TASHEEL AL-NAHW
TASHEEL AL-NAHW

based on

‘Ikm al-Nahw of Mawlana Mushtaq Ahmad Charthawali

Revised & Edited by
‘Aamir Bashir
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**In Plain English:** Make as many copies as you want.
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ACKNOWLEDGMENTS

There are many people whom I would like to thank for making this project a success. To begin with, I am in debt to the sister who typed up the old *Tasheel al-Nabu*, and thus helped to kick-start the project. She does not want her name to be publicized. I would also like to thank Mawlana Ibrahim Memon and his students of Darul Uloom al-Madania’s eAlim program for their valuable feedback. Last but not the least, I am indebted to my First year students at Darul Uloom al-Madania (both 2010–2011 and 2011–2012), who have been continuously giving me feedback. I would especially like to mention my current First year students ‘Abdullah, Ayyub, Muhammad, Sa’eed, Umair, Umar, and Wahid. I have greatly benefitted from their intelligent questions, wise comments, useful suggestions, and help with proof-reading. May Allah reward them, and all others for their contributions and help.
This book is the second edition of the revised *Tasheel al-Nahw*, which in turn was a somewhat expanded translation of the Urdu language primer of Arabic grammar, *‘Ilm al-Nahw* by Mawlana Mushtaq Ahmad Charthawali. Mawlana Charthawali’s primers for *Nahw* (Arabic grammar) and *Sarf* (Arabic Morphology) are standard textbooks in Western *madrasahs*. The original English translation of *‘Ilm al-Nahw* was prepared by scholars from Madrasah Islamiyyah, Benoni, South Africa. They put in a lot of hard work and made the English translation much more beneficial than the Urdu original. May Allah reward them. At least two versions of this translation are available online. The first one had many errors and typing issues. The newer version made some improvements but issues remained, especially with regards to language and clarity of the English and Arabic texts. In 2010, we decided to bring out a revised edition of this translation to address these issues. During the course of our revision and editing, we consulted various grammar works including *al-Nahw al-Wadih*, *Sharh ibn ‘Aqil*, *Mu’jam al-Qawa’id al-‘Arabiyyah*, and *A Simplified Arabic Grammar*. We completely revised some sections, as well as a number of definitions. The organization was changed in a way that we felt would make it easier for students to understand how each section fits in the overall picture.

This second edition has undergone more changes. Further improvements have been made in many sections; some sections have been completely revised; confusing sentences have been elaborated; more examples and exercises have been included, 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, we have not transliterated Arabic words exactly, keeping in mind that most people at this stage will not be comfortable with Arabic transliteration schemes. Rather, we have used approximate equivalents that are easier to read for the untrained. Nevertheless, non-English words have been italicized to reflect their non-English origin. The documentation in the footnotes does not follow any particular academic standard; rather, it has been modified for ease of the 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.

We 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 to also use *al-Nahw al-Wadih* (all six volumes) while teaching, 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 our ability, we have tried to remove all errors. However, we are merely human. 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 us with your feedback at the email address given at the end.

We hope and pray that this revised translation will be of benefit to the students. We also pray that Allah 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. We also request the readers and all those who benefit from it in any way to remember us in their prayers.

And He alone gives success.

وَصَلِّي اللهُ عَلَيْهِ وَرَحِمِهِ وَخَلِيفِهِ سَيِّدَناً وَمُرَّضِيًا مَحْمَدً وَعَلِيِّهِ وَأَصْحَابِهِ أُمَمِينَ

‘Aamir Bashir
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14th Sha’ban, 1433 (4th July, 2012)

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<td>Verb</td>
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<td>harf</td>
<td>Particle</td>
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<td>Long vowels i.e., —, —</td>
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<td>إعراب</td>
<td>i‘raab</td>
<td>These are the variations at the end of the word, which take place in accordance with the governing word.</td>
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<td>تنوين</td>
<td>tanween</td>
<td>two fathahs (‘), two dammahs (‘), two kasrahs (‘)</td>
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<td>سكون</td>
<td>sukoon</td>
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<td>ساكن</td>
<td>saakin</td>
<td>A letter with sukoon</td>
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<td>تشديد</td>
<td>tashdeed</td>
<td>—</td>
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<td>مشددة</td>
<td>mushaddad</td>
<td>A letter with tashdeed</td>
</tr>
<tr>
<td>فاعل</td>
<td>faa’il</td>
<td>Subject i.e. the doer</td>
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<tr>
<td>مفعول</td>
<td>maf‘ool</td>
<td>Object i.e. the person or thing upon whom or which the work is done.</td>
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<td>عامل</td>
<td>‘aamil</td>
<td>Governing word i.e. that word, which causes i‘raab change in the word(s) following it.</td>
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<tr>
<td>مَعْطَلْ</td>
<td>ma‘mool</td>
<td>The governed word i.e. that word in which the i‘raab change occurred.</td>
</tr>
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<td>فَعُلْ مَعْطَلْ</td>
<td>fi‘l ma‘roof</td>
<td>The active verb i.e. that verb whose doer is known/mentioned.</td>
</tr>
<tr>
<td>فَعُلْ مَخْتَلْفْ</td>
<td>fi‘l majbool</td>
<td>The passive verb i.e. that verb whose doer is not known/mentioned.</td>
</tr>
<tr>
<td>فَعُلْ نَازِمُ</td>
<td>fi‘l laazim</td>
<td>The intransitive verb i.e. that verb, which can be understood without a مَعْطَلْ.</td>
</tr>
<tr>
<td>الفَعَّالُ الْمُعَتَّدِيّ</td>
<td>fi‘l muta‘addi</td>
<td>The transitive verb i.e. that verb, which cannot be fully understood without a مَعْطَلْ.</td>
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<tr>
<td>مَعْرِفَةُ</td>
<td>ma‘rifah</td>
<td>Definite noun. It is generally indicated by an ال. For example, الْبَيْتُ the house (a particular/specific house).</td>
</tr>
<tr>
<td>نَكْرَةُ</td>
<td>nakirah</td>
<td>Common noun. It is generally indicated by a tanween. e.g., الْبَيْتُ a house (any house).</td>
</tr>
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<td>مَرْفَعَةُ</td>
<td>marfoo‘</td>
<td>It is that word, which is in the state of رَفَعُ, which is generally represented by a dammah on the last letter.</td>
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<tr>
<td>مَنْصَوبٌ</td>
<td>mansoob</td>
<td>It is that word, which is in the state of نَصْبُ, which is generally represented by a fathah on the last letter.</td>
</tr>
<tr>
<td>مَحْطْرَةٌ</td>
<td>majroor</td>
<td>It is that word, which is in the state of حَرْطُ, which is generally represented by a kasrah on the last letter.</td>
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CHAPTER 1

Section 1.1

Al-nahw – Arabic Grammar

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

Subject Matter:
Its subject matter is كلمة (word) and كلام (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، دخل، دار، ريد، and في are four words. The science of Nahw teaches us how to put them together to form a correct sentence.
- The mid-term objective is to use our Arabic skills to understand the Qur’an، Hadeeth، Fiqh and other Islamic sciences، so that we can act upon them.
- The ultimate objective through the above is to gain the pleasure of Allah Most High.
Section 1.2

The Word

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

In Arabic, لِفْظ مُؤْمَّن (meaningful word) is of two types: مُرَكَّبٌ مُؤْمَّن and مُفرَد.  
1. Singular: It is that single word, which conveys one meaning. It is also called كَلِمَة.
2. Compound: It is a group of words. They may form a complete sentence or an incomplete one.

Types of كَلِمَة

There are three types of كَلِمَة:
1. (noun)
2. (verb)
3. (particle)

- اِسْمٍ – Noun:
  - It is that كَلِمَة whose meaning can be understood without the need to combine it with another word.
  - It does not have any tense.¹
  - It is the name of a person, place or thing.²
    e.g. رَجُلٌ  man
    أَبْدُوُّاُ ‑ house

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

¹ The first two bullets combine to form the classical definition of اِسْمٍ. See, for example, ‘Abdullah ibn ‘Aqil, Sharh ibn ‘Aqil ‘ala Alfiyat ibn Malik, (Cairo: Dar al-Turath, 1980), vol. 1, 15. The definition given by ibn ‘Aqil is as follows: (الَكِلَمَةُ إِنْ دُلِّتْ عَلَى مَعْنَىٰ فَهِيْ فُلسِفَةٌ غَيْرَ مَعْرَنٍ فَرَأْسٍ فَهِيْ اِسْمٌ).
² This third bullet by itself is the definition found in more modern texts like al-Nahw al-Wadib. See, for example, ‘Ali al-Jaarim & Mustafa Ameen, al-Nahw al-Wadib li al-Madaris al-Ibtida’yyah, (Cairo: Dar al-Ma’arif, n.d.), vol. 1, 16. Their definition of اِسْمٍ is as follows: (اِسْمُ: كَلِمَةٌ لِفْظٍ يَسْمَعُهُ الْإِنسَانُ أوَّلِيَّةٌ أوَّلِيَّةٌ أوُنَبَأُتْ أَوْ هُمَالَةٌ أوُنَبَأُتْ أَيْنَ أَيْ ضَرْعُ أَخَرُ).
Verb:

- It is that کِلَمَة whose meaning can be understood without the need to combine it with another word.
- It has one of the three tenses: past, present, or future.\(^3\)
- It denotes an action.\(^4\)
  
<table>
<thead>
<tr>
<th>e.g.</th>
<th>فَصَلَ</th>
<th>He hit.</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَصَرَ</td>
<td>He helped.</td>
<td></td>
</tr>
</tbody>
</table>

**Note:** A فَعَلْ can never have a تَنْوِين (tanween) or an الِ.

Particle:

It is that کِلَمَة whose meaning cannot be understood without joining an اسم or a فَعَلْ or both to it.

<table>
<thead>
<tr>
<th>e.g.</th>
<th>من</th>
<th>(from)</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَلَى</td>
<td>(on top)</td>
<td></td>
</tr>
</tbody>
</table>

**EXERCISES**

1. State with reason whether the following words are subh or فَعَلْ or اسم.
   
   i. جَلَسَ (He sat.)
   ii. وَ (and)
   iii. بَتْ (girl)
   iv. كَسَرَ (He broke.)

2. Find the meaning and the plural of the following nouns using a dictionary.
   
   i. قَلم
   ii. فَصْل
   iii. كِتَاب
   iv. سُورة

---

\(^3\) The first two bullets combine to form the classical definition of فَعَلْ. See Sharh ibn ‘Aqil, vol. 1, 15.

\(^4\) The last two bullets combine to form the definition of فَعَلْ as given in al-Nahw al-Wadih. See al-Nahw al-Wadih, Ibtida’iyah, vol. 1, 16.
Section 1.3

Types of Noun

Noun is of three types:

1. **Primary Noun:** It is that which is neither derived from another word nor is any word derived from it.
   - e.g. فَرْسُ `horse`, بَنَّى `girl`

2. **Root Noun:** It is that from which many words are derived.
   - e.g. ضَرَبُ `to hit`, نَصَرْتُ `to help`

3. **Derived Noun:** It is that which is derived from a masdar.
   - e.g. ضَارِبُ `hitter`, مُصَوَّرُ `the helped`

Types of Verb

Verb is of four types:

1. **Past tense**
   - e.g. ضَرَبُ `He hit.`

2. **Present and Future tense**
   - e.g. يُضَرِّبُ `He is hitting or will hit`.

3. **Positive Command/Imperative**
   - e.g. إِضْرَبِ `Hit!`

4. **Negative Command/Prohibitive**
   - e.g. لَا يُضَرِّبُ `Don’t hit!`

Types of Particle

Particle is of two types:

1. **Causative Particle:** It is that, which causes change in the word after it.
   - e.g. زَيَّدَ في الْمَسْجِدِ `Zayd is in the mosque`.

2. **Non-Causative:** It is that, which does not cause change in the word after it.
   - e.g. ثُمَّ `then` وَ `and`
EXERCISES

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

   i. البيت
   ii. الفتح
   iii. الورق
   iv. سمع

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

   i. بستان
   ii. قصر
   iii. باب
   iv. كلب

3. Translate the following sentences, and identify the different types of verbs in them.

   i. فتح حايلده الحسكة
   ii. يدرس أحمد في المدرسة
   iii. أكتب رسالة
   iv. لا تقرأ ذلك الكتاب
Section 1.4
Sentences and Phrases

is of two types:

- is also called and . This is a complete sentence. Often, it is just called .

- is also called and . This is a phrase, i.e., an incomplete sentence.

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

Types of Sentences
There are two types of sentences:

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

B. : It is that sentence, which does not have the possibility of being true or false.

Section 1.4.1
أقسام الجملة الخريطة

is of two types:

1. – Nominal Sentence:

**Definition:** It is that sentence, which begins with a noun.

- The second part of the sentence can be a noun or a verb.
- The first part of the sentence is called (subject) or (the word about which information is being given).
- The second part of the sentence is called (predicate) or (the word giving the information).
- The is generally and the generally .
- Both parts are .

**Sentence Analysis**

The house is clean.

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

Sentence Analysis

الرجل طويل وقوي. The man is tall and strong.

= حَمْلَة إِسْمَيَّة حَرْبَة

مَرْفَوْعِ + فَاعِلٌ حَمْلَة فَعْلَيَّة حَرْبَة

= حَمْلَة إِسْمَيَّة حَرْبَة

2. جملة فعلية حربية – Verbal Sentence:

Definition: It is that sentence, which begins with a verb.

• The first part of the sentence is called مَرْفَوْعِ or فَاعِلٌ.
• The second part of the sentence is called مَسْتَنَدَ or إِلَيْهِ and is always مَرْفَوْعٌ.

Sentence Analysis

زَيْدَ جَعَلَ Zayd sat.

= حَمْلَة فَعْلَيَّة حَرْبَة

فَاعِلٌ + مَسْتَنَدَ حَمْلَة إِسْمَيَّة حَرْبَة

Note: In the above example, the verb is المَرْفَوْعِ الدَّارِيُّ i.e. it is a verb whose meaning can be understood without a مَرْفَوْعٌ.

Note: If the verb is المَرْفَوْعِ الدَّارِيُّ i.e. a verb whose meaning cannot be fully understood without a مَرْفَوْعٌ, then a مَنْصُوبٌ will be added and will be مَنْصُوبٌ.

Sentence Analysis

الله السماحة. Allah created the sky.

= حَمْلَة إِسْمَيَّة حَرْبَة

فَاعِلٌ + مَسْتَنَدَ + مَنْصُوبٌ حَمْلَة فَعْلَيَّة حَرْبَة

EXERCISES

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

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

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

---

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

The **sentence structure** is of ten types:

1. **_positive command** e.g. ﴿أَصْرِب﴾ Hit!
2. **negative command** e.g. ﴿لَا تَصْرِب﴾ Don’t Hit!
3. **interrogative** e.g. ﴿هلْ تَصْرِب﴾ Did Zayd hit?
4. **desire** e.g. ﴿لِيْتَ الْقُطْبِ عَادِي﴾ I wish youth would return.

**Note:** ﴿ليْت﴾ is generally used for something unattainable.

5. **hope** e.g. ﴿لَعْلَ الْمَيْتَانَ سَهِل﴾ Hopefully, the examination will be easy.

**Note:** ﴿لَعْل﴾ is generally used for something attainable.

6. **exclamation** e.g. ﴿بِاللَّهِ﴾ O Allah!
7. **request / offer** e.g. ﴿أَنَا نَذَاكَ فَأَعْطِنِي دينار﴾ Will you not come to me so that I may give you a dinar?

**Note:** ﴿أَنَا نَذَاكَ﴾ is a mere request; no answer is anticipated.

8. **oath** e.g. ﴿وَاللَّهِ﴾ By Allah!
9. **amazement** e.g. ﴿مَا أَحْمَسَ رَبِّ﴾ How good Zayd is!
10. **transaction** e.g. ﴿بَعْثَ هِذَا الْكِتَابَ﴾ The seller says ﴿أَنْفَرَ﴾ – I sold this book.

**Note:** The sentences for ﴿أَنْفَر﴾ are in reality ﴿إِسْتَفْهَام﴾. 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:**

\[ \text{Did Zayd hit?} \]

**EXERCISE**

1. State what type of **sentence structure** are the following sentences.

   i. ﴿بِيَاسِرَاهِم﴾
   iii. ﴿كَيْفَ حَالَك﴾
   ii. ﴿إِسْمَع﴾
   iv. ﴿لَا تَدْخُل﴾
Section 1.4.3
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 `صِفَة`.
   - The object being described is called `مَوْضُوعَة`.
   - The object and the describing word must correspond in four things:
     1. **I’raab**
     2. Gender i.e. being masculine or feminine.
     3. Number i.e. being singular, dual or plural.
     4. Being `ma’rifah` or `nakirah`.

   For example,
   - `صالِح` – `رجل` – `مَوْضُوعَة` – `صِفَة`
   - `المُعَافِلَة` – `النِّسَأة` – `صِفَة` – `مَوْضُوعَة`

   - a righteous man
   - the intelligent/wise girl

2. **Possessive Phrase:** It is a phrase in which the first word `مَضَاف` is attributed to the second one `إِلَيْهِ`.
   - In some cases, this means that the second word owns or possesses the first.
   - The `مَضَاف` never gets an `ال` or a `ة`
   - The `إِلَيْهِ` is always `مَخْرَوْر`.

   e.g.
   - `كتَاب` – `زَيْد` – `مَضَاف إِلَيْهِ`
   - Zayd’s book

   - The `i’raab` of the `مَضَاف إِلَيْهِ` will be according to the governing it. For example,

   `كتَاب` – `مُجَدَّد` – `مَضَاف إِلَيْهِ` – `فَاعِلَ مَعَ فَاعِلِه` – `مَفْعُولَ مَعَ مَفْعُولِه`

   I found Zayd’s book.

---

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

1. Sometimes many مضافات الية مضافات الية are found in one single phrase. For example,

باب男人 الباب

2. If a صفة of the مضافات الية is brought, it should come immediately after the مضافات الية with an ال and should have the same i‘raab as that of the مضافات الية. For example,

باب الباب

3. If a صفة of the مضافات الية is brought, it should come immediately after it (مضافات الية), and it should correspond to it (مضافات الية) i.e. in the four aspects mentioned earlier. For example,

باب الباب

3. **Demonstrative Phrase:** It is a phrase in which one noun (اسم الإشارة) (مضافات الية) points towards another noun (مضافات الية).

   - The مضافات الية must have an ال.

   e.g. هذا الرجل

   اسم الإشارة

   مضافات الية

   **Note:** If the مضافات الية does not have an ال, it would be a complete sentence.

   e.g. هذا الرجل

   اسم الإشارة

   مضافات الية

   = جملة إيضامية

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. أَنْصَرْ (eleven) It was originally أَحَدُ عَشَرَ.

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

   e.g. يَسَعٌ عَشَرَ ... (13) ثَلاَثُ عَشَرَ, (12) إِثْنا عَشَرَ, (11) أَنْصَرْ.
Both parts of this phrase will always be مَفْعُوْلٌ except the number 12 (اثنَى عَشَرْ) مَفْعُوْلٌ.

e.g. 

Eleven men came.  
I saw eleven men.

I passed by eleven men.

As for number 12, its second part is always مَفْعُوْلٌ while the first part changes. Thus, in لَقَاء اثْنَيْ عَشَرَ مَرَّهُ بِإِنَيْ عَشَرَ رَجُلًا and لَقَاء اثْنَيْ عَشَرَ مَرَّهُ بِإِنَيْ عَشَرَ رَجُلًا, the first part is given a مَرَّهُ in place of the مَفْعُوْلٌ.

e.g. 

Eleven men came.  
I saw twelve men.

I passed by twelve men.

5. آ لْمُرْكُبَ مَفْعُوْلٌ الْصَّرِّف: It is a phrase in which two words are joined to form a single word.

The first part of this phrase is مَفْعُوْلٌ.

The second part changes according to the مَفْعُوْلٌ.

Examples:

1. حَضْرَمَوْتُ is the name of a region in Yemen. It is composed of two words حَضْرَمَوْتُ and حَضْرَمَوْتُ. حَضْرَمَوْتُ is a verb, which means “he/it became present” and حَضْرَمَوْتُ is a noun, which means “death.” Thus, literally, حَضْرَمَوْتُ حَضْرَمَوْتُ means “[a place where] death became present.”

2. بَلَكُ بَلَكُ is a city in Lebanon. It is composed of two words بَلَكُ and بَلَكُ. بَلَكُ was the name of an idol and بَلَكُ 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 i’raab and analyze the following phrases.

i. سيارة الرجل
   v. الوردة الجميلة

ii. أربع عشر
    vi. قلم رخيص

iii. باب فصل المدرسة
     vii. معدن كرب

iv. قلم الرجل الطويل
     viii. ذلك الكتاب

2. What is the difference between the following sentences?

i. عُمّاَمْ عَافِظَلَ and
   عُمّاَمْ عَافِظَلَ

ii. هذه نفاحة
    and
    هذه نفاحة

iii. نافذة السيارة الكبيرة
     and
     نافذة السيارة الكبيرة
3. Correct the following and state the reason(s).
   i. وَلَدُ الْقَبِيحٌ
   ii. الرَجْلَانُ الطَوِيلُ
   iii. المَعِينُ المَدرِسَة
   iv. ثُمَانِيَةُ عُشْرٍ

4. Translate, fill in the *i'raab* and analyze the following.
   i. بَابُ فِضْلٍ قِيامٍ لِيَلَةِ الْقُدرٍ
Section 1.4.4
Additional Notes About جملة اسمية

1. Sometimes, the خبر is not mentioned, in which case it will be regarded as hidden (مقدَّر). e.g. المُحْرُورُ في المسجد. The Imam is in the mosque.

2. The خبر can be a complete sentence.

Example 1: زيد’s father is knowledgeable.

Example 2: زيد ate the food.

