it would be useful to remember that a simple method of illustrating different *i'raab* is to make three sentences on the following pattern:

حَالَةُ الرَّفْعِ

جَاءَ زَيْدٌ

Zayd came.

حَالَةُ النَّصْبِ

رَأَيْتُ زَيْدًا

I saw Zayd.

حَالَةُ الْجَرِّ

مَرَرْتُ بِزَيْدٍ

I passed by Zayd.

In these three sentences, the word زَيْدٌ is displaying the different *i'raab* according to the changing state (حَالَةٌ). Thus, it has a *dammah* in حَالَةُ الرَّفْعِ, and a *fathah* in حَالَةُ النَّصْبِ, and a *kasrah* in حَالَةُ الْجَرِّ.

Table 2.11  
إِعْرَابُ أَقْسَامِ الْأَسْمَاءِ الْمُعْرَبَاتِ

Noun Type	حَالَةُ الرَّفْعِ	حَالَةُ النَّصْبِ	حَالَةُ الْجَرِّ	Examples for Each State
الْمُفْرَدُ الْمُنْصَرَفُ الصَّحِيحُ	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ	مَرَرْتُ بِزَيْدٍ رَأَيْتُ زَيْدًا جَاءَ زَيْدٌ
الْمُفْرَدُ الْقَائِمُ مَقَامَ الصَّحِيحِ	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ	مَرَرْتُ بِطَبَّيْ رَأَيْتُ طَبَّيًّا هَذَا طَبَّيٌّ
الْجَمْعُ الْمَكْسَرُ الْمُنْصَرَفُ	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ	قُلْتُ لِرِجَالٍ <sup>5</sup> رَأَيْتُ رِجَالًا هُمْ رِجَالٌ
غَيْرِ الْمُنْصَرَفِ	ضَمَّةٌ	فَتْحَةٌ	فَتْحَةٌ	مَرَرْتُ بِعُمَرَ رَأَيْتُ عُمَرَ جَاءَ عُمَرُ
الْأَسْمَاءُ السَّنَّةُ الْمَكْبَرَةُ				
a. When <i>mudaaf</i> to any noun besides the <i>ي dameer</i> . <sup>6</sup>	و	ا	ي	مَرَرْتُ بِأَبِيكَ رَأَيْتُ أَبَاكَ جَاءَ أَبُوكَ
b. When <i>mudaaf</i> to the <i>ي dameer</i> .	hidden	hidden	hidden	مَرَرْتُ بِأَبِي رَأَيْتُ أَبِي جَاءَ أَبِي
c. when not <i>mudaaf</i>	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ	مَرَرْتُ بِأَبٍ رَأَيْتُ أَبَا جَاءَ أَبٌ
الْمُضَافُ إِلَى يَاءِ الْمُتَكَلِّمِ	hidden	hidden	hidden	مَرَرْتُ بِزَمِيلِي رَأَيْتُ زَمِيلِي جَاءَ زَمِيلِي
الْإِسْمُ الْمَقْصُورُ	hidden	hidden	hidden	مَرَرْتُ بِمُوسَى رَأَيْتُ مُوسَى جَاءَ مُوسَى
الْإِسْمُ الْمَنْقُوصُ	hidden	فَتْحَةٌ	hidden	مَرَرْتُ بِالْقَاضِي رَأَيْتُ الْقَاضِي جَاءَ الْقَاضِي
الْمُتَكِّي	ـانِ	ـَيْنِ	ـَيْنِ	مَرَرْتُ بِرِجُلَيْنِ رَأَيْتُ رِجُلَيْنِ جَاءَ رِجُلَانِ
إِنْتَانِ (masculine)	ـانِ	ـَيْنِ	ـَيْنِ	مَرَرْتُ بِإِنْتَيْنِ رَأَيْتُ إِنْتَيْنِ جَاءَ إِنْتَانِ
كِلَا (masculine)	ـا	ـَيِ	ـَيِ	مَرَرْتُ بِكِلَيْهِمَا رَأَيْتُ كِلَيْهِمَا جَاءَ كِلَاهُمَا <sup>7</sup>
كِلْتَا (feminine)				
الْمُضَافُ إِلَى الضَّمِيرِ				

<sup>5</sup> I said to some men.

<sup>6</sup> The م of فَمٌ will be dropped when it is *mudaaf* to any noun besides the *ي dameer*. For example, it is dropped in the following *hadith*: ... مَا تَجْعَلُ فِي فِيِّ امْرَأَتِكَ... (Whatever you put in the mouth of your wife...)

<sup>7</sup> Both of them.

Table 2.11 – *Continued*

Noun Type	حَالَةُ الرَّفْعِ	حَالَةُ النَّصْبِ	حَالَةُ الْجَرِّ	Examples for Each State		
				مَرَزَتْ	رَأَيْتُ	هُنَّ مُسْلِمَاتٌ
جَمْعُ الْمُؤَنَّثِ السَّالِمِ	ـَاتٌ	ـَاتٍ	ـَاتٍ	مُسْلِمَاتٍ	رَأَيْتُ	مَرَزَتْ
جَمْعُ الْمُدَكَّرِ السَّالِمِ	ـُونَ	ـِينَ	ـِينَ	جَاءَ مُسْلِمُونَ	رَأَيْتُ مُسْلِمِينَ	مَرَزَتْ مُسْلِمِينَ
عِشْرُونَ إِلَى تِسْعُونَ – سِنُونَ	ـُونَ	ـِينَ	ـِينَ	جَاءَ عِشْرُونَ رَجُلًا	رَأَيْتُ عِشْرِينَ رَجُلًا	مَرَزَتْ بَعِشْرِينَ رَجُلًا
أَوْلُو	ـُو	ـِي	ـِي	جَاءَ أَوْلُو مَالٍ	رَأَيْتُ أَوْلِي مَالٍ	مَرَزْتُ بِأَوْلِي مَالٍ
جَمْعُ الْمُدَكَّرِ السَّالِمِ (الْمُضَافُ إِلَى يَاءِ الْمُتَكَلِّمِ)	hidden	ـِي	ـِي	هَؤُلَاءِ مُسْلِمِي <sup>8</sup>	رَأَيْتُ مُسْلِمِي <sup>9</sup>	مَرَزْتُ بِمُسْلِمِي

<sup>8</sup> مُسْلِمِي was originally مُسْلِمُونِي. First, the ن was dropped because of إِضَافَةٌ. It became مُسْلِمُي. Then, the و was changed to a ي and the two were joined according to the following morphological (صَرْفِيٌّ) rule: “when a و and a ي appear together and the first is سَاكِنٌ, then the و is changed to a ي, and the two ي are joined (this is called إِدْغَامٌ), and the *dammah* before the و is changed into a *kasrah*.” Thus, it became مُسْلِمِي.

<sup>9</sup> مُسْلِمِي was originally مُسْلِمِينِي. First, the ن was dropped because of إِضَافَةٌ. It became مُسْلِمِي. Then, the two ي were joined (إِدْغَامٌ). Thus, it became مُسْلِمِي.

## CHAPTER 3 Further Discussion of Nouns

### Section 3.1

#### الْإِسْمُ الْمَنْسُوبُ – Relative Adjective

**Definition:** It is that noun, which shows something or someone to be related to it.

e.g.	بَغْدَادِيٌّ	someone or something from Baghdad
	صَرَفِيٌّ	an expert in morphology
	نَحْوِيٌّ	an expert in Arabic grammar
	هِنْدِيٌّ	someone or something from India

#### Rules of Forming الْإِسْمُ الْمَنْسُوبُ:

To show this relation, a يَاءُ النَّسْبَةِ الْمُسَدَّدَةُ (ي) preceded by a *kasrah* is added at the end of the noun after effecting the following changes, if needed:

1. If a three letter or a four letter noun ends with an الْأَلِفُ الْمَقْصُورَةُ (ى), then الْأَلِفُ الْمَقْصُورَةُ (ى) should be changed to a و.

e.g. عَيْسَى becomes عَيْسَوِيٌّ

**Note:** In the case of a five letter noun, the الْأَلِفُ الْمَقْصُورَةُ (ى) should be dropped.

e.g. مُصْطَفَى becomes مُصْطَفَوِيٌّ

2. If a noun ends with an الْأَلِفُ الْمَمْدُودَةُ (اء), then the ء should be changed to a و.

e.g. سَمَاءٌ becomes سَمَاوِيٌّ

3. That noun which already ends with a ي does not require يَاءُ النَّسْبَةِ.

e.g. شَافِعِيٌّ would remain as is.

4. The round ة at the end of a noun should be dropped.

e.g. مَكَّةُ becomes مَكِّيٌّ      فَاطِمَةٌ becomes فَاطِمِيٌّ

5. The round ة and ي of a noun, which appears on the وَزْنُ of فَعِيلَةٌ and فُعَيْلَةٌ should be dropped.

e.g. مَدِينَةٌ becomes مَدِينِيٌّ      جُهَيْنَةٌ becomes جُهَيْيٌّ

6. In case of the noun, which appears on the *وَزْنُ* of *فَعِيلٌ* and ends with a *ي*, the first *ي* should be changed to a *و* preceded by a *fathah*, and the second *ي* should be dropped.

e.g. عَلِيٌّ (عَلِيٌّ) becomes عَلَوِيٌّ

7. If the fourth letter of a noun is a *ي* preceded by a *kasrah*, then the *ي* can be dropped or it can be changed to a *و*.

e.g. دِهْلِيٌّ becomes دِهْلِيٌّ or دِهْلَوِيٌّ

8. If an original letter from the end of noun was dropped, it should first be brought back, and then, the relative adjective should be made.

e.g. أَبٌ (originally أَبٌ) becomes أَبَوِيٌّ  
أَخٌ (originally أَخٌ) becomes أَخَوِيٌّ  
دَمٌ (originally دَمٌ) becomes دَمَوِيٌّ

9. Some words do not follow any particular rule. They are based on usage.

e.g. نُورٌ becomes نُورَانِيٌّ حَقٌّ becomes حَقَّانِيٌّ

## EXERCISE

1. Form the relative adjective from the following words.

i. نَبِيٌّ

iv. مُوسَى

ii. مِصْرٌ

v. كُوفَةٌ

iii. بَيْضَاءٌ



## Section 3.2

### الْإِسْمُ التَّصْغِيرُ – Diminutive Noun

**Definition:** It is that noun, which is used to express the diminutive form of a noun. Sometimes, the purpose is to show affection or contempt.

#### Rules:

1. A three-lettered noun would come on the *wazn* of فُعَيْلٌ (or فُعَيْلَةٌ for feminine).

e.g. رَجُلٌ becomes رَجَيْلٌ (a little man)  
عَبْدٌ becomes عَبِيدٌ (a little slave)

2. A four-lettered noun would come on the *wazn* of فُعَيْعِلٌ.

e.g. جَعْفَرٌ becomes جُعَيْفِرٌ

3. A five-lettered noun, without a و, ا or ي as the fourth, would also come on the *wazn* of فُعَيْعِلٌ. The fifth letter would be dropped.

e.g. سَقَرَجَلٌ (name of a plant) becomes سُقَيْجٌ

A five-lettered noun, having a و, ا or ي as the fourth letter, would come on the scale of فُعَيْعِيلٌ.

e.g. قِرْطَاسٌ (paper) becomes قُرَيْطِيسٌ

#### Notes:

1. In the diminutive form, the hidden ة of a مُؤَنَّتٌ سَمَاعِيٌّ becomes apparent.

e.g. شَمْسٌ becomes شَمْسِيَّةٌ

2. In the diminutive form, the last letter of a noun which has been dropped becomes apparent.

e.g. ابْنٌ (originally بَنُو) becomes بُيٌّ

(بُيٌّ was originally بُنْيُو, and underwent a morphological process to become بُيٌّ)

### EXERCISE

1. Form the diminutive noun from the following words.

i. عقرب

iv. كلب

ii. سلطان

v. أرض

iii. عصفور

vi. قمر

### Section 3.3

#### الْمَعْرِفَةُ وَ النِّكَرَةُ – Definite and Common Nouns

النِّكَرَةُ : It is that noun, which denotes an unspecified thing; i.e. a common noun.

e.g. رَجُلٌ a man

الْمَعْرِفَةُ: It is that noun which denotes a specific thing. There are seven types of مَعْرِفَةٌ.

1. ضَمِيرٌ: It is a personal pronoun. It has been discussed earlier in Section 2.4.1.

2. عَلَمٌ: It is a proper noun, i.e., the name of a specific person, place or thing.

e.g. زَيْدٌ مَكَّةُ زَرْعٌ

3. اِسْمُ الْاِشَارَةِ: It is the demonstrative pronoun. It has been discussed earlier in section 2.4.3.

4. اِلْاِسْمُ الْمَوْصُولِ: It is the relative pronoun. It has been discussed earlier in Section 2.4.2.

5. اَلْمَعْرِفَةُ بِ اَل: It is that noun, which has ال (definite particle) at the beginning.

e.g. الرَّجُلُ the man

6. That common noun (نَكِرَةٌ) which is *mudaaf* to any of the above five definite nouns.

e.g. كِتَابُكَ كِتَابُ زَيْدٍ  
كِتَابُ الَّذِي كِتَابُ هَذَا الرَّجُلِ  
كِتَابُ الرَّجُلِ

7. اَلْمُنَادَى: It is the vocative noun, i.e. that noun, which appears after a حَرْفُ نِدَاءٍ.

e.g. يَا رَجُلُ

#### EXERCISE

1. Which of the following words are *ma'rifah* (state what type) and which are *nakirah*.

i. الفرس

v. مكة

ii. نحن

vi. ذلك

iii. سيارة الذي

vii. سمك

iv. يا ولد

viii. سيف الرجل

## Section 3.4

### الْإِسْمُ الْمُدَكَّرُ وَ الْمُوَنَّثُ – Masculine and Feminine Nouns

الْإِسْمُ الْمُدَكَّرُ - Masculine Noun: It is that noun, which does not have any sign from amongst the signs of femininity (عَلَامَاتُ التَّأْنِيثِ).

الْإِسْمُ الْمُوَنَّثُ - Feminine Noun: It is that noun, which has a sign from amongst the signs of femininity. This sign could be apparent or hidden.

عَلَامَاتُ التَّأْنِيثِ: The signs of being feminine are of two types:

1. لَفْظِيٌّ (in words): It is that sign, which is visible in words. These signs are of the following three types:

- ة: This renders the word الْإِسْمُ الْمُوَنَّثُ even if the ة appears in a masculine proper noun. e.g. سَيَّارَةٌ طَلْحَةُ (a masculine proper noun)
- (ى) الْأَلْفُ الْمُقْصُورَةُ e.g. صُعْرَى حُبْلَى
- (اء) الْأَلْفُ الْمَمْدُودَةُ e.g. حَمْرَاءُ بَيْضَاءُ

If a word has any of these three signs it will be الْإِسْمُ الْمُوَنَّثُ.

2. تَقْدِيرِيٌّ (assumed): It is that sign, which is not visible in words and is assumed to exist. This is determined by looking at the diminutive form (نَصْعِيْرٌ) of a particular word. This reveals the original letters of the word.

- e.g. أَرْضٌ The diminutive form is أَرْنَضَةٌ. Therefore, it is الْإِسْمُ الْمُوَنَّثُ.  
شَمْسٌ The diminutive form is شَمْسِيَّةٌ. Therefore, it is الْإِسْمُ الْمُوَنَّثُ.

Based on the signs of femininity being لَفْظِيٌّ or تَقْدِيرِيٌّ, الْإِسْمُ الْمُوَنَّثُ is of two types:

1. الْمُوَنَّثُ الْقِيَاسِيٌّ (according to rule): It is that feminine noun, which has a لَفْظِيٌّ sign of femininity.
2. الْمُوَنَّثُ السَّمَاعِيٌّ (according to usage): It is that feminine noun, which has a تَقْدِيرِيٌّ sign of femininity.

In terms of دَاتٌ (essence), الْإِسْمُ الْمُوَنَّثُ is of two types:

1. مُوَنَّثٌ حَقِيْقِيٌّ: It is that feminine noun, which has an opposite masculine. e.g. اِمْرَاَةٌ (woman). Its masculine is رَجُلٌ (man).
2. مُوَنَّثٌ لَفْظِيٌّ: It is that feminine noun, which does not have an opposite masculine. e.g. ظُلْمَةٌ (darkness) عَيْنٌ (spring)

### Notes:

1. The following are used as feminine (مؤنث):

a. Name of females.

e.g. مَرْيَمُ زَيْنَبُ

b. Words denoting the feminine gender.

e.g. أُمُّ أُخْتُ

c. Names of countries, cities, towns and tribes.

e.g. مِصْرُ قُرَيْشُ

d. Parts of the body found in pairs.

e.g. أُذُنٌ يَدٌ

**Note:** There are exceptions to the rule. خَدٌّ (cheek), حَاجِبٌ (eyebrow) etc. are masculine.

e. Names of various types of winds.

e.g. رِيْحٌ صَرْصَرٌ

f. Various names of *Jahannam* (hell).

e.g. جَهَنَّمُ سَقْرٌ

g. Letters of the alphabet (أَلْحُرُوفُ الْمِحَائِيَّةُ) are generally used as مؤنث. They can also be used as masculine.

e.g. ا ب ت .....

2. There are some words that Arabs use as feminine without regard to the presence or absence of signs of femininity. Examples include the following:

دَلْوٌ	(bucket)	حَرْثٌ	(tillage/field)	بَيْتٌ	(well)
نَفْسٌ	(self)	نَارٌ	(fire)	دَارٌ	(house)

## Section 3.5

### وَاحِدٌ وَ تَشْبِيهُ وَ جَمْعٌ – Singular, Dual and Plural

**وَاحِدٌ – Singular:** It is that noun, which denotes one.

e.g. رَجُلٌ one man

**تَشْبِيهُ – Dual:** It is that noun, which denotes two. It is formed by placing at the end of a singular (وَاحِدٌ) one of the following:

- An أَلِفٌ preceded by a *fathah* and a نُونٌ with a *kasrah* (نُونٌ مَكْسُورَةٌ) i.e. (أَلِفٌ مَا قَبْلَهَا مَفْتُوحٌ وَ نُونٌ مَكْسُورَةٌ) for [انِ] حاله الرَّفْعِ .

e.g. رَجُلَانِ two men

- A يَاءٌ preceded by a *fathah* and a نُونٌ with a *kasrah* (نُونٌ مَكْسُورَةٌ) i.e. [ينِ] (يَاءٌ مَا قَبْلَهَا مَفْتُوحٌ وَ نُونٌ مَكْسُورَةٌ) for [انِ] حاله النَّصْبِ وَ الْجَرِّ .

e.g. رَجُلَيْنِ two men

**جَمْعٌ – Plural:** It is that noun, which denotes more than two.

e.g. رِجَالٌ men

**Note:** The نُونٌ of تَشْبِيهُ and جَمْعٌ is dropped in case of إِضَافَةٌ.

e.g. قَلَمَانِ زَيْدٍ (Originally, قَلَمَانِ زَيْدٍ but the نُونٌ was dropped due to إِضَافَةٌ.)  
فَرَسَانِ رَجُلٍ (Originally, فَرَسَانِ رَجُلٍ but the نُونٌ was dropped due to إِضَافَةٌ.)  
مُسْلِمُونَ مِصْرَ (Originally, مُسْلِمُونَ مِصْرَ but the نُونٌ was dropped due to إِضَافَةٌ.)  
طَالِبُونَ عِلْمٍ (Originally, طَالِبُونَ عِلْمٍ but the نُونٌ was dropped due to إِضَافَةٌ.)

