TASHEEL AL-NAHW

Version 2.2

based on

‘Ilm al-Nahw of Mawlana Mushtaq Ahmad Charthawali

Prepared by
Aamir Bashir
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In Plain English: Make as many copies as you want.
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FOREWORD

This is version 2.2 of the revised Tasheel al-Nahw, which in turn is an expanded translation of the Urdu language primer of Arabic grammar, ‘Ilm al-Nahw by Mawlana Mushtaq Ahmad Charthawali. Mawlana Charthawali’s primers for Nahw (Arabic grammar) and Sarf (Arabic Morphology) are standard textbooks in Western madrasahs. The original English translation of ‘Ilm al-Nahw titled Tasheel al-Nahw was prepared by scholars from Madrasah Islamiyyah, Benoni, South Africa. As great as that effort was, it suffered from several issues especially with regards to language and clarity of the English and Arabic texts. In 2010, I decided to bring out a revised edition of this translation to address these issues. During the course of this revision, I consulted various grammar works including al-Nahw al-Wadih, Sharh ibn ‘Aqil, Mu’jam al-Qawa'id al-‘Arabiyyah, and A Simplified Arabic Grammar. I completely revised some sections, as well as a number of definitions. I also changed the organization in a way that I felt would make it easier for students to understand how each section fits in the overall picture.

Since then, I have had a chance to teach this book many times and every such occasion has led to further revisions and improvements. This latest version is vastly different from the original edition that I published online in 2011. Many sections have been modified, some have been completely revised, confusing sentences have been elaborated, more examples and exercises have been added, including many from al-Nahw al-Wadih and Mu’allim al-Insha’, and where needed, the relevant al-Nahw al-Wadih section has been pointed out in the footnotes. These footnotes are for the benefit of the teachers. The students can choose to ignore them. Lastly, an appendix has been attached at the end, identifying Tasheel al-Nahw’s place in Nahw texts, as well as suggesting a possible curriculum of classical Arabic studies.

This is a beginner-to-intermediate level text; therefore, I have not transliterated Arabic words exactly, keeping in mind that most people at this stage will not be comfortable with Arabic transliteration schemes. Rather, I have used approximate equivalents that are easier to read for the untrained. Nevertheless, non-English words have been italicized to reflect their non-English origin. The documentation in the foot-notes does not follow any particular academic standard; rather, it has been kept simple for ease of students. 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.

I would also like to point out that this is not a do-it-yourself text. First of all, it assumes some prior knowledge of Arabic such as that acquired through studying Ten Lessons of Arabic and/or Durus al-Lughah al-‘Arabiyyah vol. 1. Moreover, it needs to be studied with a teacher.
However, it can be used as a revision text by those who have already studied *Nahw* using other texts. It is respectfully suggested to the teachers of this text to also use *al-Nahw al-Wadih* (all six volumes) as reference and for additional examples and exercises, as and when needed. Moreover, it should also be pointed out that this is not an exhaustive text. It does not cover every issue of *Nahw*, in brief or in detail. It is assumed that the student will be studying relatively advanced *Nahw* texts (such as *Hidayat al-Nahw* or *al-Nahw al-Wadih*) after this to round off his/her training of *Nahw*. The sample curriculum given in the appendix can be used for that purpose.

To the best of my ability, I have tried to remove all errors. However, as is the case with all human endeavors, there are bound to be some mistakes in it, and definitely, room for improvement. Your comments, constructive criticism, and suggestions are all welcome. You can contact me with your feedback at the email address given at the end.

I hope and pray that this latest version will be of benefit to the students. I also pray that Allah Most High accepts this humble effort from all those who have contributed to it in any way, and gives us the power to continue with more. I also request the readers and all those who benefit from it in any way to remember me in their prayers.

And He alone gives success.

وَصَلِّ اللَّهُ عَلَى خَلْقِهِ مِن بَعْدِي وَعَلَى أَصْحَابِي أَجَمَعِينَ

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<td>fi’l</td>
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<td>harf</td>
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<td>i’raab</td>
<td>These are the variations at the end of the word</td>
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<td>tanween</td>
<td>two fatbhs (‘), two dammahs (‘), two kasrahs (‘)</td>
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<td>sukoon</td>
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<td>saakin</td>
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<td>فاعل</td>
<td>faa’il</td>
<td>Subject i.e. the doer</td>
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<td>مفعول</td>
<td>maf‘ool</td>
<td>Object i.e. the person or thing upon which or which</td>
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<td>‘aamil</td>
<td>Governing word i.e. a word which causes i’raab</td>
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<td>ma’mool</td>
<td>The governed word i.e. a word in which the i’raab change occurred.</td>
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<td>فَِال  مََاَ واف</td>
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<tr>
<td>أَْال  اْام ت َ</td>
<td>fi’l muta’addi</td>
<td>The transitive verb i.e. a verb which cannot be fully understood without a مَمَوْل.</td>
</tr>
<tr>
<td>مََاَِفَه</td>
<td>ma’rifah</td>
<td>Definite noun. It is generally indicated by an ال. For example, البيت the house (a particular/specific house).</td>
</tr>
<tr>
<td>نَكََِة</td>
<td>nakirah</td>
<td>Indefinite noun. It is generally indicated by a tanween. e.g. بيت a house (any house).</td>
</tr>
<tr>
<td>مََاَِفَه</td>
<td>marfoo’</td>
<td>It is a word which is in the state of رَفاع. It is generally represented by a dammah on the last letter.</td>
</tr>
<tr>
<td>مََاَِفَه</td>
<td>mansoob</td>
<td>It is a word which is in the state of نَصاب. It is generally represented by a fathah on the last letter.</td>
</tr>
<tr>
<td>مََاَِفَه</td>
<td>majroor</td>
<td>It is a word which is in the state of جََ. It is generally represented by a kasrah on the last letter.</td>
</tr>
</tbody>
</table>
CHAPTER 1

Section 1.1

أَلْحَدْـُوُّ – Arabic Grammar

**Definition:**

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

**Subject Matter:**

Its subject matter is كَلِمَُ (word) and كَلَم (sentence).

**Objective:**

- The immediate objective is to learn how to read, write and speak Arabic correctly, and to avoid making mistakes in this. For example, مَياد, دَار, دَخَلَ, and فِ 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 Most High.
Section 1.2

The word

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

In Arabic, لَغَظَة مَوْضُوعٍ (meaningful word) is of two types: مَرْكِبٌ and مَفرَة.

1. مَفرَة – Single: It is a single word such as كَبَّاب (book). Such a word is also called كَلِمَة.

2. مَرْكِبٌ – Compound: It is a group of two or more words, which may form a complete or an incomplete sentence such as طَالِبُ ذَكِيٌّ (intelligent student) or الطَّالِبُ ذَكِيٌّ (The student is intelligent.).

Types of كَلِمَة

There are three types of كَلِمَة:

1. اِسْمَ (noun)
2. فِعْلَ (verb)
3. حَزْفَ (particle)

اسم

- Classical definition: It is a كَلِمَة whose meaning can be understood without the need to combine it with another word, and it does not have a tense.¹

- Modern definition: It is the name of a person, place or thing.²

Examples:

- رَجُلٌ a man
- الْبَيْتُ the house

Notes:

- Since this textbook is designed for classical Arabic; therefore, throughout the rest of the book, اسم will be used in the sense of its classical definition.

- An اسم can never have a تَنوُين (tanween) and an ال at the same time.

¹ Ibn 'Aqil expresses this is as follows: اِسْمَ لَغَظَةٌ إذْ دُلِّتَ عَلَى مُعْيِنٍ فِي نَفْسِهَا غَيْرَ مَفْدُوعٍ بِرَمَمٍ فِيّ إِسْمٍ. See 'Abdullah ibn 'Aqil, Sharh ibn 'Aqil 'ala Alfiyyat ibn Malik (Cairo: Dar al-Turath, 1980), vol. 1, 15.

Verb:

- Classical definition: It is a كَلِمَة whose meaning can be understood without the need to combine it with another word, and it has one of the three tenses: past, present, or future.

- Modern definition: It denotes an action.

Examples: ضَرَبَ He hit. نَصَرَ He helped.

Notes:

- Since this textbook is designed for classical Arabic; therefore, throughout the rest of the book, فَِال will be used in the sense of its classical definition.

- A فَِال can never have a تَنوِين (tanween) or an ال.

Particle:

It is a كَلِمَة whose meaning cannot be understood without joining an اسم or a فَِال or both to it.

e.g. من (from) على (on top)

EXERCISES

1. State with reason whether the following words are حَزَف or اسم.
   i. جَلَسَ (He sat.) ii. وَ (and) iii. بنت (girl) iv. كَسَََ (He broke.)

2. Find the meaning and the plural of the following أَسْمَاء using a dictionary.
   i. قَلَم ii. فَصَلَ iii. كِتَّاب iv. سِبْعَة

---

3 See Sharh ibn 'Aqil, vol. 1, 15.
4 See al-Nahw al-Wadih, Ibrida 'yyah, vol. 1, 16.
Section 1.3

**Types of اسم**

 اسم is of three types:

1. Ḥarīf – Primary اسم: It is an اسم which is neither derived from another word nor is any word derived from it.
   
   e.g. قَصَّر horse بَنَت girl

2. Maṣūd – Root اسم: It is an اسم from which many words are derived.
   
   e.g. ضَرُّ to hit نَصَّر to help

3. Maṣṭaq – Derived اسم: It is an اسم which is derived from a مَصَّدَر.
   
   e.g. ضَرْب hitter مَنْصُور one who is helped

**Types of الفعل**

 فَعْل is of four types:

1. Ḥarīf Past tense e.g. ضَرُّ He hit.
2. Maṣūd Present and Future tense e.g. يَضَرُّ He is hitting or will hit.
3. Anfūr Positive Command/Imperative e.g. اِضْرَب Hit!
4. Anfūr Negative Command/Prohibitive e.g. لَّا اِضْرَب Don’t hit!

**Types of حَرف**

 حَرف is of two types:

1. Ḥarām – Causative Particle: It is a حَرف which causes إِغْرَاب change in the word after it.
   
   e.g. زَيَّدَ في المَسْجِد Zayd is in the mosque.

2. غَيْر Ḥarām – Non-Causative: It is a حَرف which does not cause إِغْرَاب change in the word after it.
   
   e.g. ثُمَّ then وَ and
EXERCISES

1. Correct the following words (stating a reason) and give their meanings.
   i. ظَبَبْت
   ii. ظَفَت
   iii. ذَفَع
   iv. سَيع

2. Find the meanings and the plurals of the following isms using a dictionary.
   i. سُفَتُ
   ii. قَرْت
   iii. تَابُ
   iv. كِلَّبُ

3. Translate the following sentences, and identify the different types of fiʿl in them.
   i. فَتَحَ خَالِدُ الْسُّبَابَة
   ii. يَدْرِسُ أَحْمَدُ فِي الْمَدْرَسَة
   iii. أَكْتَبَ رِسَالَة
   iv. لَا تَرْأَا ذَلِكَ الْكِتَاب
Section 1.4
Sentences and phrases

is of two types: 

- is also called and . It is a complete sentence. Often, it is just called .
- is also called and . It is an incomplete sentence.

From now on, when I use “sentence,” I will be referring to a complete sentence; and when I use “phrase,” I will be referring to an incomplete sentence.

Types of sentences

There are two types of sentences:

A. : It is a sentence which has the possibility of being true or false.

B. : It is a 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 a sentence which begins with an اسم.

- The second part of the sentence can be an اسم or a فعل.
- The first part of the sentence is called مبتدأ (subject) or مسند إليه (the word about which information is being given).
- The second part of the sentence is called خبر (predicate) or مسند (the word giving the information).
- The و ضفعة is generally نكرة and the خبر generally مرفوعة.
- Both parts مبتدأ and خبر are مرفوع.

Sentence Analysis

The house is clean.

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

Sentence Analysis

<table>
<thead>
<tr>
<th>عَرَجَ</th>
<th>قوَىً</th>
<th>طَوِيلَ</th>
<th>The man is tall and strong.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَنِدًا + خبر 2 + خبر 1</td>
<td>= جملة إيضاحية خبرية</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Verbal sentence:

Definition: It is a sentence which begins with a فعل.

- The first part of the sentence is called مَستَنَد or فعل
- The second part of the sentence is called مَستَنَد إليه or فعل and is always مَنْظُوع.

Sentence Analysis

<table>
<thead>
<tr>
<th>جَلَسَ</th>
<th>فعل</th>
<th>فعل</th>
<th>Zayd sat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَفَاعِل + فعل</td>
<td>= جملة فعلية خبرية</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: In the above example, the فعل is مَستَنَد i.e. it is a فعل whose meaning can be understood without a مَفَاعِل.

Note: If the فعل is a فعل المَتَعَدِّي i.e. a فعل whose meaning cannot be fully understood without a مَنْصَوب, then a مَفَاعِل will be added and it will be مَناصَب.

Sentence Analysis

<table>
<thead>
<tr>
<th>خَلَقَ</th>
<th>اللّه</th>
<th>فعل</th>
<th>مَفَاعِل</th>
<th>مَنْصَوب</th>
<th>Allah created the sky.</th>
</tr>
</thead>
<tbody>
<tr>
<td>فعل + فعل + مَفَاعِل</td>
<td>= جملة فعلية خبرية</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

EXERCISES

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

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

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

5 For more examples and exercises, please refer to al-Nahw al-Wadih, Ibtida'iyyah, vol. 1, 11-19 & 36-46.
Section 1.4.2

is of ten types:

1. Positive Command  e.g. اِضاَِبا Hit!
2. Negative Command e.g. لا تضاَِبا Don’t Hit!
3. Interrogative e.g. هل ضَََبَ مَياد ؟ Did Zayd hit?
4. Desire e.g. لَْ تاْشةبَتبَ عَتئِ I wish youth would return.
   Note: لَْ ت is generally used for something unattainable.
5. Hope e.g. لَْ تَاِماتِحَتنَ سَ Hopefully, the examination will be easy.
   Note: لَْ ت is generally used for something attainable.
6. Exclamation e.g. ياَ اََاهَِّام O Allah!
7. Request/Offer e.g. لا تَّْلَا تَِّانِا فَأَعا طََِّكَ دِي انَ ترًا Will you not come to me so that I may give you a dinar?
   Note: ضَاَْا is a mere request; no answer is anticipated.
8. Oath e.g. وَاللهِ By Allah!
9. Amazement e.g. ما أَخَسَنَ زِبَادَ How good Zayd is!
10. Transaction e.g. The seller says ﯽِ تتِ اْاكِتَتبَ – I sold this book.
      and the buyer says ﯽِ تتِ اْاكِتَتبَ – I bought it.
   Note: The sentences for ﯽِ تتِ اْاكِتَتبَ are in reality ﯽِ تتِ اْاكِتَتبَ. However, Islamic law recognizes them as
   with respect to all contracts, and requires that they (past tense verbal sentences) be
   used to convey definiteness.

Sentence Analysis:

Did Zayd hit?

EXERCISE

1. State what type of is the following sentences.
   i. يا إِسْعَافُ!  iii. كيف حالك؟
   ii. إِسْعَافُ!  iv. لا تدخل.
Section 1.4.3
- أقسام المركب النافض: 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 صفة.
   - The object being described is called مَوضََّف. صفة.
   - The صفة and مَوضََّف must correspond in four things:
     1. إعراب.
     2. Gender i.e. being masculine or feminine.
     3. Number i.e. being singular, dual or plural.
     4. Being مََافَة or نكارة.

   For example,
   - صالح رجل the righteous man
   - العاقلة الذكية the intelligent/wise girl

2. **Possessive phrase:** It is a phrase in which the first word (مضاف) is attributed to the second one (إليه). In some cases, this means that the second word owns or possesses the first.
   - The مضاف never gets an ال or a مََ.
   - The مضاف إليه is always مََافَة.

   e.g.
   - كتاب زيد Zayd’s book
   - وجدت كتابه I found Zayd’s book.

   The إعراب of the مضاف will be according to the عامل governing it. For example,

---

6 For more examples and exercises, please refer to *al-Nahw al-Wadib, Ibtida’iyyah*, vol. 1, 82-86.
Notes:

1. Sometimes many مضاف إلينه and مضاف إلينه are found in a single phrase. For example,

<table>
<thead>
<tr>
<th>مضاف إلينه</th>
<th>مضاف إلينه</th>
<th>the door of the man’s house</th>
</tr>
</thead>
<tbody>
<tr>
<td>باب</td>
<td>باب</td>
<td>مضاف إلينه و مضاف إلينه</td>
</tr>
</tbody>
</table>

2. If the مضاف إلينه has a صيغة، then it should come immediately after the مضاف إلينه with an إبَة and should have the same إعااب as that of the مضاف إلينه. For example,

<table>
<thead>
<tr>
<th>مضاف إلينه</th>
<th>مضاف إلينه</th>
<th>the new door of the house</th>
</tr>
</thead>
<tbody>
<tr>
<td>باب</td>
<td>باب</td>
<td>مضاف إلينه صيغة مضاف إلينه</td>
</tr>
</tbody>
</table>

3. If the مضاف إلينه has a صيغة، then it should come immediately after the مضاف إلينه，and should correspond to it (مضاف إلينه) in the four aspects mentioned earlier. For example,

<table>
<thead>
<tr>
<th>مضاف إلينه</th>
<th>مضاف إلينه</th>
<th>the door of the new house</th>
</tr>
</thead>
<tbody>
<tr>
<td>باب</td>
<td>باب</td>
<td>مضاف إلينه صيغة مضاف إلينه</td>
</tr>
</tbody>
</table>

3. **Demonstrative phrase:** It is a phrase in which one اسم الإشارة اسم مضاف إلينه points towards another اسم مضاف إلينه.

- The اسم مضاف إلينه must have an ال.

  e.g. This man

<table>
<thead>
<tr>
<th>ال</th>
<th>اسم</th>
<th>اسم الإشارة</th>
<th>اسم مضاف إلينه</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذا</td>
<td>مضاف إلينه</td>
<td>مضاف إلينه</td>
<td></td>
</tr>
</tbody>
</table>

**Note:** If the اسم مضاف إلينه does not have an ال، it would be a complete sentence.

  e.g. This is a man.

<table>
<thead>
<tr>
<th>ال</th>
<th>اسم</th>
<th>اسم الإشارة</th>
<th>اسم مضاف إلينه</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذا</td>
<td>مضاف إلينه</td>
<td>مضاف إلينه</td>
<td></td>
</tr>
</tbody>
</table>

  مضاف إلينه + خبر = جملة إشارة

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

- A حرف originally linked the two.

  e.g. ١١ (eleven) It was originally ‘أَحَد و عِشْر’.

- This phrase is found only in numbers 11-19.

  e.g. ١٣ (13) ثلاثة عشر، ١٢ (12) إِثْنَة عشر، ١١ (11) أَحَد عشر.

  تِسَاعَ عَشَََ (19).
Both parts of this phrase will always be منصوب except the number 12 (إِث انَت عَشَََ).

\[
\begin{align*}
\text{جَتءَ أَحَدّ عَشَََ رَجَََ} & \quad \text{(حالة التصب)} \\
\text{رَأِيَ أَحَدّ عَشَََ رَجَََ} & \quad \text{(حالة التصب)} \\
\end{align*}
\]

Eleven men came. I saw eleven men.

\[
\begin{align*}
\text{مرَثُ بِأَحَدّ عَشَََ رَجَََ} & \quad \text{(حالة الجر)} \\
\end{align*}
\]

I passed by eleven men.

As for number 12, its second part is always منصوب while the first part changes. Thus, in حالة التصب, it is written as اِث انَت عَشَََ, with an ا at the end of the first part. However, in حالة الجر and حالة الجر, the first part is given a ي in place of the ا

\[
\begin{align*}
\text{جَتءَ أَ} & \quad \text{حََدَ عَشَََ رَجَََ} \\
\text{رَأِيَ أَ} & \quad \text{حََدَ عَشَََ رَجَََ} \\
\end{align*}
\]

Twelve men came. 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 منصوب.
- The second part changes according to the عامل.

Examples:

1. حضرموت is the name of a region in Yemen. It is composed of two words حضر and موت. حضر is a فعل, which means “he/it was present” and موت is an اسم, which means “death.”

Thus, literally, حضرموت means “[a place where] death was present.”

2. بيبلوس is a city in Lebanon. It is composed of two words بعل and بل. بعل was the name of an idol and بل 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.
EXERCISES

1. Translate, fill in the إَعاَابَ and analyze the following phrases.

   i. سَّترة الْجَلِّ
   ii. أَربع عَشَر
   iii. بَاب فَصل المَدرَسة
   iv. قَلم الرَّجْل الطَوْيل
   v. الْوَرَدة الجَميِّلة
   vi. قَلم رَحْص
   vii. مَعْدِيكَب
   viii. ذِلْكَ الكِتاب

2. What is the difference between the following phrases/sentences?

   i. غَلَام عَاقِل
   ii. غَلَام عَاقِل
   iii. نَفذة اَْسَّترة اْكَبِةِ
   iv. اْثوب اْنظَّف

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

   i. وَلَدُ القَّمَيْي
   ii. الرَّجَال الطَوْيل
   iii. المَلْمِمْ المَداَرَسَة
   iv. ثَمانيَّة عَشَر

4. Translate, fill in the إَعاَابَ and analyze the following.

   i. بَاب فَضل قَيام لِيْلة الْقَدِّر
Section 1.4.4

Additional notes about جملة إضيافة

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

   e.g. الإمام في المسجد

   The Imam is in the mosque.

   

2. The خبر can be a complete sentence.

   Example 1: زيد أبوه عام

   Zayd’s father is knowledgeable.

   Example 2: زيد أكل الطعام

   Zayd ate the food.

EXERCISE

1. Translate, fill in the إغراق and analyze the following sentences.

   i. الفعل في الفصل

   ii. الدور يحرث الأرض

---

7 However, generally, to simplify matters, the مقدّر is taken to be the خبر. See Mawlana Hasan Dockrat, A Simplified Arabic Grammar (Azaadvillle: Madrasa Arabia Islamia, 2003), 37.
Section 1.5

**Signs of an ism:**

1. It is preceded by an اَل.  
   e.g. الرجل the man
2. It accepts جَ.  
   e.g. في نَبِي اَلْأَجْلَادَ in Zayd’s new house
3. There is تَبًی on the last letter.  
   e.g. رجل a man
4. It ends with a round ء.  
   e.g. كلمة a word
5. It is a dual (تَََثَ).  
   e.g. شَرْحَانَانَ or مُسَمَّد َ إِلَى ُ  The man is strong.  
   e.g. جَلَسَ زَيْدَ Zayd sat.
6. It is a plural (جَمْعَ).  
   e.g. رَجَالَاتَ men
7. It is a مَمَضِئ or مُمَضِئَةَ.  
   e.g. اَتْرَجَالَ قُوَيْنَ The man is strong.  
   e.g. جَلَسَ زَيْدَ Zayd sat.
8. It is مُعَضِّفَ.  
   e.g. كُتَبَ زَيْدَ book of Zayd
9. It is مُؤِسِّسَ.  
   e.g. شَرْحِ طَولَانِ tall man
10. It is مَعَانِدَ.  
    e.g. يَُشَرِّكَ رَجُلَ O man!
11. It is مُصَعِّبَ.  
    e.g. رَجَالُ a little man
12. It is مُمَسِّبَ.  
    e.g. مَكِيَّ a Makkan

**Signs of a fi’l:**

1. It is preceded by قَدَ.  
   e.g. قَدَ خَرَجَ He has gone out.
2. It is preceded by سَ.  
   e.g. سَيْخَرَجَ He will soon go out.
3. It is preceded by سَوَافَ.  
   e.g. سَوَافَ يَُخَرِّجَ He will go out after a while.
4. It is preceded by حَافَ جَزام.  
   e.g. لََا يَُخَرِّجَ He did not go out.
5. It is preceded by بحَاف نَصَا.  
   e.g. يَُخَرِّجَ He will never go out.
6. It has a hidden ضِمْنَرَ.  
   e.g. خَرَجَ He went out.
7. It is an imperative (أَمِّرَ).  
   e.g. اَخَرَجَ Go out.
8. It is a prohibitive (لاَ).  
   e.g. لاَ خَرَجَ Do not go out.
9. It has taa saakin (ثَ) at the end.  
   e.g. أَكَلَتْ She ate.

**Sign of a particle:**

That word which has no sign of an اَسْمَ or a فَعَل is a particle (a particle has no sign of its own).

---

8 A فَعَل is said to be dual or plural with respect to its doer (فاعل). The action is one. Thus, duality and plurality are signs of an اَسْمَ and not a فَعَل.
Section 1.5.1
General notes

1. The indefiniteness of an اسم is indicated by a تَنْوين. Such an اسم is called نكرة.
   e.g. البيت a house (any house)

2. The definiteness of an اسم is indicated by an ال. Such an اسم is called مَعْرُوفة.
   e.g. البيت the house (a specific house)

3. An اسم can never have a تَنْوين and an ال at the same time.
   e.g. البيت is incorrect.

4. When the last letter of a word and the first letter of the following word have سَكُونات, it is called اجتماع الساكنين (the meeting of two sukoons). In this case, the first sukoon is generally changed to a kasrah.
   e.g. ضرير البيت will become ضرير البيت. The ل of لَّام before the ل is not pronounced.

   In some cases, the first sukoon is changed to a fatmah.
   e.g. من اليابان (from Japan) becomes من اليابان.

   In some cases, the first sukoon is changed to dammah.
   e.g. فهمت الدروس (you understood the lesson) becomes فهمت الدروس.

5. When an ال appears before an اسم which begins with a letter from أَلْفَاء (sun letters) then the ل of ال must not be pronounced. The ل of ال does not receive a sukoon.

   Instead the حَزْف الْحَجْرَة receives a tashdeed.
   e.g. شجرة the tree شَجْرَة the sun شَجْرَة

6. The remaining letters are known as أَلْفَاء (moon letters). In these, the ل of ال receives a sukoon and is pronounced. The حَزْف الْفَمْرَة does not receive a tashdeed.
   e.g. القلم the pen القَلم the moon القَلم

7. Generally, an اسم ending with a round اسم (مؤثَّثة) is a feminine اسم.
   e.g. سَبْعَة blackboard
8. The غَيْرُ ٱلْعَاقِلِ etc. of a غَيْرُ ٱلْعَاقِلِ (non-human) plural is generally خَبََ ٰاَلْاِ سا م اْا مَوا، وَاحِدَ مُؤَثَّثٍ

c.g. adero أَصَانَام كِتَيْٰرَةُ many idols عَمَّلَ الْأَصَانَام لَا تَنْتَفِعُ The idols do not benefit.

c.g. هذِهِ الأَصَانَام هذِهِ الأَصَانَام these idols ٱلْكِلَّابُ ٱلْحَارِِّسَةُ ٓجَابِسَةُ The guard dogs are sitting.

c.g. كَانَتُ ٱلْعَيْٰوَاتُ كِتَيْٰرَةُ كَانَتُ ٱلْعَيْٰوَاتُ كِتَيْٰرَةُ The houses were many.

9. When writing an اسم ending with two فَتُحَةٌ، an alif (۲٤) must be added at the end.

c.g. زِيدًا ۲٤ However, If there is a round ء٤ (النِّعَمَاءُ المُرَوَّةٌ) at the end of such a word, alif should not be added.

c.g. رِسَأَة
Section 1.6

- **Personal pronouns**

**Definition:** Personal pronouns (singular: ضمير) are those words which are used in place of names and refer to the speaker (التكلم) or the second person (الحاضر) or the third person (النائب).

<table>
<thead>
<tr>
<th>Table 1.1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Unattached form</strong> (منفصل)</td>
</tr>
<tr>
<td><strong>He (one male), it</strong></td>
</tr>
<tr>
<td><strong>They (two males)</strong></td>
</tr>
<tr>
<td><strong>They (many males)</strong></td>
</tr>
<tr>
<td><strong>She (one female), it</strong></td>
</tr>
<tr>
<td><strong>They (two females)</strong></td>
</tr>
<tr>
<td><strong>They (many females)</strong></td>
</tr>
<tr>
<td><strong>You (one male)</strong></td>
</tr>
<tr>
<td><strong>You (two males)</strong></td>
</tr>
<tr>
<td><strong>You (many males)</strong></td>
</tr>
<tr>
<td><strong>You (one female)</strong></td>
</tr>
<tr>
<td><strong>You (two females)</strong></td>
</tr>
<tr>
<td><strong>You (many females)</strong></td>
</tr>
<tr>
<td><strong>I (one male or female)</strong></td>
</tr>
<tr>
<td><strong>We (many males or females)</strong></td>
</tr>
</tbody>
</table>

In the unattached form, these *dameers* can appear as *mubtada*, *fa‘il*, etc. In the attached form, they can appear as *mā‘ūl* or *mudāaf ilayhi*. For more details, see section 2.4.1.