EXERCISE

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

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

--- Signs of a Noun:

1. It is preceded by an 
   e.g. 

2. It accepts 
   e.g. in Zayd’s new house

3. There is tanween on the last letter. e.g. a man

4. It ends with a round ة. e.g. a word

5. It is a dual (تَنْبِيةٌ). e.g. two men

6. It is a plural (جِمْهُرٌ). e.g. men

7. It is a noun or مَبْتَنٌ (مَبْتَنُ). e.g. The man is strong. Zayd sat.

8. It is مَضَافٌ. e.g. book of Zayd

9. It is مَوْضُوفٌ. e.g. tall man

10. It is مَنَادِي. e.g. O man!

11. It is مُصَغَّرٌ. e.g. a little man

12. It is مَمَضِوَبٌ. e.g. a Makkan

--- Signs of a Verb:

1. It is preceded by قد. e.g. He has gone out.

2. It is preceded by س. e.g. He will soon go out.

3. It is preceded by سَوْفَ. e.g. He will go out after a while.

4. It is preceded by لَمْ. e.g. He did not go out.

5. It is preceded by لَنْ. e.g. He will never go out.

6. It has a hidden ضمير. e.g. He went out.

7. It is an imperative (أَمَّرَ). e.g. Go out.

8. It is a prohibitive (نَهَىٰ). e.g. Do not go out.

9. It has taa saakin (ت) at the end. e.g. She ate.

--- Sign of a Particle:

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

---

Verbs are said to be dual and plural with respect to their doers (فاعل). The action is one. Thus, duality and plurality are signs of a noun and not a verb.
Section 1.5.1
General Notes

1. The indefiniteness of a noun is indicated by a tanween. Such a noun is called مَثُّالٌ (اسمَهُ). e.g. بيتَ a house (any house)

2. The definiteness of a noun is indicated by an ال. Such a noun is called مَعْرَفَةٌ. e.g. البيتِ the house (a specific house)

3. A noun can never have a tanween and an ال at the same time.
   e.g. البيتِ is incorrect.

4. When the last letter of a word and the first letter of the following word have sukoon (ـ), it is called إِجْمَاعُ السُّكُونِ (the meeting of two sukoons). In this case, the first sukoon is generally changed to a kasrah.
   e.g. البيتَ الَّذي before the ال will not be pronounced.
   In some case, the first sukoon is changed to a fathah.
   e.g. من اليابان (from Japan) will become من اليابان.
   In some cases, the first sukoon is changed to dammah.
   e.g. فَهمَتُ الدُّرُسَ (you understood the lesson) will become فَهمَتْ الدُّرُسَ.

5. When an ال appears before a noun, which begins with a letter from الحروف الشمسية (sun letters) then the ل of ال must not be pronounced. The ل of ال will not get a sukoon. Instead the حرف شمسي will get a tashdeed.
   e.g. البَنَةٌ the tree البَنَاءُ the sun
   تَذَرُّ الصَّرْحَةُ ضَطَرَّلَن - الحَرْفُ الشَّمْسِيُّ

6. The remaining letters are known as الحروف القمرية (moon letters). In these, the ل of ال will get a sukoon and will be pronounced. The حرف قمري will not get a tashdeed.
   e.g. الْقَلمُ the pen الْقَلمٌ the moon

7. Generally, a noun ending with a round ش (مؤّنٌ) is a feminine noun.
   e.g. المنارة blackboard

8. The etc. of a (non-human) plural will generally be لَجْنَةٌ etc. of a لَجْنَاءٌ.
e.g. many idols

الآلهة لا تنفع

The idols do not benefit.

these idols

الكلاب الحارسة جائسة

The guard dogs are sitting.

The houses were many.

9. When writing a noun ending with two fatihas (jamin), an alif (א) must be added at the end.

e.g. زيد

However, if there is a round (ط) at the end of such a word, alif should not be added.

e.g. رسالة
Section 1.6

Personal Pronouns

**Definition:** Personal pronouns (ضمراتُ) are those words, which are used in place of names and refer to the speaker (خاطئ) or the second person (محتم) or the third person (عابر).

### Table 1.1

<table>
<thead>
<tr>
<th>Unattached Form (مُفرِّق)</th>
<th>Attached Form (مُفصل)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>He</strong> (one male), it</td>
<td><strong>his</strong>, <strong>its</strong>, <strong>him</strong></td>
</tr>
<tr>
<td><strong>They</strong> (two males)</td>
<td><strong>their</strong>, <strong>them</strong></td>
</tr>
<tr>
<td><strong>They</strong> (many males)</td>
<td><strong>their</strong>, <strong>them</strong></td>
</tr>
<tr>
<td><strong>She</strong> (one female), it</td>
<td><strong>her</strong>, <strong>its</strong></td>
</tr>
<tr>
<td><strong>They</strong> (two females)</td>
<td><strong>their</strong>, <strong>them</strong></td>
</tr>
<tr>
<td><strong>They</strong> (many females)</td>
<td><strong>their</strong>, <strong>them</strong></td>
</tr>
<tr>
<td><strong>You</strong> (one male)</td>
<td><strong>your</strong></td>
</tr>
<tr>
<td><strong>You</strong> (two males)</td>
<td><strong>your</strong></td>
</tr>
<tr>
<td><strong>You</strong> (many males)</td>
<td><strong>your</strong></td>
</tr>
<tr>
<td><strong>You</strong> (one female)</td>
<td><strong>your</strong></td>
</tr>
<tr>
<td><strong>You</strong> (two females)</td>
<td><strong>your</strong></td>
</tr>
<tr>
<td><strong>You</strong> (many females)</td>
<td><strong>your</strong></td>
</tr>
<tr>
<td><strong>I</strong> (one male or female)</td>
<td><strong>my</strong>, <strong>mine</strong>, <strong>me</strong></td>
</tr>
<tr>
<td><strong>We</strong> (many males or females)</td>
<td><strong>our</strong></td>
</tr>
</tbody>
</table>

In the unattached form, these dameers can appear as **mubtada**, **fia'il**, etc. In the attached form, they can appear as **maf'ool** or **mudaaf ilayhi**. For more details, see section 2.4.1.

e.g. He is Zayd.  
 você* cena* her pen  
 I am a student.  
 قصيرة*  
 I helped her.

---

9 Sometimes, a **نون** (consonant) is added before the **تَاء مارِب** to protect an **إِرَااب** as in **ضَرَبْتُ**، which would otherwise be incorrectly read as **ضَرَبَتْ** (the of the is değil the man I'm).
Section 1.7\textsuperscript{10}  
ٍmination – Prepositions

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

### Table 1.2  
‌ – Prepositions

<table>
<thead>
<tr>
<th>حرف جر'</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب</td>
<td>with</td>
<td>كتب بالقلم.</td>
</tr>
<tr>
<td>ت</td>
<td>by (for oath)</td>
<td>بالله!</td>
</tr>
<tr>
<td>ك</td>
<td>like</td>
<td>زيد كأسد.</td>
</tr>
<tr>
<td>ل</td>
<td>for</td>
<td>الحمد لله.</td>
</tr>
<tr>
<td>و</td>
<td>by (oath)</td>
<td>بالله!</td>
</tr>
<tr>
<td>منذ</td>
<td>since</td>
<td>ما رأيته منذ أسبوع.</td>
</tr>
<tr>
<td>منذ/ل</td>
<td>since/for</td>
<td>ما رأيته منذ أربعة أيام.</td>
</tr>
<tr>
<td>خلأ</td>
<td>besides, except</td>
<td>جاء الناس خلأ ريد.</td>
</tr>
<tr>
<td>رُبّ عالم يفعل بعلمه</td>
<td>Many a learned person acts on his knowledge.</td>
<td></td>
</tr>
<tr>
<td>خاَلا</td>
<td>besides, except</td>
<td>جاء الناس خالاً ريداً.</td>
</tr>
<tr>
<td>من</td>
<td>from</td>
<td>رجعت من السفر.</td>
</tr>
<tr>
<td>عنة</td>
<td>besides, except</td>
<td>جاء الناس عنة ريداً.</td>
</tr>
<tr>
<td>في</td>
<td>in, regarding</td>
<td>زيد في البيت.</td>
</tr>
<tr>
<td>عن</td>
<td>from, regarding</td>
<td>سأل الطبيب عن المريض.</td>
</tr>
<tr>
<td>على</td>
<td>on</td>
<td>َ الطبيلة على الكحلي.</td>
</tr>
<tr>
<td>حتى</td>
<td>up to, until</td>
<td>نسم حتي الصبح.</td>
</tr>
<tr>
<td>إلى</td>
<td>up to, towards</td>
<td>سافرت إلى المدينة.</td>
</tr>
</tbody>
</table>

**Example 1:** Grammar in speech is like salt in food.

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

I wrote with the pen.

\[
\text{فعل} + 
\text{فعل} + 
\text{فعل} + 
\text{فعل} + 
= \text{جملة فعلية حرفية}
\]

Note: Together, the حرف and حرف are known as متعلق of the جملة إسمية حرف حرف (connected) of the جملة فعلية حرفية (there is more detail to this, and will follow later), and of the جملة فعلية حرفية.

EXERCISE

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

   i. المسجد قرب من بيت زيد.
   ii. نزل المطر من السماء.
   iii. الكتب على المضدة.
   iv. زيبك جالسة على الكرسي في الحجرة.
Section 1.8¹¹
(also called إن و أخواتها) – Those Particles That Resemble the Verb

- These are called الحرف المضمة because like like, they also govern two words.
- These حرف الهمزة المزدوجة appear before a مدة and and.

Effect: Such a particle gives a which is then known as (or and so on) and a to the which is then known as (or and so on).

Table 1.3
Those Particles That Resemble the Verb

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. إن</td>
<td>certainly, verily, indeed</td>
</tr>
<tr>
<td>2. أن</td>
<td>that</td>
</tr>
<tr>
<td>3. كان</td>
<td>as if</td>
</tr>
<tr>
<td>4. لكن</td>
<td>but, however</td>
</tr>
<tr>
<td>5. لتيت</td>
<td>if only, I wish</td>
</tr>
<tr>
<td>6. لعل</td>
<td>maybe, hopefully, perhaps</td>
</tr>
</tbody>
</table>

Sentence Analysis:

بالفعل | إن | لله | علهم

Indeed, Allah is All-Knowing.

Notes:
1. Difference between إن and أن:
   a. إن is generally used at the beginning of a sentence.
   b. أن is generally used in the middle of a sentence.

¹¹ For more examples and exercises, please refer to al-Nabw al-Wadih, Ibtida‘iyyah, vol. 1, 69-75.
b. Sometimes, إن 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 ق - و - ل
   e.g. يَقْوَلُ الْهَالَّةُ بَيْنَهَا صَفْرآٓ He says, indeed, it is a yellow cow.

ii. When it is at the beginning of a صِلَة.12
   e.g. زُرْتُ الْأَنْثُى إِلَى أَحْمَرْهُ I visited the one whom I respect.

2. The ﴿خَبَر﴾ can be a complete sentence.
   Example 1: إن زُرْبَ آمَنَ صَالِحَةٍ Indeed, Zayd’s mother is pious.

3. If the إِسْم is (حَالٌ وَ مَحْرُورٌ), then the ﴿خَبَر﴾ will appear first and the إِسْم second.
   e.g. إِلَيْنَا إِبَاباهُمْ Indeed, to us is their return.

12 صِلَة will be discussed in Section 2.4.2.
4. When ِما الكَافِئة ُخَرُوفة, their effect is cancelled.
   e.g. إِنْمَا إِلَىِّهِمْ إِلَّا وَاحِدٌ Your god is only one god.
   
   Note: In this example, the meaning has also changed to “only.”

5. by itself conveys emphasis. Sometimes, نَامُ التَّأكِيدِ can be added before the خَرَّبَ to convey even more emphasis. In this case, the جُمُلَةَ فِعْلِيَّةَ must be حَمَلَةً.
   e.g. أَنْ أَعْرَفُ أَخَاكَ Indeed, I know your brother.

EXCERISE

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

   i. لعل المرضي نائم.
   iv. كَانَ الْقُمْر مصباح.
   
   ii. اعلم أن زيدا عاقل.
   v. لَيْبَ الْقُمْر طالع.
   
   iii. إن رجلا دخل البيت.
   vi. إِنَّ علَيْنا بيانه.
Section 1.9

(Also called نَافِضْتَ (Incomplete/Defective) — Auxiliary (Defective) Verbs

- is called (incomplete/defective) because even though it is a فَعْلٌ نَافِضٌ, it needs two ma’mools (نعمال). The sentence remains incomplete with one.

e.g. كَانَ رَجُلٌ Zayd was (the sentence remains incomplete).

- These verbs enter on a مِيْتِةٌ and a خَبَرُ.

Effect: They give رَفَعَ to the مِيْتِةٌ, which becomes known as (or and so on) and to the خَبَرُ, which becomes known as (or and so on).

Table 1.4

<table>
<thead>
<tr>
<th>فعل ناضق</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَانَ</td>
<td>was</td>
<td>The house was clean.</td>
</tr>
<tr>
<td>صَارَ</td>
<td>became</td>
<td>The man became wealthy.</td>
</tr>
<tr>
<td>أَصْحَبَ</td>
<td>happen in the morning</td>
<td>Zayd became ill in the morning.</td>
</tr>
<tr>
<td>OR</td>
<td>became</td>
<td>Zayd became rich.</td>
</tr>
<tr>
<td>أَصْحَبَ</td>
<td>happen in the evening, became</td>
<td>The worker became tired in the evening.</td>
</tr>
<tr>
<td>أَصْحَبَ</td>
<td>happen at midmorning, became</td>
<td>The clouds became dense at mid morning.</td>
</tr>
<tr>
<td>ظَلَّ</td>
<td>happen during the day, became</td>
<td>It rained the whole day.</td>
</tr>
<tr>
<td>بَاتَ</td>
<td>happen during the night, became</td>
<td>Zayd passed the night sleeping.</td>
</tr>
<tr>
<td>مَا دَامَ</td>
<td>as long as</td>
<td>Sit as long as Zayd is sitting.</td>
</tr>
<tr>
<td>مَا زَالَ</td>
<td>always, continuously</td>
<td>Zayd was continuously sick.</td>
</tr>
<tr>
<td>مَا بَرَحَ</td>
<td>always, continuously</td>
<td>Zayd was always fasting.</td>
</tr>
<tr>
<td>مَا فَقَعَ</td>
<td>always, continuously</td>
<td>Zayd was always active.</td>
</tr>
<tr>
<td>مَا أَفَلَّ</td>
<td>always, continuously</td>
<td>The trader was always truthful.</td>
</tr>
<tr>
<td>لِيْسَ</td>
<td>no, not</td>
<td>The servant is not strong.</td>
</tr>
</tbody>
</table>

Sentence Analysis:
The house was clean.

Notes:
1. When كَانَ is used with مُضَارَعَةٍ، it gives the meaning of past continuous or past habitual.
   e.g. كَانَ رَيْدًا يُنْتَجُبُ كَانَ زَيَّدًا يُقَرَّرُ Zayd was writing/Zayd used to write.
   Note: Here, the جُمُلَةٌ فعَّالَةٍ is a جَمُلَةٌ فعَّالَةٍ. Also, note the two ways it is translated above.
2. can be used in can be used in and as well.
3. can be used in but not in .
4. and have a past tense only (no أَمْرٌ or مُضَارِعَةٍ).
5. must be preceded by another sentence.
6. The كَانَ of كَانَ is sometimes prefixed with a بُ.
   e.g. كَانَ اللهُ بِحَكْمَتِهِ الْخَيْرَاتِ Is Allah not the greatest of rulers/best of judges?
7. If the كَانَ is (خَيْرٌ وَمُنْتَدِبُ)، then the كَانَ will appear first and the second.
   e.g. كَانَ في السَّمَاوَاتِ سَعَابُ There were clouds in the sky.

EXERCISE
1. Translate, fill in the i’raab, and analyze the following sentences.
   i. ليس العامل نشطا
   ii. كان منامنا صادقا
   iii. أمسي الغين ففبرا
   iv. نويت الاعتكاف ما دمت في المسجد
   v. صار الكبش سمينا
   vi. لا يزال لسانك رطبا من ذكر الله
   vii. يصبح النماد حافا
CHAPTER 2

Declinable and Indeclinable Words

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

Section 2.1

Those conditions or states (أَحْوَالٍ) which remain unchanged at the end of مَبْتَجِيٍّ words are four: كَسْرُ وَ مَجْعَالُ، ضَمْنُ، سُكُونٌ، and كَسْرُ قَلِّعَةٌ. These are called أَنْوَاعُ الْبِنَاءٍ.

Those conditions or states (أَحْوَالٍ) which occur at the end of مَعْرَبٍ words are four: حَرْطَمُ، جَرْحٌ، ضَمْنُ، and رَفْعُ. These are called أَنْوَاعُ الْعِرَابِ (أَنْوَاعُ الْعِرَابِ for short). These changes are brought about at the end of a مَعْرَبٍ word in accordance with the requirement of the عَامِلٌ (governing word).

Signs of I’raab

I’raab can be expressed in different ways. These are called عَالَمَاتُ الْعِرَابِ (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 حَرْطَةٍ i.e. سُكُونِ or كَسْرٍ or ضَمْنٍ or حَرْطَةٍ (which is the absence of a حَرْطَةٍ).
   e.g. ﴿يَمَّا بَيْدٌ ﭿ﴾
2. Sometimes, the i’raab is shown by means of any of the حَرْطَةٍ or حَرْطَةٍ. Sometimes, the i’raab is shown by means of any of the حَرْطَةٍ i.e. و or ي.
   e.g. ﴿أَيْتَكَ أَبَاكَ أَبْوَلَ﴾

States of Mu’rab

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

14 This section is based upon the discussion in al-Nabw al-Wadih. See al-Nabw al-Wadih, Ibtida’iyyah, vol. 2, 7-18.
1. is the condition in which a or its substitute such as appears at the end of a word. Such a word is said to be مَرْفوعٌ.
   e.g. أبو حيام أخو وآخ

2. is the condition in which a or its substitute such as (ا) appears at the end of a word. Such a word is said to be مَنْصوبٌ.
   e.g. أبي حيام أخو وآخ

3. is the condition in which a or its substitute such as (ي) appears at the end of a word. Such a word is said to be مَجْعولٌ.
   e.g. أبي حيام أخو وآخ

4. is the condition in which a or its substitute (ن) in the case of مُضارع is dropped from the end. Such a word is said to be مَجْعولٌ.
   e.g. لم يُصَرِّبْتُا

Note: It should be remembered that verbs can only be in the state of مَدْفعٌ or مَنْصوب, while nouns can only be in a state of مَدْفعٌ, مَجْعول, or حَرَج.

Difference Between and

- The words كَسْرٌ، فَتْحٌ، ضَمْعُ، كَسْرٌ، فَتْحٌ، ضَمْعُ are used to describe the states at the end of a مَبْتَيْنِ word. e.g. ضَرْبٌ كَسْرٌ فَتْحٌ ضَمْعُ has a فَتْحٌ at the end. It is مَبْتَيْنِ عَلَى الفَتْحٌ.
- The words كَسْرٌ، فَتْحٌ، ضَمْعُ are used for all other places where (ا)، (ـ) and (ـ) appear.

In other words, (ا)، (ـ) and (ـ) are normally called كَسْرٌ، فَتْحٌ، ضَمْعُ, respectively, wherever they occur except when one needs to precisely point out the end of a مَبْتَيْنِ word. Thus, one could say ضَرْبٌ كَسْرٌ فَتْحٌ ضَمْعُ on (ض)، a كَسْرٌ فَتْحٌ ضَمْعُ on (ر) and a كَسْرٌ فَتْحٌ ضَمْعُ on (ب), but one must say ضَرْبٌ كَسْرٌ فَتْحٌ ضَمْعُ on (ض) مَبْتَيْنِ عَلَى الفَتْحٌ.
Section 2.2

– Indeclinable Word

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

\[c.g. \quad جَا هَلّا \quad رَأَيْتُ هَلّا \quad مَرْتُ هَلّا\]

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

Note: The حركة at the end of هلّا remained constant and did not change according to the عامّل requirement.

Types of ممّي:

1. All Particles حرفُتُ (حرفُتُ) *
2. الفعل الماضي *
3. آنّهُ الحاضر المعروف *
4. Those seeghab of that are فعلٌ مضارع (حاضرٌ غايبٌ) جمّعُ مؤّمَّمٍ and (or have (حاضرٌ المعروف) جمّعُ مؤّمَّمٍ and خطيئة).
5. Amongst nouns أَنْسَمَاءٌ, those whose ends remain constant are called ممّي, which do not give place to changes. These nouns are ممّي and are recognized by their resemblance with any one of the three types of words (أَنْسَمَاءٌ حاَضِرُ مَعْرُوفٌ or 
(آنّهُ الحاضر المعروف) خطيئة). This resemblance can be in any one of the following ways:
   a. Resemblance in meaning. For example, the noun رُوَّد (give grace/respire) resembles the word أَهْمَّل, which is آنّهُ الحاضر المعروف (أَنْسَمَاءٌ) and has the same meaning.
   b. Resemblance in dependency. For example, the noun رَاسِمُ الإِذِيرَة (هَلّا), which is dependent on a مَنْطَقَةٌ دِلْيٌ to give meaning, resembles a حرفٌ (أَنْسَمَاءٌ), which is also dependent on another word to give meaning.
   c. Resemblance in having less than three letters. For example, the noun مُن, which is less than three letters, resembles حرفٌ (e.g. و), which is also generally less than three letters.
   d. Resemblance in having had a حرف originally. For example, the noun أَحْدَةٌ عَضْرُ (أَحْدَةٌ عَضْرُ حرفٌ حرفٌ حرفٌ in the sense that originally it contained a حرفٌ حرفٌ حرفٌ.

*These three are known as مُن.
When a word appears in a sentence in a place where it is supposed to be in the state of رفع، حمض، or نصب، its end does not change because it is مبني. However, it is said that it is in the place of رفع، حمض، or نصب, in accordance with its place in the sentence.

For example,

We helped him.

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

For more examples and exercises, please refer to al-Nahw al-Wadih, Ibtida’iyah, vol. 2, 35-38.

EXERCISE

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

   i. قراءت هذا الكتاب.
   ii. ذهبت إلى عمه.
   iii. كتبه ببيته.

---

Section 2.3
Declinable Word

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

e.g. مَرْمَرَتْ بِرَجْلٍ جَاهَةَ رَجْلًا رَآيَتْ رَجْلًا A man came. I saw a man. I passed by a man.

Note: The i’raab of رِجْلٍ kept on changing according to the requirement of the عَامِلٌ.

