TASHEEL AL-NAHW

based on

‘Ilm al-Nahw of Mawlana Mushtaq Ahmad Charthawali
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**In Plain English:** Make as many copies as you want.
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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 *Nabw* (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.

و صلى الله تعالى على خير خلقه سبحانه و مؤلانا مخلصا و على آل و أصحابه أجمعين

‘Aamir Bashir
Buffalo, NY
9 Sha’ban, 1432 (8 July, 2011)
E-mail: ainbay97@yahoo.com
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<td>إعراب</td>
<td>i’raab</td>
<td>These are the variations at the end of the word, which take place in accordance with the governing word.</td>
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<td>تنوين</td>
<td>tanween</td>
<td>two fathahs ـ، two dammahs ـ، two kasrahs ـ</td>
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<td>sukoon</td>
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<td>ساكن</td>
<td>saakin</td>
<td>a letter with sukoon</td>
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<td>Subject i.e. the doer</td>
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<td>مَفْعُولٍ</td>
<td>mafool</td>
<td>Object i.e. the person or thing upon whom or which the work is done.</td>
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<td>عَامِلٍ</td>
<td>‘aamil</td>
<td>Governing word i.e. that word, which causes i’raab change in the word(s) following it.</td>
</tr>
<tr>
<td>مَعْمَوْلٍ</td>
<td>ma’mool</td>
<td>The governed word i.e. that word in which the i’raab change occurred.</td>
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<td>فَعْلَ مَعْرَفُ</td>
<td>fil ma’roof</td>
<td>The active verb i.e. that verb whose doer is known/mentioned.</td>
</tr>
<tr>
<td>فَعْلَ مَجْهُولٍ</td>
<td>fil majhool</td>
<td>The passive verb i.e. that verb whose doer is not known/mentioned.</td>
</tr>
<tr>
<td>فَعْلَ لَاذِمٍ</td>
<td>fil laazim</td>
<td>The intransitive verb i.e. that verb, which can be understood without a مَفْعُولٍ.</td>
</tr>
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<td>أَلْفَ عَالَمُ المُتَعَدِّى</td>
<td>fil muta’addi</td>
<td>The transitive verb i.e. that verb, which cannot be fully understood without a مَفْعُولٍ.</td>
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<td>مَرْفَوْعٍ</td>
<td>marfoo’</td>
<td>It is that word, which is in the state of رفع, which is generally represented by a dammah on the last letter.</td>
</tr>
<tr>
<td>مَنْصَبٍ</td>
<td>mansoob</td>
<td>It is that word, which is in the state of نصب, which is generally represented by a fathah on the last letter.</td>
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<tr>
<td>مَجْرَوْرٍ</td>
<td>majroor</td>
<td>It is that word, which is in the state of جر, which is generally represented by a kasrah on the last letter.</td>
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<tr>
<td>مَرْفَعٍ</td>
<td>ma’rifah</td>
<td>Definite noun. It is generally indicated by an ال. For example, الْبَيْتُ the house (a particular/specific house).</td>
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<tr>
<td>نَكِرَة</td>
<td>nakirah</td>
<td>Common noun. It is generally indicated by a tanween. e.g. البَيْتُ a house (any house).</td>
</tr>
<tr>
<td>مَرْفَعٍ</td>
<td>marfoo’</td>
<td>It is that word, which is in the state of رفع, which is generally represented by a dammah on the last letter.</td>
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CHAPTER 1

Section 1.1

أَلْنَحْوَ — 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 إِعْرَابٌٌ (condition) of the last letter of a word should be.

Subject Matter:
Its subject matter is كَلِمَةٌٌ (word) and كَلََمٌٌ (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, دَخَلٌَ, دَار, زَيْد, and في 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

The Word

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

In Arabic, لفظ (meaningful word) is of two types: مُرفَّد and مُرَكَّب.

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

Types of كلمة

There are three types of كلمة:

1. اسم (noun)
2. فعل (verb)
3. حرف (particle)

اسم – Noun:

- It is that كلمة 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. رجل man
       البيت house

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

فعل – Verb:

- It is that كلمة 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. ضرب He hit.
       نصر He helped.

Note: A فعل can never have a تَنوين (tanween) or an ال.
Particle:
It is that كلمة whose meaning cannot be understood without joining a اسم or a فعل or both to it.

e.g. من (from)
علي (on top)

EXERCISE

1. State with reason whether the following words are فعل or اسم.

   i. جَلَسَ (He sat.)
   ii. وَ (and)
   iii. بَنَةُ (girl)
   iv. كَسَرَ (He broke.)

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

   i. قَلَمٌ
   ii. فَصْلٌ
   iii. كِتَابٌ
   iv. سِبْوَةٌ
Section 1.3

Types of Noun

Types of Noun is of three types:

1. Primary Noun: It is that اسم which is neither derived from another word nor is any word derived from it.
   e.g. فَرُسْ horse  جَبِيلُ girl

2. Root Noun: It is that اسم from which many words are derived.
   e.g. ضَرْبُ to hit  نَصْرُ to help

3. Derived Noun: It is that اسم which is derived from a masdar.
   e.g. ضَارِبُ hitter  مَنْصُورُ the helped

Types of Verb

Types of Verb is of four types:

1. Past tense: اسم which causes إعراب change in the word after it.
   e.g. ضَرَبُ He hit.

2. Present and Future tense: اسم which does not cause إعراب change in the following word.
   e.g. يَضْرِبُ He is hitting or will hit.

3. Positive Command/Imperative: اسم
   e.g. اِضْرِبُ Hit!

4. Negative Command/Prohibitive: اسم
   e.g. لَا تَضْرِبُ Don’t hit!

Types of Particle

Types of Particle is of two types:

1. Causative Particle: It is that حرف، which causes إعراب change in the word after it.
   e.g. زَيْدُ فِي الْمَسْجِدُ Zayd is in the mosque.

2. 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. البَيْتُ  
   ii. الْفَتَحٌ  
   iii. الأَوْرَقٌ  
   iv. سَمِيعٌ  

2. Find the meaning and the plural of the following nouns using a dictionary.
   
i. البُسْتَانُ  
   ii. الْقَمَرُ  
   iii. الْبَابُ  
   iv. الْكَلْبُ  

Section 1.4

Sentences and Phrases

is of two types: and

- is also called and . This is a complete sentence. Often, it is just called .
- is also called and . 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. : It is that sentence, which has the possibility of being true or false.
B. : It is that sentence, which does not have the possibility of being true or false.

Section 1.4.1

is of two types:

1. — 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 (subject) or (the word about which information is being given).
- The second part of the sentence is called (predicate) or (the word giving the information).
- The is generally and the generally .
- Both parts and are .

Sentence Analysis

The house is clean.
Note: A sentence may have more than one خَبَر.

Sentence Analysis

الرجل  طولٍ  قويّ The man is tall and strong.

خُبَرٌ 2 + خُبَرٌ 1 = جملة إيجابية خُبرية

2. جملة فعلية خبرية – Verbal Sentence:

- Definition: It is that sentence, which begins with a verb.
- The first part of the sentence is called مُستَندٌ or فعلٌ.
- The second part of the sentence is called مُستَندٌ إلىِهِ or فعلٌ and is always مَعْفُولٌ.

Sentence Analysis

زَي دٌَ جَلَسََ Zayd sat.

فِعْلٌ + فعلٌ = جملة فعلية خبرية

Note: In the above example, the verb is أَلْفَعُ الْأَرْضٌ i.e. it is a verb whose meaning can be understood without a مَعْفُولٍ.

Note: If the verb is أَلْفَعُ الْأَلْبَسَةٌ i.e. a verb whose meaning cannot be fully understood without a مَنْصُوبٌ مَعْفُولٍ, then a مَنْصُوبٌ will be added and will be مَنْصُوبٌ.

Sentence Analysis

اللَّهُ خَلَقََ يَلِيَ Allah created the sky.

فِعْلٌ + مَعْفُولٌ = جملة فعلية خبرية

EXERCISE

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

i. المعلم حاضر
ii. البستان جميل
iii. فتح محمد الباب
iv. المدرسة كبيرة نظيفة
v. وقف الرجل
vi. الرجل وقف

2. What is the difference between (v) and (vi) above?
Section 1.4.2

Section 1.4.2

is of ten types:

1. **أَمْرٌ** Positive Command e.g. إِضْرِبَّ Hit!
2. **نَهْيٌ** Negative Command e.g. لَا تَضْرِبَّ Don’t Hit!
3. **الْاسْتِفْعَام** Interrogative e.g. هَلْ ضَرَبَّ زَيْدٌ؟ Did Zayd hit?
4. **الْمَتَّى** Desire e.g. لِيَتْ الشَّبَابٌ عَائِدٌٌ I wish youth would return.

**Note:** لِيَتْ is generally used for something unattainable.

5. **الْتَرْجُحٌ** Hope e.g. لَعَلَّ اللَّهُ سَهْلٌٌ Hopefully, the examination will be easy.

**Note:** لَعَلَّ is generally used for something attainable.

6. **الْعَضْرُ** Exclamation e.g. يَا اللَّهُ O Allah!
7. **الْعُرْضُ** Request/Offer e.g. أَلَّا تَأْتِينَيْنَكُمْ عَذَّرَاءٌ! Will you not come to me so that I may give you a dinar?

**Note:** العُرْضُ is a mere request; no answer is anticipated.

8. **الْعَلْمَةُ** Oath e.g. وَاللَّهُ By Allah!
9. **الْعَلَّمُ** Amazement e.g. مَا أَحْسَنَ زَيْدٌ! How good Zayd is!
10. **الْعَفْوُ** Transaction e.g. The seller says بِعْتُ بِذَا الْكِتَابِ – I sold this book.

and the buyer says اِشْتَرَيْتُوٌّ – I bought it.

**Note:** The sentences for العَفْوُ appear to be خَمَرْيَةٌ. However, in Islamic law, contracts require the use of past tense verbal sentences to convey the meaning of جَملة إِنشاائِيَةٌ. Hence, these will be classified as إِنشاائِيَةٌ.

**Sentence Analysis:**

Did Zayd hit?

حَرْفُ الْاسْتِفْعَام + فَعَلٌ + فَاعِلٌ = جَملة إِنشاائِيَةٌ

**EXERCISE**

1. State what type of جَملة إِنشاائِيَةٌ are the following sentences.
   i. يَا إِبْرَاهِيمُ
   ii. إِسْتَغْفَرُ
   iii. كِيْفَ حَالُكَ؟
   iv. لَا تَدْخُلْ
Section 1.4.3
- أقسام المَرْكَب النَاقص

Types of Phrases

Phrases are of five types:

1. **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 مَوْضُوفٌ.
   - The صِفَةٌ and مَوْضُوفٌ 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,

<table>
<thead>
<tr>
<th>the righteous men</th>
<th>صَالِحٌانَ</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>صَالِحَانَ</td>
<td>صِفَةٌ</td>
<td>مَوْضُوفٌ</td>
</tr>
<tr>
<td>Rَجُلَانَ</td>
<td>صِفَةٌ</td>
<td>مَوْضُوفٌ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>the intelligent/wise girl</th>
<th>عَاقِلَةَ</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>عَاقِلَةَ</td>
<td>صِفَةٌ</td>
<td>مَوْضُوفٌ</td>
</tr>
</tbody>
</table>

2. **Possessive Phrase**: It is a phrase in which the first word (مَضَافٌ) is attributed to the second one (إِلَيْهَ). In some cases, this means that the second word owns or possesses the first.
   - The مَضَافٌ never gets an ال or a مَضَافٌ.
   - The مَضَافٌ is always مَضَافٌ إِلَيْهِ.
   - The *i’raab* of the مَضَافٌ will be according to the مَضَافٌ إِلَيْهِ governing it. For example,

<table>
<thead>
<tr>
<th>Zayd’s book</th>
<th>كِتَابَ</th>
<th>مَضَافٌ إِلَيْهِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>زَيْدٌ</td>
<td>مَضَافٌ</td>
<td>مَضَافٌ إِلَيْهِ</td>
</tr>
</tbody>
</table>
Notes:
1. Sometimes many مضافات إِلَيهَ are found in one single phrase. For example,

\[
\begin{align*}
& \text{الرجل} \\
& \text{باب} \\
& \text{مضاف إِلَيهُ} \quad \text{مضاف إِلَيهُ} \\
\end{align*}
\]

the door of the man's house

2. If a صِفَةٌ إِلَيهَ is brought, it should come immediately after the مضاف إِلَيهَ with an and should have the same i‘raab as that of the مضاف إِلَيهَ. For example,

\[
\begin{align*}
& \text{الجديد} \\
& \text{باب} \\
& \text{مضاف إِلَيهُ} \quad \text{مضاف إِلَيهُ} \\
\end{align*}
\]

the new door of the house

3. If a صِفَةٌ إِلَيهَ is brought, it should come immediately after it (مضاف إِلَيهَ), and it should correspond to it (مضاف إِلَيهَ) i.e. in the four aspects mentioned earlier. For example,

\[
\begin{align*}
& \text{الجديد} \\
& \text{باب} \\
& \text{مضاف إِلَيهُ} \quad \text{مضاف إِلَيهُ} \\
\end{align*}
\]

The door of the new house.

3. **Demonstrative Phrase:** It is a phrase in which one noun (إِسْمُ الإشارة) (المشار إليه) points towards another noun.

- The المشار إليه must have an al.

\[
\begin{align*}
& \text{الرجل} \\
& \text{هذا} \\
& \text{إِسْمُ الإشارة} \quad \text{المشار إليه} \\
\end{align*}
\]

This man

**Note:** If the المشار إليه does not have an al, it would be a complete sentence.

\[
\begin{align*}
& \text{الرجل} \\
& \text{هذا} \\
& \text{إِسْمُ الإشارة} + \text{خير} = \text{حالة إِشارة} \\
\end{align*}
\]

This is a man.

4. **Numerical Phrase:** It is a phrase in which two numerals are joined to form a single word (number).

- A خَرَفُ originally linked the two.
- This phrase is found only in numbers 11-19.
- Both parts of this phrase will be مضافات إِلَيهُ except the number 12 (إِثْنَانَ عَشَرٍ).

\[
\begin{align*}
& \text{الرجل} \\
& \text{إِثْنَانَ عَشَرٍ} \\
& \text{إِثْنَانَ عَشَرٍ} \\
\end{align*}
\]

(eleven)

It was originally

\[
\begin{align*}
& \text{الرجل} \\
& \text{إِثْنَانَ عَشَرٍ} \\
& \text{إِثْنَانَ عَشَرٍ} \\
\end{align*}
\]

(هاذو و عشر)
Note: The first part of the number اَثْنِ عَشَرَ (اثنى عشر) will be given a ي in place of the ا in حالة التصِب and حالة الأجر.

e.g. رأيت اثنين عشرا (حالة التصِب)  
I saw twelve men.

I passed by twelve men.

5. **Indeclinable Phrase:** It is a phrase in which two words are joined to form a single word.

- The first part of this phrase is always مَعْفُوعٌ.
- The second part changes according to the عامل.

  e.g. خَضَرٌ مَوْتٌ (خصَر + مَوْتِ)  
  A region in Yemen.

خصَر is a verb, which means “he/it became present” and مَوْتِ is a noun, which means “death.”

  بَعُلَّ (بَعَلُ + بَكَّ)  
  A city in Lebanon.

بَعُل* was the name of an idol and بَكّ was the name of a king.

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

Example 1

The trustworthy/honest trader gained profit.

Example 2

Every faa’il is marfoo’ and every maf’ool is mansoob.
Example 3

I bought this book.

Example 4

Fourteen men came.

Example 5

This is Ba‘labakk.

EXERCISE

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

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

2. What is the difference between the following sentences?

   i. عَلَامٌ غَايِلٌ and عَلَامٌ غَايِلٌ
   ii. هذه نافحة and هذه النافحة
   iii. نافذة السيارة الكبيرة and النافذة السيارة الكبيرة
   iv. الجنوب النظيف and الجنوب النظيف

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

   i. وَالْقبيح
   ii. المعلم المدرسة
   iii. الرجلان الطويل
   iv. ثمانية عشر

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

   i. باب فضف قيام ليلة القدر
Section 1.4.4
Additional Notes About جملة اسمية

1. Sometimes, the خبر is not mentioned, in which case it will be regarded as hidden (متعلق).

   e.g. الإمام في المسجد
   The Imam is in the mosque.

   = جملة اسمية خبرية
   جملة اسمية متعلق بالخبر
   جملة اسمية مبتدأ

2. The خبر can be a complete sentence.

   Example 1: زيد أبوه عالم
   Zayd’s father is knowledgable.

   = جملة اسمية مبتدأ
   جملة اسمية مفعول

   Example 2: زيد أكل الطعام
   Zayd ate the food.

   = جملة اسمية مبتدأ
   جملة اسمية مفعول

EXERCISE

1. Translate, fill in the i’raab, and analyze the following sentences.
   i. الفلم في الفصل
   ii. الثور يحرث الأرض

---

1 However, generally, to simplify matters, the متعلق is taken to be خبر. See Hasan Dockrat, *A Simplified Arabic Grammar*, (Azaadville: Madrasa Arabia Islamia, 2003), 37.
Section 1.5

**Signs of a Noun:**

1. It is preceded by an **ال.**
   e.g. الْحَرِيحَةٌ the man
2. It is preceded by a **خَزْف جَزْر.**
   e.g. بِالْقَلْبِ with the pen
3. There is tanween on the last letter.
   e.g. رَجُلٌ a man
4. It ends with a round ء.
   e.g. كِلِمَةٌ a word
5. It is a dual (تَبَيِّن نَتَبَيِّن). e.g. رَجَالٌ two men
6. It is a plural (جمع).
   e.g. رِجَالٌ men
7. It is a (فاعلٌ or مَسْتَنْدِلٌ)
   e.g. الرَّجُلُ قُوِّيٌّ The man is strong.
   e.g. خَلَسَ زَيْدٌ Zayd sat.
8. It is مَضَافٌ.
   e.g. كِتَابٌ زِيْدٌ book of Zayd
9. It is مَوْصِفٌ.
   e.g. رَجُلٌ طَوِيٌّ tall man
10. It is مَنْدَى.
    e.g. يَ رَجَلٌ O man!
11. It is مَسَّحُورٌ.
    e.g. رَجَلٌ a little man
12. It is مُسْتَبِثٌ.
    e.g. مَكٌّّ a Makkan

**Signs of a Verb:**

1. It is preceded by **قَدٌ.**
   e.g. قَدَ خَرَجَ He has gone out.
2. It is preceded by **سَ.**
   e.g. سَيَخْرُجَ He will soon go out.
3. It is preceded by **سَوْفٌ.**
   e.g. سَوْفَ يَ رَجُلٌ He will go out after a while.
4. It is preceded by **حَرْفٌ جَزْمٌ.**
   e.g. لَمْ يَخْرَجَ He did not go out.
5. It is preceded by **حَرْفٌ نَصِبٌ.**
   e.g. لَنْ يَخْرَجَ He will never go out.
6. It has a hidden ضَمِيمٌ.
   e.g. خَرَجَ He went out.
7. It is an imperative (أَمَّلٌ).
   e.g. أَ خْرَجَ Go out.
8. It is a prohibitive (نَهِيٌ).
   e.g. لَا خَرَجَ Do not go out.

**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).

---

2 Verbs are said to be dual and plural with respect to their doers (فاعل). 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 (إِنْسَمُ) is indicated by a *tanween*. Such a noun is called نَكَّرَةٌ.
   e.g. البيتَ a house (any house)

2. The definiteness of a noun is indicated by an *الَّ. Such a noun is called مَغْرِفَةٌ.
   e.g. البيتَ the house (a specific house)

3. A noun can never have a *tanween* and an *الَّ at the same time.
   e.g. البيتَ is incorrect.

4. When the last letter of a word and the first letter of the following word have *sukoon* (نَ), it is called الجمعان الساكنين (the meeting of two sukoons). In this case, the first sukoon will be changed to a kasrah.
   e.g. صنَامٌ كثيرةٌ sukoon will become ضِنَّيتَ البيتَ. The هَمْرَةَ الوُصِيل before the لَّ will not be pronounced.

5. When an *الَّ appears before a noun, which begins with a letter from الخُوْف السَّمِيْسِيَة (sun letters) then the لَّ of الَّ must not be pronounced. The لَّ of الَّ will not get a sukoon. Instead the خْرَفَ قُمَيْرِيّ will get a *tashdeed*.
   e.g. القلمَ the pen

6. The remaining letters are known as الخُوْف القُمِريَّة (moon letters). In these, the لَّ of الَّ will get a sukoon and will be pronounced. The خْرَفَ قُمْرِيّ will not get a *tashdeed*.
   e.g. السُّؤْرَةٌ blackboard

7. Generally, a noun ending with a round *الَّ (مؤثَّر) is a feminine (إِنْسَمُ) noun.
   e.g. السُّؤْرَةٌ blackboard

8. The خْرَفَ غيرَ عَالِقَل (non-human) plural will be etc. of a عَالِقَل (non-human) plural will be جَمَاعٌ إِحْدَيْنَة The idols do not benefit.
   e.g. أَصْنامٌ كثيرةٌ many idols
   هْذَهُ الأِصْنام These idols.
   الكُلُّابُ الحَارِسُ جَالِسَةُ The guard dogs are sitting.
   كانتْ البَيْوُذُ كثيرةٌ The houses were many.

9. When writing a noun ending with two *fathahs* (نَ), an *alif* (اٰ) must be added at the end.
   e.g. زِيدًا
Section 1.6 – Personal Pronouns

**Definition:** Personal Pronouns (الضمير or ضمائر) are those words, which refer to the speaker (الكلام or متكلم) or the second person (خاطئ or حاضر) or the third person (غائب or خالي).