- e.g.  
  - **He is Zayd.**  
  - **I am a student.**  
  - **your pen**  
  - **I helped her.**

\[9\] Sometimes, a `nun al-waz` ( نُونِ الوازِ) is added before the `sa` (سَاء) to protect an `iraab` such as in ضْرِب (the mādāra of لَامِ الكَلْمَة) which would otherwise be incorrectly read as ضْرِب (the mādāra of لَامِ الكَلْمَة).
Section 1.7\textsuperscript{10}  
أَجْزَأَتُ الْغَرْفُ  
– Prepositions

**Effect:** A gives a to the it acts upon which is then known as.

<table>
<thead>
<tr>
<th>حَرَفَ جَرِّ</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>بِ</td>
<td>with</td>
<td>كَتَبَتْ بِالْقَلمُ تَاللهَ I wrote with the pen.</td>
</tr>
<tr>
<td>تَبَ</td>
<td>by (for oath)</td>
<td>رَيَّدَ كَأَلآسِدِ By Allah!</td>
</tr>
<tr>
<td>كَ</td>
<td>like</td>
<td>زَيْدُ كَالآسِدِ Zayd is like a lion.</td>
</tr>
<tr>
<td>لِ</td>
<td>for</td>
<td>أَحْدَهُ اللَّهُ All praise is for Allah.</td>
</tr>
<tr>
<td>وَ</td>
<td>by (oath)</td>
<td>وَاللَّهِ يَبْنِى By Allah!</td>
</tr>
<tr>
<td>مِنْ</td>
<td>since</td>
<td>مَا رَأِيْتُ مِنْ يَوْمِ الأَخْرَجِ I have not seen him since Sunday.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>since/for</td>
<td>مَا رَأِيْتُ مِنْ أَرْبِعَةِ أَيَامٍ I have not see him for four days.</td>
</tr>
<tr>
<td>خَلَ</td>
<td>besides, except</td>
<td>جَاءَ النَّاسُ خَلَةُ زَيْدِ The people came except Zayd.</td>
</tr>
<tr>
<td>زَهَرُ</td>
<td>many a…</td>
<td>رَزَهُ عَالِمَ يَعْمَلُ يَعْلَمُهُ Many a learned person acts on his knowledge.</td>
</tr>
<tr>
<td>خَاصُ</td>
<td>besides, except</td>
<td>جَاءَ النَّاسُ خَاصُ عَدَدُ زَيْدِ The people came except Zayd.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>from</td>
<td>رَجَعَتْ مِنْ السَّفَرِ I returned from the journey.</td>
</tr>
<tr>
<td>عَدَدُ</td>
<td>besides, except</td>
<td>جَاءَ النَّاسُ عَدَدُ زَيْدِ The people came except Zayd.</td>
</tr>
<tr>
<td>بِ</td>
<td>in, regarding</td>
<td>رَنَّىْ بِالنَّبَيِّ Zayd is in the house.</td>
</tr>
<tr>
<td>عَنْ</td>
<td>regarding</td>
<td>مَتَسَأَلُ الطَّيِّبَ عَنْ المَعْرِضِ The doctor asked about the patient.</td>
</tr>
<tr>
<td>عَلَىْ</td>
<td>on</td>
<td>أَلْوَنْ عَلَىْ الأَكْرَمِيِّ The cloth/clothes is/are on the chair.</td>
</tr>
<tr>
<td>حَتَّىْ</td>
<td>up to, until</td>
<td>بَنَجَتْ حَتَّىْ الصَّحِيحِ I slept till dawn.</td>
</tr>
<tr>
<td>إِلَىْ</td>
<td>up to, towards</td>
<td>سَتَرَّفَتْ إِلَىْ المِدْنَّةِ I travelled to Madinah.</td>
</tr>
</tbody>
</table>

**Example 1:** 
الْحَرَفُ في الْكَلَامٍ كَالْمَلْحِ في الطَّعَامِ Grammar in speech is like salt in food.

\textsuperscript{10} For more examples and exercises, please refer to *al-Nabw al-Wadih, Ibtida'iyyah*, vol. 1, 76-81.
Example 2 with sentence analysis:

كَتَبْتُ I wrote with the pen.

بالفعل + خَرَف خَرَف + مَحْرُور = جملة فعلية خبرية

فعل + فاعل + متعلق بالفعل = جملة فعلية

Note: Together, the حَاف and وَرَّمَا are known as مَتَعلَق (connected) of the خَرَف خَرَف (there is more detail to this, and will be discussed later), and of the فِعْل في جملة فعلية.

EXERCISE

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

i. المَسْجِد قَريبٌ من بَيْت الْبَيْد

ii. نَزل الْمُطَر مِن السَّماَء

iii. الكَتَب عَلى المنضدة

iv. زَيَّنَت جَالَسة عَلى الْكُرْسِي في الْحُجَرَة
Section 1.8
(also called َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل) – Particles that resemble a fiʿl

- These are called َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل because like َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل, they also govern two words.
- These appear before a َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل (جملة إِسْمَ) and are called َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل.

**Effect:** Such a particle causes the َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل to be in a state of َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل which is then known as َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل (or َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل) and causes the َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل to be in a state of َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل which is then known as َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل (or َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل) and so on.

### Table 1.3
(َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل) – Particles that resemble a fiʿl

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ِإنَّ</td>
<td>Verily Allah is All-Knowing.</td>
</tr>
<tr>
<td>2. أنَّ</td>
<td>I know that the examination is near.</td>
</tr>
<tr>
<td>3. كَأَنْ</td>
<td>It is as if the house is new.</td>
</tr>
<tr>
<td>4. ِلكِنْ</td>
<td>The house is new but the furniture is old.</td>
</tr>
<tr>
<td>5. ِليَتْ</td>
<td>I wish youth would return.</td>
</tr>
<tr>
<td>6. ِنَعَّ</td>
<td>Hopefully, the examination will be easy.</td>
</tr>
</tbody>
</table>

**Sentence Analysis:**

ِإنَّ َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل َعَلِيمٌ َلَّه ِنَبِيٌّ كَأَنْ َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل ِإِنَّ َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل ِإِنَّ َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل ِإِنَّ َنِحْوِ َمَشْبَهَةٍ ﺑَالْفِئْل

**Notes:**

1. Difference between ِإنَّ and ِأنَّ:
   a. ِإنَّ is generally used at the beginning of a sentence.
   b. ِأنَّ is generally used in the middle of a sentence.

---

^11 For more examples and exercises, please refer to *al-Nahw al-Wadib, Ibtida'iyyah*, vol. 1, 69-75.
b. Sometimes, 

\[\text{إِنَّ\quad في - ل.} \]

appears in the middle of a sentence. This happens in the following two cases:

i. When it is used after a word with root letters 

\[\text{ق - و - ل.} \]

e.g. He says, indeed, it is a yellow cow.

ii. When it is at the beginning of a 

\[\text{صِلَُ.} \]

e.g. I visited the one whom I respect.

2. The خَبََر can be a complete sentence.

Example 1: 

\[
\text{إِنَّ زِيَادًا أَمْهُ صَالِحة} \]

Indeed, Zayd’s mother is pious.

Example 2: 

\[
\text{إِنَّ زِيَادًا أَكَلَ الْطَعَام} \]

Indeed, Zayd ate the food.

3. If the خَبََر is (جَذر وَ مََاَ ور), then the خَبََر will appear first and the إِسام second.

e.g. Indeed, to us is their return.

\[\text{إِنَّ إِلَيْنَا إِياَقَمُ} \]

will be discussed in Section 2.4.2.
4. When ما الكافئة is joined to any of these خَرْوَف، their effect is cancelled.
   e.g. إِنَّمَّا إِلَّا هُمْ إِلَّا وَاحِدٌ Your god is only one god.

   Note: In this example, the meaning has also changed to “only.”

5. إن by itself conveys emphasis. Sometimes, لَامَ التَّأكيد can be added before the خَرْف to convey even more emphasis.
   e.g. إِنَّكَ رَسُولُ اللَّهِ Indeed, you are the messenger of Allah.
   إِنِّي لَآمِينٌ أَخَاكَ Indeed, I know your brother.

EXCERISE

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

   i. لعل المريض نائم
   ii. أعلم أن زيدا عاقل
   iii. إن رجلا دخل البيت
   iv. كان القمر مصبح
   v. لَيْتُ الْقَمَرُ طَالِعٌ
   vi. إن علينا بيانه
Section 1.9
(also called (كان وأُخوُاهَا) الأفعال التاقِصة – Auxiliary (defective) ِfi’ls

- ِـْٰفُـلْ ناقصٍ (incomplete/defective) because even though it is a ِـْٰفَـلٍ لِّازمٍ, it needs two ِـْٰمَـاَّمٍ (مُعطَّلٍ). The sentence remains incomplete with one ِـْٰمَـاَّمٍ. 
  e.g. ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ.  Zayd was (the sentence remains incomplete).

- These ِـْٰفُـلْ ناقصٍ enter upon a ِـْٰخَـبَـرٍ and a ِـْٰخَـبَـرٍ.

**Effect:** They give ِـْٰفَـلْ ناقصٍ which is then known as ِـْٰفَـلْ ناقصٍ (or اسم صَنَار and so on) and ِـْٰفَـلْ ناقصٍ which is then known as ِـْٰفَـلْ ناقصٍ (or اسم صَنَار and so on).

**Table 1.4**

<table>
<thead>
<tr>
<th>ِـْٰفُـلْ ناقصٍ</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ـْٰفُـلْ ناقصٍ</td>
<td>was</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. The house was clean.</td>
</tr>
<tr>
<td>2. ـْٰفُـلْ ناقصٍ</td>
<td>became</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. The man became wealthy.</td>
</tr>
<tr>
<td>3. ـْٰفُـلْ ناقصٍ</td>
<td>happen in the morning</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. Zayd became ill in the morning.</td>
</tr>
<tr>
<td>OR</td>
<td>became</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. Zayd became rich.</td>
</tr>
<tr>
<td>4. ـْٰفُـلْ ناقصٍ</td>
<td>happen in the evening, became</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. The worker became tired in the evening.</td>
</tr>
<tr>
<td>5. ـْٰفُـلْ ناقصٍ</td>
<td>happen at midmorning, became</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. The clouds became dense at mid morning.</td>
</tr>
<tr>
<td>6. ـْٰفُـلْ ناقصٍ</td>
<td>happen during the day, became</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. It rained the whole day.</td>
</tr>
<tr>
<td>7. ـْٰفُـلْ ناقصٍ</td>
<td>happen during the night, became</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. Zayd passed the night sleeping.</td>
</tr>
<tr>
<td>8. ـْٰفُـلْ ناقصٍ</td>
<td>as long as</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. Sit as long as Zayd is sitting.</td>
</tr>
<tr>
<td>9. ـْٰفُـلْ ناقصٍ</td>
<td>always, continuously</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. Zayd was continuously sick.</td>
</tr>
<tr>
<td>10. ـْٰفُـلْ ناقصٍ</td>
<td>always, continuously</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. Zayd was always fasting.</td>
</tr>
<tr>
<td>11. ـْٰفُـلْ ناقصٍ</td>
<td>always, continuously</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. Zayd was always active.</td>
</tr>
<tr>
<td>12. ـْٰفُـلْ ناقصٍ</td>
<td>always, continuously</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. The trader was always truthful.</td>
</tr>
<tr>
<td>13. ـْٰفُـلْ ناقصٍ</td>
<td>no, not</td>
<td>ـْٰفُـلْ ناقصٍ ِـْٰفَـلٍ لِّازمٍ. The servant is not strong.</td>
</tr>
</tbody>
</table>

Sentence Analysis:
The house was clean.

Notes:
1. When كَتنَ is used with مَضَارِعَة, it gives the meaning of past continuous or past habitual.
   e.g. كَتنَ مَياد يَكات ب Zayd was writing/Zayd used to write.
   Note: Here, the خَبََ of كَتنَ is a ُّة فَِالِ لَج ا. Also, note the two ways it is translated above.

2. بََُظَلة – أَضاحٰى – أَماسٰى – أَصابَحَ – صَترَ – كَتنَ can be used in مَضَارِعَة, أَما and نََاي as well.

3. مَت ان افَكة – مَت فَتِئَ – مَت ََِِحَ – مَت مَالَ can be used in مَضَارِعَة but not in أَما.

4. كَتنَ and ليس have a past tense only (no أمَّر or مَضَارِعَة).

5. ما دَامَ must be preceded by another sentence.

6. The خَبََ of ليس is sometimes prefixed with a ب. 
   e.g. أَليِسَ الله بِأَحْكَمِ الْخَلَّاءِينَ Is Allah not the greatest of rulers/best of judges?

7. If the خَبََ is (جَتن وَمََا ور), then the خَبََ will appear first and the مَب ا دَأ second.
   e.g. في السَّما وَالْعَلَم فِي السَّما وَالْعَلَم There were clouds in the sky.

EXERCISE

1. Translate, fill in the i’raab, and analyze the following sentences.
   i. ليس العامل نشيطة
   ii. كان منامه مناما صادقا
   iii. أمسى الغني فخيرا
   iv. نوبت الاعتكاف ما دمت في المسجد
   v. صار الكبش ممينا
   vi. لا يزال لسانك رطيبا من ذكر الله
   vii. يصبح المداد جافا
Words are of two types with respect to changes that occur at their ends. If the end remains the same in all conditions, the word is called مََبَنِيٍّ; and if it does change, the word is called مَََبَنَٰبٍ.

Section 2.1

The conditions or states (أَحَاوَال) which remain unchanged at the end of مََبَنِيٍّ words are four: ضَمْ، فَتاح، كَسَا و س ك واَن. These are called أَن اوَاعٌабِنَتءِ.

Those conditions or states (أَحَاوَال) which occur at the end of مَََبَنَٰبٍ words are four: رَ فَعٌ، نَصَا، جَ and جَزام. These are called أَن اوَاعَالِعاََابِ (أَتَالاِعَااَابِ for short). These changes are brought about at the end of a مَََبَنَٰبٍ word in accordance with the requirement of the عَتمِل (governing word).

 Signs of i’raab

The i’raab shows in various ways. These are called عَلامَاتُ الإِغْزَابٍ (signs of i’raab). The two common ones are as follows:

1. These are the basic signs and are the most common. I’raab is shown by means of a حَََكَُوٌّ i.e. ضَمْ (which is the absence of a حَََكَُوٌّ). e.g. مَِّمَ نُضَّرَبٌ رَجُل۫ رَجُل۫۫ ۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫۫
As mentioned above, the conditions or states that occur at the end of مَعَرب words are four. Below, we look at them in more detail.

1. **حالة الرفع** is the condition in which a ضمة or its substitute such as خَزَفَ عَلَى (و) appears at the end of a word. Such a word is said to be مَفْعُولٍ.
   
   e.g. أبو خالد أحمد أَخْ

2. **حالة النصب** is the condition in which a فَتْحَ مَضْارِعٍ or its substitute such as حََا appears at the end of a word. Such a word is said to be مَنْصُوبٍ.
   
   e.g. أبي خالد أَخْ أَخ

3. **حالة الحذَم** is the condition in which a كَسِّد or its substitute such as حََا appears at the end of a word. Such a word is said to be مَنْصُوبٍ.
   
   e.g. أبي خالد أَخْ أَخ

4. **حالة الجُرْم** is the condition in which a مَكْسُونِ or its substitute (ن in the case of فَِال مَضْطَرِع) is dropped from the end. Such a word is said to be مَجْزَوْرٌ.
   
   e.g. مِلَّ نَصْبًا مَّ نَصْبًا

**Note:** It should be remembered that fiʿls can only be in the state of جَزام, while isms can only be in a state of رَفَع, فَتْحَ, or جَرْم.

**The difference between كَسِّد - فَتْحَ - ضَمْ - كَسِّد - ضَمْ - فَتْحَ - ضَمْ and كَسِّد - فَتْحَ - ضَمْ**

- The words كَسِّد - فَتْحَ - ضَمْ are used to describe the states at the end of a مَيْنِيَّ ضَرْب has a فَتْحَ at the end. It is مَيْبِيَّ على الفَتْح.

- The words كَسِّد - ضَمْ - فَتْحَ are used for all other places where (،) and (ـ) appear.

In other words, (،) and (ـ) are normally called كَسِّد - ضَمْ - فَتْحَ - ضَمْ, respectively, wherever they occur except when one needs to precisely point out the end of a مَيْنِيَّ word. Thus, one would say ضَرْب has a فَتْحَ on (ض), a فَتْحَ on (ر), and a فَتْحَ on (ب), but one must say ضَرْب is مَيْبِيَّ على الفَتْح.
Section 2.2

- The indeclinable word

As mentioned earlier, an indeclinable word is a word whose end remains unchanged in all conditions i.e. irrespective of the requirement of the حامل governing it.

\[\text{e.g.} \quad \text{jāe hādā} \quad \text{rābi}' hādā} \quad \text{mārūz hādā} \]

This came. I saw this. I passed by this.

**Note:** The حامل at the end of هـا remains constant and does not change according to the حامل requirement.

**Types of مَبَنِّي:**

1. All Particles (حَََّفَ) *
2. لِغْيِالْمَاضِيِّ *
3. أَلْمَرْأَالْحَامِضِالْمَعْرُوفُ *
4. Those seeghabs of that are Fَعْلُ مُضَارِعٌ (خَائِضْرِ) or have نُونُ التَّأْكِيدِ (مَكْلَة) and غَلِبْتِ (خَاتِمِ) or one of the three types of PARTICLES (حَََّفَ or لِغْيِالْمَاضِيِّ or أَلْمَرْأَالْحَامِضِالْمَعْرُوفُ).
5. Amongst اسم، those whose ends remain constant are called غَيْا مَبَنِّيْنَ i.e. اسم which do not give place to changes. These اسم are مَبَنِّيْنَ and are recognized by their resemblance with any one of the three types of PARTICLES (خَائِضْرِ or مَكْلَة or لِغْيِالْمَاضِيِّ). This resemblance can be in any one of the following ways:

   a. Resemblance in meaning. For example, the اسم رَوْيَذُ (give grace/respite) resembles the word أَمِنِّ، which is أَمِنِّ (أَلْمَرْأَالْحَامِضِالْمَعْرُوفُ) and has the same meaning.

   b. Resemblance in dependency. For example, the اسم هِذَا (إِسْمُ الإِشْعَارِ) which is dependent on a مَّشَارِ إلىْهُ to give meaning, resembles a حَزْفُ (أَلْمَرْأَالْحَامِضِالْمَعْرُوفُ), which is also dependent on another word to give meaning.

   c. Resemblance in having less than three letters. For example, the اسم مَنُ، which is less than three letters, resembles حَزْفُ (e.g. لِغْيِ) which is also generally less than three letters.
d. Resemblance in having had a حَرفُ خَرَفَ originally. For example, the ism أحمد عُمَر resembles a حَرفُ خَرَفَ in the sense that originally it contained a حَرفُ خَرَفَ (أَحَدّ وَعُمَرَ).

*These three are known as الأَلْحََابُ الأَصِلُ.

الإِلْغَابُ المُخْلُقٌ

When a مَنبِي word appears in a sentence in a place where it is supposed to be in the state of رَفاع, جََّرْتِ, or جَزَّام, its end does not change because it is مَنبِي. However, it is said that it is in the place of رَفاع, جََّرْتِ, or جَزَّام (فِى مَحلٍ رَفعٍ أو نَصبٍ أو جَرّ أو جَزَّام), in accordance with its place in the sentence.

For example,

نَصَّناً نَصَّناً نَصَّناً

We helped him.

Keeping in mind that all pronouns are مَنبِي, this sentence will be analyzed as follows:

We helped him.

EXERCISE

1. Analyze the following sentences like in the example given above.

i. قَأَدَ هذا الكتاب

ii. ذهبَ إلى عمه

iii. كتبَه في بيته

Section 2.3

- The declinable word

As mentioned above, a مَعْرَبٌ is a word whose end accepts any of the i‘raab according to the requirement of the عَمَلٍ governing it.

e.g., رَأَيَتْ رَجَلٍ جَاءَ رَجَلٍ مَّرَزُتْ بِرَجْلٍ
A man came. I saw a man. I passed by a man.

Note: Here, the i‘raab of رجل has changed according to the requirement of the عَمَلٍ.

Types of مَعْرَبٌ:

1. Amongst fi‘ls, all of the seeghahs of فعلَ مَضَارِعَ (خَاتِرُ) and those with لَاتِي (خَيَّمَةٍ) are مَعْرَبٌ.
2. Amongst isms, those isms which accept i‘raab changes are مَعْرَبٌ. They are known as مَتَمَكِّنٌ i.e. isms which give place to i‘raab changes.

Note: Such an ism is مَعْرَبٌ only when it is used in a sentence. If not used in a sentence, it is مَبِينٌ. For example, بِيَتٌ on its own, when not part of a sentence, is مَبِينٌ.

EXERCISES

1. State with reason whether the following words are مَبِينٌ or مَعْرَبٌ.

   i. سَعٌ يَكْسَرُ
   ii. مَنْ مَلٌكٌ
   iii. يَتَصُّرُ
   iv. يَضْرِبُونَ
   v. يَكْسِرُونَ
   vi. لَكَنُ
   vii. ذَلِكَ
   viii. إِحْمَعُ

2. Translate the following sentences and identify the مَبِينٌ and مَعْرَبٌ words in them.

   i. نَظَرَتْ إِلَى الْفَرْزُةٍ
   ii. أَخْذَتْ الْكِتَابَاتِ مِنَ الصَّدِيقِ
   iii. فَرَحْ الْخَالِدَ بِالْبَيْتِ
   iv. كَيْفَ جَاءَ خَلِيدٌ?
   v. مَا يَسَافَر غَلِيظٌ؟
   vi. لِلْأَبِ فِي الْبَيْتِ
   vii. أَلْوَلِدُ مُؤْتِمٌ
   viii. اللَّهُ يَبْعِثُ الْمُحْسِنِينَ
Section 2.4

- Types of indeclinable *isms*

The types of *isms* are as follows:

1. أَصْمَائَهَا الْمَبْتَنَىَّةَ (personal pronouns)
2. أَصْمَائَهَا الْمَوْضُوْعَةَ (relative pronouns)
3. أَصْمَائَهَا الْإِشْتَرَاءُ (demonstrative pronouns)
4. أَصْمَائَهَا الْأَفْعَالِ ( *isms* that have the meaning of fiʿl)
5. أَصْمَائَهَا الْأَصْصَوَابُ ( *isms* that denote a sound)
6. الْوَطْرُوفُ (adverbs)
7. أَلْكَنَأَتُ ( *isms* that indicate an unspecified quantity)
8. أَلْفَرْشَتُ الْبَدْنَاءُ (numerical phrase)

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

— Personal pronouns

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

**Definition:** A ضمير (plural: ضمائر) is a word which is used in place of an اسم and refers to the speaker or the second person or the third person.

There are two types of ضمائر:

1. Visible or independent pronoun: It is a ضمير which is visible and has a distinct form. It can appear on its own, i.e. unattached to another word, or it can be attached to another word. These two are defined as follows:
   
i. **Unattached pronoun:** It is a ضمير which can be pronounced on its own without being connected to another word.
   
ii. **Attached pronoun:** It is a ضمير which cannot be pronounced on its own without being connected to another word.

2. Hidden or implied pronoun: It is a ضمير which is not visible but is implied. It is always مُتصل.

   **Note:** A hidden pronoun can only be in الإغراق المَحلي (referring to the مَحلي رفع discussed above and Table 2.2 on the next page.)

Below are tables showing different forms that the ضمائر will assume in the various conditions/states (حالات).

---

16 For more details, examples, and exercises, please refer to *al-Nabw al-Wadib, Ibtida’iyah*, vol. 2, 120-135.
### Table 2.1

<table>
<thead>
<tr>
<th>ضمير مرفوع منفصل عاري في محلِّ رفعٍ (ضمير مرفوع منفصل)</th>
</tr>
</thead>
<tbody>
<tr>
<td>هو</td>
</tr>
<tr>
<td>لها</td>
</tr>
<tr>
<td>هم</td>
</tr>
<tr>
<td>هي</td>
</tr>
<tr>
<td>ها</td>
</tr>
<tr>
<td>هن</td>
</tr>
<tr>
<td>أنت</td>
</tr>
<tr>
<td>أنتما</td>
</tr>
<tr>
<td>أنتم</td>
</tr>
<tr>
<td>أنتما</td>
</tr>
<tr>
<td>أنتن</td>
</tr>
<tr>
<td>أنتيهما</td>
</tr>
<tr>
<td>أنا</td>
</tr>
<tr>
<td>نحن</td>
</tr>
</tbody>
</table>

*E.g.*

رجل، خبر

مبتعدًا

(في محلٍ رفعٍ)
Table 2.2

مذکر وفع: (ضمیر متصل)

<table>
<thead>
<tr>
<th>ضمیر متصل</th>
<th>مثبت</th>
</tr>
</thead>
<tbody>
<tr>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>نت (ن)</td>
<td>-</td>
</tr>
<tr>
<td>نت (ن)</td>
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<td>نت (ن)</td>
<td>-</td>
</tr>
<tr>
<td>نت (ن)</td>
<td>-</td>
</tr>
</tbody>
</table>

Note: In the table above, the ضمیر متصل which in many cases is the فاعل is indicated after its respective fiʿl in parentheses.
<table>
<thead>
<tr>
<th>Dameer</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِبَأَةُ</td>
<td>ضَرْبَةُ</td>
</tr>
<tr>
<td>إِبَأَهُمُ</td>
<td>ضَرْبَهُمْ</td>
</tr>
<tr>
<td>إِبَابَا</td>
<td>ضَرْبَبا</td>
</tr>
<tr>
<td>إِبَالا</td>
<td>ضَرْبَلا</td>
</tr>
<tr>
<td>إِبَاءُ</td>
<td>ضَرْبَتُ</td>
</tr>
<tr>
<td>إِبَّاكُ</td>
<td>ضَرْبَكَ</td>
</tr>
<tr>
<td>إِبَاءِكَ</td>
<td>ضَرْبَكَ</td>
</tr>
<tr>
<td>إِبَاءُكَ</td>
<td>ضَرْبَكَ</td>
</tr>
<tr>
<td>إِبَآيَ</td>
<td>ضَرْبَيَ</td>
</tr>
<tr>
<td>إِبَآنَ</td>
<td>ضَرْبَنَ</td>
</tr>
</tbody>
</table>

Table 2.3
ضمير منصوب وضمير منفصل في محال نصب (ضمير منصوب وضمير منفصل منفصل)

Example

You alone we worship.

مَفْعُولُ مَقْدُومٍ (بِمَتَّى نَصِبٍ) فَغَلَّ فَعَّلَهُ

---

17 Sometimes, a آن (ونَالْ) is added before the ضمیر (ضَرْبَتَيْنِي) to protect an i'raab as in ضّرْبَتَيْنِي, which would otherwise be incorrectly read as ضَرْبَتِ (ضمیر مرن).
There are two ways in which ضَمِيْا متصل بارد appears in حَرْف جَرَّ. One is when it is preceded by حَرْف جَرَّ, and the other is when some other word is متضاف إلى it.

Table 2.4
ضَمِيْا متصل بارد في حَرْف جَرَّ (ضمير متصل مرفوع)

<table>
<thead>
<tr>
<th>متضاف إلى</th>
<th>بالإضافة</th>
</tr>
</thead>
<tbody>
<tr>
<td>لهَ</td>
<td>واحد مذكر غائب</td>
</tr>
<tr>
<td>لكمَا</td>
<td>جمع مذكر غائب</td>
</tr>
<tr>
<td>لهِ</td>
<td>واحد مؤتوم غائب</td>
</tr>
<tr>
<td>لها</td>
<td>جمع مؤتوم غائب</td>
</tr>
<tr>
<td>لمن *</td>
<td>واحد مؤتوم خاصر</td>
</tr>
<tr>
<td>لذَك</td>
<td>جمع مؤتوم خاصر</td>
</tr>
<tr>
<td>لكم</td>
<td>جمع مؤتوم خاصر</td>
</tr>
<tr>
<td>لذَكِ</td>
<td>جمع مؤتوم خاصر</td>
</tr>
<tr>
<td>لُكِن</td>
<td>جمع مؤتوم خاصر</td>
</tr>
<tr>
<td>يُشْ</td>
<td>تفثة مؤتوم خاصر</td>
</tr>
<tr>
<td>لنا</td>
<td>مؤتوم خاصر</td>
</tr>
</tbody>
</table>

e.g. **لَهَ دارَه**

His house is his.