## EXERCISE

1. Translate the following into Arabic.

- The boy's two bicycles.
- The farmer's two servants.
- Your parents came.
- I saw your parents.
- The servants of *deen*.
- The teachers of the school.

## Section 3.6

### أقسام الجَمْع – Types of Plural

**الجَمْعُ السَّالِمُ – Sound Plural:** It is that plural whose صِبْغَةٌ (the singular letter sequence/form) of وَاحِدٌ does not change, when its plural is made. In other words, the singular letter sequence does not break.

e.g. مُسْلِمُونَ (singular – مُسْلِمٌ)

There are two types of الجَمْعُ السَّالِمُ:

1. جَمْعُ مُذَكَّرٍ سَالِمٌ – Masculine Sound Plural: It is formed by adding at the end of a singular (وَاحِدٌ) one of the following:

- A وَاوٌ preceded by a *dammah* and a نُونٌ with a *fathah* (نُونٌ مَفْتُوحَةٌ) i.e. حَالَةُ الرَّفْعِ [نُونٌ] for

e.g. مُسْلِمُونَ

- A يَاءٌ preceded by a *kasrah* and a نُونٌ with a *fathah* (نُونٌ مَفْتُوحَةٌ) i.e. حَالَةُ النَّصْبِ وَ الْجَرِّ [يَيْنٌ] for

e.g. مُسْلِمِينَ

2. جَمْعُ مُؤَنَّثٍ سَالِمٌ – Feminine Sound Plural: It is formed by discarding the round ة and adding at the end of a singular, one of the following:

- An أَلِفٌ preceded by a *fathah* and a *madmoom* long تَاءٌ مَضْمُومَةٌ) i.e. حَالَةُ الرَّفْعِ [أَتٌ] for

e.g. مُسْلِمَاتٌ

- An أَلِفٌ preceded by a *fathah* and a *maksoor* long تَاءٌ مَكْسُورَةٌ) i.e. حَالَةُ النَّصْبِ وَ الْجَرِّ [أَتٌ] for

e.g. مُسْلِمَاتٍ

**الجَمْعُ الْمَكْسَرُ – Broken Plural:** It is that plural whose صِبْغَةٌ (the singular letter sequence/form) of وَاحِدٌ changes, when its plural is made. In other words, the singular letter sequence breaks.

e.g. رِجَالٌ (singular – رَجُلٌ)

**جَمْعُ قَلَّةٍ – Restricted Plural:** It is that plural, which denotes a number from three to ten. It has four common أَوْزَانٌ.

Table 3.1  
أَوْزَانُ جَمْعِ قَلِيلَةٍ

Wazn	Singular	Meaning	Plural
أَفْعُلٌ	نَفْسٌ	self	أَنْفُسٌ
أَفْعَالٌ	قَوْلٌ	statement	أَقْوَالٌ
أَفْعَلَةٌ	طَعَامٌ	food	أَطْعَمَةٌ
فِعْلَةٌ	عِلْمٌ	boy	عِلْمَةٌ

**Note:** The masculine and feminine sound plural, which is **not** preceded by an ال is also considered جَمْعٌ قَلِيلٌ.

e.g. عَاقِلَاتٌ intelligent females  
عَاقِلُونَ intelligent males

**جَمْعٌ كَثِيرٌ – Unrestricted Plural:** It is that plural, which denotes a number from ten upwards. Some of the common أَوْزَانُ are given below.

Table 3.2  
أَوْزَانُ جَمْعِ كَثِيرَةٍ

Wazn	Singular	Meaning	Plural
فِعَالٌ	عَبْدٌ	slave	عِبَادٌ
فُعَلَاءٌ	عَلِيمٌ	knowledgeable	عُلَمَاءٌ
أَفْعِلَاءٌ	نَبِيٌّ	prophet	أَنْبِيَاءٌ
فُعُلٌ	رَسُولٌ	messenger	رُسُلٌ
فُعُولٌ	نَجْمٌ	star	نُجُومٌ
فُعَالٌ	خَادِمٌ	servant	خُدَّامٌ
فَعْلَى	مَرِيضٌ	patient	مَرَضَى
فَعَلَةٌ	طَالِبٌ	student	طَلَبَةٌ
فِعَلٌ	فِرْقَةٌ	group/sect	فِرَقٌ
فِعْلَانٌ	عِلْمٌ	boy	عِلْمَانٌ

**Note:** The masculine and feminine sound plural which is preceded by an ال is also considered as جَمْعُ كَثْرَةٍ.

e.g. الْمُسْلِمَاتُ الْمُسْلِمُونَ

**جَمْعُ الْجَمْعِ – Plural of a Plural:** It is the plural of a plural. Sometimes, it appears on the *wazn* of مُنْتَهَى الْجَمْعِ and sometimes on the *wazn* of الْجَمْعُ السَّامِ. Every plural does not have a plural. Some examples of plurals, which have a plural are given below.

Table 3.3  
أَمْثَالُ جَمْعِ الْجَمْعِ

Singular	Meaning	Plural	Plural of Plural
نِعْمَةٌ	blessing	أَنْعَمٌ	أَنْعَامٌ
ظُفْرٌ	nail	أَظْفَارٌ	أَظْفَارِيَةٌ
بَيْتٌ	house	بُيُوتٌ	بُيُوتَاتٌ
فَاضِلٌ	well-qualified	أَفَاضِلٌ	أَفَاضِلُونَ

**مُنْتَهَى الْجَمْعِ:** It is that plural, which has after the أَلِفُ الْجَمْعِ (*alif* of plural), one of the following:

- two مُتَحَرِّكٌ letters. e.g. مَسَاجِدُ
- one مُشَدَّدٌ letter. e.g. دَوَابُّ (the original being دَوَابِبُ)
- three letters, the middle one being سَاكِنٌ. e.g. مَفَاتِيحُ

Some of the common *wazns* of مُنْتَهَى الْجَمْعِ are given below:

Table 3.4  
أَوْزَانُ مُنْتَهَى الْجَمْعِ

<i>Wazn</i>	Singular	Meaning	Plural
مَفَاعِلُ	مَسْجِدٌ	mosque	مَسَاجِدُ
مَفَاعِلُ	مِفْتَاحٌ	key	مَفَاتِيحُ
فَعَائِلُ	قَاعِدَةٌ	rule/maxim	قَوَاعِدُ
فِعْلَةٌ	رِسَالَةٌ	message/letter	رِسَائِلُ
أَفَاعِلُ	أَكْبَرٌ	elder	أَكْبَارٌ



إِسْمُ الْجَمْعِ – **Collective Noun:** It is a singular noun, which gives a plural meaning.

e.g. قَوْمٌ nation  
رَهْطٌ group

**Note:**

1. These words have plurals. (أَرْهَاطٌ، أَقْوَامٌ)
2. In usage, if the **word** is considered, it will be used as a singular noun.  
e.g. الْقَوْمُ حَاضِرٌ The people are present.

If its **meaning** is considered (as is commonly done), it will be used as a plural noun.

e.g. قَوْمٌ صَالِحُونَ righteous people

**Notes:**

1. Some plurals do not have the same root letters as their singulars.

e.g. إِمْرَأَةٌ (woman) → نِسَاءٌ  
ذُو (the one who possesses something) → أُذُنٌ

2. Some plurals are not according to rule (خِلَافُ الْقِيَاسِ).

e.g. أُمٌّ (mother) → أُمَّهَاتٌ  
فَمٌّ (mouth) → أَفْوَاهٌ  
مَاءٌ (water) → مِيَاهٌ  
إِنْسَانٌ (human being) → أَنْسَاءٌ  
شَاةٌ (goat/sheep) → شِيَاهٌ

إِسْمُ الْجِنْسِ – **Generic Noun:** It is that noun, which refers to an entire genus (category).

e.g. شَجَرٌ refers to anything which falls under the concept of a tree.

**EXERCISE**

1. What type of plurals are the following?

- |                 |                |
|-----------------|----------------|
| i. صَائِمَاتٌ   | ii. جَيْشٌ     |
| iii. مَصَابِيحٌ | iv. بِلَادٌ    |
| v. كُتُبٌ       | vi. صَائِمُونَ |
| vii. أَكْلَبٌ   |                |

## Section 3.7

### مَرْفُوعَاتٌ - Words Which Are Always *Marfoo'*

There are eight words that are always in the state of *raf'*. These are as follows:

1. فَاعِلٌ
2. نَائِبُ الْفَاعِلِ
3. مُبْتَدَأٌ
4. خَبَرٌ
5. خَبَرٌ إِنَّ وَ أَخَوَاتَهَا
6. إِسْمٌ كَانَ وَ أَخَوَاتَهَا
7. إِسْمٌ مَا وَ لَا الْمُشَبَّهَتَيْنِ بِلَيْسَ
8. خَبَرٌ لَا الَّتِي لِنَفْيِ الْجِنْسِ

Some of these have been discussed before. مُبْتَدَأٌ (subject) and خَبَرٌ (predicate) were discussed in Section 1.3.1, خَبَرٌ إِنَّ وَ أَخَوَاتَهَا was discussed in Section 1.7, and إِسْمٌ كَانَ وَ أَخَوَاتَهَا was discussed in Section 1.8. We discuss the rest below.

### Section 3.7.1

#### فَاعِلٌ – Subject/Doer

**Definition:** It is the doer of the action or of the meaning contained in the verb.

- The فَاعِلٌ can either be a personal pronoun or an إِسْمٌ ظَاهِرٌ (i.e. visible in words after the فِعْلٌ). We discussed personal pronouns in Section 2.4.1. As for the case, when فَاعِلٌ is إِسْمٌ ظَاهِرٌ, the verb (فِعْلٌ) usage will be as given below.

Table 3.5  
إِسْتِعْمَالُ الْفِعْلِ حَسَبَ الْفَاعِلِ

فَاعِلٌ	فِعْلٌ	Example
1. فَاعِلٌ and no word appears between the فِعْلٌ and فَاعِلٌ.	وَاحِدٌ مُؤَنَّثٌ	قَامَتْ عَائِشَةُ
2. صَمِيرٌ مُؤَنَّثٌ	مُؤَنَّثٌ according to preceding noun	الْمُعَلِّمَاتُ نَصَرْنَ - الْمُعَلِّمَتَانِ نَصَرْتَا - الْمُعَلِّمَةُ نَصَرَتْ
3. فَاعِلٌ and a word appears between the فِعْلٌ and فَاعِلٌ.	وَاحِدٌ مُؤَنَّثٌ or وَاحِدٌ مُذَكَّرٌ	قَرَأَ الْيَوْمَ عَائِشَةُ or قَرَأَتْ الْيَوْمَ عَائِشَةُ
4. فَاعِلٌ ظَاهِرٌ مُؤَنَّثٌ عَيْرٌ حَقِيقِيٌّ	وَاحِدٌ مُؤَنَّثٌ or وَاحِدٌ مُذَكَّرٌ	طَلَعَتِ الشَّمْسُ or طَلَعَ الشَّمْسُ
5. فَاعِلٌ ظَاهِرٌ جَمْعٌ مُكَسَّرٌ	وَاحِدٌ مُؤَنَّثٌ or وَاحِدٌ مُذَكَّرٌ	قَالَتِ الرَّجَالُ or قَالَ الرَّجَالُ
6. فَاعِلٌ إِسْمٌ ظَاهِرٌ	وَاحِدٌ corresponding in gender	ضَرَبَ الرَّجَالُ - ضَرَبَ الرَّجُلَانِ - ضَرَبَ الرَّجُلُ

Table 3.5 – *Continued*

فَاعِلٌ	فِعْلٌ	Example
7. ضَمِيرٌ مُدَكَّرٌ	مُدَكَّرٌ according to preceding noun	الْحَادِمُونَ ذَهَبُوا - الْحَادِمَانِ ذَهَبَا - الْحَادِمُ ذَهَبَ
8. ضَمِيرٌ جَمْعٌ مُكَسَّرٌ	وَأَحَدٌ مُؤَنَّثٌ or جَمْعٌ مُدَكَّرٌ	الرِّجَالُ قَامَتْ or الرِّجَالُ قَامُوا

### EXERCISE

1. Fill in a suitable فِعْلٌ in the spaces below.

i. \_\_\_\_\_ الولدان

ii. الطلابُ \_\_\_\_\_ / \_\_\_\_\_

iii. النساءُ \_\_\_\_\_

iv. السفينة \_\_\_\_\_ / \_\_\_\_\_

v. \_\_\_\_\_ / \_\_\_\_\_ الأطفال

vi. اليوم امرأة \_\_\_\_\_ / \_\_\_\_\_

### Section 3.7.2

#### فَاعِلٌ – Substitute of فَاعِلٌ / نَائِبُ الْفَاعِلِ

**Definition:** It is that noun, which appears with a فِعْلٌ بَجْهَوْلٍ (passive voice). The original فَاعِلٌ is dropped and the مَفْعُولٌ بِهِ substitutes it, thus it is also called فَاعِلٌ مَا لَمْ يُسَمَّ فَاعِلُهُ (the مَفْعُولٌ of such a فِعْلٌ whose فَاعِلٌ is not mentioned).

e.g. ضُرِبَ زَيْدٌ Zayd was hit. (The doer is not known/mentioned.)

The same فِعْلٌ – فَاعِلٌ usage rules apply as mentioned above in Table 3.5.

- e.g. 1. نُصِرْتَ عَائِشَةُ  
2. عَائِشَةُ نُصِرَتْ  
3. نُصِرَ الْيَوْمَ عَائِشَةُ or نُصِرْتَ الْيَوْمَ عَائِشَةُ  
4. رُؤِيَ الشَّمْسُ or رُؤِيتِ الشَّمْسُ  
5. ضُرِبَ الرَّجَالُ or ضُرِبَتْ الرَّجَالُ  
6. ضُرِبَ الرَّجُلُ or ضُرِبَ الرَّجُلَانِ or ضُرِبَ الرَّجَالُ  
7. أَلْحَادِمُونَ طَلَبُوا or أَلْحَادِمَانِ طَلَبَا or أَلْحَادِمٌ طَلَبَ  
8. أَلْرَجَالُ ضُرِبُوا or أَلْرَجَالُ ضُرِبَتْ

#### Sentence Analysis:

فُتِحَ                      الأَبَابُ                      The door was opened.  
فِعْلٌ بَجْهَوْلٍ                      نَائِبُ الْفَاعِلِ

### EXERCISE

1. Convert the following to فِعْلٌ بَجْهَوْلٍ with its نَائِبُ الْفَاعِلِ.

- i. سرق اللص المال                      iii. نعبد الله  
ii. فتح زيد الأبواب                      iv. ذبح الرجل الشاة

2. Convert the following to فَاعِلٌ – فِعْلٌ – مَفْعُولٌ.

- i. تُحَلَبُ البقرة                      iii. سُئِلَ المعلم  
ii. قُطِعَتِ الزهرة                      iv. شُرِبَ اللبن

### Section 3.7.3

#### لَيْسَ لَا وَ لَا الْمُشَبَّهَاتَيْنِ بِأَيْسَ – The Noun of مَا and لَا, Which Is Similar to لَيْسَ

- It means that مَا and لَا have the same meaning and effect (عَمَلٌ) as لَيْسَ.
  - e.g. مَا زَيْدٌ قَائِمًا                      Zayd is not standing.
  - لَا رَجُلٌ أَفْضَلُ مِنْكَ                      No man is more virtuous than you.
- مَا can appear before a مَعْرِفَةٌ or a نَكْرَةٌ.
- لَا appears before a نَكْرَةٌ.
- When the خَبَرٌ of مَا appears before the اِسْمٌ, or the word إِلَّا appears before the خَبَرٌ, the effect of مَا is cancelled.
  - e.g. مَا قَائِمٌ زَيْدٌ                      Zayd is not standing.
  - وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ                      And Muhammad is not but a messenger. /  
And Muhammad is only a messenger.  
[Allah bless him and give him peace]

### Section 3.7.4

#### خَبَرٌ لَا الَّتِي لِنَفْيِ الْجِنْسِ – The خَبَرٌ of That لَا Which Negates an Entire جِنْسٌ (Class)

- لَا gives its اِسْمٌ a *fathah* and its خَبَرٌ a *dammah* when the اِسْمٌ and the خَبَرٌ are نَكْرَةٌ.
  - e.g. لَا رَجُلٌ قَائِمٌ                      No man is standing.

Table 3.6

Different Forms of the Noun of لَا and Its *I'raab*

	اِسْمٌ لَا	Explanation	<i>I'raab</i>	Example
1.	شِبْهُ الْمُضَافِ <sup>1</sup> or مُضَافٌ		مَنْصُوبٌ	لَا خَادِمَ رَجُلٍ فِي الدَّارِ There is no servant of a man in the house. لَا سَاعِيًا خَيْرًا مَذْمُومٌ The one who attempts to do good is not blameworthy.
2.	نَكْرَةٌ مُفْرَدَةٌ		مَبْنِيٌّ عَلَى الْفَتْحِ	لَا رَجُلٌ فِي الدَّارِ There is no man in the house.

<sup>1</sup> It refers to the case when a word is connected to another word, which completes its meaning, in the same way that *mudaaf* and *mudaaf ilayhi* are connected to one another.

Table 3.6 – Continued

اسم لا	Explanation	I'raab	Example
3. مَعْرِفَةٌ	- The لا has to be repeated with another مَعْرِفَةٌ. - The effect of لا is cancelled.	مَرْفُوعٌ	لَا زَيْدٌ فِي الدَّارِ وَ لَا عَمْرٌو Neither is Zayd in the house nor 'Amr.
4. نَكْرَةٌ with a word between it and لا	- The لا has to be repeated. - The effect of لا is cancelled.	مَرْفُوعٌ	لَا فِيهَا رَجُلٌ وَ لَا امْرَأَةٌ Neither is there a man in it nor a woman.
5. لا and نَكْرَةٌ repeated with no word between them	- It can be read in five ways.	فَتْحُهُمَا رَفْعُهُمَا فَتْحُ الْأَوَّلِ وَ نَصْبُ الثَّانِي رَفْعُ الْأَوَّلِ وَ رَفْعُ الثَّانِي رَفْعُ الْأَوَّلِ وَ فَتْحُ الثَّانِي	لَا حَوْلَ وَ لَا قُوَّةٌ <sup>2</sup> لَا حَوْلٌ وَ لَا قُوَّةٌ لَا حَوْلٌ وَ لَا قُوَّةٌ لَا حَوْلٌ وَ لَا قُوَّةٌ لَا حَوْلٌ وَ لَا قُوَّةٌ

**Note:** The حَبْرٌ of لا may be omitted when the meaning is understood.

e.g. لَا بَأْسَ      i.e. لَا بَأْسَ عَلَيْكَ      There is no harm upon you. / No problem.

### EXERCISE

1. Translate, fill in the *i'raab* and point out the rule which applies.

- |                               |                                |
|-------------------------------|--------------------------------|
| i. لا خير في مال البخيل لنفسه | iii. لا بكر في الفصل و لا حسن  |
| ii. لا طالب علم في الفصل      | iv. لا في الفصل معلم و لا طالب |

<sup>2</sup> There is no power (to do good) and there is no power (to stay away from evil)...