Types of مَعْرَبٌ:

1. Amongst verbs (الأفعال)، all of the seeqahs of غَدِّبُ and مَوَتُ and مَوَتُ besides those of جَمَعُ الْمَوْتٍ (ثَمَّ) (حَاضِرٍ) are مَعْرَبٌ. The i’raab is kept on changing according to the requirement of the عَامِلٌ.

2. Amongst nouns (الأسماء)، those nouns, which accept i’raab changes are مَعْرَبٌ. They are known as مُمَمَكِنٌ i.e. nouns which give place to i’raab changes.

Note: These nouns will be مَعْرَبٌ only when they are used in a sentence. If not used in a sentence, such a word will be مَيِّتٌ. For example, مَيِّتٌ on its own, when not part of a sentence, will be مَيِّتٌ.

EXERCISES

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

   i. بَكَرُؤْنَ ii. مَكُونٌ iii. يَبْصَرُ iv. يَضْرِئُ v. بَلَأَرْبَعَونَ vi. لَكُنْ vii. ذَلِكَ viii. إِسْمَعْيَلَ

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

   i. نُظَرَتْ إِلَى الْرُّهْرَةَ ii. أَخْذَتْ أَلْكَبَاتَ مِنَ الصَّدْيِقِ iii. فَرَحَ الطَّالِبُ بِالْبَيْنَةَ iv. كَيْفَ جَاهَةَ خَالِدَا؟
   v. مَتَى يُسَافَرُ عَلَيْهِ؟ vi. أَلَّا بِهِ الدَّارِ vii. الْوَلَدُ مُؤْدِبٌ viii. آَللَّهُ يُحِبُّ الْمُحْسَنِينَ.
Section 2.4 – Types of Indeclinable Nouns

The types of indeclinable nouns are as follows:

1. (personal pronouns)
2. (relative pronouns)
3. (demonstrative pronouns)
4. (those nouns which have the meaning of verbs)
5. (those nouns which denote a sound)
6. (adverbs)
7. (those nouns which indicate an unspecified quantity)
8. (numerical phrase)

In the following pages, we will look at each of these in detail.
Section 2.4.1 \(^{16}\)

Personal Pronouns

We have discussed \(\text{ضـمـامـن}^1\) before. Now, we will look at them in greater detail.

**Definition:** \(\text{ضـمـامـن}^1\) (singular: \(\text{ضـمـامـن}^1\)) are those words, which are used in place of names and refer to the speaker \(\text{(مـتـكَـلِم)}\) or the second person \(\text{(خَاـصِيـر)}\) or the third person \(\text{(غَـائِب)}\).

There are two types of \(\text{ضـمـامـن}^1\):

1. **Visible or Independent Pronoun:** It is that \(\text{ضـمـامـن}^1\), which is visible and has a distinct form. It can appear on its own, i.e. unattached to another word (known as \(\text{مـتـصِـل}^2\)), or it can be attached to another word (known as \(\text{مـتـصِـل}^2\)). These two are defined as follows:
   i. \(\text{مـتـصِـل}^2\): The unattached pronoun is that pronoun which can be pronounced on its own without being connected to another word.
   ii. \(\text{مـتـصِـل}^2\): The attached pronoun is that pronoun which cannot be pronounced on its own without being connected to another word.

2. **Hidden or Implied Pronoun:** It is that \(\text{ضـمـامـن}^1\), which is not visible but is implied. It is always attached \(\text{(مـتـصِـل)}\).

   **Note:** A hidden \(\text{ضـمـامـن}^1\) can only appear in \(\text{حَاـئـة}^1\) (refer to Table 2.2)

Below are tables showing different forms that the \(\text{ضـمـامـن}^1\) will assume in the various conditions/states (\(\text{حَاـئـة}^1\)).

---

\(^{16}\) For more details, examples, and exercises, please refer to *al-Nahw al-Wadih, Ibrida’yyah*, vol. 2, 120-135.
<table>
<thead>
<tr>
<th>مذكّر غائب</th>
<th>مذكر غائب في حالة الرفع</th>
</tr>
</thead>
<tbody>
<tr>
<td>اسم</td>
<td>اسم</td>
</tr>
<tr>
<td>ما</td>
<td>ما</td>
</tr>
<tr>
<td>هم</td>
<td>هم</td>
</tr>
<tr>
<td>هي</td>
<td>هي</td>
</tr>
<tr>
<td>هما</td>
<td>هما</td>
</tr>
<tr>
<td>هن</td>
<td>هن</td>
</tr>
<tr>
<td>أنت</td>
<td>أنت</td>
</tr>
<tr>
<td>أنت مذكر حاضر</td>
<td>أنت مذكر حاضر</td>
</tr>
<tr>
<td>أنت مؤتّم حاضر</td>
<td>أنت مؤتّم حاضر</td>
</tr>
<tr>
<td>أنت مؤتّم كلام</td>
<td>أنت مؤتّم كلام</td>
</tr>
<tr>
<td>أنا</td>
<td>أنا</td>
</tr>
<tr>
<td>نحن</td>
<td>نحن</td>
</tr>
</tbody>
</table>

c.e.g.  
رجل
مبنِت
خمر
(حالة الرفع)
Table 2.2  (also called in حالة الرفع) ضمير مرفوع متصل

| بالِرِّ | مَسْتِرِ | 
|--------|--------|---|
| -      | تنْبَّت (ذَٰٰنَ) ضَرِّب (هوَو) | واحدُ مَدَكُّر غَاِبٌ |
| ضَرِّبُناً (أ) | -      | تنْبَّتُ مَدَكُّر غَاِبٌ |
| ضَرِّبُناً (و) | -      | جَمْعُ مَدَكُّر غَاِبٌ |
| -      | تنْبَّت (هِيَا) ضَرِّب (هِيَا) | واحدُ مَدَكُّر غَاِبٌ |
| ضَرِّبُناً (أ) | -      | تنْبَّتُ مَدَكُّر غَاِبٌ |
| ضَرِّبُناً (ن) | -      | جَمْعُ مَدَكُّر غَاِبٌ |
| ضَرِّبُ (ت) | -      | واحدُ مَدَكُّر حَاَسِر |
| ضَرِّبُمَا (ثُمَ) | -      | تنْبَّتُ مَدَكُّر حَاَسِر |
| ضَرِّبُناً (ثُمَ) | -      | جَمْعُ مَدَكُّر حَاَسِر |
| ضَرِّبُ (تْ) | -      | واحدُ مَدَكُّر حَاَسِر |
| ضَرِّبُمَا (ثُمَ) | -      | تنْبَّتُ مَدَكُّر حَاَسِر |
| ضَرِّبُناً (ثُمَ) | -      | جَمْعُ مَدَكُّر حَاَسِر |
| ضَرِّبُ (تْ) | -      | واحدُ مَدَكُّر حَاَسِر |
| ضَرِّبُمَا (ثُمَ) | -      | تنْبَّتُ مَدَكُّر حَاَسِر |

Note: In the table above, the ضمير متصل, which in many cases is the فاعل, is indicated after its respective verb in parentheses.
Table 2.3

<table>
<thead>
<tr>
<th>ضمير منصوب متفصل</th>
<th>ضمير منصوب متفصل</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>أيا</td>
<td>هما</td>
<td>جمع مذكر غائب</td>
</tr>
<tr>
<td>أياً</td>
<td>هما</td>
<td>جمع مذكر غائب</td>
</tr>
<tr>
<td>أياً</td>
<td>هما</td>
<td>جمع مذكر غائب</td>
</tr>
<tr>
<td>أياً</td>
<td>هما</td>
<td>جمع مذكر غائب</td>
</tr>
<tr>
<td>أياً</td>
<td>هما</td>
<td>جمع مذكر غائب</td>
</tr>
<tr>
<td>أياً</td>
<td>هما</td>
<td>جمع مذكر غائب</td>
</tr>
<tr>
<td>أياً</td>
<td>هما</td>
<td>جمع مذكر غائب</td>
</tr>
<tr>
<td>أياً</td>
<td>هما</td>
<td>جمع مذكر غائب</td>
</tr>
</tbody>
</table>

Example 17

You alone we worship.

17 Sometimes, a مفعال مقدم is added before the ضمير (of the past tense) to protect an اربب as in ضمّر ياء ضمير، which would otherwise be incorrectly read as ضمّر ضمير (the word of the past tense).
There are two ways in which مَثِّبَت appears in حالة الجَر. One is when it is preceded by a حَرَف جَرَ; and the other is when some other word is مَثِّبَت to it.

**Table 2.4**

<table>
<thead>
<tr>
<th>بِحَرَفِ الجَرُّ</th>
<th>بالإضافة</th>
</tr>
</thead>
<tbody>
<tr>
<td>له</td>
<td>داَرْهُ</td>
</tr>
<tr>
<td>لَهُما</td>
<td>داَرْهُمْ</td>
</tr>
<tr>
<td>لَهُمْ</td>
<td>دارُهُم</td>
</tr>
<tr>
<td>لَهَا</td>
<td>دارُهَا</td>
</tr>
<tr>
<td>لَهُمَا</td>
<td>دارُهُمَا</td>
</tr>
<tr>
<td>لَهْنُ</td>
<td>دَارِهَنْ</td>
</tr>
<tr>
<td>لَكْ</td>
<td>دارَكْ</td>
</tr>
<tr>
<td>لَكْمَا</td>
<td>دارَ كَمَا</td>
</tr>
<tr>
<td>لَكْمُ</td>
<td>دَارْ كَمْ</td>
</tr>
<tr>
<td>لَكْ</td>
<td>دارَكْ</td>
</tr>
<tr>
<td>لَكْمَا</td>
<td>دارَ كَمَا</td>
</tr>
<tr>
<td>لَكْنَ</td>
<td>دارَ كَنَّ</td>
</tr>
<tr>
<td>لي</td>
<td>دارَيْ</td>
</tr>
<tr>
<td>لنا</td>
<td>دارَنا</td>
</tr>
</tbody>
</table>

**Example:**

| لَهْنُ | دارَهُنْ | His house is his.

**Note:** The مَثِّبَت in حالة الجَر will always be مَثِّبَت.
It is ऋत्साहित, which sometimes appears at the beginning of a sentence without a वक्तृत्व (an earlier word that it refers to). The sentence after it clarifies such ऋत्साहित.

e.g. इन्हें राखे गालिम। Indeed, the matter is that Zayd is standing.

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

e.g. इन्हें फातिमा गालिम। Indeed, the matter is that Fatimah is standing.

It is ऋत्साहित, which appears between a वक्तृत्व and a व्याख्यान for emphasis.

e.g. आपने मिलाए हैं अद्वितीय। It is they who are successful.

EXERCISE

1. Translate, fill in the इराब and analyze the following sentences, pointing out all the ऋत्साहित, as well as their type and वक्तृत्व.

i. वक्तृत्व व्याख्यान में उनके दौरे के बाद
ii. नहीं तैयार करके
iii. आपने मिलाए हैं अद्वितीय
iv. ईश्वर आपकी ईश्वर
Section 2.4.2
- Relative Pronouns

**Definition:** An اسم موصولٌ whose meaning/purpose is understood through the sentence, which comes after it, which is called صيلة.

- An اسم موصولٌ cannot form a complete part of a sentence on its own. It must have a صيلة which relates (refers back) to it. The صيلة, which is generally a ضمير, must have a ضمير (visible or hidden) referring to the اسم موصولٌ. This ضمير is called عائدة.

<table>
<thead>
<tr>
<th>Case</th>
<th>Article</th>
<th>Relative Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>阳性</td>
<td>الذي</td>
<td>who, that, which</td>
</tr>
<tr>
<td>复数</td>
<td>من</td>
<td>those two who, that, which</td>
</tr>
<tr>
<td>阳性</td>
<td>من</td>
<td>those two who, that, which</td>
</tr>
<tr>
<td>复数</td>
<td>من</td>
<td>those who, that, which</td>
</tr>
</tbody>
</table>

**Table 2.6**
- Relative Pronouns

<table>
<thead>
<tr>
<th>Case</th>
<th>Article</th>
<th>Relative Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>阳性</td>
<td>الذي</td>
<td>who, that, which</td>
</tr>
<tr>
<td>复数</td>
<td>لأنه</td>
<td>those who, that, which</td>
</tr>
<tr>
<td>阳性</td>
<td>لأنه</td>
<td>those two who, that, which</td>
</tr>
<tr>
<td>复数</td>
<td>لأنه</td>
<td>those two who, that, which</td>
</tr>
<tr>
<td>复数</td>
<td>لأنه</td>
<td>those who, that, which</td>
</tr>
</tbody>
</table>

**Examples**
1. جاهِلَا الْذُّنُبِي ﴿نَصِرَانَ﴾ The one (masculine) who helped you, came.
2. جاهِلَا الْذُّنُبِي ﴿نَصِرَانَ﴾ The two (masculine) who helped you, came.
3. رأيتَ الْذَّيْنِ ضَرَّبَكَ I saw the two (masculine) who hit you.
4. لقيتَ الْذَّيْنِ تُصْرِفُونَ I met those (masculine) who helped me.
5. جاهِلتَ الْئَنَّى ﴿نَصِرَتْكَ﴾ The one (feminine) who helped you, came.
6. جاهِلتَ الْئَنَّى ﴿نَصِرَتْكَ﴾ The two (feminine) who helped you, came.

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

Additional Relative Pronouns:

1. **الّذين** (that and who)
   - These are used for all genders and all numbers.
   - The difference is that **من** is used for intelligent beings (ذُوى الْعُقول) and **ما** is used for non-intelligent beings (عَيْنُ ذُوى الْعُقول).
   - e.g. **أحسنت إلى من أحسنت إليك** Show goodness to that person who has shown goodness to you.
   - **قرأت ما كتبته** I read what you wrote.

2. **أيٌّ** (that and who)
   - They are generally مُعَرَّب and used in إضافة.
   - **أيُ ذَاي** has the meaning of الّذين.
     - e.g. **من أي كتاب** from which book...
   - **أيّة** has the meaning of أي.
     - e.g. **أيُ بَنًة** which girl...

3. **الّذين** (that and who)
   - which appears before an اسم مَفْعُولِ الفعل.
     - e.g. **الذّينُ صُرِبُوا** would equal **ذُوى الْعُقول**
     - **الذّينُ صُرِبُوا** would equal **ذُوى الْعُقول**
     - **الذّينُ صُرِبُوا** would equal **ذُوى الْعُقول**
     - **الذّينُ صُرِبُوا** would equal **ذُوى الْعُقول**

4. **فَوْهٌ**
   - According to the dialect of the tribe، it is an اسم مَفْعُولِ ضِبَأٍ.
   - It is used for all genders and all numbers, without its form changing.
     - e.g. **فَوْهٌ** would equal **فَوْهٌ**
   - **فَوْهٌ** would equal **فَوْهٌ**
   - **فَوْهٌ** would equal **فَوْهٌ**
   - **فَوْهٌ** would equal **فَوْهٌ**

   - e.g. **جاء الّذين صرَبُوا** The one who hit you, came.
   - **جاء الّذين صرَبُوا** I saw the one who hit you.
   - **مررتُ بِالّذين صرَبُوا** I passed by the one who hit you.
Sentence Analysis:

That person whose father is knowledgeable, came.

EXERCISE

1. Translate, fill in the *i’raab*, and analyze the following sentences.
   
i. أين الذي ضرب زيد؟
   ii. الله يعلم ما في الأرض
   iii. جائت اللبنان تسكنان أمامنا
   iv. إن الذين كفروا لا يدخلون الجنة
Section 2.4.3

Demonstrative Pronouns

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

i. It is used for pointing at something near.

ii. It is used for pointing at something far.

Table 2.7

<table>
<thead>
<tr>
<th>لَفْتِبَة</th>
<th>لَعْبُد</th>
<th>لَفْتِبَة</th>
<th>لَعْبُد</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذا</td>
<td>دَلْكُ</td>
<td>هذا</td>
<td>دَلْكُ</td>
</tr>
<tr>
<td>هذان</td>
<td>عَلِامُ</td>
<td>هذان</td>
<td>عَلِامُ</td>
</tr>
<tr>
<td>هذين</td>
<td>عَلِامُ</td>
<td>هذين</td>
<td>عَلِامُ</td>
</tr>
<tr>
<td>هُؤلَاءِ</td>
<td>ذَٰلِكُ</td>
<td>هُؤلَاءِ</td>
<td>ذَٰلِكُ</td>
</tr>
</tbody>
</table>

Table 2.8

<table>
<thead>
<tr>
<th>لَفْتِبَة</th>
<th>لَعْبُد</th>
<th>لَفْتِبَة</th>
<th>لَعْبُد</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذٰلِكَ</td>
<td>دَلْكُ</td>
<td>هذٰلِكَ</td>
<td>دَلْكُ</td>
</tr>
<tr>
<td>هذٰلِكَ</td>
<td>عَلِامُ</td>
<td>هذٰلِكَ</td>
<td>عَلِامُ</td>
</tr>
<tr>
<td>هذٰلِكَ</td>
<td>عَلِامُ</td>
<td>هذٰلِكَ</td>
<td>عَلِامُ</td>
</tr>
<tr>
<td>هُؤلَاءِ</td>
<td>ذَٰلِكُ</td>
<td>هُؤلَاءِ</td>
<td>ذَٰلِكُ</td>
</tr>
</tbody>
</table>

e.g., ذَٰلِكَ الْكِتَابُ | that book
| هُؤلَاءِ الْمَسَاءُ | these women
| هُؤلَاءِ الْرَّجُولُ | those men

For more examples and exercises, please refer to al-Nahw al-Wadīh, Ibtida’īyah, vol. 2, 141-145.
Notes:

1. In the case of for both masculine and feminine, the in the beginning is not part of the actual . It is, in fact, a . However, it is so often used with the , that it is normally considered a part of them.

2. The of is sometimes changed according to the number of persons being addressed. The meaning will not be affected.
   e.g.  ذكرًا  ركِّبًا  He is the Lord of both of you.

3. If the is a , then the will come after the .
   e.g.  كتابًا هذا  this book of yours

4. If the occurs as a , then the will generally be a .
   e.g.  كتابًا هذا  This is a book.

   However, if the also is , then a suitable should be added between the , which is an and the for it to remain a complete sentence.
   e.g.  هذه هو الكتاب  This is the book.

   If no is added, it would be an incomplete sentence.
   e.g.  هذا الكتاب  this book

5. If the is a , then there will be no need for a to be added between the and the .
   e.g.  هذا ابن الملك  This is the son of the king.

6. or (here) and (there) are also . However, they do not have any special rules.

Sentence Analysis:

This pen is precious.

\[
\text{فِيْسَ} \quad \text{هذَا} \quad \text{القَلمُ} \\
\text{عَامَّةُ الْإِشَارَةِ} + \quad \text{مِنْصَفُ إِلَيهِ} \\
\text{خَبْرٌ} + \quad \text{مِتَّبِنَةٌ} \\
\]
EXERCISE

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

   i. تلك السيارة قديمة
   iv. هذه حجرة واسعة

   ii. أولئك يُجار صادقون
   v. هذان ولدنا مهذبان

   iii. هؤلاء طلاب المدرسة
   vi. هذان الولدان مهذبان
Section 2.4.4
Those Nouns Which Have the Meaning of Verbs

Definition: These are nouns that have the meaning of verbs but do not accept its signs.

- That which has the meaning of ًالفعل الناصيّ ً, gives the noun after it a raf; and the one which has the meaning of ًآئمُ الّحاضرٍ ً, gives the noun after it a nasb.

Table 2.9
Nouns in the Meaning of ًالفعل الناصيّ ً

<table>
<thead>
<tr>
<th>Noun</th>
<th>Verb</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَعْدَ</td>
<td>هِيَّاهُ</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>بَعْدَ</td>
<td>هِيَّاهُ</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>فَرَّقَ</td>
<td>شَتَانَ</td>
<td>he hastened</td>
<td>Zayd hastened.</td>
</tr>
</tbody>
</table>

Table 2.10
Nouns in the Meaning of ًآئمُ الّحاضرٍ ً

<table>
<thead>
<tr>
<th>Noun</th>
<th>Verb</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَلَىَ</td>
<td>لَمَّا</td>
<td>Give respite!</td>
<td>Give Zayd respite.</td>
</tr>
<tr>
<td>عَلَىَ</td>
<td>لَمَّا</td>
<td>Leave; Give up!</td>
<td>Give up thinking about that which does not concern you.</td>
</tr>
<tr>
<td>حَدَّ</td>
<td>دَعِ</td>
<td>Take!</td>
<td>Take the milk.</td>
</tr>
<tr>
<td>حَدَّ</td>
<td>دَعِ</td>
<td>Hold on to (it)!, (It is) incumbent on you</td>
<td>Hold on to my Sunnah.</td>
</tr>
<tr>
<td>ذِيَا</td>
<td>حَـيْ</td>
<td>Come; Hasten!</td>
<td>Come to salah.</td>
</tr>
</tbody>
</table>

Notes:

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

- اطمِنْ (accept) – منْ نَعَمْ (come)
- كُفْ (suffice) – كُفِّ قَدْ خَفِّ (keep quite)
- أَسْكُتْ (away from me) – أَسْكُتْ (bring, give)
- عَلَى قَدْ (bring him/it to me)

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

   i. هَاتِي، هَاتِي، هَاتِي، هَاتِي، هَاتِي

   e.g. أَقِمْ هَاتِيَ أَمْ ثَلَاثًا مِّنْ كُنْنَ صَدْيفٍ

   Say: bring your proof, if you are truthful.

   ii. تُعَلَّماكُمْ تُعَلَّمَنا تُعَلَّمَا تُعَلَّمُوا تُعَلَّمُوا

   e.g. قُلْ يَلِّمْ الَّذِينَ كَانُوا لَا يَلِيمُونَ

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

   e.g. فَنُعَلَى أَمْثَلُكُمْ وَ أَمْثَلُكُمْ سَأَرَاحَا جَهَنُّمَ (القرآن)

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

Section 2.4.5

- أَسْمَاءُ الأَصْوَاتَ

<table>
<thead>
<tr>
<th>sounds</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِخْ</td>
<td>To denote a cough.</td>
</tr>
<tr>
<td>أَفْ</td>
<td>To denote pain.</td>
</tr>
<tr>
<td>بِحْ</td>
<td>To denote happiness, pleasure.</td>
</tr>
<tr>
<td>بِحْ</td>
<td>To make a camel sit.</td>
</tr>
<tr>
<td>غَافَ</td>
<td>To denote the cawing of a crow.</td>
</tr>
</tbody>
</table>

21 ālāya is an abbreviation for إلى آخر الآية (until the end of the ayah).
Section 2.4.6 — Adverbs

Definition: An اسم ظرف is that noun, which gives us an idea of the place or time when (or where) some work is done. It is also called مفعولٌ فيِّهِ.