Note: The ضَمِيْا in حَرْف جَرَّ will always be متصل. **مَتِمَتْ**
It is a singular ضمير which sometimes appears at the beginning of a sentence without a مرجع (an earlier word that it could refer to). The sentence after it clarifies such a ضمير.

e.g. إِنَّهُ رَأَدَ قَابِلٌ
Indeed, the matter is that Zayd is standing.

ضمير القصة:

It is a singular ضمير غائب مؤدى which sometimes appears at the beginning of a sentence without a مرجع (an earlier word that it could refer to). The sentence after it clarifies such a ضمير.

e.g. إِنَّهَا فَاطِمَةُ فَائِضَةً
Indeed, the matter is that Fatimah is standing.

ضمير الفصل:

It is a ضمير which appears between a مبتدأ and a خبر for emphasis and separation.

e.g. أَوْلَىٰكُمُ الْمُفْلِحُوْنَ
It is they who are successful.

EXERCISE

1. Translate, fill in the i'raab and analyze the following sentences, pointing out all the ضمائر, as well as their types and خالات.

   i. القطار قدم في وقته
   ii. نحن ننظفكم
   iii. السرطي نصختنا
   iv. الله برحلاها وأياكم
Section 2.4.2

Relative pronouns

**Definition:** An اسم موصول is an اسم مفرط whose meaning/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 ضمير which relates (refers back) to it. The ضمير which is generally ضمير رفع (visible or hidden) referring to the اسم موصول. This ضمير is called ضمير عام.

<table>
<thead>
<tr>
<th>Table 2.5</th>
<th>الأسماء الموصولة للذكور</th>
</tr>
</thead>
<tbody>
<tr>
<td>واحد</td>
<td>الذّي</td>
</tr>
<tr>
<td></td>
<td>who, that, which</td>
</tr>
<tr>
<td>تثنية</td>
<td>اللّذان</td>
</tr>
<tr>
<td></td>
<td>those two who, that, which</td>
</tr>
<tr>
<td>تثنية</td>
<td>اللّذين</td>
</tr>
<tr>
<td></td>
<td>those two who, that, which</td>
</tr>
<tr>
<td>جمع</td>
<td>اللّيين</td>
</tr>
<tr>
<td></td>
<td>those who, that, which</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 2.6</th>
<th>الأسماء الموصولة للإناث</th>
</tr>
</thead>
<tbody>
<tr>
<td>واحد</td>
<td>اللّي</td>
</tr>
<tr>
<td></td>
<td>who, that, which</td>
</tr>
<tr>
<td>تثنية</td>
<td>اللّان</td>
</tr>
<tr>
<td></td>
<td>those two who, that, which</td>
</tr>
<tr>
<td>تثنية</td>
<td>اللّين</td>
</tr>
<tr>
<td></td>
<td>those two who, that, which</td>
</tr>
<tr>
<td>جمع</td>
<td>اللّاتين</td>
</tr>
<tr>
<td></td>
<td>those who, that, which</td>
</tr>
<tr>
<td>جمع</td>
<td>اللّائيين</td>
</tr>
<tr>
<td></td>
<td>those who, that, which</td>
</tr>
</tbody>
</table>

**Examples**

1. جاء الّذي نصرتك The one (masculine) who helped you, came.
2. جاء اللّذان نصرتاك The two (masculine) who helped you, came.
3. رآيت اللّذين نصرتاك I saw the two (masculine) who helped you.
4. لقيت اللّيين نصرتؤني I met those (masculine) who helped me.
5. جاءات اللّواتين نصرتؤننات The one (feminine) who helped you, came.
6. جاءات اللّاتين نصرتؤننات The two (feminine) who helped you, came.

---

For more examples and exercises, please refer to *al-Nahw al-Wadib, Ibtida’iyyah*, vol. 2, 136-140.
7. I saw the two (feminine) who helped you.
8. Those (feminine) who helped you, came.

**Additional relative pronouns:**

1. **مَّا (that and who)**
   - These are used for all genders and all numbers.
   - The difference is that مَّا is used for intelligent beings (ذَوِّيِ التَّعْقُولِ) and مَّا is used for non-intelligent beings (غير ذَوِّيِ التَّعْقُولِ).
   - *e.g.* أَحْسَنَ لِمَّا أَحْسَنَ إِلَيْكَ I read what you wrote.
   - *e.g.* قَرَأَتُ مَا كَتَبْتَ Show goodness to that person who has shown goodness to you.

2. **أَيْة (and which)**
   - They are generally مَّعْرَبَت and used in إضافة.
   - *e.g.* مِنْ أَيْةِ كِتَبَ from which book...
   - *e.g.* أَيْةُ ِِنات which girl...

3. **ال (which appears before an اسم مفعول) and an اسم فاعل, has the effect of اسم مفعول.**
   - *e.g.* أَلْسَامُ would equal أَلْسِمَاءَ would equal أَعْلَامُ would equal أَعْلَمَاءَ would equal أَشْمَامُ would equal أَشْمَمَاءَ

4. **ذَوِّ (and which)**
   - According to the dialect of the tribe, it is an اسم مَّعْرَبَت, it is an اسم مَّعْرَبَت.
   - It is used for all genders and all numbers, without its form changing.
   - *e.g.* جَتءَ ذ وا نَصََََكَ The one who helped you, came.
   - *e.g.* أَحْسَنَ لِذَا ذِي التَّعْقُولَ I saw the one who helped you.
   - *e.g.* قَرَأَتُ مَا كَتَبْتَ I passed by the one who helped you.
Sentence Analysis:

The person whose father is knowledgeable, came.

EXERCISE

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

i. أين الذي نصر زيد؟
ii. الله يعلم ما في الأرض
iii. جاءت اللتان تسكنان أمامنا
iv. إن الذين كفروا لا يدخلون الجنة
Section 2.4.3

-ًةَ أَتَمَهَّة ِإِمَاتة

**Demonstrative ِإِمَاتة**

**Definition:** An ِإِمَاتة which is used to point at something. This ِإِمَاتة is of two types.

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

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

Table 2.7

<table>
<thead>
<tr>
<th>للْإِمَارَة</th>
<th>للْبَعْدِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذه</td>
<td>ذَلِك</td>
</tr>
<tr>
<td>هُذَا</td>
<td>ذَلِك</td>
</tr>
<tr>
<td>هَذَا</td>
<td>ذَلِك</td>
</tr>
<tr>
<td>هَذَانِ</td>
<td>ذَلِك</td>
</tr>
<tr>
<td>هَذَانِ</td>
<td>ذَلِك</td>
</tr>
<tr>
<td>هَذَانِ</td>
<td>ذَلِك</td>
</tr>
<tr>
<td>هُؤُلَاءِ</td>
<td>أُولِيك</td>
</tr>
<tr>
<td>هُؤُلَاءِ</td>
<td>أُولِيك</td>
</tr>
<tr>
<td>هُؤُلَاءِ</td>
<td>أُولِيك</td>
</tr>
</tbody>
</table>

Table 2.8

<table>
<thead>
<tr>
<th>للْإِمَارَة</th>
<th>للْبَعْدِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>هَذَا</td>
<td>ذَلِك</td>
</tr>
<tr>
<td>هَذَا</td>
<td>ذَلِك</td>
</tr>
<tr>
<td>هَذَا</td>
<td>ذَلِك</td>
</tr>
<tr>
<td>هَذَا</td>
<td>ذَلِك</td>
</tr>
<tr>
<td>هَذَا</td>
<td>ذَلِك</td>
</tr>
<tr>
<td>هَذَا</td>
<td>ذَلِك</td>
</tr>
<tr>
<td>هُؤُلَاءِ</td>
<td>أُولِيك</td>
</tr>
<tr>
<td>هُؤُلَاءِ</td>
<td>أُولِيك</td>
</tr>
<tr>
<td>هُؤُلَاءِ</td>
<td>أُولِيك</td>
</tr>
</tbody>
</table>

e.g. ِذَلِكَ ِأَلْكَتاَتَ | that book
| ِهُؤُلَاءِ ِالْعَشَرَةَ | these women
| ِأُولِيكَ ِالْعَشَرَاءَ | those men

---

19 For more examples and exercises, please refer to *al-Nabw al-Wadib, Ibtida’iyyah*, vol. 2, 141-145.
Notes:
1. In the case of أَسَانَةِ الإِشَارَةِ لِلْقُرْبَيْنِ, for both masculine and feminine, the هَلْهَ in the beginning is not part of the actual أَسَانَةِ الإِشَارَةِ. It is, in fact, a حَرْفُ تَبيِينٍ. However, it is so often used with the أَسَانَةِ الإِشَارَةِ لِلْقُرْبَيْنِ that it is normally considered a part of them.

2. The كَ of (الْبِنِينَ) أَسَانَةِ الإِشَارَةِ is sometimes changed according to the gender or the number of persons being addressed. The meaning is not affected.
   *e.g.* دَيْكَما زُكْنُما He is the Lord of both of you.

3. If the مَشَارِعِ إِلَيْهِ is a مَضَفَّ, then the أَسَانَةِ الإِشَارَةِ comes after the مَضَفَّ.
   *e.g.* كِتَابُ هَذَا this book of yours

4. If the أَسَانَةِ الإِشَارَةِ occurs as a مَبَتَدَأَ, then the خَبَّةُ is generally a تَكَابِلُ. However, if the خَبَّةُ is also مَبَتَدَأَ, then a suitable ضَمِيرُ should be added between the مَبَتَدَأَ, which is an أَسَانَةِ الإِشَارَةِ, and the خَبَّةُ for it to remain a complete sentence.
   *e.g.* هَذَا هَوَّ الكِتَابُ This is the book.

5. If no ضَمِيرُ is added, it would be an incomplete sentence.
   *e.g.* هَذَا الكِتَابُ this book

6. هَنَا or هَنَاكَ (here) and هُنَاكِ (there) are also أَسَانَةِ الإِشَارَةِ. However, they do not have any special rules.

Sentence Analysis:

```
<table>
<thead>
<tr>
<th></th>
<th>أَسَانَةِ الإِشَارَةِ + مَشَارِعِ إِلَيْهِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَمْعَةٌ إِشْرَةٍ حَرْفِيَةُ</td>
<td></td>
</tr>
<tr>
<td>هَذَا</td>
<td></td>
</tr>
</tbody>
</table>
```

This pen is precious.
1. Translate, fill in the *i‘raab*, and analyze the following sentences.

   i. تلك السيارة قديمة
   ii. أولئك جُنّاد صادقون
   iii. هؤلاء طلاب المدرسة
   iv. هذه حجرة واسعة
   v. هذان ولدان صدقون
   vi. هذان اللُّذان مهذبان
Section 2.4.4

- Isms that have the meaning of fi’ls

**Definition:** These are *ism* that have the meaning of *fi’l* but do not accept their signs.

- Some of them have the meaning of *الْفَعَّلُ أَلْفَاحَيْنَ* and give the اسم after it a *raf*; and the one which has the meaning of *الْفَعَّلُ الخَلَصُ* gives the اسم after it a *nasb.*

<table>
<thead>
<tr>
<th><em>Ism</em></th>
<th><em>Fi’l</em></th>
<th><strong>Meaning</strong></th>
<th><strong>Example</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مَهِيَات</td>
<td>مَغ</td>
<td>he/it became far, it is far (from him)</td>
<td>It is far from (beyond) Zayd to do this.</td>
</tr>
<tr>
<td>شَتَة</td>
<td>مَغ وَ إِفْتَرَقَ</td>
<td>same as above; and what a difference, there is a difference between</td>
<td>What a difference there is between the learned and the ignorant!</td>
</tr>
<tr>
<td>سَرَعَانَ</td>
<td>مَغ</td>
<td>he hastened</td>
<td>Zayd hastened.</td>
</tr>
</tbody>
</table>

**Table 2.9**

*Isms in the Meaning of الفعل أَلْفَاحَيْنَ*

<table>
<thead>
<tr>
<th><em>Ism</em></th>
<th><em>Fi’l</em></th>
<th><strong>Meaning</strong></th>
<th><strong>Example</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>رَوَدَنَكَ</td>
<td>أَمِلْ</td>
<td>Give respite!</td>
<td>Give Zayd respite.</td>
</tr>
<tr>
<td>نَلَأَ</td>
<td>ذَغ</td>
<td>Leave!; Give up!</td>
<td>Give up thinking about that which does not concern you.</td>
</tr>
<tr>
<td>حَدَتُ</td>
<td>دَوْنَكَ – هَا عَلْيَانَ</td>
<td>Take!</td>
<td>Take the milk.</td>
</tr>
<tr>
<td>عِلْيَانَ</td>
<td>إِلْزَمَ</td>
<td>Hold on to (it)!(It is) incumbent on you</td>
<td>Hold on to my Sunnah.</td>
</tr>
<tr>
<td>حَجَّهَانَ – حَجَّ</td>
<td>أَعْلَمُ</td>
<td>Come; Hasten!</td>
<td>Come to salah.</td>
</tr>
</tbody>
</table>

**Table 2.10**

*Isms in the Meaning of الفعل الخَلَصُ*

---

Notes:
1. There are some other *isms* which have the meaning of *fi`ls*. These are as follows:
   - تَََتَْياَ – come
   - تَََتَََّْت – accept
   - تَََتَْواا – keep quite
   - تَََتَََّْت – suffice
   - تَََتَْيا – bring, give
   - تَََتَْياَ – away from me
   - فَقَطا – keep quite
   - هَتُِ – bring, give
   - هَتتَََّت – bring him/it to me

2. Some of these *isms* are inflectable (مَتَّصَرُّفُ), i.e. their form changes.
   i. فَتَََتَْياَ تَََتَْياَ هَتتََِّت هَتتِا هَتتِا هَتتِا هَتتَََّت
      Say: bring your proof, if you are truthful.
   ii. فَتَََتَْياَ فَتَََّّت فَتَََّّت فَتَََّّت فَتَََّّت
      Say: O people of the book! Come to a word…

Section 2.4.5
*Aisms* that denote a sound

- أَخَأَه ٍ To denote a cough.
- أَفَ ٍ To denote pain.
- بَخُ ٍ To denote happiness, pleasure.
- نَخَ ٍ To make a camel sit.
- غَتقَ ٍ To denote the cawing of a crow.

21 is an abbreviation for (until the end of the *ayah*).
Section 2.4.6  
**Adverbs**

**Definition:** An اسم ظرف is an اسم which gives us an idea of the place or time when (or where) some work is done. It is also called مفعول فاعل.

Adverbs are of two kinds: ظرف الزمان (adverb of time) and ظرف المكان (the adverb of place).

### ظرف الزمان – Adverbs of time:

1. **إذا** (when)
   - It gives the meaning of فعل مضارع even when it appears before الفعل الماضي.
   - The sentence after إذا could be a جملة فعيلية or a جملة إجابة.
     - **e.g.** وأذكر إذا أنتم فعلين Remember when you were less.
     - **e.g.** وإذا برفع إلزالم القواعد من البيت And when Ibrahim (Allah give him peace) was raising the foundation of the House (Ka’ba).
   - Sometimes, it gives the meaning of suddenness (مفاجأة). This is called إذا المفاجئة.
     - **e.g.** خرجت إذا مدير المدرسة تأثر I came out and suddenly (encountered) the principal of the school watching.
   - Sometimes, it gives the meaning of because (لأن). This is called إذا الفعلية.
     - **e.g.** لن يُنقضيكم اليوم إذا ظلمتم أنتم في العذاب مسلكون (القرآن) That you are together in punishment will never benefit you today because you oppressed.
     - [This is according to one translation.]

2. **إذا** (when/if)
   - It gives the meaning of فعل مضارع even when it appears before الفعل الماضي.
   - It gives the meaning of جزاء جزأ and does not give either a جملة فعيلية or preferably a جملة إجابة.
   - The sentence after إذا could be a جملة إجابة or preferably a جملة إجابة.
     - **e.g.** أتليك إذا الشمس طالحة I will come to you when the sun is up.
     - **e.g.** إذا نزل المطر فرجع إلى البيت If it rains, return home.

---

22 The list of ظروف ظرف given in this section is by no means exhaustive. There are many more that should be studied in advanced books of Nahu.
When the victory of Allah comes and you see people entering into the religion of Allah in multitudes, then celebrate the praise of your Lord and seek forgiveness from Him.

- Sometimes, it gives the meaning of suddenness (مُفاجأة), in which case إذا إذا must be followed by a حَدَة. Example:
  - I came out and suddenly (encountered) the dog standing.

3. منى (when)
   - It can be used as an interrogative (استفهام).
     - When will you travel?
   - It can also be used as a conditional جَرَاء in which case the جَرَاء gets a جَزَاء.
     - When you fast, I will fast.

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

5. أَيَّان (when)
   - It is used as an interrogative.
     - When will be the day of recompense?
   - Note: أَيَّان is used only to enquire of great events of the future as compared to منى.

6. أَمْس (yesterday)
   - Zayd came to me yesterday.

7. مَنذَ – مَذَ (since, for)
   - These two can be used to convey the beginning of a time period.
     - I have not seen him since Friday.
   - They can also be used to refer to an entire time period.
     - I have not seen him for two days.
These can be used as (followed by a which is regarded as a followed by a.

e.g. I have not seen him since Friday.

8. (not, never)

- It is used to emphasize.
  e.g. I never hit him.

9. (never)

- It is used to emphasize.
  e.g. I will never hit him.

10. (before)

- They are when they are mentioned.
  e.g. before the victory
- They are when they are not mentioned, but intended.
  e.g. Allah’s is the decision before and after (i.e. before everything and after everything).
  e.g. I have been present from before (i.e. before you).
  e.g. When will you come after (i.e. after this)?

Adverbs of place:

1. (where)

- It is generally to a sentence.
  e.g. Sit where Zayd is sitting.
2. فُدَام (in front of) & خَلْفُ (behind)
   - It has the same rules as those for بَعْدُ and فِي.
   - e.g. قَامُ النَّاسُ فُدَامُ وَخَلْفُ (أيِّ فُدَامُ وَخَلْفُ)
     The people stood in front and behind.
     (i.e. in front of him and behind him).

3. ثُمَّ (under) & قَوْفُ (on top, above)
   - It has the same rules as those for بَعْدُ and فِي.
   - e.g. جَلَسَ مَيادُ ثُمَّ وَقَوْفُ (أيِّ ثُمَّ التَّجْرِيَةُ وَقَوْفُ التَّجْرِيَةُ)
     Zayd sat under and ‘Amr above. (i.e. under the tree and above the tree.)

4. عَنْدَ (by, at, near, with)
   - e.g. الْمَالُ عَنْدَ زَيْد The money is with Zayd.
   - Note: عَنْدَ will get a kasrah if it is preceded by من.
   - e.g. مِن عَنْدِ اللَّهِ from Allah

5. أَنْ/أَيُّ (where)
   - They are used for إِسْمُهُمْ.
   - e.g. أَيْنَ تَذْهِبَ – أَيْنَ تَذْهِبَ Where are you going?
   - They are used for جَزَاء (جار) جَزَا وَلَوْ جُدِّي (и.e. جَزَا جَُرَّة) and will get a جَزَا.
   - e.g. أَيْنَ جُلِبَ أَجْلَسَ Where you sit, I will sit.

6. لَدَى/لِدَى (at, by, near, with (same meaning as عَنْدَ)).
   - e.g. الْمَالُ لَدَى زَيْدَ The money is with Zayd.
   - من لَدَى خَيْيِمَةَ خَيْيِمَةَ from the All-Wise, All-Knowing
   - لَدَى is generally preceded by من.
   - When used in the meaning of possession (with), the difference between لَدَى/لِدَى and عَنْدَ is that in the case of لَدَى/لِدَى, 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 مضاف to a sentence or the word إذا could be مبتدأ على الفتح, or it could get the i’raab according to the عامل.

e.g. the adverb يوم which is مضاف in the following ayahs:

هذا يوم يَنفع الصادقين صداقتهم
This is the day when the truth of the truthful will benefit them.

وجَّهَة يوم يَتَّهَم
faces on that day

EXERCISE

1. Translate the follows ayahs of the Qur’an and identify the ظروف السمك in them. Also identify whether they are from among ظروف السمك or ظروف اليمان.

i. يَوْم يَكُون النَّاس كالمُرْمَشين المُبْلُوثين
ii. وَمَا جَعَلْنَا لِيُنَبِّئَ مِن فِئَاتِ النَّعْلَة
iii. فِسْبِخُان اللَّهُ جَنْبَينَ تَمَسُّونَ وَجَنْبَينَ تَصِيبُونَ
iv. قَالَ فَإِنَّا فَقَدْ فَوْمَكَ مِن بَيْدِكَ
v. إِذْ حَايِطَكُمْ مِن فِوْقِكُمْ
vii. مَا عَبْدِيّ مَا تَصَعَّبْتُونَ بِهِ
viii. وَعَلَّمَنَا مِنْ لَدَّا عَلَمًا
viii. يَعْلَمُ مَا تَبْنِيُّ أَبْنَيْنِيّ مَا حَلَقَهُمْ
ix. إِذْ يَفْوِلُ لِصَانِعِهِ لا تَحْزُنُ إِنَّ اللَّهَ مِن عَنْصُرٍ
xi. أَعْدَ اللهُ هَلْمَ جَنَبٍ بَحْرِيٍّ من شَحْبِهَا الأَخْفُرُ
Section 2.4.7

*Isms that indicate an unspecified quantity*

1. كَمْ، كَذَا (so many, so much, how many, how much)
   - They can be used for numbers
     e.g. كَمْ دِرَّةَ عَنْدَكَ؟ How many silver coins do you have?
     e.g. أَخَذَتْ كَذَا وَقَدْما I took this many silver coins.
   - كَذَا is also used in the meaning of “such and such.”
     e.g. قَالَ لِي كَذَا وَكَذَا He said to me such and such.

2. كَاتَ، ذَياتَ (so and so, such and such)
   e.g. فَعَلْت كَاتَ وَذِيَاتَ or فَعَلْت كَاتَ I said such and such.
   e.g. فَعَلْت كَاتَ وَذِيَاتَ or فَعَلْت كَاتَ I did such and such.

Section 2.4.8

*Numerical phrase*

This has been discussed earlier. Please, refer to section 1.4.3.
Section 2.5

Types of declinable isms

These are of two types:

1. منصرف

**Definition:** It is an اسم which does not have two causes from amongst the nine causes that prevent declension (أسماء منصوب اللفظ) or one such cause, which is equivalent to two.

- It accepts all harakaat as well as tanween.

2. غير منصرف

**Definition:** It is an اسم which has two causes from amongst the nine causes that prevent declension (أسماء منصوب اللفظ) or one such cause which is equivalent to two.

- Such an ism does not accept a kasrah and never gets a tanween. In حالة الجُر, it gets a fathah in place of a kasrah.

There are nine reasons/causes which prevent i’raab changes. Each one of these has its own conditions, which must exist for it to be a cause. The nine causes are as follows:

1. عَدَل
2. وَضَف
3. تَأَثَّر
4. عَلَم
5. جَمْعُ مَنْتَهِى الْجَمْعَ
6. وَزَنْ فَعَل
7. فَتْحٌ وَتَنْوِйٌ مَّعَ الْبَكْرَةِ
8. أَلْفٌ وَمُخْتَلِفٌ مَّعَ الْبَكْرَةِ
9. جَعَلَ مَنْصُوْبَ الْفُلْع

1. عَدَل: It refers to the case when an اسم gives up its original form to assume a new form.

   - عَدَل is of two types:
     i. عَدَلٌ تَحِيْقِي: It refers to the case when an اسم has an original.

       e.g. In the case of ثَلَثٌ (three and three together), the original is ثَلَثَُ وَثَلَثَُ.

     ii. عَدَلٌ تَفْقِيئي: It refers to the case when it is assumed that an اسم had an original because it is used as غير منصرف غَيْرُ مَنْصُوْبٍ by the Arabs.

       e.g. The Arabs use غَيْرُ مَنْصُوْبَ عَلَم. However, there is only one apparent cause, عَلَم. Therefore, in order to keep the grammar rule intact, it is assumed that the second cause is غَيْرُ عَلَم and the original for غَيْرُ عَلَم was عَمَّر.

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23 This discussion is based upon Hidayat al-Nahu. It is presented in an entirely different manner in al-Nabw al-Wadih. See al-Nabw al-Wadih, Ibdtida’iyah, vol. 3, 125-133.
2. There can be two cases when an اسم is a صفة which is a ghayr munsarif. These are as follows:
   i. The صفة was originally devised to give a descriptive (وصفي) meaning. If such a صفة is on the وزن of (ألف), and does not accept تاء for its مئة, it will be ghayr munsarif.
      e.g. red أَحْزَر green أَخْضُر
   ii. The صفة has أَتَّبَعَ وَهُدَى. Its conditions are given below in (7).

3. It refers to the case when an اسم is a proper noun (name of a person, place or thing).
   e.g. فاطمة female name
   حضرموت name of a region in Yemen

4. It refers to the case when an اسم is a feminine proper noun (علام) with one of the following characteristics:
   i. It ends with a round د. For example، مَكَة
   ii. It does not end with a round د and has more than three letters. For example، مَيَامَان
   iii. It is a non-Arabic three-letter word and the middle letter is سَتِكِن. For example، مِصَٰ WA

Note:
- All isms ending in (اء) or (ى) مَحْلَة are feminine.
  e.g. حَبِيلٌ pregnant
  حَرَّة red
- Presence of (اء) or (ى) مَحْلَة is equivalent to two reasons.

5. It refers to the case when a word which is a proper noun (علام) in a non-Arabic language, has either
   - more than three letters e.g. إِبْتَرَهَم
   or
   - has three letters and the middle letter is مَحْلَلٌ. e.g. شَتٌ (name of a fort)
     Thus، نَّوَعٌ is munsarif because its middle letter is not مَحْلَلٌ.

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25 Even though طَلاحٌ is a masculine proper noun، it is considered a feminine noun because of the presence of a round د. For more discussion on the subject، see Section 3.4.
Note: The difference between مصر and لُوح is that مصر is a feminine *ism* because of it being the name of a country, while لُوح is not a feminine *ism*. Thus, مصر is *ghayr munsarif* because of the Feminine *ism* and علم, while لُوح is *munsarif* because it only has مَجْمَةٌ. علم does not apply to either.

6. **تََاكَِّاب**: It refers to the case when a word is a combination of two words. This word must be a proper noun (علم).
   
   e.g. بعلبك name of a city in Lebanon
   خضرموت name of a region in Yemen

7. **ِْف  وَن  وان  مَائِدَتََنِ**: It refers to the case when an اسم ends with an أَّفََ and *نِان* (and one of the following is true:
   
   i. The أَّفََ and *نِان* appear at the end of a proper noun (علم).
   
   e.g. علم علمان
   
   Note: Thus, the word سَكَان* (grass) is not *ghayr munsarif* because it is not a proper noun.
   
   ii. The أَّفََ and *نِان* appear at the end of such a ضَفْفْة whose feminine is not on the وزن of فَعْلَة.
   
   e.g. 26 intoxicaced 27 thirsty
   
   Their feminines are not on the وزن of فَعْلَة.
   
   Note: Thus, the word دامان is not *ghayr munsarif* because its feminine (نُمَامَة) is on the وزن of فَعْلَة.

   - If the أَّفََ and *نِان* are not extra or added (i.e. not زيادَان) but are part of the original letters of the word, then it will not be *ghayr munsarif*. For example, عطشان.

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26 سكَان is mainly used as *ghayr munsarif* (without tanween), and is sometimes used as *munsarif* (with tanween). The reason is that it has two feminines. The main feminine is سَكَانَى, which requires that the masculine be *ghayr munsarif* (سكَان). However, in the dialect of Banu Asad, the feminine is سكَانَة. This requires that the masculine be *munsarif* (سكَان). See E. W. Lane, *An Arabic-English Lexicon*, (Beirut: Librairie du Liban, 1968), book I, part 4, 1391.

27 عطشان is interchangeably used as *munsarif* (with tanween) and *ghayr munsarif* (without tanween). The reason is that it has two feminines. One is عطشى, and the other is عطشانة. Considering the first, it becomes *ghayr munsarif* (عطشان); and considering the second, it becomes *munsarif* (عطشان). See Lane, book I, part 5, 2079.
8. It refers to the case when a proper noun is on the *wazn* of a *فعل* or when a صفة is on the *wazn* of الفعل.

   e.g. لَم يَأَسْبِقْ مِنْ أَحْمَدَ You are not more advanced/ahead than Ahmad.