## Section 3.8

### مَنْصُوبَاتٌ – Words Which Are Always *Mansoob*<sup>3</sup>

- |                       |                                    |  |
|-----------------------|------------------------------------|--|
| 1. مَفْعُولٌ بِهِ     | } known as المَفَاعِيلُ الخَمْسَةُ | 7. التَّمْيِيزُ / التَّمْيِيزُ                   |
| 2. مَفْعُولٌ مُطْلَقٌ |                                    | 8. إِسْمٌ إِنَّ وَ أَخَوَاتِهَا                  |
| 3. مَفْعُولٌ لَهُ     |                                    | 9. خَبَرٌ مَا وَ لَا الْمُشَبَّهَتَيْنِ بِلَيْسَ |
| 4. مَفْعُولٌ مَعَهُ   |                                    | 10. إِسْمٌ لَا الَّتِي لِنَفْيِ الْجِنْسِ        |
| 5. مَفْعُولٌ فِيهِ    |                                    | 11. خَبَرٌ كَانَ وَ أَخَوَاتِهَا                 |
| 6. الْحَالُ           |                                    | 12. الْمُسْتَثْنَى                               |

Of these, 8,9,10 and 11 have been discussed before. Here, we will discuss the remaining.

#### Section 3.8.1

##### مَفْعُولٌ بِهِ – Object

**Definition:** It is that word on which the action of the فَاعِلٌ takes place.

e.g.                      مَاءٌ                      خَالِدٌ                      شَرِبَ                      Khalid drank water.  
                                 مَفْعُولٌ بِهِ                      فَاعِلٌ                      فِعْلٌ

- Sometimes, the verb governing the مَفْعُولٌ بِهِ is dropped as in the following:

a. مُنَادَى (the one being called):

e.g.                      ابْنَ زَيْدٍ                      يَا                      O son of Zayd!  
                                 مُنَادَى (مَفْعُولٌ بِهِ)                      حَرْفُ النِّدَاءِ

It was originally (أَدْعُوْا ابْنَ زَيْدٍ). The verb أَدْعُوْا was dropped.

#### Note:

- The حَرْفُ النِّدَاءِ (vocative particle) substitutes the omitted verb.

Some of the vocative particles are as follows:

أَ and أَيُّ                      These are used when the مُنَادَى is near.

أَيَّا and هَيَّا                      These are used when the مُنَادَى is far.

يَا                      This is used for both (near and far).

<sup>3</sup> There are exceptions to the rule. *Mustathnaa*, for example, is not always *mansoob*. It is still mentioned under this category because most of the time, it is *mansoob*.

**Table 3.7**  
**Rules Governing the *I'raab* of the مُنَادَى**

مُنَادَى	حَالَةٌ	Example
1. مُضَافٌ	مَنْصُوبٌ	يَا ابْنَ زَيْدٍ      O son of Zayd!
2. شَيْبُهُ بِالْمُضَافِ <sup>4</sup>	مَنْصُوبٌ	يَا قَارِئًا كِتَابًا      O reader of a book!
3. نَكْرَةٌ غَيْرُ مُعَيَّنَةٍ (Unspecified <i>nakirah</i> )	مَنْصُوبٌ	يَا رَجُلًا خُذْ بِيَدِي      O man! Take my hand. (call of a blind man to <b>any</b> person for assistance)
4. نَكْرَةٌ مُعَيَّنَةٌ (Specified <i>nakirah</i> )	مَرْفُوعٌ	يَا رَجُلُ      O man!
5. مَعْرِفَةٌ مُفْرَدَةٌ (Singular <i>ma'rifah</i> )	مَرْفُوعٌ	يَا زَيْدُ      O Zayd!
6. مُعْرَفٌ بِالِ	مَرْفُوعٌ	يَا أَيُّهَا الرَّجُلُ (masculine) or يَا أَيُّهَا الْمَرْأَةُ (feminine) has to be added between the حَرْفُ النَّدَاءِ and مُنَادَى. يَا أَيُّهَا الرَّجُلُ      O man!      يَا أَيُّهَا الْمَرْأَةُ      O woman!

- تَرْخِيمٌ (abbreviation) is allowed in *munaadaa*.

e.g. يَا مَالِكُ can become يَا مَالُ or يَا مَالِ

يَا مَنْصُورٌ can become يَا مَنْصُ

**Note:** The last letter can be given a *dammah* or it can retain its original *harakah*.

- b. أَهْلًا وَ سَهْلًا: This is said to one's guest for welcoming him/her.

Its original is أَتَيْتَ أَهْلًا وَ وَطَيْتَ سَهْلًا, which means "You have come to your own people and have trampled comfortable ground." In other words, "you are welcome." Here two verbs, أَتَيْتَ and وَطَيْتَ have been dropped.

- c. Sometimes, the verb governing the مَمْعُولُ بِهِ is dropped at the time of warning someone, due to context. Examples include the following:

- اِتَّقِ الطَّرِيقَ is used instead of اِتَّقِ الطَّرِيقَ الطَّرِيقَ to give the same meaning, which is "Beware of the road!" Here, the verb اِتَّقِ has been dropped.
- اِتَّقِ نَفْسَكَ مِنَ الْأَسَدِ وَ إِيَّاكَ وَ الْأَسَدَ is used instead of اِتَّقِ نَفْسَكَ مِنَ الْأَسَدِ to give the same meaning, which is "Save yourself from the lion."

<sup>4</sup> This is another term for شَبْهُ الْمُضَافِ. As mentioned earlier, it is similar to *mudaaf* in meaning.



### Section 3.8.2

#### مَفْعُولٌ مُطْلَقٌ

**Definition:** It is the *masdar* of the verb that governs it and is used for the following:

- تَأْكِيدٌ (emphasis) e.g. ضَرَبْتُهُ ضَرْبًا I beat him severely.
- بَيَانُ النَّوعِ (description of type) e.g. جَلَسْتُ جَلْسَةَ الْقَارِيَّ I sat like a *Qari* would sit.
- بَيَانُ الْعَدَدِ (number of times) e.g. ضَرَبْتُهُ ضَرْبَتَيْنِ I hit him twice.

**Note:** Sometimes, the verb governing مَفْعُولٌ مُطْلَقٌ is dropped because of context.

For example, خَيْرٌ مَقْدَمٍ. Originally, it was قَدِمْتَ قُدُومًا خَيْرٌ مَقْدَمٍ, which means “You came a good coming.” Here, the verb قَدِمْتَ, and قُدُومًا, which is the مَفْعُولٌ مُطْلَقٌ, have been dropped because of context. Only the صِفَةٌ of the مَفْعُولٌ مُطْلَقٌ, which is خَيْرٌ مَقْدَمٍ, remains.

### Section 3.8.3

#### مَفْعُولٌ لِأَجْلِهِ / مَفْعُولٌ لَهُ

**Definition:** It is that noun, which explains the reason for the action taking place. Generally, it is a *masdar*.

e.g. ضَرَبْتُهُ تَأْدِيبًا I beat/hit him to teach (him) manners.

### Section 3.8.4

#### مَفْعُولٌ مَعَهُ

**Definition:** It is that noun, which appears after such a *واو*, which has the meaning of مَعَ (with).

This *واو* is known as *الْمَعِيَّةِ وَاو*.

e.g. جَاءَ زَيْدٌ وَ الْكِتَابَ Zayd came with the book.

جِئْتُ وَ زَيْدًا I came with Zayd.

### Section 3.8.4

#### الظرف / مفعول فيه

**Definition:** It is that noun, which denotes the time (زَمَانٌ) or place (مَكَانٌ) in which the action took place.

e.g. سَافَرْتُ شَهْرًا I travelled for a month.

- Both types of ظُرُوفٌ, viz., زَمَانٌ and مَكَانٌ are of two types: مَحْدُودٌ (limited, restricted) and مُبْتَهَمٌ (unlimited, unrestricted).

- Types of الزَمَانِ ظُرُوفٌ

i. مَحْدُودٌ (limited, restricted): for example,

يَوْمٌ	day	e.g.	صُمْتُ يَوْمًا	I fasted for one day.
لَيْلٌ	night	e.g.	عَمِلْتُ لَيْلًا	I worked for one night.
شَهْرٌ	month	e.g.	صُمْتُ شَهْرًا	I fasted for a month.
سَنَةٌ	year	e.g.	سَافَرْتُ سَنَةً	I travelled for a year.

ii. مُبْتَهَمٌ (unlimited, unrestricted): for example,

دَهْرٌ long period of time

e.g. صُمْتُ دَهْرًا I fasted for a long time.

حِينَ some time (could be short or long time period of time)

e.g. دَعَا نُوحٌ قَوْمَهُ حِينًا مِنَ الدَّهْرِ

Nuh called his people for some time.

- Types of المَكَانِ ظُرُوفٌ

i. مَحْدُودٌ (limited, restricted):

e.g. صَلَّيْتُ فِي الْمَسْجِدِ I prayed in the mosque.

e.g. جَلَسْتُ فِي الدَّارِ I sat in the house.

ii. مُبْتَهَمٌ (unlimited, unrestricted):

خَلْفَ behind e.g. جَلَسْتُ خَلْفَهُ I sat behind him.

أَمَامَ in front of e.g. قُمْتُ أَمَامَهُ I stood in front of him.

**Note:** In the case of مَكَانٌ (مَحْدُودٌ), the preposition فِي is mentioned in words; while in the case of مَكَانٌ (مُبْتَهَمٌ), it is assumed (مُقَدَّرٌ).

The above-mentioned fives *maf'ool*s have been combined in one verse, which is as follows:

حَمِدْتُ حَمْدًا حَامِدًا وَ حَمِيدًا

رِعَايَةً شُكْرِهِ دَهْرًا مَدِيدًا

I praised Haamid and Hameed a lot out of regard for thanking them,  
for an extended period of time.

### Sentence Analysis:

1. مُضَافٌ + مُضَافٌ إِلَيْهِ = شُكْرِهِ  
مُضَافٌ + مُضَافٌ إِلَيْهِ = رِعَايَةً شُكْرِهِ
2. صِفَةٌ = مَدِيدًا  
مَوْصُوفٌ = دَهْرًا
3. مَعْطُوفٌ = حَمِيدًا  
حَرْفُ الْعَطْفِ = وَ  
مَعْطُوفٌ عَلَيْهِ = حَامِدًا

	<u>دَهْرًا مَدِيدًا</u>	<u>رِعَايَةً شُكْرِهِ</u>	<u>حَامِدًا وَ حَمِيدًا</u>	<u>حَمْدًا</u>	<u>حَمِدْتُ</u>
	⏟	⏟	⏟		
	مَفْعُولٌ فِيهِ = جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ	مَفْعُولٌ لَهُ	مَفْعُولٌ بِهِ	مَفْعُولٌ مُطْلَقٌ	فِعْلٌ + فَاعِلٌ

### EXERCISE

1. Translate, fill in the *i'raab* and identify the type of مَفْعُولٌ in the following sentences.

- |                        |                                  |
|------------------------|----------------------------------|
| i. أكل عليّ أكلتين     | iv. سافر زيد طالبا للعلم         |
| ii. ركب إبراهيم الحصان | v. وقف الشرطي وقوف النشاط        |
| iii. سافرت و أحاك      | vi. قرأت الدرس صباحا أمام المعلم |

### Section 3.8.5

#### الْحَالُ – State / Condition

**Definition:** It is a noun, which describes the condition of either the **فَاعِلٌ** or the **مَفْعُولٌ** or both at the time the action contained in the verb took place.

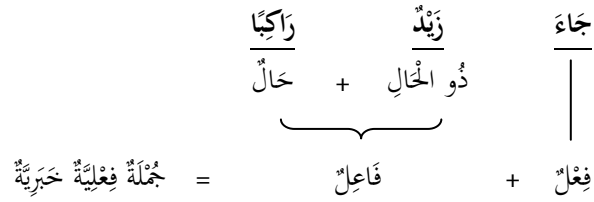
- e.g. جَاءَ زَيْدٌ رَاكِبًا      Zayd came in the condition that he was mounted.  
جِئْتُ زَيْدًا نَائِمًا      I came to Zayd in the condition that he was sleeping.  
كَلَّمْتُ زَيْدًا جَالِسِينَ      I spoke to Zayd in the condition that both of us were sitting.

#### **Notes:**

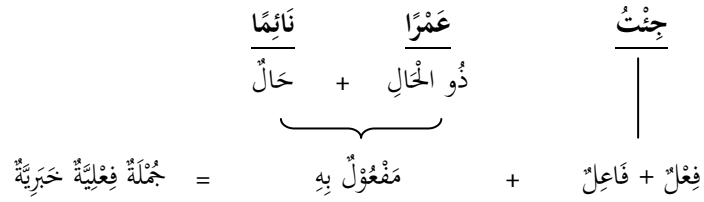
1. The condition itself is known as **حَالٌ**, whereas the one whose condition is being described is known as **دُو الْحَالِ**.
2. The **حَالٌ** gets a *nasb*, which is generally in the form of two *fathahs*.
3. The **دُو الْحَالِ** is generally **مَعْرِفَةٌ** and the **حَالٌ** is generally **نَكِيرَةٌ** (when the **حَالٌ** is not a sentence).  
e.g. جَاءَ زَيْدٌ رَاكِبًا      Zayd came riding/while he was mounted.
4. If the **دُو الْحَالِ** is **نَكِيرَةٌ**, the **حَالٌ** is brought before the **دُو الْحَالِ**.  
e.g. جَاءَ بِي رَاكِبًا رَجُلًا      A man came to me riding/while he was mounted.
5. The **دُو الْحَالِ** can be a **ضَمِيرٌ**.  
e.g. زَيْدٌ أَكَلَ جَالِسًا      Zayd ate sitting.  
Here, the **دُو الْحَالِ** is **هُوَ**, which is the hidden *dameer* in **أَكَلَ**.
6. The **حَالٌ** can be a sentence.
  - If the **حَالٌ** is a **جُمْلَةٌ إِسْمِيَّةٌ**, then a **وَإِوْ** (with or without a *dameer*) is added to give the meaning of condition.  
e.g. لَا تَقْرُبُوا الصَّلَاةَ وَ أَنْتُمْ سُكْرَى      Don't come near *salaah* while you are intoxicated.
  - If the **حَالٌ** is a **جُمْلَةٌ فِعْلِيَّةٌ** and the **فِعْلٌ** is **الْفِعْلُ الْمَاضِي**, **قَدْ** has to appear before the **الْفِعْلُ الْمَاضِي**.  
e.g. جَاءَ زَيْدٌ وَ قَدْ خَرَجَ خَادِمُهُ      Zayd came while his servant had left.

## Sentence Analysis:

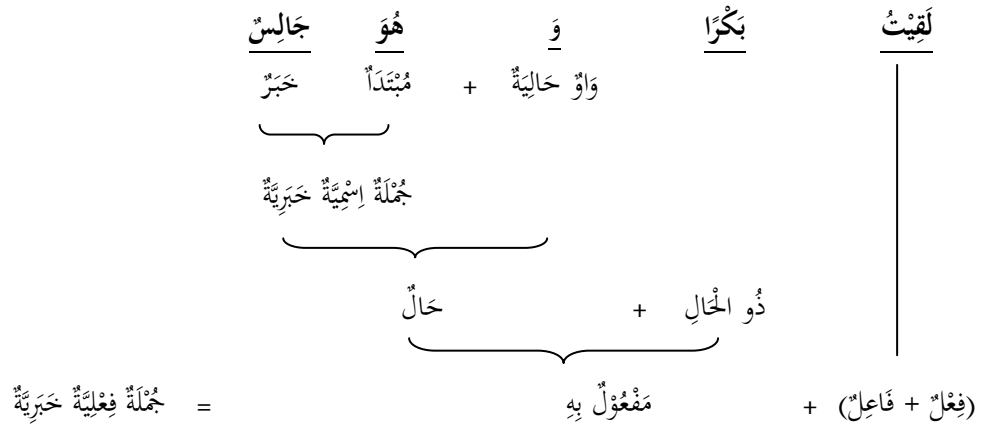
1. جاءَ زَيْدٌ رَاكِبًا      Zayd came riding/while he was mounted.



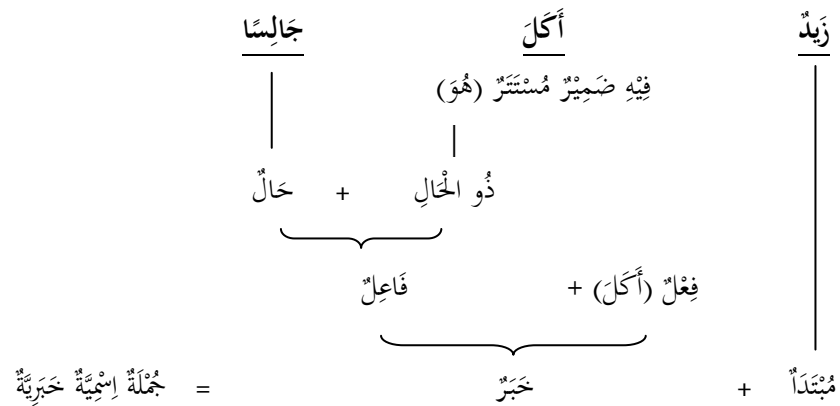
2. جِئْتُ عَمْرًا نَائِمًا      I came to 'Amr while he was asleep.



3. لَقِيتُ بَكْرًا وَهُوَ جَالِسٌ      I met Bakr while he was sitting.



4. زَيْدٌ أَكَلَ جَالِسًا      Zayd ate while sitting.



## EXERCISE

1. Translate, fill in the *i'raab* and point out the *حَالٌ* and *الحَالِ* in the following sentences.

- |                                 |                                     |
|---------------------------------|-------------------------------------|
| i. أحب التلميذ مجتهدا           | iv. لا تأكلوا الطعام حارا           |
| ii. لقيت زيدا راكبين            | v. نصرت زيدا مشدودا                 |
| iii. لا تأكلوا الفاكهة و هي فجة | vi. غاب أخوك و قد حضر جميع الأصدقاء |

### Section 3.8.6

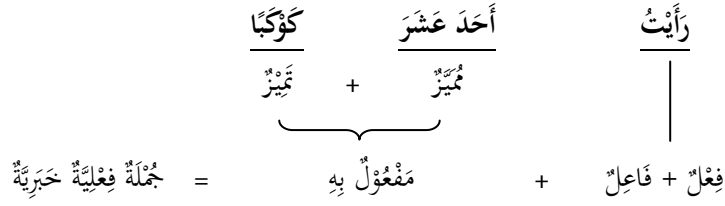
#### التَّمْيِيزُ / التَّمْيِيزُ

**Definition:** It is an *نَكْرَهٌ*, which removes the ambiguity or vagueness created by the previous noun. This ambiguity may be in distance, weight, measure, number, etc.

e.g. رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا I saw eleven stars.

Here, the word (كَوْكَبًا) has clarified what (أَحَدَ عَشَرَ) refers to.

Sentence Analysis:



Notes:

- The ambiguous noun is called *مُّمَيِّزٌ* and the noun which clarifies it is called *تَّمْيِيزٌ* or *تَّمْيِيزٌ*.
- The *تَّمْيِيزٌ* is *mansoob* and gets two *fathahs*.
- Sometimes, the *تَّمْيِيزٌ* is not mentioned in words but is understood from the meaning of the sentence (مُلْحُوظٌ).  
e.g. حَسَنَ الْوَلَدُ كَلَامًا The boy is good in terms of (his) speech.
- If the *مُّمَيِّزٌ* is a number, the rules with regards to the usage of numerals (on the next page) must be kept in mind.