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

– Adverbs of Time:

1. إذا (when)

- It gives the meaning of فعل مضارع even when it appears before حملة اسمية.
- The sentence after إذا could be a حملة اسمية or a حملة فعلية.
  e.g. وأذكروا إذا أنتم ضي apa  Remember when you were less.
  e.g. وأذكروا إذا أَنتم ضي apa And when Ibrahim (Allah give him peace) was raising the foundation of the House (Ka‘ba).
- Sometimes, it gives the meaning of suddenness إذا المفاجأة. This is called إذا المفاجأة.
  e.g. خرجت إذا ميرين المنامسة ناظرة I came out and suddenly the principal of the school was watching.
- Sometimes, it gives the meaning of because إذا التعبيرية إذا أن. This is called إذا التعبيرية.
  e.g. لن ينعكم اليوم إذا ظلتم منكم في العذاب مشركون (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 حملة.
- It gives the meaning of حَرَّم and شرط but does not give either a حملة or a حملة اسمية.
- The sentence after إذا could be a حملة فعلية or preferably a حملة اسمية.
  e.g. أطلت إذا الشمس طالبة I will come to you when the sun is up.
  e.g. إذا جاء نصر الله ال آية When the help of Allah comes...

22 The list of ظروف given in this section is by no means exhaustive. There are many more that should be studied in advanced books of نحو.
Sometimes, it gives the meaning of suddenness (مَفَاجَأَةُ)، in which case إِذَا must be followed by a جَمَالَةٍ إِسْتِفْهَامِيةٍ.

e.g. خَرَجْتُ فَلَمَّا أَكَلَّهُ وَقَفْتُ I came out and suddenly the dog was standing.

3. مَيْنَى (when)
   - It can be used as an interrogative (أسْتِفْهَامِ).  
     e.g. مَيْنَى سَتَأْفِقُ؟ When will you travel?
   - It can also be used as a conditional noun in which case the جَرَاءُ and get a جَلَّ.
     e.g. مَيْنَى تَصَمِّمُ أَصْمُ When you fast, I will fast.

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

5. آيَانَ (when)
   - It is used as an interrogative.
     e.g. آيَانَ نَوْمُ الْدِّينِ؟ When will be the day of recompense?

   Note: آيَانَ is used only to enquire of great events of the future as compared to مَيْنَى.

6. أَمَسُ (yesterday)
   e.g. جَاوِنِبَ زَيْدَ أَمَسِ Zayd came to me yesterday.

7. مَنْذُ—مَدَّ (since, from)
   - These two can be used to convey the beginning of a time period.
     e.g. ما رَأَيْتُهُ مَنْذَ/مَدَّ يومَ الجُمُعةِ I have not seen him since Friday.
   - They can also be used to refer to an entire period.
     e.g. ما رَأَيْتُهُ مَنْذَ/مَدَّ يَوْمِينِ I have not seen him for two days.
   - These can be used as حَدُفُ جَرَاءٍ (followed by a مَفْوَعُ) or as رَاسِمٍ which will be regarded as a مَفْوَعٍ followed by a مَفْوَعٍ.
     e.g. ما رَأَيْتُهُ مَنْذًا/مَدَّ يومَ الجُمُعةِ I have not seen him since Friday.
8. **قَطُّ** (not, never)
   - It is used to emphasize the maddaf (الضافِئِ المُضافِ).
   - e.g. ما ضَرَّبَتْ قَطُّ I never hit him.

9. **غَوْضُ** (never)
   - It is used to emphasize the maddaf (الضافِئِ المُضافِ).
   - e.g. لَا أُضُرِّبُ عَوْضًا I will never hit him.

10. **قُلُّ** (before)
    **بَعْدُ** (after)
   - They are sometimes when they are maddaf and the maddaf is not mentioned, but intended.
   - e.g. إِلَّهَ الْأَمْرُ مِنْ قَلِيلٍ وَمِنْ بَعْدُ (أَيْ مِنْ قَلِيلٍ كُلُّ شَيْءٍ وَمِنْ بَعْدُ كُلُّ شَيْءٍ)
     Allah’s is the decision before and after (i.e. before everything and after everything).
   - e.g. أَنَا حَاضِرٌ مِنْ قَلِيلٍ (أَيْ مِنْ قِيلَاتِكَ)
     I have been present from before (i.e. before you).
   - e.g. مَتَى تَجَبَتْنَا بَعْدُ؟ (أَيْ بَعْدَ هِذَا)
     When will you come after (i.e. after this)?
   - When the maddaf is mentioned, they will be maw̱rub (مُرَّوبِ).
   - e.g. مِنْ قَلِيلٍ الفَتْحُ before the victory

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**Adverbs of Place:**

1. **حِيْثُ** (where)
   - It is generally maddaf to a sentence.
   - e.g. إِلَيْهِمْ حِيْثُ زَيْدُ جَالِسٌ Sit where Zayd is sitting.

2. **قَدَامُ** (in front of) & **خَلْفُ** (behind)
   - It has the same rules as those for **بَعْدُ**.
   - e.g. فَأَمَّ النَّاسِ قَدَامُ وَخَلْفُ (أَيْ قَدَامُهُ وَخَلْفُهُ)
     The people stood in front and behind.
     (i.e. in front of him and behind him).
3. (under) & (on top, above)
   - It has the same rules as those for 
     بعدَ. بَعْدٌ َبُعْتَ َبَعْدٌ, وَبَعْضُكَ َبَعْضٌ
     جَلَّسَ زَيْدٌ َبَعْدَ َنَحْطَ وَقَفَّوْذَ َقَفَّرَا (أَيَّ َنَحْطَ َنَحْطَرَا َوَقَفْرَا َقَفْرَا)

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

4. (by, at, near, with)
   - e.g. المَالُ عَنْدَ زَيْدٍ. The money is with Zayd.
   - Note: عنَدَ will get a kasrah if it is preceded by مِنْ.
   - e.g. مِنّي عَنْدَ اللَّهِ. from Allah

5. (where)
   - They are used for استِفَهَّمُ. بَلَّا أَتَنَّاطِبَ وأَتَنَّاطِبَ. Where are you going?
   - They are used for حرَمَّ. وَجَزَأَهُ شَرْمُ. and will get a حَرَمَّ.
   - e.g. أَنِّي نُجَلَّسُ أَجْلَسَ. Where you sit, I will sit.
   - أَنِّي نُجَلَّسُ أَجْلَسَ. from the All-Wise, All-Knowing

6. (ات, by, near, with (same meaning as عنَدَ)).
   - e.g. المَالُ لَدَى زَيْدٍ. The money is with Zayd.
   - منِّي لَدَى حَكِيمٍ. from the All-Wise, All-Knowing
   - لَدَى is generally preceded by مِنْ.
   - When used in the meaning of possession (with), the difference between لَدَى and عَنْدَ is that in the case of لَدَى, 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 مُضعِفَ and is مُعَزَّبَ to a sentence or the word رَيَّدَ, could be مُبَتَّلٌ عَلَى الْفَتْح. or it could get the i‘raab according to the عَامِل. مَبْتَلٌ عَلَى الْفَتْح
   - e.g. the adverb يَومُ which is مُضَعَّفَ in the following ayabs:
     هَذَا يَومُ يَفْتَعُ الصَّدِيدُينَ صِدَاقَهُمْ
     This is the day when the truth of the truthful will benefit them.
     وَجَوَهُوَ يَومُ يَفْتَعُ الصَّدِيدُينَ صِدَاقَهُمْ
     faces on that day
EXERCISE

1. Translate the following *ayahs* of the Qur'an and identify the *tāghūn* in them. Also identify whether they are from among *tāghūn al-musyirun* or *tāghūn al-ṣaḥābiyyan*.

i. مَنْ يَكُونُ النَّاسَ كَالْفَرَّارِضِ الْمُبِثْوَثِ
ii. وَمَا حَفَظَتْنَا لِيَهْدِيَنَّ عِبَارَةَ
iii. قَسَبَانَ اللَّهُ جَيْنَا نَمْسَأَ وَجَيْنَ نَصْبُهُ
iv. فَأَيُّهَا الَّذِينَ آمَنُوا فَقُوِّمُوا مِنْ بَعْدِهِ
v. إِذْ جَاوَهُمْ مِنَ الْمَغْمُومِ
vi. مَا عَنْدَيْنَا مَا نَسْتَعْجَلُونَ بِهِ
vii. وَعَلَّمَنَا مِنْ نُٰذِرًا عَلَمًا
viii. بَعْلَمَ مَا بَيْنَ أَبَاهِنَا وَمَا خَلَفَهُمْ
ix. إِذْ يَقُولُ لِصَاحِبِهِ لَا تَخْرُجِي إِنَّ اللَّهَ مَعَنا
x. أَعْدَ اللَّهُ لَهُمْ جَهَنَّمَ وَتَجْرِي مِنْ تَجْجَهِيْنَ الأَلْهَرِ
**Section 2.4.7**

Those Nouns Which Indicate an Unspecified Quantity

1. (so many, so much, how many, how much)
   - They can be used for numbers
     
     e.g. َكُمْ ْدَرَهْمًا ِعَنْدَكَ؟  How many silver coins do you have?
     
     e.g.  أَخَذْتَ ْكَذَا ْدَرَهْمًا I took this many silver coins.
   
   - َكُدَا is also used in the meaning of “such and such.”
     
     e.g.  قَالَ لِي ْكِتَا وَ ْكُدَا He said to me such and such.

2. (so and so, such and such)
   
   e.g.  قُلْتُ ْكِتَةَ وَذِبْتَ I said such and such.
   
   e.g.  قُلْتُ ْكِتَةَ وَذِبْتَ 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 Nouns

These are of two types:

1. مُتَصَرِّف

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

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

2. غير مُتَصَرِّف

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

- Such a noun does not accept a *kasrah* and never gets a *tanween*. In such a case, 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. عَدْلٌ
2. وَصِفٌّ
3. عَلَمٌ
4. تَأْيَبٌّ
5. عَجْمَةٌ
6. تَرْكِيبٌ
7. أَلْفٌ وَمَثْوَنٌ وَزَالَدُنَا
8. وَرَنْ عُلُوٌ
9. جَمْعٌ مَنْتَهِى أَحْمُوْعٌ

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

   عَدْلٌ is of two types:

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

      e.g. In the case of لَنَاتُ (three and three together), the original is لَنَاتُ.

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

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

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23 This discussion is based upon *Hidayat al-Nahw*. It is presented in an entirely different manner in *al-Nahw al-Wadih*. See *al-Nahw al-Wadih, Ibtiida’iyah*, vol. 3, 125-133.
2. There can be two cases when a noun, which is a صَيِّبَةٌ، would be ghayr munsarif.24 These are as follows:
   i. The was originally devised to give a descriptive meaning. If such a صَيِّبَةٍ is on the وزن of أَفَعُلُ, and does not accept تاء for its مَضْرِب, it will be ghayr munsarif.
      e.g. أَحْضَرُ red أَحْضَرُ green
   ii. The has صَيِّبَةٌ. Its conditions are given below in (7).

3. It refers to the case when a noun 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 a noun is such a feminine proper noun, which has one of the following characteristics:
   i. It ends with a round ء. For example، مَكَّةُ مَلَكَةُ
   ii. It does not end with a round ء and has more then three letters. For example، زَيْتُبُ
   iii. It is a non-Arabic three-letter word and the middle letter is. For example، مِصْرُ.

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

5. It refers to the case when a word, which is a proper noun in a non-Arabic language, has either
   - more than three letters
     e.g. إِلْهَارِيْمُ
   - has three letters and the middle letter is مَلَكَةٌ. For example، مَلَكَةُ (name of a fort)
     Thus، تَوْهُ is munsarif because its middle letter is not مَلَكَةٌ.

25 Even though مَلَكَةٌ is a masculine proper noun，it is considered a feminine noun because of the presence of a round ء. For more discussion on the subject，see Section 3.4.
Note: The difference between مصْرُ and نَوْحَ is that مصْرُ is a feminine noun because of it being the name of a country, while نَوْحَ is not a feminine noun. Thus, مصْرُ is ghayr munsarif because of تَلاَثٌ تَلَاثٌ and عَلَمُ, while نَوْحَ is munsarif because it only has عَلَمُ. Thus does not apply to either.

6. تَرْكْبُ: It refers to the case when a word is a combination of two words. This word must be an عَلَمُ.
   e.g. بَلْدَةُ name of a city in Lebanon
        حَضْرَةُ name of a region in Yemen

7. حَرَقَانُ: It refers to the case when a noun ends with an أَلْفُ and تَلَاثٌ (سَكَّانُ) and one of the following is true:
   i. The أَلْفُ and تَلَاثٌ appear at the end of such a noun which is an عَلَمُ (proper noun).
      e.g. عَبْرَانُ عَبْرَانُ
      Note: Thus, the word سَعَدَانُ (grass) is not ghayr munsarif because it is not a proper noun.
   ii. The أَلْفُ and تَلَاثٌ appear at the end of such a صِيَافة whose feminine is not on the فَعْلَةَ of.
      e.g. 26 تَمْثَلُ intoxicated 27 عَطْبَانُ thirsty
      Their feminines are not on the فَعْلَةَ وَرَنُ.
      Note: Thus, the word نَمْتَانُ is not ghayr munsarif because its feminine رَدَمَاتُ is on the wasl of.
      ▪ If the أَلْفُ and تَلَاثٌ are not extra or added (i.e. not زَائِدُ) but are part of the original
        letters of the word, then it will not be ghayr munsarif. For example, شَيْطَانُ.

26 سَكَّانُ 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 سَكَّانُ, which requires that the masculine be ghayr munsarif (سَكَّانُ). However, in the dialect of Banu Asad, the feminine is سَكَّانُ. This requires that the masculine be munsarif (سَكَّانُ). See E. W. Lane, An Arabic-English Lexicon, (Beirut: Librairie du Liban, 1968), book I, part 4, 1391.
27 عَطْبَانُ is interchangeably used as munsarif (with tanween) and ghayr munsarif (without tanween). The reason is that it has two feminines. One is عَطْبَانُ and the other is عَطْبَانُ. Considering the first, it becomes ghayr munsarif (عَطْبَانُ); and considering the second, it becomes munsarif (عَطْبَانُ). See Lane, book I, part 5, 2079.
8. It refers to the case when a proper noun (الاسم) is on the وزن of a فعل or when a صفة is on the وزن of فعل.

   e.g.  فأستُ بَلْغَيْنَ إِنَّ أَحْمَدَ
   
Here, you are not more advanced/harder than Ahmad.

   e.g.  جَاءَ بَيْتُ يِزِيدُ
   
Therefore, these two are *ghayr munsarif*.

9. It is that plural, which has after the 접ْمَعُ ﺑِﻤَﻨْهَى ﺍﻹِجماَلَ (alif of plural) one of the following:

   i. two محترَكَهُ letters.
      e.g.  مَسْاجِدُ mosques

   ii. one مُشْتَدَةُ letter.
        e.g.  دَوَابُ animals

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

Note:

   ▪ If any of the above words ends with a round ١, it will not be *ghayr munsarif*.
     e.g.  صَبَافَةُ polishers

   ▪ 접ْمَعُ ﺑِﻤَﻨْهَى ﺍﻹِجماَلَ is equivalent to two reasons/causes.

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

   ▪ when it is مُضْفَافَ.
     e.g.  صَلَّيْتُ ﻋِنْدَ مَسَاجِدِهِمْ I prayed in their mosques.

   ▪ when it has آل before it.
     e.g.  دَهَّبَتْ إِلَى الْمَقَابِرَ I went to the graves.

EXERCISES

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

   i. زرقاء 28
   ii. مصباح
   iii. أسود
   iv. أساتذة
   v. صحراء
   vi. مصابيح
   vii. يزيد
   viii. غضبان 29

---

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 غَضَبَاء. In the dialect of Banu Asad, its feminine is غَضَبَاء. See Lane, book I, part 6, 2265.
2. Translate, fill in the *i'raab* and point out with reason the words which are *ghayr munsarif*.

i. مررت بعمر

ii. ذهب أحمد مع زينب إلى مكة

iii. لا تستنفروا عن أشياءٍ ..الآية

iv. سقيت ولدا عطشان

v. يا أهل يرب ..الآية

vi. مررت بمساجد

vii. شهر رمضان الذي أنزل فيه القرآن ..الآية

viii. إن الله اصطفى أدم ونوحا وأله إبراهيم وأل عمران على العلمين (القرآن)
Section 2.6

*I'raab of the Various Types of Mu‘rab Nouns*

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

اَلْبَسَمَةُ الصَّحِيحَةُ: It is that noun, which does not end with any of the مَّرْذُوْعَةُ الْعَيْلَةُ.

e.g. رَجُلُ man

اَلْبَسَمَةُ القَانُونِيَّةُ مَقَامَ الصَّحِيحَةُ: It is that noun, which ends with a و ء ي or preceded by a سُكُونَ.

e.g. دَبْئُ bucket ظُلُّi deer

اَلْبَسَمَةُ الْبَسِيَّةُ: These are six nouns, which are not in their diminutive form مَعْرَفَةٌ. These are as follows:

<table>
<thead>
<tr>
<th>نَفْسُ الْبَسِيمَةِ</th>
<th>مَنْصَرُوْعُ</th>
<th>مَصِرُوْعُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>أبُ</td>
<td>قَمَّ</td>
<td>مَرْذَأَ</td>
</tr>
<tr>
<td>أَخُ</td>
<td>هُنَّ</td>
<td>سُفْرُ</td>
</tr>
<tr>
<td>حَمَّ</td>
<td>دُرُّ (مُلْهُ)</td>
<td>مُلْهُةُ</td>
</tr>
</tbody>
</table>

اَلْبَسَمَةُ المَنْصَرُوْعُ: It is that noun, which ends with an مَعْرَفَةٌ اَلْبَسِيمَةِ مَنْصَرُوْعُ.

e.g. مُسْلِمُ

اَلْبَسَمَةُ المَنْصَرُوْعُ: It is that noun which ends with a ي preceded by a kasrah.

e.g. الْفَاضِيِّ | The judge

**Note:** It should be remembered that the ي is visible in an اسم مَنْصَرُوْعُ when it is مَعْرَفَةٌ اَلْبَسِيمَةِ. When it is حَالَةُ الْنَفْسِ, the ي is not visible, e.g. حَالَةُ الْفَضَّاءِ. However, in حَالَةُ الْفَصْبِ, it does become visible, e.g. رَأَيْتُ فَاضِيًا (I saw the judge).