Table 1.1 – Personal Pronouns

<table>
<thead>
<tr>
<th>Unattached Form (منفصل)</th>
<th>Attached Form (ملصق)</th>
</tr>
</thead>
<tbody>
<tr>
<td>هُوَ</td>
<td>هُوَ</td>
</tr>
<tr>
<td>هُمَ</td>
<td>هُمَ</td>
</tr>
<tr>
<td>هُمْ</td>
<td>هُمْ</td>
</tr>
<tr>
<td>هِيَ</td>
<td>هِيَ</td>
</tr>
<tr>
<td>هُمْ</td>
<td>هُمْ</td>
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<tr>
<td>هُمْ</td>
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<tr>
<td>أَنْتَ</td>
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<tr>
<td>أَنْتُمْ</td>
<td>أَنْتُمْ</td>
</tr>
<tr>
<td>أَنْتُنْ</td>
<td>أَنْتُنْ</td>
</tr>
<tr>
<td>أَنْتُنْ</td>
<td>أَنْتُنْ</td>
</tr>
<tr>
<td>أَنْتُنْ</td>
<td>أَنْتُنْ</td>
</tr>
</tbody>
</table>

*Table 1.1 – Personal Pronouns*

<table>
<thead>
<tr>
<th>Unattached Form (منفصل)</th>
<th>Attached Form (ملصق)</th>
</tr>
</thead>
<tbody>
<tr>
<td>عِندَكَ</td>
<td>عِندَكَ</td>
</tr>
<tr>
<td>عِندَكَ</td>
<td>عِندَكَ</td>
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</tr>
<tr>
<td>عِندَكَ</td>
<td>عِندَكَ</td>
</tr>
</tbody>
</table>

**Examples:**
- هو زيد. (He is Zayd.)
- أنا طالب. (I am a student.)
- قلمك. (your pen)
- نصحتها. (I helped her.)
Section 1.7
Prepositions

**Effect:** A حرف جر gives a جر to the noun it enters upon, which is then known as.

**Table 1.2**
Prepositions

<table>
<thead>
<tr>
<th>حرف جر</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب</td>
<td>with</td>
<td>كتبت بالقلم</td>
</tr>
<tr>
<td>ت</td>
<td>by (for oath)</td>
<td>تَالله</td>
</tr>
<tr>
<td>ك</td>
<td>like</td>
<td>زيد كالأسد</td>
</tr>
<tr>
<td>ل</td>
<td>for</td>
<td>أنتم لله</td>
</tr>
<tr>
<td>و</td>
<td>by (oath)</td>
<td>وَالله</td>
</tr>
<tr>
<td>منذ</td>
<td>since</td>
<td>ما رأيت منذ أسبوع</td>
</tr>
<tr>
<td>منذ</td>
<td>since / for</td>
<td>ما رأيت منذ أربع أيام</td>
</tr>
<tr>
<td>خالاً</td>
<td>besides, except</td>
<td>جاء الناس خالًا زيد</td>
</tr>
<tr>
<td>رتب</td>
<td>many a…</td>
<td>رتب عا لم يغلب عليه</td>
</tr>
<tr>
<td>خاشاً</td>
<td>besides, except</td>
<td>جاء الناس خاشاً زيد</td>
</tr>
<tr>
<td>من</td>
<td>from</td>
<td>رجعت من السفر</td>
</tr>
<tr>
<td>عنا</td>
<td>besides, except</td>
<td>جاء الناس عنا زيد</td>
</tr>
<tr>
<td>في</td>
<td>in, regarding</td>
<td>زيد في البيت</td>
</tr>
<tr>
<td>عن</td>
<td>from, regarding</td>
<td>سأل الطبيب عن المرض</td>
</tr>
<tr>
<td>على</td>
<td>on</td>
<td>أطبب على المريض</td>
</tr>
<tr>
<td>حتى</td>
<td>up to, until</td>
<td>يثبت حتى الصبح</td>
</tr>
<tr>
<td>إلى</td>
<td>up to, towards</td>
<td>سافر إلى المدينة</td>
</tr>
</tbody>
</table>

**Example 1:**
الخو في الكلام كالملح في الطعام

Grammar in speech is like salt in food.
Example 2 with Sentence Analysis:

كَتَبَتُ بِالقَلَمِ

I wrote with the pen.

**Note:** Together, the حَرْفٌ جَرٌّ and مٌَْرُ و رٌٌ are known as مٌُتَّعَلَقٌ (connected) of the جَمْعَةِ خَبْرٍ in جٌُُْلٌةٌ و فِعْلٌ and of the فٌِعْلٌ in جَمْعَةٍ خَبْرٍ.

**EXERCISE**

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

   i. المسجد قريب من بيت زيد.
   
   ii. نزل المطر من السماء.
   
   iii. الكتب على المنضدة.
   
   iv. زينب جالسة على الكرسي في الحجرة.
Section 1.8
Those Particles That Resemble the Verb

- These are called أَّلْحَرُوفُ أَنْسَبْيَتْهَا بِالْفَعْلُ because like أَلْحَرُوفُ أَنْسَبْيَتْهَا بِالْفَعْلُ, they also govern two words.
- These particles appear before a جَمْهَةٌ (جمعية) خَبْرَ (خبر).

**Effect:** Such a particle gives a نَصْبٌ (نصب) which is then known as إِسْمٌٌ (إِسْمٌ) and a رَفْعٌ (رفع) which is then known as خَبْرٌ (خبر) and so on.

### Table 1.3
Those Particles That Resemble the Verb

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. إنّ</td>
<td>إنّ اللّه علّمَ</td>
</tr>
<tr>
<td>2. أنّ</td>
<td>علّمت أُنَّ الأُلْهِيْجٌ قرَبَ</td>
</tr>
<tr>
<td>3. كَأَنّ</td>
<td>كَأَنّ الأُنَّ لَتْضَحِي</td>
</tr>
<tr>
<td>4. لَكِنّ</td>
<td>لَكِنّ الأُنَّ ثَاثٌ</td>
</tr>
<tr>
<td>5. لَيْتّ</td>
<td>لَيْتّ الأُنَّ سَهٌّ</td>
</tr>
<tr>
<td>6. لَعَلّّ</td>
<td>لَعَلّّ الأُنَّ سَهٌّ</td>
</tr>
</tbody>
</table>

**Sentence Analysis:**

إنّ اللّه علّمَ أَنَّ اللّه علّمَ

Indeed, Allah is All-Knowing.

**Notes:**
1. Difference between إنّ and أَنّ:
   a. إنّ is generally used at the beginning of a sentence.
   b. أَنّ is generally used in the middle of a sentence.
2. Sometimes, إنّ appears in the middle of a sentence. This happens when it is used after a word with root letters قـ وـ لـ.
   e.g. يَقُولُ إِنّها بَقَرَةٌ صَفْرَاءٌ He says, it is a yellow cow.
2. The حَرْفٌ جَر can be a complete sentence.

Example 1: إن زُيدًا أُمًا صالِحَةٌ Indeed, Zayd’s mother is pious.

Example 2: إن زُيدًا أكل الطَّعَامٌ Indeed, Zayd ate the food.

3. If there is a حَرْفٌ جَر before the خَبَر, then the خَبَر will appear first and the اسم second.

e.g. إن إلينا ياaning to us is their return.

4. When حَرْفٌ خَرَب is joined to any of these حَرْفٌ، their effect will be cancelled.

e.g. إن إلينا يا اُمَّة Your god is only one god.

EXCERISE

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

   i. لعل المريض نائم
   ii. اعلم أن زيدا عاقل
   iii. إن رحلا دخل البيت
   iv. كأن القمر مصابح
   v. ليب القمر طالع
   vi. إن علينا بيانه
Section 1.9  
Auxiliary (Defective) Verbs

- Such a verb is called ناقصٌٌٌ (incomplete) because even though it is a فِعْلٌ لَازِمٌ, it needs two مَعْمُولٌٌٌ. The sentence remains incomplete with one مَعْمُولٌٌ.  
  e.g. Zayd was (the sentence remains incomplete).  
- These verbs enter on a جَمْلَةٌ إِسْمِيةٍ (sentence) and a خَبَرٌٌّ.  

**Effect:** They give رَفْعٌٌ to the مَبْتَدَأٌ, which becomes known as اِسْمٌُكَانٌٌ (or اِسْمٌُ صَارٌٌ and so on) and نَصْبٌٌ to the خَبَرٌ, which becomes known as خَبَرٌٌٌّ كَانٌ (or خَبَرٌٌٌّ صَارٌٌ and so on).

**Table 1.4**

<table>
<thead>
<tr>
<th>فعل ناقصٌ</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>كانَ</td>
<td>was</td>
<td>The house was clean.</td>
</tr>
<tr>
<td>صارَ</td>
<td>became</td>
<td>The man became wealthy.</td>
</tr>
<tr>
<td>أصْبِحَ</td>
<td>happen in the morning</td>
<td>Zayd became ill in the morning.</td>
</tr>
<tr>
<td>أصْبِحَ</td>
<td>became</td>
<td>Zayd became rich.</td>
</tr>
<tr>
<td>أَمْسَىٌ</td>
<td>happen in the evening, became</td>
<td>The worker became tired in the evening.</td>
</tr>
<tr>
<td>أَصْبِحَ</td>
<td>happen at mid-morning, became</td>
<td>The clouds became dense at mid morning.</td>
</tr>
<tr>
<td>ظَلَّ</td>
<td>happen during the day, became</td>
<td>It rained the whole day.</td>
</tr>
<tr>
<td>بَاتَ</td>
<td>happen during the night, became</td>
<td>Zayd passed the night sleeping.</td>
</tr>
<tr>
<td>مَاٌدَامَ</td>
<td>as long as</td>
<td>Sit as long as Zayd is sitting.</td>
</tr>
<tr>
<td>مَاٌذَكَرَ</td>
<td>always, continuously</td>
<td>Zayd was continuously sick.</td>
</tr>
<tr>
<td>مَاٌذَكَرَ</td>
<td>always, continuously</td>
<td>Zayd was always fasting.</td>
</tr>
<tr>
<td>مَاٌذَكَرَ</td>
<td>always, continuously</td>
<td>Zayd was always active.</td>
</tr>
<tr>
<td>مَاٌذَكَرَ</td>
<td>always, continuously</td>
<td>The businessman was always truthful.</td>
</tr>
<tr>
<td>لَيْسَ</td>
<td>no, not</td>
<td>The servant is not strong.</td>
</tr>
</tbody>
</table>
Sentence Analysis:

The house was clean.

Notes:
1. When كان is used with مُضارعه, it gives the meaning of past continuous.
   e.g. كان زيداً يَكتبُ Zayd was writing/Zayd used to write.
   Note: Here, the خَبَرُ of كان is a جَلْةٌ فِعْلٍ.

2. can be used in أمَّر and أمَّر as well.

3. can be used in أمَّر but not in أمَّر.

4. and لَيْسِ have a past tense only (no أمَّر or أمَّر).

5. must be preceded by another sentence.

6. The خَبَرُ of لَيْسِ is sometimes prefixed with a ب.
   e.g. هلَّيس أَللهُ أَبْحَكَمُ الحَاكِمُينَ Is Allah not the greatest of rulers?

7. If there is a حَرْفُ خَبَرِ before the خَبَرِ, then the خَبَرِ will appear first and the أمَّر second.
   e.g. في السماء صحبت كان There were clouds in the sky.

EXERCISE

1. Translate, fill in the i’raab, and analyze the following sentences.
   i. ليس العامل نشطاً صار الكبش سميناً.
   ii. كان منامه مناماً صادقاً لا يزال لسانك رطباً من ذكر الله.
   iii. أمسى الغني فغيراً يصبح المداد جافاً.
   iv. نويت الاعتكاف ما دمت في المسجد.
   v. لا يزال لسانك رطباً من ذكر الله.
   vi. يصبح المداد جافاً.
   vii. يصبح المداد جافاً.

Notes:
2. When كان is used with مُضارعه, it gives the meaning of past continuous.
   e.g. كان زيداً يَكتبُ Zayd was writing/Zayd used to write.
   Note: Here, the خَبَرُ of كان is a جَلْةٌ فِعْلٍ.

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5. and لَيْسِ have a past tense only (no أمَّر or أمَّر).

6. must be preceded by another sentence.

7. If there is a حَرْفُ خَبَرِ before the خَبَرِ, then the خَبَرِ will appear first and the أمَّر second.
   e.g. في السماء صحبت كان There were clouds in the sky.
CHAPTER 2
Declinable and Indeclinable 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 مُعَرَّب; and that word whose end changes is called مُعَرَّب.

Section 2.1
Those conditions (خَالَات) which remain unchanged at the end of مُعَرَّب words are four: مَكْرُونَ, مَفْتُوحَ, مَكْسَرَةٌ, and مَسْكُونَ. These are called أَن وَاعَال بِنَاءَ.

Those conditions (خَالَات) which occur at the end of مُعَرَّب words are four: مَنْصُوبَ, مَنْصُوبَ, مَكْسَرَةٌ, and مَجْرُورَ. These are called أَن وَاعَالإِعْرابَ (أَن وَاعَالإِعْرابَابَ, for short). These changes are brought about at the end of a مُعَرَّب word in accordance with the requirement of the عَامِل (governing word).

I’raab can be shown in two ways. These are called عَلََمَاتُ الْإِعْراب (signs of i’raab).

1. These are the basic signs and are the most common. I’raab is shown by means of a حَرْكَةٌ, i.e. مَسْكُونٌ or مَكْرُونٌ or مَفْتُوحٌ (which is the absence of a حَرْكَةٌ). e.g. لَمْ يَضْرِبْ بنَاءً رَجُلٌ رَجُلٌ

2. Sometimes, the i’raab is shown by means of any of the عَلََمَاتُ الْإِعْرابٍ i.e. مَكْرُونٌ or مَفْتُوحٌ or مَكْسَرَةٌ. e.g. أَبِيكَ أَبُوك

Conditions of Mu’rab

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

---

1. is that when a ضمة or its corresponding حرف علةٌ (و) appears at the end of a word. Such a word is said to be مزوعٌ.

   e.g. أَحَّلَ أَحْيٌ

2. is that when a فتحة or its corresponding حرف علةٌ (ى) appears at the end of a word. Such a word is said to be مُنصوبٌ.

   e.g. أَحَّلَ أَحْيٌ

3. is that when a كسرة or its corresponding حرف علةٌ (ي) appears at the end of a word. Such a word is said to be مَضْطَرَرٌ.

   e.g. أَحَّلَ أَحْيٌ

4. is that when a سكون appears at the end of a word. Such a word is said to be مِضْطَرِبٌ.

   e.g. أَحَّلَ أَحْيٌ

**Difference Between كسرة – فتح – ضمْم**

- The words كسرة – فتح – ضمْم are used to describe the conditions at the end of a مَغَربٍ, e.g. جَلَّلَهُ has a ضمة at the end, which is a sign of its being مزوعٌ.
- The words كسرة – فتح – ضمْم are used to describe the conditions at the end of a ضربٍ مَتَّىٌ, e.g. بَلَّدَهُ has a فتح at the end. It is مَتَّىٌ على الفتح.

In other words, (ـ) is the same but the name is ضمة when it appears in a مَغَربٍ and is ضمْم when it appears in a ضربٍ مَتَّىٌ. The same is true of (ـ) and (ـ).
Section 2.2

- **Indeclinable Noun**

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَاءَ هَذَا</td>
<td>I saw this.</td>
</tr>
<tr>
<td>رَأَيْتُ هَذَا</td>
<td>I saw this.</td>
</tr>
<tr>
<td>مَرَرْتُ بِهِ</td>
<td>I passed by this.</td>
</tr>
</tbody>
</table>

This came.

**Note:** The حَكْيَة at the end of هُذَا remained constant and did not change according to the حَكْيَة requirement.

**Types of مَبْنِي:***

1. All Particles (غَرْف) *
2. Amongst the verbs (الأفعال), the following are مَبْنِي:
   1. الأَمْيَلِ النَّاصِئ
   2. الأَمْيَلِ النَّاصِئ
   3. The فَعَْل مَضَارِع (خِيَافَة) لَّوْنُ التَّكِيِّد (خِيَافَة) مَخْضُوع فِي وَاحِد
3. Amongst nouns (الأَساَمِ), there are some nouns whose ends remain constant. They are known as مَبْنِي i.e. nouns, which do not give place to changes. These nouns are مَبْنِي and are recognized by their resemblance with any one of the three types of al-mabny al-asl words (الأَمْيَلِ النَّاصِئ مَخْضُوع or الأَمْيَلِ النَّاصِئ مَخْضُوع). This resemblance can be in any one of the following ways:
   a. Resemblance in meaning. For example, the noun زَوْيَة (give grace/respite) resembles the word أَمْهَل which is one of the al-mabny al-asl and has the same meaning.
   b. Resemblance in dependency. For example, the noun (إِسْمُ الإِشْتَارَا) حَذَّر which is dependent on a مَيْسَار إِلَيْه to give meaning, resembles a حَذَّر which is also dependent on another word to give meaning.
   c. Resemblance in having less than three letters. For example, the noun حَذَّر which is less than three letters, resembles حَذَّر (e.g. و), which is also generally less than three letters.
   d. Resemblance in having had a حَذَّر originally. For example, the noun حَذَّر resembles a حَذَّر in the sense that originally it contained a حَذَّر.

*These three are known as مَبْنِي الأُصْلِ.
Section 2.3

Declinable Noun

As mentioned above, a مَُعَرَّبُ word is that word whose end accepts any of the i’raab according to the requirement of the عامَّل governing it.

e.g. رَأَيْتُ رجلًا - A man came. ىَرَأَيْتُ رجلًا - I saw a man. مَرَرْتُ بِرجلٍ - I passed by a man.

Note: The i’raab of رجل kept on changing according to the requirement of the عامَّل.

Types of مَُعَرَّبُ:

1. Amongst verbs (الْفَعَّالُ), all of فَِعَّلْتُ مُؤْدَّبًة (خَاصِرًة and the غَائِبَة) جَعْلَتْ مُؤْدَّبًة (خَيْفَة the الكَيْمَة) are مَُعَرَّبُ.

2. Amongst nouns (الْأَسْمَاءَ), those nouns, which accept i’raab changes are مَُعَرَّبُ. They are known as مُتَمَكِّنٌ i.e. nouns which give place to i’raab changes.

Note: These nouns will be مَُعَرَّبُ when they are used in a sentence. If not used in a sentence, such a word will be مُنْتَهِيٌ. For example, البَيْت on its own, out of a sentence, will have a ضَمْم.

EXERCISE

1. State with reason whether the following words are مَُعَرَّبُ or مُنْتَهِيٌ.

   i. يَكْسِرْنَ    v. يَكْيِمُونَ
   ii. لَكِنْ         vi. لَكِنْ
   iii. يَتَصَرُّ     vii. ذلِكَ
   iv. يَتَضَرَّرْنَ           viii. إِسْتَجْمَعُ

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Section 2.4

- Types of Indeclinable Nouns

The types of أَقْسَامُ الأَسْمَاءُ المُبْنِيَةِ are as follows:

1. أَقْسَامُ الْأَشْرَابِ (personal pronouns)
2. أَقْسَامُ الْعَالِمِ (relative pronouns)
3. أَقْسَامُ الدُّعَاءِ (demonstrative pronouns)
4. أَقْسَامُ الْأَعْفَاءِ (those nouns which have the meaning of verbs)
5. أَقْسَامُ الْأَشْعَانِ (those nouns which denote a sound)
6. أَقْسَامُ الْوَظِيفَ (adverbs)
7. أَقْسَامُ الْقَلَاوِ (those nouns which indicate an unspecified quantity)
8. أَقْسَامُ الْمُكْرَمِ (numerical phrase)

In the following pages, we will look at each of these in detail.
Section 2.4.1  
*Personal Pronouns*

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

**Definition:** (singular: ضَمِيءُ) are those words, which refer to the speaker (مَكِيلُ) or the second person (خَاضِرُ) or the third person (غَابِيُ).

There are two types of dameers:

1. **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 مُنْصِلٌ) or attached to another word (known as مُتْصِلٌ).

2. **Hidden or Implied Pronoun:** It is that dameer, which is not visible but is implied.

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

Below are tables showing different forms that the dameers will assume in the various conditions (ِلاالْإِعْلَامِ).
<table>
<thead>
<tr>
<th>هو</th>
<th>واحد مذكّر غائب</th>
</tr>
</thead>
<tbody>
<tr>
<td>هما</td>
<td>نتائج مذكّر غائب</td>
</tr>
<tr>
<td>هم</td>
<td>واحد مؤتّم غائب</td>
</tr>
<tr>
<td>هي</td>
<td>نتائج مؤتّم غائب</td>
</tr>
<tr>
<td>همُّا</td>
<td>جمع مؤتّم غائب</td>
</tr>
<tr>
<td>أنت</td>
<td>واحد مذكّر حاضر</td>
</tr>
<tr>
<td>أنتِ</td>
<td>نتائج مذكّر حاضر</td>
</tr>
<tr>
<td>أنتُ</td>
<td>جمع مؤتّم حاضر</td>
</tr>
<tr>
<td>أنتَ</td>
<td>واحد مؤتّم حاضر</td>
</tr>
<tr>
<td>أنتَما</td>
<td>نتائج مؤتّم حاضر</td>
</tr>
<tr>
<td>أنتُنما</td>
<td>جمع مؤتّم حاضر</td>
</tr>
<tr>
<td>أنا</td>
<td>واحد متكلم (مذكّر و مؤتّم)</td>
</tr>
<tr>
<td>أنَّا</td>
<td>نتائج متكلم (مذكّر و مؤتّم)</td>
</tr>
<tr>
<td>نحن</td>
<td>جمع مؤتّم حاضر</td>
</tr>
</tbody>
</table>

الجملة المثال: رجله خبَرَ مُنّدا،* (حالة الزفع)
Table 2.2

<table>
<thead>
<tr>
<th>بارز</th>
<th>مستتر</th>
</tr>
</thead>
<tbody>
<tr>
<td>–</td>
<td>–</td>
</tr>
<tr>
<td>ضْرَبُ (هِوَ)</td>
<td>–</td>
</tr>
<tr>
<td>تَضْرِبَانَِ</td>
<td>–</td>
</tr>
<tr>
<td>ضْرَبُ (هِيَ)</td>
<td>–</td>
</tr>
<tr>
<td>تَضْرِبَانَِ</td>
<td>–</td>
</tr>
<tr>
<td>ضْرَبُ (هِيَ)</td>
<td>–</td>
</tr>
<tr>
<td>تَضْرِبَانَِ</td>
<td>–</td>
</tr>
<tr>
<td>ضْرَبُ (هِوَ)</td>
<td>–</td>
</tr>
<tr>
<td>تَضْرِبَانَِ</td>
<td>–</td>
</tr>
<tr>
<td>ضْرَبُ (هِيَ)</td>
<td>–</td>
</tr>
<tr>
<td>تَضْرِبَانَِ</td>
<td>–</td>
</tr>
<tr>
<td>ضْرَبُ (هِوَ)</td>
<td>–</td>
</tr>
</tbody>
</table>

(ضباير مرفوع متصل) حالات الرفع (also called متصل)
Table 2.3

<table>
<thead>
<tr>
<th>ضمير منصوبٍ مُنصلٍ (بارز)</th>
<th>ضمير منصوبٍ مُنصلٍ (بارز)</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِنا</td>
<td>ها</td>
</tr>
<tr>
<td>إِني</td>
<td>ها</td>
</tr>
<tr>
<td>إِنَّا</td>
<td>ها</td>
</tr>
<tr>
<td>إِنَّهُ</td>
<td>ها</td>
</tr>
<tr>
<td>إِنَّها</td>
<td>ها</td>
</tr>
<tr>
<td>إِنَّهُمْ</td>
<td>هم</td>
</tr>
<tr>
<td>إِنَّنَّا</td>
<td>هن</td>
</tr>
<tr>
<td>إِنَّكَ</td>
<td>ك</td>
</tr>
<tr>
<td>إِنَّكَمْ</td>
<td>كم</td>
</tr>
<tr>
<td>إِنَّكُمْ</td>
<td>كم</td>
</tr>
<tr>
<td>إِنَّمَا</td>
<td>ك</td>
</tr>
<tr>
<td>إِنَّنا</td>
<td>نا</td>
</tr>
</tbody>
</table>

e.g. 

إِناَٰكُمْ مُغْلوبُ مُقَدَّمٍ (خَالِةُ التَّصْبِ). 

You alone we worship.

---

2 Sometimes, a مُذكَّرٌ مُؤْتَمَّ (هَلْوَاءٌ الْعَلَٰمَةِ) is added before the ضَرَبَ which would otherwise be incorrectly read as ضَرَبَيِّ the of the لَّامَةُ الكُلِّمَةِ (ضَرَبَيِّ).
There are two ways in which ضمیر مُتحَلِّل (داریز) appears in حالة الجر. One is when it is preceded by خَزف جر; and the other is when some other word is مضاف to it.