### EXERCISE

1. Translate, fill in the *i'raab* and point out the *مُّمَيِّزٌ* and *تَّمْيِيزٌ* in the following sentences.

- في الحقل عشرون بقرة
- بعته ذراعا حريرا
- الفيل أكبر من الجمل جسما
- طاب المكان هواء
- لا أملك شبرا أرضا
- شربت رطلا لبنا

## Rules for أَسْمَاءُ الْعَدَدِ (Numerals)

Before we proceed, it should be pointed out that

عَدَدٌ (number) is the *mumayyaz*, and

مَعْدُودٌ (the counted noun) is the *tameez*.

### One and two (1-2)

- The عَدَدٌ and the مَعْدُودٌ must correspond in all aspects.

e.g. وَوَلَدٌ وَوَأَحَدٌ one boy

بِنْتٌ وَوَأَحَدَةٌ one girl

- The مَعْدُودٌ will appear first and the عَدَدٌ will appear second.

**Note:** Normally, for one or two men etc., one would simply say رَجُلٌ or رَجُلَانِ. However, at times, the number is used for emphasis.

### Three Through Ten (3-10)

- The عَدَدٌ and the مَعْدُودٌ must be of opposite gender.

e.g. ثَلَاثَةٌ أَقْلَامٌ eight pens

خَمْسُ سَيَّارَاتٍ five cars

**Note:** In choosing the correct عَدَدٌ gender, the singular form of the مَعْدُودٌ will be taken into account.

e.g. سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ seven nights and eight days

Here, the singular لَيْلَةٌ (night) of لَيَالٍ is feminine, and يَوْمٌ (day) of أَيَّامٍ is masculine.

- From three onwards, the عَدَدٌ will appear first and the مَعْدُودٌ second.
- The مَعْدُودٌ will be جَمْعٌ بَحْرُورٌ.

### Eleven and Twelve (11-12)

- The عَدَدٌ and the مَعْدُودٌ must agree in all aspects.

e.g. أَحَدَ عَشَرَ كَوْكَبًا eleven stars

اثْنَتَا عَشْرَةَ بِنْتًا twelve girls

- From eleven onwards till 99, the مَعْدُودٌ will be وَوَأَحَدٌ مَنصُوبٌ.



### Thirteen Through Nineteen (13-19)

- The gender of the first part of the عَدَد should be opposite of the gender of the مَعْدُودٌ.  
e.g. أَرْبَعَةَ عَشَرَ رَجُلًا fourteen men

تِسْعَ عَشْرَةَ بِنْتًا nineteen girls

- The مَعْدُودٌ will be وَاحِدٌ مَنصُوبٌ.
- The “ten” عشر (masc.)/عشرة (fem.) will agree with the مَعْدُودٌ in terms of gender.

**Note:** The ش of عشر/عشرة will get a *fathah* when used with a masculine and a *sukoon* when used with a feminine.

### Twenty Till Ninety (20, 30, 40,...,90)

- The gender of عِشْرُونَ to تِسْعُونَ (20,30,40,...90) will remain the same, irrespective of whether the مَعْدُودٌ is masculine or feminine.

e.g. عِشْرُونَ رَجُلًا twenty men

ثَلَاثُونَ بِنْتًا thirty girls

- The مَعْدُودٌ will be وَاحِدٌ مَنصُوبٌ.

### Twenty-one and Twenty-two (21-22)

- The first part of the عَدَد and the مَعْدُودٌ must agree in all aspects.

e.g. وَاحِدٌ وَ عِشْرُونَ رَجُلًا twenty-one men

وَاحِدَةٌ وَ عِشْرُونَ بِنْتًا twenty-one girls

- The مَعْدُودٌ will be وَاحِدٌ مَنصُوبٌ.

### Twenty-three Through Twenty-nine (23-29)

- The gender of the first part of the عَدَد should be opposite of the gender of the مَعْدُودٌ.

e.g. أَرْبَعَةٌ وَ عِشْرُونَ رَجُلًا twenty-four men

سِتٌّ وَ عِشْرُونَ بِنْتًا twenty-six girls

- The مَعْدُودٌ will be وَاحِدٌ مَنصُوبٌ.
- The same will apply to 33-39, 43-49...93-99.
- The “tens” will remain the same, irrespective of whether the مَعْدُودٌ is masculine or feminine.

## Hundred (100)

- مائةٌ will remain the same, irrespective of whether the مَعْدُودٌ is masculine or feminine.  
e.g. مائةٌ رَجُلٍ            hundred men  
         مائةٌ بِنْتٍ            hundred girls
- For 200, مائتا will be used. (حَالَةُ النَّصْبِ وَ الْجَرِّ مَائِي) .  
e.g. مائتا بِنْتٍ            two hundred girls  
         مائتي بِنْتٍ            two hundred girls
- The مَعْدُودٌ will be وَاحِدٌ بَجْرُورٍ.
- Since مائةٌ is feminine, the number **before** مائةٌ will be masculine.  
e.g. أَرْبَعِمِائَةَ رَجُلٍ        four hundred men  
         أَرْبَعِمِائَةَ امْرَأَةٍ    four hundred women
- If there are units with the 100's as well, the same gender rule will apply as above till 99.  
e.g. مائةٌ وَ عَشْرَةٌ كُتُبٍ            hundred and ten books  
         مائةٌ وَ خَمْسٌ وَ أَرْبَعُونَ كُرْسِيَةً    hundred and forty-five note-books

## Thousand (1,000)

- أَلْفٌ will remain the same, irrespective of whether the مَعْدُودٌ is masculine or feminine.  
e.g. أَلْفُ رَجُلٍ            thousand men  
         أَلْفُ بِنْتٍ            thousand girls
- The مَعْدُودٌ will be وَاحِدٌ بَجْرُورٍ.
- Since أَلْفٌ is masculine, the number **before** أَلْفٌ will be feminine.  
e.g. أَرْبَعَةُ أَلْفِ رَجُلٍ            four thousand men  
         أَرْبَعَةُ أَلْفِ امْرَأَةٍ        four thousand women

## Million (1,000,000)

- مِلْيُونٌ will remain the same, irrespective of whether the مَعْدُودٌ is masculine or feminine.  
e.g. مِلْيُونُ رَجُلٍ            million men  
         مِلْيُونُ بِنْتٍ            million girls
- The مَعْدُودٌ will be وَاحِدٌ بَجْرُورٍ.
- Since مِلْيُونٌ is masculine, the number **before** مِلْيُونٌ will be feminine.  
e.g. أَرْبَعَةُ مِلايِينَ رَجُلٍ        four million men  
         أَرْبَعَةُ مِلايِينَ امْرَأَةٍ    four million women

## EXERCISE

1. Write the following in Arabic.

- i. 2 schools
- ii. 12 women
- iii. 17 doors
- iv. 21 cars
- v. 150 houses
- vi. 444 miles

- vii. 11 books
- viii. 14 chairs
- ix. 26 boys
- x. 111 elephants
- xi. 195 keys
- xii. 3333 roses

### Section 3.8.7

#### المُسْتَنْى

إِسْتِنَاءٌ means to exclude.

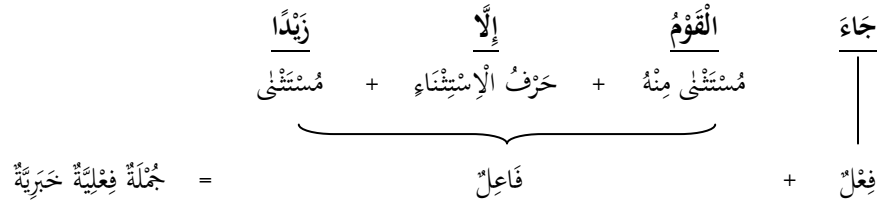
حَرْفُ الإِسْتِنَاءِ is that noun, which has been excluded and appears after the مُسْتَنْى.

حَرْفُ الإِسْتِنَاءِ مِنْهُ is that noun from which the مُسْتَنْى has been excluded. It appears before حَرْفُ الإِسْتِنَاءِ.

حُرُوفُ الإِسْتِنَاءِ are as follows:

إِلَّا      عَيْرٌ      سِوَى      حَاشَا      خَلَا      عَدَا      مَا خَلَا      مَا عَدَا

e.g.      جَاءَ الْقَوْمُ إِلَّا زَيْدًا      The people came except Zayd.



#### Related Terminology

المُسْتَنْى الْمَتَّصِلُ refers to the case when the مُسْتَنْى was included in the مُسْتَنْى مِنْهُ before the إِسْتِنَاءٌ.

e.g.      جَاءَ الْقَوْمُ إِلَّا زَيْدًا      The people came except Zayd.

(Zayd was one of the people before the exclusion.)

المُسْتَنْى الْمُنْقَطِعُ refers to the case when the مُسْتَنْى was not included in the مُسْتَنْى مِنْهُ before the إِسْتِنَاءٌ.

e.g.      سَجَدَ الْمَلَائِكَةُ إِلَّا إِبْلِيسَ      The angels prostrated except Iblees.

(Iblees was never one of the angels.)

جَاءَ الْقَوْمُ إِلَّا حِمَارًا      The people came except the donkey.

(Donkey was never included among the people.)

المُسْتَنْى الْمَفْرَغُ refers to that sentence in which the مُسْتَنْى مِنْهُ is not mentioned.

e.g.      مَا جَاءَ إِلَّا زَيْدٌ      No one came except Zayd.

المُسْتَنْى الْعَيْرُ الْمَفْرَغُ refers to that sentence in which the مُسْتَنْى مِنْهُ is mentioned.

e.g.      جَاءَ الْقَوْمُ إِلَّا زَيْدًا      The people came except Zayd.

النَّهْيُ، النَّعْيُ or اَلْكَالِمُ الْمَوْجِبُ (positive statement) refers to that sentence, which does not have a نَهْيٌ or نَعْيٌ or اِسْتِثْنَاءٌ.

e.g. جَاءَ الْقَوْمُ إِلَّا زَيْدًا The people came except Zayd.

النَّهْيُ، النَّعْيُ or اَلْكَالِمُ الْغَيْرُ الْمَوْجِبُ (negative sentence) refers to that sentence, which does have a نَهْيٌ or نَعْيٌ or اِسْتِثْنَاءٌ.

e.g. مَا جَاءَ الْقَوْمُ إِلَّا زَيْدًا The people did not come except Zayd.

The *i'raab* of the مُسْتَثْنَى will be as given below:

**Table 3.8**  
إِعْرَابُ الْمُسْتَثْنَى

حُرُوفُ اِسْتِثْنَاءٍ	Sentence Type	إِعْرَابُ الْمُسْتَثْنَى	Example
1. إِلَّا	مُتَّصِلٌ - مُوجِبٌ	مَنْصُوبٌ	جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا The people came to me except zayd.
2. إِلَّا	مُنْقَطِعٌ	مَنْصُوبٌ	سَجَدَ الْمَلَائِكَةُ إِلَّا إِبْلِيسَ The angels prostrated except Iblees.
3. إِلَّا	غَيْرٌ مُفْرَعٌ - غَيْرٌ مُوجِبٌ	مَنْصُوبٌ - or - same as مُسْتَثْنَى مِنْهُ	مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدًا مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ No one came to me except Zayd.
4. إِلَّا	مُفْرَعٌ - غَيْرٌ مُوجِبٌ	according to عَامِلٌ (as if إِلَّا does not exist)	مَا جَاءَ إِلَّا زَيْدٌ No one came except Zayd. مَا رَأَيْتُ إِلَّا زَيْدًا I did not see anyone except Zayd. مَا مَرَرْتُ إِلَّا بِزَيْدٍ I did not pass by anyone except Zayd.
5. مَا خَلَا - مَا عَدَا	All types	مَنْصُوبٌ	جَاءَ الْقَوْمُ مَا خَلَا زَيْدًا جَاءَ الْقَوْمُ مَا عَدَا زَيْدًا The people came except Zayd.

Table 3.8 – Continued

حُرُوفُ الْأِسْتِثْنَاءِ	Sentence Type	إِعْرَابُ الْمُسْتَثْنَى	Example
6. خَلَا – عَدَا – حَاشَا	All types	مَنْصُوبٌ – or – جَرُورٌ (as a preposition)	جَاءَ الْقَوْمُ خَلَا/عَدَا/حَاشَا زَيْدًا جَاءَ الْقَوْمُ خَلَا/عَدَا/حَاشَا زَيْدٍ The people came except Zayd.
7. عَیْرٌ – سِوَى	All types	جَرُورٌ	جَاءَ الْقَوْمُ عَیْرَ زَيْدٍ جَاءَ الْقَوْمُ سِوَى زَيْدٍ The people came except Zayd.

**Note:** The *i'raab* of the word عَیْرٌ is the same as that of إِلَّا مُسْتَثْنَى. Thus, the simple way to determine the *i'raab* of *ghayr* is to replace *ghayr* with *illaa*. Now, whatever *i'raab mustathnaa* gets, should be given to *ghayr*.

For example, we have two sentences, 1) جَاءَ الْقَوْمُ عَیْرَ زَيْدٍ and 2) مَا جَاءَ عَیْرَ زَيْدٍ.

To determine the *i'raab* of *ghayr*, follow the following two steps for each of these sentences.

a. Replace *ghayr* with إِلَّا and see what the *i'raab* of the *mustathnaa* would be.

1) جَاءَ الْقَوْمُ إِلَّا زَيْدًا                      2) مَا جَاءَ إِلَّا زَيْدٌ

The first sentence is *moojab* and *ghayr mufarragh*, so the *mustathnaa* will be *mansoob*. The second sentence is *ghayr moojab* and *mufarragh*, so the *mustathnaa* is according to the *'aamil*. Thus, it is *marfoo'*.

b. The *i'raab* of the *mustathnaa* (with إِلَّا) will be given to *ghayr*.

1) جَاءَ الْقَوْمُ عَیْرَ زَيْدٍ                      2) مَا جَاءَ عَیْرُ زَيْدٍ

### EXERCISE

1. Translate, fill in the *i'raab* and explain the *i'raab* of the *mustathnaa*.

- |                                     |                                   |
|-------------------------------------|-----------------------------------|
| i. رأيت الجنود إلا القائد           | v. دخلت غرف البيت خلا غرفة النوم  |
| ii. صام الغلام رمضان غير يوم        | vi. ما عاد المريض عائد غير الطبيب |
| iii. زرت مساجد المدينة ما خلا واحدا | vii. قرأت الكتاب إلا صفتين        |
| iv. جاء القوم إلا حمرا              | viii. ما جاء إلا معلم             |

### Section 3.9

#### المَجْرُورَاتُ – Words Which Are Always *Majroor*

There are two types of words that are always *majroor*. These are as follows:

1. Noun preceded by a حَرْفُ جَرٍّ.

e.g. فِي الْكِتَابِ in the book

2. مُضَافٌ إِلَيْهِ

e.g. كِتَابُ زَيْدٍ book of Zayd.

## Section 3.10

### التَّوَابِعُ

**Definition:** A تَابِعٌ is that noun, which follows the noun before it. The preceding noun is called the مَتَّبِعٌ.

- The 'aamil which governs the مَتَّبِعٌ also governs the تَابِعٌ.
- There are five تَوَابِعُ:

- 1) النَّعْتُ/الْصِّفَةُ                      2) التَّأْكِيدُ/التَّوَكِيدُ                      3) الْبَدَلُ  
4) الْعَطْفُ بِحَرْفٍ/عَطْفُ النَّسَقِ                      5) عَطْفُ الْبَيَانِ

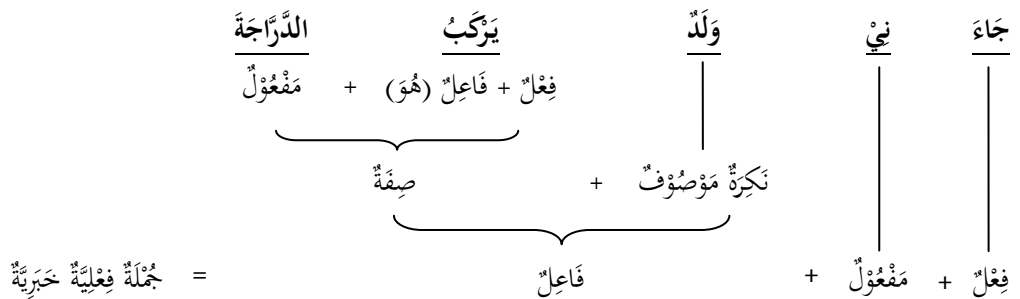
### Section 3.10.1

#### النَّعْتُ أَوْ الصِّفَةُ – Adjective

النَّعْتُ/الْصِّفَةُ is of two types: 1) نَعْتُ حَقِيقِيٌّ 2) نَعْتُ سَبَبِيٌّ

1. نَعْتُ حَقِيقِيٌّ: It is that word, which describes the actual مَتَّبِعٌ.

- As mentioned in section 1.3.3, the صِفَةٌ follows the مَوْصُوفٌ, which is the مَتَّبِعٌ in this case, in the following:
  - a. *I'raab*
  - b. Gender
  - c. Being *ma'rifah* or *nakirah*
  - d. Being singular, dual or plural
- The صِفَةٌ can be a complete sentence, in which case the مَوْصُوفٌ must be نَكْرَةٌ.
- The صِفَةٌ, which is a sentence must have a صَمِيمٌ which refers to the *nakirah mawsoof*.  
e.g. جَاءَنِي وَكَدَّ يَرْكَبُ الدَّرَاجَةَ A boy who was riding bicycle came to me.



#### Note:

- If a مَعْرِفَةٌ is followed by a sentence, it will be a حَبْرٌ or حَالٌ.  
e.g. الْوَلَدُ يَرْكَبُ الدَّرَاجَةَ The boy is riding the bicycle.  
Here, (الْوَلَدُ) is مُبْتَدَأٌ, and (يَرْكَبُ الدَّرَاجَةَ) is the حَبْرٌ.



جَاءَ بِي الْوَلَدُ يَرْكَبُ الدَّرَاجَةَ The boy who was riding the bicycle came to me.

Here, (الْوَلَدُ) is الحَالِ and (يَرْكَبُ الدَّرَاجَةَ) is the حَالٌ.

2. نَعْتُ سَبِيٍّ: It is that word, which does not describe the مَتَّبُوعٌ, but describes that which is connected to the مَتَّبُوعٌ.

e.g. جَاءَ بِي وَلَدٌ عَالِمٌ أَبُوهُ The boy whose father is learned, came to me.

Here, (عَالِمٌ) is a صِفَةٌ of (أَبُوهُ), which is connected to the *matboo*' (وَلَدٌ).

However, it is not a صِفَةٌ of the *matboo*' itself.

### Notes:

- In نَعْتُ سَبِيٍّ, the مَوْصُوفٌ and صِفَةٌ must correspond in only two aspects:
  - I'raab*
  - Being *ma'rifah* or *nakirah*
- The صِفَةٌ will always be singular, irrespective of whether the مَوْصُوفٌ is singular, dual or plural.

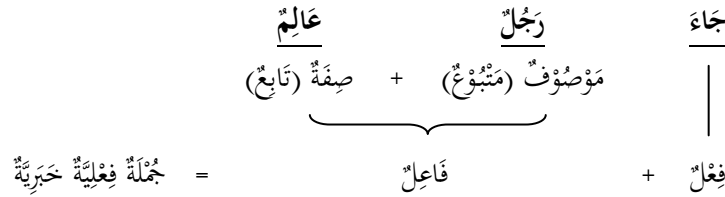
e.g. هَاتَانِ صُورَتَانِ جَمِيلَتَانِ إِطَارَاهُمَا These are two pictures whose frames are beautiful.

- The صِفَةٌ will correspond in gender to the word **after it**.