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

<table>
<thead>
<tr>
<th>حالة المَرْضِعِ</th>
<th>حالة النَّفْسِ</th>
<th>حالة الجُرِّ</th>
<th>مرَّتْ بَيْنَيُّ</th>
<th>زَيَّنَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zayd came.</td>
<td>I saw Zayd.</td>
<td>I passed by Zayd.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In these three sentences, the word زَيَّنَ is displaying the different *i‘raab* according to the changing state حَالَةُ الْنَفْسِ. Thus, it has a dammeh in حَالَةُ الْمَرْضِعِ, and a fathah in حَالَةُ النَّفْسِ, and a kasrah in حَالَةِالْجُرِّ.
Table 2.11

<table>
<thead>
<tr>
<th>Noun Type</th>
<th>حالة الصرف الصحيح</th>
<th>حالة الرفع</th>
<th>حالة التح</th>
<th>حالة البحر</th>
<th>Examples for Each State</th>
</tr>
</thead>
<tbody>
<tr>
<td>المذكر</td>
<td>مرفوعة</td>
<td>مرفوعة</td>
<td>مرفوعة</td>
<td>مرفوعة</td>
<td>مرفوعة</td>
</tr>
<tr>
<td>Plural</td>
<td>مرفوعة</td>
<td>مرفوعة</td>
<td>مرفوعة</td>
<td>مرفوعة</td>
<td>مرفوعة</td>
</tr>
<tr>
<td>نكرة</td>
<td>مرفوعة</td>
<td>مرفوعة</td>
<td>مرفوعة</td>
<td>مرفوعة</td>
<td>مرفوعة</td>
</tr>
</tbody>
</table>

| a. When مضافاً to any noun besides the ي dameer. |
| hidden | hidden | hidden | مرفوعة | مرفوعة |

| b. When مضافاً to the ي dameer. |
| hidden | hidden | hidden | مرفوعة | مرفوعة |

| c. when not مضافاً |
| hidden | hidden | hidden | مرفوعة | مرفوعة |

| a. 30 I said to some men. |
| b. 31 The م is dropped when it is مضافاً to any noun besides the ي dameer. For example, it is dropped in the following hadith: "ما تجعل في أمانتك..." (Whatever you put in the mouth of your wife...) |
| c. 32 Both of them. |

59
### Table 2.11 – Continued

<table>
<thead>
<tr>
<th>Noun Type</th>
<th>حالة الروض</th>
<th>حالة الظاهرة</th>
<th>حالة الظاهرة</th>
<th>Examples for Each State</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمع المذكور السالم</td>
<td>رأيت مسلمة</td>
<td>مرت مسلمة</td>
<td>رأيت مسلمة</td>
<td>بمسلمات</td>
</tr>
<tr>
<td>جمع المذكور السالم</td>
<td>حاء مسلمة</td>
<td>مرن مسلمة</td>
<td>رأيت مسلمة</td>
<td>بمسلمات</td>
</tr>
<tr>
<td>عددون إلى تسعون</td>
<td>حاء عشرون</td>
<td>مرن عشرون</td>
<td>رجلاً</td>
<td>بعشرين رجلاً</td>
</tr>
<tr>
<td>ميرود (عَددُ) (plural of دُوَّٰ)</td>
<td>حاء أولى</td>
<td>مرن أولى</td>
<td>جاء المال</td>
<td>بعشرين رجلاً</td>
</tr>
<tr>
<td>جمع المذكور السالم (مضفوت إلى ياء المتكلم)</td>
<td>هؤلاء أبا</td>
<td>مسليين كن</td>
<td>مسليين</td>
<td>بمسلمات</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. محى الفئ ع من الغرق
   
   ii. الاقتصاد سبيل الغين
   
   iii. تحرر الفئي
   
   iv. ناديت العالميين
   
   v. كان التلاميذ منتهين
   
   vi. هجم النغل على الدجاجات
   
   vii. أغسل فاك بعد كل طعام

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33 For more exercises, refer to *al-Nahu al-Wadhib*, *Ibtidaiyyah*, vol. 2, 13-51 & 83-94.
CHAPTER 3
Further Discussion of Nouns

Section 3.1 – Relative Adjective

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

- e.g. مَعْلُومٌ بِبَغدادٍ becomes عَلَمُ بِبَغدادٍ (someone or something from Baghdad)
- مُحِيدٌ بِمَصَمَّرٍ becomes مُحِيدٌ بِمَصَمَّرٍ (an expert in morphology)
- مَعْلُومٌ بِمَصَمَّرٍ becomes مُحِيدٌ بِمَصَمَّرٍ (an expert in Arabic grammar)
- مَعْلُومٌ بِهِنَا becomes مَعْلُومٌ بِهِنَا (someone or something from India)

**Rules of Forming:**

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

1. If a three-letter or a four-letter noun ends with a مَعْلُومٌ بِبَغدادٍ (, then should be changed to a مَعْلُومٌ بِبَغدادٍ.
   - e.g. عِلْمُي becomes عِلْمُي
   - Note: In the case of a five-letter noun, the مَعْلُومٌ بِبَغدادٍ should be dropped.
   - e.g. مِصَمَّرٌ becomes مِصَمَّرٌ

2. If a noun ends with a مَعْلُومٌ بِبَغدادٍ, then the مَعْلُومٌ بِبَغدادٍ should be changed to a مَعْلُومٌ بِبَغدادٍ.
   - e.g. وَسَعَاء becomes وَسَعَاء

3. That noun which already ends with a مَعْلُومٌ بِبَغدادٍ does not require a مَعْلُومٌ بِبَغدادٍ.
   - e.g. شَافِعُ becomes شَافِعُ

4. The round ُ at the end of a noun should be dropped.
   - e.g. مَكْهُة becomes مَكْهُة

5. The round ُ and ُ of a noun, which appears on the وَزَنَ and فَعَلَةَ should be dropped.
   - e.g. جَهَنَّةٌ becomes جَهَنَّةٌ
6. In case of the noun, which appears on the َوَرَّانُ and ends with يِ، the first يِ should be changed to َو preceded by a fathah, and the second يِ should be dropped.
   e.g. عُلَيْيٌ (عَلَيْيٌ) becomes عَلَوْيِ

7. If the fourth letter of a noun is يِ preceded by a kasrah, then the يِ can be dropped or it can be changed to َوِ.
   e.g. يَهُلَيِ becomes يَهُلَوِ or يَهُلَوِ

8. If an original letter from the end of a noun was dropped, it should first be brought back, and then, the relative adjective should be made.
   e.g. أَبْ (أَبْ) becomes أَبِي
       أَخْ (أَخْ) becomes أَخِي
       دَمْ (دَمْ) becomes دَمِي

9. Some words do not follow any particular rule. They are based on usage.
   e.g. نُورُ becomes حَقُّ نُورَيِ becomes حَقّنَايِ

**EXERCISE**

1. Form the relative adjective from the following words.

   i. نَيْ
   ii. مَصْرِ
   iii. بَيْضاء
   iv. مُوسَيْ
   v. كُوفَة
Section 3.2

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

Rules:
1. A three-letter noun would come on the wasn of (or for feminine).
   e.g. رجل becomes رجالي (a little man)
   عبيد becomes عبيدي (a little slave)

2. A four-letter noun would come on the wasn of .
   e.g. جعفر becomes جعفري

3. A five-letter noun, without a و, ي, or ا as the fourth, would also come on the wasn of .
   The fifth letter would be dropped.
   e.g. (name of a plant) becomes

   A five-letter noun, having a و, ي, or ا as the fourth letter, would come on the scale of .
   e.g. (paper) becomes

Notes:
1. In the diminutive form, the hidden ؤ of a مُؤَتَيْ سَيْماَيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْيِيْi
   e.g. بئس becomes بيس

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

EXERCISE

1. Form the diminutive noun from the following words.
   i. عقرب
   ii. سلطان
   iii. عصفور
   iv. كلب
   v. أرض
   vi. فجر
Section 3.3  
– Definite and Common Nouns

(common noun): It is that noun, which denotes something unspecified.

   e.g.  رجل  a man

(definite noun): It is that noun which denotes something specific. There are seven types of مُعْرَفَة.

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

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

   e.g.  زَيْدٌ مَكَّةٌ  زَيْدٌ

3. : إِسْمُ الْإِسْتِشْرَاءُ It is the demonstrative pronoun. It has been discussed earlier in section 2.4.3.

4.  أَيْسَمُ الْمَوْضُوْعُ: It is the relative pronoun. It has been discussed earlier in Section 2.4.2.

5.  الْمُعْرَفَةَ الْلَّاهِمَ: It is that noun, which has ال (definite particle) at the beginning.

   e.g.  الْرَجُلُ  the man

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

   e.g.  كِتَابُ زَيْدٌ كِتَابُ الْذِّي كِتَابُ هذَا الْرَجُلِ كِتَابُ الْرَجُلِ

7. : It is the vocative noun, i.e. that noun, which appears after a خِلْفُ نٓاءٍ.

   e.g.  يَا رجل

**EXERCISE**

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

   i. الفرس
   ii. نحن
   iii. سيارة الذي
   iv. يا ولد
   v. مكة
   vi. ذلك
   vii. سمح
   viii. سيف الرجل
Section 3.4

Masculine and Feminine Noun

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

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

The signs of being feminine are of two types:

1. (in words): It is that sign, which is visible in words. These signs are of the following three types:
   - ء: This renders the word feminine even if ء appears in a masculine proper noun.
     e.g. سِبْرُ (a masculine proper noun)
   - (ى): This renders صَفْرَى feminine.
     e.g. حِبْلُ (ى) المُفْصُوْلةُ
   - (اء): This renders حَمْرَاءُ feminine.
     e.g. بَيْضَاءُ (اء) المُسْمَوْدةُ

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

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

   e.g. أَرْضُ The diminutive form is أُرْضَية. Therefore, it is feminine.
   شَمْسُ The diminutive form is شَمْسِيَة. Therefore, it is feminine.

Based on the signs of femininity being apparent or not, the feminine noun is of two types:

1. (according to rule): It is that feminine noun, which has a sign of femininity.
   e.g. اِمْرَأَةُ (woman). Its masculine is رَجُلُ (man).

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

In terms of essence, the feminine noun is of two types:

1. It is that feminine noun, which has an opposite masculine.
   e.g. اِمْرَأَةُ (woman) 

2. It is that feminine noun, which does not have an opposite masculine.
   e.g. ظُلْمَةُ (darkness) عَيْنُ (spring)
Notes:
1. The following are used as feminine (مِنْفَةُ):
   a. Name of females.
      e.g. زِبَبُ
   b. Words denoting the feminine gender.
      e.g. أَمُّ
   c. Names of countries, cities, towns and tribes.
      e.g. مَصرُ
   d. Parts of the body found in pairs.
      e.g. أُذُنُ
      Note: There are exceptions to the rule. حَدُّ (cheek), حَاجَبُ (eyebrow) etc. are masculine.
   e. Names of various types of winds.
      e.g. رَيْحُ
   f. Various names of Jahannam (hell).
      e.g. سَفِرُ
   g. Letters of the alphabet are generally used as masculines. They can also be used as feminine.
      e.g. تَبَ .......

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:
   دُوَّرُ (bucket)  حَرْثُ (tillage/field)  بِئْرُ (well)
   نَفْسُ (self)    نَارُ (fire)       دَارُ (house)
Section 3.5

Singular, Dual and Plural

 Singular: It is that noun, which denotes one.
  e.g. رجل one man

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

  ▪ An ألف preceded by a fathah and followed by a kasrah i.e. [سّان] for حالّة الرّفع. (الفّما قبلّها مفتوح وبعدّها تون مكسورة)
    e.g. رجلان two men

  ▪ Ay باء preceded by a fathah and followed by a kasrah i.e. [سّن] for حالّة التصّب. (باء ما قبلّها مفتوح وبعدّها تون مكسورة)
    e.g. رجلين two men

 Plural: It is that noun, which denotes more than two.
  e.g. رجال men

 Note: The إضافة and جمع is dropped in case of.
  e.g. قلما زيد (Originally, قلما زيد but the was dropped due to إضافة)
        قرّاس رجل (Originally, قرّاس رجل but the was dropped due to إضافة)
        مسلم مصْر (Originally, مسلم مصْر but the was dropped due to إضافة)
        طالب علم (Originally, طالب علم but the 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

- Types of Plural

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

(e.g. مُسْلِمُونَ (singular – مُسْلِمُ)

There are two types of جَمْعُ الْعَامَّ:

1. Masculine Sound Plural: It is formed by adding at the end of a singular (واحدة) one of the following:
   - A preceding by a dammah and followed by a fathah i.e. [لْبَنَةَ] for
     (وَأَوْمََا فَيْلُهَا مَصْمُومْ وَتَبْعُدُهَا لَوْنَ مَفْتَوَحٍ). حالَةُ الرَّفَعِ
     (e.g. مُسْلِمُونَ
   - A preceding by a kasrah and followed by a fathah i.e. [لْبَنَةَ] for
     (بَتْرَاهَا مَكْسُورَةَ وَتَبْعُدُهَا لَوْنَ مَفْتَوَحٍ). حالَةُ التَّصْبِرِ وَالْحَرُّ
     (e.g. مُسْلِمُونَ

2. Feminine Sound Plural: It is formed by discarding the round and adding at the end of a singular, one of the following:
   - An preceding by a fathah and followed by a madmoom long i.e. [سُاتَ] for
     (أَلْفُ مَا فَيْلُهَا مَفْتَوَحَ وَتَبْعُدُهَا تُاءَ مَصْمُومٍ). حالَةُ الرَّفَعِ
     (e.g. مُسْلِمَاتَ
   - An preceding by a fathah and followed by a maksoor long i.e. [سُاتَ] for
     (أَلْفُ مَا فَيْلُهَا مَفْتَوَحَ وَتَبْعُدُهَا تُاءَ مَكْسُورٌ). حالَةُ التَّصْبِرِ وَالْحَرُّ
     (e.g. مُسْلِمَاتَ

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

(e.g. رَجلٌ (singular – رَجُل)
**Restricted Plural**: It is that plural, which denotes a number from three to ten. It has four common أُوْزَانَ.

<table>
<thead>
<tr>
<th><strong>Wazn</strong></th>
<th><strong>Examples</strong></th>
<th><strong>Singular</strong></th>
<th><strong>Meaning</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>أَفْعَلُ</td>
<td>أَفْعَلُ</td>
<td>نَفْسُ</td>
<td>self</td>
<td>أَفْعَلُ</td>
</tr>
<tr>
<td>أَفْعَلُ</td>
<td>قُولُ</td>
<td>قُولُ</td>
<td>statement</td>
<td>أَفْعَلُ</td>
</tr>
<tr>
<td>أَفْعَلُ</td>
<td>طَعَامُ</td>
<td>طَعَامُ</td>
<td>food</td>
<td>أَفْعَلُ</td>
</tr>
<tr>
<td>أَفْعَلُ</td>
<td>غُلَامُ</td>
<td>غُلَامُ</td>
<td>boy</td>
<td>أَفْعَلُ</td>
</tr>
</tbody>
</table>

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

e.g. عَلَاِنَاتِ intelligent females غَلَامُونُ intelligent males

**Unrestricted Plural**: It is that plural, which denotes a number from ten upwards.

Some of the common أُوْزَانَ are given below.

<table>
<thead>
<tr>
<th><strong>Wazn</strong></th>
<th><strong>Examples</strong></th>
<th><strong>Singular</strong></th>
<th><strong>Meaning</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>فِعَالٌ</td>
<td>عَبَدُ</td>
<td>عَبَدُ</td>
<td>slave</td>
<td>عَبَدُ</td>
</tr>
<tr>
<td>فِعَالٌ</td>
<td>عُلَمَاءُ</td>
<td>عُلَمَاءُ</td>
<td>knowledgeable</td>
<td>عُلَمَاءُ</td>
</tr>
<tr>
<td>فِعَالٌ</td>
<td>نَبِيٌّ</td>
<td>نَبِيٌّ</td>
<td>prophet</td>
<td>نَبِيٌّ</td>
</tr>
<tr>
<td>فِعَالٌ</td>
<td>رَسُولٌ</td>
<td>رَسُولٌ</td>
<td>messenger</td>
<td>رَسُولٌ</td>
</tr>
<tr>
<td>فِعَالٌ</td>
<td>نَجْمٌ</td>
<td>نَجْمٌ</td>
<td>star</td>
<td>نَجْمٌ</td>
</tr>
<tr>
<td>فِعَالٌ</td>
<td>خَادِمٌ</td>
<td>خَادِمٌ</td>
<td>servant</td>
<td>خَادِمٌ</td>
</tr>
<tr>
<td>فِعَالٌ</td>
<td>مَرْجِسٌ</td>
<td>مَرْجِسٌ</td>
<td>patient</td>
<td>مَرْجِسٌ</td>
</tr>
<tr>
<td>فِعَالٌ</td>
<td>طَالِبٌ</td>
<td>طَالِبٌ</td>
<td>student</td>
<td>طَالِبٌ</td>
</tr>
<tr>
<td>فِعَالٌ</td>
<td>فَرَقٌ</td>
<td>فَرَقٌ</td>
<td>group/sect</td>
<td>فَرَقٌ</td>
</tr>
<tr>
<td>فِعَالٌ</td>
<td>غُلَامٌ</td>
<td>غُلَامٌ</td>
<td>boy</td>
<td>غُلَامٌ</td>
</tr>
</tbody>
</table>
**Note:** The masculine and feminine sound plural which is preceded by an ال is also considered as جمْعُ كثْرَةٍ.

**e.g.** المُسْلِمَاتُ المُسْلِمُونَ

- **Plural of a Plural:** It is the plural of a plural. Sometimes, it appears on the wazn of المُنْتَهى المُجمُوعٍ and sometimes on the wazn of المُنْتَهى السَّالِمٍ. Every plural does not have a plural. Some examples of plurals, which have a plural are given below.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Meaning</th>
<th>Plural</th>
<th>Plural of Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَلَيْجَةٍ</td>
<td>blessing</td>
<td>آَمَعُمْ</td>
<td>آَمَعُمْ</td>
</tr>
<tr>
<td>طَفْرٍ</td>
<td>nail</td>
<td>أَطَافُرْ</td>
<td>أَطَافُرْ</td>
</tr>
<tr>
<td>بُيْتَةٍ</td>
<td>house</td>
<td>بَيْوَاتَةَ</td>
<td>بَيْوَاتَةَ</td>
</tr>
<tr>
<td>فَاضِلٌ</td>
<td>well-qualified</td>
<td>آَفَاضِلُونَ</td>
<td>آَفَاضِلُونَ</td>
</tr>
</tbody>
</table>

- **منْتَهى المُجمُوعٍ:** It is that plural, which has after the alif of plural (alif of plural), one of the following:
  - two letters. **e.g.** مَسَاجِدٌ **(the original being دَوَابُ)**
  - one letter. **e.g.** مَفَاتِيحُ
  - three letters, the middle one being سَائِكَانَ **e.g.** مَفَاتِيحُ

Some of the common wazns of منْتَهى المُجمُوعٍ are given below:

<table>
<thead>
<tr>
<th>Wazn</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَفَاعِلٌ</td>
<td>مَسَاجِدٌ mosque</td>
</tr>
<tr>
<td>مَفَاعِلٌ</td>
<td>مَفَاتِيحُ key</td>
</tr>
<tr>
<td>مَفَاعِلٌ</td>
<td>فَوَاعِدٌ rule/maxim</td>
</tr>
<tr>
<td>مَفَاعِلٌ</td>
<td>رَسَالَةٌ message/letter</td>
</tr>
<tr>
<td>مَفَاعِلٌ</td>
<td>أَكَابِرُ elder</td>
</tr>
</tbody>
</table>
**Collective Noun:** It is a singular noun, which gives a plural meaning. Generally, it does not have a singular from the same word.

*Examples*: 
- قَوْمٌ (nation)
- رَهْطٌ (group)

**Note:**
1. These words have plurals.
   - أَفْوَامُ
   - قُوَّامٌ

2. In usage, if the *word* is considered, it will be used as a singular noun.
   - أَفْوَامُ حَاضِرٌ
   - The people are present.

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

**Notes:**
1. Some plurals do not have the same root letters as their singulars.
   - اِمْرَأَةٌ (woman)
   - ذُوٌ (the one who possesses something)

2. Some plurals are not according to rule (خَلَافُ الْقيِاسِ).
   - أمِيَاتُ
   - أمُّ
   - أَفْوَاءُ
   - مَاءٌ
   - مَآثَةٌ
   - أَنَاسٌ
   - شُيَاءُ
   - شَيَاةٌ

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

- شَجَرَةٌ
  - refers to trees. Its singular is شَجَرَةٌ (a tree).
- نَحْلٌ
  - refers to date-palm trees. Its singular is نَحْلٌ (a date-palm tree).

---

37 For more details, please refer to *Muʿjam al-Qawaʿid al-ʿArabiyyah*, 36.
EXERCISE

1. What type of plurals are the following?

i. صائمات
ii. جيش
iii. آكل

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 فاعل. These are as follows:

1. خبر إن و أخوانها
2. فاعل
3. مبينا
4. خبر
5. خبر لأ لذي لنفي الجنس
6. اسم ما و أWA الممثليين
7. اسم كأن وأخوانها
8. اسم كأن وأخوانها

Some of these have been discussed before. (subject) and (predicate) were discussed in Section 1.4.1, 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 verb.

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

Table 3.5

<table>
<thead>
<tr>
<th>If the فعل is</th>
<th>Then the فعل will be</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ظاهر مؤتت حقيقى and there is no word between the فأئل and the فأئل</td>
<td>واحد مؤتت</td>
<td>قامت عائشة</td>
</tr>
<tr>
<td>2. ضمير مؤتت</td>
<td>مؤتت and its singularity, duality, or plurality will be according to the preceding noun that it refers to</td>
<td>المعلمتة تصرف - المعلمتة تصرفنا</td>
</tr>
<tr>
<td>3. ظاهر مؤتت حقيقى and there is a word between the فأئل and the فأئل</td>
<td>واحد مؤتت or واحد مذكر</td>
<td>قرأ اليوم عائشة or قرأ اليوم عائشة</td>
</tr>
<tr>
<td>4. ظاهر مؤتت غير حقيقى</td>
<td>واحد مؤتت or واحد مذكر</td>
<td>طلعت الشمس or قالت الرجال</td>
</tr>
<tr>
<td>5. ظاهر جميع مكسر</td>
<td>واحد مؤتت or واحد مذكر</td>
<td>قالت الرجال</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>واحيد مذكر and corresponding in gender</td>
<td>ضرب ال-Man – ضرب ال-Man</td>
</tr>
<tr>
<td>7. ضمير مذكر</td>
<td>ضمير مذكر and its singularity, duality, or plurality will be according to the preceding noun that it refers to</td>
<td>الـخادم ذهب – الـخادم ذهب</td>
</tr>
<tr>
<td>8. ضمير مجمع مكشفر</td>
<td>واحيد مؤت أو الرجال قاموا</td>
<td>الـرجال قاموا or the الـرجال قاموا</td>
</tr>
</tbody>
</table>

### EXERCISE

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

   i.  الـرجل
   ii.  الصبيان
   iii.  النساء
   iv.  السفينة
   v.  الأطفال
   vi.  اليوم امرأة
Section 3.7.2

Definition: It is that noun, which is the فاعل مَحْوُولٌ (passive voice). The original فاعل is dropped and the substitute of فاعل substitutes it. This is why, it is called نائب الفاعل (substitute of فاعل) or مفعولٌ مَنْهُوى (the مفعولٌ of such a فاعل whose فاعل is not mentioned).

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

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

e.g. 1. 
  2. 
  3. مصير اليوم عائشة or نصرت اليوم عائشة
  4. رأيت الشمس or رأيت الشمس
  5. ضرب الرجلان or ضرب الرجلان
  6. ضرب الرجلان or ضرب الرجلان
  7. الحاكمون طببا or الحاكمون طبيبا
  8. الرجلان ضربوا or الرجلان ضربوا

Sentence Analysis:

The door was opened.

EXERCISE

1. Convert the following to نائب الفاعل فعَلٌ مَحْوُولٌ.
   i. سرق اللص المال
   ii. فتح زبد الأبواب
   iii. نعبد الله
   iv. ذبح الرجل الشاة

2. Convert the following to مَفْعُولٌ فاعلٌ.
   i. تحقَب الفرقة
   ii. قطعت الزهرة
   iii. سأل المعلم
   iv. شرب اللبن
Section 3.7.3

The Noun of Those لَيْسَٰمَا ولا اللَّيْسَُتِينَ بِلَيْسَ

- It means that ما and لَا have the same meaning and effect لَيْسَ as لَيْسَ.
  e.g. ما رَأَيْتُ قِيَامًا Zayd is not standing.
  لَا رَجَلٌ أَفْضَلَ مِنِّكَ No man is more virtuous than you.
- Like لَيْسَ, sometimes, an extra baa' (بَااءُ زَائِدةً) is added before the خَبَرُ.
  e.g. مَا أُنَّى بْقَارِئَ I am not a reader/I cannot read.
- The effect of ما and لَا will be cancelled if any of the following occurs:
  i. When the خَبَرُ appears before the ما.
     e.g. ما قَدْمَ رَيْدَ Zayd is not standing.
  ii. The word لَا appears before the خَبَرُ negating the negative meaning of ما and لَا.
     e.g. لَا مُحْمَّدٌ إِنَّا رَسُولُ And Muhammad is not but a messenger./
     And Muhammad is only a messenger.
     [Allah bless him and give him peace]
  iii. If the ما and/or لَا of لَا is not لَا لَيْسَةً (لَا can appear before a مَعْرُوفةٌ or a نَكَرَة).
     e.g. لَا الْمِدِينَةِ كَبِيرَةً The city is not big.