   Here, أحمد is an عَلَم and is on the *wazn* of the fi’ل، and أَسْبِقْ is a صفة and is on the *wazn* of the verb أَفْعَلَ. Therefore, these two are *ghayr munsarif*.

   e.g. جَاء يَزِيَدٍ Yazeed came.

   Here, يَزِيَدٍ is an عَلَم and is on the *wazn* of the fi’ل، and أَسْبِقَ is a صفة and is on the *wazn* of the verb أَفْعَلَ. Therefore, these two are *ghayr munsarif*.

9. It is a plural which has, after the alm الجمِع (alif of plural), one of the following:
   
i. two مَخْضَرَاتْ letters.
   e.g. مَسْتَجَد مساجد

   ii. one مَعْدَدَة letter.
   e.g. ذَوَاب ذوايات

   iii. three letters, the middle letter being سَتِكْن. keys
   e.g. مَفَتَتْيخ مفاتيح

   Note:
   - If any of the above words ends with a round ء, it will not be *ghayr munsarif*.

   e.g. صَلاةُّات  فِي مَسْتَجَدِهُما I prayed in their mosques.

   ىَِّلَمَّا is equivalent to two reasons/causes.

   General Note: A *ghayr munsarif* ism will get a kasrah in خالِلُ الجمِع in the following cases:
   - when it is مَضَاف فُضَيْلُ. e.g. صَلَبَ فِي مَسْتَجَدِهِم I prayed in their mosques.
   - when it has ال before it. e.g. دَغَبَتْ إِلَى الْمَقَابِر I went to the graves.

**EXERCISES**

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

   i. شَيْطَانٍ ii. أَسْوَدٍ iii. أَسْتَاذُة  
   v. صَحْرَاءٍ vi. مَصَابِيحٍ vii. يَزِيدٍ 
   viii. غَضِيَانٍ  
   28 This is the name of a major Hanafi Imam. It is non-Arabic in origin and is pronounced with a *dammah* on the first letter and a *fathah* on the second letter.

   29 Its main feminine is غُضِينَة. In the dialect of Banu Asad, its feminine is غَضَبْانَة. See Lane, book I, part 6, 2265.
2. Translate, fill in the 'iraab and point out with reason the words which are ghayr munsarif.
   i. مَرَت بعمر
   ii. ذهب أحمد مع زينب إلى مكة
   iii. لا تستفلوا عن أشياء... الآية
   iv. سقيت ولدا عطشان
   v. يا أهل يرثب... الآية
   vi. مرت بمسجد
   vii. شهر رمضان الذي أنزل فيه القرآن... الآية
   viii. إن الله اصطفى أنوم ونوحا وأل إبراهيم وأن عمران على العلمين (القرآن)
Section 2.6

I’raab of the various types of mu’rab isms

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

It is an اسم which does not end with any of the (ي – أ – و).

e.g. رجل man

It is an اسم which ends with a و or ي preceded by a س.

e.g. ذَٰلُو bucket ظَٰيَنَيَنَيُّ deer

These are six isms which are not in their diminutive form (مُصَغَّر). These are as follows:

أَب father فَم mouth
أَخ brother عَن something insignificant
خَمُصَّرُ brother-in-law ذَّوُو (أَوْلُو) دَوُو someone who possesses something

It is an اسم which ends with an (أَلْفُ المُقصورة).

e.g. مَوْسُوٰي the judge

الاسم المنقوص: It is an اسم which ends with a ي preceded by a kasrah.

e.g. أَلْفِيُّ the judge

Note: It should be remembered that the ي is visible in an اسم منقوص when it is مَعْرَفَة. When it is حالة التنصيب, the ي is not visible, e.g. أَلْفِيُّ the judge becomes قاسي. However, in حالة الْحُجْرَة, it does become visible, e.g. رأَيْتُ قاسيًا (I saw a judge).

Before we list the i’raab of each of the various types of mu’rab isms 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:

حَاءُ زَيْذُ Zayd came. حَاءُ زَيْذُ I saw Zayd. حَاءُ زَيْذُ I passed by Zayd.

In these three sentences, the word زَيْذُ is displaying the different i’raab according to the changing state (حالة). Thus, it has a dammah in حالة التنصيب, and a fathah in حالة الْحُجْرَة, and a kasrah in حالة الْحَاءِ.  

58
### Table 2.11

<table>
<thead>
<tr>
<th>Ism Type</th>
<th>مَثلَةُ النَّفْسِ النَّافِعَةِ</th>
<th>مَثلَةُ الفُسَب وَالْمَفْتَرِيِّينَ</th>
<th>Examples for each state</th>
</tr>
</thead>
<tbody>
<tr>
<td>حالة الزِعْف</td>
<td>حالة اللَّض</td>
<td>حالة الجزَر</td>
<td>مَلَكَتْ لَهُمْ رِجُلًا</td>
</tr>
<tr>
<td>غير النَّفْسِ</td>
<td>مَثلَةُ الْعَدَمِ النَّافِعَةِ</td>
<td>مَثلَةُ الفُسَب وَالْمَفْتَرِيِّينَ</td>
<td>مَلَكَتْ لَهُمْ رِجُلًا</td>
</tr>
</tbody>
</table>

النَّفْسِ النَّافِعَةِ:

a. When مُضِفَّ to any ism besides the يِ dameer.  
b. When مُضِفَّ to the يِ dameer.

c. when not مُضِفَّ.

<table>
<thead>
<tr>
<th>مَثلَةُ الفُسَب وَالْمَفْتَرِيِّينَ</th>
<th>مَثلَةُ الفُسَب وَالْمَفْتَرِيِّينَ</th>
<th>مَثلَةُ الفُسَب وَالْمَفْتَرِيِّينَ</th>
<th>مَثلَةُ الفُسَب وَالْمَفْتَرِيِّينَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَثلَةُ النَّفْسِ النَّافِعَةِ</td>
<td>مَثلَةُ النَّفْسِ النَّافِعَةِ</td>
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<td>مَثلَةُ النَّفْسِ النَّافِعَةِ</td>
</tr>
<tr>
<td>حالة الزِعْف</td>
<td>حالة اللَّض</td>
<td>حالة الجزَر</td>
<td>مَلَكَتْ لَهُمْ رِجُلًا</td>
</tr>
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<td>مَثلَةُ النَّفْسِ النَّافِعَةِ</td>
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<td>مَثلَةُ النَّفْسِ النَّافِعَةِ</td>
</tr>
</tbody>
</table>

30 I said to some men.

31 The مُضِفَّ of مَثَلَةُ is dropped when it is مُضِفَّ to any noun besides the يِ dameer. For example, it is dropped in the following hadith: . . . ما يَغْلُبُ في الْمُرَبُّكَ (Whatever you put in the mouth of your wife...)

32 Both of them.
Table 2.11 – Continued

<table>
<thead>
<tr>
<th>Ism Type</th>
<th>حالة اللفظ</th>
<th>حالة التصُّب</th>
<th>حالة الجرّ</th>
<th>Examples for each state</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمع المؤنث الشام</td>
<td>-ة</td>
<td>-ة</td>
<td>-ة</td>
<td>رأيَت مسلَّبيَّة</td>
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<tr>
<td>جمع المذكور الشام</td>
<td>-ة</td>
<td>-ة</td>
<td>-ة</td>
<td>مُرَبَّع مسلَّبيَّة</td>
</tr>
<tr>
<td>عشرون إلى تسعون</td>
<td>-ة</td>
<td>-ة</td>
<td>-ة</td>
<td>رأيَت مسلَّبيَّة</td>
</tr>
<tr>
<td>أولو (plural of دُو)</td>
<td>-ة</td>
<td>-ة</td>
<td>-ة</td>
<td>مُرَبَّع مسلَّبيَّة</td>
</tr>
<tr>
<td>جمع المذكور الشام (عضاف إلى نهاية المكتبة)</td>
<td>.hidden</td>
<td>-ة</td>
<td>-ة</td>
<td>مُرَبَّع مسلَّبيَّة</td>
</tr>
</tbody>
</table>

**EXERCISE**

1. Translate, fill in the i’raab and identify which rule from among those given in Table 2.11, is applicable.

   i. نجل الفقين من الغرق
   ii. الاقتصاد سبيل الغبي
   iii. نخرمة القاضي
   iv. ناديت العامرين
   v. كان التعليم متبهين
   vi. هجم التعلم على الدجاجات
   vii. اغسل فاك بعد كل طعام

---

33. was originally مسلّبيَّة. First, the ن was dropped because of إضافة مُسلّبيَّة. Then, the و was changed to a ق and the two were joined according to the following morphological (صرق) rule: “when ق and ق appear together and the first is مُسَكَّن, then the و is changed to ق, and the two ق are joined (this is called إلزام). and the dammah before the ق is changed into a kasrah.” Thus, it became مسلّبيَّة.

34. was originally مسلّبيَّة. First, the ن was dropped because of إضافة مُسلّبيَّة. Then, the two ق were joined (إلزام). Thus, it became مسلّبيَّة.

CHAPTER 3
Further discussion of *isms*

Section 3.1 – Relative adjective

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

- **e.g.** بغداديَّة someone or something from Baghdad
- صريَّة an expert in morphology
- حُوْتّي an expert in Arabic grammar
- هنديَّة someone or something from India

**Rules for creating اسم:***

To show this relation, a ِِ الْبِسْبِيَّةُ (الْبِسْبِيَّةُ) preceding a kasrah is added at the end of the اسم after affecting the following changes, if needed:

1. If a three-letter or a four-letter اسم ends with an ْالْأَلْفِ المَفْضَلَةَ, then the الْأَلْفِ المَفْضَلَةَ should be changed to a َوَ.
   - **e.g.** عَِّاسِي becomes عَِّاسَوِ
   - **Note:** In the case of a five-letter اسم, the الْأَلْفِ المَفْضَلَةَ should be dropped.
   - **e.g.** مَصْاطِفِي becomes مَصْاطِف

2. If a اسم ends with an ْاءَ, then the َء should be changed to a َوَ.
   - **e.g.** سََتَء becomes سََتوِ

3. That اسم which already ends with َي does not require َءِ.
   - **e.g.** شَتفَِِ would remain as is.

4. The round ِ at the end of an اسم should be dropped.
   - **e.g.** مَكَّةُ becomes مَكَّيَّة
   - **e.g.** فَتطِمَُ becomes فَتطِمِي

5. The round ِ and َيَ of an اسم which appears on the َؤَرْنَةَ and َمُعَبَّدَةَ should be dropped.
   - **e.g.** جَهَنِّيَّةُ becomes جَهَنِّيَّة

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6. In case of the اسم which appears on the فعل and ends with a ي، the first ي should be changed to a و preceded by a fatbah, and the second ي should be dropped.
   e.g. عَلِّي (عَلِّي) becomes عُلْوِي

7. If the fourth letter of an اسم is a ي preceded by a kasrah, then the ي can be dropped or it can be changed to a و.
   e.g. دِهَلِي becomes دَهَلي or دَهَلي

8. If an original letter from the end of an اسم was dropped, it should first be brought back, and then, the اسم مُنْسَب should be made.
   e.g. أَب (originally أَب) becomes أَبَيْ
   أَخ (originally أَخ) becomes أَخِيْ
   ذَمَّ (originally ذَمَّ) becomes ذَمِيْ

9. Some words do not follow any particular rule. They are based on usage.
   e.g. حَق becomes حُقْبَانِيْ

EXERCISE

1. Form the اسم مُنْسَب from the following words.

   i. نَبِي
   ii. مَصْر
   iii. بَيْضاء
   iv. مُوسِي
   v. كَوفَة
Section 3.2

- **Diminutive ism**

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

**Rules:**

1. A three-letter *ism* would come on the *wazn* of فَيْلَ (or مَيْلَة for feminine).
   
   e.g. **رَجُل** becomes **رَجِّال** (a little man)  
   **عَبَد** becomes **عَبْدَة** (a little slave)

2. A four-letter *ism* would come on the *wazn* of مَعْبَعِلَ.
   
   e.g. **صَعِبَت** becomes **صَعِّيبَت**

3. A five-letter *ism* without a و، ا or ي as the fourth, would also come on the *wazn* of مَعْبَعِلَ. The fifth letter would be dropped.
   
   e.g. **سَفَاجَل** (name of a plant) becomes **سَفَاجَّة**

A five-letter *ism* having a و، ا or ي as the fourth letter, would come on the scale of مَعْبَعِلَ.
   
   e.g. **قَطَاس** (paper) becomes **قَطَّاس**

**Notes:**

1. In the diminutive form, the hidden ة of a مُؤَجَّلَةٌ becomes apparent.
   
   e.g. **عِنْس** becomes **عِنْسَة**

2. In the diminutive form, the last letter of an *ism* which has been dropped becomes apparent.
   
   e.g. **بَيْنُو** (originally بَيْنُو) becomes **بَيْنَيْنُو**  
   (يُوُوَيْنُو, and underwent a morphological process to become بَيْنَيْنُو)

**EXERCISE**

1. Form the diminutive *ism* from the following words.

   i. عَقَب  
   ii. سُلَطَان  
   iii. عَصْفُور  
   iv. كَلِب  
   v. أَرْض  
   vi. قُمَّر
Section 3.3
– Definite and indefinite isms

الْمَعْرُوفَةُ وَالْنَّكَرَةُ

(Indefinite ism): It is an اسم which denotes something unspecified.

\[ \text{e.g.} \quad \text{رَجُلُ} \quad \text{a man} \]

(Definite ism): It is an اسم which denotes something specific. There are seven types of مَعْرُوفَةً.

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

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

\[ \text{e.g.} \quad \text{رَزْمَةُ} \quad \text{Middle Name} \]

3. اِسْمَ الْإِشْرَاءِ : It is the demonstrative اسم. It has been discussed earlier in Section 2.4.3.

4. اِسْمَ الْمُؤْصِلُ : It is the relative pronoun. It has been discussed earlier in Section 2.4.2.

5. الْمَعْرُوفُ بِالْإِنْفَسَةِ : It is an اسم which has ال (definite particle) at the beginning.

\[ \text{e.g.} \quad \text{الرَّجُلُ} \quad \text{the man} \]

6. That indefinite ism (نَكَرَة) which is mudaaf to any of the above five definite isms.

\[ \text{e.g.} \quad \text{كِتَابُ} \quad \text{Book} \]

7. اِسْمَ الْفَتْرَةِ: It is the vocative اسم, i.e. an اسم which appears after a فِتْرَةً.

\[ \text{e.g.} \quad \text{يَا رَجُلُ} \]

**EXERCISE**

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

i. الفرس
ii. نحن
iii. سبأة الذي
iv. يا ولد
v. مكة
vi. ذلك
vii. سمك
viii. سيف الرجل

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Section 3.4

Masculine and feminine ism

- **Masculine ism**: It is an اسم which does not have any sign from amongst the signs of femininity.

- **Feminine ism**: It is an اسم which has a sign from amongst the signs of femininity. This sign could be apparent or hidden.

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

1. **لغطيَّة** (in words): It is a sign which is visible in words. These signs are of the following three types:
   - ة: This renders the word اسم المذكور even if the ة appears in a masculine proper noun.
     e.g. طَخة سَبيرة (a masculine proper noun)
   - (ىٰ) اَلاَِّف  اَلمقطزة
     e.g. ص غاَٰى حَ ب الٰى
   - (اء) اَلاَِّف  اَلممّدودة
     e.g. حمَاََاءِ لَّضتء

   If a word has any of these three signs it will be اسم المذكور.

2. **تُقديريَّة** (assumed): It is a sign which is not visible in words and is assumed to exist. This is determined by looking at the diminutive form (تَصغير) of a particular word. This reveals the original letters of the word.
   e.g. أَراض The diminutive form is أ رَياضَُ. Therefore, it is اسم المذكور.

   The diminutive form is شََّاسَُ. Therefore, it is اسم المذكور.

Based on the signs of femininity being لِغطيَّة or تُقديريَّة, اسم المذكور is of two types:

1. **أَلمؤَنةث حََقَِّيقِيَّة**: It is a feminine اسم which has a لِغطيَّة sign of femininity.

2. **أَلمؤَنةث تَقادِيرِيَّة**: It is a feminine اسم which has a تُقديريَّة sign of femininity.

In terms of ذات (essence), اسم المذكور is of two types:

1. **أَلمؤَنةث خَِّليجَيَّة**: It is a feminine اسم which has an opposite masculine.
   e.g. أَمرَة (woman). Its masculine is رَجَل (man).

2. **أَلمؤَنةث لَّطفيَّة**: It is a feminine اسم which does not have an opposite masculine.
   e.g. ظََّلَّة (darkness) غَِّبِين (eye)
Notes:
1. The following are used as feminine (مُؤَنةث):
   a. Name of females.
      e.g. مَِّيَبَتُمْ مِثْمَلَمْ
   b. Words denoting the feminine gender.
      e.g. بَلْمْ رَعْنَتْ
   c. Names of countries, cities, towns and tribes.
      e.g. مَصَّرُ مَْرَبْشَمْ
   d. Parts of the body found in pairs.
      e.g. أَذْنَ أَذَنْ
      Note: There are exceptions to the rule. حَذَل (cheek), حَاجَب (eyebrow) etc. are masculine.
   e. Names of various types of winds.
      e.g. صََصَرُ صََصَرْ
   f. Various names of Jahannam (hell).
      e.g. جَهَنةم سَقَقَ
   g. Letters of the alphabet (الأَحْوَّل الْجََِّاجَِّيََّةُ) are generally used as مُؤَنةث. They can also be used as masculine.
      e.g. اَبِ ... .......

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:
   دَّوَوَلَنَ (bucket) حَُرَُ (tillage/field) بَةَرَرَ (well)
   نَفَاس (self) نََر (fire) دَارَ (house)
Section 3.5

\[\text{Singular, dual and plural}\]

\[\text{Singular:}\] It is an *ism* which denotes one of something.

\[\text{e.g.}\] رجل one man

\[\text{Dual:}\] It is an *ism* which denotes two of something. It is formed by placing at the end of a singular (ِ واحد) one of the following:

\[\text{• An َ ألف preceded by a fatbah and followed by a نون with a kasrah i.e.} [\text{سِنان} \text{ for} [\text{خالَة النَّفْع}] \text{ائِلَة ما قَبِلَها مَفْتوحَة وَبَعْدَا نَون مَكْسَوَة}]\]

\[\text{e.g.}\] رجالَان two men

\[\text{• A َيّ preceded by a fatbah and followed by a نون with a kasrah i.e.} [\text{سَين} \text{ for} [\text{خالَة التَّضَبِّي} \text{ائِلَة ما قَبِلَها مَفْتوحَة وَبَعْدَا نَون مَكْسَوَة}}]\]

\[\text{e.g.}\] رجالَيّان two men

\[\text{Plural:}\] It is an *ism* which denotes more than two of something.

\[\text{e.g.}\] رجال men

\[\text{Note:}\] The نون of تَثنَّي and جَمْع is dropped in case of إضافة.

\[\text{e.g.}\] قُلْما رُبَيْد (Originally قُلْما رُبَيْد but the نون was dropped due to إضافة.)

\[\text{e.g.}\] قُرْسَانَة رَجْلِي (Originally قُرْسَانَة رَجْلِي but the نون was dropped due to إضافة.)

\[\text{e.g.}\] مُسْلِمُو مَصْرِ (Originally مُسْلِمُو مَصْرِ but the نون was dropped due to إضافة.)

\[\text{e.g.}\] طَالِبُو عِلْمِ (Originally طَالِبُو عِلْمِ but the نون was dropped due to إضافة.)

**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
أقسام الميم

- Types of plural

**Sound plural:** It is a plural whose (letter sequence/form) of واحِد does not change when its plural is made. In other words, the singular letter sequence does not break.

- e.g. مسلمون (singular – مسلم)
- e.g. مسلمون

There are two types of:
1. **Masculine sound plural:** It is formed by adding at the end of a singular (وجَد) one of the following:
   - A وَ preceded by a dammah and followed by a نَ with a fathah i.e. [ْوَٰنَ] for وَوَأَنََّهَا مَضْمُوعَةٌ (وَوَأَنََّهَا مَضْمُوعَةٌ) (خالَةَ الرَّفِيق)
   - e.g. مسلمون
   - A يَ preceded by a kasrah and followed by a نَ with a fathah i.e. [ْيَٰنَ] for حَتَّۡاَةَ مَضْمُوعَةٌ (حَتَّۡاَةَ مَضْمُوعَةٌ) (خالَةَ الرَّفِيق)
   - e.g. مسلمين

2. **Feminine sound plural:** It is formed by discarding the round ة and adding at the end of a singular one of the following:
   - An يَ preceded by a fathah and followed by a madmoom long i.e. [ْلاتٰنَ] for حَتَّۡاَةَ مَضْمُوعَةٌ (خالَةَ الرَّفِيق)
   - e.g. مسلمات
   - An يَ preceded by a fathah and followed by a maksoor long i.e. [ْناتٰنَ] for حَتَّۡاَةَ مَضْمُوعَةٌ (خالَةَ الرَّفِيق)
   - e.g. مسلمات

**Broken plural:** It is a plural whose (the singular letter sequence/form) of واحِد changes when its plural is made. In other words, the singular letter sequence breaks.

- e.g. رجال (singular – رجلان)
**Restricted Plural:** It is a plural which denotes a number from three to ten. It has four common forms:

<table>
<thead>
<tr>
<th>Wazn</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td></td>
<td>أنفس</td>
</tr>
<tr>
<td></td>
<td>قول</td>
</tr>
<tr>
<td></td>
<td>طعام</td>
</tr>
<tr>
<td></td>
<td>قات</td>
</tr>
</tbody>
</table>

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

*E.g.* عاقلات intelligent females عاقلون intelligent males

**Unrestricted Plural:** It is a plural which denotes a number from three upwards. Some of the common أئزاز are given below.

<table>
<thead>
<tr>
<th>Wazn</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td></td>
<td>عباد</td>
</tr>
<tr>
<td></td>
<td>علامة</td>
</tr>
<tr>
<td></td>
<td>نبأ</td>
</tr>
<tr>
<td></td>
<td>رسل</td>
</tr>
<tr>
<td></td>
<td>نجم</td>
</tr>
<tr>
<td></td>
<td>خادم</td>
</tr>
<tr>
<td></td>
<td>مرضى</td>
</tr>
<tr>
<td></td>
<td>طالب</td>
</tr>
<tr>
<td></td>
<td>فرق</td>
</tr>
<tr>
<td></td>
<td>غلامان</td>
</tr>
</tbody>
</table>
**Note:** The masculine and feminine sound plural which is preceded by an al is also considered as جَعَلَ كَثِيرًةً.

E.g. المُسلمون

- Plural of a plural: It is the plural of a plural. Sometimes, it appears on the wazn of جَعَلَ كَثِيرًةً and sometimes on the wazn of جَعَلَ السَّالِمَاتُ. Not every plural has 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>نَِّمَُ</td>
<td>blessing</td>
<td>أَنَأَم</td>
<td>أَنَأَم</td>
</tr>
<tr>
<td>طَفْرُ</td>
<td>nail</td>
<td>أَطَافُ</td>
<td>أَطَافُ</td>
</tr>
<tr>
<td>بَيْتُ</td>
<td>house</td>
<td>بَيْوَاتَ</td>
<td>بَيْوَاتَ</td>
</tr>
<tr>
<td>فَاضِلُ</td>
<td>well-qualified</td>
<td>أَفَاضِلُونَ</td>
<td>أَفَاضِلُونَ</td>
</tr>
</tbody>
</table>

It is a plural which has after the أَلْفُ الجَمْعِ (alif of plural), one of the following:

- two مَتَحَرَكٌ letters. E.g. مَسَاجِد
- one مَنْشَدَةَ letter. E.g. ذَوَابُ (the original being ذَوَاِبِ) مَفَايِحُ
- three letters, the middle one being مَفَايِحٌ. E.g. مَفَايِحٌ مَفَايِحٌ قَوَاعِدٌ

Some of the common wazns of جَعَلَ السَّالِمَاتُ are given below:

<table>
<thead>
<tr>
<th>Wazn</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَفَايِحٌ</td>
<td>mosque</td>
</tr>
<tr>
<td>مَفَايِحٌ</td>
<td>key</td>
</tr>
<tr>
<td>مَفَايِحٌ</td>
<td>rule/maxim</td>
</tr>
<tr>
<td>مَفَايِحٌ</td>
<td>message/letter</td>
</tr>
<tr>
<td>أَكَابِرُ</td>
<td>elder</td>
</tr>
</tbody>
</table>
**– Collective ism:** It is a singular which conveys a plural meaning. Generally, it does not have a singular from the same word.

* e.g. **قوم** (nation)  
  **رَءْعَت** (group)

**Note:**
1. These words have plurals.
   * e.g. **قوم**  
   **أَقوَام** (nation)
     **رَءْعَت** (group)

2. In usage, if the **word** is considered, it will be used as a singular.
   * e.g. **الْفُؤَوم** خاضر
     The people are present.
   If its **meaning** is considered (as is commonly done), it will be used as a plural.
   * e.g. **قوم** صاحبون
     righteous people

**Notes:**
1. Some plurals do not have the same root letters as their singulars.
   * e.g. **أَمْرَأَة** (woman)
     **نِسَة**  
     **ذَوُّ** (the one who possesses something)
     **أُولُو**

2. Some plurals are not according to rule.
   * e.g. **أم** (mother)
     **أُهْجَات**
   * **فَم** (mouth)
     **أُفَوَاة**
   * **مَاء** (water)
     **مِيَاذ**
   * **إِنْسَان** (human being)
     **أَنَاس**
   * **شَيْة** (goat/sheep)
     **شَتَة**

**– Generic ism:** It is an which is devised for an essence. Because of that, it refers to an entire genus (category/class). Generally, its singular has a (ة). For example,

* **شَجَّر** refers to trees. Its singular is (a tree).
* **عَلَّم** refers to date-palm trees. Its singular is (a date-palm tree).

---


37 For more details, please refer to *Mu’jam al-Qawa’id al-’Arabiyyah*, 36.
EXERCISE

1. What type of plurals are the following?

   i. صائمات
   ii. جيش
   iii. أكلب

   iv. مصابيح
   v. بلاد
   vi. كتاب

   vii. صائمون
   viii. إبل
   ix. غنم
Section 3.7

Words that are always marfoo‘

There are eight words that are always in the state of َة. These are as follows:

1. فَتعِل
2. نََئِب  اْافَتعِلِ
3. م ب اتَدَ أ
4. خَبََ
5. خَبََ إِنة وَأَخَوَاتَُِت
6. اِسام  كَتنَ وَأَخَوَاتَُِت
7. اِسام  مَت وَلَْ اَْام شَب ةهَتَياِ ِِلََّاسَ
8. خَبََ لَْ اَْةتِِا

Some of these have been discussed before. (subject) and (predicate) were discussed in Section 1.4.1, and was discussed in Section 1.8, and was discussed in Section 1.9. 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 َة.

- The َة can either be a personal pronoun or an اسم ظاهر (i.e. visible in words after the َة). We have discussed personal pronouns before in Section 2.4.1. Now, we will discuss what the َة should be for various types of َة.

Table 3.5

<table>
<thead>
<tr>
<th>If the َة is</th>
<th>Then the َة will be</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ظاهر مُؤنث خَيْقَيْنَ</td>
<td>واحد مُؤنث</td>
<td>قامت عائشة</td>
</tr>
<tr>
<td>ضمير مُؤنث</td>
<td>مُؤنث and its singularity, duality, or plurality will be according to the preceding اسم that it refers to.</td>
<td>المُعلَّمة نصرت</td>
</tr>
<tr>
<td>ظاهر مُؤنث خَيْقَيْنَ and there is a word between the َة and the َة</td>
<td>واحد مُؤنث or واحد مُذكر</td>
<td>قرأ اليوم عائشة</td>
</tr>
<tr>
<td>ظاهر مُؤنث غير خَيْقَيْنَ</td>
<td>واحد مُؤنث or واحد مُذكر</td>
<td>طلَع البُشَّم or طلَع البُشَّم</td>
</tr>
<tr>
<td>ظاهر مُؤنث مُكَثِّر</td>
<td>واحد مُؤنث or واحد مُذكر</td>
<td>قالت الزَّجَال or قال الزَّجَال</td>
</tr>
</tbody>
</table>
Table 3.5 – Continued

<table>
<thead>
<tr>
<th>If the فعل is</th>
<th>Then the فعل will be</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. any اسم ظاهر beside the above five categories</td>
<td>واحد اسم</td>
<td>ضرّب الرجل - ضرّب الرجلان - ضرّب الرجلان</td>
</tr>
<tr>
<td>7. ضمير مذكر</td>
<td>and its singularity, duality, or plurality will be according to the preceding اسم that it refers to</td>
<td>أحاديم ذهب - أحاديم ذهبنا - أحاديم ذهبنا</td>
</tr>
<tr>
<td>8. ضمير that refers to جمع مذكر</td>
<td>واحد مذكر</td>
<td>الرجال فامث or الرجال قاموا</td>
</tr>
</tbody>
</table>

**EXERCISE**

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

   i. _______ الولدان
   ii. _______/_______ الطلاب
   iii. _______ النساء
   iv. _______/_______ السفينة
   v. _______/_______ الأطفال
   vi. _______/_______ اليوم امرأة
Section 3.7.2  

**Definition:** It is an اسم which is the فعَل of a فعَل (passive voice). The original فعَل is dropped and the مَّاَيِب substitutes it. This is why, it is called نََئِب الفَعَل (substitute of فعَل) or مَّا فَعَل (the مَّاَيِب of such a فعَل whose فعَل is not mentioned).