Table 2.4

ضمیر متجزّر مُفصل (داریز) in حالة الجر (also called حالة الجر ضمیر مفصل (داریز))

<table>
<thead>
<tr>
<th>بالاضافة</th>
<th>بالإضافة</th>
</tr>
</thead>
<tbody>
<tr>
<td>لله....</td>
<td>داره</td>
</tr>
<tr>
<td>لحما....</td>
<td>دارهما</td>
</tr>
<tr>
<td>لهم....</td>
<td>دارهم</td>
</tr>
<tr>
<td>لها....</td>
<td>دارها</td>
</tr>
<tr>
<td>لهم....</td>
<td>دارهما</td>
</tr>
<tr>
<td>لهن....</td>
<td>دارهن</td>
</tr>
<tr>
<td>لك....</td>
<td>دارك</td>
</tr>
<tr>
<td>لكم....</td>
<td>داركم</td>
</tr>
<tr>
<td>لكما....</td>
<td>داركم</td>
</tr>
<tr>
<td>لكم....</td>
<td>داركم</td>
</tr>
<tr>
<td>لكي....</td>
<td>داري</td>
</tr>
<tr>
<td>لنا....</td>
<td>دارنا</td>
</tr>
<tr>
<td>نها....</td>
<td>دارنا</td>
</tr>
</tbody>
</table>

e.g. لُه خَزف جر + مضاف + إليه ضمیر مفصل متجزّر بالإضافة (ضمیر مفصل متجزّر بالإضافة) His house is his.

Note: The dameer baariz in حالة الجر will always be مفصل.
It is that ضَمِيَّر غَيْبَ مَأْذِكَرٌ, which sometimes appears at the beginning of a sentence without a مَرْجَعٌ (an earlier word that it refers to). The sentence after it clarifies such a ضَمِيَّر. e.g. إِنَّهَا قَائِمَةٌ - Indeed, the matter is that Zayd is standing.

It is that ضَمِيَّر غَيْبَ مَأْذِكَرٌ, which sometimes appears at the beginning of a sentence without a مَرْجَعٌ (an earlier word that it refers to). The sentence after it clarifies such a ضَمِيَّر. e.g. إِنَّهَا قَائِمَةٌ - Indeed, the matter is that Fatimah is standing.

It is that ضَمِيَّر غَيْبَ مَأْذِكَرٌ, which appears between a مَبَتَّدَأٌ and a خَبَرٌ for emphasis. e.g. أَوْلُوْيُهُمُ الْمُتَّخِذُونَ - 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
   ii. نحن نرزقك
   iii. نَصْرَانَا
   iv. الله يرزقها و إياكم
Section 2.4.2 - Relative Pronouns

**Definition:** An اسم موصول is a اسم معرفة whose purpose is understood through the sentence, which comes after it, which is called صلة.

- An اسم موصول cannot form a complete part of a sentence on its own. It must have a صلة which relates (refers back) to it. The صلة is a جملة خبرية, which must have a ضمير (visible or hidden) referring to the اسم موصول.

| Table 2.5 |
|---|---|
| اسم موصول (مذكور) | who, that, which |
| واحد | الذي |
| تحتية | الذان |
| تحتية | اللذين |
| جمع | الذين |

| Table 2.6 |
|---|---|
| اسم موصول (مؤتَن) | who, that, which |
| واحد | الذي |
| تحتية | اللذان |
| تحتية | اللذين |
| جمع | اللذين |

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>e.g.</td>
<td>The man who helped you, came.</td>
</tr>
<tr>
<td>جاء الذي نصرك</td>
<td>I saw those two men who hit you.</td>
</tr>
<tr>
<td>رأيت اللذين ضرباك</td>
<td>I love those men who taught me.</td>
</tr>
</tbody>
</table>
**Additional Relative Pronouns:**

1. **مَّن and مَا**
   - These are used for all genders and all numbers.
   - The difference is that **مَّن** is used for humans and **مَا** is used for things (non-human).
   - e.g. أَحْسِنَ إلى مَا أَحْسَنَ إِلَيْكَ Show goodness to that person who has shown goodness to you.
   - Qْرَأْتُ مَا كَتَبْتَ I read what you wrote.

2. **أَيٌّ and أَيُّهُ**
   - They are generally مَُعَرَب and used in إضافة.
   - أَيٌّ has the meaning of الْذِّيِّ.
   - e.g. مِن أَيْكِ كُتَّابَ from which book…
   - أَيُّهُ has the meaning of الْذِّيِّ.
   - e.g. أَيُّهُ بَنِي which girl…

3. **الُّ, which appears before an اسم مفعولٍ and an اسم فاعلٍ, will have the effect of اسم مفعولٍ.**
   - e.g. الصَّبَّارُ would equal الْذِّيِّ ضَرَبَ
   - المَصْنُورُ would equal الْذِّيِّ ضَرَبَ
   - السَّامِعُ would equal الْذِّيِّ سَمِعَ

4. **ذَوُّ, which appears before an اسم مفعولٍ, it is an اسم مفعولٍ.**
   - It is used for all genders and all numbers, without its form changing.
   - e.g. جَاءَ ذُو ضَرَبَكَ equals جَاءَ الْذِّيِّ ضَرَبَكَ The one who hit you, came.
   - رَأَيْتُ ذُو ضَرَبَكَ equals رَأَيْتُ الْذِّيِّ ضَرَبَكَ I saw the one who hit you.
   - مَرَرْتُ ذُو ضَرَبَكَ equals مَرَرْتُ الْذِّيِّ ضَرَبَكَ I passed by the one who hit you.
Sentence Analysis:

That person whose father is knowledgeable, came.

EXERCISE

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

   i. أبن الذي ضرب زيدا
   ii. الله يعلم ما في الأرض
   iii. جاءت اللتان تسكنان أمامنا
   iv. إن الذين كفروا لا يدخلون الجنة
Section 2.4.3
Demonstrative Pronouns

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

i. قرب: It is used for pointing at something near.

ii. بعيد: It is used for pointing at something far.

Table 2.7
أسماء الإشارة للمفرد

<table>
<thead>
<tr>
<th></th>
<th>لل قريب</th>
<th>لل بعيد</th>
</tr>
</thead>
<tbody>
<tr>
<td>واحد</td>
<td>هذا</td>
<td>ذلك</td>
</tr>
<tr>
<td>تنبيه</td>
<td>هذين</td>
<td>ذئبك</td>
</tr>
<tr>
<td></td>
<td>هذان</td>
<td>حلقة الزفع</td>
</tr>
<tr>
<td></td>
<td>هذهن</td>
<td>ذئبك</td>
</tr>
<tr>
<td></td>
<td>هذه</td>
<td>حلقة الزفع و الجزر</td>
</tr>
<tr>
<td></td>
<td>هؤلاء</td>
<td>أولاً بك</td>
</tr>
</tbody>
</table>

Table 2.8
أسماء الإشارة للمؤنث

<table>
<thead>
<tr>
<th></th>
<th>لل قريب</th>
<th>لل بعيد</th>
</tr>
</thead>
<tbody>
<tr>
<td>واحد</td>
<td>هذا</td>
<td>ذلك</td>
</tr>
<tr>
<td>تنبيه</td>
<td>هاتان</td>
<td>تنبيك</td>
</tr>
<tr>
<td></td>
<td>هاتين</td>
<td>تنبيك</td>
</tr>
<tr>
<td></td>
<td>هؤلاء</td>
<td>أولاً بك</td>
</tr>
</tbody>
</table>

e.g. ذلك الكتاب that book
هؤلاء النساء those women
أولى بك الرجال those men
Notes:
1. The أَسْمَ الإِشَارَةَ (الْبَعْدُ) أَسْمَ الإِشَارَةَ is sometimes changed according to the number of persons being addressed. The meaning will not be affected.
   e.g. فَلِيَامَا رَجِعُتمَا He is the Lord of both of you.
2. If the مَضَافٍ إِلَيْهِ is a مَضَافٍ إِلَيْهِ, then the مَضَافٍ إِلَيْهِ will come after the مَضَافٍ إِلَيْهِ.
   e.g. كِتَابُكُمَاَرَبُّكُمَا He is the Lord of both of you.
3. If the مَضَافٍ إِلَيْهِ occurs as a مَضَافٍ إِلَيْهِ, then the مَضَافٍ إِلَيْهِ will generally be a مَضَافٍ إِلَيْهِ.
   e.g. كِتَابُكََ This book of yours.
   However, if the مَضَافٍ إِلَيْهِ is also مَضَافٍ إِلَيْهِ, then a suitable ضِمَّيرٌ must be added between the مَضَافٍ إِلَيْهِ, which is an مَضَافٍ إِلَيْهِ, and the مَضَافٍ إِلَيْهِ for it to remain a complete sentence.
   e.g. هَذَا الكِتَابَ This is a book.
   If no ضِمَّيرٌ is added, it would be an incomplete sentence.
   e.g. هَذَا الكِتَابَ This book
4. If the مَضَافٍ إِلَيْهِ is a مَضَافٍ إِلَيْهِ, then there will be no need for a ضِمَّيرٌ to be added between the مَضَافٍ إِلَيْهِ and the مَضَافٍ إِلَيْهِ.
   e.g. هَذَا الْمَلِكُ This is the son of the king.
5. ىُنَا or ىُهُنَا (here) and ىُنَاكََ (there) are also مَضَافٍ إِلَيْهِ. However, they do not have any special rules.

Sentence Analysis:

This pen is precious.

EXERCISE

1. Translate, fill in the i’raab, and analyze the following sentences.
   i. تلك السيارة قديمة
   iv. هذه حجرة واسعة
   ii. أولئك تجار صادقون
   v. هؤلاء طلاب المدرسة
   iii. هذان ولدان مهذبان
   vi. هذان الولدان مهذبان
Section 2.4.4  
Those Nouns Which Have the Meaning of Verbs

**Definition:** These are nouns that have the meaning of verbs. That which has the meaning of 
الْفَعَّلُ الْمَاضِي، gives the noun after it a *raf*; and the one which has the meaning of الأَمْرُ الْحَاضِرِ, gives the noun after it a *nasb*.

**Table 2.9**  
Nouns in the Meaning of الْفَعَّلُ الْمَاضِي

<table>
<thead>
<tr>
<th>Noun</th>
<th>Verb</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
</table>
| بَعْذَّ | هَيَهَاتُ | beyond, far from            | هَيَهَاتُ رَيْدَ أَنْ يَفْعَلْ هَذَا  
Zayd to do this.                            |
| إِفْتَرَقَ | شَتَانُ | what a difference,           | شَتَانُ بَيْنَ الْعَلَمَ وَ الْجَاهِلِ  
there is a difference between               |
| أَسْرَعَ | سُرْعَانُ | hastened, made quick        | سُرْعَانُ رَيْدَ  
Zayd hastened.                               |

**Table 2.10**  
Nouns in the Meaning of الأَمْرُ الْحَاضِرِ

<table>
<thead>
<tr>
<th>Noun</th>
<th>Verb</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
</table>
| رُوَيْدَ | أَمَنَ | give respite,                | رُوَيْدَ رَيْدًا  
Give Zayd respite.                          |
| بُلْحَة | دُخَ | leave, give up              | بُلْحَةِ الْثَّفَّرَ فِيْمَا لَا  
Give up thinking about it which does not     |
| دُوْنَكَ | عَلِينَكَ | take                        | دُوْنَكَ الْبَلْدَنَ  
Take the milk.                               |
| دُوْنَكَ – هَا | عْلِينَكَ | hold on to, incumbent on you | دُوْنَكَ الْبَلْدَنَ  
Hold on to my Sunnah.                        |
| أَخَذَ – عَجَلْ | أَخَذَ | come, hasten                | أَخَذَ – عَجَلْ  
Come to salaah.                              |

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَغَال</td>
<td>– come</td>
<td>تَغَال  – إِسْتَجِبَ (accept)</td>
</tr>
<tr>
<td>صَقْثَ</td>
<td>– keep quite</td>
<td>صَقْثَ – إِكْتُفَحُ (suffice)</td>
</tr>
</tbody>
</table>
2. Some of these nouns are inflectable, i.e. their form changes.

i. خَاطِئَةٍ خَاطِئَةَ هَانُوَ هَانُوَ خَاطِئَةٍ خَاطِئَةَ
   e.g. قُلْ هَانُوَ نُفُّذْنَكُمْ إِن كُنْتُمْ صَادِقِينَ
   Say: bring your proof, if you are truthful.

ii. تَعَالَيْنَ تَعَالَيْنَا تَعَالِيَ تَعَالُوا تَعَالَيْنَا تَعَالَيْنَا
   e.g. قُلْ يَا أَهْلُ الْكِتَابِ تَعَالَوْا إِلَّا كِتَابٍ...
   Say: O people of the book! Come to a word…
   e.g. فَنَعَلَيْنَ أَمْعَنْكُمْ وَ أَسْرِيْكُمْ سَرَاخًا خَبِيلًا
   Then, come, I will make provision for you and release you with kindness.

**Section 2.4.5**

- **Those Nouns Which Denote a Sound**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>أَخْخَ</td>
<td>To denote a cough.</td>
</tr>
<tr>
<td>أَفْعَ</td>
<td>To denote pain.</td>
</tr>
<tr>
<td>نَخْ</td>
<td>To denote happiness, pleasure.</td>
</tr>
<tr>
<td>نَخْ</td>
<td>To make a camel sit.</td>
</tr>
<tr>
<td>غَاقَ</td>
<td>To denote the cawing of a crow.</td>
</tr>
</tbody>
</table>
**Section 2.4.6**

**Adverbs**

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

ظروف الظروف are of two kinds: ظروف المكان (adverb of time) and ظروف المكان (the adverb of place).

**ظرف الزمان** – Adverb of Time:

1. **إذ** (when)
   - It gives the meaning of past tense even when it appears before فعل مضارع.
   - The sentence after إذ could be a جملة إيجابية or a جملة سلبية.
     - e.g. و إذ ذكرتم إذ أتمنى أن تلبسون Remember when you were less.
     - e.g. إذ يرفع إبراهيم الفواخذ من البيت And when Ibrahim (Allah give him peace) raised the foundation of the House (Ka'ba).
   - Sometimes, it gives the meaning of suddenness. (مفاجأة).
     - e.g. خرجت إذ لم يحضر المدرس متأخر I came out and suddenly the principal of the school was watching.

2. **إذا** (when)
   - It gives the meaning of future tense even when it appears before الفعل الماضي.
   - It gives the meaning of جزء but does not give either a جملة إيجابية or a جملة سلبية.
   - The sentence after إذا could be a جملة إيجابية or preferably a جملة سلبية.
     - e.g. إذا كنت إذا المسن طالعه I will come to you when the sun rises.
     - e.g. إذا جاءت تضر الله When the help of Allah will come.
   - Sometimes, it gives the meaning of suddenness (مفاجأة), in which case إذا must be followed by a جملة إيجابية.
     - e.g. خرجت فإذا الكلب واقف I came out and suddenly the dog was standing.

3. **مثني** (when)
   - It can be used as an interrogative (اسئلهم). (استفسار).
     - e.g. مثني تسرف؟ When will you travel?
- It can also be used as a conditional noun in which case the جرَّاءٌ جََجََزََ جََ and get a جََمََزََ. e.g. مَنْ تَصَمُّمْ أَصَمْ When you fast, I will fast.

4. كيف (how)
- It is used to enquire condition.
  e.g. كيف حالك؟ How are you? (In what condition are you?)

5. أيان (when)
- It is used as an interrogative.
  e.g. أيان يوم الدُّنْياء When will the day of recompense?

  Note: أيان is used only to enquire of great events of the future as compared to منى.

6. أمس (yesterday)
- It is used to emphasize أَلَمْ أَقَطَُتُ لَأَمْس What I never hit him.
  e.g. جاءني زياد أمس Zayd came to me yesterday.

7. منذ – منذ (since, from)
- These two can be used to convey the beginning of a time period.
  e.g. ما رأيت منذ مدة يوم الجمعة I have not seen him since Friday.
- They can also be used to refer to the entire period.
  e.g. ما رأيت منذ مدة يوم الجمعة I have not seen him for two days.
- These can be used as خلف جرح (followed by اَلَمْ ضَرِبُوَُعَوْضَُ لَأَمْس What I never hit him.
  e.g. ما رأيت منذ مدة يوم الجمعة I have not seen him since Friday.

8. فقط (not, never)
- It is used to emphasize أَلْمَا ضَرِبْتُ فَِّلِيَأَمْس I never hit him.
  e.g. ما ضربته فقط What I never hit him.

9. غوضُ (never)
- It is used to emphasize أَلْمَا ضَرِبْتُ لَأَمْس I will never hit him.
10. (before)

They are مَبْنِي when they are مَضْعَف إِلَيْه and the مَضْعَف إِلَيْه is not mentioned, but intended.

e.g. الله الأخور من قبل و من بعد (أي من قبل كل شيء و من بعد كل شيء)

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

e.g. أنا خاصير من قبل (أي من قبلك)

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

e.g. مَلَى تَجْيِبَنا بعد (أي بعد هذا)

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

- When the مَضْعَف إِلَيْه is mentioned, they will be مَعْرَب.

e.g. من قبل الفتح before the victory

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**أدَّرَكَ المُكان** – Adverb of Place:

1. حَيْثَ (where)

   - It is generally مَضْعَف to a sentence.

   e.g. إِجْلِسَ حيثُ زَيْدٌ جَالِسٌ Sit where Zayd is sitting.

2. قَدَامٌ (in front of)

   خَلْفٌ (behind)

   - It has the same rules as those for قبل and بعد.

   e.g. قُام الناس قَدَامٌ و خَلْفٌ (أي قَدَامٌ و خَلْفٌ)

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

3. ضَفْعٌ (under)

   فَوْقٌ (on top, above)

   - It has the same rules as those for قبل and بعد.

   e.g. جَلَسَ زَيْدٌ تحت و عمرو فوق (أي تحت الشجرة و فوق الشجرة)

   Zayd sat under and ‘Amr above. (i.e., under the tree and above the tree.)
4. **عندَ (by, at, near, with)**
   e.g. أَلْمَالَ عَنْدَ زَيْدٍ The money is with Zayd.

   **Note:** عندَ will get a kasrah if it is preceded by مِنَ.
   e.g. مِنْ عَنْدَ اللَّهِ from Allah

5. **أينَ (where, how)**
   - It is used for إِنْفِهَاهُ.
     e.g. أَيْنَ تَذَاهِبَ - أَيْنَ تَذَاهِب؟ Where are you going?
   - It is used for جَرَةُ (جرة and will get a جَرَّ).
     e.g. أَيْنَ تَجْلِسُ أَجْلِسَ Where you sit, I will sit.

6. **لدى (at, by, near, with (same meaning as عندَ)).**
   e.g. أَلْمَالَ لَدِي زَيْدٍ The money is with Zayd.
   مِنْ لَدُنْ حَكِيمٍ خَيْرُ From the All-Wise, All-knowing

   - لَدِي is generally used with مِنَ.
   - The difference between لَدِي and عَنْدَ is that in the case of لَدِي, the possessed thing must be present with the person; whereas, in the case of عَنْدَ, 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 إذ, could be mabny ‘ala al-fath or it could get the i’raab according to the ‘aamil.
   e.g. the adverb يوم which is mudaaf in the following ayahs:
   
   [This is the day when the truth of the truthful will benefit them. faces on that day]
Section 2.4.7
Those Nouns Which Indicate an Unspecified Quantity

1. كَمَْ, كَذَا
   (so many, so much, how many, how much)
   - It is used for numbers
     e.g. كَمَْدِرْهًَُاَعِنْدَكََ How many silver coins do you have?
     e.g. أَخَذَْتُ كَذَا دِرْهَمًا I took this many silver coins.
   - كَذَا is also used in the meaning of “such and such.”
     e.g. قَالََلَِْ كَذَاَوََكََذَا He said to me such and such.

2. كَيْتََ, ذَيْتََ
   (so and so, such and such)
   - e.g. قُلْتََكَيْتََذَيْتََ or قُلْتََكَيْتََ I said such and such.
   - e.g. فَعََلَّكَيْتََذَيْتََ or فَعََلَّكَيْتََ I did such and such.

Section 2.4.8
Numerical Phrase

This has been discussed earlier. Please, refer to section 1.3.3.
Section 2.5
- Types of Declinable Nouns

These are of two types:

1. متصرف

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

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

2. غير متصرف

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

- Such a noun does not accept a *kasrah* and never gets a *tanween*. Thus in حَالَة الْجُرُ، it gets a *fathah* in place of a *kasrah*.

أسباب منع الصرف

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

1. عَدْلٌ
2. وَصْفٌ
3. عَلَمٌ
4. تَأْيِبٌ
5. عَجْمَةٌ
6. تَرْكِبٌ
7. عَلَفٌ وََنِوْنَُهُ وََنِوْنَُهُ
8. وَزْنٌ
9. فِعْلٌ

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: It refers to the case when a noun has an original.

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

   ii. عَدْلٌ: It refers to the case when it is assumed that a noun had an original because it is used as غير متصرف by the Arabs.

      **e.g.** The Arabs use عُمَرَ as غير متصرف. 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 عُمَرَ is غَامِرٌ.
2. **وضفٌّ**: It refers to the case when a word is such an صفة which was originally devised to give a descriptive (وَصَفَ) meaning. If such a صفة is on the 와زن of (الْأَلْف), and does not accept تاء for its صفة, it will be ghayr munsarif.3
   
   e.g.  red  أَحْمَرٌ
   green  أَخْضَرٌ

3. **علم**: It refers to the case when a noun is a proper noun (name of a person, place or thing).
   
   e.g.  قَاطِنَةُ  female name
   خَضْرَةُ  name of a region in Yemen

4. **تأتيَت**: It refers to the case when a noun is such a feminine proper noun, which has one of the following characteristics:
   
   i. It ends with a round ى. For example,  مَكَّةٌ  طَلَّاحٌ
   ii. It does not end with a round ى and has more than three letters. For example,  زَيْنَبُ.
   iii. It is a non-Arabic three letter word and the middle letter is سَٰن. For example,  مَصْرَُ

**Note:**

- All nouns ending in (اء) the fem. form of the مُضَّفَة or (ى) the fem. form of the مُضَّفَة are feminine.
   
   e.g.  حُمَيْزُ  pregnant
   حَرْناءٌ  red

- Those feminine nouns which end in (اء) the fem. form of the مُضَّفَة or (ى) the fem. form of the مُضَّفَة are equivalent to two reasons.

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

   - more than three letters  إِبْرَاهِيمٌ
   - or
   - has three letters and the middle letters is مَتَخَلَّد.  شَتَر (name of a fort)
     
     - Thus,  نُوحُ is munsarif because its middle letter is not مَتَخَلَّد.

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

---

4 Even though طَلَّاح is a masculine proper noun, it is considered a feminine noun because of the presence of a round ى. For more discussion on the subject, see Section 3.4.
munsarif because of يُحيا, while سَجَّر is munsarif because it only has عِمة. علم, and خَضَر. علم does not apply to either.

6. تَركِبٌ: It refers to the case when a word is a combination of two words. This word must be an علم.
   e.g. بلبنان name of a city in Lebanon
        خضرموت name of a region in Yemen

7. نون: It refers to the case when a noun ends with an ألف and نون and one of the following is true:
   - The ألف and نون appear at the end of such a noun which is an علم (proper noun).
     e.g. عثمان
     Note: Thus, the word سعدان (grass) is not ghayr munsarif because it is not a proper noun.
   - The ألف and نون appear at the end of such a صفة whose feminine is not on the وزن of فعلانة.
     e.g. سكران (intoxicated) عطسان (thirsty)
     Their feminines are not on the وزن of فعلانة.
     Note: Thus, the word ندمان is not ghayr munsarif because its feminine ندمانة is on the وزن of فعلانة.
   - If the ألف and نون are not extra or added (i.e. not زائدان) but are part of the original letters of the words, then it will not be ghayr munsarif. For example, شيطان.

8. وزن فعل: It refers to the case when a proper noun علم is on the وزن of a verb.
   e.g. أحمد It is on the وزن of the verb أفعل
   Note: Only one وزن amongst the وزن اللف س (فعل) applies to صفة, as mentioned above.