38 For more details, examples and exercises, please refer to al-Nabw al-Wadih, Thanawiyyah, vol. 1, 95-102.
Section 3.7.4 The of That Which Negates an Entire (Category/Class)

- gives its a single fatihah and its a dammah when the and the are.

e.g.  

Table 3.6

<table>
<thead>
<tr>
<th>If the of is</th>
<th>Then it will be</th>
<th>Explanation</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>متصنوب</td>
<td>There is no servant of a man in the house.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>ممرقة</td>
<td>There is no man in the house.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>ممرقة</td>
<td>Neither is Zayd in the house nor ‘Amr.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>ممرقة</td>
<td>Neither is there a man in it nor a woman.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>متكررة</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

39 For more details, examples and exercises, please refer to al-Nahw al-Wadhih, 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 i layhi 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 of لَا خَيْرٍ may be omitted when the meaning is understood.

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

**EXERCISE**

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

   | i. لا حير في مال البخيل لنفسه. | v. لا بكر في الفصل ولا حسن. |
   | ii. لا طالب علم في الفصل. | vi. لا في الفصل معلم ولا طالب. |
   | iii. لا صاحب جُود مدموم. | vii. لا دار كتب في المدينة. |
   | iv. لا الرجل كرم ولا ابنه. | viii. لا في الحديقة صبيان ولا بنات. |


Section 3.8

Words Which Are Always Mansoor\footnote{There are exceptions to the rule. Mustathmaa, for example, is not always mansoor. It is still mentioned under this category because most of the time, it is mansoor.}

\begin{tabular}{ll}
1. مَفْعُولُ بِهِ & 7. الفَاعِلَةُ / الفَعَّالَةُ\\
2. مَفْعُولُ مُطَلَقٍ & 8. اسمُ إن و أخوَانِها\\
3. مَفْعُولُ لَهُ & 9. الخَيْرُ مَا وَلَى الْمُشْهَدَتَينَ بَلَيسَ\\
4. مَفْعُولُ مَعَهُ & 10. اسمُ نَاحِي لَنْفِي الْجِنُسِ\\
5. مَفْعُولُ فِيهِ & 11. الخَيْرُ كَانَ و أخوَانِها\\
6. الْحَالِ & 12. المَسْتَنَبِّ}\end{tabular}

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 

\[
\text{فَاعِلّ} \quad 
\begin{array}{c}
\text{مَاءٌ} \\
\text{شَربُ} \\
\text{فَعَّالٌ} \\
\text{مَفْعُولُ بِهِ}
\end{array}
\]

Khalid drank water.

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

a. (the one being called)\footnote{For more details, examples and exercises, please refer to al-Nabw al-Wadih, Ibtida’iyah, vol. 3, 120-124.}

\[
\text{يَا} \quad 
\begin{array}{c}
\text{أبِن} \\
\text{زَيَّ} \\
\text{حَرْفٌ الْبَنَاءَ} \\
\text{مَنَادِي} (مَفْعُولُ بِهِ)
\end{array}
\]

O son of Zayd!

It was originally (and). The verb أَدْعَوْهُ أَبِنَ زَيَّ). The verb أَدْعَوْهُ أَبِنَ زَيَّ) was dropped.

Note:

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

Some of the vocative particles are as follows:

- and أَيْ (أَيْ) These are used when the مَنَادِي is near.
- and هَيَا (هَيَا) These are used when the مَنَادِي is far.
- يَا This is used for both (near and far).
### Table 3.7
Rules Governing the *Iraab* of the مَنادِيًّا

<table>
<thead>
<tr>
<th>If the مَنادِيًّا is</th>
<th>Then it will be</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُضِعَفْ</td>
<td>مَصْوَدُ</td>
<td>يا ابن زيد!</td>
</tr>
<tr>
<td>شَيْبَةٌ بِالْمُضِعَفْ</td>
<td>مَصْوَدُ</td>
<td>يا فارياً كناماً</td>
</tr>
<tr>
<td>نَكْرَةٌ عَلَى مُعَتْبَرْ</td>
<td>مَصْوَدُ</td>
<td>يا رجل! خذ بيدي</td>
</tr>
<tr>
<td>(Unspecified nakirah)</td>
<td>مَرْفَوعُ</td>
<td>يا رجل</td>
</tr>
<tr>
<td>(Specified nakirah)</td>
<td>مَرْفَوعُ</td>
<td>يا زيد</td>
</tr>
<tr>
<td>مُفَعَّلَةٌ مُفرَدَةٌ</td>
<td>مَرْفَوعُ</td>
<td>يا man!</td>
</tr>
<tr>
<td>(Singular ma'rifah)</td>
<td>مَرْفَوعُ</td>
<td>يا man! (masculine) or يا أهلها (feminine) has to be added between the man and حرف النهاة.</td>
</tr>
<tr>
<td>الْمُعَتْبَرْ</td>
<td>مَرْفَوعُ</td>
<td>يا أنتها المرحول</td>
</tr>
</tbody>
</table>

- (abbreviation) is allowed in *munaadah.*
  - e.g. يا مالك can become يا مال or يا مال
  - يا مشرق can become يا مصورة

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

b. **أَهْلُ وَ سَهْلًا** This is said to one’s guest for welcoming him/her.

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

c. Sometimes, when warning someone, the verb governing the مَعْلُوبٌ يُ is dropped due to context. Examples include the following:
  - *إِنْتِي الطَّرِيقَ* is used instead of *إِنْتِي الطَّرِيقُ أَطْرُقَ* to give the same meaning, which is “Beware of the road!” Here, the verb *إِنْتِي* has been dropped.
  - *إِنْتِي فَصَفَ فِي الْأَصَابِعِ* is used instead of *إِنْتِي فَصَفَ فِنْ الْأَسْلَادَ أَصَابِعَ* to give the same meaning, which is “Save yourself from the lion.”

---

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

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

- (emphasis) e.g. ضَرَّبْتُهُ صَرَّباً I beat him severely.
- (description of type) e.g. جَلَّسْتُ جَلَّسَةَ الْقَارِئِ I sat like a Qari would sit.
- (number of times) e.g. ضَرَّبْتَهُ صَرَّبَتْنِ I hit him twice.

Note: Sometimes, the verb governing مَفْعُولٌ مَّطَلُّقٌ is dropped because of context. For example, قَدْبَمْتُ فَذَّمْتَ خَيْرَ مَقْدِمٍ, which means “You came a good coming.” Here, the verb قَدْبَمْتُ, and مَفْعُولٌ مَّطَلُّقٍ, have been dropped because of context. Only the صَائِفَة of the مَفْعُولٌ مَّطَلُّقٌ, which is خَيْرَ مَقْدِمٍ, remains.

Section 3.8.3

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

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

Section 3.8.4

Definition: It is that noun, which appears after such a وَأَوْ, which has the meaning of مَعَ (with). This وَأَوْ is known as مَعَاءَة.

e.g. جاءَ زَايْدًا وَالْكَتَابَ Zayd came with the book.

I came with Zayd.

45 For more details, examples, and exercises, please refer to *al-Nahw al-Wadih, Ibtida’iyah*, vol. 2, 156-160. For additional types of مَعَاءَة, 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, Ibtida’iyah*, vol. 2, 161-164.

47 For more details, examples and exercises, please refer to *al-Nahw al-Wadih, Ibtida’iyah*, vol. 3, 157-162.
**Section 3.8.5**

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

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

Both types of ظرف are of two types: (limited, restricted) and (unlimited, unrestricted).

- **Types of ظرف الزمان**
  - i. (limited, restricted): for example,
    - يوم day e.g. صمت يومًا I fasted for one day.
    - ليل night e.g. عملت ليلًا 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. (unlimited, unrestricted): for example,
    - دهر long period of time e.g. صمت دهرًا I fasted for a long time.
    - حين some time (could be short or long period of time) e.g. دعا نوح فومه حينًا من الدهر Nuh (peace be upon him) called his people for some time.

- **Types of ظرف المكان**
  - i. (limited, restricted):
    - e.g. صلت في المسجد I prayed in the mosque.
    - e.g. حملت في النdar I sat in the house.
  - ii. (unlimited, unrestricted):
    - خلف behind e.g. حملت خلفًا I sat behind him.
    - أمام in front of e.g. فعمت أمامًا I stood in front of him.

**Note:** In the case of ظرف المكان, the preposition في is mentioned in words; while in the case of ظرف الزمان, it is assumed to exist (مقرر).
The above-mentioned five *ma'afools* have been combined in a couplet, which is as follows:

حِمَدَتُ حَمَدًا حَمِيدًا وَحَمِيدًا
رَعَاعَةً شَكْرًا دَهْرًا مَدَيْنًا

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

**Sentence Analysis:**

1. مُضَافٍ + مُضَافٍ إِلَيْهِ = شُكْرُهُ
2. صَيْفَةٌ = مَدَيْنًا
3. مُفَعُولٌ = دَهْرًا

**EXERCISE**

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

   i. أكل على أكلتين
   ii. ركب إبراهيم الصبان
   iii. سافرت وأحاك
   iv. بسب النمر ونوب الأسد
   v. يسافر خالد إلى مصر طالباً للعلم
   vi. لا تبنوا خشبة الفقر
   vii. توقت المصايبات ليلًا
   viii. سافر زيد طالباً للعلم
   ix. وقف الشرطي ووقف النشاط
   x. قرأت الدرس مباحاً 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 a noun, which describes the condition of either the فاعل or the مفعول or both at the time the action contained in the verb takes place.

e.g. جاءَ زَيْدٌ رَاكِبًا  
Zayd came while mounted/riding.

جَنَّتُ زَيْدًا نَامًا  
I came to Zayd while he was sleeping.

كلَّمَتُ زَيْدًا جَالِسًا  
I spoke to Zayd while both of us were sitting.

Notes:

1. The condition itself is known as حَالَّ، whereas the one whose condition is being described is known as ذُو الحَالِ.

2. The حَالَّ gets a تَصْبِيح, which is generally in the form of two fathahs.

3. The حَالَّ is generally مَعْرَفَة and the ذُو الحَالِ is generally تَكْرِير.

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

4. If the ذُو الحَالِ is a مَعْرَفَة, the حَالَّ is brought before the ذُو الحَالِ.

e.g. جاءَ زَيْدًا رَاكِبًا  
A man came to me riding/while he was mounted.

5. The حَالَّ can be a كَلِمَة.

e.g. زَيْدَة أَكْلَ حَالِسًا  
Zayd ate sitting.

Here, the حَالَّ is ذُو الحَالِ which is the hidden كَلِمَة in حَالَّ.

6. The حَالَّ can be a سِنَامَة.

• If the حَالَّ is a كَلِمَة, then a وَآوَى (with or without a كَلِمَة) is added to give the meaning of condition.

e.g. لَا تَقُومَا الصَّلَاةُ وَأَنْثِمُ مَكَرَى  
Don’t come near salah while you are intoxicated.

• If the حَالَّ is a كَلِمَة and the الفَعْلُ is فَعْلُ الماضي, حَدَّثَ الفَعْلُ الماضي has to appear before the الفَعْلُ الماضي.

e.g. جاءَ زَيْدًا وَقَدْ حَرَّجَ حَادِمُهُ  
Zayd came while his servant had left.

Sentence Analysis:

1. Zayd came riding/while he was mounted.

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

3. I met Bakr while he was sitting.

4. Zayd ate while sitting.
EXERCISE

1. Translate, fill in the *i'raab* and point out the *dhu' al-ḥāl* and *ḥāl* in the following sentences.

i. أحب التلميذ محتهداً

ii. لقيت زيداً راكبين

iii. لا تأكلوا الفاكهة وهي فصة

iv. رجع الفائد منصوراً

v. قطف الناجر العلم ناضجاً

vi. لا تأكلوا الطعام حاراً

vii. نصرت زيداً مشدودا

viii. غاب أحوك وقد حضر جميع أصدقائه

ix. دخل النص المنزل وأهله نائمون

x. نمت الأشجار وما يشر

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**Section 3.8.7**

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

*Example:* رأيت أحد عشرة كوكب — I saw eleven stars.

Here, the word (كَوْكَبُ) clarifies what (أحادٌ عشرة) refers to.

**Sentence Analysis:**

\[
\text{فاعل} + \\
\text{فعلونُ به} + \\
\text{ملحوظة} + \\
\text{مُعيِّن} + \\
\text{المدهم} + \\
\text{المدهم} + \\
\text{الجمعية} = \\
\text{أحده عشرة كوكب}.
\]

**Notes:**

- The ambiguous noun is called مُمَيِّزٌ and the noun which clarifies it is called مُمَيِّزٌ or مُميّز.
- The مُميّز is mansooob and gets two fathahs.
- Sometimes, the مُمَيِّز is not mentioned in words but is understood from the meaning of the sentence (ملحوظة).
  
  *Example:* حسن الوُرُدُ كُلِّامًا — The boy is good in terms of (his) speech.
- If the مُمَيِّز 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 مُمَيِّز and مُمَيِّز in the following sentences.

   i. في الحفل عشرون بقرة  
   ii. بعثه ذراعا حريرا  
   iii. الفيل أكبر من الجمل حسنا  
   iv. أطعمت النجاعة ملء الکف حبا  
   v. طاب المكان هواء  
   vi. لا أملك شبرا أرضا  
   vii. شربت رطا لينبا  
   viii. شربت كوبا ماء

---

49 For more details, examples and exercises, please refer to al-Nahw al-Wadib, Ibtida’yyah, vol. 3, 110-119.
Rules for أَسْمَاء الْعَدَد (Numerals)

Before we proceed, it should be pointed out that 

- عَدَد (number) is the مَعْدُودَة and مَعْدُود (the counted noun) is the مَعْدُودَة.

One and Two (1-2)
- The will appear first and the عَدَد will appear second.
- The and the مَعْدُودَة and the مَعْدُود must correspond in all aspects.
  e.g. وَلَدٌ وَاحِدَةٌ: one boy
        بَعْضٌ وَاحِدَةٌ: one girl

  Note: Normally, for one or two boy, girl, men etc., one would simply say وَلَد or وَلَدَانْ, etc. However, at times, the number is used for emphasis.

Three Through Ten (3-10)
- From three onwards, the عَدَد will appear first and the مَعْدُودَة second.
- The جَمْعَة مَجْرَورَة will be.
- The عَدَد and the مَعْدُودَة must be of opposite gender.
  e.g. سَتَّةٌ أَقْتَامٌ: three pens
        خَمْسُ سَيَارَاتٍ: five cars

  Note: In choosing the correct عَدَد gender, the singular form of the مَعْدُودَة will be taken into account.
  e.g. سَبْعُ شبَات وَثَمِينَاءّ يَام: seven nights and eight days
  Here, the singular كلمة (night) of شبَات is feminine, and كلمة (day) of يَام is masculine.

- For ten, the masculine form is وأَحَدَةٌ and the feminine form is عشرة.

Eleven and Twelve (11-12)
- From eleven onwards till 99, the مَعْدُودَة will be.
- The عَدَد and the مَعْدُودَة must have the same gender.
  e.g. أَهَمْ عَشَرَةِ كُوكْبَاتٍ: eleven stars
        أَيْتَمْ عَشَرَةِ بَيْتَانِ: twelve girls

- From 11–19, the of عَشَرَة will get a فَتْح when used with a masculine and a sukoon when used with a feminine.50

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50 For feminine, the form عَدَد 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 will be.
- The gender of the first part of the should be opposite of the gender of the.
  
  e.g. fourteen men
  fifteen girls
- The “ten” (masc.)/ (fem.) will agree with the in terms of gender.

**Twenty Till Ninety (20, 30, 40…90)**

- The will be.
- The gender of the first part of the (20,30,40,…90) will remain the same, irrespective of whether the is masculine or feminine.
  
  e.g. twenty men
  thirty girls
  
  The “ten” will remain the same, irrespective of whether the is masculine or feminine.

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

- The will be.
- The first part of the and the must have the same gender.
  
  e.g. twenty-one men
  twenty-one girls
  
  The same will apply to 31-32, 41-42…91-92.

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

- The will be.
- The gender of the first part of the should be opposite of the gender of the.
  
  e.g. twenty-four men
  twenty-six girls
  
  The “tens” will remain the same, irrespective of whether the is masculine or feminine.
Hundred (100)

- The "hundred" مائة will be مائةُ.
- It will remain the same, irrespective of whether the مائةُ is masculine or feminine.
  
  e.g. 
  
  | مائةُ رجلٍ | hundred men |
  | مائةُ بناتٍ | hundred girls |
  
  - For 200, مائتاً will be used. (مئتاً in مائتاً)
  
  e.g. 
  
  | مائتاً رجلٍ | two hundred girls |
  | مائتاً بناتٍ | two hundred girls |
  
  - Since مائتاً is feminine, the number before مائتاً will be masculine.
  
  e.g. 
  
  | أربعة مئات رجلٍ | four hundred men |
  | أربعة مئات بناتٍ | four hundred women |
  
  - If there are units and tens with the 100's as well, their respective gender rules will.
  
  e.g. 
  
  | مائة وعشرون كتاب | hundred and ten books |
  | مائة وخمسون واربعون كراسة | hundred and forty-five note-books |

Thousand (1,000)

- The "thousand" ألف will be ألف.
- It will remain the same, irrespective of whether the ألف is masculine or feminine.
  
  e.g. 
  
  | ألف رجلٍ | thousand men |
  | ألف بناتٍ | thousand girls |
  
  - Since ألف is masculine, the number before ألف will be feminine.
  
  e.g. 
  
  | أربعة آلاف رجلٍ | four thousand men |
  | أربعة آلاف بناتٍ | four thousand women |

Note: The plural for ألف is ألف.

Million (1,000,000)

- The "million" مليون will be مليون.
- It will remain the same, irrespective of whether the مليون is masculine or feminine.
  
  e.g. 
  
  | مليون رجلٍ | million men |
  | مليون بناتٍ | million girls |
  
  - Since مليون is masculine, the number before مليون will be feminine.
  
  e.g. 
  
  | أربعة ملايين رجلٍ | four million men |
  | أربعة ملايين بناتٍ | four million women |

Note: The plural for ملايين is ملايين.
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 غلة
   ii. مساحة الدار ألفاً فراع
   iii. للحجزة ثلاث شبابيك
   iv. باع التاجر أربعة عشر قطراً قطناً
   v. في الكتاب أربع وعشرون صفحة
   vi. في السنة اثنا عشر شهراً
   vii. عمر أخيك الآن خمس وتلاتون سنة
   viii. باضط النجاحة ثلاث بضائع
Section 3.8.8

means to exclude.

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

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

are as follows:


\[
\text{جاء القوم} \quad \text{إلا} \quad \text{زيداً}
\]

\[
\text{مُستَنتَنَي} \quad \text{حروف ال} \quad \text{مُستَنتَنَي}
\]

\[
\text{حُملة فعلية} + \text{حرفية}
\]

\[
\begin{array}{c}
\text{فعل} \\
\text{قَاعلٌ}
\end{array}
\]

\[
\text{إلا} \quad \text{غَيْرُ} \quad \text{سُوِّى} \quad \text{حَسَبً} \quad \text{عَدَمًا} \quad \text{حَلاً} \quad \text{ماً} \quad \text{عَدًا}
\]

e.g. The people came except Zayd.

Related Terminology

refers to the case when the was included in the before the .

e.g. The people came except Zayd.

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

refers to the case when the was not included in the before the .

e.g. The angels prostrated except Iblees.

(Iblees was never one of the angels.)

\[\text{سَجَدَ الفََّلَيْكَة} \quad \text{إِلَّا} \quad \text{يَلِيسُ}
\]

\[\text{جاء القوم} \quad \text{إلا} \quad \text{حماراً}
\]

\[\text{مُستَنتَنَي} \quad \text{مَفرَعَ}
\]

\[\text{مُستَنتَنَي} \quad \text{مَفرَعَ} \quad \text{حَرفية}
\]

e.g. The people came except the donkey.

(Donkey was never included among the people.)

refers to that sentence in which the is not mentioned.

e.g. No one came except Zayd.

refers to that sentence in which the is mentioned.

e.g. The people came except Zayd.

For more details, examples and exercises, please refer to al-Nabw al-Wadhib, Ibtida’iyah, vol. 3, 88-100.
(positive statement) refers to that sentence, which does not have a 

e.g. The people came except Zayd.

(negative sentence) refers to that sentence, which does have a 

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

The *i'raab* of the various types of *mustassati* are as given below:

<table>
<thead>
<tr>
<th>جَزْوَانُ النُّسْتَسّتِي</th>
<th>Sentence Type</th>
<th>إِغْرَابُ النُّسْتَسّتِي</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. إِلَّا</td>
<td>متَقَطَّع</td>
<td>متَقَطَّع</td>
<td>المُتَقَطَّع</td>
</tr>
<tr>
<td>2. إِلَّا</td>
<td>متَقَلِّص</td>
<td>متَقَلِّص</td>
<td>مُتَقَلِّص</td>
</tr>
<tr>
<td>3. إِلَّا</td>
<td>متَقَلِّص</td>
<td>متَقَلِّص</td>
<td>غير مُتَقَلِّص</td>
</tr>
<tr>
<td>4. إِلَّا</td>
<td>متَقَلِّص</td>
<td>متَقَلِّص</td>
<td>غير مُتَقَلِّص</td>
</tr>
<tr>
<td>5. ما حَلَّا</td>
<td>متَقَلِّص</td>
<td>متَقَلِّص</td>
<td>غير مُتَقَلِّص</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>عَالِم</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(as if does not exist)</td>
</tr>
<tr>
<td>6. ما عَنَّا</td>
<td>متَقَلِّص</td>
<td>متَقَلِّص</td>
<td>مَتَقَلِّص</td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>The people came except Zayd.</td>
</tr>
</tbody>
</table>

**Note:** The *i’raab* of the word غَيْرِ is the same as that of إِلَّا. Thus, the simple way to determine the *i’raab* of غَيْرِ is to replace غَيْرِ with إِلَّا. Now, whatever *i’raab* was supposed to get, should be given to غَيْرِ.