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

The same فعَل usage rules apply as mentioned above in Table 3.5.

*e.g.* 1.  
لاَّيَاكَتْ عَجَّاَةَتْ  
2.  
لاَّيَاكَتْ عَجَّاَةَتْ or عَجَّاَةَتْ لاَيَاكَتْ  
3.  
لاَّيَاكَتْ رَيْبَتْ النَّمَسْمَيْنَ  
4.  
لاَّيَاكَتْ رَيْبَتْ النَّمَسْمَيْنَ or رَيْبَتْ النَّمَسْمَيْنَ لاَيَاكَتْ  
5.  
ضَرَبَ الرَّجُلَ or ضَرَبَ الرَّجُلَ مَّأَنَّهُ  
6.  
ضَرَبَ الرَّجُلَ or ضَرَبَ الرَّجُلَ مَّأَنَّهُ  
7.  
الْحَادِيَمُ طَلَبَ or أَخَادِيَمُ طَلَبَ  
8.  
الْحَادِيَمُ طَلَبَ or أَخَادِيَمُ طَلَبَ or الرَّجُلُ ضَرَبَ or الرَّجُلُ ضَرَبَ  

**Sentence Analysis:**

The door was opened.

**EXERCISE**

1. Convert the following to فعَل فعَلَ وَنَبَأَ فعَلَ with its نََئِب الفَعَل.  
   i.  
   سَرَقَ الْمَلَكَ  
   ii.  
   فَطُحَ زَبَدُ الأَبَابِ  
   iii.  
   نَعَبَ اللَّهُ  
   iv.  
   ذَبَحَ الرَّجُلُ الْشَّاَةُ  

2. Convert the following to مَّعَفُوَلْ فَعَلَ نَبَأَ فعَلَ.  
   i.  
   قَبَّلَ البَقَرَةَ  
   ii.  
   قَطَعَتْ الْزَّهَرَةَ  
   iii.  
   سَأَلَ الْمَلِكُ  
   iv.  
   تَشَبَّلَ الْلَّبَنُ
Section 3.7.3

Ism of those ما and لا which are similar to لَّيْسَ

- It means that ما and لا have the same meaning and effect (عمَل) as لَّيْسَ.
  e.g. ما زَيَّدَ قائمًا لا رجلًا أفضل ملك
  Zayd is not standing.
  No man is more virtuous than you.

- Like لَّيْسَ, sometimes, an extra baa' (بَاء رَأَيَّة) is added before the خَبََ.
  e.g. ما أنا قارئًا I am not a reader/I cannot read.

- The effect of ما and لا is cancelled if any of the following occurs:
  i. When the خَسَم appears before the اسم.
     e.g. ما قائمًا زَيَّدَ Zayd is not standing.
  ii. The word لا إِلَّا appears before the خَبََ negating the negative meaning of ما and لا.
      e.g. ما مَتَّى إِلَّا رسولٍ And Muhammad is not but a messenger.
      And Muhammad is only a messenger.
      [Allah bless him and give him peace]
  iii. If the اسم and/or خَبََ of لَّيْسَ is not نَكَّة (ما can appear before a مَثْقِلة or a نَكَّة)
      e.g. لا المدينة كبيرة The city is not big.

---

38 For more details, examples and exercises, please refer to al-Nahw al-Wadīh, Thanawiyyah, vol. 1, 95-102.
Section 3.7.4

The خَبََ of that لا which negates an entire جِنْس (category/class)

- gives its اسم a single fathah and its خَبََ a dammah when the اسم and the خَبََ are نَكَِّة

e.g. لا رَجِلُ فَأَمَّمٌ No man is standing.

Table 3.6

<table>
<thead>
<tr>
<th>If the اسم of لا is</th>
<th>Then it will be</th>
<th>Explanation</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. لا بِعَضْفٍ or مَعْضْفٍ</td>
<td>منصوبٍ</td>
<td>لا خَادِمٌ رَجِلٍ فِي الدَّار</td>
<td>There is no servant of a man in the house.</td>
</tr>
<tr>
<td>2. نَكَِّة مَعْرَضَةٍ</td>
<td>مُّصَوَّرٍ</td>
<td>لا رَجِلٍ فِي الدَّار</td>
<td>There is no man in the house.</td>
</tr>
<tr>
<td>3. مَعْرَضَةٍ مَعْرَضَةٍ</td>
<td>مُّصَوَّرٍ</td>
<td>لا يَهُنُّ فِي الدَّار ولا عَفْرُ</td>
<td>Neither is Zayd in the house nor ‘Amr.</td>
</tr>
<tr>
<td>4. نَكَِّة تَنِّىٍ</td>
<td>مُّصَوَّرٍ</td>
<td>لا فِيهَا رَجِلٍ وَلَا إِمرَأَةٌ</td>
<td>Neither is there a man in it nor a woman.</td>
</tr>
<tr>
<td>5. لا وَلَا نَكَِّةٍ</td>
<td>مُّصَوَّرٍ</td>
<td>لا خَوْلٌ وَلَا فُؤْدَةٌ</td>
<td>There is no power (to do good) and there is no power (to stay away from evil)[except with Allah’s help].</td>
</tr>
</tbody>
</table>

39 For more details, examples and exercises, please refer to al-Nahw al-Wadib, Thanawiyah, vol. 1, 118-122.

40 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.

41 There is no power (to do good) and there is no power (to stay away from evil) [except with Allah’s help].
Note: The خَبََلَْ of لا may be omitted when the meaning is understood.

e.g. لا بَأسَ عَلَيْكَ i.e. لا بَأسَ عَلَيْكَ There is no harm upon you. / No problem.

EXERCISE

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

   i. لا خير في مال البخيل لنفسه.

   ii. لا طالب علم في الفصل.

   iii. لا صاحب جُود مذموم.

   iv. لا الرجل كريم ولا ابنه.

   v. لا بكر في الفصل ولا حسن.

   vi. لا في الفصل معلم ولا طالب.

   vii. لا دار كتاب في المدينة.

   viii. لا في الحديقة صبيان ولا بنات.
Section 3.8

Words which are always mansooob

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

known as 

1. الفاعل
2. الفاعل
3. الفاعل
4. الفاعل
5. الفاعل
6. الحال

1. الفاعل
2. الفاعل
3. الفاعل
4. الفاعل
5. الفاعل
6. الحال

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 فاعل takes place.

e.g. خالدَة كُلَّمَة فِي فَعَلَ

Khalid drank water.

Sometimes, the governing the مَفاعل به is dropped as in the following:

a. مُنذَى (the one being called):

e.g. أَيُّهَا بُنْيَ زَايَد

O son of Zayd!

It was originally أَدُعُوهُ أَيُّهَا بُنْيَ زَايَد فِي فَعَلَ (أَدُعُوهُ أَيُّهَا بُنْيَ زَايَد). The fil’ أَدُعُوهُ أَيُّهَا بُنْيَ زَايَد was dropped.

Note:

- The حَرف الَّيْداء (vocative particle) substitutes the omitted فِي فَعَلَ.

Some of the vocative particles are as follows:

أَيِّهَا أَيِّهَا هَيَا هَيَا

These are used when the مَنذَى is near.

This is used for both (near and far).

42 There are exceptions to the rule. Mustahmaa, for example, is not always mansooob. It is still mentioned under this category because most of the time, it is mansooob.

Table 3.7
Rules governing the *i'raab* of the مَفَأَال

<table>
<thead>
<tr>
<th>If the مَفَأَال is</th>
<th>Then it will be</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَضَاف</td>
<td>مَصْصُوب</td>
<td>يا أَي هَتِّاً حَيَّاً대</td>
</tr>
<tr>
<td>مَضَاف</td>
<td>مَصْصُوب</td>
<td>يا فَلَأْاً كَانَاً</td>
</tr>
<tr>
<td>نَكِيَة غَيْر مُعَيَّنَة (Unspecified nakirah)</td>
<td>مَصْصُوب</td>
<td>يا رَجَلاً حَدِيِّدً</td>
</tr>
<tr>
<td>نَكِيَة مُعَيَّنَة (Specified nakirah)</td>
<td>مَصْصُوب</td>
<td>يا رَجَلاً</td>
</tr>
<tr>
<td>مُعَفَّة مُفَأَال (Singular ma'rifah)</td>
<td>مَصْصُوب</td>
<td>يا أَي هَتِّاً</td>
</tr>
<tr>
<td>مُعَفَّة ال مَفَأَال</td>
<td>مَصْصُوب</td>
<td>يا أَي هَتِّاً</td>
</tr>
</tbody>
</table>

- تَرِجَيمُ (abbreviation) is allowed in *munaadah*.  
  e.g. يا مَالٍ can become يا مَالُ or يا مَالٌ  
  يا مَصْصُوب can become يا مَصْصُوبُ  

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

b. أَهَالَ وَ سَهَالَ: This is said to one’s guest for welcoming him/her.  
   Its original is أَنْتِ أَهَالَ وَ وَطَأَت سَهَالَ, which means “You have come to your own people and have trampled comfortable ground.” In other words, “you are welcome.” Here two *fi’ls*, أَنْتِ and وَطَأَت have been dropped.

c. Sometimes, when warning someone, the مَفَأَال governing the مَفَأَال is dropped due to context. Examples include the following:
  - أَنْتُ أَهَالَ طَرِيقَ الطُّرِيقَ to give the same meaning, which is “Beware of the road!” Here, the *fi’l* أَنْتُ has been dropped.
  - أَنْتُ أَهَالَ وَ وَطَأَت أَنْتُ أَهَالَ نُفْسَكَ مِنَ الأَلْدَ to give the same meaning, which is “Save yourself from the lion.”

---

44 This is another term for شَباه مَضَاف. As mentioned earlier, it is similar to *mudaaf* in meaning.
Section 3.8.2

Definition: It is the مصادر of the فعّل that governs it and is used for the following:

- (emphasis) e.g. I beat him severely.
- (description of type) e.g. I sat like a Qari would sit.
- (number of times) e.g. I hit him twice.

Note: Sometimes, the governing مفعول مطلق is dropped because of context. For example, قدمت فُدوُما خَيْر مَقدِم, which means “You came a good coming.” Here, the fi’l قدمت, and which is the مفعول مطلق, have been dropped because of context. Only the صِفَُ of the مفعول مطلق, which is خَيْر مَقدِم, remains.

Section 3.8.3

Definition: It is an اسم which explains the reason for the action taking place. Generally, it is a مصادر.

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

Section 3.8.4

Definition: It is an اسم which appears after such a وَال وَال which has the meaning of مَع (with). This وَال is known as وَال المُعَيِّبَة.

e.g. Zayd came with the book.
I came with Zayd.

45 For more details, examples, and exercises, please refer to al-Nahw al-Wadih, Ibrida’iyyah, vol. 2, 156-160. For additional types of مفعول مطلق, with accompanying examples and exercises, please refer to al-Nahw al-Wadih, Thanawiyah, vol. 1, 127-130.

46 For more details, examples, and exercises, please refer to al-Nahw al-Wadih, Ibrida’iyyah, vol. 2, 161-164.

**Section 3.8.5**

**Definition:** It is an اسم which denotes the time (زمان) or place (مكان) in which an action took place.

*e.g.*  
I travelled for a month.

Both types of ظرف الرمء, namely, زمان and مكان, are of two types: محدود (limited, restricted) and مجهول (unlimited, unrestricted).

- **Types of ظرف الزمان**
  - i. محدود (limited, restricted): for example,
    - يوم day  
      *e.g.* صمت يومًا I fasted for one day.
    - ليلة night  
      *e.g.* عملت ليلةً I worked for one night.
    - شهر month  
      *e.g.* صمت شهرًا I fasted for a month.
    - سنة year  
      *e.g.* سافرت سنة I travelled for a year.
  - ii. مجهول (unlimited, unrestricted): for example,
    - فترة long period of time  
      *e.g.* صمت فترةً I fasted for a long time.
    - جمّ some time (could be short or long period of time)  
      *e.g.* دعا نوحًا قومه جمًّا من الدُّهر  
      Nuh (peace be upon him) called his people for some time.

- **Types of ظرف المكان**
  - i. محدود (limited, restricted):  
    - *e.g.* صليت في المسجد I prayed in the mosque.
    - *e.g.* جلست في الدار I sat in the house.
  - ii. مجهول (unlimited, unrestricted):  
    - خلف behind  
      *e.g.* جلست خلفه I sat behind him.
    - أمام in front of  
      *e.g.* قمت أمامه I stood in front of him.

**Note:** In the case of ظرف المكان مجهول (مكان), the preposition في is mentioned in words; while in the case of ظرف المكان محدود, it is assumed to exist مقصور.
The above-mentioned five maf'ools have been combined in a couplet, which is as follows:

حمَِداُ حامدة وحمَادًا حََتمِدًا وحمََِّا
dًا

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

Sentence Analysis:

1. مُضَاف + مُضَاف إِلَيْهِ = شكر
   مُضَاف + مُضَاف إِلَيْهِ = رعاية شكر
   صفة = مديدًا

2. مَدِيا = صِفَُ
   دَهاًَا = مَواصَ واف
   د رااَم د ي َ ر ه َ ر ع اي ة َش ك َ
   حَ  ي َ ح ام داا حَ  داا حَ  د ت َ
   | | 
   (يغلُ + فاعل) مفعولاً مطلقًا مفعول به مفعول معه مفعول له مفعول فيه = خجلة وفنينة خترية

EXERCISE

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

   i. أكل على أكلتين
   ii. ركب إبراهيم الحصان
   iii. سافرت وأخاك
   iv. يسب النمر وثوب السد
   v. يسافر خالد إلى مصر طلبًا للعلم
   vi. لا تدخلوا خشية الغفر
   vii. توقف المصابيح ليلا
   viii. سافر زيد طلبًا للرق
   ix. وقف الشرطي ووقف النشاط
   x. قرأت الدرس صباحًا أمام المعلم
   xi. تدور الأرض دورة في اليوم
   xii. أعملوا الخير حباً في الخير
   xiii. جلست الهرة تحت المكتب
   xiv. سارت السيارة ساعة
**Section 3.8.6**

**State / Condition**

**Definition:** It is an اسم which describes the condition of either the فعل or the فعل مفعول or both at the time the action contained in the فعل takes place.

- **e.g.** جَآءَ زَيَدُ رَاكِبًا Zayd came while mounted/riding.
- **e.g.** جُنِّبَ زَيَدًا نَامًة I came to Zayd while he was sleeping.
- **e.g.** كَلَمْتُ زَيَدًا جَالِسَيْنِ I spoke to Zayd while both of us were sitting.

**Notes:**

1. The condition itself is known as حََ, whereas the one whose condition is being described is known as ذَوٌّ الحََ.
2. The حََ gets a نَصاب, which is generally in the form of two fatbahs.
3. The ذَوٌّ الحََ is generally مََا and the حََ is generally نَكِة.
   - **e.g.** جَآءَ زَيَدُ رَاكِبًا Zayd came riding/while he was mounted.
4. If the ذَوٌّ الحََ is نَكِة, the حََ is brought before the ذَوٌّ الحََ.
   - **e.g.** جَآءَنِي رَاكِبًا زَجُلٌ A man came to me riding/while he was mounted.
5. The ذَوٌّ الحََ can be a ضَمِيْا.
   - **e.g.** زَيَدُ أَكَلَ جَآءَ إِتاَجَ Zayd ate sitting.
   - Here, the ذَوٌّ الحََ is هََوَ, which is the hidden ضَمِيْا in أَكَلَ.
6. The حََ can be a sentence.
   - **If the حََ is a جِلْلَة إِضِمْيَة, (with or without a ضَمِيْا) is added to give the meaning of حََ.**
     - **e.g.** لا تَنَظِّرَا العَلَوَا وَأَنْثُمْ سَكْرُى Don’t come near salah while you are intoxicated.
   - **If the حََ is a جِلْلَة فِيْلِيْة and the فِلْعُ has to appear before the algorithm, قَدْ أَنَفَعَ الْأَمَاضِيِّن.**
     - **e.g.** جَآءَ زَيَدُ وَقَدْ خَروَتْ خَادِمَهُ Zayd came while his servant had left.

---

1. جَتَءَ مَياد راَكِبًت
جَتَءَ رَكِبًا
لَوّ الحال + حال
فعل + فعل
جملة فعلية حرفية

Zayd came riding/while he was mounted.

2. جِئات عَماًَا نََئِمً
جَئت عَمِّا
لَوّ الحال + حال
فعل + فعل
جملة فعلية حرفية

I came to 'Amr while he was asleep.

3. لَقِيتُ بَكَّرًا وَهُوَ جَالِسٌ
لَقِيت بَكَّرًا
فيئا
جَالِسُ
مُمَيِّدًا + خَرَّبُ
لَوّ الحال + حال
فعل + فعل
جملة فعلية حرفية

I met Bakr while he was sitting.

4. مَيِّدَ أَكَلَ جَاتِسً
مَيِّدَ أَكَلَ
فيئا ضمير مستقر (هو)
لَوّ الحال + حال
فعل (أَكَلَ) + فعل
جملة فعلية حرفية

Zayd ate while sitting.
EXERCISE

1. Translate, fill in the i'raab and point out the دُوَّ الْخَالَ and خَالَ in the following sentences.

i. أحب التلميذ مجهدها

ii. لقيت زيدا راكبين

iii. لا تأكلوا الفاكهة وهي فجة

iv. رجع القائد منصورا

v. قطف الناجر العنب ناضجا

vi. لا تأكلوا الطعام حارا

vii. نصرت زيدا مشدودا

viii. غاب أخوك وقد حضر جميع أصدقائه

ix. دخل النص المنزل وأهله نائمون

x. خفت الأشجار وما ينشر
**Section 3.8.7**

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

*e.g.* رأيت أحد عشر كوكبا I saw eleven stars.

Here, the word (أحد عشر) (كوكبا) clarifies what (أحد عشر) refers to.

**Sentence Analysis:**

\[
\text{رَأَيْتُ + كُوُكُّا} + \text{فَعَّلُ + فَاعُل} = \text{جَلْطَةٌ فِي غَلْطَةٍ خَرَيْبَةٍ}
\]

**Notes:**
- The ambiguous اسم is called تَّمَتَّورٌ and the اسم which clarifies it is called تَّمَتَّورٌ or تَّمَتَّورٌ.
- The تَّمَتَّورٌ is mansoob and gets two fathabs.
- Sometimes, the تَّمَتَّورٌ is not mentioned in words but is understood from the meaning of the sentence (ملحوظة).
  
  *e.g.* خَسْنُ الْوَلَدُ كَلاَما The boy is good in terms of (his) speech.
- If the تَّمَتَّورٌ 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 تَّمَتَّورٌ and تَّمَتَّورٌ in the following sentences.

   i. في الحقل عشرون بقرة
   ii. بعثه دراعا حريرا
   iii. الفيل أكبر من الحجل جسما
   iv. أطعمة الدجاجة ملء الكف حبا
   v. طاب المكان هواء
   vi. لا أملك شرا فرضا
   vii. شريت رطلا لبنا
   viii. شريت كوباء ماء

---

49 For more details, examples and exercises, please refer to *al-Nahw al-Wadiah, Ibtida’iyah*, vol. 3, 110-119.
Rules for أَحَد الْعَدَد (numerals)

Before we proceed, it should be pointed out that

عدد (number) is the مََاد وا (the counted ism) is the عَدَد.

One and two (1-2)

- The العَدَد appears first and the مََاد وا appears second.
- The العَدَد and the مََاد وا must correspond in all aspects.
  e.g. وَلَدُ وَاحِد  one boy
        بَيْنَتِ وَاحِدَة  one girl

Note: Normally, for one or two boys, girls, men etc., one simply says وَلَد or وَلَدان, etc. However, at times, the number is used for emphasis.

Three through ten (3-10)

- From three onwards, the العَدَد appears first and the مََاد وا second.
- The مََاد وا is جَا عَمَّا وَار.
- The العَدَد and the مََاد وا must be of opposite gender.
  e.g. ثَلاَثَة أَفْلَام  three pens
        خَمْسِين سَيَاتَات  five cars

Note: In choosing the correct عدد gender, the singular form of the مََاد وا is taken into account.
  e.g. سَبْعَ لَيْلَة وَمَائِثَةَ أَيَام  seven nights and eight days
Here, the singular لَيْلَة (night) of لَيْلَة is feminine, and the plural بَيْنَم (day) of أَيَام is masculine.
- For ten, the masculine form is عَشَرُ, and the feminine form is عَشَرَة.

Eleven and twelve (11-12)

- From eleven onwards till 99, the عدد is واَجِدَ مَوصُوب.
- The العَدَد and the مََاد وا must have the same gender.
  e.g. أَثْلَى عَشَرُ كَوْكَانِياء  eleven stars
        إِثْلَاتِ عَشَرُ بَيْنَتَانِ  twelve girls
- From 11–19, the ش of عشرة/عشر gets a fathah when used with a masculine and a sukoon when used with a feminine.50

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50 For feminine, the form عَشَرَة is also used. See W. Wright, Arabic Grammar, (Mineola, NY: Dover Publications, 2005), Part 1, 256. Also see Sharh ibn ‘Aqil, vol. 4, 71.
Thirteen through nineteen (13-19)

- The "one" مَاد وا is مَعَدْوَة.
- The gender of the first part of the عَدَد should be opposite of the gender of the مََاد وا.
  e.g. أَنْ عَشَرُ رَجُلٌ, fourteen men
  تِسْعَ عَشَرَةَ بَنَاتٌ, nineteen girls
- The "ten" مََاد وا is مَعَدْوَة.
- The gender of the first part of the عَدَد should be opposite of the gender of the مََاد وا.
  e.g. أَنْ عَشَرُ رَجُلٌ, fourteen men
  تِسْعَ عَشَرَةَ بَنَاتٌ, nineteen girls
- The “ten” مََاد وا is مَعَدْوَة.

Twenty till ninety (20, 30, 40,...,90)

- The "one" مَاد وا is مَعَدْوَة.
- The gender of عِشْرَونَ (20, 30, 40,..., 90) remains the same irrespective of whether the مََاد وا is masculine or feminine.
  e.g. عِشْرَونَ رَجُلٌ, twenty men
  عِشْرَونَ بَنَاتٌ, thirty girls
- The same applies to 31-32, 41-42...91-92.

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

- The "one" مَاد وا is مَعَدْوَة.
- The first part of the عَدَد and the مََاد وا must have the same gender.
  e.g. وَاحِدُ وَعِشْرَونَ رَجُلٌ, twenty-one men
  إِحَامِلَ وَعِشْرَونَ بَنَاتٌ, twenty-one girls
- The same will apply to 31-32, 41-42...91-92.

Twenty-three through twenty-nine (23-29)

- The "one" مَاد وا is مَعَدْوَة.
- The gender of the first part of the عَدَد should be opposite of the gender of the مََاد وا.
  e.g. أَنْ عَشَرُ رَجُلٌ, twenty-four men
  تِسْعَ عَشَرَةَ بَنَاتٌ, twenty-six girls
- The same applies to 33-39, 43-49...93-99.
- The "tens" remain the same, irrespective of whether the مََاد وا is masculine or feminine.
**Hundred (100)**

- The "١٠٠" is مَٰد ١٠٠.
- مَٰد ١٠٠ remains the same irrespective of whether the مَٰد is masculine or feminine.
  - e.g. مَٰد ١٠٠ ٍرَجُل مَٰد ١٠٠ ٍبَٰنَٰث مَٰد ١٠٠ ٍبَٰنَٰث hundred men hundred girls
- For 200, مِتئَُتَٰمِتئَُتَٰبَٰنَٰث is used. (خَالَةٌ ١٠٠٠ وَ١٠٠٠ مَٰد)(مَٰد ٢٠٠ مَٰد)
  - e.g. مِتئَُتَٰمِتئَُتَٰبَٰنَٰث مَٰد ٢٠٠ مَٰد ٢٠٠ two hundred girls
- Since مَٰد is feminine, the number before مَٰد is masculine.
  - e.g. أَرَبَعَة١٠٠٠٠ مَٰد أَرَبَعَة١٠٠٠٠ مَٰد أَرَبَعَة١٠٠٠٠ مَٰد thousand men thousand boys thousand girls
- If there are units and tens with the 100’s as well, their respective gender rules apply.
  - e.g. مَٰد وَعَشَر١٠٠٠٠ مَٰد وَعَشَر١٠٠٠٠ مَٰد وَعَشَر١٠٠٠٠ مَٰد hundred and ten books hundred and forty-five note-books

**Thousand (1,000)**

- The "١٠٠٠" is مَٰد ١٠٠٠.
- مَٰد ١٠٠٠ remains the same, irrespective of whether the مَٰد is masculine or feminine.
  - e.g. مَٰد ١٠٠٠ ٍرَجُل مَٰد ١٠٠٠ ٍبَٰنَٰث thousand men thousand girls
- Since مَٰد is masculine, the number before مَٰد is feminine.
  - e.g. أَربَعَة١٠٠٠٠ مَٰد أَربَعَة١٠٠٠٠ مَٰد أَربَعَة١٠٠٠٠ مَٰد four thousand men four thousand boys four thousand girls

**Note:** The plural for مَٰد is مَٰد.

**Million (1,000,000)**

- The "١٠٠٠٠٠" is مَٰد ١٠٠٠٠٠.
- مَٰد ١٠٠٠٠٠٠ remains the same irrespective of whether the مَٰد is masculine or feminine.
  - e.g. مَٰد ١٠٠٠٠٠٠٠ مَٰد ١٠٠٠٠٠٠٠ مَٰد ١٠٠٠٠٠٠٠ مَٰد million men million boys million girls
- Since مَٰد is masculine, the number before مَٰد is feminine.
  - e.g. أَربَعُة١٠٠٠٠٠٠٠ مَٰد أَربَعُة١٠٠٠٠٠٠٠ مَٰد أَربَعُة١٠٠٠٠٠٠٠ مَٰد four million men four million boys four million girls

**Note:** The plural for مَٰد is مَٰد.
EXERCISES

1. Write the following in Arabic.
   
i. 2 schools

   ii. 12 women

   iii. 17 doors

   iv. 21 cars

   v. 150 houses

   vi. 444 miles

   vii. 11 books

   viii. 14 chairs

   ix. 26 boys

   x. 111 elephants

   xi. 195 keys

   xii. 3,333 roses

2. Translate the following sentences and fill in the i’raab.

   i. في البستان تسع وعشرون صفحة

   ii. مساحة الدار ألفا ذراع

   iii. للحجارة ثلاثة شبابيك

   iv. باع الناجر أربعة عشر قططا قطعا

   v. في الكتاب أربع وعشرون صفحة

   vi. في السنة اثنا عشر شهرا

   vii. عمر أخيك الآن خمس وثلاثون سنة

   viii. باضت الدجاجة ثلاث بضات
Section 3.8.8

means to exclude.

is an اسم إسم which has been excluded and appears after the حروف الإستثناء.

is an اسم from which the مستثنى منة has been excluded. It appears before حروف الإستثناء.

are as follows:

إلا غيّر مئوى خاسا خلا عدا ما خلا ما عدا

e.g. The people came except Zayd.


gاء الفَمُ إلاأليدا

+ مستثنى منه + حروف الإستثناء + مستثنى

فَاعل + فعل +

= جملة فعلية خروجية

Related terminology

refers to the case when the مستثنى منة was included in the مستثنى منة before the الإستثناء.

e.g. The people came except Zayd.

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

refers to the case when the مستثنى منة was not included in the مستثنى منة before the الإستثناء.

e.g. The angels prostrated except Iblees.

(Iblees was never one of the angels.)

(Donkey was never included among the people.)