9. جمع: It is that plural, which has after the ألف الجمع (الاف of plural) one of the following:
   i. two متحرك letters. e.g. مساجد mosques
   ii. one ممتد letter. e.g. دواب animals
   iii. three letters, the middle letter being م значит keys
Note:

- If any of the above words ends with a round ء, it will not be ghayr munsarif.
  e.g. صيافلة polishes
- جمع مثنى الجموع is equivalent to two reasons/causes.

Note: A ghayr munsarif noun will get a kasrah حََ in the following cases:

- when it is مضافًا. e.g. صلبت في مساجدهم I prayed in their mosque.
- when it has ال before it. e.g. دُفعت إلى المقابر I went to the graves.

EXERCISE

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

   i. زفر  
   ii. شيطان  
   iii. أساتذة  
   iv. صحراء  
   v. مصعب  
   vi. مصاصيح  
   vii. يزيد  
   viii. غضبان

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

   i. مررت بعمر
   ii. حضر أحمد مع زينب إلى مكة
   iii. لا تستلوا عن أشياء
   iv. سقيت ولدا عطشان
   v. يا أهل يرب
   vi. مررت بمسجد
   vii. شهر رمضان الذي أنزل فيه القرآن
   viii. إن الله اصطفى ادم و نوح و آل إبراهيم و آل عمران على العلمين
Section 2.6
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.

الصحيح: It is that noun, which does not end with any of the (ي – َ - و) حَُرَُوَْفَ الَْلِةَِ.

e.g. رجل

القائم: It is that noun, which ends with a ي or preceded by a سَُكَُوَْن. ي

e.g. دلو bucket

deer

الصحيح: These are six nouns, which are not in their diminutive form (مَُصََغِّر). These are as follows:

أب father

أَخ brother

أَخُم brother-in-law

فَمٌّ mouth

هَن something insignificant

ذَوَْ someone who possesses something

الاسم المُفصُور: It is that noun which ends with an (ى) الألف المَفصُورة.

e.g. مَوسى

الاسم المُمْطَع: It is that noun which ends with a ي preceded by a kasrah.

e.g. المَعْتَاضي

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:

حَالَةَ الْحَيَّةَ حَالَةَ الْمَصَبِّ حَالَةَ الْحَرَّ

حَالَةَ الْحَيَّةَ حَالَةَ الْمَصَبِّ حَالَةَ الْحَرَّ

حَالَةَ الْحَيَّةَ حَالَةَ الْمَصَبِّ حَالَةَ الْحَرَّ

Zayd came. I saw Zayd. I passed by Zayd.

In these three sentences, the word زيد is displaying the different i’raab according to the changing state (حالة). Thus, it is has a dammah in حَالَةَ الْحَيَّةَ, and a fathah in حَالَةَ الْمَصَبِّ, and a kasrah in حَالَةَ الْحَرَّ.

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Table 2.11

<table>
<thead>
<tr>
<th>Noun Type</th>
<th>Table 2.11 Examples for Each State</th>
</tr>
</thead>
<tbody>
<tr>
<td>اللفظة المتصرف السجع</td>
<td>مَزَّرَتِيْنَا رَأَيْتُ أُبَا خَاهُ أُوْكِ.</td>
</tr>
<tr>
<td>اللفظة الفاعل ماءا المصرف</td>
<td>مَزَّرَتِيْنِ رَأَيْتُ أُبَا خَاهُ أُوْكِ.</td>
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<td>الجمع المختص المصفوف</td>
<td>مَزَّرَتِيْنِ رَأَيْتُ أُبَا خَاهُ أُوْكِ.</td>
</tr>
<tr>
<td>غير المصرف</td>
<td>مَزَّرَتِيْنِ رَأَيْتُ أُبَا خَاهُ أُوْكِ.</td>
</tr>
</tbody>
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الأفعال السجعة المكررة

a. When *mudaaf* to any noun besides the ي *dameer.*

b. When *mudaaf* to the ي *dameer.*

<table>
<thead>
<tr>
<th>اللفظة إلى ياء المتكلم</th>
<th>مَزَّرَتُ بِيْنَيْنِ رَأَيْتُ زَمَجَيْيِ خَاهُ زَمَجَيْيِ.</th>
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<tr>
<td>اللفظة المفصول</td>
<td>مَزَّرَتُ مُمَوْسِيْ خَاهُ مُمَوْسِيْ.</td>
</tr>
<tr>
<td>اللفظة الممطوق</td>
<td>مَزَّرَتُ بِيْنَيْنِ رَأَيْتُ زَمَجَيْيِ خَاهُ زَمَجَيْيِ.</td>
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<th>مَزَّرَتُ بِيْنَيْنِ رَأَيْتُ زَمَجَيْيِ خَاهُ زَمَجَيْيِ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>اللفظة إلى ياء المتكلم</td>
<td>مَزَّرَتُ بِيْنَيْنِ رَأَيْتُ زَمَجَيْيِ خَاهُ زَمَجَيْيِ.</td>
</tr>
</tbody>
</table>

5 I said to some men.

6 The ُمَْ فَمَْ of ي اَُمَاَتجَْعَلَُفَِْفِ َاِمْرَأَتِكََ will be dropped when it is *mudaaf* to any noun besides the ي *dameer.* For example, it is dropped in the following hadith: ...ما تُعْلِنَ فِي إِمْرَأَتِكََ (Whatever you put in the mouth of your wife...)

7 Both of them.
Table 2.11 – Continued

<table>
<thead>
<tr>
<th>Noun Type</th>
<th>حالة الرفع</th>
<th>حالة النصب</th>
<th>حالة الجر</th>
<th>Examples for Each State</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمع المؤنثة الشامم</td>
<td>نت</td>
<td>نت</td>
<td>نت</td>
<td>مُسلِمُيَّة مُسْلِمُيَّة</td>
</tr>
<tr>
<td>جمع المذكر الشامم</td>
<td>مُسنن</td>
<td>مُسنن</td>
<td>مُسنن</td>
<td>مرست مُسلِمُيَّة</td>
</tr>
<tr>
<td>عصرَون إلى يمسِعون –</td>
<td>مُسنن</td>
<td>مُسنن</td>
<td>مُسنن</td>
<td>مرست عشريَّين رَخْلَا</td>
</tr>
<tr>
<td>أولو</td>
<td>مُسنن</td>
<td>مُسنن</td>
<td>مُسنن</td>
<td>مرست بأوليَّ مَٰنَأِل</td>
</tr>
<tr>
<td>جمع المذكر الشامل (الضعف إلى ياء المكثفة)</td>
<td>hidden</td>
<td>يَّ</td>
<td>يَّ</td>
<td>مُسلِمُيَّة مُسْلِمُيَّة</td>
</tr>
</tbody>
</table>

8 مُسلِمُيَّة was originally مُسْلِمِيَّ. First, the ن was dropped because of إضافة. It became مُسْلِمِيَّ. Then, theو was changed to aي and the two were joined according to the following morphological (ضرع) rule: "when aو and aي appear together and the first is مَٰنَأِل, then theو is changed to aي, and the twoي are joined (this is called إذْعَام), and the dammah before theو is changed into aكَارِث." Thus, it became مُسلِمُيَّ.

9 مُسلِمُيَّ was originally مُسلِمَيِّ. First, the ن was dropped because of إضافة. It became مُسلِمَيِّ. Then, the twoي were joined (إذْعَام). Thus, it became مُسلِمَيِّ.
CHAPTER 3
Further Discussion of Nouns

Section 3.1
ـ الاسم المنصوب – Relative Adjective

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

e.g. بهداد: someone or something from Baghdad
صوره: an expert in morphology
نور: an expert in Arabic grammar
هند: someone or something from India

Rules of Forming ـ الاسم المنصوب:

To show this relation, a (ى) 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 (ى) (ى), then (ى) should be changed to a ُ.

   e.g. عِيْسى becomes عِيْسَوِى

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

   e.g. مُصْطَفِي

2. If a noun ends with an (اء) (ى), then the ُ should be changed to a ُ.

   e.g. دََاءٌ becomes دََاوِ

3. That noun which already ends with a ُ (ى) does not require ُ ى.

   e.g. ُشَاَفِعِي would remain as is.

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

   e.g. ُمَك ةُ becomes ُمَك

5. The round ُ and ُي of a noun, which appears on the ُ وُن of and should be dropped.

   e.g. ُبَنَةٌ becomes بَنِي

55
6. In case of the noun, which appears on the فعَّلٍ and ends with a يّ, the first يّ should be changed to a و preceded by a fathah, and the second يّ should be dropped.
   e.g. عَلَوِيّ (عَلِّيّ) becomes عَلِّيّ

7. If the fourth letter of a noun is a يّ preceded by a kasrah, then the يّ can be dropped or it can be changed to a و.
   e.g. دَلِّيّ becomes دَلَّيّ or دَلَّوِيّ

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. أَبّ (originally أَبَوّ) becomes أَبِيّ
       أَخّ (originally دَمَّ) becomes دَمْوِيّ
       نُؤْرَ (originally حَقّ) becomes حَقْانِيّ

9. Some words do not follow any particular rule. They are based on usage.
   e.g. نُؤْرَ becomes نُؤْرَانِيّ حَقّ becomes حَقْانِيّ

**EXERCISE**

1. Form the relative adjective from the following words.
   i. بَيّ
   ii. مَصِر
   iii. بَيْضاء
   iv. مُوسِيّ
   v. كُوفّة
Section 3.2

- 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 مَعِينَةٍ (or مَعِينةٍ for feminine).
   
   e.g. رجل becomes رجَيلٌ (a little man)
   عبيد becomes غبيّة (a little slave)

2. A four-lettered noun would come on the *wazn* of مَعِينةٍ.
   
   e.g. خَفَافّ (a little)

3. A five-lettered noun, without a و، ا or ي as the fourth, would also come on the *wazn* of مَعِينةٍ. The fifth letter would be dropped.
   
   e.g. سُفَرْجَلٌ (name of a plant) becomes سُفَيِْْجٌ
   A five-lettered noun, having a و، ا or ي as the fourth letter, would come on the scale of مَعِينةٍ.
   
   e.g. قِرْطَاسٌ (paper) becomes قِرَيْطِسٌ

**Notes:**

1. In the diminutive form, the hidden ة of a مَؤَّنَّةَ سَجَاجٍ becomes apparent.
   
   e.g. بُنِسَّ becomes بِنْسَة

2. In the diminutive form, the last letter of a noun which has been dropped becomes apparent.
   
   e.g. ابْن (originally بَنْوُا) becomes بِنْيٌ
   (was originally بَنْيُ, and underwent a morphological process to become بِنْيٌ)

**EXERCISE**

1. Form the diminutive noun from the following words.
   
   i. عقرب
   ii. سلطان
   iii. عصفور
   iv. كلب
   v. أرض
   vi. قمر
Section 3.3

Definite and Common Nouns

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

\[\text{e.g. } رجلِّ: a man\]

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

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

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

\[\text{e.g. زيدُ: ﻣَكاٌِّ} \]

3. اسم الإشارة: It is the demonstrative pronoun. It has been discussed earlier in section 2.4.3.

4. الاسم الموصول: It is the relative pronoun. It has been discussed earlier in Section 2.4.2.

5. المَعَرِفَةُ بَ: It is that noun, which has آل (definite particle) at the beginning.

\[\text{e.g. الرجلِ: the man}\]

6. That common noun (ناَّكَرَةٌِّ) which is مُداَف to any of the above five definite nouns.

\[\text{بَ: накире} \]

7. الـَّـمَنَادِ: It is the vocative noun, i.e. that noun, which appears after a حرفُ أَنْدَاء.

\[\text{يَا رجلِ: \text{يا رجل}}\]

**EXERCISE**

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

   i. الفرس
   ii. خن
   iii. سيارة الذئب
   iv. يا ولد
   v. مكة
   vi. ذلك
   vii. سمك
   viii. سيف الرجل
Section 3.4

- **Masculine and Feminine Nouns**

**Masculine Noun:** It is that noun, which does not have any sign from amongst the signs of femininity (علامات النِّسَبَة).

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

**علامات النِّسَبَة:** The signs of being feminine are of two types:

1. **لغطيي** (in words): It is that sign, which is visible in words. These signs are of the following three types:
   - **ة:** This renders the word ةًالْسْمُ الْمُؤَنثٌ even if the ء appears in a masculine proper noun.
     
     e.g. طَلْحَةٌ (a masculine proper noun)
   - **خيرى:** صَغْرِيِّ (the feminine form)
     
     e.g. رَضْءَاءٌ خُشْرَاءٌ (this feminine form)
   - **باءٌ:** خَصْرَاءٌ (the feminine form)
     
     e.g. حََرَاءٌ بَيْضَاءٌ

   If a word has any of these three signs it will be ةًالْسْمُ الْمُؤَنثٌ.

2. **تعديري** (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 (صغرى) of a particular word. This reveals the original letters of the word.

   e.g. أَرْضٌ The diminutive form is أُرَيْضَةٌ. Therefore, it is ةًالْسْمُ الْمُؤَنثٌ.

   e.g. سَمَسٌ The diminutive form is جَيْسَةٌ. Therefore, it is ةًالْسْمُ الْمُؤَنثٌ.

Based on the signs of femininity being لغطيي or تعديري ةًالْسْمُ الْمُؤَنثٌ is of two types:

1. **الْمُؤَنثٌ الْبَيَاسِيُّ:** (according to rule): It is that feminine noun, which has a لغطيي sign of femininity.

2. **الْمُؤَنثٌ السَّمَاعِيُّ:** (according to usage): It is that feminine noun, which has a تعديري sign of femininity.

In terms of ذات (essence), ةًالْسْمُ الْمُؤَنثٌ is of two types:

1. **مُؤَنثٌ حَقِيقِيُّ:** It is that feminine noun, which has an opposite masculine.
   
   e.g. اِمْرَةٌ (woman). Its masculine is رَجُلٌ (man).

2. **مُؤَنثٌ لَفْظِيُّ:** It is that feminine noun, which does not have an opposite masculine.
   
   e.g. ظَلْمَةٌ (darkness) عَيٌ (spring)
Notes:
1. The following are used as feminine (مَؤَن ثٌ): 
   a. Name of females.
      e.g. مَرْيَُ زَيػْنَبٌُّ
   b. Words denoting the feminine gender.
      e.g. أُـ أُخْتٌٌّ
   c. Names of countries, cities, towns and tribes.
      e.g. مِصْرُ قػُرَيْشٌٌّ
   d. Parts of the body found in pairs.
      e.g. أُذُفٌ يَدٌٌّ
      Note: There are exceptions to the rule. خَد (cheek), حَاجِبٌ (eyebrow) etc. are masculine.
   e. Names of various types of winds.
      e.g. صَرْصَرٌٌّ
   f. Various names of Jahannam (hell).
      e.g. جَهَن مُ سٌَّ قٌَّ رٌُّ
   g. Letters of the alphabet (الْحُرُوف اللْجِيِّةُ) are generally used as مَؤَن ثٌ. They can also be used as masculine.
      e.g. 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)
   - بِئْرٌ (well)
   - نُفْسٌ (self)
   - نَارٌ (fire)
   - دَارٌ (house)
Section 3.5
– Singular, Dual and Plural

سَوَاحَةٌ وَ نَفْقٌ وَ جَمْعُ

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

예. رجل one man

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

- An ٌّ لِّ هْوَلٌ preceded by a fatbab and a kasrah (ٌّ مٌَّ اٌّق ٌّبٌّ لٌَّ ٌّنٌّ وٌّ لٌّ فٌٌّ لٌَّ) i.e. خالّة التَّصٌّب و التَّجَّرٌ for ٌّ وَاحِدٌ

예. رجلان two men

- A ٌّ لِّ هْوَلٌ preceded by a fatbab and a kasrah (ٌّ مٌَّ اٌّق ٌّبٌّ لٌَّ ٌّنٌّ وٌّ لٌّ فٌٌّ لٌَّ) i.e. خالّة التَّصٌّب و التَّجَّرٌ for ٌّ وَاحِدٌ

예. رجلَّين two men

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

예. رجال men

Note: The ٌّ وَاحِدٌ of سَوَاحَةٌ and جَمْعُ is dropped in case of إضافةٌ ٌّ وَاحِدٌ.

예. قَلَيْنِمَ زَيْتٌ (Originally, قَلَيْنِمَ زَيْتٌ but the ٌّ وَاحِدٌ was dropped due to إضافةٌ ٌّ وَاحِدٌ.)

예. فُرَسُانُ زُبَلِي (Originally, فُرَسُانُ زُبَلِي but the ٌّ وَاحِدٌ was dropped due to إضافةٌ ٌّ وَاحِدٌ.)

예. مُسْلِمُوْمُصْرٍ (Originally, مُسْلِمُوْمُصْرٍ but the ٌّ وَاحِدٌ was dropped due to إضافةٌ ٌّ وَاحِدٌ.)

예. طَالِبْوُعْلَمْ (Originally, طَالِبْوُعْلَمْ but the ٌّ وَاحِدٌ was dropped due to إضافةٌ ٌّ وَاحِدٌ.)

EXERCISE

1. Translate the following into Arabic.

   i. The boy’s two bicycles.
   ii. The farmer’s two servants.
   iii. Your parents came.
   iv. I saw your parents.
   v. The servants of deen.
   vi. The teachers of the school.
Section 3.6

Types of Plural

Sound Plural: It is that plural whose صيغة singluar letter sequence/form of واحده does not change, when its plural is made. In other words, the singular letter sequence does not break.

\[\text{maslimun} \quad \text{(singular - مسلمون)}\]

There are two types of:

1. Masculine Sound Plural: It is formed by adding at the end of a singular (واحد) one of the following:
   - A ياء preceded by a dammah and a فون with a fathah (i.e. [ياء لمدل مضمومة و فون مرفوأة] for خالة البغع.
     \[\text{maslimun}\]
   - A ياء preceded by a kasrab and a فون with a fathah (i.e. [ياء لمدل مكسرة و فون مرفوأة] for خالة التمب و الحز.
     \[\text{maslimun}\]

2. Feminine Sound Plural: It is formed by discarding the round ؤ and adding at the end of a singular, one of the following:
   - An أَيَلَف preceded by a fathah and a madmoom long ت for خالة البغع.
     \[\text{muslimat}\]
   - An أَيَلَف preceded by a fathah and a maksoor long ت for خالة التمب و الحز.
     \[\text{muslimat}\]

Broken Plural: It is that plural whose صيغة (the singular letter sequence/form) of واحده changes, when its plural is made. In other words, the singular letter sequence breaks.

\[\text{rallan} \quad \text{singlar - رجلان}\]

Restricted Plural: It is that plural, which denotes a number from three to ten. It has four common أُؤُن.
Table 3.1

<table>
<thead>
<tr>
<th>Wazn</th>
<th>Singular</th>
<th>Meaning</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُفِعَلَةٌ</td>
<td>بَنِيَّةٌ</td>
<td>group/sect</td>
<td>بَنَّةٌ</td>
</tr>
<tr>
<td>أُفِعْلَةٌ</td>
<td>عَلاَمٌ</td>
<td>student</td>
<td>غَلَامٌ</td>
</tr>
<tr>
<td>أُفِعِلَةٌ</td>
<td>طَالِبٌ</td>
<td>student</td>
<td>غَلَمٌ</td>
</tr>
<tr>
<td>أُفِعْلَةٌ</td>
<td>عَمِّرٌ</td>
<td>patient</td>
<td>غَلَمٌ</td>
</tr>
<tr>
<td>أُفِعْلَةٌ</td>
<td>طَلِبٌ</td>
<td>group/sect</td>
<td>غَلَمٌ</td>
</tr>
<tr>
<td>أُفِعْلَةٌ</td>
<td>غَلِيمٌ</td>
<td>boy</td>
<td>غَلَمٌ</td>
</tr>
</tbody>
</table>

**Note:** The masculine and feminine sound plural, which is not preceded by an al is also considered جَمعُ فِلَةٍ. 

- e.g. عَافِلَاتٍ intelligent females
  - عَاوِلَون intelligent males

---

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

Table 3.2

<table>
<thead>
<tr>
<th>Wazn</th>
<th>Singular</th>
<th>Meaning</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُفِعَلَةٌ</td>
<td>عَبْدٌ</td>
<td>slave</td>
<td>عَبَّةٌ</td>
</tr>
<tr>
<td>أُفِعْلَةٌ</td>
<td>عِلِيْمٌ</td>
<td>knowledgeable</td>
<td>عِلَمَاءٌ</td>
</tr>
<tr>
<td>أُفِعْلَةٌ</td>
<td>نَبِيٌّ</td>
<td>prophet</td>
<td>نَبَيْةٌ</td>
</tr>
<tr>
<td>أُفِعْلَةٌ</td>
<td>نَُّمٌ</td>
<td>star</td>
<td>نََمٌ</td>
</tr>
<tr>
<td>أُفِعْلَةٌ</td>
<td>خَادِمٌ</td>
<td>servant</td>
<td>خَادِمٌ</td>
</tr>
<tr>
<td>أُفِعْلَةٌ</td>
<td>مَرَصٌ</td>
<td>patient</td>
<td>مَرَصٌ</td>
</tr>
<tr>
<td>أُفِعْلَةٌ</td>
<td>طَالِبٌ</td>
<td>student</td>
<td>طَلِبٌ</td>
</tr>
<tr>
<td>أُفِعْلَةٌ</td>
<td>فِرْقَةٌ</td>
<td>group/sect</td>
<td>فِرَقٌ</td>
</tr>
<tr>
<td>أُفِعْلَةٌ</td>
<td>عَلَمٌ</td>
<td>boy</td>
<td>عَلَمٌ</td>
</tr>
</tbody>
</table>
Note: The masculine and feminine sound plural which is preceded by an ال is also considered as جمع كلمة.

- Plural of a Plural: It is the plural of a plural. Sometimes, it appears on the wasn of مَئْذِیَة الْجِمْعٍ and sometimes on the wasn of مَئْذِیَة السَّامِ. Every plural does not have a plural. Some examples of plurals, which have a plural are given below.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Meaning</th>
<th>Plural</th>
<th>Plural of Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَعْضَة</td>
<td>blessing</td>
<td>أنَعْمَة</td>
<td>أنَعْمَات</td>
</tr>
<tr>
<td>مَطَار</td>
<td>nail</td>
<td>أضَافِرُ</td>
<td>أضافظٌ</td>
</tr>
<tr>
<td>بَيْتٌ</td>
<td>house</td>
<td>بُيُوتَات</td>
<td>بُيُوتَات</td>
</tr>
<tr>
<td>فَاضِلٌ</td>
<td>well-qualified</td>
<td>أماَضِلٌ</td>
<td>أماَضِلٌ</td>
</tr>
</tbody>
</table>

It is that plural, which has after the أَلِفَ الْجِمْعِ (alif of plural), one of the following:

- two مَتَخَزَكُم letters. e.g. مَسَاجِدُ
- one مَشَدَة letter. e.g. مَفَاتِيحُ (the original being مَفَاتِيحُ)
- three letters, the middle one being مَاكِن. e.g. مِفَائِحٌ

Some of the common wasns of مَئْذِیَة الْجِمْعٍ are given below:

<table>
<thead>
<tr>
<th>Wazn</th>
<th>Singular</th>
<th>Meaning</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَفَاعِلٌ</td>
<td>مساجدُ</td>
<td>mosque</td>
<td>مساجدُ</td>
</tr>
<tr>
<td>مَفَاعِیْلٌ</td>
<td>مفتاحٌ</td>
<td>key</td>
<td>مفتاحٌ</td>
</tr>
<tr>
<td>مَفَاعِیلٌ</td>
<td>قاعدةٌ</td>
<td>rule/maxim</td>
<td>قاعدةٌ</td>
</tr>
<tr>
<td>فِعْلَةٌ</td>
<td>رسالةٌ</td>
<td>message/letter</td>
<td>رسالةٌ</td>
</tr>
<tr>
<td>أَفَاعِلٌ</td>
<td>أكابرٌ</td>
<td>elder</td>
<td>أكابرٌ</td>
</tr>
</tbody>
</table>
**Collective Noun:** It is a singular noun, which gives a plural meaning.