For example, we have two sentences, 1) وَجَاهَا الْقُوْمَ غَيْرَ زَيْدًا and 2) جَاهَا الْقُوْمَ غَيْرَ زَيْدًا.

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

a. Replace غَيْرِ with إِلَّا and see what the *i’raab* of the إِلَّا would be.

1) وَجَاهَا الْقُوْمَ إِلَّا زَيْدًا (ما جاءَ إِلَّا زَيْدًا)

   The first sentence is مُخْلَصَبٌ, so the إِلَّا will be mansoob. The second sentence is مُفْعُوْقٌ غَيْرُ مُخْلَصَبٍ, so the إِلَّا is according to the ‘aamil. Thus, it will be marfoo’.

b. The *i’raab* of the إِلَّا (with غَيْرِ) will be given to غَيْرِ.

1) جَاهَا الْقُوْمَ غَيْرَ زَيْدًا (ما جاءَ غَيْرَ زَيْدًا)

**EXERCISES**

1. Translate, fill in the *i’raab* and explain the *i’raab* of the mustathma.

   a. رأيت الجنود إلا القائد
   b. صام الغلام رمضان غير يوم
   c. زرت مساجد المدينة ما خلا واحدا
   d. جاء القوم إلا حمارا
   e. دخلت غرف البيت خلا غرفة النوم
   f. ما عاد المرتضى عائد غير الطبيب
   g. قرأ الكتب إلا صفحتين
   h. ما جاء إلا معلم
Section 3.9

Words Which Are Always Majroor

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

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

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

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

The تَابِعَ is that noun, which follows the noun before it in terms of i’raab (and some other things which vary from تَابِعَ to تَابِعَ). The preceding noun is called the مَتَّوْعٌ.

- The which governs the مَتَّوْعٌ also governs the تَابِعَ.
- There are five مَتَّوْعٌ:
  1. أَلْبَدُ (الْأَلْبَدُ)/الْأَلْبَدُ (الْأَلْبَدُ)
  2. الْأَكْيَدُ/الْأَكْيَدُ (الْأَكْيَدُ)
  3. الْعَلْفُ/الْعَلْفُ (الْعَلْفُ)
  4. الْعُطُفُ/الْعُطُفُ (الْعُطُفُ)

**Section 3.10.1**

- مَتَّوْعٌ أوُ: Adjective

مَتَّوْعٌ/الْفَصْلَةِ مَتَّوْعٌ/الْفَصْلَةِ مَتَّوْعٌ/الْفَصْلَةِ

- مَتَّوْعٌ: is of two types:
  1. مَتَّوْعٌ حَيْثِيَّةٌ: It is that word, which describes the actual مَتَّوْعٌ.
  2. مَتَّوْعٌ سَبَعِيَّةٌ: It is that word, which describes the actual مَتَّوْعٌ.

- As mentioned in section 1.4.3, the مَتَّوْعٌ follows the مَتَّوْعٌ, which is the مَتَّوْعٌ in this case, in the following:
  a. I’raab
  b. Gender
  c. Being ma’rifah or nakirah
  d. Being singular, dual or plural

- The مَتَّوْعٌ can be a complete sentence, in which case the مَتَّوْعٌ must be مَتَّوْعٌ.
- The مَتَّوْعٌ, which is a sentence must have a مَتَّوْعٌ which refers to the مَتَّوْعٌ.

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

  جَاءَ الْبَيْدُ وَلَدُ الْبَيْدُ الدَّرَاجَةَ
  فَعَلَّ + فَاعِلٌ (هُوَ) + مَعْوَلٌ بِهِ
  مَتَّوْعٌ + مَتَّوْعٌ

  جَاءَ + فَعَلَّ + لِ
  حِمَالَةٌ فِعْلِيَّةٍ

For more details, examples and exercises, please refer to al-Nahw al-Wadib, Ibtida’iyah, vol. 3, 134-142.
Note:
- If a مَعْرَفَةٌ is followed by a sentence, it will be a حَالٌ خَيْرٌ or خَيْرٌ.

Example 1

The boy is riding the bicycle.

Here, (الولد) is مُمَبِّدًا, and (يركُبُ الدِّرَاجَةَ) is the خَيْرٌ.

Example 2

The boy came to me while riding the bicycle.

Here, (إلى) is حَالٌ خَيْرٌ, and (ذُو الحَالَ) is the حَالٌ خَيْرٌ.

Sentence Analysis

1. جاء رجل عالم
   A learned man came.
   جاء رجل عالم
   + مَعْرَفَةٌ (مَتَوَعُّ) + تَعْتَ (تَابِعٍ)
   + فَاعِلٌ + جُملَةٌ فعَّلِيَّةٌ خُرَفيَّةً

2. جاء رجل أبوه عالم
   A man whose father is learned, came.
   جاء رجل أبوه عالم
   + مَعْرَفَةٌ (مَتَوَعُّ) + تَعْتَ (تَابِعٍ)
   + جُملَةٌ إسْمَيَّةٌ خُرَفيَّةٌ + مَنْتَدَا
   + نَكْرَا + خَيْرٌ
   + فَاعِلٌ + جُملَةٌ فعَّلِيَّةٌ خُرَفيَّةٌ

Notes:
1. In التَعْتَ, the مَتَوَعُّ and التَعْتَ must correspond in only two aspects:
   a. تَراَب
   b. Being مَرِيْفَةٌ or نَكْرَا.
2. The will always be singular, irrespective of whether the is singular, dual or plural.  
   e.g. هُنَاثُ صُورَانُ حَلِبٌ  إِطُرَاحُهُمُ  These are two pictures whose frames are beautiful.  
3. The will correspond in gender to the word after it.  
   e.g. جاءَتُ السَّبَعُةَ العَالِقَةِ وَلَدَرْحاً  The lady, whose son is intelligent, came.  

**Sentence Analysis:**

1. جاءَتُ إِمْرَأَةٌ عَالِمَةٌ إِنَّهَا  A woman whose son is learned, came.  

**Note:** In this example, is the of زادت إمرأة عالمة إنيها. Because of زادت إمرأة عالمة إنيها it is marfoo' and . However, it follows زادت إمرأة عالمة إنيها or more precisely زادت إمرأة عالمة إنيها in being masculine.  

**EXERCISE**

1. Translate, fill in the and point out the , and the in the following sentences.  
   i. ركبت الحصان الجميل سرحه  
   ii. هو رجل عالمة ابنه  
   iii. هؤلاء بنات عائلات  
   iv. شاهدنا قطارا سبوع سريع  
   v. أوقدت مصابحا نوره قوي  
   vi. هذا عمل يعفو  
   vii. هذا منزل ضيق  
   viii. جاء الرجل المهذب أخوه  

55 There seems to be a contradiction between the sentence analysis and the note given above for زادت إمرأة عالمة إنيها. All the books of Nahw that we referred to, including 'Ilm al-Nahw, al-Nahw al-Wadih, and Sharh ibn 'Aqil, agree that in this example, only زادت إمرأة عالمة إنيها is the . Yet, in 'Ilm al-Nahw, the author, Mawlan Charthawali, after explaining the rules for زادت إمرأة عالمة إنيها, has given this example of sentence analysis, in which he makes زادت إمرأة عالمة إنيها of زادت إمرأة عالمة إنيها. 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 that ﺗﺎлись, which gives emphasis to the مَتَّوَّعٍ in the matter related to it or emphasizes the inclusion of all members of the مَتَّوَّعٍ in the matter related to it.

- The second ‘Zayd’ emphasized Zayd’s coming.
- emphasized that all came, no one remained.

There are two types of *ملكن*:

1. **Verbal Emphasis:** The emphasis is attained by repeating the مَكْنَوْن, which may be صَيْرَمْ ḥَرَفٍ, or sentence.

- Zayd definitely came.
- The absent one definitely became present.
- I will definitely not break the pledge.
- You open the window.
- You are, indeed, the censured one.

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

- 

Below, we discuss each of these.

a. (himself, herself, itself)

- These are used for singular, dual and plural.
- They have to be صَبَرَتْ to a مَضِانَة.
- Their صَبَرَت must agree with the مَكْنَوْن in terms of gender and singularity (or duality/plurality), while the form (صَيْرَع) should agree with the مَكْنَوْن in terms of singularity (or duality/plurality). The exception is that the plural form (صَيْرَع) of عَيْنُ and عَيْنُ is used in place of the dual form.

- Zayd himself stood.
- The two Zayds themselves stood.
- The (many) Zayds themselves stood.

For more details, examples and exercises, please refer to al-Nabw al-Wadib, Ibida’iyah, vol. 3, 143-152
The female teacher herself came.
The two female teachers themselves came.
The (many) female teachers themselves came.

b. (both)
- These are used for dual only.
- كُلْنَا is masculine and كَلْنَا is feminine.
- It must be مَضْفَٰعٌ to a dual.
  e.g. قَامَ الرَّجَالُانِ كَلْتَانِهِمُ Both of the men stood up.
  قَامَتْ السَّمَاعُانِ كَلَتَانِهِمُ Both of the female teachers stood up.

c. (all)
- They are used for singular and plural.
- كُلُّ and should be مَضْفَٰعٌ towards a مَضْفَعٌ, which must correspond to the مَؤْكَٰدِ.
- كُلُّ is used with its form (صِيَاغَةٌ) changing to correspond to the مَؤْكَٰدِ.
  e.g. قَرَأَتْ الْكِتَابِ كُلَّهُ I read the whole book.
  جَاءَ الرُّجَالُ كُلُّهُمُ All the men came.
  جَاءَ الرُّجَالُ كُلَّهُمُ All the men came.
  جَاءَ النَّاسُ أَجْمَعُونَ All the people came.

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

d. (all)
- These are used for greater emphasis.
- They appear after أَجْمَعُ. They are not used without أَجْمَعُ nor can they appear before أَجْمَعُ.
  e.g. جَاءَ الْقَوْمُ أَجْمَعُونَ أَجْمَعُونَ أَجْمَعُونَ/تَصَوَّعُونَ All of the people came.
  قَامَتْ السَّمَاعُانِ أَجْمَعُينَ أَجْمَعُينَ أَجْمَعُينَ/تَصَوُّعُينَ 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

ii. ذهبنا الكبشين كلهمجا

iii. سجد الملائكة كلهم أجمعون إلا المستحيض

iv. بإمك إياك النعمة

v. عاد القائد عينه

vi. رأيت النمساح التمساح

vii. قطعنا عن أنفسنا الطريق كله

viii. الملك كله الله

ix. غربت غرب الشمس

x. حذر حذر من الإهمال
Section 3.10.3 – Substitute

**Definition:** A بُدّلٌ is that تابعٌ, which is actually intended in the sentence and not its مُتَّوَعٌ. The مُتَّوَعٌ merely serves as an introduction to the تابعٌ.

- The تابعٌ is called بُدّلٌ (substitute) and the مُتَّوَعٌ is called مِيَّزَةٌ مِنْهُ or مِيَّزَةٌ مِنْهُ (the substituted).
  
  e.g. جَاءَ زَيْدٌ أَخْوَةٌ Zayd, your brother, came.

  
  
  + فَاعِلٌ + جَمْحَةٌ فِعْلِهِ فَسَرِّيَّةٌ
  | مِيَّزَةٌ مِنْهُ + بُدّلٌ
  | مُضَافٌ وَمُضَافٌ إِلَيْهِ
  | أَخْوَةٌ

There are four types of بُدّلٌ:

1. (also called جَاءَ زَيْدٌ أَخْوَةٌ): It is that بُدّلٌ, which refers to the exact same thing as the مِيَّزَةٌ مِنْهُ.
  
  e.g. جَاءَ زَيْدٌ أَخْوَةٌ Zayd, your brother, came.

2. (also called بَلِّ بَعْضٍ مِنْ كَلِّهِ): It is that بُدّلٌ, which refers to a **part** of the مِيَّزَةٌ مِنْهُ.
  
  - The بُدّلٌ must have a ضَحِيَّةٌ, which refers to the مِيَّزَةٌ مِنْهُ.
  
  e.g. اِسْتَرِيْتُ فَرْسًا جَمَارًا I bought a horse; no, a donkey.

3. بَلِّ الْأَشْيَامَلِ It is that بُدّلٌ, which is related to the مِيَّزَةٌ مِنْهُ, but is not part of it.
  
  - The بُدّلٌ must have a ضَحِيَّةٌ, which refers to the مِيَّزَةٌ مِنْهُ.
  
  e.g. سَرَقَ زَيْدٌ فِيْصُمُهُ Zayd’s shirt was stolen.

4. بَلِّ الْأَعْلَمَ It is that بُدّلٌ, which is mentioned **after an error**, as a correction.
  
  e.g.
EXERCISE

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

i. قضيت الذين ثلثه
   قدم الأمير الوزير

ii. سرق الحامد أمانه
    عاملت الناجر زينا

iii. ذهب السباح أكثرهم إلى الوادي
    تمرق الكتاب غلافه

iv. ستط القمر نوره
    أغلقت عائشة البستان بابه

v. سرتنا الشوارع نظافتها
   كان أبو حامد الغزالي مجددا
Section 3.10.4  
Conjunction

Definition: It is that which appears after a تَابِع, which appears after a حَرفٌ عَلَفٌ. The حَرفٌ عَلَفٌ appears between the تَابِع and the مَثْوَى. The meaning of the applicable to the مَثْوَى is also applicable to the تَابِع.

- The تَابِع is called مَعَطُوفٌ عليه and the مَثْوَى is called مَعَطُوفٌ عليه.
  
e.g. جاء زيد وعمر و Zayd and 'Amr came.

- The حَرفٌ عَلَفٌ is called حَاءَاءَ زَيْدٌ و عَمْرٌ و فَعَلٌ.

++-

The various حَروفُ عَلَفٍ are as follows:

لكن بل أَمْ أَو إِنْ فَيْ تَمِّ فَ وَ

Their details are as follows:

- وَ (and): This is without regard to sequence.
  
e.g. جاء زيد و Bakr came.
Here, sequence is not considered.

- فَ (then, thus):
  
  - It shows sequence with slight delay.
    
e.g. جاء زيد و Bakr came. Then, Bakr (came).
  
  - It can also show cause (سِبْب).
    
e.g. أَنزَلَ مِنَ السَّمَاوَاتِ مَاءٍ وَقَصَصَ الأَرْضَ مَخْضَرَةَ
He sends down water from the sky. Therefore, the earth becomes green.

- فَمَّ (then): It shows sequence with delay.
  
e.g. جاء زيد و Bakr came. Then, (after some time) Bakr (came).

- حَيْثُ (upto, till, even): It shows the end point (عَلَى).
  
e.g. قَرَأَتُ الْقُرْآنَ حَيْثُ أَحْرَى I read the Qur'an until the end.
  
قدَمَ الْحَجَاجُ حَيْثُ الْمَسْتَحَالُ The pilgrims came, even those on foot.
\(\text{إِمَّا (either...or):}\)

e.g. 
\(الْفَطَارُ \text{ إِمَّا حَلوٍّ وَإِمَّا مُّرَّٰٰثُ}\)

The fruit is either sweet or bitter.

\(أَرُ (or):\)

e.g. 
\(لَيْنَا بُوَاهُ أَوْ بَعْضُ بُوَاهُ\)

We stayed for a day or a part of a day.

\(أَمُّ (or):\)

It is generally used with an interrogative (إِسْتَفْهَام).

e.g. 
\(أَرَيْدَتْ عَنْدَكَ أَمْ يَكُرَّرُ\)

Is Zayd with you or Bakr?

\(لَا (not):\)

This negates from the مَعْطُوفَ عَلَيْهِ that which has been established for the مَعْطُوفَ عَلَيْهِ.

e.g. 
\(حَاجُّي زُيَّدَ لَا يَكُرَّرُ\)

Zayd came to me and not Bakr.

\(بَلُّ (but, instead, rather):\)

It is used for إِسْتَرَابُ i.e. to give up one notion for another.

- If it appears after a positive sentence (إِبْحَاب) or a command (أَمْرُ)، it negates the ruling for that which is before it, and affirms it for that which is after it.
  e.g. 
  \(حَاجُّي زُيَّدَ بَلْ يَكُرَّرُ\)

  Zayd came to me. Rather, Bakr (came).

- If it appears after a (خَالِدَة) or a (نُفَّضَة)، 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. 
  \(مَا قَرَأْتُ الْكِتَابَ كَلَّهُ بَلْ بَعْضُهُ\)

  I did not read the whole book; rather, [I read] some of it.

\(لكَنُ (but, however):\)

It is generally used with a (نُفَّضَة) and serves the purpose of إِسْتَدْرَارَةُ i.e. to rectify.

e.g. 
\(مَا حَاجُّي زُيَّدَ لِكَنْ يَكُرَّرُ جَاهُ\)

Zayd did not come to me but Bakr came.

Notes:
1. If the ضِمْئِيْرَةُ مُرْفَوعَةُ مُتَصِلَّ has to be mentioned after it.
   e.g. 
   \(ضِمْئِيْرَةُ أُمَّةَّ وَرَيْبَةَ\)

   Zayd and I hit.

2. However, if after the ضِمْئِيْرَةُ مُرْفَوعَةُ مُتَصِلَّ, another word appears before the مَعْطُوفَ عَلَيْهِ, then the ضِمْئِيْرَةُ مُتَصِلَّ need not be brought.
   e.g. 
   \(ضِمْئِيْرَةُ الْيَوْمَ وَرَيْبَةَ\)

   Zayd and I hit, today.

   \(مَا أَشْرَكْتُ وَنَا أَبَادَنا\)

   Neither us nor our forefathers associated partners.

3. If the ضِمْئِيْرَةُ مُرْفَوعَةُ عَلَيْهِ is preceded by a حَرَفٍ حَرِّ, then the مَعْطُوفَ عَلَيْهِ should also be preceded by the same حَرَفٍ حَرِّ.
   e.g. 
   \(مُرْفَوعَةُ لِيَكَ وَرَيْبَةَ\)

   I passed by you and Zayd.
**EXERCISE**

1. Fill in a suitable خُرُفُ عُلَفْ، translate, fill in the *i*-raab and analyze the following sentences.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>i.</td>
<td>أتفاحاً أكلت ______ عنبًا؟</td>
<td>iv.</td>
</tr>
<tr>
<td>ii.</td>
<td>قدمت إليه الطعام ______ ما أكله</td>
<td>v.</td>
</tr>
<tr>
<td>iii.</td>
<td>ما قالته ______ قابلت وكبّلها</td>
<td>vi.</td>
</tr>
</tbody>
</table>
**Definition:** It is that suffix, which clarifies or specifies its antecedent.

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

Example: قام أبو حفَصُ عُمَرَ بن الخطاب

Example: جاء زيد بن عمرو بن الخطاب

**EXERCISE**

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

   a. قام علي بن العباس
   b. جعل الله الكعبة البيت الحرام قياماً للناس
CHAPTER 4

Governing Words

**Definition:** An عامل is a word that governs/causes ٍّٰ in another word.

There are two types of عامل:

1. **عاملٍ مَعْنَوٌٰيَ** (الثاني): It is that عامل, which is not in word form i.e. it is abstract.
   
   There are two types of عاملٍ مَعْنَوٌٰيَ.
   
   i. **عَامِلٌ مَعْنَوٌٰيَ الْإِيْتَمَادِ: It means that being free of a مَتَّأٌ gives عَامِلٌ لَفْظِيٌّ.**
      
      e.g. Zayd is standing.
      
      Here, زَيْدٌ is the مَتَّأٌ, which is because of الْإِيْتَمَادِ. الْإِيْتَمَادِ is the خَيْرٌ and it is also مَتَّأٌ because of الْإِيْتَمَادِ.
   
   ii. In the case of، being free of a مَصَلَّى or حُرْفٌ جَرَّتْنِي gives عَامِلٌ لَفْظِيٌّ.
      
      e.g. Zayd is working.
      
      Here is because it is free of any حُرْفٌ جَرَّتْنِي or حُرْفٌ نُصِبَ.

2. **عاملٍ لَفْظِيٌّ** (الثالث): It is that عاملٍ، which is in word form.
   
   There are three types of عاملٍ لَفْظِيٌّ.
   
   i. 
   
   ii. 
   
   iii.
Section 4.1
– Governing Particles

A. Particles, Which Govern Nouns

1. ﺍًـَلْـَـَـَـَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ refer to section 1.7
2. ﺍًـَلْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ refer to section 1.8
3. ﻣَا وَﻫَا أَلْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ refer to section 3.7.3
4. وَأَوْ ﻣَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ refer to section 3.8.4
5. ﺗَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ refer to section 3.8.8
6. ﺗَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ refer to section 3.8.1
7. ﺗَـَـَـَـَـَـَـَـَ~ refer to section 3.7.4

B. Particles, Which Govern ﻓَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

1. ﺍًـَلْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~
2. ﺍًـَلْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~
Section 4.1.1

Particles That Give Nasb

These are as follows:

- These appear before َفَعْلٍ مُضَارَعٍ and cause the following changes at the end:
  - They give the last letter a ُفَثَحَة if it is not a ُنُونٍ or ُخَمْلٍ.
  - If the last letter is a ُنُونٍ or ُخَمْلٍ, it is dropped. The exception is the ُنُونٍ of the two َخَمْلٍ.

<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>I want to enter Paradise.</td>
</tr>
<tr>
<td>لَنَّ</td>
<td>will not, never</td>
<td>The disbeliever will never enter Paradise.</td>
</tr>
<tr>
<td>كِيَّ</td>
<td>so that</td>
<td>I came so I could rest.</td>
</tr>
<tr>
<td>إِنّ</td>
<td>then, in that case</td>
<td>In that case, you will be successful in your work. [This is said in response to the one who may have said: أَحْتَهَدُ (I will work hard).]</td>
</tr>
</tbody>
</table>

Notes:

1. Sometimes َأَنَّ, together with its َفَعْلٍ, gives the meaning of a ُمَسْداَر. In this case, َأَنَّ is called َأَنَّ المَسْداَرِيَّة.*

   e.g. صَوْفُكُمْ خَيْرٌ لَكُمْ
   i.e. أنَّ نَصْوَُّوا خَيْرٌ لَكُمْ
   Your fasting is better for you.