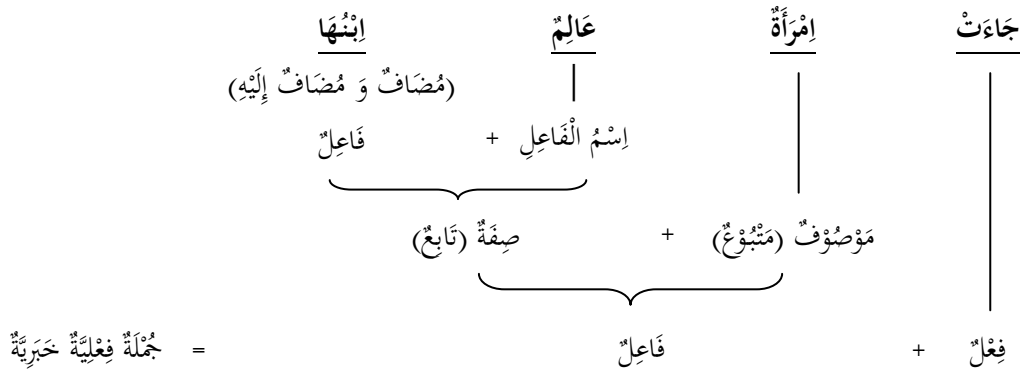
e.g. جَاءَتِ السَّيِّدَةُ الْعَاقِلُ وَلَدُهَا The lady, whose son is intelligent, came.

### Sentence Analysis

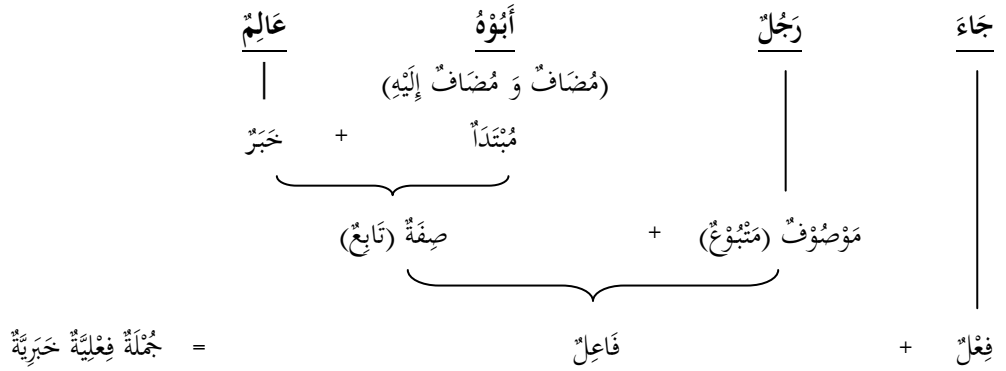
1. جَاءَ رَجُلٌ عَالِمٌ A learned man came.



2. جَاءَتْ امْرَأَةٌ عَالِمٌ ابْنُهَا A woman whose son is learned, came.



3. جاءَ رَجُلٌ أَبُوهُ عَالِمٌ. A man whose father is learned, came.



### EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences pointing out the نَعْتٌ حَقِيقِيٌّ and the نَعْتٌ سَبْبِيٌّ.

- |                            |                             |
|----------------------------|-----------------------------|
| i. ركبت الحصان الجميل سرجه | v. أوقدت مصباحا نوره قوي    |
| ii. هو رجل عالمة ابنته     | vi. هذا عمل ينفع            |
| iii. هؤلاء بنات عاقلات     | vii. هذا منزل ضيق           |
| iv. شاهدنا قطارا سيرة سريع | viii. جاء الرجل المهذب أخوه |

2. Analyse the following sentences and point out the difference between them.

- i. هذا الولد ضاحك
- ii. هذا ولد ضاحك
- iii. جاء الولد ضاحكا

### Section 3.10.2

#### التَّوَكِيدُ / التَّأْكِيدُ – Emphasis

**Definition:** It is that تَابِعٌ, which gives emphasis to the مَتَّبِعٌ in the matter related to it or emphasizes the inclusion of all members of the مَتَّبِعٌ in the matter related to it.

- The تَابِعٌ is called تَأْكِيدٌ and the مَتَّبِعٌ is called مُؤَكَّدٌ.  
e.g. جَاءَ يَزِيدُ يَزِيدُ (The second 'Zayd' emphasized Zayd's coming.)  
e.g. جَاءَ الْقَوْمُ كُلُّهُمْ (مُؤَكَّدٌ emphasized that all came, no one remained.)

There are two types of تَأْكِيدٌ: لَفْظِيٌّ and مَعْنَوِيٌّ

1. التَّوَكِيدُ اللَّفْظِيٌّ – Verbal Emphasis: The emphasis is attained by repeating the مُؤَكَّدٌ, which may be حَرْفٌ, ضَمِيرٌ, حَرْفٌ, فِعْلٌ, or اسْمٌ.

- e.g. جَاءَ زَيْدٌ زَيْدٌ Zayd, Zayd came.  
حَضَرَ حَضَرَ الْعَائِبُ The absent one became present, became present.  
لَا لَا أَخُونُ الْعَهْدُ I will not, will not break the pledge.  
اِفْتَحِ أَنْتَ النَّافِذَةَ You open the window.  
أَنْتَ الْمَلُومُ أَنْتَ الْمَلُومُ You are the censured one, you are the censured one.

2. التَّوَكِيدُ الْمَعْنَوِيٌّ – Emphasis Through Meaning: The emphasis is attained with any of the following words:

أَبْصَعُ أَبْصَعُ أَكْتَعُ أَكْتَعُ كُلُّ كِلْنَا كِلَا عَيْنٌ نَفْسٌ

Below, we discuss each of these.

- a. عَيْنٌ، نَفْسٌ (himself, herself)
    - These are used for singular, dual and plural.
    - They have to be مُضَافٌ to a ضَمِيرٌ.
    - Their ضَمِيرٌ and form (صِيغَةٌ) must correspond with those of the مُؤَكَّدٌ.
    - The plural form (صِيغَةٌ) of نَفْسٌ and عَيْنٌ is used for dual.
- e.g. قَامَ زَيْدٌ نَفْسَهُ/عَيْنَهُ Zayd himself stood.  
قَامَ الرَّيْدَانِ أَنْفُسُهُمَا/أَعْيُنُهُمَا The two Zayds themselves stood.  
قَامَ الرَّيْدُونَ أَنْفُسَهُمْ/أَعْيُنَهُمْ The (many) Zayds themselves stood.  
جَاءَتِ الْمُعَلِّمَةُ عَيْنَهَا/نَفْسَهَا The female teacher herself came.  
جَاءَتِ الْمُعَلِّمَتَانِ أَعْيُنُهُمَا/أَنْفُسُهُمَا The two female teachers themselves came.  
جَاءَتِ الْمُعَلِّمَاتُ أَعْيُنَهُنَّ/أَنْفُسَهُنَّ The (many) female teachers themselves came.

b. كِلْتَا، كِلَا (both)

- These are used for dual only.
- كِلَا is masculine and كِلْتَا is feminine.
- It must be مُضَافٌ to a dual ضَمِيرٌ.

e.g. قَامَ الرَّجُلَانِ كِلَاهُمَا Both of the men stood up.

قَامَتِ الْمُعَلِّمَتَانِ كِلْتَاهُمَا Both of the female teachers stood up.

c. أَجْمَعُ، كُلٌّ (all)

- They are used for singular and plural.
- كُلٌّ is used with a ضَمِيرٌ, which must correspond to the مُؤَكَّدٌ.
- أَجْمَعُ is used with its form (صِبْغَةٌ) changing to correspond to the مُؤَكَّدٌ.

e.g. قَرَأْتُ الْكِتَابَ كُلَّهُ I read the whole book.

جَاءَ الْقَوْمُ كُلُّهُمْ All the people came.

اشْتَرَيْتُ الْفَرَسَ أَجْمَعَهُ I bought the whole horse.

جَاءَ النَّاسُ أَجْمَعُونَ All the people came.

**Note:** كُلٌّ and أَجْمَعُ can only be used for emphasis in those things, which have parts or can be divided. Thus, أَكْرَمْتُ زَيْدًا كُلَّهُ (I treated all of Zayd hospitably) would be incorrect.

d. أَتْبَعُ، أَبْصَعُ، أَكْتَعُ

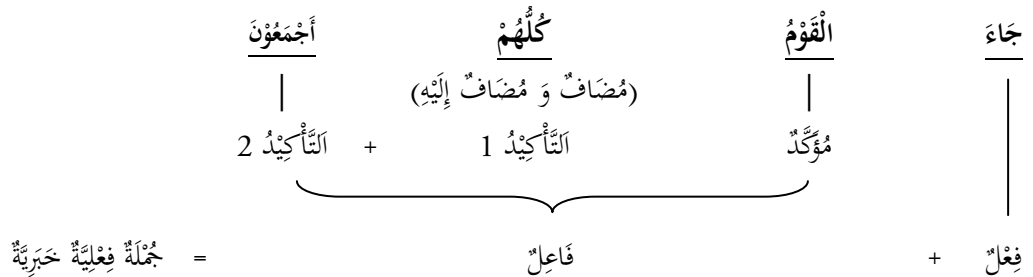
- These are used for greater emphasis.
- They appear after أَجْمَعُ. They are not used without أَجْمَعُ nor can they appear before أَجْمَعُ.

e.g. جَاءَ الْقَوْمُ أَجْمَعُونَ أَتْبَعُونَ/أَبْصَعُونَ/أَكْتَعُونَ All of the people came.

قَامَتِ النِّسَاءُ أَجْمَعُ كَتَبْنَ/بُنِعْنَ/بُصِعْنَ All of the women stood up.

### Sentence Analysis

جَاءَ الْقَوْمُ كُلُّهُمْ أَجْمَعُونَ All the people came.



## EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences.

- i. قابلت الوزير نفسه
- ii. ذبحنا الكبشين كليهما
- iii. سجد الملكة كلهم أجمعون إلا ابليس
- iv. رأيت التمساح التمساح
- v. احترق أثاث البيت جميعه
- vi. قطعنا نحن أنفسنا الطريق كله

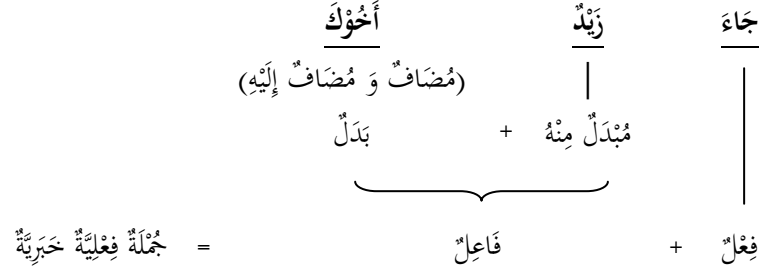
### Section 3.10.3

#### الْبَدَلُ – Substitute

**Definition:** A **بَدَلٌ** is that **تَابِعٌ**, which is actually intended in the sentence and not its **مُتَّبِعٌ**. The *matboo* merely serves as an introduction to the *taabi*.

- The **تَابِعٌ** is called **بَدَلٌ** (substitute) and the **مُتَّبِعٌ** is called **مِنْهُ مُبَدَّلٌ** or **مِنْهُ مُبَدَّلٌ** (the substituted).

Example: **جَاءَ زَيْدٌ أَخُوكَ** Zayd, your brother, came.



- There are four types of **بَدَلٌ**:

1) **بَدَلٌ كُلٌّ مِنْ كُلٍّ**      2) **بَدَلٌ بَعْضٍ مِنْ كُلٍّ**      3) **بَدَلٌ الْإِشْتِمَالِ**      4) **بَدَلٌ الْعَلْطِ**

1. **بَدَلٌ كُلٌّ مِنْ كُلٍّ**: It is that **بَدَلٌ**, which refers to the exact same thing as the **مِنْهُ مُبَدَّلٌ**.

e.g. **جَاءَ زَيْدٌ أَخُوكَ** Zayd, your brother, came.

2. **بَدَلٌ بَعْضٍ مِنْ كُلٍّ**: It is that **بَدَلٌ**, which is a **part** of the **مِنْهُ مُبَدَّلٌ**.

- The **بَدَلٌ** must have a **ضَمِيرٌ**, which refers to the **مِنْهُ مُبَدَّلٌ**.

e.g. **ضَرَبْتُ زَيْدًا رَأْسَهُ** I hit Zayd's head.

3. **بَدَلٌ الْإِشْتِمَالِ**: It is that **بَدَلٌ**, which is related to the **مِنْهُ مُبَدَّلٌ**, but is not part of it.

- The **بَدَلٌ** must have a **ضَمِيرٌ**, which refers to the **مِنْهُ مُبَدَّلٌ**.

e.g. **سُرِقَ زَيْدٌ ثَوْبُهُ** Zayd's shirt was stolen.

4. **بَدَلٌ الْعَلْطِ**: It is that **بَدَلٌ**, which is mentioned **after an error**, as a correction.

e.g. **اِشْتَرَيْتُ فَرَسًا حِمَارًا** I bought a horse; no, a donkey.

### EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences.

i. قضيت الدين ثلثه

iii. قدم الأمير الوزير

ii. سرني الخادم أمانته

iv. عاملت التاجر زيدا

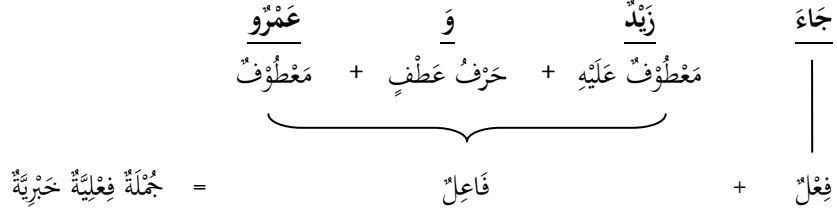
### Section 3.10.4

#### عَطْفٌ بِحَرْفٍ/عَطْفُ النَّسَقِ – Conjunction

**Definition:** It is that تَابِعٌ, which appears after a حَرْفُ عَطْفٍ. The حَرْفُ عَطْفٍ appears between the تَابِعٌ and the مَتَّبِعٌ. The meaning of the verb directed to the مَتَّبِعٌ is also directed to the تَابِعٌ.

- The تَابِعٌ is called مَعْطُوفٌ and the مَتَّبِعٌ is called مَعْطُوفٌ عَلَيْهِ.

e.g. جَاءَ زَيْدٌ وَ عَمْرُو Zayd and Amr came.



The various حُرُوفُ عَطْفٍ are as follows:

لَكِنْ بَلْ لَا أَمْ أَوْ إِمَّا حَتَّى ثُمَّ فَ وَ

#### Notes:

- If the مَعْطُوفٌ عَلَيْهِ is a ضَمِيرٌ مَرْفُوعٌ مُتَّصِلٌ, then its ضَمِيرٌ مُنْفَصِلٌ has to be mentioned after it.

e.g. ضَرَبْتُ أَنَا وَ زَيْدٌ Zayd and I hit.

- However, if after the ضَمِيرٌ مَرْفُوعٌ مُتَّصِلٌ, another word appears before the مَعْطُوفٌ, then the ضَمِيرٌ مُنْفَصِلٌ need not be brought.

e.g. ضَرَبْتُ الْيَوْمَ وَ زَيْدٌ Zayd and I hit, today.

مَا أَشْرَكْنَا وَ لَا آبَاؤُنَا Neither us nor our forefathers associated partners.

- If the مَعْطُوفٌ عَلَيْهِ is a ضَمِيرٌ preceded by a حَرْفُ جَرٍّ, then the مَعْطُوفٌ should also be preceded by the same حَرْفُ جَرٍّ.

e.g. مَرَرْتُ بِكَ وَ بِزَيْدٍ I passed by you and Zayd.

### EXERCISE

- Fill in a suitable حَرْفُ عَطْفٍ, translate, fill in the *i'raab* and analyse the following sentences.

- |   |  |
|---|--|
| i. أَتَفَاحًا أَكَلْتُ _____ غَنِيَا                | iv. مَا قَرَأْتُ الْكِتَابَ كُلَّهُ _____ بَعْضُهُ |
| ii. قَدِمْتُ إِلَيْهِ الطَّعَامَ _____ مَا أَكَلَهُ | v. بَاعَ عَقَارَهُ _____ مَنْزِلَهُ                |
| iii. مَا قَابَلْتَهُ _____ قَابَلْتُ وَ كَيْلَهُ    | vi. صَلَّى الْإِمَامَ _____ الْمَأْمُومَ           |

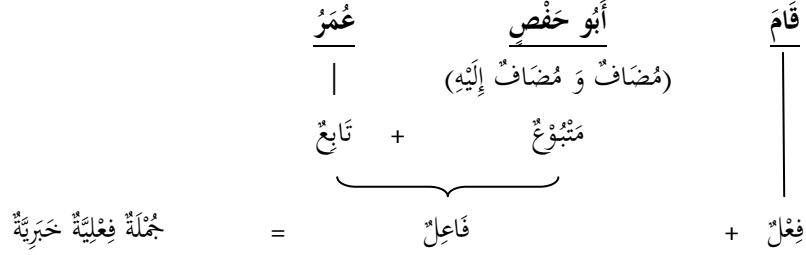
### Section 3.10.5

#### عَطْفُ الْبَيَانِ

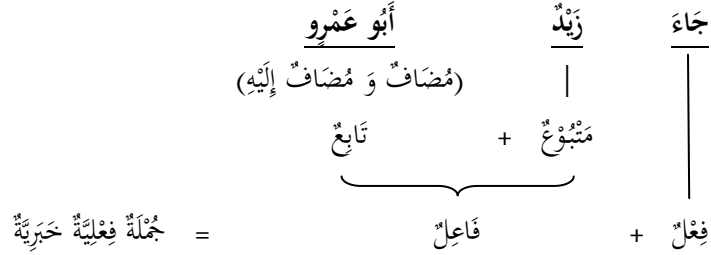
**Definition:** It is that تَابِعٌ, which clarifies or specifies its مُتَّبِعٌ.

- Often, it is a more famous name of two names.

Example: قَامَ أَبُو حَفْصٍ عُمَرُ Abu Hafs 'Umar stood up.



Example: جَاءَ زَيْدٌ أَبُو عَمْرٍو Abu 'Amr Zayd came.



### EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences.

i. قام على زين العابدين

ii. جعل الله الكعبة البيت الحرام قياما للناس



## CHAPTER 4

### اَلْعَوَامِلُ – Governing Words

**Definition:** An عَامِلٌ is a word that governs/causes *i'raab* changes in another word.

There are two types of عَوَامِلُ: 1) مَعْنَوِيٌّ 2) لَفْظِيٌّ

1. عَامِلٌ مَعْنَوِيٌّ: It is that عَامِلٌ, which is not in word form i.e. it is abstract.

There are two types of عَامِلٌ مَعْنَوِيٌّ.

i. اَلْاِبْتِدَاءُ: which means that being free of a عَامِلٌ لَفْظِيٌّ gives مُبْتَدَأٌ a رَفْعٌ.

e.g. زَيْدٌ قَائِمٌ Zayd is standing.

Here, (زَيْدٌ) is the مُبْتَدَأٌ, which is *marfoo*' because of *ibtidaa*'. (قَائِمٌ) is the *khabar* and it is also *marfoo*' because of *ibtidaa*'.

ii. In the case of فِعْلٌ مُضَارِعٌ, being free of a حَرْفٌ نَصْبٍ or حَرْفٌ جَزْمٍ gives فِعْلٌ مُضَارِعٌ a رَفْعٌ.

e.g. يَعْْمَلُ زَيْدٌ Zayd is working.