- e.g. قومٍ – nation
- رئْطٌ – group

**Note:**
1. These words have plurals. أُرْطِاطٌ، قومٌ
2. In usage, if the word is considered, it will be used as a singular noun.
   - e.g. الْقُومُ حاضِرٌ – The people are present.
   - If its meaning is considered (as is commonly done), it will be used as a plural noun.
   
   e.g. قومٍ صَانِعٌونَ – righteous people

**Notes:**
1. Some plurals do not have the same root letters as their singulars.
   - e.g. إِمْراناً (woman) نِسَاءٌ (the one who possesses something)
2. Some plurals are not according to rule (خلق ألف سامي).
   - e.g. أُمِّ (mother) أُمِّات (mother)
     قُمٌّ (mouth) أُفِواة (mouth)
     مُاءٌ (water) مِيَاءٌ (water)
     إِنسانُ (human being) أنُاسٌ (human being)
     شَأةٌ (goat/sheep) شَيْئٌ (goat/sheep)

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

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

**EXERCISE**

1. What type of plurals are the following?
   
   i. صائمات
   ii. جيش
   iii. مصابيح
   iv. بلاد
   v. كتب
   vi. صائمون
   vii. أكلب
Section 3.7
Words Which Are Always Marfoo‘

There are eight words that are always in the state of naf. These are as follows:
1. فاعل
2. نائب الفاعل
3. مبتدأ
4. خبر
5. إن و أخواصا
6. اسم كان و أخواصا
7. اسم ما لا ألي للفاعل الجماع
8. اسم لا و أخواصا

Some of these have been discussed before. اسم مبتدأ (subject) and اسم خبر (predicate) were discussed in Section 1.3.1, اسم إن و أخواصا was discussed in Section 1.7, and اسم كان و أخواصا was discussed in Section 1.8. We discuss the rest below.

Section 3.7.1
Subject/Doer

Definition: It is the doer of the action or of the meaning contained in the verb.
- The اسم فاعل can either be a personal pronoun or an اسم ظاهر (i.e. visible in words after the اسم فاعل). We discussed personal pronouns in Section 2.4.1. As for the case, when اسم فاعل is اسم ظاهر, the verb (فعل) usage will be as given below.

<table>
<thead>
<tr>
<th>اسم فاعل</th>
<th>اسم فعل</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. وأجدة مؤتث and no word appears between the اسم فاعل and الفعل</td>
<td>وأجدة مؤتث</td>
<td>كتبت عائشة</td>
</tr>
<tr>
<td>2. ضمير مؤتث</td>
<td>مؤتث</td>
<td>المعلومة تصرش - المعلومة تصرش</td>
</tr>
<tr>
<td>3. وأجدة مؤتث خفيث and a word appears between the الفعل and اسم فاعل</td>
<td>وأجدة مؤتث or وأجدة مؤتث</td>
<td>قرأ يوم عائشة</td>
</tr>
<tr>
<td>4. وأجدة مؤتث غير خفيث</td>
<td>وأجدة مؤتث</td>
<td>قرأ يوم عائشة</td>
</tr>
<tr>
<td>5. وأجدة مؤتث مكتثر</td>
<td>وأجدة مؤتث or وأجدة مؤتث</td>
<td>طلعت الشمس or طلعت الشمس</td>
</tr>
<tr>
<td>6. any اسم ظاهر</td>
<td>وأجدة مؤتث or وأجدة مؤتث or وأجدة مؤتث</td>
<td>قال الرجل or قال الرجل</td>
</tr>
</tbody>
</table>

- ضرب الرجل - ضرب الرجل |

- ضرب الرجل - ضرب الرجل |

- ضرب الرجل - ضرب الرجل |

- ضرب الرجل - ضرب الرجل |
Table 3.5 – Continued

<table>
<thead>
<tr>
<th>فاعل</th>
<th>فعل</th>
<th>Example</th>
</tr>
</thead>
</table>
| ضمير مذكر 7.  | مذكر  | - الحامون ذهب  - الحامون ذهبا  
|          |      | - الحامون ذهب  - الحامون ذهبا |
| ضمير الجمع مذكر 8. |  | - واجد مؤنث جمع مذكر or الرجال قائم or الرجال قائم |

EXERCISE

1. Fill in a suitable فعل in the spaces below.
   i. _______ / _______  
   ii. _______ / _______  
   iii. _______  
   iv. _______ / _______  
   v. _______ / _______  
   vi. _______ / _______
Section 3.7.2  
Substitute of 

Definition: It is that noun, which appears with a passive voice (فِ عَالٍ لِّ发音). The original مَفْعُوْلٌ مََّف اعال و َ (the فِ عَالٍلِّ发音 of such a فِ عَالٍلِّ发音 whose فِ عَالٍلِّ发音 is not mentioned).

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

The same فِ عَالٍلِّ发音 usage rules apply as mentioned above in Table 3.5.

e.g. 
1. نُصِرَتٌّْعَائِشَةُ
2. عَائِشَةٌُّنُصِرَتْ
3. نُصِرَتٌِّالْيِإِفٌْعَائِشَةُ
4. نُصِرٌَّالْيِإِفٌْعَائِشَةُ
5. ضُرِبَتٌِّالر جَاؿُ
6. ضُرِبَالر جُلََفِ
7. اَزَْادِمُوْفٌَّطُلِبُوْا
8. اَلر جَاؿٌُّضُرِبُوْا

Sentence Analysis:

The door was opened.

EXERCISE

1. Convert the following to تَأَلِفٌ لِّ发音 with its فِ عَالٍلِّ发音.
   i. سرق اللص المال  
   ii. فتح زيد الأبواب  
   iii. تُبِّلَبٌّالبقرة  
   iv. ذبح الرجل الشاة

2. Convert the following to مَفْعُوْلٌ لِّ发音.
   i. تَعُلِّبٌّالبقرة  
   ii. شرب الماء  
   iii. شرب الماء  
   iv. "
Section 3.7.3

- **The Noun of ما and لا, Which Is Similar to ليس**

- It means that ما and لا have the same meaning and effect (عَمَل) as ليس.
  
  e.g. Zayd is not standing.
  
  لا رجل أفضل منك No man is more virtuous than you.

- ما can appear before a مَعْرَفَة or a نَكْرَة.

- لا appears before a نَكْرَة.

- When the خَبَر of ما appears before the اسم, or the word إلا appears before the خَبَر, the effect of ما is cancelled.

  e.g. ما قائم زيده
  
  و ما محضد إلا رسول
  
  Zayd is not standing.
  
  And Muhammad is not but a messenger. / And Muhammad is only a messenger.

  [Allah bless him and give him peace]

Section 3.7.4

- **The جَنْس of That لا Which Negates an Entire Class**

- لا gives its اسم a fathah and its خَبَر a dammah when the اسم and the خَبَر are connected to one another.

  e.g. لا رجل قائم
  
  No man is standing.

**Table 3.6**

<table>
<thead>
<tr>
<th>اسم لا</th>
<th>Explanation</th>
<th>I’raab</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ما مَضْفَف or مَضْفَف</td>
<td>منصوب</td>
<td>لا خادم رُكَي حيال الدَّار</td>
<td></td>
</tr>
<tr>
<td>2. نَكْرَة مَفرَدة</td>
<td>منتهٍ على الفُتْح</td>
<td>لا رجل في الدَّار</td>
<td></td>
</tr>
</tbody>
</table>

1 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

<table>
<thead>
<tr>
<th>إِسْمُ لَا مُغَرَّفَةٌ</th>
<th>Explanation</th>
<th>I’raab</th>
<th>Example</th>
</tr>
</thead>
</table>
| 3. Malak | - The لَا has to be repeated with another مُغَرَّفَةٌ.  
- The effect of لَا is cancelled. | مُغَرَّفَةٌ | لَا رَبٌّ بَيْنَ الْمَأْمَرَةَ وَ لَا عَمَّرَةٌ  
Neither is Zayd in the house nor ‘Amr. |
| 4. Bahira with a word between it and لَا | - The لَا has to be repeated.  
- The effect of لَا is cancelled. | مُغَرَّفَةٌ | لَا فِيهَا رَجُلٌ وَ لَا إِمَرَةٌ  
Neither is there a man in it nor a woman. |
| 5. لَا and تَكُنْرَةٌ repeated with no word between them | - It can be read in five ways. | فِعْلُهُما  
فِعْلُهُما  
فِعْلُهُما  
فِعْلُهُما  
فِعْلُهُما | لَا حَوْلٌ وَ لَا قُوَّةٌ  
لَا حَوْلٌ وَ لَا قُوَّةٌ  
لَا حَوْلٌ وَ لَا قُوَّةٌ  
لَا حَوْلٌ وَ لَا قُوَّةٌ  
لَا حَوْلٌ وَ لَا قُوَّةٌ |

**Note:** The خَبَرُ of لَا may be omitted when the meaning is understood.

e.g. لَا يَأْتِسَ عَلَيْكُمْ i.e. 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 بكر في الفصل ولا حسن
ii. لا طالب علم في الفصل
iii. لا في الفصل معلم ولا طالب
iv. لا في الفصل معلم ولا طالب

---

2 There is no power (to do good) and there is no power (to stay away from evil)…
Section 3.8

Words Which Are Always Mansoob

1. مفعول به
2. مفعول مطلق
3. مفعول له
4. مفعول مفعول
5. مفعول فيه
6. الحال

known as

7. الأفعال المخصصة
8. إن و أخواصا
9. الأفعال الخمسة
10. لنفي الجنس
11. كان و أخواصا
12. المُستئثِل

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

Section 3.8.1

Object

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

e.g.

Khalid drank water.

- Sometimes, the verb governing the مفعول به is dropped as in the following:

a. (the one being called):

e.g.

O son of Zayd!

It was originally (أدعو ابن زيد). The verb أدعو was dropped.

Note:

- The حرف البناء (vocative particle) substitutes the omitted verb.

Some of the vocative particles are as follows:

- These are used when the مُنَادى is near.

- These are used when the مُنَادى is far.

This is used for both (near and far).

---

There are exceptions to the rule. Mustabnaa, 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 ḫurāb of the مَنَاذِي

<table>
<thead>
<tr>
<th>مَنَاذِي</th>
<th>حالة</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَضْطَاف</td>
<td>منصوبُ</td>
<td>يَا أَبِيْ زَيْدٍ</td>
</tr>
<tr>
<td>4. شَبْتةٌ بِالأَمْضَافٍ</td>
<td>منصوبُ</td>
<td>يَا قُلْبُكَ كَانَاتُ</td>
</tr>
<tr>
<td>3. (Unspecified nakirah)</td>
<td>منصوبُ</td>
<td>يَا رَجُلَلَ حَدَّ بَينَيْنِ</td>
</tr>
<tr>
<td>4. (Specified nakirah)</td>
<td>مُفْعُوْلٌ</td>
<td>يَا رَجُلٌ</td>
</tr>
<tr>
<td>5. مَعْرِفَةٌ مُفْرَدَةٌ (Singular ma‘rifah)</td>
<td>مُفْعُوْلٌ</td>
<td>أَلْهَا</td>
</tr>
<tr>
<td>6. مَعْرِفَةٌ بِالْمَعْرِفَةٌ</td>
<td>مُفْعُوْلٌ</td>
<td>أَلْهَا أَلْهُ (masculine) or أَلْهَا أَلْهُ (feminine) has to be added between the مَنَاذِي and حَرْفُ الْبَضَاءٍ. يَا أَلْهَا أَلْهُكَانَ</td>
</tr>
</tbody>
</table>

- نَجْمَةٌ (abbreviation) is allowed in munaadaa.
  - e.g. يَا مَا لَكُ can become يَا مَا لَلُ or يَا مَا لَّ
  - يَا مَنْصُوبُ can become يَا مَنْصُوبٍ

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

b. أَهْلٌ وَ سَهْلٌ: This is said to one’s guest for welcoming him/her.

Its original is أَتْبَتْ أَهْلٌ وَ وَطَبَتْ سَهْلًا, which means “You have come to your own people and have trampled comfortable ground.” In other words, “you are welcome.” Here two verbs, أَتْبَتْ and وَطَبَتْ have been dropped.

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

- يَا لِيْلَةٌ الطَّرِيْقُ to give the same meaning, which is “Beware of the road!” Here, the verb لِيْلَةٌ has been dropped.
- يَا لِيْلَةٌ النَّفْسُكَ من الأَسْمَدَ to give the same meaning, which is “Save yourself from the lion.”

---

4 This is another term for مَضْطَاف. As mentioned earlier, it is similar to mudaaf in meaning.
Section 3.8.2
مَفْعُولٌ مَطْلَقٌ

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

- (emphasis) e.g. ضَرْبَتِهُ ضَرْبًا I beat him severely.
- (description of type) e.g. جَلَسَتْ جَلْسَةً الْقَارِ I sat like a Qari would sit.
- (number of times) e.g. ضَرَبَتْ ضَرَبًا I hit him twice.

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

For example, خَيُّرُوْذَا خَيْرُ مَقْدِمٍ. Originally, it was قَدِمْتِ فَلَمْتُ خَيْرُ مَقْدِمٍ, which means “You came a good coming.” Here, the verb قَدِمْتِ, and مَقْدِمٍ, have been dropped because of context. Only the مَفْعُولٌ مَطْلَقٌ, which is خَيْرُ مَقْدِمٍ, remains.

Section 3.8.3
مَفْعُولٌ لَأَخْلَفٌ / مَفْعُولٌ لَهُ

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

e.g. ضَرْبَتِهُ تَأْدِبًا I beat/hit him to teach (him) manners.

Section 3.8.4
مَفْعُولٌ مَعَهُ

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

This وَالْمَعَيَّةِ is known as وَالْمَعَيَّةِ.

e.g. جاءَ زَيْدٌ وَ الْكِتَابُ Zayd came with the book.

جَهَنُوْ وَ زَيْدًا I came with Zayd.
Section 3.8.4
الطرف/ مفعول فيه

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

- e.g. سافرت شهرًا I travelled for a month.

- Both types of طرف, viz., زمان and مکان are of two types: محدود (limited, restricted) and مبهم (unlimited, unrestricted).

- **Types of طرف الزمان**
  i. محدود (limited, restricted): for example,

        | Day       | e.g.      | I fasted for one day. |
        | Night     | e.g.      | I worked for one night. |
        | Month     | e.g.      | I fasted for a month. |
        | Year      | e.g.      | I travelled for a year. |

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

        | Long period of time | e.g.      | I fasted for a long time. |

- **Types of طرف المکان**
  i. محدود (limited, restricted):

        | E.g.     | I prayed in the mosque. |
        | E.g.     | I sat in the house. |

  ii. مبهم (unlimited, unrestricted):

        | I sat behind him. |
        | I stood in front of him. |

**Note:** In the case of طرف المکان, the preposition مبهم is mentioned in words; while in the case of طرف الزمان, it is assumed مبهم.  

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

حَامِدًاٌّ وٌَّحَِيْ دًا

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

**Sentence Analysis:**

1. مَضَاؼٌٌّ + مُضَاؼٌٌّ إِلَيٌّْ = شُكْرِهِ
2. مُضَاؼٌٌّ + مُضَاؼٌٌّ إِلَيٌّْ = رعَىَةُ شَكْرُهُ
3. صِفَةٌٌّ = مُدِيَّدًا
4. مَوْصُوْغٌٌّ = رَعَىَةُ
5. مَعْطُوْغٌٌّ = حَامِدًا
6. حَرْغٌُّالْعَطَفٌِّ = حَامِدًا
7. جُْلَةٌٌّفِعْلِي ةٌٌّخَبََِي ةٌ = مَفْعُوْغٌٌّ

**EXERCISE**

1. Translate, fill in the *i’raab* and identify the type of مَفْعُوْغٌٌّ in the following sentences.
   
   i. أَكَلُّ عَلَى أَكْلَتًين
   ii. رَكَبَ إِبْرَاهِيمَ الحَصَان
   iii. سَافَرَ وَ أَخَاك
   iv. سَافَرَ زِدَ طَالِبًا لِلْعَلَم
   v. وَقَفَ الشَّرِيْطَ وَقَفَ النَّشَاط
   vi. قَرَأَ الْدَرَسَ صَبَاحًا أَمَامَ اللَّهَ
Section 3.8.5

أَلْحَالُ – State / Condition

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

e.g.  جَاءَ زَيْدٍ رَكِبًا Zayd came in the condition that he was mounted.
      جِئْتَ زَيْدًا نَائِمًا I came to Zayd in the condition that he was sleeping.
      كَلَمْتُ زَيْدًا خَالِسَيْنِ I spoke to Zayd in the condition that both of us were sitting.

Notes:

1. The condition itself is known as شَخَصٍ, whereas the one whose condition is being described is known as نَحْوِ الشَّخَصِ.

2. The شَخَصٍ gets a nasb, which is generally in the form of two fathahs.

3. The نَحْوِ الشَّخَصِ is generally مَعْلُومٌ and the شَخَصٍ is generally كَبِيرٌ (when the شَخَصٍ is not a sentence).

   e.g.  جَاءَ زَيْدٍ رَكِبًا Zayd came riding/while he was mounted.

4. If the شَخَصٍ is نَحْوِ الشَّخَصِ, the شَخَصٍ is brought before the نَحْوِ الشَّخَصِ.

   e.g.  حَادِيٌ رَكِبَ زَيْدٍ A man came to me riding/while he was mounted.

5. The نَحْوِ الشَّخَصِ can be a ضِمْنٌ.

   e.g.  زَيْدٌ أَكَلَ جَالِسًا Zayd ate sitting.

   Here, the نَحْوِ الشَّخَصِ is لَمْ، which is the hidden دَمِيَرٌ in أَكَلَ.

6. The شَخَصٍ can be a sentence.

   ▪ If the شَخَصٍ is a جَعْلٌ إِصْطِبَاهٌ with or without a دَمِيَرٌ is added to give the meaning of condition.

      e.g.  لَا تَقْلُبوا العَلَّمَةَ وَ أَتَتْ مَكَرَى Don’t come near salaah while you are intoxicated.

   ▪ If the شَخَصٍ is a جَعْلٌ إِصْطِبَاهٌ and the فِعْلٌ لَمْ has to appear before the فِعْلٌ.

      e.g.  جَاءَ زَيْدٌ وَ قَدْ خَرجَ خادِمُهُ Zayd came while his servant had left.
Sentence Analysis:

1. Zayd came riding/while he was mounted.

2. I came to ‘Amr while he was asleep.

3. I met Bakr while he was sitting.

4. Zayd ate while sitting.
EXERCISE

1. Translate, fill in the i’raab and point out the خال and ذو المخال in the following sentences.

   i. أحب التلميذ مستحبا
   ii. لقيت زيدا ركبي
   iii. لا تأكلوا الفاكهة وهي فجة
   iv. لا تأكلوا الطعام حارا
   v. نصرت زيدا مشدودا
   vi. غاب أخوك وقد حضر جميع الأصدقاء
**Section 3.8.6**

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

**Example:** رأيت أحد عشر كوكبًا I saw eleven stars.

Here, the word (كَوْكَبًا) has clarified what (أَحَد عشر) refers to.

**Sentence Analysis:**

\[
\text{فَعَّل + مَفْعُوْلٌ = جَمْعَةٌ لِغْيَبَةٌ حُرُورٌ}
\]

\[
\text{تَّمَْ + مَيِّزٌّ = كَوْكَبٌّ}
\]

**Notes:**

- The ambiguous noun is called مَُيِّزٌّ and the noun which clarifies it is called مَُيِّزٌّ or مَُيِّزٌّ.
- The يُّمَيِّزٌّ is mansoob and gets two fathahs.
- Sometimes, the يُّمَيِّزٌّ is not mentioned in words but is understood from the meaning of the sentence (ملحوظ).

**Example:** حَسُنٌَّالْوَلَدٌُّ كَلََمًا The boy is good in terms of (his) speech.

- If the يُّمَيِّزٌّ 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 مَُيِّزٌّ and مَُيِّزٌّ in the following sentences.

   i. في الحفل عشرون بقرة
   ii. بعثه ذراعا حريبا
   iii. الفيل أكبر من الجمل حسما
   iv. طاب المكان هواه
   v. لا أملك شبرا أرضنا
   vi. شربت رطلا لبا
Rules for أسماء العدد (Numerals)

Before we proceed, it should be pointed out that

عَدَدٌ (number) is the mumayyaz, and
مَعْدُوْدٌ (the counted noun) is the tameez.

One and two (1-2)
- The عَدَدٌ and the مَعْدُوْدٌ must correspond in all aspects.
  e.g. وَلَّدٌ وَاحِدٌ one boy
        بَنَتٌ وَاحِدٌ one girl
- The مَعْدُوْدٌ will appear first and the عَدَدٌ will appear second.
  Note: Normally, for one or two men etc., one would simply say رجلان or رجل. However, at times, the number is used for emphasis.

Three Through Ten (3-10)
- The عَدَدٌ and the مَعْدُوْدٌ must be of opposite gender.
  e.g. ثَلَاثٌ أَقِلَامٍ eight pens
       خَمسُ سِبَاطٍ five cars
  Note: In choosing the correct عَدَدٌ gender, the singular form of the مَعْدُوْدٌ will be taken into account.
  e.g. سَبْتَانِ وَثَمانيَةُ أَيَامٍ seven nights and eight days
       Here, the singular لَيْلَةٌ (night) of لَيْلَةٌ is feminine, and يومٌ (day) of أيام is masculine.
- From three onwards, the عَدَدٌ will appear first and the مَعْدُوْدٌ second.
- The جَمْعُ مَعْدُوْدٌ will be.

Eleven and Twelve (11-12)
- The عَدَدٌ and the مَعْدُوْدٌ must agree in all aspects.
  e.g. أَحَدٌ عَشَرُ كُورٌ eleven stars
        أَنَّنا عَشَرَانُ بَنَاتٌ twelve girls
- From eleven onwards till 99, the مَعْدُوْدٌ will be.
Thirteen Through Nineteen (13-19)
- The gender of the first part of the عدد should be opposite of the gender of the معدودة.
  e.g. أربعة عشر رجلًا fourteen men
       تسعة عشر بنتًا nineteen girls
- The عدد will be الواجِد منصوبٌ.
- The “ten” عشر (masc.)/عشرة (fem.) will agree with the معدودة in terms of gender.
Note: The ش of عشرة/عشر 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 عشرون to عشرون (20,30,40,…90) will remain the same, irrespective of whether the معدودة is masculine or feminine.
  e.g. عشرون رجلًا twenty men
       تِلْاثونَ بنتًا thirty girls
- The عدد will be الواجِد منصوبٌ.

Twenty-one and Twenty-two (21-22)
- The first part of the عدد and the معدودة must agree in all aspects.
  e.g. واجِد وعشرون رجلًا twenty-one men
       واجِد وعشرون بنتًا twenty-one girls
- The عدد will be الواجِد منصوبٌ.