(positive statement) refers to a sentence which does not have a نفي or إنفي or استيفهام.

e.g. The people came except Zayd.

(negative sentence) refers to a sentence which does have a نفي or إنفي or

استيفهام.

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

For more details, examples and exercises, please refer to al-Nabw al-Wadih, Ibtida’iyyah, vol. 3, 88-100.
refers to a sentence in which the مَستَنَّى مَّنْهَ is not mentioned.

*Ex. No one came except Zayd.*

refers to a sentence in which the مَستَنَّى مَّنْهَ is mentioned.

*Ex. The people came except Zayd.*

The *iraab* of the various types of مَستَنَّى are given below:

**Table 3.8**

<table>
<thead>
<tr>
<th>حُرُوفُ الإِسْتِنَاء</th>
<th>Sentence Type</th>
<th>مَستَنَّى</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>إِلْهَ مَنْ أَقَطُعُ</strong></td>
<td>مَتْصَلِّ</td>
<td>مَتْصَلِّ</td>
<td>The angels prostrated except Iblees.</td>
</tr>
<tr>
<td>2. <strong>إِلْهَ مَتْصَلِّ</strong></td>
<td>مَتْصَلِّ</td>
<td>مَتْصَلِّ</td>
<td>The people came to me except Zayd.</td>
</tr>
<tr>
<td>3. <strong>إِلْهَ مَتْصَلِّ مَتْصَلِّ</strong></td>
<td>مَتْصَلِّ</td>
<td>مَتْصَلِّ</td>
<td>ما جاَبَيْتُ إِلَّا زَيْدًا</td>
</tr>
<tr>
<td>4. <strong>إِلْهَ مَتْصَلِّ مَتْصَلِّ</strong></td>
<td>مَتْصَلِّ</td>
<td>مَتْصَلِّ</td>
<td>according to the governing عَامَلُ (as if مَستَنَّى مَّنْهَ does not exist)</td>
</tr>
<tr>
<td>5. <strong>مَا خَلَأُ مَا عَدَا</strong></td>
<td>All types</td>
<td>مَتْصَلِّ</td>
<td>No one came except Zayd.</td>
</tr>
<tr>
<td>6. <strong>مَا جَتَ إِلَّا زَيْدًا</strong></td>
<td>مَتْصَلِّ</td>
<td>مَتْصَلِّ</td>
<td>I did not see anyone except Zayd.</td>
</tr>
<tr>
<td>7. <strong>مَا مَرَّتُ إِلَّا زَيْدًا</strong></td>
<td>مَتْصَلِّ</td>
<td>مَتْصَلِّ</td>
<td>I did not pass by anyone except Zayd.</td>
</tr>
</tbody>
</table>
Table 3.8 – Continued

<table>
<thead>
<tr>
<th>Sentence Type</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>All types</td>
<td>جَاءَ الْقُومُ خَلاَءٍ عَدًى حَتَّى جَاءَ الْقُومُ خَلاَءٍ عَدًى حَتَّى</td>
</tr>
<tr>
<td></td>
<td>The people came except Zayd.</td>
</tr>
</tbody>
</table>

Note: The i‘raab of the word غَيْاَرٰ is the same as that of إِلْثَانٰ. Thus, the simple way to determine the i‘raab of غَيْاَرٰ is to replace غَيْاَرٰ with إِلْثَانٰ. Now, whatever i‘raab ﮔَسْتَنَنِي was supposed to get, should be given to غَيْاَرٰ.

For example, we have two sentences, 1 and 2.

To determine the i‘raab of غَيْاَرٰ, follow the following two steps for each of these sentences.

a. Replace غَيْاَرٰ with إِلْثَانٰ and see what the i‘raab of the ﮔَسْتَنَنِي would be.

1. جَاءَ الْقُومُ إِلْثَانٰ (2)
2. The first sentence is ﮔَسْتَنَنِي, so the غَيْاَرٰ will be mansoob. The second sentence is ﮔَسْتَنَنِي and غَيْاَرٰ, so the غَيْاَرٰ is according to the ‘aamil. Thus, it will be marfoo’.

b. The i‘raab of the غَيْاَرٰ (إِلْثَانٰ) will be given to غَيْاَرٰ.

1. جَاءَ الْقُومُ غَيْاَرٰ (2)

EXERCISES

1. Translate, fill in the i‘raab and explain the i‘raab of the mustathmaa.

   i. رَأَيْتَ الْجَنُودَ إِلَّا الْقَائِدَ
   vi. دُخَلَتْ غَرْفَ الْبِيْتِ خَلاَءٍ غَرْفَةٌ النَّومِ
   ii. صَامُ الْعَلَامَ رَمْضَانُ غَيْرُ يَوْمٍ
   vii. مَا عَادَ الْمَرْيَمَ عَادِيْ غَيْرُ الْطِّيْبِ
   iii. زَرَت مَسَاجِدَ الْمُدْنَةِ مَا خَلَاءَ واحَدًا
   viii. قَرَأَ الْكَتَابَ إِلَّا صَفْحَتَينَ
   iv. جَاءَ الْقُومُ إِلَّا حَمَارًا
   v. مَا جَاءَ إِلَّا مَعْلُومٌ
Section 3.9

Words which are always majroor

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

1. An اسم preceded by حرف جر.
   e.g. في الكتاب in the book

2. الفاعل مضاف إليه
   e.g. كتاب زيد book of Zayd

52 For more examples and exercises, please refer to al-Nabw al-Wadih, Ibtida’iyyah, vol. 1, 76-81.
Section 3.10

**Definition:** A تَّابَع is an اسم which follows the اسم before it in terms of i’raab (and some other things which vary from تَّابَع to تَّابَع). The preceding اسم is called the مَتَابَع.

- The which governs the مَتَابَع also governs the تَّابَع.
- There are five تَابَع:
  1. ألْبَدَلُ
  2. الأَلْثَّاء/الأَلْثْانِ (أَلْثَّانِ)
  3. عَطَفُ أَلْبَدَلُ/عَطَفُ السَّقِ (أَلْثَانِ)

Section 3.10.1

**– Adjective**

The تََّابَع/الضَّمْعَة is of two types:

1. **تََّابَع حَقِيقِي:** It is a word which describes the actual تََّابَع.
   - As mentioned in section 1.4.3, the تََّابَع follows the مَبَشَور, which is the تََّابَع in this case, in the following:
     a. I’raab
     b. Gender
     c. Being ma’rifah or nakirah
     d. Being singular, dual or plural
   - The تََّابَع can be a complete sentence, in which case the مَبَشَور must be لَّكِنْ.
   - The تََّابَع which is a sentence must have a ضمْعَة which refers to the مَبَشَور.

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

![Example sentence with i’raab and gender]

For more details, examples and exercises, please refer to al-Nahw al-Wadih, Ibtida’iyah, vol. 3, 134-142.

**Note:** تََّابَع is another name for صِفَّة; and مَبَشَور is another name for مَبَشَور. 

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For more details, examples and exercises, please refer to al-Nahw al-Wadih, Ibtida’iyah, vol. 3, 134-142.
Note:
- If a مَت ابَدَأَ is followed by a sentence, it will be a خَبََ or حََ.

Example 1
The boy is riding the bicycle.
Here, (اَْاَوََ) is م ب اتَدَأَ, and (ي ََاَكَب  اْدة) is the خَبََ.

Example 2
The boy came to me while riding the bicycle.
Here, (اَْاَوََ) is ذ و الاَتلِ, and (ي ََاَكَب  اْدة) is the حََ.

Sentence Analysis
1. جَتءَ رَج ل  عَتلَِ A learned man came.
2. جَتءَ رَج ل  أَِ  واه  عَتلَِ A man whose father is learned, came.

Notes:
1. In نَعَتَ ستَبَيِ، the مَت ابَدَأَ and نَعَتَ must correspond in only two aspects:
   a. I’raab
   b. Being ma’rifah or nakirah
2. The ْنَعَتُ will always be singular, irrespective of whether the منَعْوتُ is singular, dual or plural.
   e.g.  هاتان صورتان جميلتان إطاراتهما  These are two pictures whose frames are beautiful.

3. The ْنَعَتُ will correspond in gender to the word after it.
   e.g.  جابت السيدة العاقلة وَشَرِّىْها  The lady, whose son is intelligent, came.

Sentence Analysis:

1. A woman whose son is learned, came.

Note: In this example, ُعَتَِ is the سَبَبِ of ُعَتَِ. Because of اِفْتَىْنَاء, it is marfoo‘ and سَبَبِ. However, it follows اِبْنَها, or more precisely اِبْنَ، in being masculine.55

EXERCISE

1. Translate, fill in the i’raab and point out the ْنَعَتُ خَيْقِيَّةِ and the ْنَعَتُ سَبَبِيَّةِ in the following sentences.

   i. أوقدت مصباحا نوره قوي  v. جبت الحضان المحم سرجه
   ii. هو رجل عامة إبنه  vi. هذا عمل ينع  
   iii. هؤلاء بنات عائلات  vii. هذا منزل ضيق 
   iv. شاهدنا قطرا سيره سريع  viii. جاء الرجل المهذب أخوه

55 There seems to be a contradiction between the sentence analysis and the note given above for سَبَبِ. All the books of Nahw that I referred to, including ُعَتَِ ِنَالَىْنَاء  وَاَلْمَهذب, and Sharh ibn 'Aqil, agree that in this example, only ُعَتَِ is the سَبَبِ. Yet, in ُعَتَِ ِنَالَىْنَاء, the author, Mawlana Charthawali, after explaining the rules for ُعَتَِ, has given this example of sentence analysis, in which he makes ُعَتَِ ِنَالَىْنَاء of اِفْتَىْنَاء. This suggests that there can be two ways of looking at this.
2. Analyze the following sentences and point out the difference between them.

   i. هذا الولد ضاحك
   ii. هذا ولد ضاحك
   iii. جاء الولد ضاحكاً
Section 3.10.2

Emphasis

Definition: It is a تََِِع which emphasizes the مَت اب  واع in the matter related to it or emphasizes the inclusion of all members of the مَت اب  واع in the matter related to it.

- The emphasis is called تَا كَِّاد and the مَت اب  واع is called م ؤَكةد.

There are two types of مَت اب  واع:

1. – Verbal emphasis: The emphasis is attained by repeating the م ؤَكةد which may be ضَ مِيْا, فَِال, حَََاف, ضَمِيْا, or sentence.

   e.g. جَتءَنِا مَياد  مَياد (The second ‘Zayd’ emphasized Zayd’s coming.)
   جَتءَ اْاقَوام  ك ل ه ما (emphasized that all came, no one remained.)

   - The emphasis is called تَا كَِّاد and the مَت اب  واع is called م ؤَكةد.

2. – Emphasis through meaning: The emphasis is attained with any of the following words:

   أَناتَ اْامَل وام  أَناتَ اْامَل وام
   أَت ةواكَِّاد  اْلةفاظِي
   أَت ةواكَِّاد  اْامََانَوِى

   Below, we discuss each of these.

   a. عَيا ، ن َفاس (himself, herself, itself)

   - These are used for singular, dual and plural.
   - They have to be ضَ مِيْا to a ضَ مِيْا.
   - Their ضَ مِيْا must agree with the م ؤَكةد in terms of gender and singularity (or duality/plurality), while the صِ غَُ should agree with the م ؤَكةد in terms of singularity (or duality/plurality). The exception is that the plural صِ غَُ of ن َفاس and عَيا is used in place of the dual صِ غَُ.

   e.g.
   قَتمَ مَياد  ن َفاس ه /عََّ ان ه (Zayd himself stood.)
   قَتمَ اْزةيادَانِ أَن اف س ه مَت/أَعا َّ ن  ه مَت (The two Zayds themselves stood.)
   قَتمَ اْزةياد وانَ أَن اف س ه ما/أَعا َّ ن  ه ما (The (many) Zayds themselves stood.)

---

56 For more details, examples and exercises, please refer to al-Nabu al-Wadih, Ibtida’iyah, vol. 3, 143-152
b. كِلَّا, كِلتَا (both)
- These are used for dual only.
- كِلَّا is masculine and كِلتَا is feminine.
- It must be ضَمْنَرَ to a dual ضَمْنَرَ.
  
  e.g. قام الرجلان كِلَّا
  
  Both of the men stood up.

  قامَتُ الْمُذَلِّلَاتُ كِلتَاتٌ
  
  Both of the female teachers stood up.

c. أَجاَع, كِلَّا (all)
- They are used for singular and plural.
- كِلَّا and أَجاَع should be ضَمْنَرَ which must correspond to the ضَمْنَرَ.
- أَجاَع is used with its صِبَاعَة changing to correspond to the ضَمْنَرَ.
  
  e.g. قرأت الكتب كِلَّة
  
  I read the whole book.

  جَتءَََّ اْنةتس  أَجاََ وانَ أَكات ََ وانَ
  
  All of the people came.

  جَتءَ اْاقَوام  أَجاََ وانَ أَكات ََ وانَ
  
  All of the people came.

  جَتءَ اْاَّةج لَنِ كِلَه َت
  
  All of the men came.

  جَتءَ اْاَّةج لَنِ مَتُ  أَعاَّ  ن  ه
  
  All the men came.

  جَتءَ اْاَّةج لَنِ كِلَه َت
  
  All of the people came.

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

d. أَِ اتَع, أَِاصَع, أَكاتَع
- These are used for greater emphasis.
- They appear after أَجاَع. They are not used without أَجاَع nor can they appear before أَجاَع.
  
  e.g. جَتءَ اْاقَوام  أَجاََ وانَ أَكات ََ وانَ
  
  All of the people came.

  قامَتُ الْمُذَلِّلَاتُ أَمَنَعَنِ أَمْنَعْنَ أَصْعَنَ
  
  All of the women stood up.
Sentence Analysis

All the people came.

EXERCISE

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

   i. قابلت الوزير نفسه  
   vi. رأيت التمساح التمساح

   ii. ذبحنا الكبشين كلهما  
   vii. قطعنا خن أنفسنا الطريق كله

   iii. سجد الملكة كلهم أجمعون إلا الميس  
   viii. الملك كله الله

   iv. إياك إياك والسمرة  
   ix. غربت غرب الشمس

   v. عاد القائد عينه  
   x. حذر حذر من الإهمال
Section 3.10.3

Substitute

Definition: A بدل is a تَبع which is actually intended in the sentence and not its مَبَدَل. The مَبَدَل merely serves as an introduction to the تَبع.

- The تَبع is called بدل (substitute) and the مَبَدَل is called مَبَدَل منه or مَبَدَل منه (the substituted).

  e.g. جاء زيد أخوك. Zayd, your brother, came.

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

There are four types of بدل:

1. بتُدُلُ الغلط (1): It is that بدل which refers to the exact same thing as the مَبَدَل منه.
   - e.g. جاء زيد أخوك. Zayd, your brother, came.

2. بتُدُلُ الابتعاد (2): It is that بدل which refers to a part of the مَبَدَل منه.
   - The بدل must have a ضمير, which refers to the مَبَدَل منه.
   - e.g. ضربت زيد رأسه. I hit Zayd’s head.

3. بتُدُلُ الاستشيمال (3): It is that بدل which is related to the مَبَدَل منه, but is not part of it.
   - The بدل must have a ضمير, which refers to the مَبَدَل منه.
   - e.g. سرق زيد فصوصه. Zayd’s shirt was stolen.

4. بتُدُلُ الغلط (4): It is that بدل which is mentioned after an error, as a correction.
   - e.g. اشترىيتُ فرسا جماحًا. I bought a horse; no, a donkey.

For more details, examples and exercises, please refer to al-Nahw al-Wadib, Ibtida’iyah, vol. 3, 163-167.
EXERCISE

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

   i. قضيت الدين ثلثه
   
   ii. سرق الخادم أمانته
   
   iii. ذهب السياح أكثرهم إلى الوادي
   
   iv. سطع القمر نوره
   
   v. سرتنا الشوارع نظافتها
   
   vi. قدم الأمير الوزير
   
   vii. عاملت التجار زيدا
   
   viii. ترق الكتاب غلافه
   
   ix. أغلقت عائشة البستان بابه
   
   x. كان أبو حامد الغزالي مجددا
**Section 3.10.4**  
**Conjunction**

**Definition:** It is a وَ عَِّتَ which appears after خَ حَظْف عَظَِّف. The خَ حَظْف عَظَِّف appears between the تََّاَبَّةٌ and the مََاط واف. The meaning of the مََاط واف applicable to the تََّاَبَّةٌ is also applicable to the تََّاَبَّةٌ.

- The تََّاَبَّةٌ is called مََاط واف and the مََاط واف is called مََاط واف عَلََّا.

  e.g.  

  جاء، زيد وعمرو

  = لجملة فعلية خبرية

**خَ حَظْف عَظَِّف:**

The various خَ حَظْف عَظَِّف are as follows:

\[\text{إلا، لم، أو، إنما، حتى، ثم، و} \]

Their details are as follows:

- **وَ (and):** It is merely used for conjunction without regard to sequence.

  e.g.  

  جاء، زيد وبنكر

  Here, sequence is not considered.

- **فَ (then, thus):**

  - It conveys the meaning of sequence (تََّابِثَةٌ).

    e.g.  

    جاء، زيد فيكر

    = Zayd came. Then, Bakr (came).

  - It can also convey the meaning of causality (سَبِيبَةٌ).

    e.g.  

    أَنْزَلَ مِنَ السَّمَاء مَاء فَتَصِبَعَ الأَرْضَ خَضِرَةٍ

    He sends down water from the sky. Therefore, the earth becomes green.

- **ثمَ (then):** It conveys the meaning of sequence with delay.

  e.g.  

  جاء، زيد ثم بنكر

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

- **حَيْثَ (upto, till, even):** It conveys the meaning of end point (خَابَةٌ).

  e.g.  

  قَرَأَ الْقُرْآن حَيْثَ أَخْرَى  

  قَدِمَ الْمَحْجَاب حَيْثَ أَخْرَى

  I read the Qur'an until the end.

  The pilgrims came, even those on foot.
إِمَّا (either…or):

e.g. الْفِطْرُ إِمَّا حَلَّٰوَ إِمَّا مَرّٰ. The fruit is either sweet or bitter.

أَوِ (or):

e.g. أَلْبَنَا نُومًا أَوْ بَعْضَ نَيْطٍ. We stayed for a day or a part of a day.

أم (or): It is generally used with an interrogative (استفهام).  

e.g. أَرَيْذُ عَندَكَ إِمَّا مَكُونُ؟ Is Zayd with you or Bakr?

لا (not): This negates from the مَّعَطُوفُ عَلَٰهِ that which has been established for the.

e.g. جَاءَ قَبْلَ إِمَّا لَّا بَكْرٍ. Zayd came to me and not Bakr.

بَلِ (but, instead, rather): It is used for إِضْرَابٍ i.e. to give up one notion for another.

• If it appears after a positive sentence (إِحْبَاتٍ) or a command (أَمْرٍ)، it negates the ruling for that which is before it, and affirms it for that which is after it.

e.g. جَاءَ قَبْلُ إِمَّا لَّا بَكْرٍ. Zayd came to me. Rather, Bakr (came).

• If it appears after a (نُفَعٍ) or a (حَجَّةٍ)، it confirms this ruling (of negation) for the one before it, and affirms its opposite (i.e. opposite of negation) for the one after it.

e.g. مَا قَرَأْتُ الْكِتَابَ كَلَّهُ إِلَّا بَعْضَهُ. I did not read the whole book; rather, [I read] some of it.

لكن (but, however): It is generally used with a نُفَعٍ and serves the purpose of إِسْتِدْرَاعُ i.e. to rectify.

e.g. مَا جَاءَ قَبْلُ إِمَّا لَّا بَكْرٍ. Zayd did not come to me but Bakr came.

Notes:
1. If the مَّعَطُوفُ عَلَٰهِ is a ضَمْبِيرٍ مَّفْتَصُّلٍ، then its ضَمْبِيرٍ مَّفْتَصُّلٍ has to be mentioned after it.

e.g. ضَرَبَتْ أَنَّا وَزَيدَ. Zayd and I hit.

2. However, if after the ضَمْبِيرٍ مَّفْتَصُّلٍ، another word appears before the مَّعَطُوفُ عَلَٰهِ، then the ضَمْبِيرٍ مَّفْتَصُّلٍ need not be mentioned.

e.g. ضَرَبَتْ الْيَوْمَ وَزَيدَ. Zayd and I hit, today.

3. If the مَّعَطُوفُ عَلَٰهِ is a ضَمْبِيرٍ preceded by a ضَمْبِيرٍ مَّفْتَصُّلٍ، then the ضَمْبِيرٍ مَّفْتَصُّلٍ should also be preceded by the same ضَمْبِيرٍ مَّفْتَصُّلٍ.

e.g. مَرَّتُ بَكْرٍ وَزَيدَ. I passed by you and Zayd.
EXERCISE

1. Fill in a suitable خَزَفْ عَطْفَ، translate, fill in the i’raab and analyze the following sentences.

i. أتفاجأ أكلت ______ عنبي؟
ii. قدمت إليه الطعام ______ ما أكله
iii. ما قابلته ______ قابلت وكيلة
iv. باع عقاره ______ منزله
v. صلى الإمام ______ المأمور
vi. أنت فعلت هذا ______ زير؟
Section 3.10.5

Definition: It is a مَتَابع which clarifies or specifies its تَابِع.

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

Example: قام أبو خفضي عمر - Abu Hafs ‘Umar stood up.

EXERCISE

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

i. قام علي زين العابدين

ii. جعل الله الكعبة البيت الحرام قياما للناس
Definition: An جَِلَمْ is a word that governs/causes i’raab changes in another word.

There are two types of جَِلَمْ:

1. جَِلَمْ مََانَوِ: It is an جَِلَمْ which is not in word form i.e. it is abstract.
   
   There are two types of جَِلَمْ مََانَوِ:
   
   i. جَِلَمْ مََانَوِ إِلَا: It means that being free of a جَِلَمْ مََانَوِ gives a جَِلَمْ مََانَوِ. 
      
      e.g. Zayd is standing.
      
      Here, زَجَدَ which is جَِلَمْ مََانَوِ is free of a جَِلَمْ مََانَوِ because of إِلَا.
   
   ii. In the case of جَِلَمْ مََانَوِ, being free of a جَِلَمْ مََانَوِ gives a جَِلَمْ مََانَوِ.
      
      e.g. Zayd is working.
      
      Here is جَِلَمْ مََانَوِ because it is free of any جَِلَمْ مََانَوِ.

2. جَِلَمْ فََاتِبَ: It is an جَِلَمْ which is in word form.
   
   There are three types of جَِلَمْ.
   
   i. جَِلَمْ: 
   
   ii. الفََاتِبَ: 
   
   iii. الأَلْفَاعَلِ: 
Section 4.1
- Governing particles

A. **Particles that govern isms**

1. التَّحَرُّفُ الجَانَةُ refer to section 1.7
2. التَّحَرُّفُ المُشْتَهِهُ بِالْفَغُلِ refer to section 1.8
3. مَا وَلَا التَّحَرُّفُ لَيْسَ refer to section 3.7.3
4. وَالْعَفُوَّةُ refer to section 3.8.4
5. خَوْفُ الْأَشْبَاهُ refer to section 3.8.8
6. خَوْفُ الْبَدْاءِ refer to section 3.8.1
7. لَآ أَلْيَنَّيْ النَّحْسِ refer to section 3.7.4

B. **Particles that govern**

1. فَعْلٌ مَّضْارِعَ
2. التَّحَرُّفُ النَّاصِبَةُ
Section 4.1.1 - Particles that cause nasb

These are as follows:

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

<table>
<thead>
<tr>
<th>حرف نصب</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنَّ</td>
<td>that, to</td>
<td>أَرْيَدَ أَنْ أَدخُلَ الْجَهَّالَةَ</td>
</tr>
<tr>
<td>لَنَّ</td>
<td>will not, never</td>
<td>لَنْ يَدْخَلَ الْكَازِئَ الْجَهَّالَةَ</td>
</tr>
<tr>
<td>كَيْ</td>
<td>so that</td>
<td>جَنِّبَ كَيْ أَصْطَبْحُ</td>
</tr>
<tr>
<td>إِذْنَ</td>
<td>then, in that case</td>
<td>إِذْنَ تَفْؤُرُ عَلَيْكُمْ</td>
</tr>
</tbody>
</table>

Notes:

1. Sometimes أنَّ, together with its فَعَلٍ مَضْارِعٍ, gives the meaning of a مصدر. In this case, أنَّ is called أنَّ المصدرية.
   e.g. صُوْمُكْمُ خَيْرٌ لَكُمْ i.e. أن تَسْتَمِعَونَ خَيْرٌ لَكُمْ
   Your fasting is better for you.

2. أنَّ is hidden after the following six حَرُوفٍ مَضْارِعٍ and causes فَعَلٍ مَضْارِعٍ to be mansoob.59
   a. After حَيْثُ:
   e.g. حَيْثُ أَنْ أَدخُلَ الْبَلَدَ (حتى أن أدخل البَلَدَ)
   I travelled until I entered the city.

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58 For more examples and exercises, please refer to al-Nahw al-Wadih, Ibtida’iyah, vol. 1, 47-52.

59 For more examples and exercises, please refer to al-Nahw al-Wadih, Ibtida’iyah, vol. 2, 52-62.
b. After كَتنَ اَْامَانافَِّةُ which appears after لَْمَلَامَ التَّعِيمي لَامَ التَّعِيمي or لَامَ التَّعِيمي which are used i.e. that لَامَ التَّعِيمي which appears after كَتنَ اَْامَانافَِّةُ.

*eg.*

(Ilan بَعَدَتَهُم مَا كان لله لِيُبَيْدِهُم)

Allah was not going to punish them.

c. After أَ which has the meaning of إِلِإٰ أنَّ (until) or إِلِإٰ أنَّ (but that/unless).

*eg.*

(إِلِى أنّ تَعِيميُ ّلا تَعِيميُ أو ثَعِيميُ خَيْميُ)

I will not leave you until you give me my right.

(إِلِى أنّ تَعِيميُ بَعِيميُ الْعَصِيميُّ أو يَعِيميُ)

The sinner will be punished unless he provides an excuse.

d. After وَاو  اْصةَافِ: i.e., a حَصَبَةُ that “turns away” from the word after it the effect which the عَتمِل had on the word before it (before the وَاو).

*eg.*

(وَأَنا تَكَذَّبُ ولا أُثِيرُ تَكَذَّبُ)

Do not command the truth while you lie.

(Here, the وَاو turned away/stopped the effect of لا تَكَذَّبُ from تَكَذَّبُ.)

- This وَاو is also known as وَاو المَصَاحِيح or وَاو المَعَيَّةَ.
- The sentence must start with a نَّفَنَّ أو or نَّفَنَّ.

e. After لَْمَلَامَ التَّعِيمي: i.e., a لَمَلَامَ التَّعِيمي that has the meaning of كَيْنَ (it is also called لَمَلَام كَيْنَ).

*eg.*

(لَِنا يَّا كَيْنَ) جَبَّت لَّا يَّا كَيْنَ

I came so I could rest.

f. After جَزَاء: i.e., a جَزَاء that comes in the جَزَاء السِّبِينَة/الجَوابِيَة to any of the following six.

1. e.g.

(فَأَكُملْكُ ّلا تَنْعِمُ عَلَيْكَ غَضْبِي)

Visit me so that I treat you hospitably.

2. e.g.

(لا تَشْنَكْ عَلَيْكَ غَضْبِي)

Do not cross the limit regarding it, lest My wrath descends upon you.

3. e.g.

(ما تَنْزِرَنِ فَأَكُملْكُ)

You do not visit us, otherwise we would have treated you hospitably.

4. e.g.

(أَنَّمِنْكُ فَأَكُملْكُ)

Where is your house, so I can visit you.
I wish I had wealth, so I would have spent it.

Why don’t you visit us so that you receive good!

has to be written after a لام التعللي if the لام التعللي is joined to a لام نافع.

So that he does not know.

which appears after a لام نافع is not a لام نافع. Therefore, it does not cause فعِلْ مُضارع to be mansoob. Such an لام نافع is known as لام نافع which was لام نافع.

I knew that he will stand up.

He knew that some of you will be sick.

EXERCISE

1. Translate, fill in the i'raab and point out the حرف نصب and its effect in the following sentences.

i. يجهد الطالب لينجح

ii. لين فوز الشمس

iii. جبت كي أتعلم

iv. لم يكن الشيطان ليسرق

v. لا تأكل حتى نجوع

vi. إن الله يأمرك أن تذبحوا بقرة

vii. أصنع المعروف فتنال الشكر

viii. فأراد ربك أن يبلغها أشدهما ويسخرجا كنزهما
Section 4.1.2 - Particles that cause jaizm

These are as follows:

- These appear before فِ and cause the following changes at the end:
  - They give the last letter a sukoon if it is not a نوا of تَثانََُِّ or جَع.
  - If the last letter is a نوا of تَثانََُِّ or جَع, it will be dropped. The exception is the جَعَّ of the two.