Here (يَعْْمَلُ) is *marfoo*' because it is free of any حَرْفٌ نَصْبٍ or حَرْفٌ جَزْمٍ.

2. عَامِلٌ لَفْظِيٌّ: It is that عَامِلٌ, which is in word form.

There are three types of عَامِلٌ لَفْظِيٌّ.

i. اَلْحُرُوفُ

ii. اَلْاَفْعَالُ

iii. اَلْاَسْمَاءُ

## Section 4.1

### أَلْحُرُوفُ الْعَامِلَةُ – Governing Particles

#### A. Particles, Which Govern Nouns

1. الْحُرُوفُ الْجَارَةُ refer to section 1.6
2. الْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ refer to section 1.7
3. مَا وَ لَا الْمُشَبَّهَتَيْنِ بِ لَيْسَ refer to section 3.7.3
4. وَأُو الْمَعِيَّةِ refer to section 3.8.4
5. إِلَّا حَرْفُ الْإِسْتِنَاءِ refer to section 3.8.7
6. حُرُوفُ النَّدَاءِ refer to section 3.8.1
7. لَا الَّتِي لِنَفْيِ الْجِنْسِ refer to section 3.7.4

#### B. فِعْلٌ مُضَارِعٌ Particles, Which Govern

1. الْحُرُوفُ النَّاصِبَةُ
2. الْحُرُوفُ الْجَازِمَةُ

### Section 4.1.1

#### الْحُرُوفُ النَّاصِبَةُ – Particles That Give *Nasb*

These are as follows: اَنَّ لَنْ كَيْ اِذَنْ

- These appear before فعلٍ مُضَارِعٍ and cause the following changes at the end:
  - They give the last letter a *fathah* if it is not a نُونٌ.
  - If the last letter is a نُونٌ, it is dropped. The exception is the نُونٌ of the two جَمْعٌ مُؤَنَّثٌ.

Table 4.1  
الْحُرُوفُ النَّاصِبَةُ

حَرْفُ نَصْبٍ	Meaning	Example
اَنَّ	that, to	أُرِيدُ اَنَّ اَدْخُلَ الْجَنَّةَ I want to enter Paradise.
لَنْ	will not, never	لَنْ يَدْخُلَ الْكَافِرُ الْجَنَّةَ The disbeliever will never enter Paradise.
كَيْ	so that	جِئْتُ كَيْ اَسْتَرِيحَ I came so I could rest.
اِذَنْ	then, in that case	اِذَنْ تَفُوزَ فِي عَمَلِكَ In that case, you will be successful in your work. [This is said in response to the one who may have said: اَجْتَهِدُ (I will work hard).]

#### Notes:

1. Sometimes اَنَّ, together with its فعلٍ, gives the meaning of a *masdar*. In this case, اَنَّ is called اَنَّ الْمَصْدَرِيَّةُ.

e.g. اَنَّ تَصُومُوا خَيْرٌ لَّكُمْ i.e. صَوْمُكُمْ خَيْرٌ لَّكُمْ

Your fasting is better for you.

2. اَنَّ is hidden after the following six *huroof* and gives the last letter of فعلٍ مُضَارِعٍ a *nasb*.

- a. After حَتَّى:

e.g. (حَتَّى اَنَّ اَدْخُلَ) سِرْتُ حَتَّى اَدْخُلَ الْبَلَدَ

I travelled until I entered the city.

- b. After لَمْ النَّفْيِ or لَمْ الْجُحُودِ: i.e. that لَمْ, which appears after كَانَ الْمَنْفِيَّةُ or any of the forms of كَانَ.

e.g. (لِاَنَّ يُعَذِّبُهُمْ) مَا كَانَ اللهُ لِيُعَذِّبَهُمْ

Allah was not going to punish them.

- c. After **أَوْ**, which has the meaning of **إِلَىٰ أُنْ** (until) or **إِلَّا أُنْ** (but that).  
 e.g. **إِلَىٰ أُنْ تُعْطِيَنِي** **لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي**  
 I will stick to you until you give me my right.  
**إِلَّا أُنْ يَعْذِرُ** **يُعَاقِبُ الْمُسِيءُ أَوْ يَعْذِرُ**  
 The sinner will be punished unless he provides an excuse.
- d. After **وَأَوْ** **الصَّرْفِ**: i.e., that **وَأَوْ** which “turns away” from the word after it the effect, which the **عَامِلٌ** had on the word before it (before the **وَأَوْ**).  
 e.g. **وَأَنْ تَكْذِبَ** **لَا تَأْمُرُ بِالصِّدْقِ وَ تَكْذِبَ**  
 Do not command the truth while you lie.  
 (Here, the **وَأَوْ** turned away/stopped the effect of **لَا** from **تَكْذِبَ**.)
- This **وَأَوْ** is also known as **وَأَوْ الْمَعِيَّةِ** or **وَأَوْ الْمُصَاحَبَةِ**.
  - The sentence must start with a **نَهْيٌ** or **نَهْيٌ**.
- e. After **لَا مِ التَّغْلِيلِ**: i.e., that **لَا مِ** which has the meaning of **كَيْ** (it is also called **لَا مِ كَيْ**).  
 e.g. **لَأَنْ أَسْتَرِيحَ** **جِئْتُ لِأَسْتَرِيحَ**  
 I came so I could rest.
- f. After **الفَاءُ السَّبَبِيَّةُ/الجَوَابِيَّةُ**: i.e., that **ف**, which comes in reply to any of the following six:
1. **الْأَمْرُ** e.g. **فَأَنْ أُكْرِمَكَ** **زُرْنِي فَأُكْرِمَكَ**  
 Visit me so that I treat you hospitably.
  2. **النَّهْيُ** e.g. **لَا تَطْعَمُوا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي**  
 Do not cross the limit regarding it, lest, My wrath descends upon you.
  3. **النَّفْيُ** e.g. **مَا تَزُورُنَا فَنُكْرِمَكَ**  
 You do not visit us, so that we may treat you hospitably.
  4. **الِاسْتِفْهَامُ** e.g. **أَيْنَ بَيْتِكَ فَأَزُورَكَ**  
 Where is your house, so I can visit you.
  5. **التَّمَنِّي** e.g. **لَيْتَ لِي مَالًا فَأُنْفِقَهُ**  
 I wish I had wealth, so I would have spent it.
  6. **الْعَرْضُ** e.g. **أَلَا تَنْزِلُ بِنَا فَتُصِيبَ خَيْرًا**  
 Why don't you visit us so that you receive good!

3. لَاءٌ نَائِيَةٌ has to be written after a لَامٌ التَّعْلِيلِ if the لَامٌ التَّعْلِيلِ is joined to a نَائِيَةٌ.  
 e.g. لِأَنَّ لَا) لِأَنَّ لَا يَعْلَمُ So that he does not know.
4. اَنَّ which appears after a verb with the root letters ع - ل - م is not a حَرْفُ نَصْبٍ. Therefore, it does not give اَفْعَالٌ مُضَارِعٌ a *fathah*. Such an اَنَّ is known as اَنَّ اَلْمُخَفَّفَةُ مِنَ اَلْمُثَقَّلَةِ i.e., that اَنَّ which was اَنَّ.  
 e.g. عَلِمْتُ اَنَّ سَيَقُومُ I knew that he will stand up.  
 e.g. عَلِمَ اَنَّ سَيَكُونُ مِنْكُمْ مَرْضًى He knew that some of you will be sick.

### EXERCISE

1. Translate, fill in the *i'raab* and point out the حَرْفُ نَصْبٍ and its effect in the following sentences.
- i. يَجْتَهِدُ الطَّالِبُ لِيَنْجَحَ
  - ii. لَنْ يَفُوزَ الْكِسْلَانُ
  - iii. جِئْتُ كَيْ أَتَعْلَمَ
  - iv. لَمْ يَكُنِ الشَّرْطِيُّ لِيَسْرِقَ
  - v. لَا تَأْكُلْ حَتَّى تَجُوعَ
  - vi. إِنَّ اللَّهَ بِأَمْرِكُمْ أَنْ تَذْبَحُوا بَقْرَةَ
  - vii. اصْنَعِ الْمَعْرُوفَ فَتَنَالَ الشُّكْرَ
  - viii. فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا

### Section 4.1.2

#### الْحُرُوفُ الْجَارِمَةُ – Particles That Give *Jazm*

These are as follows:

لَا نُ النَّهْيِ لَامُ الْأَمْرِ لَمَّا لَمْ لَمْ إِنَّ

- These appear before فعلٌ مُضَارِعٌ and cause the following changes at the end:
  - They give the last letter a *sukoon* if it is not a نُونٌ.
  - If the last letter is a نُونٌ, it will be dropped. The exception is the نُونٌ of the two جَمْعٌ مُؤَنَّثٌ.

Table 4.2  
الْحُرُوفُ الْجَارِمَةُ

حَرْفُ جَزْمٍ	Meaning	Example
إِنَّ	if	إِنَّ تَجْلِسَ أَجْلِسَ If you sit, I will sit.
لَمْ	did not	لَمْ يَضْرِبْنِي He did not hit me.
لَمَّا	not yet	ذَهَبَ الْوَلَدُ وَ لَمَّا يَعُدُّ The boy went but has not returned yet.
لِ	should, shall, let	لِيَجْلِسَ He should sit.
لَا	do not	لَا تَجْلِسَ Do not sit.

#### Notes:

1. إِنَّ appears before two verbal sentences. The first one is called شَرْطٌ (condition) and the second جَزَاءٌ (answer/result).
2. If إِنَّ appears before إِلاَّ, it should be translated negatively.
 

e.g. إِنَّ هَذَا إِلاَّ مَلَكٌ كَرِيمٌ He is not but an honorable angel. /  
He is only an honorable angel.
3. فَ should be brought before the جَزَاءٌ of a شَرْطٌ when the جَزَاءٌ is one of the following:
  - a. جُمْلَةٌ إِسْمِيَّةٌ e.g. إِنَّ تَأْتِنِي فَأَنْتَ مُكْرَمٌ If you come to me you will be treated hospitably.
  - b. أَمْرٌ e.g. إِنْ رَأَيْتَ زَيْدًا فَأَكْرِمْهُ If you see Zayd, treat him hospitably.
  - c. نَهْيٌ e.g. إِنْ أَتَاكَ زَيْدٌ فَلَا تُهِنْهُ If Zayd comes to you, do not humiliate him.

d. دُعَاءٌ e.g. إِنَّ أَكْرَمْتَنِي فَجَزَاكَ اللَّهُ خَيْرًا  
If you treat me hospitably, then, may Allah reward you well.

4. الْفِعْلُ الْمَاضِي will be translated in the future tense when it is...

a. used as a دُعَاءٌ e.g. جَزَاكَ اللَّهُ خَيْرًا  
May Allah reward you well.

b. preceded by حَرْفُ شَرْطٍ e.g. إِنْ جَلَسْتَ جَلَسْتُ  
If you sit, I will sit.

c. preceded by إِسْمٌ مَوْضُوعٌ e.g. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَلِهَا  
Whoever comes with good, there will be ten like it for him.

### EXERCISE

1. Translate, fill in the *i'raab* and point out the حَرْفُ جَزْمٍ and its effect on the following sentences.

i. ليفتح علي النافذة

ii. لا تكثر من الضحك

iii. اختلف الشريكان و لم يتفقا

iv. كبر الغلام و لما يتهدب

v. إن يسافر أخوك أسافر معه

vi. إن تنصروا الله ينصركم

## Section 4.2

### الأفعالُ العاملةُ – Governing Verbs

الفعلُ المعرُوفُ – Active Verb: It is that verb whose doer is known/mentioned.

- الفعلُ المعرُوفُ, whether transitive or intransitive, governs the following nouns as and when applicable:
  - it gives *raf'* to the فَاعِلٌ.
  - it gives *nasb* to the following, as and when applicable:
    - i. الفعلُ المتعدّي (المفعولُ بِهِ) can only be governed by a فَاعِلٌ.
    - ii. المفعولُ المطلقُ
    - iii. المفعولُ معه
    - iv. المفعولُ له
    - v. المفعولُ فيه
    - vi. الحالُ
    - vii. التَّمْيِيزُ

الفعلُ المجهولُ – Passive Verb: It is that verb whose doer is not known/mentioned.

- الفعلُ المجهولُ is also known as فَاعِلُهُ مَا لَمْ يُسَمَّ فَاعِلُهُ (a verb whose *faa'il* is not named).
- It gives *raf'* to the نَائِبُ فَاعِلٍ (المفعولُ بِهِ).
- It gives *nasb* to all the remaining *mansoobaat*.  
e.g. ضُرِبَ زَيْدٌ يَوْمَ الْجُمُعَةِ أَمَامَ الْقَاضِي ضَرْبًا شَدِيدًا فِي دَارِهِ تَأْدِيبًا  
Zayd was beaten severely on Friday, in front of the Judge, in his office, to teach him manners.

الفعلُ اللازمُ – Intransitive Verb: It is that verb whose meaning can be understood without a المفعولُ بِهِ.

e.g. جَلَسَ زَيْدٌ Zayd sat.

الأفعالُ النَّاقِصَةُ: These were discussed earlier in section 1.8.



### Section 4.2.1

#### الفِعْلُ الْمُتَعَدِّي – Transitive Verb

**Definition:** It is that verb whose meaning cannot be understood without a **المَفْعُولُ بِهِ**.

e.g. ضَرَبَ زَيْدٌ بَكْرًا Zayd hit Bakr.

There are four types of **الفِعْلُ الْمُتَعَدِّي**. These are as follows:

1. Those verbs, which require one **المَفْعُولُ بِهِ** as is the case with most verbs.

e.g. ضَرَبَ زَيْدٌ بَكْرًا

2. Those verbs, which **can** be given two **المَفْعُولُ بِهِ**. These include the following:

- Any verb, which has the meaning of **إِعْطَاءٌ** (to give).

e.g. أَعْطَى مَنَحَ وَهَبَ etc.

أَعْطَيْتُ السَّائِلَ خُبْرًا I gave the beggar a bread.

- Some other verbs, which can also have two **المَفْعُولُ بِهِ** include the following

أَمَرَ كَسَى سَأَلَ etc.

e.g. يَكْسُو الْعِلْمُ أَهْلَهُ وَقَارًا Knowledge clothes its possessor with dignity.

3. Those verbs, which **must** be given two **المَفْعُولُ بِهِ**.

- These verbs are known as **أَفْعَالُ الْقُلُوبِ** (verbs which relate to the heart/feelings).
- They enter upon a **مُبْتَدَأٌ** and **خَبَرٌ** unlike the verbs above (number 2).

Table 4.3  
أَفْعَالُ الْقُلُوبِ

Verb	Usage	Example
رَأَى	used for certainty (يَقِينٌ)	رَأَيْتُ سَعِيدًا ذَاهِبًا I was sure Sa'eed was going.
وَجَدَ	used for certainty (يَقِينٌ)	وَجَدْتُ رَشِيدًا عَالِمًا I was sure Rasheed was knowledgeable.
عَلِمَ	used for certainty (يَقِينٌ)	عَلِمْتُ زَيْدًا أَمِينًا I was sure Zayd was trustworthy.
زَعَمَ	used for certainty (يَقِينٌ) or doubt (شَكٌّ)	زَعَمْتُ زَيْدًا حَاضِرًا I was sure Zayd was present. / I thought Zayd was present.
حَسِبَ	used for doubt (شَكٌّ)	حَسِبْتُ زَيْدًا فَاضِلًا I thought Zayd was well-educated.
خَالَ	used for doubt (شَكٌّ)	خَالَتُ خَالِدًا قَائِمًا I thought Khalid was standing.
ظَنَّ	used for doubt (شَكٌّ)	ظَنَنْتُ بَكْرًا نَائِمًا I thought Bakr was sleeping.

**Note:** Other verbs, which also require two **الْمَفْعُولُ بِهِ** include the following:

**صَيَّرَ** to make something something else

e.g. **صَيَّرْتُ الْأُورَاقَ كِتَابًا** I made the pages a book.

**اتَّخَذَ** to take someone/something as someone/something

e.g. **وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا** Allah took Ibraheem (peace be upon him) as a friend.

**جَعَلَ** to make something something else

e.g. **جَعَلْتُ الْكِتَابَ مُرْتَبًا** I made the book organized.

4. Those verbs which require three **الْمَفْعُولُ بِهِ**. Each of these has the meaning “informing/showing.” These are as follows:

**Table 4.4**

Verb	Example
أَرَى	أَرَأَيْتُ زَيْدًا خَالِدًا نَائِمًا I informed Zayd that Khalid is sleeping.
أَعْلَمَ	أَعْلَمْتُ زَيْدًا بَكْرًا فَاضِلًا I informed Zayd that Bakr is well-educated.
أَنْبَأَ	أَنْبَأَنِي الرَّسُولُ الْأَمِيرَ قَادِمًا The messenger informed me that the chief is coming.
نَبَأَ	نَبَأْتُهُمُ الْكِبْرَ مَمْقُوتًا I informed them that arrogance is blameworthy.
أَخْبَرَ	أَخْبَرْتُ الْعِلْمَانَ اللَّعِبَ مُفِيدًا I informed the boys that sport is beneficial.
خَبَّرَ	خَبَّرْتُ الْمُسَافِرِينَ الْقِطَارَ مُتَأَخِّرًا I informed the travellers that the train is late.
حَدَّثَ	حَدَّثْتُ الْأَوْلَادَ السَّبَّاحَةَ نَافِعَةً I informed the children that swimming is beneficial.

## **EXERCISE**

1. Translate, fill in the *i'raab* and analyse the following sentences.

i. نَبَأَتْ سَعِيدًا أَحَاهُ قَادِمًا

ii. أَعْطَيْتُ زَيْدًا دَرَاهِمًا

iii. فَهَمَّ سَعِيدُ الدَّرْسِ

iv. رَأَيْتُ الصَّلْحَ خَيْرًا

v. أَخْبَرَنِي زَيْدٌ أَبَاهُ مَرِيضًا

vi. ظَنَنْتُ الْجَوَّ مَعْتَدِلًا

## Section 4.2.2

### أَفْعَالُ الْمُقَارَبَةِ وَالرَّجَاءِ وَالشُّرُوعِ

**Definition:** These verbs behave the same way as كَانَ.

They are used for the following purposes:

1. أَحْصُولُ الْمُقَارَبَةِ show nearness in the attainment (أَحْصُولُ) of the خَبَرٌ.
2. أَحْصُولُ الرَّجَاءِ show desire for attainment of خَبَرٌ.
3. أَحْصُولُ الشُّرُوعِ show commencement of action.