Twenty-three Through Twenty-nine (23-29)
- The gender of the first part of the عدد should be opposite of the gender of the معدودة.
  e.g. أربعة وعشرون رجلًا twenty-four men
       سبْت وعشرون بنتًا twenty-six girls
- The عدد will be الواجِد منصوبٌ.
- The same will apply to 33-39, 43-49…93-99.
- The “tens” will remain the same, irrespective of whether the معدودة is masculine or feminine.
Hundred (100)

- will remain the same, irrespective of whether the is masculine or feminine.
  e.g. مائة رجل hundred men
  مائة بنت hundred girls
- For 200, will be used. (مئتان in مائتان)
  e.g. مئتان بنت two hundred girls
- The will be.
  Since مائة is feminine, the number before مائة will be masculine.
  e.g. أربعمائة رجل four hundred men
  أربعمائة إمرأة 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. مائة و عشرون كتاب hundred and ten books
  مائة و خمسون و أربعون كرامة hundred and forty-five note-books

Thousand (1,000)

- will remain the same, irrespective of whether the مُئا is masculine or feminine.
  e.g. ألف رجل thousand men
  ألف بنت thousand girls
- The will be.
  Since ألف is masculine, the number before ألف will be feminine.
  e.g. أربعة آلاف رجل four thousand men
  أربعة آلاف إمرأة four thousand women

Million (1,000,000)

- will remain the same, irrespective of whether the مِليون is masculine or feminine.
  e.g. مليون رجل million men
  مليون بنت million girls
- The will be.
  Since مليون is masculine, the number before مليون will be feminine.
  e.g. أربعة ملايين رجل four million men
  أربعة ملايين إمرأة four million women
EXERCISE

1. Write the following in Arabic.

   i. 2 schools    vii. 11 books
   ii. 12 women    viii. 14 chairs
   iii. 17 doors   ix. 26 boys
   iv. 21 cars     x. 111 elephants
   v. 150 houses   xi. 195 keys
   vi. 444 miles   xii. 3333 roses
Section 3.8.7

Related Terminology

اَلْمُسْتَثْنَاء

is that noun which has been excluded and appears after the حَرٌّْ

is that noun from which the مُسْتَثْنَاء has been excluded. It appears before حَرٌّْ

are as follows:

إِلَّإْ غَيْرُ بَيْنِي خَالِدٌ عَدَا ما خَلَا مَعَا

e.g. The people came except Zayd.

جَاءَ الْقُوْمُ إِلَّإْ زَيْدًا

جَاءَ الْقُوْمُ إِلَّإْ زَيْدًا

Related Terminology

اَلْمُسْتَثْنَاء المُتَصِلُ

refers to the case when the مُسْتَثْنَاء was included in the مَلَآءة before the حَرٌّْ

e.g. The people came except Zayd.

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

اَلْمُسْتَثْنَاء المُفَارَغُ

refers to the case when the مُسْتَثْنَاء was not included in the مَلَآءة before the حَرٌّْ

e.g. The angels prostrated except Iblees.

( Iblees was never one of the angels.)

اَلْمُسْتَثْنَاء المُفْقَرُ

refers to that sentence in which the مَلَآءة is not mentioned.

e.g. No one came except Zayd.

اَلْمُسْتَثْنَاء الْمُفْقَرُ

refers to that sentence in which the مَلَآءة is mentioned.

e.g. The people came except Zayd.
(positive statement) refers to that sentence, which does not have a نفي or استفهام.

e.g. The people came except Zayd.

(negative sentence) refers to that sentence, which does have a نفي or استفهام.

e.g. The people did not come except Zayd.

The i’raab of the مسنن will be as given below:

<table>
<thead>
<tr>
<th>خواطِف الاستنباط</th>
<th>Sentence Type</th>
<th>إغْرَابِ المُسْنَن</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. إلا</td>
<td>منصوب - مُؤْجِب</td>
<td>منصوب</td>
<td>جاءَ الْقُوْمِ إِلَّا زَيْدًا The people came to me except Zayd.</td>
</tr>
<tr>
<td>2. إلا</td>
<td>منقطع</td>
<td>منصوب</td>
<td>سَجَدَ الْمَلَآَكَةُ إِلَّا إِبْلِيسُ The angels prostrated except Iblees.</td>
</tr>
<tr>
<td>3. إلا</td>
<td>غير مُقْرَعُ - غير مُؤْجِب or - منصوب</td>
<td>مسنن مِنْهُ</td>
<td>ما جاءَ الْقُوْمِ إِلَّا زَيْدًا</td>
</tr>
<tr>
<td>4. إلا</td>
<td>مُقْرَعُ - غير مُؤْجِب</td>
<td>حامل (as if إلا does not exist)</td>
<td>ما جاءَ إِلَّا زَيْدًا</td>
</tr>
<tr>
<td>5. ما خَلَالَ - ما عَدَّا</td>
<td>All types</td>
<td>منصوب</td>
<td>جاءَ الْقُوْمِ ما خَلَالَ زَيْدًا</td>
</tr>
</tbody>
</table>

Table 3.8 إَغْرَابِ المُسْنَن

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Table 3.8 – Continued

<table>
<thead>
<tr>
<th>حروف الاستثناء</th>
<th>Sentence Type</th>
<th>إغبار المُستثنى</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>خلأ - عدا - خانصاً 6.</td>
<td>All types</td>
<td>or – منصوب (as a preposition)</td>
<td>جاءا القوم خلأ/عدا/خانصاً زيداً</td>
</tr>
<tr>
<td>غير – سؤى 7</td>
<td>All types</td>
<td></td>
<td>جاءا القوم غير زيد</td>
</tr>
</tbody>
</table>

**Note:** The *i*raab of the word غير is the same as that of مُستثنى, إلَّا. Thus, the simple way to determine the *i*raab of ghayr is to replace ghayr with illa. Now, whatever *i*raab mustathnaa gets, should be given to ghayr.

For example, we have two sentences, 1) وما جاءة غير زيد and 2) جاءة القوم غير زيد.
To determine the *i*raab of ghayr, follow the following two steps for each of these sentences.

a. Replace غير with إلَّا and see what the *i*raab of the mustathnaa would be.

1) وما جاءة إلَّا زيد. (The first sentence is moojab and ghayr musfarragb, so the mustathnaa will be mansoob. The second sentence is ghayr moojab and musfarragb, so the mustathnaa is according to the ‘aamil. Thus, it is marfoo’.

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

1) وما جاءة غير زيد.

---

**EXERCISE**

1. Translate, fill in the *i*raab and explain the *i*raab of the mustathnaa.
   i. رأيت الجنود إلا القائد
   ii. صام العلماء رمضان غير يوم
   iii. زرت المساجد المدينة ما خلا واحدا
   iv. جاء القوم إلا حمارا
   v. دخلت غرف البيت خلا غرفة النوم
   vi. ما عاد المريض عائد غير الطبيب
   vii. قرأت الكتاب إلا صفحتين
   viii. ما جاء إلا معلم
Section 3.9

Words Which Are Always Majroor

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

1. Noun preceded by a جز.
   e.g. في الكتاب in the book

2. مضاف إلى
   e.g. كتاب زياد book of Zayd.
**Section 3.10**

**Definitions:** A تابع is that noun, which follows the noun before it. The preceding noun is called the متابع.
- The ‘aamil which governs the متابع also governs the تابع.
- There are five متابوع:
  1. النع + الثابث
  2. النع + الكيد
  3. البديع
  4. العطف
  5. العطف

**Section 3.10.1**

**Adjective**

نعت منبت (تَابِعٌ) نعت خطيئي (تَابِعٌ)

1. It is that word, which describes the actual متابع.
   - As mentioned in section 1.3.3, the النع تابع is followed by the موصوف, which is the مكتوب in this case, in the following:
     a. تَابِعٌ
     b. Gender
     c. Being ماكية or نكير
     d. Being singular, dual or plural
   - The النع can be a complete sentence, in which case the موصوف must be نكرة.
   - The النع, which is a sentence must have a ضّبيّر which refers to the نكير ماكية.

*e.g.* The boy is riding the bicycle. The boy who was riding bicycle came to me.

**Note:**
- If a مكتوب is followed by a sentence, it will be a حلال or خرج.
  
*e.g.* The boy is riding the bicycle.

Here, (الولد) is the مكتوب, and (يتَابِعٌ) is the حلال.
The boy who was riding the bicycle came to me.

Here, (الولد) is the خال (الولد) and (أبنه) is the ذو عارض.

2. It is that word, which does not describe the موصوف، but describes that which is connected to the موصوف.

e.g. The boy whose father is learned, came to me.

Here, (عالم) is a صفة of (أبنه)، which is connected to the matboo’ (ولد). However, it is not a صفة of the matboo’ itself.

Notes:
1. In أبا، the موصوف and صفة must correspond in only two aspects:
   a. Iraab
   b. Being ma’rifah or nakirah
2. The صفة will always be singular, irrespective of whether the موصوف is singular, dual or plural.
   e.g. These are two pictures whose frames are beautiful.
3. The صفة will correspond in gender to the word after it.
   e.g. The lady, whose son is intelligent, came.

Sentence Analysis
1. A learned man came.

2. A woman whose son is learned, came.
3. A man whose father is learned, came.

EXERCISE

1. Translate, fill in the *iraab* and analyse the following sentences pointing out the and the.

   i. ركبت الحصن الجميل سرحه
   ii. هو رجل عالمة ابتنته
   iii. هؤلاء بنات عافلات
   iv. شاهدنا قطارا سبعة سريع
   v. أوقدت مصابحا نوره قوي
   vi. هذا عمل بنفع
   vii. هذا منزل ضيقم
   viii. جاء الرجل المهذب أخوه

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

   i. هذا الولد ضاحك
   ii. هذا ولد ضاحك
   iii. جاء الولد ضاحكا
**Section 3.10.2**  
- **Emphasis**

**Definition:** It is that نَاطِبَ، which gives emphasis to the مَتْبُوعٌ in the matter related to it or emphasizes the inclusion of all members of the مَتْبُوعٌ in the matter related to it.

- The نَاطِبَ is called نَاطِبٌ and the مَتْبُوعٌ is called مَتْبَعٌ.
  
  e.g. جَاءَ زَيْدَ زَيْدَ (The second ‘Zayd’ emphasized Zayd’s coming.)
  e.g. جَاءَ الْفَوْمَ كُلْهُمْ (emphasized that all came, no one remained.)

There are two types of مَعْنَوِيّ:

1. **Verbal Emphasis:** The emphasis is attained by repeating the مَتْبَعٌ, which may be ضَمِيِّر، حَرْجٌ، فِعْلٌ، إِسْمٌ، or sentence.

  e.g. حَضَرَ حَضَرَ الْغَائِبُ (The absent one became present, became present.)
  e.g. لَا أَخْوَى الْعَهْدَ (I will not, will not break the pledge.)
  e.g. أَنْتُ الْمَلُوْـُ أَنْتُ الْمَلُوْـُ (You are the censured one, you are the censured one.)

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

   أَنْتُ أَنْتُ الْمَلُوْـُ أَنْتُ الْمَلُوْـُ أَنْتُ الْمَلُوْـُ أَنْتُ الْمَلُوْـُ أَنْتُ الْمَلُوْـُ

   أَنْتُ الْمَلُوْـُ أَنْتُ الْمَلُوْـُ أَنْتُ الْمَلُوْـُ أَنْتُ الْمَلُوْـُ أَنْتُ الْمَلُوْـُ

Below, we discuss each of these.

a. عَيٌّ، نَفْسٌ (himself, herself)

- These are used for singular, dual and plural.
- They have to be ضَمِيِّر to a ضَمِيِّر.
- Their ضَمِيِّر and form (صِيِّغة) must correspond with those of the مَتْبَعٌ.
- The plural form (صِيِّغة) of عَيٌّ نَفْسٌ is used for dual.

  e.g. قَامَ زَيْدُ نَفْسَهُ/عِينَةٌ Zayd himself stood.
  e.g. قَامَ الْئِدَانَانَ أَنْفَسْتَهُمَا/أَعْيَنَتْهُمَا The two Zayds themselves stood.
  e.g. قَامَ الْئِدَانَانَ أَنْفَسْتَهُمَا/أَعْيَنَتْهُمَا The (many) Zayds themselves stood.
  e.g. جَاءَتَ الْمُعَلِّمَةَ عِينَتَهَا/نَفْسَهَا The female teacher herself came.
  e.g. جَاءَتَ الْمُعَلِّمَةَ عِينَتَهَا/نَفْسَهَا The two female teachers themselves came.
  e.g. جَاءَتَ الْمُعَلِّمَاتَ أَعْيَنَتَهُمَا/أَنْفَسْتَهُمَا The (many) female teachers themselves came.
b. كَلْتا، كَلا
(both)
- These are used for dual only.
- كَلا is masculine and كَلْتا is feminine.
- It must be ضِمْير to a dual ضَمْير.
  
  e.g. قَامَ الزَّكَّاه كَلْتا
  Both of the men stood up.
  قَامَتَ المَعْلَمَات كَلْتا
  Both of the female teachers stood up.

c. أَجْمَعُ، كَلْ
(all)
- They are used for singular and plural.
- كَلْ is used with ضِمْير, which must correspond to the ضِمْير.
- أَجْمَعُ is used with its form (صيغة) changing to correspond to the ضِمْير.
  
  e.g. قَرَأْتُ الْكِتَابٍ كَلْ
  I read the whole book.
  جَاءَ الْقَوْمُ كَلْ
  All the people came.
  اِشْتَرَيْتُ الْفَرَسِ أَجْمَعُ
  I bought the whole horse.
  جَاءَ الْعَسَامُ أَجْمَعُ
  All the people came.

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

d. أَنْعِبَ، أَصْعَ، أَكْتَعَ
(greater)
- 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 أَنْعِبَوُنَّ/أَنْعِبَ/أَصْعَوُنَّ/أَصْعَ/أَكْتَعَوُنَّ
  All of the people came.
  قَامَتَ الْمُعَلَمَات أَنْعِبَوُنَّ/أَنْعِبَ/أَصْعَوُنَّ/أَصْعَ/أَكْتَعَوُنَّ
  All of the women stood up.

Sentence Analysis

جَاءَ الْقَوْمُ كَلْتا أَجْمَعُ
All the people came.

\[
\text{فاعل} + \\
\text{فعل} + \\
\text{جملة فعلية خبرية}
\]

\[
\text{المؤَكِّد} + \\
\text{التأكيد} 2 + \\
\text{التأكيد} 1 + \\
\text{الضِمْير} + \\
\text{الضِمْير} + \\
\text{الضمائر أو الضِمْير إليه}
\]
EXERCISE

1. Translate, fill in the *iraab* and analyse the following sentences.

   i. قابلت الوزير نفسه
   
   ii. ذبحنا الكبشين كلهما
   
   iii. سجد الملكة كلهم أجمعون إلا إبليس
   
   iv. رأيت التمساح التمساح
   
   v. احترق أنثى البيت جميعه
   
   vi. قطعنا عن أنفسنا الطريق كله
Section 3.10.3

Substitute

Definition: A ُّرُّ يدُ ُّرُّ is that ُّرُّ يدُ, which is actually intended in the sentence and not its ُّرُّ يدُ. The ُّرُّ يدُ merely serves as an introduction to the طبِّ.

- The ُّرُّ يدُ is called ُّرُّ يدُ (substitute) and the ُّرُّ يدُ is called ُّرُّ يدُ or ُّرُّ يدُ (the substituted).

Example: ُّرُّ يدُ أُهُجُّدُمُّ ُّرُّ يدُ, your brother, came.

There are four types of ُّرُّ يدُ:

1. ُّرُّ يدُ يدُ: It is that ُّرُّ يدُ, which refers to the exact same thing as the ُّرُّ يدُ.
   - e.g. ُّرُّ يدُ أُهُجُّدُمُّ ُّرُّ يدُ, your brother, came.

2. ُّرُّ يدُ يدُ: It is that ُّرُّ يدُ, which is a part of the ُّرُّ يدُ.
   - The ُّرُّ يدُ must have a ُّرُّ يدُ, which refers to the ُّرُّ يدُ.
   - e.g. ُّرُّ يدُ أُهُجُّدُمُّ ُّرُّ يدُ, I hit Zayd’s head.

3. ُّرُّ يدُ يدُ: It is that ُّرُّ يدُ, which is related to the ُّرُّ يدُ, but is not part of it.
   - The ُّرُّ يدُ must have a ُّرُّ يدُ, which refers to the ُّرُّ يدُ.
   - e.g. ُّرُّ يدُ أُهُجُّدُمُّ ُّرُّ يدُ, Zayd’s shirt was stolen.

4. ُّرُّ يدُ يدُ: It is that ُّرُّ يدُ, which is mentioned after an error, as a correction.
   - e.g. ُّرُّ يدُ أُهُجُّدُمُّ ُّرُّ يدُ, I bought a horse; no, a donkey.

EXERCISE

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

   i. ُّرُّ يدُ أُهُجُّدُمُّ ُّرُّ يدُ, the prince gave him his horse.
   ii. ُّرُّ يدُ أُهُجُّدُمُّ ُّرُّ يدُ, the king gave him his horse.
   iii. ُّرُّ يدُ أُهُجُّدُمُّ ُّرُّ يدُ, the minister told him.
   iv. ُّرُّ يدُ أُهُجُّدُمُّ ُّرُّ يدُ, the ambassador told him.
**Section 3.10.4**

- **Conjunction**

**Definition:** It is that which appears after a حرف عطف. The حرف عطف appears between the مَنْتَعُوْغ and the تَابَع. The meaning of the verb directed to the مَنْتَعُوْغ is also directed to the تَابَع.

- The تَابَع is called مَعْطُوْغ and the مَنْتَعُوْغ is called مَعْطُوْغ عَلَيْوٌِّ.

  e.g. جاء زيد و عمرو

The various حرف عطف are as follows:

\[
\text{فُعَل} + \text{مَعْطُوْغ + حَرَّف عَطْف} + \text{مَعْطُوْغ عَلَيْوٌِّ} = \text{عَجْلَةٌٌّفِعْلِي ةٌٌّخٌَّبِّي ةٌٌّ} = \text{فَعَّلٌٌّلٌٌّ} + \text{فِعْلٌٌّ}
\]

**Notes:**

1. If the مَعْطُوْغ عَلَيْوٌِّ is a ضَمَبٌِّمٌِّي, then its ضَمَبٌِّمٌِّي منْطَسُص‌ل has to be mentioned after it.

  e.g. ضَرَبْتٌُّأَنَاٌّوٌَّزَيْدٌ Zayd and I hit.

2. However, if after the ضَمَبٌِّمٌِّي منْطَسُص‌ل another word appears before the مَعْطُوْغ, then the ضَمَبٌِّمٌِّي منْطَسُص‌ل need not be brought.

  e.g. ضَرَبْتٌُّالْيَوْوٌَّوٌَّزَيْدٌ Zayd and I hit, today.

  Neither us nor our forefathers associated partners.

3. If the مَعْطُوْغ عَلَيْوٌِّ is a ضَمَبٌِّمٌِّي preceded by a حَرَّف عَطْف, then the مَعْطُوْغ عَلَيْوٌِّ should also be preceded by the same حَرَّف عَطْف.

  e.g. مَرَرْتٌُّبِكٌَّوٌَّبِزَيْدٍ I passed by you and Zayd.

**EXERCISE**

1. **Fill in a suitable حَرَّف عَطْف, translate, fill in the i’raab and analyse the following sentences.**

   i. أَفْتَحَا أَكْلَت غَيْبًا  
   iv. ما قَرَأَتِ الْكُتَابِ كِلَّهٌ بعَضُهُ

   ii. قَدْمَتِ الْيَوْوَةِ الطَّعَامُ  
   v. بَعَ عَقَارَهُ مَنْزِلُهُ

   iii. ما قَبَلَتِ قَبِلَتِ وَ كِلَّهُ  
   vi. صلى الإِمَامُ الْمَأْمُومُ
Section 3.10.5

Definition: It is that تابع، which clarifies or specifies its متنبوع.

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

Example: قام أبو حفصي عمر - Abu Hafs 'Umar stood up.

Example: جاء زيد أبو عفره - Abu 'Amr Zayd came.

EXERCISE

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

   i. قام على زين العبادي - جعل الله الكعبة البيت الحرام قياما للناس
**Definition:** An 'عامل is a word that governs/causes *i’raab* changes in another word.

There are two types of 'عامل:

1. اَلِّْبْتِدَاءٌُ: It is that 'عامل, which is not in word form i.e. it is abstract.
   - There are two types of اَلِّْبْتِدَاءٌُ: اَلِّْبْتِدَاءٌُ and اَلِّْبْتِدَاءٌُ.
     - i. اَلِّْبْتِدَاءٌُ: which means that being free of a اَلِّْبْتِدَاءٌُ gives *رفَعَ* to اَلِّْبْتِدَاءٌُ.
       - e.g. زَيْدٌٌ قَائِمٌٌ Zayd is standing.
       - Here, (زَيْدٌٌ) is the اَلِّْبْتِدَاءٌُ, which is *marfoo’* because of اَلِّْبْتِدَاءٌُ. (قَائِمٌٌ) is the اَلِّْبْتِدَاءٌُ and it is also *marfoo’* because of اَلِّْبْتِدَاءٌُ.
     - ii. In the case of اَلِّْبْتِدَاءٌُ, being free of a اَلِّْبْتِدَاءٌُ gives *رفَعَ* to اَلِّْبْتِدَاءٌُ.
       - e.g. يَعْمَلٌُ زَيْدٌٌ Zayd is working.
       - Here (يَعْمَلٌُ) is *marfoo’* because it is free of any اَلِّْبْتِدَاءٌُ.

2. عَامِلٌٌ لَفْظٌِ: It is that عَامِلٌٌ, which is in word form.
   - There are three types of عَامِلٌٌ لَفْظٌِ: عَامِلٌٌ لَفْظٌِ.
     - i. عَامِلٌٌ لَفْظٌِ
     - ii. عَامِلٌٌ لَفْظٌِ
     - iii. عَامِلٌٌ لَفْظٌِ
Section 4.1
- Governing Particles

A. Particles, Which Govern Nouns

1. الخَوَفُ الجَالِزُ refer to section 1.6
2. الخَوَفُ المُدُنُسُة بِالْفِعْلِ refer to section 1.7
3. ما وَ لا أَلْمَشْتَهَانِ بَلَّ هُنَّ refer to section 3.7.3
4. وُلِّ المَعْلِيَّةَ refer to section 3.8.4
5. إِلَّا خَوَفُ الإِشْبَانِا refer to section 3.8.7
6. خَوَفُ النَّدَاءَ refer to section 3.8.1
7. لَا أَلْتَي لَنْسٌيِ النُّجْسِ refer to section 3.7.4

B. Particles, Which Govern فعل مُضَارَعَة

1. الخَوَفُ النَّاصِبُ
2. الخَوَفُ الْمَنْطَقُ
Section 4.1.1

Particles That Give Nasb

These are as follows:

- These appear before and cause the following changes at the end:
  - They give the last letter a fathah if it is not a نون.
  - If the last letter is a نون, it is dropped. The exception is the نون of the two جمع.

<table>
<thead>
<tr>
<th>حرف تنصب</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَنٌْ</td>
<td>that, to</td>
<td>I want to enter Paradise.</td>
</tr>
<tr>
<td>لَنٌْ</td>
<td>will not, never</td>
<td>The disbeliever will never enter Paradise.</td>
</tr>
<tr>
<td>كَيٌْ</td>
<td>so that</td>
<td>I came so I could rest.</td>
</tr>
<tr>
<td>إِذٌْن</td>
<td>then, in that case</td>
<td>In that case, you will be successful in your work. [This is said in response to the one who may have said: آَجْتَهِدٌُ (I will work hard).]</td>
</tr>
</tbody>
</table>

Notes:

1. Sometimes أَنٌْ, together with its لَفْعٌ مُّضارعٌ, gives the meaning of a مَسْداَر. In this case, أَنٌْ is called أَنٌْاَلْمَصْدَرِيَةٌ. 
   e.g. مَوْصُوهُم خَيْرٌ لَكُمْ. i.e. صُوِّبُوهُم خَيْرٌ لَكُمْ  Your fasting is better for you.