<table>
<thead>
<tr>
<th>حَرْفٌ جَزَمٌ</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>إنْ</td>
<td>if</td>
<td>إنْ تَجَلَّسَ أُجَلَّسَ If you sit, I will sit.</td>
</tr>
<tr>
<td>مَمْ</td>
<td>did not</td>
<td>مَمْ بَعَدَ He did not hit me.</td>
</tr>
<tr>
<td>لَمْ</td>
<td>not yet</td>
<td>لَمْ بَعَدَ The boy went but has not returned yet.</td>
</tr>
<tr>
<td>لِ</td>
<td>should, shall, let</td>
<td>لِبَعَدَ He should sit.</td>
</tr>
<tr>
<td>لَا</td>
<td>do not</td>
<td>لَا تَجَلَّسَ Do not sit.</td>
</tr>
</tbody>
</table>

Notes:
1. إنْ appears before two verbal sentences. The first one is called شَرَطُ (condition) and the second جَزَاء (answer/result).
2. If إنْ appears before إلا، it should be translated negatively.
   e.g. إنْ هذَا إِلاْ مَا كَرِيمٌ He is not but an honorable angel.
   Note: This negation could also be expressed as “He is only an honorable angel.”
3. لَمْ can also be used to give the meaning of لَمْا. For this, إِلَّا or بَعَدٌ is added after the فِ which was given by لَمْ.
   e.g. لَمْ يَنْذَهَبَ بَعَدَ He has not gone yet.
4. فْ should be brought before the جَزَاء of a شَرَط when the جَزَاء is one of the following:
   a. إِنْ تَجَلَّسَ أُجَلَّسَ If you come to me you will be treated hospitably.

For more examples and exercises, please refer to al-Nabw al-Wadib, Ibtida’iyah, vol. 1, 52-57 & vol. 2, 63-66.
b. If you see Zayd, treat him hospitably.

e.g. إن رأيت زيدًا فأكرمته

If you treat me hospitably, then, may Allah reward you well.

e.g. إن كنت مهدئًا فأكرمته

c. If Zayd comes to you, do not humiliate him.

e.g. إن أراك زيدًا فلا تذميه

5. The verb أَفْتَمَلَ will be translated in the future tense when it is...

a. used as a substantive

e.g. جَزَاكَ الله خيراً

May Allah reward you well.

b. preceded by حََا فَشَط

e.g. إن جلست جلست

If you sit, I will sit.

c. preceded by ما

e.g. من جاء بالحسنة فلله عشر أمثالا

Whoever comes with good, there will be ten like it for him.

EXERCISE

1. Translate, fill in the i’raab and point out the خَزَفُ جُرِيَّ and its effect on the following sentences.

i. ليفتح علي النافذة

iv. كبير الغلام ولما يتهذب

ii. لا تكثر من الضحك

v. إن يسافر أخوك أضافك معه

iii. اختلف الشركاء ولم يتفقوا

vi. إن تنصروا الله بنصركم
Section 4.2
أفعال العامية – Governing fi’l

Section 4.2.1
أفعال المعلومة – Active fi’l: It is a فعل whose doer is known/mentioned.

- فعل معلوم، whether transitive or intransitive, governs the following isms, as and when applicable:
  - it gives رفع to the مفعل.
  - it gives نصب to the following, as and when applicable:
    i. مفعل مطلق
    ii. مفعل محلة
    iii. مفعل محلة
    iv. مفعل له
    v. مفعل فيه
    vi. خال
    vii. نظير

Section 4.2.2
أفعال المجهول – Passive fi’l: It is a فعل whose doer is not known/mentioned.

- is also known as فعال قاعلي (a فعل whose مفعل is not named).
- It gives رفع to the مفعول (originally the مفعول به).
- It gives نصب to all the remaining مصوتات.

  e.g. ضرب زيد يوم الجمعة أمام القاضي ضربًا شدفًا في داره فأديبًا
    Zayd was beaten severely on Friday, in front of the Judge, in his office/house, to teach him manners.

Section 4.2.3
أفعال الاتجاه – Intransitive fi’l: It is a فعل whose meaning can be understood without a مفعول به.

  e.g. جلس زيد
    Zayd sat.

Section 4.2.4
أفعال الناقصة: These were discussed earlier in section 1.9.
**Section 4.2.5**

- **Transitive fi’l**

**Definition:** It is a فَِال whose meaning cannot be understood without a مَفَعُولٍ يَهِ.  

*e.g.* ضَرَّبَ زَيَدَ بْكَرَزَّ. Zayd hit Bakr.

There are four types of الفَِال. These are as follows:

1. Those fi’ls which require one مَفَعُولٍ يَهِ as is the case with most muta’addi verbs.  

*e.g.* ضَرَّبَ زَيَدَ بْكَرَزَّ.

2. Those fi’ls which can be given two مَفَعُولٍ يَهِ. These include the following:
   - Any which has the meaning of إِعَاطَتَهُ (to give).  
     *e.g.* أَعَطْى مَهْبَلَهُ etc. I gave the beggar a bread.  
   - Some other fi’ls which can also have two مَفَعُولٍ يَهِ include the following  
     *e.g.* يَكُسُرَ الْعَلَمَ أَهْلَهُ وَفَارَ Knowledge clothes its possessor with dignity.

3. Those fi’ls which must be given two مَفَعُولٍ يَهِ.  
   - These fi’ls are known as أَفَعَالُ القَلْبِ (fi’ls which relate to the heart/feelings).  
   - These fi’ls are known as أَفَعَالُ القَلْبِ (fi’ls which relate to the heart/feelings).  
   - They enter upon حِسَابٍ and خِلَامٍ unlike the fi’ls above (number 2).

<table>
<thead>
<tr>
<th>Fi’l</th>
<th>Usage</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَأَى</td>
<td>used for certainty (بَيْنِينَ)</td>
<td>رَأَىَّ سَعِيدًا ذَاهِبًا I was sure Sa’eed was going.</td>
</tr>
<tr>
<td>وَجَدَ</td>
<td>used for certainty (بَيْنِينَ)</td>
<td>وَجَدَت رَجُلًا غَالِبًا I was sure Rasheed was knowledgeable.</td>
</tr>
<tr>
<td>عَلِمَ</td>
<td>used for certainty (بَيْنِينَ)</td>
<td>عَلِمَتَ زَيَدًا أَمِينًا I was sure Zayd was trustworthy.</td>
</tr>
<tr>
<td>زَعَمَ</td>
<td>used for certainty (بَيْنِينَ)</td>
<td>زَعَمَتْ زَيَدًا حَائِراً I was sure Zayd was present. / I thought Zayd was present.</td>
</tr>
<tr>
<td>حَسِبَ</td>
<td>used for doubt (شَكْلٍ)</td>
<td>حَسِبَتْ زَيَدًا فَاضِلًا I thought Zayd was well-educated.</td>
</tr>
<tr>
<td>خَالَ</td>
<td>used for doubt (شَكْلٍ)</td>
<td>خَلَتْ خَالًا فَاعِلًا I thought Khalid was standing.</td>
</tr>
<tr>
<td>طَلَبَ</td>
<td>used for doubt (شَكْلٍ)</td>
<td>طَلَبَتْ بْكَرَزَّ أَنَا I thought Bakr was sleeping.</td>
</tr>
</tbody>
</table>

---

61 For more details, examples, and exercises, please refer to *al-Nahw al-Wadhih, Ibrada’iyyah*, vol. 3, 69-71.
Note: Other fi’ls which also require two مَفْعُولْ بِهُ include the following:

- صَيْرَ to make something something else
  e.g. صَيِّرَتُ الأَلْوَاقَ كِتَابًا I made the pages a book.

- أَتَّخِذَ to take someone/something as someone/something
  e.g. أَتَّخَذَ الَّذِينَ إِنْ زَيَّنُوا خَلِيَّةٍ Allah took Ibraheem (peace be upon him) as a friend.

- جَعِلَ to make something something else
  e.g. جَعَلَتِ الْكِتَابِ مُرْتِيًا I made the book organized.

4. Those fi’ls which require three مَفْعُولْ بِهُ. Each of these has the meaning of “informing” or “showing.” These are as follows:

<table>
<thead>
<tr>
<th>Fi’l</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَنِ أُرَى</td>
<td>I informed Zayd that Khalid is sleeping.</td>
</tr>
<tr>
<td>أَنِ أَعْلَمُ</td>
<td>I informed Zayd that Bakr is well-educated.</td>
</tr>
<tr>
<td>أَنِ أُنْبِئُ</td>
<td>The messenger informed me that the chief is coming.</td>
</tr>
<tr>
<td>أَنِ أَنْبَأَ</td>
<td>I informed them that arrogance is hated.</td>
</tr>
<tr>
<td>أَنِ أَخْبَرُ</td>
<td>I informed the boys that sport is beneficial.</td>
</tr>
<tr>
<td>أَنِ أَخْبَأَةُ</td>
<td>I informed the travellers that the train is late.</td>
</tr>
</tbody>
</table>

**EXERCISE**

1. Translate, fill in the ىَرَاذَ and analyze the following sentences.

i. نَبَأَت سَعِيدَا أَحَامَ قَادِماً

iv. رَايَت الصلح خِيراً

ii. أَعْلَمَت زَيْدًا دِرِهاً

v. أَخْبَرَ أَبَا يَادَ مَرْيَمًا

iii. فَهَم سَعِيدُ الْمَدْرِسَ

vi. ظَنَّتُ الجو مَعْنَدَلاً
**Section 4.2.6**

أفعال النهاية والزجاج والشروع

**Definition:** These *fi’ls* are actually a type of أفعال ناقصة and they behave the same way. They also enter upon خبر and give رفع to their اسم and تنصيب to their خبر. The difference is that their خبر is always اسم جملة فيثবة.

They are used for the following purposes:

1. show nearness in the attainment (حصول) of the خبر.
2. show desire for attainment of خبر.
3. show commencement of action.

**Table 4.5**

<table>
<thead>
<tr>
<th>اسم</th>
<th>خبر</th>
<th>Type</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>كاَد</em></td>
<td>مُضاف</td>
<td>preferably without أن</td>
<td>حصول <em>كان</em> رَى يَذهَب*</td>
</tr>
<tr>
<td>1/ كَرِب*</td>
<td>مُضاف</td>
<td>preferably without أن</td>
<td>حصول <em>كرب خَالِد يَجَلَس</em></td>
</tr>
<tr>
<td>أَوَشَك*</td>
<td>مُضاف</td>
<td>preferably with أن</td>
<td>حصول <em>أَوَشَكَ زَيَد يَجَلَس</em></td>
</tr>
<tr>
<td>أَخَذ*</td>
<td>مُضاف</td>
<td>preferably with أن</td>
<td>حصة <em>أَخَذَ زَيَد أَن يَجَلَس</em></td>
</tr>
<tr>
<td>طَفَق*</td>
<td>مُضاف</td>
<td>without أن</td>
<td>شروع <em>طَفَقَ زَيَد يَكُتِب</em></td>
</tr>
<tr>
<td>جَعَل*</td>
<td>مُضاف</td>
<td>without أن</td>
<td>شروع <em>جَعَلَ زَيَد يَقْرَأ</em></td>
</tr>
<tr>
<td>أَخَذ*</td>
<td>مُضاف</td>
<td>without أن</td>
<td>شروع <em>أَخَذَ زَيَد يَأْكُل</em></td>
</tr>
</tbody>
</table>

* These *fi’ls* are used only in past tense.

- The أفعال الشروع can be used as normal *fi’ls* too.

  e.g. أَخَذَ زَيَد ثِّوبه Zayd took his clothes.

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62 For more details, examples and exercises, please refer to *al-Nahw al-Wadih, Thanawiyah*, vol. 1, 103-108.
Sentence Analysis: Hopefully Zayd will come out.

EXERCISE

1. Translate, fill in the i’raab and analyze the following sentences.
   
i. عَسِيَ اللَّهُ أن يَشفَّك
   ii. تَكَتد اْسمواُ يتفطَن
   iii. عَسِتَ الْمَأةَ أن تقوم
   iv. أُوشَكَ أن يفتح بَاب المدرسة
   v. أخذت أكتب
   vi. جَعَل زيد يمسح رأسه
Section 4.2.7

— أفعال الْمُذْحِ والَّذِمٌ — Fi’ls of praise and blame

Fi’ls of praise:

- e.g. ﴿بِنْعَمِ الرَّجُلِ زَيِّدَ﴾ What a wonderful man Zayd is!
- e.g. ﴿حَبَّتُ الرَّجُلِ زَيِّدَ﴾ What a wonderful man Zayd is!

Fi’ls of blame:

- e.g. ﴿يُسِنُّ الرَّجُلِ زَيِّدَ﴾ What an evil man Zayd is!
- e.g. ﴿سَتءَ الرَّجُلِ زَيِّدَ﴾ What an evil man Zayd is!

- That which appears after the fi’l is called ﴿مُصَّوَّرٌ بِالْمَدَاحِ﴾ or ﴿مُصَّوَّرٌ بِالْمَذْحِ﴾.
- The ﴿فِاَل﴾ of ﴿فَتَعِلِ﴾ must be one of the following:
  i. prefixed with ﴿ال﴾.
      - e.g. ﴿بِنْعَمِ الرَّجُلِ زَيِّدَ﴾ What a wonderful man Zayd is!
  ii. to an اسم prefixed with ﴿ال﴾.
      - e.g. ﴿بِنْعَمِ صَانِعِ الْأَعْمَلِ زَيِّدَ﴾ What a wonderful learned man Zayd is!
  iii. a hidden ضمير followed by a ﴿نَكْرَةٍ مُصَّوَّرةٍ﴾ (being ﴿تََّ﴾).
      - e.g. ﴿بِنْعَمِ (ٍفُهُومُ) رَجُلٍ زَيِّدَ﴾ What a wonderful man Zayd is!
  iv. The word ﴿مَا﴾
      - e.g. ﴿يُسِنُّ مَا كَانُوا يَفْعَلُونَ﴾ How evil is what they used to do!

In ﴿حَبَّتَ﴾, ﴿حَبِّ﴾ is the ﴿فِاَل﴾.
  ﴿إِسْمٍ إِشْارَةٍ﴾ ذَا ﴿رَجُل﴾ is its ﴿فَتَعِلِ﴾.
  ﴿مُصَّوَّرٌ بِالْمَدَاحِ﴾ is the ﴿مُصَّوَّرٌ بِالْمَذْحِ﴾.

Notes:
1. These fi’ls are used in the past tense in their singular form (masculine or feminine).
2. At times the ﴿مُصَّوَّرٌ بِالْمَذْحِ﴾ is dropped.
   - e.g. ﴿بِنْعَمِ الْعَبَّد﴾ i.e. ﴿بِنْعَمِ الْعَبَّد﴾ What a wonderful slave Ayyub is!

---

63 For more details, examples and exercises, please refer to al-Nahw al-Wadih, Thanawiyyah, vol. 1, 57-59.
EXERCISE

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

   i. نعَمت الابنَة فاطمة

   ii. حيِّذا الاتفاق

   iii. نعِم المولى
Section 4.2.8

Fi’s of wonder

For three-letter fi’ls (ثلاثي الفعل المعجز), there are two wazns for expressing wonder or amazement.

1. مت أَف اََلَه has the meaning of أَيُّ شَيْءَ.
   e.g. ما أَحَاسَنَ زِيدًا How wonderful Zayd is!

2. أَفاَِلا ِِهِ has the meaning of past tense and the ب is extra (زايدة).
   e.g. أَحَاسِنا ِِزَياد How wonderful Zayd is!

- To express wonder for other than three-letter fi’ls (ثلاثي الفعل المعجز), a word such as أَشادِدا or أَحَاسِنا etc. should be placed before the مَصَدَر of the desired فَِال. The مَصَدَر will be مَفاعِلٌ يِه, thus مَناص واب.
   e.g. مَت أَشَدة إِكاََامَ اْنةتسِ ِْلاَ لَمَتءِ How very respectful people are towards the learned!

EXERCISE

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

   i. أطول يزيد
   ii. ما أَشِدَ بِيْض شعَه
   iii. ما أطول الرجليين

64 For more details, examples and exercises, please refer to al-Nahu al-Wadih, Thanawiyah, vol. 1, 60-63.
Section 4.3

Governing *isms*

Amongst these, *أَسَاتِء اَف اََتلِ* were discussed in section 2.4.4. Here, we will discuss the rest.

Section 4.3.1

Conditional *isms*

- They govern two *فِ غَِلَ مِصَارِعَ* giving both a جَزَاء.
- They appear before two sentences. The first is called شَرِيْط (condition) and the second جَزَاء (result).

<table>
<thead>
<tr>
<th><em>Ism</em></th>
<th>Meaning</th>
<th>Usage</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>من ٰ</td>
<td>who, whoever</td>
<td>للعاقِل</td>
<td>Whoever treats me hospitably, I will treat him hospitably.</td>
</tr>
<tr>
<td>ما</td>
<td>what, whatever</td>
<td>لعُبَر العاقِل</td>
<td>Whatever you eat, I will eat.</td>
</tr>
<tr>
<td>مَهْمَا</td>
<td>however much</td>
<td>لعُبَر العاقِل</td>
<td>Whatever you spend in the way of good, will benefit you.</td>
</tr>
<tr>
<td>مَنِ</td>
<td>when</td>
<td>لِلرَّمَان</td>
<td>Whenever you go, I will go.</td>
</tr>
<tr>
<td>أَيَنَّ</td>
<td>when</td>
<td>لِلرَّمَان</td>
<td>Whenever you travel, I will travel.</td>
</tr>
<tr>
<td>أَيْنَ</td>
<td>where</td>
<td>لِلماكَان</td>
<td>Wherever you go, I will go.</td>
</tr>
<tr>
<td>أَيْنَ</td>
<td>where</td>
<td>لِلماكَان</td>
<td>Wherever you stay, I will stay.</td>
</tr>
<tr>
<td>أَيْيَمَا</td>
<td>where</td>
<td>لِلماكَان</td>
<td>Wherever you travel, I will travel.</td>
</tr>
<tr>
<td>كِيْفَمَا</td>
<td>how, manner</td>
<td>لِبَحَل</td>
<td>Whichever way you sit, I will sit.</td>
</tr>
<tr>
<td>أيْ مِكَانٌ</td>
<td>any of the above</td>
<td>لِلماكَان</td>
<td>Whichever place you go, I will go.</td>
</tr>
</tbody>
</table>

Notes:

1. *إِذَا إنَّ* and *إِذَا* have the same function as *أَسَاتِء اَف اََتلِ* i.e. giving *jazm* to two مِصَارِعَ except that they are particles (خَوَافُ الشَّرِيْط) and not *isms*. Collectively they (isms and particles) are all called أَدَوَات الشَّرِيْط الجَزَاءِ.

---

65 For more examples and exercises, please refer to *al-Nahw al-Wadih, Ibtida’iyah*, vol. 2, 66-71.
If you go, I will go.
If you do evil, you will be regretful.

2. There are other isms that are جَرَاءَ مَاضِيٍّ, i.e. they do not give جَرَاءَ مَاضِيٍّ جَزَامَةَ to أدَأَاتِ السُّرَاطِ. Some of these are discussed in Section 4.4, # 13 (خَرَّفُ السُّرَاطِ أَنَّهَا لا بَحْر). Amongst the أَبَدَمَةَ السُّرَاطِ (خَرَّفُ السُّرَاطِ أَنَّهَا لا بَحْر), which do not give جَرَاءَ مَاضِيٍّ, two are discussed below:

i. كُلُّما (whenever, every time)
This is a جَرَاءَ مَاضِيٍّ, and enters upon فَِال  مَضَارِع. It also conveys the meaning of emphasis and repetition.
e.g. كُلُّما مَرَضَتْ ذَهَبتَ إلى الطَّبِيب Whenever I fell sick, I went to the doctor.

ii. إِذَا (when)
This is also a جَرَاءَ مَاضِيٍّ, and is used to give the meaning of فَِال  مَضَارِع. It also entails the meaning of condition (مَتَّى مَنْ عَلَّاهَ). 
e.g. إِذَا مَلَّى فَسَلَمَ عَلَيْه When you meet him, greet him.

3. When the following isms are used for إِسْتِفْهَام (interrogative), they appear before one sentence.

منْ مَنْ مَنْ أَيْنَ أَيْنَ أَيْنَ مَىْٰ مَتَّى مَنْ هَذَا

e.g. مَنْ مَنْ مَنْ أَيْنَ تَزَهَبَ مَنْ تَسافَرَ

EXERCISE

1. Complete the following sentences with a suitable جَرَاءَ مَاضِيٍّ.

i. من يصنع مَرْفَعًا
ii. من أَخَافُ من أَعْمَالَك
iii. كيفما تعامل إِخوانك
iv. أَيْنَ يكثَّرِ فَاغ اْشْبِت
v. من ينزل ذو العلم
vi. من تسافر
vii. من اختتم الناس
viii. من يكثرُ كَلامَه
Section 4.3.2 — Active participle

Definition: It is an اسم الفاعل which indicates the one doing or undertaking an action described by the root letters. This is irrespective of its position in a sentence.

- It is created from الفاعلات لائقة which indicates the one doing or undertaking an action described by the root letters. For other than الفاعلات لائقة it is created on the pattern of its مضارع by changing the حرف مضارع into a ميم with a دامن and giving a كسرة to the letter before the last.

Effect:
- It has the same effect as that of its active فيل i.e. if its رفع to the الفعل gives مفعول به to the الفعل and if it is متعلق it gives رفع to the الفعل and كسرة to the الفعل.
- اسم الفاعل acts only in either of the following two situations:
  1. When it is prefixed with ال.
     e.g. أنا الشاكِرُ نعِمتك I am grateful for your favor.
  2. When it indicates present or future tense and is preceded by موضَع or مُضَعَف or مُضَعَف or مُضَعَف. For example,
    a. مُضَعَفاً e.g. زَيْدُ ضَارِبٌ أَبْوَةٌ بِكَرْأَا Zayd’s father is beating/will beat Bakr.
    b. مُضَعَفً e.g. مَرْزُوْتُ بِرْجُلٍ ضَارِبٌ أَبْوَةٌ بِكَرْأَا I passed by a man whose father is beating/will beat Bakr.
    c. مُضَعَفً e.g. أَصَابَتْ زَيْدٌ بِكَرْأَا Is Zayd beating Bakr?/Will Zayd beat Bakr?
    d. مُضَعَفً e.g. مَا قَالَ زَيْدٌ Zayd is not standing/will not stand.

Sentence Analysis:

66 This section and the following sub-section are based on the discussion in al-Nahw al-Wadih. See al-Nahw al-Wadih, Thanawiyyah, vol. 2, 71-76.
**Section 4.3.2.1**

**إِسْمُ الْمُبَالَغَة**

**Definition:** It is an اسمَ الفَاعِل which conveys extremity/intensity in meaning.

- اسمَ الفَاعِل is turned into the *seeqahs* of مَبَالَغة when exaggeration in meaning is intended.
- Some of the *wazns* of مَبَالَغة are as follows:

<table>
<thead>
<tr>
<th>Wazn</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَعَلّ</td>
<td>عَلَمُ</td>
<td>most learned</td>
</tr>
<tr>
<td>فَعَلّ</td>
<td>فَارَقُ</td>
<td>great distinguisher</td>
</tr>
<tr>
<td>فَعَالّ</td>
<td>ضَحَكُ</td>
<td>someone who laughs a lot</td>
</tr>
<tr>
<td>صَبْرُ</td>
<td>صَبَّارٌ</td>
<td>very patient</td>
</tr>
<tr>
<td>قُوَّةٌ</td>
<td>مَهْدِيٌّ</td>
<td>careful maintainer/sustainer</td>
</tr>
<tr>
<td>مِنْطِقٌ</td>
<td>مِجَّلٌ</td>
<td>very eloquent</td>
</tr>
<tr>
<td>مِفَعَالٌ</td>
<td>مَعاَدا</td>
<td>someone who helps frequently</td>
</tr>
</tbody>
</table>

- اسمَ الفَاعِل does the اسمَ الفَاعِل of اسمُ الفَاعِل with the same conditions.
  - e.g. يَعْجِبُنِي السَّكُورُ الْمُعَلَّمٌ
  
  The one who is very grateful to the one who does good (to him), pleases me.
  
  إِنَّ الْخَيْبَاءَ لَهُمْ لِقاءَ الْعَلَمِ

  Indeed, the coward is very scared of meeting the enemy.

**Notes:**

1. The round nº at the end of some *wazns* is for مَبَالَغة and not for gender.
  - e.g. عُلَيْماً مَعْلُومٌ well-learned

2. The *wazn* مَعْلُومٌ is also used to denote a profession.
  - e.g. طَباخٌ مَهْدِيٌّ cook
  
  خَادُّ مَهْدِيٌّ blacksmith
  
  خَلَّاقٌ مَهْدِيٌّ barber
EXERCISES

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

   i. أذهب صديقنا؟

   ii. الضارب زيد بكرا

   iii. لست مجاهد فضلكم

   iv. أحنجر أنتم وعدكم؟

   v. ما شارب زيد القهوة

   vi. زيد شارب القهوة

   vii. المؤمن محسن عمله

   viii. الطالب قارئ كتاباً
Section 4.3.3

- Passive participle

**Definition:** It is an اسم المفعول which indicates the one upon whom an action described by the root letters is done. This is irrespective of its position in a sentence.

- It is created from فعل ماضي on the pattern of ماضي. For other than فعل ماضي, it is created on the pattern of its ماضي by changing the حرف مضارع into a ميم with a دمحم, and giving a فتح to the letter before the last.

**Effect:**

- It has the same effect as that of its passive فعل (فعل مبتدأ), i.e. it gives رفع to the اسم الفاعل.
- The rules mentioned above regarding the اسم الفاعل also apply here.

Examples:

i. prefixed with 
   e.g. اسم المسمى هشاماً أخُي
   The one named Hisham is my brother.

ii. 
   e.g. رَّبِّي مُضْرَبِي بِأَنْهُ
   Zayd’s son is being beaten/will be beaten.

iii. 
   e.g. مَّرَّنَّ بِرِجْلِ مَضْرَبِي بِأَنْهُ
   I passed by a man whose son is being beaten/will be beaten.

iv. 
   e.g. أَمْضَا مّضَرْبَيْتُ زِيدًا
   Is Zayd being beaten?/Will Zayd be beaten?

v. 
   e.g. مَا مَضْرَبَيْتُ زِيدًا
   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 مسموع خبره
   iv. الفسير معطى ثوباً

ii. خالد معلم ابنه الحياكة
   v. الكتاب متفق طبعه

iii. العلم معروفة فوالده
   vi. الأشجار مقطوعة أغصاها

---

67 This section is based on the discussion in *al-Nahw al-Wadih*. See *al-Nahw al-Wadih, Thanawiyah*, vol 2, 77-82.
Section 4.3.4

An adjective that is similar to اسم الفاعل

Definition: It is an اسم which is created from the مصدر (three-letter intransitive fi‘l) to indicate permanent existence of the meaning in the doer.

- Like its فعل لازم, it generally gives the فاعل جمس وفجه.
  
  e.g. خسن وفجه. His face is beautiful.

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

- All such اسم which are derived from a اسم الفاعل (three-letter intransitive fi‘l) and convey the meaning of اسم الفاعل but are not on the وزن of اسم الفاعل, are صفة مثبتة.

Some of the common وزن of صفة مثبتة (based on usage) are given below

<table>
<thead>
<tr>
<th>وزن</th>
<th>Examples</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>فرح</td>
<td>happy</td>
<td>فَرْحَ</td>
<td></td>
</tr>
<tr>
<td>حسن</td>
<td>beautiful</td>
<td>حَسَنَ</td>
<td></td>
</tr>
<tr>
<td>شريف</td>
<td>noble/honorable</td>
<td>شَرَٰفٌ</td>
<td></td>
</tr>
<tr>
<td>جبان</td>
<td>coward</td>
<td>جَباَنَ</td>
<td></td>
</tr>
<tr>
<td>شجاع</td>
<td>brave</td>
<td>شجٌعَ</td>
<td></td>
</tr>
</tbody>
</table>

- Colors and bodily defects appear on the following وزن:

  | فحمل (masculine) | e.g. | أحمَل  | red |
  |                  |      | أحمِلُ |     |
  | فحملة (feminine) | e.g. | حارِىة | red |
  |                  |      | بكمَة  | mute|
The phrase صِفَّة مُستَبَّنة of non-three letter *fi'ls* (غير الثلاثي المُحرز) is on the *wazn* of its *اسم الفاعل* on the condition that permanency of meaning is intended.