Table 4.5  
أَفْعَالُ الْمُقَارَبَةِ وَالرَّجَاءِ وَالشُّرُوعِ

فِعْلٌ	إِسْمٌ	خَبَرٌ	Type	Example	
كَادَ	رَفَعٌ	أَنَّ مُضَارِعٌ preferably without	حُصُولٌ	كَادَ زَيْدٌ يَذْهَبُ	Zayd was about to go.
كَرَبَ*	رَفَعٌ	أَنَّ مُضَارِعٌ preferably without	حُصُولٌ	كَرَبَ خَالِدٌ يَجْلِسُ	Khalid was about to sit.
أَوْشَكَ	رَفَعٌ	أَنَّ مُضَارِعٌ preferably with	حُصُولٌ	أَوْشَكَ زَيْدٌ أَنْ يَجْلِسَ	Zayd was about to sit.
عَسَى*	رَفَعٌ	أَنَّ مُضَارِعٌ preferably with	رَجَاءٌ	عَسَى زَيْدٌ أَنْ يَخْرُجَ	Hopefully Zayd will come out.
طَفِقَ*	رَفَعٌ	أَنَّ مُضَارِعٌ without	شُرُوعٌ	طَفِقَ زَيْدٌ يَكْتُبُ	Zayd began writing.
جَعَلَ*	رَفَعٌ	أَنَّ مُضَارِعٌ without	شُرُوعٌ	جَعَلَ زَيْدٌ يَقْرَأُ	Zayd began reading.
أَخَذَ*	رَفَعٌ	أَنَّ مُضَارِعٌ without	شُرُوعٌ	أَخَذَ زَيْدٌ يَأْكُلُ	Zayd began eating.

\* These verbs are used only in past tense.

- The أَفْعَالُ الشُّرُوعِ can be used as normal verbs too.

e.g. أَخَذَ زَيْدٌ ثَوْبَهُ Zayd took his clothes.

### Sentence Analysis:

عَسَى زَيْدٌ أَنْ يَخْرُجَ

Hopefully Zayd will come out.

أَنَّ يَخْرُجَ  
فِعْلٌ + فَاعِلٌ (هُوَ)  
خَبَرٌ عَسَى

زَيْدٌ عَسَى  
إِسْمٌ عَسَى  
فِعْلٌ الرَّجَاءِ

## EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences.

i. عَسَى اللهُ أَنْ يَشْفِيكَ

ii. تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ

iii. عَسَتْ الْمَرْأَةُ أَنْ تَقُومَ

iv. أَوْشَكَ أَنْ يَفْتَحَ بَابَ الْمَدْرَسَةِ

v. أَخَذَتْ أَكْتَبَ

vi. جَعَلَ رَسُولُ اللَّهِ يَمْسَحُ رَأْسَهُ



## EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences.

i. نعمت الابنة فاطمة

ii. حبذا الاتفاق

iii. نعم المولى

iv. بشس ما كانوا يفعلون

## Section 4.2.4

### أَفْعَالُ التَّعَجُّبِ – Verbs of Wonder

There are two *wazns* to express wonder for three letter verbs (الثَّلَاثِيُّ الْمُجَرَّدُ).

1. أَيُّ شَيْءٍ مَا: مَا أَفْعَلُهُ has the meaning of أَيُّ شَيْءٍ.

e.g. مَا أَحْسَنَ زَيْدًا How wonderful Zayd is!

$$\begin{array}{c} \text{زَيْدًا} \quad \text{أَحْسَنَ} \quad \text{مَا} \\ \text{مَفْعُولٌ بِهِ} \quad + \quad \text{فَاعِلٌ (هُوَ)} \quad \text{فِعْلٌ} \\ \hline \text{جُمْلَةٌ إِسْمِيَّةٌ إِنشَائِيَّةٌ} = \text{خَيْرٌ (جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ)} + \text{مُبْتَدَأٌ} \end{array}$$

2. (رَائِدَةٌ) زَائِدَةٌ (فِعْلٌ أَمْرٌ أَفْعَلُ بِهِ: أَفْعَلُ بِهِ) has the meaning of past tense and the ب is extra (زَائِدَةٌ).

e.g. (أَحْسَنَ زَيْدٌ) أَحْسَنَ بَزَيْدٍ How wonderful Zayd is!  
جُمْلَةٌ فِعْلِيَّةٌ إِنشَائِيَّةٌ

- To express wonder for other than three letter verbs (غَيْرُ الثَّلَاثِيِّ الْمُجَرَّدِ), a word such as أَشَدُّ بِ / أَشَدُّ مَا أَشَدُّ or مَا أَحْسَنَ بَ / مَا أَحْسَنَ etc. should be placed before the *masdar* of the desired verb. The *masdar* will be مَفْعُولٌ بِهِ, thus *mansoob*.

e.g. مَا أَشَدَّ إِكْرَامَ النَّاسِ لِلْعُلَمَاءِ How very respectful people are towards the learned.

## EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences.

- أطول بزيد
- ما أشد بياض شعره
- ما أطول الرجلين

### Section 4.3

#### الْأَسْمَاءُ الْعَامِلَةُ – Governing Nouns

Amongst these, أَسْمَاءُ الْأَفْعَالِ were discussed in section 2.4.4. Here, we will discuss the rest.

#### Section 4.3.1

#### الْأَسْمَاءُ الشَّرْطِيَّةُ – Conditional Nouns

- They govern two فِعْلَانِ مُضَارِعٌ giving both a *jazm*.
- They appear before two sentences. The first is called شَرْطٌ (condition) and the second حَزَاءٌ (result).

Table 4.6

#### الْأَسْمَاءُ الشَّرْطِيَّةُ

Noun	Meaning	Usage		Example
1. مَنْ	who, who ever	لِلْعَاقِلِ	مَنْ يُكْرِمْنِي أُكْرِمُهُ	Whoever treats me hospitably, I will treat him hospitably.
2. مَا	what, whatever	لِغَيْرِ الْعَاقِلِ	مَا تَأْكُلُ أَكُلُ	Whatever you eat, I will eat.
3. مَهْمَا	however much	لِغَيْرِ الْعَاقِلِ	مَهْمَا تُنْفِقُ فِي الْحَيْرِ يَنْفَعَكَ	Whatever you spend in the way of good, will benefit you.
4. مَتَى	when	لِلزَّيْمَانِ	مَتَى تَذْهَبُ أَذْهَبُ	Whenever you go, I will go.
5. أَيَّانَ	when	لِلزَّيْمَانِ	أَيَّانَ تُسَافِرُ أُسَافِرُ	Whenever you travel, I will travel.
6. أَيْنَ	where	لِلْمَكَانِ	أَيْنَ تَذْهَبُ أَذْهَبُ	Wherever you go, I will go.
7. أَيْنَ	where	لِلْمَكَانِ	أَيْنَ تَنْزِلُ أَنْزِلُ	Wherever you stay, I will stay.
8. حَيْثُمَا	where	لِلْمَكَانِ	حَيْثُمَا تُسَافِرُ أُسَافِرُ	Wherever you travel, I will travel.
9. كَيْفَمَا	how, manner	لِلْحَالِ	كَيْفَمَا تَقْعُدُ أَقْعُدُ	Whichever way you sit, I will sit.
10. أَيُّ	any of the above	any of the above	أَيُّ مَكَانٍ تَذْهَبُ أَذْهَبُ	Whichever place you go, I will go.

#### Notes:

1. حَزَفَا الشَّرْطِ (حَزَفَا الشَّرْطِ) have the same function as الْأَسْمَاءُ الشَّرْطِيَّةُ, except that they are particles and not nouns. Collectively they are called أَدَوَاتُ الشَّرْطِ.

إِن if e.g. إِنْ تَذْهَبُ أَذْهَبُ If you go, I will go.

إِذَا when e.g. إِذَا تَفْعَلُ شَرًّا تَنْدَمُ If you do evil, you will be regretful.



2. When the following nouns are used for اسْتِفْهَامٌ (interrogative), they appear before one sentence.

مَنْ مَا مَتَى أَيَّانَ أَيْنَ أَيْنِ أَيْ

e.g. مَا هَذَا مَنْ أَنْتَ أَيْنَ تَذْهَبُ مَتَى تُسَافِرُ

### EXERCISE

1. Complete the following sentences with a suitable جَزَاءٌ.

i. \_\_\_\_\_ من يصنع معروفًا

iii. \_\_\_\_\_ ما تخف من أعمالك

ii. \_\_\_\_\_ أنى ينزل ذو العلم

iv. \_\_\_\_\_ متى تسافر

### Section 4.3.2

#### إِسْمُ الْفَاعِلِ

**Definition:** It has the same effect as that of an active verb (فِعْلٌ مَعْرُوفٌ) i.e. it gives *raf'* to the فَاعِلٌ and *nasb* to the مَفْعُولٌ بِهِ.

#### Notes:

1. If the إِسْمُ الْفَاعِلِ is prefixed with ال, it could include any of the three tenses.

e.g. زَيْدُ الصَّارِبِ أَبُوهُ بَكْرًا      Zayd's father beat/is beating/will beat Bakr.

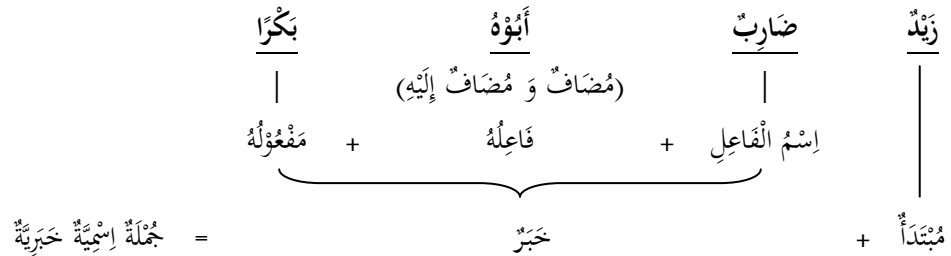
2. إِسْمُ الْفَاعِلِ without ال is often used as مُضَافٌ to its مَفْعُولٌ بِهِ, in which case it would generally give the meaning of past tense.

e.g. زَيْدٌ صَارِبٌ بَكْرًا      Zayd is the beater/hitter of Bakr.

3. إِسْمُ الْفَاعِلِ without ال when preceded by any of the following would give the meaning of present or future tense:

- |                              |      |   |  |
|------------------------------|------|---|--|
| a. مُبْتَدَأٌ                | e.g. | زَيْدٌ صَارِبٌ أَبُوهُ بَكْرًا            | Zayd's father is beating/will beat Bakr.                   |
| b. مَوْصُوفٌ                 | e.g. | مَرَرْتُ بِرَجُلٍ صَارِبٍ أَبُوهُ بَكْرًا | I passed by a man whose father is beating/will beat Bakr.  |
| c. إِسْمٌ مَوْصُولٌ          | e.g. | جَاءَنِي الصَّارِبِ أَبُوهُ بَكْرًا       | The one whose father is beating/will beat Bakr came to me. |
| d. دُو الْحَالِ              | e.g. | جَاءَنِي زَيْدٌ رَاكِبًا ابْنُهُ فَرَسًا  | Zayd came to me while his son was riding a horse.          |
| e. هَمَزَةُ الْإِسْتِفْهَامِ | e.g. | أَصَارِبُ زَيْدٌ بَكْرًا؟                 | Is Zayd beating Bakr?/Will Zayd beat Bakr?                 |
| f. حَرْفُ النَّفْيِ          | e.g. | مَا قَائِمٌ زَيْدٌ                        | Zayd is not standing/will not stand.                       |

#### Sentence Analysis:



## EXERCISE

1. Translate, fill in the *i'raab* and point out the effect and tense of the اِسْمُ الْفَاعِلِ in the following sentences.

i. أذهب صديقنا؟

iii. الضارب زيد بكرا

ii. ما شارب زيد القهوة

iv. زيد شارب القهوة

### Section 4.3.3

#### إِسْمُ الْمَفْعُولِ

**Definition:** It has the same effect as that of a passive verb (فِعْلٌ مَجْهُولٌ), i.e. it gives *raf'* to the نَائِبُ الْفَاعِلِ.

- The rules mentioned above regarding the إِسْمُ الْفَاعِلِ also apply here.

Examples:

a. مُبْتَدَأٌ	e.g.	زَيْدٌ مَضْرُوبٌ ابْنُهُ	Zayd's son is being beaten/will be beaten.
b. مَوْصُوفٌ	e.g.	مَرَرْتُ بِرَجُلٍ مَضْرُوبٍ ابْنُهُ	I passed by a man whose son is being beaten/will be beaten.
c. إِسْمٌ مَوْصُولٌ	e.g.	جَاءَنِي الْمَضْرُوبُ ابْنُهُ	The one whose son is being beaten/will be beaten, came to me.
d. دُو الْحَالِ	e.g.	جَاءَنِي زَيْدٌ مَضْرُوبًا ابْنُهُ	Zayd came to me while his son was being beaten/will be beaten.
e. هَمَزَةُ الْإِسْتِفْهَامِ	e.g.	أَمْضْرُوبٌ زَيْدٌ؟	Is Zayd being beaten?/Will Zayd be beaten?
f. حَرْفُ النَّفْيِ	e.g.	مَا مَضْرُوبٌ زَيْدٌ	Zayd is not being beaten /will not be beaten.

### EXERCISE

1. Translate, fill in the *i'raab* and point out the effect and tense of the إِسْمُ الْمَفْعُولِ in the following sentences.

i. زيد مسموع خبره

ii. خالد معلم ابنه الحياكة

### Section 4.3.4

#### إِسْمُ الْفَاعِلِ – That Adjective Which Is Similar to the مُشَبَّهَةٌ بِإِسْمِ الْفَاعِلِ

**Definition:** It is a noun, which is created from the *masdar* of a *الْأَلْفَاظِ الْاَلَزْمِ* (three-letter intransitive verb) to indicate permanent existence of the meaning in the doer.

- Like its *فِعْلٌ لَزْمٌ*, it generally gives the *فَاعِلٌ* a *raf'*.  
e.g. *حَسَنٌ وَجْهُهُ* His face is beautiful.
- It shows the meaning of permanency in the object it relates to e.g. *حَسَنٌ* (beautiful) is a permanent quality, as compared to *إِسْمُ الْفَاعِلِ*, which indicates a temporary meaning e.g. *ضَارِبٌ* is a temporary quality, which exists only at the time of the action.
- All such nouns, which are derived from a *الْأَلْفَاظِ الْاَلَزْمِ* (three-letter intransitive verb) and give the meaning of *إِسْمُ الْفَاعِلِ* but are not on its *wazn*, are *صِفَةٌ مُشَبَّهَةٌ*.

#### أَوْزَانُ الصِّفَةِ الْمَشَبَّهَةِ

Some of the common *wazns* of *صِفَةٌ مُشَبَّهَةٌ* (based on usage) are as follows:

فَعْلٌ	e.g.	فَرِحَ	happy
فَعْلٌ	e.g.	حَسَنٌ	beautiful
فَعِيلٌ	e.g.	شَرِيفٌ	noble/honorable
فَعَالٌ	e.g.	جَبَانٌ	coward
فُعَالٌ	e.g.	شُجَاعٌ	brave

- Colors and bodily defects appear on the following *wazns*:

أَفْعَلٌ (masculine)	e.g.	أَحْمَرٌ	red
		أَبْكَمٌ	mute
فَعْلَاءٌ (feminine)	e.g.	حَمْرَاءٌ	red
		بَكْمَاءٌ	mute

- The *صِفَةٌ مُشَبَّهَةٌ* of non-three letter verbs (*غَيْرِ الْاَلْفَاظِ الْمَحْرَرِ*) is brought on the *wazn* of its *إِسْمُ الْفَاعِلِ* on the condition that permanency of meaning is intended.

e.g. *مُسْتَقِيمٌ* straight

### Section 4.3.5

#### اسْمُ التَّفْضِيلِ

**Definition:** It is that noun, which indicates that a quality is found to a greater extent in one person/thing when compared to another.

e.g. خَالِدٌ أَشَجَعُ مِنْ عَمْرِو Khalid is more courageous than 'Amr.

Table 4.7  
أَوْزَانُ اسْمِ التَّفْضِيلِ

	Masculine	Example	Feminine	Example	Meaning
Singular	أَفْعَلٌ	أَكْبَرُ	فُعْلَى	كُبْرَى	Bigger/older
Dual	أَفْعَلَانِ	أَكْبَرَانِ	فُعْلَيَانِ	كُبْرَيَانِ	Bigger/older
Plural	أَفْعَلُونَ	أَكْبَرُونَ	فُعْلَيَاتُ	كُبْرَيَاتُ	Bigger/older
	أَفْعَالُ	أَكْبَارُ	فُعْلٌ	كُبْرٌ	Bigger/older

#### Usage:

اسْمُ التَّفْضِيلِ is used in three ways.

1. With مِنْ: the اسْمُ التَّفْضِيلِ will always be a singular masculine (مُدَكَّرٌ مُفْرَدٌ).  
e.g. زَيْدٌ أَعْلَمُ مِنْ بَكْرٍ Zayd is more knowledgeable than Bakr.  
عَائِشَةُ أَكْبَرُ مِنْ زَيْنَبَ 'Aishah is older than Zaynab.
2. With ال: the اسْمُ التَّفْضِيلِ must correspond with the word before it in gender and number.  
e.g. زَيْدَانِ الْأَعْلَمَانِ غَائِبَانِ The two more knowledgeable Zayds are absent.  
عَائِشَةُ الْكُبْرَى حَاضِرَةٌ The older 'Aishah is present.
3. With إِصَافَةٌ: the اسْمُ التَّفْضِيلِ may be وَاحِدٌ مُدَكَّرٌ or it may correspond with the word before it.  
e.g. زَيْدُونَ أَعْلَمُوا الْقَوْمَ زَيْدُونَ أَعْلَمُ الْقَوْمَ  
The Zayds are the most knowledgeable of people.  
زَيْدَانِ أَعْلَمَا الْقَوْمَ زَيْدَانِ أَعْلَمُ الْقَوْمَ  
The two Zayds are the most knowledgeable of people.  
عَائِشَةُ كُبْرَى النَّاسِ عَائِشَةُ أَكْبَرُ النَّاسِ  
'Aishah is the oldest of people.

### Notes:

1. اِسْمُ التَّفْضِيلِ of words, which indicate color, physical defects and of اَلْمَحَرَّرِ اَلثَّلَاثِيّ اَلْمُحَرَّرِ verbs is made by placing the words اَشَدُّ, اَكْثَرُ, etc. before the *masdar* of that word. The *masdar* will be the *tameez*, and therefore, will be *mansoob*.

e.g. هُوَ اَشَدُّ حُمْرَةً مِنْ زَيْدٍ	He is redder than Zayd.
هُوَ اَشَدُّ عَرَجًا مِنْ زَيْدٍ	He is lamer than Zayd.
هُوَ اَكْثَرُ اجْتِهَادًا مِنْ زَيْدٍ	He is more hard-working than Zayd.

2. The words خَيْرٌ and شَرٌّ are also used for اِسْمُ التَّفْضِيلِ.

e.g. الظَّالِمُ شَرُّ النَّاسِ	The oppressor is the worst of people.
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3. اِسْمُ التَّفْضِيلِ gives its hidden *dameer* a *raf*.

e.g. زَيْدٌ اَفْضَلُ مِنْ بَكْرٍ	Zayd is more virtuous than Bakr.
The <i>dameer</i> هُوَ in اَفْضَلُ is its فَاعِلٌ.	

### EXERCISE

1. Translate, fill in the *i'raab* and explain the usage of اِسْمُ التَّفْضِيلِ in the following sentences.

i. بعض الحيوانات أقوى من الإنسان	v. النساء الفضليات
ii. الأنبياء أفضل الناس	vi. الأنبياء أفاضل الناس
iii. مريم فضلى النساء	vii. الرجال الأفاضل
iv. أولئك هم خير البرية	viii. ثوبك أشد سوادا من ثوبي

### Section 4.3.6

#### المصدر

**Definition:** It is that noun which refers to the action indicated by the corresponding verb without any reference to time.

**Effect:** It has the same effect as that of its verb i.e. it gives *raf'* to the فاعل and *nasb* to the مفعول به.

e.g. رَأَيْتُ ضَرَبَ الْيَوْمَ زَيْدٌ بَكْرًا Today, I saw Zayd's beating of Bakr.