2. أَنٌْ is hidden after the following six حروفٍ and gives the last letter of لَفْعٌ مُّضارعٌ a nasb.
   a. After حَتٌّٰ:
      e.g. حَتٌّٰ أَنٌْ أَدْخَلَ الْبَيْتَ (حَتٌّٰ أَنٌْ أَدْخَلَ الْبَيْتَ)  I travelled until I entered the city.
   b. After لَمْ or لَمْ لَمْ لَمْ لَمْ i.e. that لَمْ, which appears after كان or any of the forms of كان.
      e.g. لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ (لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ لَمْ)  Allah was not going to punish them.
c. After 
ٍ أو (until) or
إِلَّا أَنِّ (but that).

e.g. 
إِلَّا أَنْ تَعْطَىٰ (إِلَّا أَنْ تَعْطَىٰ ثَابٌ)
I will stick to you until you give me my right.
إِلَّا أَنْ يَعْطَىٰ (إِلَّا أَنْ يَعْطَىٰ ثَابٌ)
The sinner will be punished unless he provides an excuse.

d. After 
ٍ وَأَوٍّ (i.e., that which “turns away” from the word after it the effect, which the had on the word before it (before the 
ٍ وَأَوٍّ).

e.g. 
ٍ وَأَنَّ تَكُونَ (ٍ وَأَنَّ تَكُونَ بَيْنَ الْمَدِينَةِ وَتَكُونَ)
Do not command the truth while you lie.
(Here, the 
ٍ وَأَوٍّ turned away/stopped the effect of لٍَّا from تٌَكُونَ.)

- This 
ٍ وَأَوٍّ is also known as 
ٍ وَأَوٍّ or 
ٍ وَأَوٍّ.
- The sentence must start with a نٍَّ فٌْ or نٍَّ هٌْ.

e. After 
ٍ لَّا كَتِبٍ (ٍ لَّا كَتِبٍ).

e.g. 
ٍ لَّا كَتِبٍ (ٍ لَّا كَتِبٍ)
I came so I could rest.

f. After 
ٍ فٌْ, which comes in reply to any of the following six:

1. 
ٍ اللَّامَ (ٍ اللَّامَ)
e.g. 
ٍ اللَّامَ (ٍ اللَّامَ)
Visit me so that I treat you hospitably.

2. 
ٍ الْجِهَانِ (ٍ الْجِهَانِ)
e.g. 
ٍ الْجِهَانِ (ٍ الْجِهَانِ)
Do not cross the limit regarding it, lest, My wrath descends upon you.

3. 
ٍ الْجِهَانِ (ٍ الْجِهَانِ)
e.g. 
ٍ الْجِهَانِ (ٍ الْجِهَانِ)
You do not visit us, so that we may treat you hospitably.

4. 
ٍ لَّا مَنْ (ٍ لَّا مَنْ)
e.g. 
ٍ لَّا مَنْ (ٍ لَّا مَنْ)
Where is your house, so I can visit you.

5. 
ٍ الْعَرْضُ (ٍ الْعَرْضُ)
e.g. 
ٍ الْعَرْضُ (ٍ الْعَرْضُ)
I wish I had wealth, so I would have spent it.

6. 
ٍ أَلْبَىٰ (ٍ أَلْبَىٰ)
e.g. 
ٍ أَلْبَىٰ (ٍ أَلْبَىٰ)
Why don’t you visit us so that you receive good!
3. 

An نَفَيَّةٌ لَمْ أَنْ لَوْ تَعَلَّمْ أنْ لَوْ لَمْ التَّعَلِّمُ. 

e.g. ُنَفَيَّةٌ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ لَوْ L 

So that he does not know.

4. 

An نَفَيَّةٌ لَمْ أَنْ لَوْ is not a حَرْفُ نَصْبٌ ـ لـ م. Therefore, it does not give a fathah. Such an إنْلَمْاْ مُخْفَةٌ مِنْ المَخْتَلَةْ, i.e., that إنْلَمْاْ مُخْفَةٌ مِنْ المَخْتَلَةْ which was إنْلَمْاْ مُخْفَةٌ مِنْ المَخْتَلَةْ.

e.g. أَنْ نَعْلَمْ أَنْ سَيَفُومُ أَنْعَلَمْ أَنْ سَيَفُومُ أَنْعَلَمْ أَنْ سَيَفُومُ أَنْعَلَمْ أَنْ سَيَفُومُ أَنْعَلَمْ أَنْ سَيَفُومُ أَنْعَلَمْ A

I knew that he will stand up.

e.g. أَنْ سَيَفُومُ أَنْعَلَمْ أَنْ سَيَفُومُ أَنْعَلَمْ A

He knew that some of you will be sick.

**EXERCISE**

1. Translate, fill in the i’raab and point out the حَرْفُ نَصْبٌ and its effect in the following sentences.

i. يَجْتَهْدُ الطَّالِبُ لِينْجِعَ

ii. لَنْ يَفْوِزَ السُّلْبَانَ

iii. جَنَّتُ كَيْ أَتَعْلَمُ

iv. لَمْ يُبْكِي الْشَّرْطَ الْيَسْرَاقُ

v. لَا تَأْكُلْ حَتَّى يَنْجُغَ

vi. إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْهَبُوا بِفْرَاشِ

vii. اَقْسِمُ الرَّأْفُ فَتْنَالَ الشَّحَابَ

viii. فَأَرَادَ رَبُّكَ أَنْ يَلْعَغَ أَشَدُّهُمْ وَيَسْتَخْرِجَهُمْ كَنِّهمَا
Section 4.1.2

- حَرْفُ جَاَزِمُ (Particles That Give Jazm)

These are as follows:

- These appear before حَرْفُ جَاَزِمُ (condition) and cause the following changes at the end:
  - They give the last letter a sukoon if it is not a نَونَ.
  - If the last letter is a نَونَ, it will be dropped. The exception is the نَونَ of the two جَمِعَاتِ.

<table>
<thead>
<tr>
<th>حَرْفُ جَاَزِمُ</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>إنَّ</td>
<td>if</td>
<td>إنْ تَجِلْسَ أَجِلَّسْ</td>
</tr>
<tr>
<td>لم</td>
<td>did not</td>
<td>لم تَجِلْسَ بِتَجِلْسٍ</td>
</tr>
<tr>
<td>لَمَا</td>
<td>not yet</td>
<td>ذَهَبَ الْوَلَدُ وَ لَمَا يَبْعَدْ</td>
</tr>
<tr>
<td>لِيَ</td>
<td>should, shall, let</td>
<td>لِيَجِلْسَ لَيْجِلْسَ</td>
</tr>
<tr>
<td>لاَ</td>
<td>do not</td>
<td>لاَ تَجِلْسَ لَا تَجِلْسَ</td>
</tr>
</tbody>
</table>

Notes:

1. إنَّ appears before two verbal sentences. The first one is called شَرْطُ (condition) and the second جَاَزِمُ (answer/result).

2. If إنَّ appears before إلاَّ, it should be translated negatively.
   e.g. إنْ هَذَا إِلَّا مَلْكُ كَرِيمٍ | He is not but an honorable angel. / He is only an honorable angel.

3. فَ should be brought before the حَرْفُ جَاَزِمُ when the جَاَزِمُ is one of the following:
   a. ﴿إِنْ تَجِلْسَ إِجِلَّسْ﴾ | If you come to me you will be treated hospitably. |
   b. ﴿إِنْ رَأَيْتَ زَيْدًا فَأَجِلَّسْ﴾ | If you see Zayd, treat him hospitably. |
   c. ﴿إِنْ آتَاكَ زَيْدًا فَلَا تَجِلْسَ﴾ | If Zayd comes to you, do not humiliate him. |
If you treat me hospitably, then, may Allah reward you well.

الفعل أنيمي will be translated in the future tense when it is...

a. used as a ُدعاة
   e.g. ُدعاة الله خيرًا
   May Allah reward you well.

b. preceded by حرف مرفوع
   e.g. ُمُلهشَت حمست
   If you sit, I will sit.

c. preceded by اسم موصول
   e.g. ُمِن خاء بالحسنة وَلله غُهُرُ أَطْلاها
   Whoever comes with good, there will be ten like it for him.

**EXERCISE**

1. Translate, fill in the *i'raab* and point out the حرف جيم and its effect on the following sentences.
   
i. ليفتح علي النافذة
   iv. كبر الغلام و لما يتهذب

ii. لا تكثر من الضحك
   v. إن يسافر أخوك أسافر معه

iii. اختلف الشريكان ولم يتفقا
   vi. إن تنصروا الله بنصركم
Section 4.2
ألفاظ الفعل
– Governing Verbs

**Active Verb:** It is that verb whose doer is known/mentioned.

- **الفعل المُعرّف**، whether transitive or intransitive, governs the following nouns as and when applicable:
  - it gives *raf*’ to the فاعل.
  - it gives *nasb* to the following, as and when applicable:
    - أليعَّال المُتعَددُ (المفعول به)
    - المفعول المطلق
    - المفعول معه
    - المفعول له
    - المفعول فيها
    - الحال
    - الكنع

**Passive Verb:** It is that verb whose doer is not known/mentioned.

- **الفعل المجهول** is also known as فعَّالٌ مِّنَّى فِيُسَم َهُ فَاعِلٍ (a verb whose faa’il is not named).
- It gives *raf*’ to the (المفعول به) تابع فاعل.
- It gives *nasb* to all the remaining mansoobaat.
- e.g. ضَرَبَ زَيْدٌ يَوْمَ الجَمْهَةِ أَمَامَ الفَاعِلِ ضَرْبًا شَدِيدًا فِي دَارِ تَأْوِيْلاً
  Zayd was beaten severely on Friday, in front of the Judge, in his office, to teach him manners.

**Intransitive Verb:** It is that verb whose meaning can be understood without a

- **الفعل الأُلَّازِمِ**
- e.g. خَلَسَ زَيْدٌ Zayd sat.

These were discussed earlier in section 1.8.
Section 4.2.1
Transitive Verb

**Definition:** It is that verb whose meaning cannot be understood without an.

*e.g.* ضرب زيد بكر. Zayd hit Bakr.

There are four types of the الفعل المُتعدَد. These are as follows:

1. Those verbs, which require one as is the case with most verbs.
   
   *e.g.* ضرب بكر

2. Those verbs, which *can* be given two. These include the following:
   - Any verb, which has the meaning of إعطَءَةٌ (to give).
     
     *e.g.* أعطي محمد سلسل. I gave the beggar a bread.
   - Some other verbs, which can also have two include the following
     
     *e.g.* يكسي العباءة. Knowledge clothes its possessor with dignity.

3. Those verbs, which *must* be given two.
   - These verbs are known as أفعال القلب (verbs which relate to the heart/feelings).
   - They enter upon a unlike the verbs above (number 2).

<table>
<thead>
<tr>
<th>Verb</th>
<th>Usage</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>رأى</td>
<td>used for certainty</td>
<td>رأيت محمدًا ذاهبًا. I was sure Sa’eed was going.</td>
</tr>
<tr>
<td>وجد</td>
<td>used for certainty</td>
<td>وجدت رشيدًا عالماً. I was sure Rasheed was knowledgeable.</td>
</tr>
<tr>
<td>علم</td>
<td>used for certainty</td>
<td>علمت زيداً أميناً. I was sure Zayd was trustworthy.</td>
</tr>
<tr>
<td>رَغِبَ</td>
<td>used for certainty</td>
<td>رغبت زيدًا خاضعاً. I was sure Zayd was present. / I thought Zayd was present.</td>
</tr>
<tr>
<td>حسبت</td>
<td>used for doubt</td>
<td>حسبت زيدًا فاضلًا. I thought Zayd was well-educated.</td>
</tr>
<tr>
<td>خال</td>
<td>used for doubt</td>
<td>خالته فاضلة. I thought Khalid was standing.</td>
</tr>
<tr>
<td>ظن</td>
<td>used for doubt</td>
<td>ظنت بكرًا نائماً. I thought Bakr was sleeping.</td>
</tr>
</tbody>
</table>
Note: Other verbs, which also require two أَنْفُعُولُ يُهُوَ include the following:

- صَبَرَ to make something something else
  - e.g. صَبَرَ الأَرْوَاقَ كَبِيْتًا I made the pages a book.

- أَخْبَرَ to take someone/something as someone/something
  - e.g. أَخْبَرَ اللَّهُ يَزِيدُهُمُ خَيْبَةً Allah took Ibraheem (peace be upon him) as a friend.

- جَعَلَ to make something something else
  - e.g. جَعَلَ الكِتَابُ مُرَتَّبًٌا I made the book organized.

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

**Table 4.4**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَرْأَى</td>
<td>أَرْأَى زَيْدًا خَالِدًا نَائِماً I informed Zayd that Khalid is sleeping.</td>
</tr>
<tr>
<td>أَعَلَمْ</td>
<td>أَعَلَمْ زَيْدًا بَكْرًا فَاضِلًا I informed Zayd that Bakr is well-educated.</td>
</tr>
<tr>
<td>أَنْبَأَ</td>
<td>أَنْبَأَ الرَّسُولُ الْأَمْيَرَ قَادِمًا The messenger informed me that the chief is coming.</td>
</tr>
<tr>
<td>أَخْبَرَ</td>
<td>أَخْبَرْتُهُمُ الْكَبْرَاءَ مَفْعُوْلًا I informed them that arrogance is blameworthy.</td>
</tr>
<tr>
<td>أَخْبَرَ</td>
<td>أَخْبَرْتُ الْعَلَّمَانَ اللُّغَةَ مُفْيِدًا I informed the boys that sport is beneficial.</td>
</tr>
<tr>
<td>أَخْبَرَ</td>
<td>أَخْبَرْتُ الْمُسَافِرِينَ الْقَطَّارَ مُفَاتِحًا I informed the travellers that the train is late.</td>
</tr>
<tr>
<td>أَخْبَرَ</td>
<td>أَخْبَرْتُ الْأَوْلَادَ السِّبَابَةَ نَافِعَة I informed the children that swimming is beneficial.</td>
</tr>
</tbody>
</table>

**EXERCISE**

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

   i. نَبَأَت سَعِيْدَة أَخاهُ قَادِمًا
   
   ii. أَعْلَيْتُ زَيْدًا دَرَهُما
   
   iii. فُهِم سَعِيْدَتُ الْمَدْرَس
   
   iv. رَأَيْتُ الصلَح خَيْرًا
   
   v. أَخْبَرَ زَيْدًا أَبًاهُ مُرْيِضا
   
   vi. ظَنَنَتْ الجُو مَعْتَدِلًا
Section 4.2.2
فعال المقارنة والرِّجاء والشُروْع

Definition: These verbs behave the same way as كَانٌَ.
They are used for the following purposes:

1. فَعَالٌُ الْمُقَارَةِ show nearness in the attainment (الْحُصُول) of the خَبْر.
2. فَعَالُ الرِّجَاءِ show desire for attainment of خَبْر.
3. فَعَالُ الشُروْعَ show commencement of action.

Table 4.5
فعال المقارنة والرِّجاء والشُروْع

<table>
<thead>
<tr>
<th>فعل</th>
<th>اسم</th>
<th>خبر</th>
<th>Type</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>كاذ</td>
<td>كاذ</td>
<td>رفع</td>
<td>مضارع</td>
<td>أنّ يَذَهَّب</td>
</tr>
<tr>
<td>كرت</td>
<td>كرت</td>
<td>رفع</td>
<td>مضارع</td>
<td>حصول</td>
</tr>
<tr>
<td>أوشك</td>
<td>أوشك</td>
<td>رفع</td>
<td>مضارع</td>
<td>حصول</td>
</tr>
<tr>
<td>عسّى</td>
<td>عسّى</td>
<td>رفع</td>
<td>مضارع</td>
<td>زجاجة</td>
</tr>
<tr>
<td>طلق</td>
<td>طلق</td>
<td>رفع</td>
<td>مضارع</td>
<td>شروع</td>
</tr>
<tr>
<td>جعل</td>
<td>جعل</td>
<td>رفع</td>
<td>مضارع</td>
<td>شروع</td>
</tr>
<tr>
<td>أخذ</td>
<td>أخذ</td>
<td>رفع</td>
<td>مضارع</td>
<td>شروع</td>
</tr>
</tbody>
</table>

* These verbs are used only in past tense.
  - The فَعَالُ الشُروْعَ can be used as normal verbs too.
    - e.g. أَخَذٌَزَيْدٌٌثَوْبَوٌُ Zayd took his clothes.

Sentence Analysis: 

حسى زيّد أن يخرج  Hopefully Zayd will come out.

أَنْ يَخْرَجُ  حسى  زيّد  حسى

فعل + فاعل (هو)  حسى

خبر حسى  اسم حسى
EXERCISE

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

i. عَسٰىٌاللٌأنٌيشفيك

ii. تكاد السماوات يتفطرن

iii. عست المرأة أن تقوم

iv. أوشك أن يفتح باب المدرسة

v.أخذت أكتب

vi.جعل رسول الله يمسح رأسه
Section 4.2.3  
Verbs of Praise and Blame

Verbs of praise:  
Nعَمَ  
E.g. نعَمَ الرجل زيد What a wonderful man Zayd is!  
خَبَأ  
E.g. خَبَأ زيد What a wonderful man Zayd is!

Verbs of blame:  
بِئْسٌ  
E.g. بِئْسٌ الرجل زيد What an evil man Zayd is!  
سَاءٌ  
E.g. سَاءٌ الرجل زيد What an evil man Zayd is!

That which appears after the الفعل is called مُضَمَّن بالمدح or مُضَمَّن بالذم.

The الفعل of ساء – بئس – نعُم must be one of the following:

i. prefixed with ال.
   E.g. نعَمَ الرجل زيد What a wonderful man Zayd is!

ii. to a noun prefixed with ال.
   E.g. نعُم صاحب العلم زيد What a wonderful learned man Zayd is!

iii. a hidden ضمير followed by a مُضَمَّن (being ضصر).  
   E.g. [نَعَمُ (هو) رجاله زيد] نعَم رجاله زيد What a wonderful man Zayd is!

In حَب ذَا، حَب is its الفعل.
   قافل is its راسم إشارة.
   زيد is the مُضَمَّن بالمدح.

Notes:
1. These verbs are used in the past tense in their singular form (masculine or feminine).
2. At times the مُضَمَّن بالذم is dropped.
   E.g. نعَمُ العبد أبوت i.e. نعَمُ العبد What a wonderful slave Ayub is!

Sentence Analysis:

 frase = ملخْصَصٌ بالمدح + فعل + مُضَمَّن بالذم
 frase = مبتدأ مجزوم + جملة إيضاحية تخريجية
EXERCISE

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

   i. نعمت الابنة فاطمة
   ii. حبذا الاتفاق
   iii. نعم الموئل
   iv. ببس ما كانوا بفعلون
Section 4.2.4  
Verbs of Wonder

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

1. ما أَفْعَلَْ  
   e.g. ما أَخْسَنَ زَيْدًا – How wonderful Zayd is!

    مَا أَخْسَنَ زَيْدًا  
    فَعُلَ (ٍفَعَلِ) + مَفْعُولٍ ٍيُهَ + مَنْتَ مَسْحُورٍ (جَمَالٍ فَعْلِيَّةٍ خَبَرٍ) = حَلْلَةٌ جَمَالٍ إِنّشَائِيٍّ

2. ما أَفْعِلَبِوٍَ  
   e.g. ما أَخْسَنَ بِزَيْدٍ – How wonderful Zayd is!

    مَا أَخْسَنَ بِزَيْدٍ  
    جَمَالَةٌ فَعْلِيَّةٍ إِنّشَائِيٍّ

- To express wonder for other than three letter verbs (غٌَ عْبٌّ ثلٌّثٌ مَحْرُوكٌ), a word such as / أَشْدِدُ بِيْبِيْلِّ / أَخْسِيْبٍ بِيْبِيْلِّ / or ما أَخْسَنَ إِزْكَرَامٍ النَّاسِ إِلّهَمْنَاءٍ etc. should be placed before the *masdar* of the desired verb. The *masdar* will be مَفْعُولٍ يُهَ, thus *mansoob*.

   e.g. ما أَشْدِدُ إِزْكَرَامٍ النَّاسِ إِلّهَمْنَاءٍ – How very respectful people are towards the learned.

**EXERCISE**

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

   i. أطول بزيد
   ii. ما أشد بياض شعوه
   iii. ما أطول الرحلين
Section 4.3

Governing Nouns

Amongst these, أَسَْْاءٌُالَْف ْعَالٌِ were discussed in section 2.4.4. Here, we will discuss the rest.

Section 4.3.1

Conditional Nouns

- They govern two فٌِ عٌْ لٌٌ مٌُ ضٌَ عٌٌ giving both a jazm.
- They appear before two sentences. The first is called شٌَ رٌْ طٌٌ (condition) and the second جٌَ زٌَ عٌٌ (result).

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Usage</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. منٌْ</td>
<td>who, who ever</td>
<td>للعاقب</td>
<td>Whoever treats me hospitably, I will treat him hospitably.</td>
</tr>
<tr>
<td>2. ما</td>
<td>what, whatever</td>
<td>للعاقب</td>
<td>Whatever you eat, I will eat.</td>
</tr>
<tr>
<td>3. مهما</td>
<td>however much</td>
<td>للعاقب</td>
<td>Whatever you spend in the way of good, will benefit you.</td>
</tr>
<tr>
<td>4. منيٌّ</td>
<td>when</td>
<td>للعاقب</td>
<td>Whenever you go, I will go.</td>
</tr>
<tr>
<td>5. أُنٌْ</td>
<td>when</td>
<td>للعاقب</td>
<td>Whenever you travel, I will travel.</td>
</tr>
<tr>
<td>6. أنٌْ</td>
<td>where</td>
<td>للعاقب</td>
<td>Wherever you go, I will go.</td>
</tr>
<tr>
<td>7. أنٌْ</td>
<td>where</td>
<td>للعاقب</td>
<td>Wherever you stay, I will stay.</td>
</tr>
<tr>
<td>8. حيثما</td>
<td>where</td>
<td>للعاقب</td>
<td>Wherever you travel, I will travel.</td>
</tr>
<tr>
<td>9. كيفما</td>
<td>how, manner</td>
<td>للخالى</td>
<td>Whichever way you sit, I will sit.</td>
</tr>
<tr>
<td>10. أٌِىٌّ</td>
<td>any of the above</td>
<td>للعاقب</td>
<td>Whichever place you go, I will go.</td>
</tr>
</tbody>
</table>

Notes:

1. إنِّ and إِذْما have the same function as أَدٌَ وَاتٌُالش رٌْ طٌِ, except that they are particles (حَرُفَا الشُّرَطِ) and not nouns. Collectively they are called أَدَوَاتٌ الشُّرَطِ.

if e.g. إنِّ تَذَهَبُ أَذَهَبْ If you go, I will go.
when e.g. إِذْما تَذَهَبُ شَرْكَ تَذَهَبْ If you do evil, you will be regretful.
2. When the following nouns are used for استفهام (interrogative), they appear before one sentence.

من ما متي أيان أين أين أين
متي تذهبي متي تساءر

e.g. من أين تذهب من أين تساءر متي تساءر

EXERCISE

1. Complete the following sentences with a suitable جزاء.

i. من يصنع معروفًا

ii. أي ينزل ذو العلم

iii. ما تخف من أعمالك

iv. متي تساءر

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Section 4.3.2

اسم الفاعل

**Definition:** It has the same effect as that of an active verb (فعل مضارع) i.e. it gives *raf* to the مفعول به and *nasab* to the الفاعل.

**Notes:**

1. If the اسم الفاعل is prefixed with بال, it could include any of the three tenses.
   - e.g. **زَيْدٌ ضَارِبٌ أوهُ بَكْرٌ** Zayd’s father beat/is beating/will beat Bakr.