**EXERCISE**

1. Translate, fill in the *i'raab*, and identify all the صِفَّة مُستَبَّنة in the following passage.

   كان هارون الرشيد فصيحاً كريماً، هُماماً وبرعاً، يخرج سنة ويغزو سنة وكان أدباً فتنةً، حافظاً للقرآن، سليم الذوق، صحيح التمييز، جريئاً في الحق، مهيباً عند الحاضرة والاعماة، وكان طلق المجيء، يحب الشعراء وبعضهم العطاء الخزيل ويدينه مناه الأدب والدين، ويتوارض للعلماء.

2. Translate, fill in the *i'raab* and identify the *seeghahs* of *م بَتَْغَُ اِسام اْافَتعِلِ .

   قال حكيم: المؤمن صبور شكور لا م مما ولا حسود ولا حذوال ولا مختال. يطلب من الخبرات أعلاها ومن الأخلاق أسماه. لا يرد سؤالاً ولا يدخل بال، متواصل الهمم، متزود الإحسان، وزلماً لكلاهما، خزاناً للنساء، محسن عمله، مفكر في الحق أمله، ليس يطيب عند الفزع ولا يثاب عند الطمع، ممسحل الفقراء، رحم بالضعفاء.
**Section 4.3.5**

- **Comparative and superlative isms**

**Definition:** It is an اسم الفاعل which indicates that a quality described by the root letters is found to a greater extent in one person/thing when compared to another.

*e.g.* خالد أكبر من عاصم Khalid is older/bigger than 'Amr.

It can also refer to the highest degree (superlative) of the quality described by the root letters.

*e.g.* الله أكبر Allah is the greatest.

**Note:** This is the case when it is used without من, i.e. without comparison.

---

**Table 4.9**

<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>فعل</td>
<td>أكبر</td>
<td>فعل</td>
<td>أكبر</td>
<td>Bigger/older</td>
</tr>
<tr>
<td>Dual</td>
<td>فعلان</td>
<td>أكبران</td>
<td>فعلان</td>
<td>أكبران</td>
<td>Bigger/older</td>
</tr>
<tr>
<td>Plural</td>
<td>فعلون</td>
<td>أكبأر</td>
<td>فعلات</td>
<td>أكبرات</td>
<td>Bigger/older</td>
</tr>
</tbody>
</table>

**Usage:**

اسم الفاعل is used in three ways.

1. With من: the اسم الفاعل will always be a singular masculine (واحد مذكر).
   
   *e.g.* زيد أعلم من بكر Zayd is more knowledgeable than Bakr.

   'Aishah is older than Zaynab.

2. With the ال: the اسم الفاعل must correspond with the word before it in gender and number.

   *e.g.* الزيدان الأعلمان غاليتان The two more knowledgeable Zayds are absent.

   عائشة الكبرى حاضرة The older 'Aishah is present.

3. With إضافة: the اسم الفاعل may be واحد مذكر or it may correspond with the word before it.

   *e.g.* الزيدون أعلم القوم The Zayds are the most knowledgeable of people.

---

69 For more details, examples, and exercises, please refer to *al-Nabw al-Wadih, Thanawiyyah*, vol. 2, 92-100.
The two Zayds are the most knowledgeable of people.

Aishah is the oldest of people.

Notes:
1. Aًسم التَّفْضِيلٍ of words which indicate color, physical defects and of غير الثلاثي المُجزَّر الفِل is made by placing the words أًشَدْ, أًكاثَ, etc. before the مُضْنَدَر of that word. The مَصادَر will be the مَنْصَوبَت, and therefore, will be.

   e.g. هو أَشَدُّ حَرْثًا مِّن زَيَدَ  He is redder than Zayd.
   هو أَكاثُ عََازًا مِّن زَيَدَ  He is lamer than Zayd.
   هو أَكاثُ إِجَهَّادًا مِّن زَيَدَ  He is more hard-working than Zayd.

2. The words خَيْا and شََ are also used for إًسَام التَّفْضِيلٍ.

   e.g. آلة الْخَيَّا  The oppressor is the worst of people.

3. إًسَام التَّفْضِيلٍ gives رقَع to its hidden ضَمِيْا.

   e.g. زَيَدُ أَفْضَلُ مِّن لَّكَ  Zayd is more virtuous than Bakr.
   The dameer هو في أَفْضَل is its فَاعِل.

EXERCISE

1. Translate, fill in the i'raab and explain the usage of إًسَام التَّفْضِيلٍ in the following sentences.

   i. بعض الحيوانات أُقرن من الإنسان
   ii. الأنبياء أفضل الناس
   iii. مريم فضل النساء
   iv. أولئك هم خير البرية
   v. النساء الفضيلات
   vi. الأنبياء أفضل الناس
   vii. الرجلان الفضائل
   viii. ثوبك أشد سوادا من ثوبي
**Section 4.3.6**

**Infinitive/verbal ism**

**Definition:** It is an اسم which refers to the action indicated by the corresponding فِئ without any reference to time. It is the root of all derived words (مُشَدَّدَات).

**Effect:** It has the same effect as that of its فعل i.e. it gives رَفاع to the فاعل and النصاب to the لفظ. 

**Usage:**

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

- as a ماضي to its فاعل.
  
  e.g. كَوَفَت ضَرْبَ بْكُراً (أن يَضْرِبَ بَكْرَا) i.e. I disliked Zayd’s beating of Bakr.

- as a ماضي to its مَعْمَولِه.
  
  e.g. كَوَفَت ضَرْبَ بْكُراً (أن يَضْرِبَ بَكْرَا) i.e. 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. سريع قراءة رشيد القرآن
   
   ii. حبك شيء يعمى ويضم
   
   iii. إكرام العرب الضيف معروف
   
   iv. والله على الناس حج البيت من استطاع إليه سبيلا

---

70 For more details, examples, and exercises, please refer to *al-Nahw al-Wadih, Thanawiyyah*, vol. 2, 52-70.
Section 4.3.7

** meillef **

In the case of ** meillef **, it is assumed that one of the following prepositions (حَََّا) is hidden between the ** meilleuref ** and ** meilleuref **.

- ** من ** when the ** meilleuref ** is a part/type (جِ) of the ** meilleuref **.
  e.g. ** خَتتَ  فِضةُ ** i.e. silver ring

- ** في ** when the ** meilleuref ** is a ** طَّاز **.
  e.g. ** صَلَة  اْلةَّالِ ** i.e. night prayer

- ** ل ** when it is neither of the above two.
  e.g. ** إِِان ِْزَياد ** Zayd’s son

Section 4.3.8

** اسم التامة **

** Definition:** It is an ** اسم ** which gives the ism (ضي) after it a nasb.

- An ** اسم ** will be considered as تََّام ** when it has one of the following:
  a. ** tanween. **
    e.g. ** (زَاحِة) َّ ما في السّماء قدٌّ زَاحِةٌ من وخابٍ. **
    There is not even a palm’s measure of clouds in the sky.
  b. hidden ** tanween. **
    e.g. ** (أَحَدَ عَشَََ رَجِلًا) معيَّ أَحَدَ عَشَََ رَجِلًا **
    There are eleven men with me.
  c. ** ن ** of a dual ** اسم. **
    e.g. ** (فِيْزَن) عَنْدَيْدَيْ قَيْزَانَ بِرًا. **
    I have two qafeezes\textsuperscript{72} of wheat.
  d. ** ن ** which resembles the ** ن ** of a sound masculine plural (جَُّمُلَ مَذَكَّرَ سَمَأ). **
    e.g. ** (عَشْرَون) عَنْدَيْدَيْ عَشْرَونَ وَزَمَّيًا. **
    I have twenty dirhams.

The ** اسم التامة ** in the above examples cannot be ** meilleuref ** while having a ** tanween ** or having a ** noon ** of dual/plural, thus the ** اسم ** after it gets a ** تََّام ** because of it being ** ضي. **

\textsuperscript{71} For more details, examples, and exercises, please refer to al-Nabû al-Wadîb, Thanawiyah, vol. 1, 131-141.

\textsuperscript{72} A ** qafeet ** is a classical Islamic measure of volume. According to the Hanafis, it is equal to 40.344 litres.
Definition: It is an اسم which indicates an unspecified quantity.

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

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

1. كَمْ أو كَذَا (how many)
   - It gives the اسم (تََّ از) after it a نصب.
   - The تََّ از is singular.
     - e.g. كم كتابا عندك How many books do you have?
   - At times, the preposition من من appears before the تََّ از.
     - e.g. كم من كتاب عندك How many books do you have?

2. كَمْ أو كَذَا (so many)
   - It gives the اسم (تََّ از) after it a جَِّ (بِعْدِهِ). (because of it being a مضاغ إِلَيْهِ).
   - The تََّ از may be singular or plural.
     - e.g. كم مال أمْلَفت So much of wealth you have spent!
     - e.g. كم أموال أمْلَفت So much of wealths you have spent!
   - At times the preposition من من appears before the تََّ از.
     - e.g. كم من ملك في السَّمَعْوَات There are so many angels in the skies/heavens!

كَذَا – (so much, such and such)

- It gives the اسم (تََّ از) after it a نصب.
- The تََّ از is singular.
  - e.g. عَنْدَيَّ كَذَا دَرَّهَا I have this much dirhams.

EXERCISE

1. What is the difference between the following sentences.
   - i. كم كتابا قرأت
   - ii. كم كتاب قرأت

---

73 For more details, examples, and exercises, please refer to al-Nahw al-Wadih, Thanawiyyah, vol. 2, 170-173.
Section 4.4
– Non-governing particles

1. **Particles of notification:**

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

- **الَّ اِنة نَصاََ اللهِ قََِياب** (Behold! Indeed, Allah’s help is near.)
- **أَمَت مَياد نََ** (Behold! Zayd is sleeping.)
- **هَت أَئِم حََتضَِ** (Lo! I am present.)
- **هَذَا** (This)

Note: The actual اسم إشارة is only ذا, while هَت is the حَََاف تََّاه. However, in common usage the whole is referred to as اسم إشارة without differentiating.

2. **Particles of affirmation:**

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

- **إِنِ جَتءَ مَياد مَياد** (Zayd came.)
- **إِنِ أَجَتءَ مَياد مَياد** (Did Zayd come?)

- **نَََما لٰى إِنْ يَأَجَتءَ مَياد مَياد** (Yes)

  - It is used to confirm a statement, be it positive or negative. For example,
    - If someone says **أَجَتءَ مَياد؟** (Did Zayd come?), the reply will be **نَََما لٰى إِنْ يَأَجَتءَ مَياد مَياد** (Yes) meaning **جَتءَ مَياد** (Zayd came.).
    - If someone says **أَمَت جَتءَ مَياد؟** (Has Zayd not come?), the reply will be **نَََما لٰى إِنْ يَأَجَتءَ مَياد مَياد** (Yes) meaning **مَت جَتءَ مَياد** (Zayd did not come.).

- **ب لىَٰ** (Yes, why not)

  - It is used to convert a negative statement into a positive one.

  e.g. If someone says **أَلََا يَأَجَتءَ مَياد مَياد؟** (Did Zayd not stand up?), the reply will be **ب لىَٰ** (Yes, why not) meaning **قَدا قَتمَ مَياد مَياد** (Zayd has stood up.).

- **إِيَّ مَياد** (Yes)

  - It is the same as **نَََما لٰى إِنْ يَأَجَتءَ مَياد مَياد**. However it is used with an oath (قَسَم) after a question.

  e.g. If someone says **أَقَتمَ مَياد مَياد؟** (Did Zayd stand up?), the reply will be **إِيَّ مَياد وَالله** (Yes, by Allah!) meaning **قَتمَ مَياد مَياد** (Zayd stood up.).


---

74 For more examples and exercises, please refer to *al-Nabw al-Wadib, Ibtida‘iyah*, vol. 3, 168-174.
These have the same meaning as نَعَمْ.

e.g. If someone says أَجَتءَ مَياد (Did Zayd come?), the reply will be إِنَّ (yes) or أَجَلَّ (yes) meaning جاءَ رَبِّي (Zayd came).

Note: إِنَّ is very rarely used for this purpose.

3. حَرَّفَا التَّفَسِيرِ –Particles of clarification:
These are used to clarify a word in a sentence. These are as follows:

(that is)

e.g. واشْتَلُّ الْقُرْيَةُ أي أُهْلَ الْقُرْيَةِ And ask the town, that is, the people of the town.

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

4. حَرَّفُ الْمَصْدَرِيَةِ: These are used to give a masdari meaning. These are as follows:

أَنْ and أَنْ come before a جُلْطَةٌ بِفِئَةٍ.

أَنْ comes before a جَلَّةٌ بِفَیْةٍ.

e.g. حَتَّى إِذَا ضَقَتْ عَلَيْهِمْ الأَرْضُ بِمَا رَحَبَت Until when the earth became straitened for them despite its vastness.

(صِدَّاَفَ) يَسْتَيْعَ أَنْ تُصَدَّقَ Your truthfulness pleases me.

(نَوْمٌ زَيْبَ) يُلْعِبَيْنَ أَنْ يَنْاَبُّ (News of) Zayd’s sleeping reached me.

Note: أَنْ and أَنْ are governing particles.

5. حَرَّفُ التَّضَيِّخِيَةِ –Particles of exhortation:
These are used to encourage someone to do something when they appear before فعلٌ مَضَارِعَةٌ.

These are as follows:

لَوْما أَلَوْا حَلَّ أَلاَّ Do you not pray salah?

e.g. هلَّا يَصْلُي؟

These particles are also used to create regret and sorrow in the listener when they appear before فعلٌ ماضٍ. Therefore, they are also called حَرَّفُ التَّذَلِيلِيَةِ.

e.g. هلَّا صَلَبَتُ الْعَصْرُ؟ Have you not prayed ‘Asr salah?

e.g. وَلَوْلا أَنْ يَجِعَمُوهَا قَلَّتهُم When you heard it, why did you not say…
6. **Particle of anticipation:**

This is based on *Mu’jam al-Qawa’id al-‘Arabiyyah*. See *Mu’jam al-Qawa’id al-‘Arabiyyah*, 338-339.

- **قدّ** (qadd) can also be used simultaneously for more than one of the above-mentioned purposes. An example of **قدّ** being simultaneously used for **تقريب**، **توقّع**، and **تحقيق**، is as follows:

**قدّ قامت الصلاة**

**Indeed, salah has been established/is about to be established.**

**Note:** **أَلْغِلَّ** can also be used for **توقّع**.

7. **Particles of interrogation:**

These are **أَلْغِلَّ** and **هِلْ.**

.e.g.  

- **أَلْغِلَّ قام؟**  
  Is Zayd standing?

- **هِلْ قام زيد؟**  
  Did Zayd stand up?

---

75 This is based on *Mu’jam al-Qawa’id al-‘Arabiyyah*. See *Mu’jam al-Qawa’id al-‘Arabiyyah*, 338-339.

76 For more examples, and exercises, please refer to *al-Nahw al-Wadih, Ibitida’iyah*, vol. 3, 168-171.
8. **Particle of rebuke:**

This is كَلَّا, which means “Never!”

- It can be used to rebuke or reprimand.
  
  e.g. كَلَّا said in response to someone who says (Hit Zayd).

- It can also be used to convey the meaning of certainty.
  
  e.g. كَلَّا سُوَف تَغْلَمُون Indeed, soon you will know.

  **Note:** This is according to one translation. According to another, it is in the meaning of “never.”

9. **تانوين:** It is used for one or more of the following:

  - It is a tanween which shows an ism to be مَغْرَّبَ.
    
    e.g. زَيْدٌ

  - It is a tanween which shows an ism to be نَكْرَة.
    
    e.g. رَجُلٌ

  - It is a tanween which substitutes a مَضْفَأ إِلَى الْمَثْل.
    
    e.g. يَوْمِ إذَا كَانَ كَنَّا

  e.g. Indeed, the day when such and such happens

10. **تَأكيد:** It is used for emphasis in عَضَمَ and ما أَ. It is of two forms: حَضِيْة and أَخْفِيّة. Both have the same meaning.

    حَضْيْة (ن)  أَخْفِيّة (ن)  Indeed, he should hit.

    أَنْصُرُنَ  أَنْصُرُنَ  You must help.

11. **زُوائدة:** It can be used for the following:

    - اِتِدَاء: It appears before the مَنْتَدِأ and is used for emphasis.
      
      e.g. لَأَنْتَمُ أَشْدُدُ رَحْيَة  Indeed, you are more feared.

    - جَوَاب: It comes in the answer to قَسْمَ and أنَّ.
      
      e.g. وَلَوْلا دَفَعَ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَنَّبُ الْأَرْضَ

      If Allah did not repel some people by means of others, the earth would be corrupted.

      وَاللهُ لَأَصْحَبُنَّ عَذَا By Allah! I will fast tomorrow.

    - زُوائدة: This is extra and can be used for emphasis.
      
      e.g. إِنَّهُ سَيْأَلُنَّ الطَّعَام  Indeed, they eat food.
12. **Extra particles:** These are not translated. However, they add beauty and emphasis to the meaning. They may also stop the effect (عَمَل) of an (عَامل). These are: (عَامل – غَامِلة) بَيْنَ مِنْ لََّا مَّا أَنْ إِنُّ

**Usage:**

إِن: It appears after مَا الْقَافِيَة.

e.g. مَا إِنْ زَيدَ قَالَّمُ Zayd is not standing.

أَن: It appears after لَمْ أَ.

e.g. فَلَمْ أَنْ جَاءَ الْبِشْيرُ When the bearer of good news came.

فَما: It appears after the following:

إِذا مَا التَّلِيَتَ فَاصِبُزَ When you are afflicted, be patient.

e.g. إِذًا مَا التَّلِيَتَ فَاصِبُزَ

فَمِنْ: When you travel, I will travel.

e.g. فَمِنْ مَا تَسَافْرُ أَسَافُزَ

أَيْ: Whoever comes to you, treat him hospitably.

فَمَا رَجَحَهُ مِنْ اللَّهِ لَّمْ أَطَمَّ تَأَكَّمُهُ When you travel, I will travel.

e.g. فَمَا رَجَحَهُ مِنْ اللَّهِ لَّمْ أَطَمَّ تَأَكَّمُهُ

Here, هَلْ أَنَى هَلْ أَنَى أَنَى مَا تَلَوَّأ فَجُمَّ وَجْهُ اللَّهُ Whichever way you turn, there is the face of Allah.

فَإِنْ: Then, should some guidance come to you from Me.

e.g. فَإِنْ فَإِنْ يَا تَسَيِّكَ مَتَى هَذَى

فِيْمَا: So, it is through mercy from Allah that you are gentle to them.

e.g. فِيْمَا رَجَحَهُ مِنْ اللَّهِ لَّمْ أَطَمَّ تَأَكَّمُهُ

Here, لَْ أَقَبُّ بِهِذَا الْبَيْدَ I swear by this city.

e.g. لَا أَقَبُّ بِهِذَا الْبَيْدَ

إِنْ: Indeed, they eat food.

e.g. إِنْ لَيْا كَتُوْنَ الطَّعَامُ

فَهْلَ مِنْ خَالِي غَيْرَ اللَّهِ? Is there a creator besides Allah?

e.g. فَهْلَ مِنْ خَالِي غَيْرَ اللَّهِ?

أَيْنَ كَمِثلِهِ شَيْءَ؟ There is nothing like Him.

e.g. أَيْنَ كَمِثلِهِ شَيْءَ؟

لََْ أَقَبُّ بِهِذَا الْبَيْدَ Zayd is not a liar.

e.g. لََْ أَقَبُّ بِهِذَا الْبَيْدَ
Conditional particles that do not cause jazm:

- أَمَّا (however, as for, as far as... is concerned)
  - It is used to explain/clarify something, which was mentioned briefly.
  - فَ should be used before its answer (جواب).
  e.g. فِسْتَهُمْ شَهِيدًا وَسَعِيدًا فَأَمَّا الَّذِينَ سَقَوْا فِي النَّارَ
  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 (جواب) on account of the first sentence (شرط) not being fulfilled.
  e.g. لَوْ كَانَ قَبْسِهِمْ أُوْلَى إِلَّا اللَّهُ لَفَسَدَتْ
  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 more than one god does not exist.)

Note: If a وَ is added to لَوْ i.e. لَوْ وَ, it will give the meaning of “even if/even though” and will be known as لَوْ وَضِبْطَة.
  e.g. أَوْهُ لَوْ وَسَجَأَ Celebrate walimah even if it be with one (slaughtered) goat.

- لَوْ (if such and such had not been so, ...)
  - Apart from being used for تنديم and حُضيَّص, they are also used to demonstrate that the second sentence (جواب) cannot be attained because of the presence of the condition of the first sentence (شرط).
  e.g. لَوْلاً رَدَّهُ فَلَكَ بِكَرٍ Had it not been for Zayd, Bakr would have perished.

- لَمْ (when)
  - This is a ظَفَر in the meaning of جَعَل. It enters upon فَِالْمَضْطَّ.
  e.g. لَمْ سَلَّمَ عَلَيْهِ رَبُّ عَلَيْهِ السَّلامَ When I greeted him, he returned my greeting.

---

14. It is a مَت which has the meaning of مَت دَامَ (as long as).

\[ \text{e.g.} \quad \text{أَقُومُ مَا ذَامَ الَّذِيْنَ جَلَسَ} \]

\[ \text{i.e.} \quad \text{أَقُومُ مَا ذَامَ الأُمِيرُ} \]

I will stand as long as the leader is sitting.

15. بِعِتْف: These have been discussed in Section 3.10.4

**FINAL EXERCISE**

Q: Go through the whole book and identify the various meanings and uses of the following:

\[ 
\begin{align*}
\text{أَنَّ إنَّ لِي أَيَّاهُ أَيْنَ مَنِّي لَمَّا مِنَ مَا لَكَنَّ فَ وَ أَنَّ}
\end{align*}
\]

الحمد للهِ الَّذِيَ يَغْفِرُ الصَّلاةَ والصَّلَامَ عَلَى رَسُولِهِ الَّذِيْنَ وَعَلَى آلِهِ الصَّدِيقِينَ الطَّاهِرِينَ وَعَلَى أُسَلِمَ أُجْمَائِهِنَّ
APPENDIX

Studying Classical/Qur'anic Arabic

There are a number of options available for the student of sacred Islamic knowledge seeking to learn classical Arabic on his/her path to learning the *deen*. The following is a set of suggested curricula for studying Arabic language, based upon the South Asian (Indo-Paki) scholarly tradition. It is by no means the only option. To begin with, Urdu texts have been omitted. Moreover, those following other scholarly traditions (Arab, Turkish, South East Asian) may have a somewhat different set of books, although they will also find some overlap here.

The books whose names are only mentioned in English are English texts, while those whose Arabic names are also given are Arabic texts. The texts increase in difficulty and advancement downward.

General Arabic Language

<table>
<thead>
<tr>
<th>Level</th>
<th>Texts</th>
</tr>
</thead>
</table>
| Beginner to Intermediate | *Durus al-Lughah al-‘Arabiyyah* vols. 1-3
(دروس اللغة العربية)
OR
*Al-‘Arabiyyah Bayna Yadayk* vols. 1-3
(العربية بين يديك) |
|                      | *Arabic Tutor* vols. 1-2               |
|                      | *Ten Lessons of Arabic*                |

*Nahw*

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<thead>
<tr>
<th>Level</th>
<th>Texts</th>
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<tbody>
<tr>
<td>Beginner to Intermediate</td>
<td><em>Tasheel al-Nahw</em></td>
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<tr>
<td></td>
<td><em>Sharh Mi’at ‘Amil</em> (طهير مناء عاملي)</td>
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<td></td>
<td><em>‘Awamil al-Nahw</em> (زواميل النحو)</td>
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<td><em>Hidayat al-Nahw</em> (هدياه النحو)</td>
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<td><em>Al-Ajurrumiyyah</em> (الأجرورومية)</td>
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<td></td>
<td><em>(التحفة السبيبة)</em></td>
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<td></td>
<td><em>Al-Tuhfah al-Saniyyah</em> (التحفة السبيبة)*</td>
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<td></td>
<td><em>Al-Kafiyah</em> (الكافي)</td>
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<tr>
<td>Advanced</td>
<td><em>Sharh ibn ‘Aqil</em> (طهير ابن عقيل)</td>
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<td></td>
<td><em>Sharh Jami</em> (طهير الجامي)</td>
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<td></td>
<td><em>Sharh Qatr al-Nada wa Ball al-Sada</em> (طهير قطر الندا وبلب السدا)</td>
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<td>OR</td>
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<td></td>
<td><em>Sharh Shudhar al-Dhabab</em> (طهير شدوار الذهب)</td>
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</tbody>
</table>
The texts *al-Nahw al-Wadih li al-Madaris al-Ibtida’iyah* vols. 1-3 and *al-Nahw al-Wadih li al-Madaris al-Thanawiyyah* vols. 1-3 belong to the intermediate to advanced level. The six volumes in general, and the three *Ibtida’iyah* volumes in particular, can be used in place of, or in conjunction with *Tasheel al-Nahw*. The six could also be used in conjunction with *Hidayat al-Nahw*. Almost always, one of these texts has something that the other does not.

### Sarf

<table>
<thead>
<tr>
<th>Level</th>
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<tr>
<td>Beginner</td>
<td><em>Fundamentals of Classical Arabic</em> vol. 1</td>
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<tr>
<td>Intermediate</td>
<td><em>From the Treasures of Arabic Morphology</em></td>
</tr>
<tr>
<td></td>
<td><em>‘Ilm al-Seeghah</em> (عِلْمُ السِّيْغَةِ) OR</td>
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<td></td>
<td><em>Shadha al-‘Arf fi Fann al-Sarf</em> (شَذَا اْاَََافِ فِا فَن ِ اْصةَافِ)</td>
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### Arabic Reading/Literature

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<th>Level</th>
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<tr>
<td>Beginner</td>
<td><em>Al-Qira’ah al-Rashidah</em> vol. 1 (القرآنِ الرَّاشِدَةُ)</td>
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<td><em>Qasas al-Nabiyyin</em> vol. 1 (قصصُ النَّبِيِّينِ)</td>
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<tr>
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<td><em>Nafrat al-‘Arab</em> (نَفْحَةُ الْأَرْبَابِ)</td>
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<td><em>Qasas al-Nabiyyin</em> vol. 4 (قصصُ النَّبِيِّينِ)</td>
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<td><em>Mukhtarat min Adab al-‘Arab</em> vol. 1 (مُ عَذَارَاتُ مِنْ أَدَبِ الْأَرْبَابِ)</td>
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<td><em>Al-Maqamat al-Haririyyah</em> (المقاماتُ الْخَرْبِيَّةُ)</td>
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<td><em>Mukhtarat min Adab al-‘Arab</em> vol. 2 (مُ عَذَارَاتُ مِنْ أَدَبِ الْأَرْبَابِ)</td>
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### Arabic Rhetoric (*Balaghah*)

<table>
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<tr>
<th>Level</th>
<th>Texts</th>
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<tbody>
<tr>
<td>Beginner</td>
<td><em>Durus al-Balaghah</em> (دُوَرُ السِّلَّاحَةِ)</td>
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<td>Intermediate to Advanced</td>
<td><em>Al-Balaghah al-Wadihah</em> (البَلَاغَةُ الواضِحَةِ)</td>
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<td><em>Talkhees al-Miftah</em> (تَلْخِيرُ الْمِفْتَاحِ) OR</td>
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<td></td>
<td>its commentary <em>Mukhtasar al-Ma’ani</em> (مُ عَذَارَاتُ المُعَلِّي)</td>
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**Suggested Curriculum**

Below, we have provided a suggested curriculum based upon some of the texts given above that could be followed as part of an overall traditional Arabic & Islamic Studies curriculum. This curriculum is based on a two-semester academic year.

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<th>Year</th>
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<td><em>Ten Lessons of Arabic</em></td>
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<td><em>Tasheel al-Nahw</em></td>
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<td><em>Tasheel al-Nahw</em></td>
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<td><em>Durus al-Lughah</em></td>
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<td><em>Treasuries of Arabic Morphology</em></td>
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<td><em>Durus al-Lughah</em></td>
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<td><em>Arabic Tutor</em></td>
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<td><em>Qasas al-Nabiyyin</em></td>
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<td><em>Sharh ibn ‘Aqil</em></td>
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BIBLIOGRAPHY