#### **Usage:**

*Masdar* is generally used in one of the following ways:

- as a مُصَافٍ to its فاعِلٍ.  
e.g. كَرِهْتُ ضَرَبَ زَيْدٍ بَكْرًا i.e. (أَنْ يَضْرِبَ زَيْدٌ بَكْرًا) I disliked Zayd's beating of Bakr.
- as a مُصَافٍ to its مَفْعُولٌ بِهِ.  
e.g. كَرِهْتُ ضَرَبَ بَكْرٍ زَيْدٌ i.e. (أَنْ يَضْرِبَ بَكْرًا زَيْدٌ) I disliked Zayd's beating of Bakr.

### **EXERCISE**

1. Fill in the *i'raab* and explain the usage of the *masdar* in the following sentences.

- i. سَرِنِي قِرَاءَةَ رَشِيدِ الْقُرْآنِ
- ii. حَبَكَ الشَّيْءُ يَعْصِي وَيَصْمُ
- iii. إِكْرَامِ الْعَرَبِ الضَّعِيفِ مَعْرُوفٍ
- iv. وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مِنْ اسْتِطَاعٍ إِلَيْهِ سَبِيلًا

### Section 4.3.7

#### المُصَافُ

In the case of *mudaaf*, it is assumed that one of the following prepositions (حُرُوفُ حَجْرٍ) is hidden between the *mudaaf* and *mudaaf ilayhi*.

- مِنْ when the *mudaaf* is a part/type (جِنْسٌ) of the *mudaaf ilayhi*.  
e.g. خَاتَمٌ مِنْ فِضَّةٍ i.e. خَاتَمٌ فِضَّةٍ silver ring
- فِي when the *mudaaf ilayhi* is a ظَرْفٌ.  
e.g. صَلَاةٌ فِي اللَّيْلِ i.e. صَلَاةُ اللَّيْلِ night prayer
- لِ when it is neither of the above two.  
e.g. ابْنُ زَيْدٍ i.e. ابْنٌ لَزَيْدٍ Zayd's son



### Section 4.3.8

#### الْإِسْمُ التَّامُّ

**Definition:** It is that noun, which would give the noun (تَمَيُّزٌ) after it a *nasb*.

- A noun will be considered as تَامُّ when it has one of the following:

a. *tanween*.

e.g. (رَاحَةٍ) مَا فِي السَّمَاءِ قَدْرُ رَاحَةٍ سَحَابًا

There is not even palm's measure of clouds in the sky.

b. hidden *tanween*.

e.g. (أَحَدٌ وَ عَشْرٌ عَشْرٌ) مَعِيَ أَحَدٌ عَشَرَ رَجُلًا

There are eleven men with me.

c. ن of a dual noun.

e.g. (فَقْعِيرَانِ) عِنْدِي فَقْعِيرَانِ بُرًّا

I have two *qafeezes*<sup>1</sup> of wheat.

d. ن which resembles the ن of a sound masculine plural (جَمْعٌ مُذَكَّرٌ سَالِمٌ).

e.g. (عِشْرُونَ) عِنْدِي عِشْرُونَ دِرْهَمًا

I have twenty *dirhams*.

The الْإِسْمُ التَّامُّ in the above examples cannot be *mudaaf* while having a *tanween* or having a *noon* of dual/plural, thus the noun after it gets a *nasb* because of it being تَمَيُّزٌ.

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<sup>1</sup> A *qafeez* is a classical Islamic measure of weight.

### Section 4.3.9

#### أَسْمَاءُ الْكِنَايَةِ

**Definition:** It is that noun, which indicates an unspecified quantity.

- It is clarified by the noun following it.
- These are كَمْ and كَذَا.

كَمْ: can be used in two ways: as an interrogative (اسْتِفْهَامٌ) or as an informative exclamation (خَبَرِيَّةٌ).

#### 1. كَمْ الِاسْتِفْهَامِيَّةُ – (how many)

- It gives the noun (تَمَيُّزٌ) after it a *nasb*.
- The تَمَيُّزٌ is brought singular.

e.g. كَمْ كِتَابًا عِنْدَكَ      How many books do you have?

- At times, the preposition مِنْ appears before the تَمَيُّزٌ.

e.g. كَمْ مِنْ كِتَابٍ عِنْدَكَ      How many books do you have?

#### 2. كَمْ الْخَبَرِيَّةُ – (so many)

- It gives the noun (تَمَيُّزٌ) after it a *jarr* (because of it being a *mudaaf ilayhi*).
- The تَمَيُّزٌ may be singular or plural.

e.g. كَمْ مَالٍ أَنْفَقْتَ      So much of wealth you have spent!

- At times the preposition مِنْ appears before the تَمَيُّزٌ.

e.g. كَمْ مِنْ مَلَائِكَةٍ فِي السَّمَوَاتِ      There are so many angels in the skies/heavens.

#### كَذَا – (so much, such and such)

- It gives the noun (تَمَيُّزٌ) after it a *nasb*.
- The تَمَيُّزٌ is brought singular.

e.g. عِنْدِي كَذَا دِرْهَمًا      I have this much *dirhams*.

### EXERCISE

1. What is the difference between the following sentences.

i. كم كتابا قرأت

ii. كم كتابٍ قرأت

### Section 4.3.10

#### إِسْمُ الْمُبَالَغَةِ

**Definition:** It is that noun, which shows extremity/intensity in meaning.

Some of the *wazns* of مُبَالَغَةٌ are as follows:

فَعِيلٌ	عَلِيمٌ	most learned
فَاعُولٌ	فَارُوقٌ	great distinguisher
فَعَّالٌ	ضَحَّاكٌ	excessive jester
فَعُولٌ	فَيُّومٌ	careful maintainer/sustainer
مَفْعِيلٌ	مَنْطِيقٌ	very eloquent

#### Notes:

1. The round ة at the end of some *wazns* is for مُبَالَغَةٌ and not for gender.

e.g. فَعَالَةٌ      عَلَّامَةٌ      well-learned

2. The *wazn* فَعَّالٌ is also used to denote a profession.

e.g. طَبَّاحٌ      cook      بَجَّارٌ      carpenter

## Section 4.4

### أَلْحُرُوفُ الْغَيْرِ الْعَامِلَةِ – Non-Governing Particles

#### 1. حُرُوفُ التَّنْبِيهِ – Particles of Notification:

These are used to draw the attention of the listener. These are as follows:

أَلَا	أَمَّا	هَآ	meaning	Lo! / Behold! / Take heed!
e.g.	أَمَّا زَيْدٌ نَائِمٌ			Behold! Zayd is sleeping.
	هَذَا			This
	أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ			Behold! Indeed, Allah's help is near.
	هَآ أَنَا حَاضِرٌ			Lo! I am present.

#### 2. حُرُوفُ الْإِيجَابِ – Particles of Affirmation:

These are used for affirmation of a statement made earlier. These are as follows:

إِنَّ	حَيْرٌ	إِي	أَجَلٌ	بَلَى	نَعَمْ
نَعَمْ – (yes)					

- It is used to verify a statement, be it positive or negative. For example,
  - If someone says أَجَاءَ زَيْدٌ (Did Zayd come?), the reply will be نَعَمْ (yes) meaning جَاءَ زَيْدٌ (he came).
  - If someone says أَمَّا جَاءَ زَيْدٌ (Has Zayd not come?), the reply will be نَعَمْ (yes) meaning مَا جَاءَ زَيْدٌ (He did not come.).

بَلَى – (yes, why not)

- It is used to convert a negative statement into a positive one.  
e.g. If someone says لَمْ يَعْصِمْ زَيْدٌ (Zayd did not stand up.), the reply will be بَلَى (yes, why not) meaning قَامَ زَيْدٌ (Zayd has stood up.).

إِي – (yes)

- It is the same as نَعَمْ. However it is used with an oath (فَسَمِّ) after a question.  
e.g. If someone says أَقَامَ زَيْدٌ (Did Zayd stand up?), the reply will be إِي وَ اللَّهُ (yes, by Allah!) meaning قَامَ زَيْدٌ (Zayd stood up.).

أَجَلٌ / جَيْرٌ / إِنَّ – (yes)

- It is the same as نَعَمْ.

e.g. If someone says جَاءَ زَيْدٌ (Zayd came.), the reply will be إِنَّ or جَيْرٌ or أَجَلٌ (yes) meaning جَاءَ زَيْدٌ (Zayd came.).

**Note:** إِنَّ is very rarely used for this purpose.

### 3. حَرْفَا التَّفْسِيرِ – Particles of Clarification:

These are used to clarify a word in a sentence. These are as follows:

أَنَّ (that is)

e.g. وَاسْأَلِ الْقَرْيَةَ أَيَّ أَهْلِ الْقَرْيَةِ

And ask the town, that is, the people of the town.

وَ نَادَيْنَاهُ أَنْ لِإِبْرَاهِيمَ

And We called him, that is, O Ibraheem!

### 4. الحُرُوفُ الْمَصْدَرِيَّةُ: These are used to give a *masdary* meaning. These are as follows:

أَنَّ وَأَنَّ مَا

- جُمْلَةٌ فِعْلِيَّةٌ وَأَنَّ come before a

- جُمْلَةٌ إِسْمِيَّةٌ وَأَنَّ comes before a

e.g. (بِرُحْبِهَا) إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

When the earth became straitened for them despite its vastness.

يَسْرُوبِي أَنْ تَصْدَقَ (صِدْقُكَ)

Your truthfulness pleases me.

بَلَعْنِي أَنْ زَيْدًا نَائِمٌ (نَوْمُهُ)

(News of) his sleeping reached me.

**Note:** أَنَّ and أَنَّ are governing particles.

### 5. حُرُوفُ التَّحْضِيضِ – Particles of Exhortation:

These are used to encourage someone to do something when they appear before الْفِعْلُ الْمُضَارِعُ. These are as follows:

لَوْ مَا لَوْلَا هَلَا أَلَا

e.g. هَلَا تُصَلِّي؟

Do you not pray *salah*?

- These particles are also used to create regret and sorrow in the listener when they appear before الْفِعْلُ الْمَاضِي. Therefore, they are also called حُرُوفُ التَّنَائِمِ.

e.g. هَلَا صَلَّيْتَ الْعَصْرَ؟

Have you not prayed ‘*Asr salah*’?

## 6. حَرْفُ التَّوَقُّعِ – Particle of Anticipation:

It is قَدْ, which is used for one of the following:

تَقْرِيْبٌ : It gives الْفِعْلُ الْمَاضِي the meaning of near past.

e.g. قَدْ جَاءَ زَيْدٌ Zayd has arrived (recently).

تَقْلِيْلٌ : It gives الْفِعْلُ الْمَضَارِعُ the meaning of seldomness.

e.g. إِنَّ الْجَوَادَ قَدْ يَبْخُلُ Indeed, sometimes, a generous person is miserly.

تَحْقِيقٌ : It gives الْفِعْلُ الْمَاضِي or الْفِعْلُ الْمَضَارِعُ the meaning of certainty.

e.g. قَدْ جَاءَ زَيْدٌ Certainly Zayd came.

قَدْ يَعْلَمُ اللهُ Certainly Allah knows.

## 7. حَرْفَا الْإِسْتِفْهَامِ – Particles of Interrogation:

These are هَلْ and أَ.

e.g. أَزَيْدٌ قَائِمٌ Is Zayd standing?

هَلْ قَامَ زَيْدٌ Did Zayd stand up?

## 8. حَرْفُ الرَّدْعِ – Particle of Rebuke:

This is كَلَّا, which means “Never!”

▪ It is used to rebuke or reprimand.

e.g. كَلَّا is said to some one who says إِضْرَبْ زَيْدًا (Hit Zayd.).

▪ It gives the meaning of certainty.

e.g. كَلَّا سَوْفَ تَعْلَمُونَ Indeed, soon you will know.

## 9. التَّنْوِينُ: It is used for one of the following:

تَنْوِينٌ : that *tanween*, which shows a noun to be *mu‘rab*.

e.g. زَيْدٌ

تَنْكِيرٌ : that *tanween*, which shows a noun to be *nakirah*.

e.g. رَجُلٌ

تَعْوِيْضٌ : that *tanween*, which substitutes a *mudaaf ilayhi*.

e.g. يَوْمَئِذٍ i.e. يَوْمَ إِذَا كَانَ كَذَا the day when so and so happened

10. نُونُ التَّكْيِيدِ: It is used for emphasis in مُضَارِعٌ and أَمْرٌ. It is of two forms: تَقْيِيلَةٌ and خَفِيفَةٌ. Both have the same meaning.

الْخَفِيفَةُ (ن)	التَّقْيِيلَةُ (ن)	
لَيَضْرِبَنَّ	لَيَضْرِبَنَّ	Indeed, he should hit.
أَنْصُرَنَّ	أَنْصُرَنَّ	You must help.

11. حَرْفُ لَ: It is used for the following:

إِبْتِدَاءٌ : It is used for emphasis.

e.g. لَأَنْتُمْ أَشَدُّ رَهْبَةً Indeed, you are more feared

جَوَابٌ : It comes in the answer to لَوْلَا – لَوْ and فَسَمَّ.

e.g. وَ لَوْلَا دَفَعَ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

If Allah did not repel some people by means of others, the earth would be corrupted.

وَ اللَّهُ لَأَصُومَنَّ غَدًا By Allah! I will fast tomorrow.

زَائِدَةٌ : extra.

e.g. إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ Indeed, they eat food.

12. الْخُرُوفُ الزَّائِدَةُ – Extra Particles: These are not translated. However, they add beauty and emphasis to the meaning. These are:

إِنْ (عَامِلَةٌ – مِنْ، كَ، مِنْ) بَ كَ مِنْ لَ لَا مَا أَنْ إِنَّ

Usage:

إِنَّ : It appears after مَا الْتَائِفِيَّةُ.

e.g. مَا إِنَّ زَيْدًا قَائِمٌ Zayd is not standing.

أَنَّ : It appears after لَمَّا.

e.g. فَلَمَّا أَنَّ جَاءَ الْبَشِيرُ When the bearer of good news came.

مَا : appears after the following:

إِذَا e.g. إِذَا مَا ابْتُلِيَتْ فَاصْبِرِي When you are afflicted, be patient.

مَتَى e.g. مَتَى مَا تُسَافِرُ أُسَافِرُ When you travel, I will travel.

أَيُّ e.g. أَيُّمَا الرَّجُلِ جَاءَكَ فَأَكْرِمْهُ Whoever comes to you, treat him hospitably.

أَيْنَ	e.g.	أَيْنَمَا تَوَلُّوا فَثَمَّ وَجْهَ اللَّهِ	Whichever way you turn, there is the face of Allah.
إِنْ	e.g.	فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى	Then, should some guidance come to you from Me.
حَرْفُ جَرٍّ	e.g.	فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ	So, it is through mercy from Allah that you are gentle to them.
لَا	e.g.	لَا أَقْسِمُ بِهَذَا الْبَلَدِ	I swear by this city.
لَ	e.g.	إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ	Indeed, they eat food.
مِنْ	e.g.	هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ	Is there a creator besides Allah?
كَ	e.g.	لَيْسَ كَمِثْلِهِ شَيْءٌ	There is nothing like Him.
بِ	e.g.	لَيْسَ زَيْدٌ بِكَاذِبٍ	Zayd is not a liar.

### 13. حَرْفَا الشَّرْطِ – Conditional Particles:

#### أَمَّا (however, as far as...is concerned)

- It is used to explain/clarify something, which was mentioned briefly.
- ف has to be brought in its answer (جَوَابٌ).

e.g. فَمِنْهُمْ شَقِيٌّ وَ سَعِيدٌ فَأَمَّا الَّذِينَ شَفَعُوا فِي النَّارِ

So, some of them will be wretched and (some) blessed. As for the wretched, they will be in the Fire.

#### لَوْ (if)

- It is used to negate the second sentence (جَوَابٌ) on account of the first sentence (شَرْطٌ) not being fulfilled.

e.g. لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

If there had been gods besides Allah in them (the heavens and the earth), they would have been corrupted.

(There will not be corruption because there is not more than one god.)

**Note:** If a وَ is added to لَوْ i.e. وَلَوْ it will give the meaning of “even though” and will be known as لَوْ وَصَلِيَّةٌ.

e.g. أَوْلِمُّ وَلَوْ بِشَاةٍ

Celebrate *walimah* even if it be with one (slaughtered) goat.



14. لَوْلَا: Apart from being used for تَحْضِيضٌ and تَنْدِيمٌ, it is also used to demonstrate that the second sentence (جَوَابٌ) cannot be attained because of the presence of the condition of the first sentence (شَرْطٌ).

e.g. لَوْلَا زَيْدٌ هَلَكَ بَكْرٌ Had it not been for Zayd, Bakr would have perished.

15. مَا دَامَ – مَا دَامَ: It is that مَا, which has the meaning of مَا دَامَ (as long as).

e.g. أَقُومُ مَا دَامَ الْأَمِيرُ جَلَسَ i.e. أَقُومُ مَا جَلَسَ الْأَمِيرُ  
I will stand as long as the leader is sitting.

16. حُرُوفُ الْعَطْفِ: These are as follows:

لَكِنَّ بَلَّ لَا أَمْ أَوْ إِمَّا حَتَّى ثُمَّ فَ وَ

وَ (and): This is without regard to sequence.

e.g. جَاءَ زَيْدٌ وَ بَكْرٌ Zayd and Bakr came.  
Here, sequence is not considered.

فَ (then, thus):

- It shows sequence with slight delay.

e.g. جَاءَ زَيْدٌ فَ بَكْرٌ Zayd came. Then, Bakr (came).

- It can also show cause (سَبَبٌ).

e.g. أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً

He sends down water from the sky, because of which the earth becomes green.

ثُمَّ (then): It shows sequence with delay.

e.g. جَاءَ زَيْدٌ ثُمَّ بَكْرٌ Zayd came. Then, (after some time) Bakr (came).

حَتَّى (upto, till, even): It shows the end point.

e.g. قَرَأْتُ الْقُرْآنَ حَتَّىٰ أَحْرَهُ I read the Qur'an until the end.

قَدِمَ الْحَجَّاجُ حَتَّىٰ الْمَشَاءِ The pilgrims came, even those on foot.

إِمَّا (either...or):

e.g. الثَّمَرُ إِمَّا حُلْوٌ وَ إِمَّا مُرٌّ The fruit is either sweet or bitter.

أَوْ (or):

e.g. لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ We stayed for a day or a part of a day.

أَمْ (or): It is generally used with an interrogative (اسْتِفْهَامٌ).

e.g. أَزَيْدٌ عِنْدَكَ أَمْ بَكْرٌ Is Zayd with you or Bakr?

لَا (not): This negates from the مَعْطُوفٌ that which has been established for the مَعْطُوفٌ عَلَيْهِ.

e.g. جَاءَنِي زَيْدٌ لَا بَكْرٌ Zayd came to me and not Bakr.

بَلْ (but, instead, rather): It is used for إِضْرَابٌ i.e. to give up one notion for another.

e.g. جَاءَنِي زَيْدٌ بَلْ بَكْرٌ Zayd came to me. Rather, Bakr (came).

لَكِنْ (but): It is used with a نَقْيٌ and serves the purpose of إِسْتِدْرَاكٌ i.e. to rectify.

e.g. مَا جَاءَنِي زَيْدٌ لَكِنْ بَكْرٌ جَاءَ Zayd did not come to me but Bakr came.

فَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

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