2. اسم الفاعل without بال is often used as مَضَاف به to its مفعول به, in which case it would generally give the meaning of past tense.
   - e.g. **زَيْدٌ ضَارِبٌ بَكْرٌ** Zayd is the beater/hitter of Bakr.

3. اسم الفاعل without بال when preceded by any of the following would give the meaning of present or future tense:
   - a. منبتداً  
     - e.g. **زَيْدٌ ضَارِبٌ أوهُ بَكْرٌ** Zayd’s father is beating/will beat Bakr.
   - b. موصوف  
     - e.g. **مَرَّتْ بِرجل ضَارِبٌ أوهُ بَكْرٌ** I passed by a man whose father is beating/will beat Bakr.
   - c. اسم موصوف  
     - e.g. **جاَءَني ضَارِبٌ أوهُ بَكْرٌ** The one whose father is beating/will beat Bakr came to me.
   - d. ذو الحال  
     - e.g. **جاَءَني زَيْدٌ رَاكِبًا أوهُ بَكْرٌ** Zayd came to me while his son was riding a horse.
   - e. حَزَف النصيح  
     - e.g. **أَضَارِبٌ زَيْدٌ بَكْرٌ؟** Is Zayd beating Bakr?/Will Zayd beat Bakr?
   - f. ما قائمة زَيْدٌ  
     - e.g. **ما قائمة زَيْدٌ** Zayd is not standing/will not stand.

**Sentence Analysis:**

\[
\text{اسم الفاعل + اسم الفاعل + مَضَاف به + مَضَاف به} = \text{جملة إيضاحية خبرية} + \text{منبتداً}
\]
EXERCISE

1. Translate, fill in the *i*‘raab and point out the effect and tense of the اسم الفاعلي in the following sentences.

   i. أذهب صديقنا؟
   ii. ما شارب زيد الفهوة
   iii. الضارب زيد بكرا
   iv. زيد شارب الفهوة
Section 4.3.3
اسم المفعول

Definition: It has the same effect as that of a passive verb (فعل مفعول), i.e. it gives raf' to the
نائب الفاعلي.
- The rules mentioned above regarding the اسم الفاعلي also apply here.

Examples:

a. زيد مضروب إبنه e.g. ﷲ Zayd’s son is being beaten/will be beaten.
b. مرزب برجل مضروب إبنه e.g. ﷲ I passed by a man whose son is being beaten/will be beaten.
c. اسم موضع ﷲ The one whose son is being beaten/will be beaten, came to me.
d. دو الحان ﷲ Zayd came to me while his son was being beaten/will be beaten.
e. أمضروب زيد ﷲ Is Zayd being beaten?/Will Zayd be beaten?
f. ما مضروب زيد ﷲ 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 اسم المفعول in the
following sentences.
   i. زيد مسمع خبره
   ii. خالد معلم ابنه الحياكة

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**Section 4.3.4**

**That Adjective Which Is Similar to اسم الفاعل**

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

- Like its *فاعلَ لَازِمَ*، it generally gives the *فاعلَ لَازِمَ* a *رفَِّ*.
  
  e.g.  
  **حسنَ وَجهُهُ**  
  His face is beautiful.

- It shows the meaning of permanency in the object it relates to e.g. **حسنَ (beautiful)** is a permanent quality, as compared to اسم الفاعل، which indicates a temporary meaning e.g.  
  **ضَارِبٌ (temporary)** is a temporary quality, which exists only at the time of the action.

- All such nouns, which are derived from a ثلاثيَ الأَلْزَمِ (three-letter intransitive verb) and give the meaning of اسم الفاعل but are not on its وزن، are صفة مُستَبِهَة.

**أُوْزَانُ الصَّفَةِ المُسْتَبِهَةُ**

Some of the common وزنِ of صفة مُستَبِهَة (based on usage) are as follows:

- **فاعل**  
  e.g. **فرِحَ**  
  happy

- **فاعل**  
  e.g. **حَسَنَ**  
  beautiful

- **فاعل**  
  e.g. **شَرَفَ**  
  noble/honorable

- **فاعل**  
  e.g. **خُيَابَانَ**  
  coward

- **فاعل**  
  e.g. **شُجَاعَة**  
  brave

- Colors and bodily defects appear on the following وزنِ:

  - **فاعل (masculine)**  
    e.g. **أَحْمَرُ**  
    red

  - **فاعل (feminine)**  
    e.g. **أَحْمَرَة**  
    red

- The صفة مُستَبِهَة of non-three letter verbs خَيْرُ السَّلِيمِ المُحرَّمِ (فعَلَ of *اسم الفاعل* مُحَرَّم) is brought on the وزن of its اسم الفاعل on the condition that permanency of meaning is intended.

  e.g. **مُسْتَقِيمٌ**  
  straight
### Section 4.3.5

**اسم الفضيل (أوزان اسم الفضيل)**

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

*Example:* Khalid is more courageous than ‘Amr.

### Table 4.7

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Example</th>
<th>Feminine</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Bigger/older</td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Bigger/older</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Bigger/older</td>
</tr>
</tbody>
</table>

**Usage:** اسم الفضيل is used in three ways.

1. With من: the اسم الفضيل will always be a singular masculine.

   *Example:* Zayd is more knowledgeable than Bakr. ‘Aishah is older than Zaynab.

2. With the اسم الفضيل must correspond with the word before it in gender and number.

   *Example:* The two more knowledgeable Zayds are absent. The older ‘Aishah is present.

3. With الإضافة: the اسم الفضيل may be a single ذكر or it may correspond with the word before it.

   *Example:* The Zayds are the most knowledgeable of people. The two Zayds are the most knowledgeable of people. ‘Aishah is the oldest of people.
Notes:
1. The formation of words, which indicate color, physical defects and of verbs is made by placing the words أَكْثَرُ أَشْدُدُ أَشْدُدُ, etc. before the masdar of that word. The masdar will be the tameez, and therefore, will be mansoob.

   e.g. هو أَشْدُدُ حَرْثًا مِّنْ زَيْدٍ  He is redder than Zayd.
   هو أَشْدُدُ غَرْجَةٌ مِّنْ زَيْدٍ  He is lamer than Zayd.
   هو أَكْثَرُ اجْتِهَادًا مِّنْ زَيْدٍ  He is more hard-working than Zayd.

2. The words خَيْرٌ and شَرٌّ are also used for اسم التفعيل.

   e.g. آلِظَّةُ مَّلَكُ النَّاسِ  The oppressor is the worst of people.

3. اسم التفعيل gives its hidden dameer a raf.

   e.g. زَيْدٍ أَفْضَلُ مِّنْ بَكْرٍ  Zayd is more virtuous than Bakr.
   The dameer هو أَفْضَلُ in its فاعلِ أَفْضَلُ.

EXERCISE
1. Translate, fill in the i’raab and explain the usage of اسم التفعيل in the following sentences.

   i. بعض الحيوانات أقوى من الإنسان
   ii. الأنباء أفضل الناس
   iii. مرتب فضل النساء
   iv. أولئك هم خبر البحر
   v. النساء الفضيلات
   vi. الأنباء أفاضل الناس
   vii. الرجلان أفاضلان
   viii. توبك أشد سواءا من توبي
Section 4.3.6
اَلْمَصْدَرُ

**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 *قَاعِل* and *nasb* to the مَفْعُولَ.

*Example:* رأيت ضرب أُليم زيد بكر Today, I saw Zayd’s beating of Bakr.

**Usage:**
*Masdar* is generally used in one of the following ways:
- as a مُضَافَ to its قَاعِل.
  *Example:* كرمت ضرب زيد بكر I disliked Zayd’s beating of Bakr.
- as a مُضَافَ to its مَفْعُولَ.
  *Example:* كرم ضرب بكر زيد 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. سرى قراءة رشيد القرآن
   ii. حبك الشيء يعمي و يضم
   iii. إكرام العرب الضيف معروف
   iv. وَلله على الناس حج البيت من استطاع إليه سبيلًا

Section 4.3.7
اَلْمُضَافُ

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

- من when the *mudaaf* is a part/type (جَنْس) of the *mudaaf ilayhi*.
  *Example:* خاتم من فضة silver ring
- في when the *mudaaf ilayhi* is a ظَرْفَ.
  *Example:* صلاة في الليل night prayer
- لِ when it is neither of the above two.
  *Example:* ابن زيد Zayd’s son
**Section 4.3.8**

**الاسم المطلق**

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

- A noun will be considered as تُمِيْرٌ when it has one of the following:
  a. *tanween.*
     e.g. مَعِيٌْ أَحَدٌَعَشَرٌَرَجُلًٌَّ (أَحَدٌَعَشَرٌٌ) was originally
     There are eleven men with me.
  b. hidden *tanween.*
     e.g. مَعِيٌْ أَحَدٌَعَشَرٌَرَجُلًٌَّ
     There is not even palm’s measure of clouds in the sky.
  c. ن of a dual noun.
     e.g. عٌِنٌْدٌِيٌْ فَقِي ْزَانٌِب ُر ا
     I have two qafeezes of wheat.
  d. ن which resembles the ن of a sound masculine plural (جمع مذكرون سنة). (عِشْرُونٌ) (عِشْرُونٌ) (عِشْرُونٌ)
     I have twenty dirhams.

The تُمِيْرٌ 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 تُمِيْرٌ.

---

1 *A qafeez is a classical Islamic measure of weight.*
**Definition:** It is that noun, which indicates an unspecified quantity.

- It is clarified by the noun following it.
- These are كم and كذا.

كم can be used in two ways: as an interrogative (استفهام) or as an informative exclamation (خبرية).

1. كم الإستفهامية

   - (how many)
     - It gives the noun (حَيْثُ) after it a nasb.
     - The حيْثُ is brought singular.
       - e.g. كم كتابا عندك How many books do you have?
     - At times, the preposition مِنْ appears before the حيْثُ.
       - e.g. كم من كتاب عندك How many books do you have?

2. كم الخبرية

   - (so many)
     - It gives the noun (حَيْثُ) after it a jarr (because of it being a mudaaf ilayhi).
     - The حيْثُ may be singular or plural.
       - e.g. كم مال أُنفقْت So much of wealth you have spent!
     - At times the preposition مِنْ appears before the حيْثُ.
       - e.g. كم من ملّك في السموات There are so many angels in the skies/heavens.

كذا

- (so much, such and such)
  - It gives the noun (حَيْثُ) after it a nasb.
  - The حيْثُ is brought singular.
    - e.g. عَدْنِي كذا وَرَهَما I have this much dirhams.

**EXERCISE**

1. What is the difference between the following sentences.
   i. كم كتاب قرأت ii. كم كتاب قرأت
Section 4.3.10

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

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَعِيْلٌ عَلِيْمٌ</td>
<td>most learned</td>
</tr>
<tr>
<td>فَاعُوْلٌ فٌَ ارُوْقٌ</td>
<td>great distinguisher</td>
</tr>
<tr>
<td>فَعَالٌ ضَح اكٌٌ</td>
<td>excessive jester</td>
</tr>
<tr>
<td>فُعُولٌ فٌَٓيِمٌ</td>
<td>careful maintainer/sustainer</td>
</tr>
<tr>
<td>مِفْعِيْلٌ مِنْطِيْقٌ</td>
<td>very eloquent</td>
</tr>
</tbody>
</table>

**Notes:**

1. The round ؤ at the end of some *wazns* is for مَبَالِغَة and not for gender.
   
   e.g. عَلَّمٌ اً فََ عَلاًَةَ well-learned

2. The *wazn* فَعَالٌ is also used to denote a profession.
   
   e.g. طَب اخٌٌ فََ طَب اخٌٌ cook  نََ ارٌٌ فََ طَب اخٌٌ carpenter
Section 4.4
- Non-Governing Particles

1. **Particles of Notification**: These are used to draw the attention of the listener. These are as follows:

<table>
<thead>
<tr>
<th>حُرُوْفُ الت  نْبِيْوِْ</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلٌَ أَمَاً أَيَاً</td>
<td>Lo! / Behold! / Take heed!</td>
</tr>
<tr>
<td>أَمَاْزَيْدٌٌنَائِمٌٌ</td>
<td>Behold! Zayd is sleeping.</td>
</tr>
<tr>
<td>يٰذَا</td>
<td>This</td>
</tr>
<tr>
<td>أَلٌَاِن ٌنَصْرٌَاللٌِقَرِيْبٌٌ</td>
<td>Behold! Indeed, Allah’s help is near.</td>
</tr>
<tr>
<td>هَا أَنَا حاضِرٌٌ</td>
<td>Lo! I am present.</td>
</tr>
</tbody>
</table>

2. **Particles of Affirmation**: These are used for affirmation of a statement made earlier. These are as follows:

<table>
<thead>
<tr>
<th>إنَّ حُرُوْفُ الأِنْجَاب</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ن َعَمٌْ</td>
<td>(yes)</td>
</tr>
</tbody>
</table>

- It is used to verify a statement, be it positive or negative. For example,
  - If someone says أَجَاءٌَزَيْدٌٌ (Did Zayd come?), the reply will be ن َعَمٌْ (yes) meaning جَاءٌَزَيْدٌٌ (he came).
  - If someone says أَمَاٌجَاءٌَزَيْدٌٌ (Has Zayd not come?), the reply will be ن َعَمٌْ (yes) meaning مَاٌجَاءٌَزَيْدٌٌ (He did not come.).

<table>
<thead>
<tr>
<th>بَلىْٰ</th>
<th>(yes, why not)</th>
</tr>
</thead>
</table>

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

<table>
<thead>
<tr>
<th>إِْي</th>
<th>(yes)</th>
</tr>
</thead>
</table>

- It is the same as ن َعَمٌْ. However it is used with an oath قَسَمٌ (after a question.
  e.g. If someone says إِيَُ وَلَٓاللٌِهِ (Did Zayd stand up?), the reply will be إِْيٌْ (yes, by Allah!) meaning قَامٌَزَيْدٌٌ (Zayd stood up.).
(yes)

- It is the same as نَعَمْ.

  e.g. If someone says جَاءَ زَيْدٌ (Zayd came.), the reply will be إنَّ or أَجَلَ or جَيْرِ meaning جَاءَ زَيْدٌ (Zayd came.).

  Note: إنَّ is very rarely used for this purpose.

3. **Particles of Clarification:**

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

- (that is)

  e.g. واَسْتَنْفَدْنَا الْقَرْيَةَ أَيْ أَهْلَ الْقَرْيَةَ And ask the town, that is, the people of the town.

  وَنَادَيْنَا أَنْ يُؤْهِيْنَ And We called him, that is, O Ibraheem!

4. **Masdaryparticles:** These are used to give a masdary meaning. These are as follows:

- آنَ and آنَ come before a جَمْهُورٌ.

  - and آنَ come before a جَمْهُورٌ.

  e.g. (برَجِيهِ) إِذَا ضَلَّتْ عَلَيْهِمُ الأَرْضَ يَا زَيْدًا When the earth became straitened for them despite its vastness.

  تَسُرُّنَّ أَنْ تُصَدِّقٌ Your truthfulness pleases me.

  (نْوَمٌة) (News of) his sleeping reached me.

  Note: آنَ and آنَ are governing particles.

5. **Particles of Exhortation:**

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

- لَوْلَا هَلَّ أَلْفَغْلُ Do you not pray salah?

  These particles are also used to create regret and sorrow in the listener when they appear before أَلْفَغْلُ. Therefore, they are also called حُرُوْفُ التَّنْدَيْمِ. These particles are also used to create regret and sorrow in the listener when they appear before أَلْفَغْلُ. Therefore, they are also called حُرُوْفُ التَّنْدَيْمِ. These particles are also used to create regret and sorrow in the listener when they appear before أَلْفَغْلُ. Therefore, they are also called حُرُوْفُ التَّنْدَيْمِ.

  e.g. هَلَّ صَلِّيْتَ الْعُصْرَ Have you not prayed 'Asr salah?
6. **Particle of Anticipation:**

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

- : It gives الْيَلُوْلُ الْمُضَارِغُ the meaning of near past.
  - e.g. قَدْ جاءَ زَيْدٌ Zayd has arrived (recently).

- : It gives الْيَلُوْلُ الْمُضَارِغُ the meaning of seldomness.
  - e.g. إنَّ الحَوَادِثَ قدْ يَسْعَلُ Indeed, sometimes, a generous person is miserly.

- : It gives الْيَلُوْلُ الْمُضَارِغُ the meaning of certainty.
  - e.g. قَدْ جاءَ زَيْدٌ Certainly Zayd came.
  - قَدْ يَعْلَمُ اللَّهُ Certainly Allah knows.

7. **Particles of Interrogation:**

These are َأَ and َيَلٌْ.

- e.g. أَزَيْدٌِ قَائِمٌ Is Zayd standing?
- َيَلٌْقَامٌَزَيْدٌ Did Zayd stand up?

8. **Particle of Rebuke:**

This is كَلَّ، which means “Never!”

- It is used to rebuke or reprimand.
  - e.g. اِضْرِبٌْزَيْدًا (Hit Zayd.)

- It gives the meaning of certainty.
  - e.g. كَلَّ سَوْفٌ نَعْلِمُونَ Indeed, soon you will know.

9. **بِالْتَّنْوِينٍ** It is used for one of the following:

- : that tanween, which shows a noun to be mu’rab.
  - e.g. زَيْدٌ•

- : that tanween, which shows a noun to be nakirah.
  - e.g. رَجَالٌ•

- : that tanween, which substitutes a mudaaf ilayhi.
  - e.g. يَوْمٌ إذَا كَانُ كَذَا i.e. يَوْمٌ• the day when so and so happened
10. **نَّوْنُ التَّأكِيدِ**: It is used for emphasis in *عَمَرَ* and *مُضَارَعَة*. It is of two forms: *خِيفَة* and *لَيْضَرُبَن*. Both have the same meaning.

| لَيْضَرُبَن (ن) | Indeed, he should hit. |
|       | You must help. |

11. **حرف ل**: It is used for the following:

- **إِبْتِدَاءٌ**: It is used for emphasis.
  
  e.g. Indeed, you are more feared

- **جَوَابٌ**: It comes in the answer to *لَوٌّ* – *لَوْلَأ* and *قَسَمََّ*.
  
  e.g. If Allah did not repel some people by means of others, the earth would be corrupted.

  e.g. By Allah! I will fast tomorrow.

- **زَائِدةٌ**: extra.
  
  e.g. Indeed, they eat food.

12. **الْخِرْزُوفُ الزَّائِدةُ** – **Extra Particles**: These are not translated. However, they add beauty and emphasis to the meaning. These are:

- مَا: appears after the following:
  
  e.g. When the bearer of good news came.

  e.g. When you are afflicted, be patient.

  e.g. When you travel, I will travel.

  e.g. Whoever comes to you, treat him hospitably.
أَيْنِّ أَيْنَّا نُولِؤُا فَخَّمَ جَهَةَ اللَّهِ Whichever way you turn, there is the face of Allah.

فَإِنْ تَأْتِيَكُمْ مِئَةٌ هَدْيٌ Then, should some guidance come to you from Me.

فِي مَا رَحْمَةٌ مِنَ اللَّهِ لِكُلِّ مَن نَعِشتُهِ So, it is through mercy from Allah that you are gentle to them.

لَا أَقَسِيمُ بِذَٰلِكَ الْبَيِّنَةِ I swear by this city.

إِنَّهُمْ لا يَكُونُونَ العَطَامُ Indeed, they eat food.

خَلَفَ مِن خَلَافِ غَيْرِ اللَّهِ Is there a creator besides Allah?

لَا لَيْسَ كَمَثْلِهِ شَيْءٌ There is nothing like Him.

بِل لَيْسَ زَيْدٌ بَكَاذِبٌ Zayd is not a liar.

13. **Conditional Particles:**

- **أَمَا (however, as far as...is concerned)**
  - It is used to explain/clarify something, which was mentioned briefly.
  - It has to be brought in its answer (خَوَابِ).
  - e.g. فِي مَا رَحْمَةٌ مِنَ اللَّهِ لِكُلِّ مَن نَعِشتُهِ 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 (خَوَابِ) on account of the first sentence (شرطِ) not being fulfilled.
  - e.g. لَوْ كَانَ فِي هَمَا أُخَلِّفُوا إِلَآَّ 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 ٌّ is added to لَوْ i.e. وَلَوْ it will give the meaning of “even though” and will be known as لَوْ وَضَطِبَةً.

- e.g. أَوْلُمَ وَلَوْ يَضَبَّاً Celebrate walimah even if it be with one (slaughtered) goat.
14. **لَوْلَ**: Apart from being used for **تَضِيْضٌٌ** and **ت َنْدِيٌٌْ**, it is also used to demonstrate that the second sentence (حَوَابٌ) cannot be attained because of the presence of the condition of the first sentence (شرَطٌ).  

**e.g.**  

لَوْلَ زِيدٌ لَكْ  

Had it not been for Zayd, Bakr would have perished.

15. **بَدِامَ – مَا دَامُ**: It is that **مَا** which has the meaning of **مَاٌدَامٌَ** (as long as).  

**e.g.**  

أَقْمُمْ مَا دَامَ الْأَمَيْرُ يُجَلَسُ  

I will stand as long as the leader is sitting.

16. **حُرُوْفُْالْعَطْفِ**: These are as follows:  

**لْكُنْ بِنَ لَا أَمَّ أَوْ إِنْفَثْحِي فِي مَّث**  

(AND): This is without regard to sequence.  

**e.g.**  

جَاءَ زِيدٌ وَ بَكْرٌ  

Zayd and Bakr came.  

Here, sequence is not considered.

**فَ (then, thus):**  

- It shows sequence with slight delay.  

**e.g.**  

جَاءَ زِيدٌ فِي بَكْرٌ  

Zayd came. Then, Bakr (came).

- It can also show cause (سٌبٌ).  

**e.g.**  

أَنْزَلَ مِنَ السَّمَاءِ مَاءَ  

He sends down water from the sky, because of which the earth becomes green.

**ثُمَّ (then):** It shows sequence with delay.  

**e.g.**  

جَاءَ زِيدٌ ثُمَّ بَكْرٌ  

Zayd came. Then, (after some time) Bakr (came).

**حَتٌّٰ (upto, till, even):** It shows the end point.  

**e.g.**  

قَرَأْتُ الْقُرْآنَ حَتَّى أَخْتُمَ  

I read the Qur'an until the end.  

قَدِمَ الْمُسَلِّمُّ حَتَّى الْمُسِلِّمَا  

The pilgrims came, even those on foot.

**إِم ا (either…or):**  

**e.g.**  

الْثَّمَرُ إِمَّا خَلْوَتْ وَ إِمَّا مَرَّ  

The fruit is either sweet or bitter.

**أَو** (or):  

**e.g.**  

لاَيَتَّنا يَوْمًا أَوْ بَعْضٌ يَوْمٍ  

We stayed for a day or a part of a day.
أَمْ (or): It is generally used with an interrogative. e.g. أَ رَيْذُ عَنْدَكَ أَمْ بَكْرَ Is Zayd with you or Bakr?

لا (not): This negates from the مُعْطَف that which has been established for the علَى. e.g. جاءَيِّ زَيْدَ لَا بَكْرَ Zayd came to me and not Bakr.

بل (but, instead, rather): It is used for إِضْرَاب i.e. to give up one notion for another. e.g. جاءَيِّ زَيْدَ بَلْ بَكْرَ Zayd came to me. Rather, Bakr (came).

لكن (but): It is used with a نُعُم and serves the purpose of إِسْتِدْرَاكَ i.e. to rectify. e.g. ما جاءَيِّ زَيْدَ لَكِنْ بَكْرَ جاءَ Zayd did not come to me but Bakr came.

فَالْحَمِّدُ لِلَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ
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