2. َأَنَّ is hidden after the following six َحُرُوفٍ and gives the last letter of َنَصُبٍ َفَعْلٍ مُضَارَعٍ.59

   a. After َحَتّى:

      e.g. (حَتّى أنَّ أَدْخَلْنِ َسِرْبُ َحَتّى أَدْخَلْنِ الْبَلَدَ)

      I travelled until I entered the city.

---

58 For more examples and exercises, please refer to al-Nahu al-Wadih, Ibtida’iyyah, vol. 1, 47-52.
59 For more examples and exercises, please refer to al-Nahu al-Wadih, Ibtida’iyyah, vol. 2, 52-62.
b. After وُلِّيْتُهُمْ (i.e. that which appears after it). e.g. (وَأَنَّ الْحَمْوَاتُ) ما كان الله يَعْدِيَهُمْ
Allah was not going to punish them.

c. After إِلَى أَنّ (until) or إِلَى أَنّ (but that/unless).
e.g. (إِلَى أَنْ تُعْطَىُّ) تَأَمَّرُوا بِالصُّفعةِ وَتَكْبِبُوا
I will not leave you until you give me my right.
(إِلَى أَنّ يَعْدِيَهُ) عَاقِبَةَ النَّسَبِيِّ أو يَعْتَنِي
The sinner will be punished unless he provides an excuse.

d. After وَأَوْلَى الصُّفعةُ i.e., that which “turns away” from the word after it the effect, which the word had on the word before it (before the وأَوْلَى).
e.g. (وَأَنْ تَكُبَّرُ) نَأَمُّرُ بِالصُّفعةِ وَتَكْبِبُوا
Do not command the truth while you lie.
(Here, the وأَوْلَى turned away/stopped the effect of لَا from تَكْبِبُ.)
- This is also known as وأَوْلَى المُسَلِّمَةِ or وأَوْلَى المُعْبَدَةِ.
- The sentence must start with a نَأَمُّرُ or تَكْبِبُ.

e. After لَا أَسَرَّيْتُ (it is also called لَا كَيْ). e.g. (لَا أَسَرَّيْتُ) جَبَّتِ لَيْسَرَّي
I came so I could rest.

f. After فَأَكْمَلْتُ i.e., that which comes in the 2nd جرَاء to any of the following six.
1. وَأَنْ تَكُبَّرُ e.g. (وَأَنْ تَكُبَّرُ) نَأَمُّرُ بِالصُّفعةِ وَتَكْبِبُوا
Visit me so that I treat you hospitably.

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

3. مَا تَزَوَّرْتُ e.g. (مَا تَزَوَّرْتُ) فَأَكْمَلْتُ
You do not visit us, otherwise we would have treated you hospitably.

4. آَنْ تُسَلِّمْتُ فَأَكْمَلْتُ e.g. (آَنْ تُسَلِّمْتُ فَأَكْمَلْتُ)
Where is your house, so I can visit you.
5. e.g. لِيْ مَالًا فَائِضًا

I wish I had wealth, so I would have spent it.

6. e.g. أَلَّا تَزِلْ بِنَا فَصِيبًا حَيَرًا

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

3. الْفَتْحَةُ تَقُبَّبُ عَـلَى   لـِمَلاً الرَّكْبِيِّ

An *nā‘ēr* must be written after a *lam* if the *lam* is joined to a *nā‘ēr*.

e.g. لَيْنا بَعَلَمَ (رَأَيْنا) So that he does not know.

4. الْفَتْحَةُ تَقُبَّبُ عَـلَى   لـِمَلاً الرَّكْبِيِّ

which appears after a verb with the root letters `al-`l-m is not a *fatḥa* `al-`l-m. Therefore, it does not give *fatḥa* `al-`l-m. Such an *al-* is known i.e., *fatḥa*.

e.g. عَلَمْتُ أَنْ سَيْقُومُ 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 *fatḥa* `al-`l-m and its effect in the following sentences.

   i. يَتَجَهُ الطَّالِبُ لِيَتَحِجَّ

   ii. لَنْ يَفُوزَ الْكِسْلَانُ

   iii. جَنَّ كَيْ أَنْفَعَ

   iv. لَمْ يَكُنْ الشَّرْطُ لِيَسْرَقَ

   v. لَا تَأَكَّلْ حَتَّىْ يَنْبَعِ

   vi. إِنَّ اللَّهَ يَأْمُرَكَمُ أَنْ تَذْبَحُوا بَقِرَةٍ

   vii. اصْنَعْ الْمَعْرُوفَ فَتَنَالَ الشَّكْرَ

   viii. فَأُرَادَ رَبُّكَ أَنْ يَبْلِغَ أَشْدَهُ وَيَسْتَخْرِجَاهَا كَزُرَّةً
Section 4.1.2 – Particles That Give Jazm

These are as follows:

- These appear before فعل مضارع and cause the following changes at the end:
  - They give the last letter a sukoon if it is not a جمع or نون.
  - If the last letter is a جمع or نون, it will be dropped. The exception is the جمع مؤقت نون of the two.

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

Notes:

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

2. If إنْ appears before إلا, it should be translated negatively.

   e.g. إنْ هَذَا إِلَى الْآن بَعْدُ – 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 لَا. For this, الْآن or بَعْدُ is added after the لَمْ which was given by حَرْمُ مُصارِع.

   e.g. لَمْ يَدْخُلْ بَعْدُ – He has not gone yet.

4. فَ should be brought before the حَرْمُ of a شرط when the حَرْمُ is one of the following:

   a. e.g. إنْ تَأْتَى فَأَلْقِ مَكَّرَمًَ – If you come to me you will be treated hospitably.

   60 For more examples and exercises, please refer to al-Nahu al-Wadhhi, Ibtida’iyah, vol. 1, 52-57 & vol. 2, 63-66.
b. "أَمَرَ"  
e.g. إن رأيت زيدًا فاؤكمه
If you see Zayd, treat him hospitably.

c. "نَهِّئُ"  
e.g. إن أنزل زينًا فَاَْنْهِئُهُ
If Zayd comes to you, do not humiliate him.

d. "دُعَاَ"  
e.g. إن أُكَرِّمتهُ فَحْرَازَةُ اللَّهِ خُبْرًا
If you treat me hospitably, then, may Allah reward you well.

5. Al-يَعُلُ الْมَاضِيْيَ will be translated in the future tense when it is…

a. used as a "دُعَاَ"  
e.g. حَرَّاكَ اللَّهُ خَيْرًا
May Allah reward you well.

b. preceded by "حَرَفُ ضَرْطَ"  
e.g. إن حَلَّسَتْ حَلَّسَتْ
If you sit, I will sit.

c. preceded by "يَسِّمُ مَوْصُولً"  
e.g. مَن حَاءَ بِالْحَسَنَهْ فَلَهِ عَشْرُ أَثْنَاءُهَا
Whoever comes with good, there will be ten like it for him.

EXERCISE

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

   i. ليفتح على النافذة  
   iv. كبر الامل ولما يتهذب

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

   iii. اختلف الشريكان ولم يتفقا  
   vi. إن تنصروا الله بنصركم
Section 4.2

Governing Verbs

Section 4.2.1

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

- whether transitive or intransitive, governs the following nouns, as and when applicable:
  - it gives رفعه to the فعل
  - it gives وقته to the following, as and when applicable:
    i. (can only be governed by a معروف به)
    ii. مَفْعُولُ مُطَلَّق
    iii. مَفْعُولُ مَهْدِي
    iv. مَفْعُولُ لَهُ
    v. مَفْعُولُ غَيْبِه
    vi. حال
    vii. تَمْيَز

Section 4.2.2

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

- is also known as (a verb whose is not named).
- It gives رفعه to the (معروف به).
- It gives وقته to the (أصله فاعل).

E.g. Zayd was beaten severely on Friday, in front of the Judge, in his office/house, to teach him manners.

Section 4.2.3

Intransitive Verb: It is that verb whose meaning can be understood without a مَفْعُولُ بِهِ.

E.g. زَيَّدَ جَلَسَ Zayd sat.

Section 4.2.4

These were discussed earlier in section 1.9.
Section 4.2.5

Transitive Verb

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

\textit{e.g.} Zayd hit Bakr.

There are four types of مَفْعُولٍ بِهِ. These are as follows:

1. Those verbs, which require one مَفْعُولٍ بِهِ as is the case with most \textit{muta'addi} verbs.

\textit{e.g.} ضَرَّبَ زَيْدَ بِكَفَّارٍ

2. Those verbs, which \textit{can} be given two مَفْعُولٍ بِهِ. These include the following:

- Any verb, which has the meaning of إِعْطَاةٍ (to give).
  
  \textit{e.g.} أعْطَى مَنْحَةً وَهَبَ  
eq \text{etc.
  
  }\text{I gave the beggar a bread.}

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

  \textit{e.g.}  

  \begin{itemize}
  \item Knowledge clothes its possessor with dignity.
  \end{itemize}

3. Those verbs, which \textit{must} be given two مَفْعُولٍ بِهِ.

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

\begin{table}
\begin{tabular}{|c|c|c|}
\hline
Verb & Usage & Example \\
\hline
رأى & used for certainty & رَأَىَ سَعِيدًا داَهِمًا I was sure Sa’eed was going. \\
وحَدَى & used for certainty & وَحَدَىَ بُشَائِبًا غَالِبًا I was sure Rasheed was knowledgeable. \\
علمَ & used for certainty & عَلِمَ زَيْدًا أَمِيًا I was sure Zayd was trustworthy. \\
وزَعمَ & used for certainty or doubt & زُعْمَ زَيْدًا حَاضِرًا I was sure Zayd was present. / \\
& & I thought Zayd was present. \\
حسبَ & used for doubt & حَسَبَ زَيْدًا فَاضِلًا I thought Zayd was well-educated. \\
خَالَ & used for doubt & خَالَ حَائِدًا قَائِمًا I thought Khalid was standing. \\
طَنَ & used for doubt & طَنَّ بَكَرًا نَائِمًا I thought Bakr was sleeping. \\
\hline
\end{tabular}
\end{table}

\footnote{For more details, examples, and exercises, please refer to \textit{al-Nahw al-Wadib, Ibrida’yyah}, vol. 3, 69-71.}
Note: Other verbs, which also require two مَفْعُولٍ يَبْنِي, include the following:

- صَبْرُ to make something something else
e.g. صَبَّرتَ أَناَّرَاقَ كَتَابًا I made the pages a book.

- إِخْبَارَةَ to take someone/something as someone/something
e.g. إِخْبَارَةَ اللَّهُ إِبْرَاهِيمَ حَليْثًا Allah took Ibraheem (peace be upon him) as a friend.

- جَعَلَ to make something something else
e.g. جَعَلَ أَلكَنَّ مُرَبَّيْنَا I made the book organized.

4. Those verbs which require three مَفْعُولٍ يَبْنِي Each of these has the meaning of “informing” or “showing.” These are as follows:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Example</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَرَى</td>
<td>أَرَى زَيْدًا خَالِيَةَ نَائِمًا</td>
<td>I informed Zayd that Khalid is sleeping.</td>
</tr>
<tr>
<td>أَعْلَمَ</td>
<td>أَعْلَمَ زَيْدًا بَكَرًا فَاعْلَمُ</td>
<td>I informed Zayd that Bakr is well-educated.</td>
</tr>
<tr>
<td>أَنْبِئَ</td>
<td>أَنْبِئَ الرَّسُولَ الْأَلِيمَ قَادِمًا</td>
<td>The messenger informed me that the chief is coming.</td>
</tr>
<tr>
<td>أَخْبَرَ</td>
<td>أَخْبَرْتَ الْوَلَادَانَ اللَّغْبَ مَعْدَيْنَا</td>
<td>I informed them that arrogance is hated.</td>
</tr>
<tr>
<td>أَخْبَرَ</td>
<td>أَخْبَرْتُ الْمُسَافَرِينَ القَطَارَ مَتَأْخِرًا</td>
<td>I informed the boys that sport is beneficial.</td>
</tr>
<tr>
<td>أَخْبَرَ</td>
<td>أَخْبَرْتُ الْمُسَافَرِينَ القَطَارَ مَتَأْخِرًا</td>
<td>I informed the travellers that the train is late.</td>
</tr>
<tr>
<td>أَخْبَرَ</td>
<td>أَخْبَرْتُ الْوَلَادَانَ السَّبَاحَةَ نَافُعًا</td>
<td>I informed the children that swimming is beneficial.</td>
</tr>
</tbody>
</table>

**EXERCISE**

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

i. نَبَاتُ سَعِيدُ أَخاهُ قَاذِمًا
ii. أَعْطَى زَيْدًا دِرْهَمًا
iii. فَهَمَ سَعِيدُ الْمَدْرَسَ
iv. رَأَى الْمَلَحُ خُيْرًا
v. أَخَيِّي زَيْدُ أَبَاهُ مَرْيَمًا
vi. ظَنَّتُ الجُوُّ مَعْدَلًا
Section 4.2.6

 Definition: These verbs are actually a type of 
افعال المضاربة والرجاء والشروط 
and they behave the same way. They also enter upon 
الرجاء, and give 
والمضاربة, and their 
حب 
and and give 
نصب 
to their 
اسم 
and 
لقب وجمع 
their 
حملة فعلية. The difference is 
that their 
حرف الاسم 
is always .

They are used for the following purposes:

1. show nearness in the attainment 
حرف الاسم (حصول)
of the 
حرف الاسم.

2. show desire for attainment of 
حرف الاسم 
حرف الاسم.

3. show commencement of action.

Table 4.5

<table>
<thead>
<tr>
<th>اسم</th>
<th>فعل</th>
<th>حرف الاسم</th>
<th>Type</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>كاذ</td>
<td>مرفوع</td>
<td>مضارع</td>
<td>ازد</td>
<td>حصول</td>
</tr>
<tr>
<td>كاذ</td>
<td>مرفوع</td>
<td>مضارع</td>
<td>ازد</td>
<td>حصول</td>
</tr>
<tr>
<td>كاذ</td>
<td>مرفوع</td>
<td>مضارع</td>
<td>ازد</td>
<td>حصول</td>
</tr>
<tr>
<td>كاذ</td>
<td>مرفوع</td>
<td>مضارع</td>
<td>ازد</td>
<td>حصول</td>
</tr>
<tr>
<td>أبل</td>
<td>مرفوع</td>
<td>مضارع</td>
<td>ازد</td>
<td>حصول</td>
</tr>
<tr>
<td>أبل</td>
<td>مرفوع</td>
<td>مضارع</td>
<td>ازد</td>
<td>حصول</td>
</tr>
<tr>
<td>أبل</td>
<td>مرفوع</td>
<td>مضارع</td>
<td>ازد</td>
<td>حصول</td>
</tr>
</tbody>
</table>

* These verbs are used only in past tense.

• The 
افعال الشروط 
can be used as normal verbs too.

  e.g. 

  أخذ راية ونهب 
  Zayd took his clothes.

---

62 For more details, examples and exercises, please refer to 
Sentence Analysis: Hopefully Zayd will come out.

EXERCISE

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

   i. عَلَى الرَّأْب أن يَخْرُج
   
   ii. تَكَاد السَّمَوَات يَبِتْنَ
   
   iii. عَسَتِ السَّمَاء أن تَقُوم
   
   iv. أَدْخَلَ أن يَفْتَح باب المَدرِسَة
   
   v. أَحْذَت الأَكْبَر
   
   vi. حَكَلَ زَيْد يَسْحَب رَأْسَه
Section 4.2.7

Verbs of Praise and Blame

Verbs of praise:

- e.g. 
  
  What a wonderful man Zayd is!

- e.g.
  
  What a wonderful man Zayd is!

Verbs of blame:

- e.g. 
  
  What an evil man Zayd is!

- e.g.
  
  What an evil man Zayd is!

- That which appears after the في محل الفعل is called مَنْصُوبٌ بَلْدَنَّ or مَنْصُوبٌ بَلْدَة.

- The في محل الفعل of ساء - بنس - نعم الفاعل must be one of the following:
  
  i. prefixed with ﺍل

  - e.g. 
    
    What a wonderful man Zayd is!

  ii. to a noun prefixed with ﺍل

  - e.g.
    
    What a wonderful learned man Zayd is!

  iii. a hidden ﺧﺒَأ followed by a ﺔﻨٌ (being ﺔﻨٌ)

  - e.g. 
    
    What a wonderful man Zayd is!

  iv. The word ﺝَأ

  - e.g. 
    
    How evil is what they used to do!

In في محل الفعل, ﺝَأ is the ﺝَأ, ﻰبَأ is its ﻰبَأ, دا is the ﻰبَأ، ﺝَأ is the مَنْصُوبٌ بَلْدَة.

Notes:

1. These verbs are used in the past tense in their singular form (masculine or feminine).

2. At times the مَنْصُوبٌ بَلْدَة is dropped.

   - e.g. 
     
     What a wonderful slave Ayyub is!

   - i.e. 
     
     What a wonderful slave Ayyub is!

---

For more details, examples and exercises, please refer to al-Nahu al-Wadhih, Thanawiyyah, vol. 1, 57-59.
Sentence Analysis:

EXERCISE

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

   i. نعم الابنة فاطمة
   ii. حب هذا الاتفاق
   iii. نعم الموالي
Section 4.2.8

Verbs of Wonder

For three-letter verbs (الثاني، المفرد), there are two wazns for expressing wonder or amazement.

1. has the meaning of زيداً.

\[
\text{ما أحسن زيداً}
\]

e.g. How wonderful Zayd is!

2. has the meaning of past tense and the ب is extra.

\[
\text{ما أحسن أثيراً}
\]

e.g. How wonderful Zayd is!

- To express wonder for other than three-letter verbs (الثاني، المفرد), a word such as (أثنين) or (ما أحسن) etc. should be placed before the ماض. The ماض will be ماض, thus ماض.

\[
\text{ما أشد إكرام الناس للعلماء}
\]

e.g. How very respectful people are towards the learned!

EXERCISE

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

i. أطول بزيد

ii. ما آشد بياض شعره

iii. ما أطول الرجلين

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

Governing Nouns

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

Section 4.3.1

Conditional Nouns

- They govern two giving both a ـَّرَط البَّدِيْلِ (condition) and the second ـَّرَط البَّدِيْلِ (result).

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Usage</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>منَّ 1.</td>
<td>who, whoever</td>
<td>لَعْلَمُر نَّاحِيُهَا كَمَّهَا</td>
<td>Whoever treats me hospitably, I will treat him hospitably.</td>
</tr>
<tr>
<td>مَا 2.</td>
<td>what, whatever</td>
<td>لَعْلَمُر نَّاحِيُهَا</td>
<td>Whatever you eat, I will eat.</td>
</tr>
<tr>
<td>مَهْمَا 3.</td>
<td>however much</td>
<td>لَعْلَمُر نَّاحِيُهَا</td>
<td>Whatever you spend in the way of good, will benefit you.</td>
</tr>
<tr>
<td>مَّنِّ 4.</td>
<td>when</td>
<td>لَعْلَمُر نَّاحِيُهَا</td>
<td>Whenever you go, I will go.</td>
</tr>
<tr>
<td>آيَانُ 5.</td>
<td>when</td>
<td>لَعْلَمُر نَّاحِيُهَا</td>
<td>Whenever you travel, I will travel.</td>
</tr>
<tr>
<td>أَيْنِ 6.</td>
<td>where</td>
<td>لَعْلَمُر نَّاحِيُهَا</td>
<td>Wherever you go, I will go.</td>
</tr>
<tr>
<td>أَيْنِ 7.</td>
<td>where</td>
<td>لَعْلَمُر نَّاحِيُهَا</td>
<td>Wherever you stay, I will stay.</td>
</tr>
<tr>
<td>حِيْثُمَا 8.</td>
<td>where</td>
<td>لَعْلَمُر نَّاحِيُهَا</td>
<td>Wherever you travel, I will travel.</td>
</tr>
<tr>
<td>كَثُعُمَا 9.</td>
<td>how, manner</td>
<td>لَعْلَمُر نَّاحِيُهَا</td>
<td>Whichever way you sit, I will sit.</td>
</tr>
<tr>
<td>أيْهُمَا 10.</td>
<td>any of the above</td>
<td>لَعْلَمُر نَّاحِيُهَا</td>
<td>Whichever place you go, I will go.</td>
</tr>
</tbody>
</table>

Notes:

1. إنَّ and إِذَا have the same function as لَعْلَمُر نَّاحِيُهَا i.e. giving jazm to two ـَّرَط البَّدِيْلِ except that they are particles (حرفه البَّدِيْلِ) and not nouns. Collectively they (nouns and particles) are all called أَبْنَّاء البَّدِيْلِ ـَّرَط البَّدِيْلِ.

If you go, I will go.

If you do evil, you will be regretful.

2. There are other َاءَوَاتٌ َشَرَّطَةٌ that are َغَيرٌ َحَارِمَةُ, i.e. they do not give َحَرَّمٌ. Some of these are discussed in Section 4.4, #13. Amongst َالْأَسْمَاءَ َحَرَّمَةٌ (َحُرُوفُ َشَرَّطٍ) اِنْ تَحْرُمَانِ.) َأَوَاتٍ َشَرَّطَةٌ, which do not give, two are discussed below:

i. َكُلُّمَا (َعَنْهُ, َكُلُّمَا َعَنْهُ) َفَعَّلُ َمَاضِيِّ. It also conveys the meaning of emphasis and repetition.

*example:* Whenever I fell sick, I went to the doctor.

ii. َإِذَا َفَعَّلُ َمَاضِيِّ. َعَنْهُْ َكُلُّمَا َعَنْهُ. It also entails the meaning of condition (َمَتَّى َعَنْهُُ َكُلُّمَا َعَنْهُ).

*example:* When you meet him, greet him.

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

*example:* من َمَا َمَتَّى َأَيَّانَ َأَيْنَ َأَيَّ أَيُّ. من َمَا َمَتَّى َأَيَّانَ َأَيَّ أَيُّ. من َمَا َمَتَّى َأَيَّانَ َأَيَّ أَيُّ. من َمَا َمَتَّى َأَيَّانَ َأَيَّ أَيُّ.

**EXERCISE**

1. Complete the following sentences with a suitable َجَرَاءَ.

i. من بِزَلَّ َذُو َالْعَلَمَ ْلَكُنْ ْبَالَٰغَاءٌ

ii. مَا َحَفَّزَ مِنْ أَعْمَالِكَ

iii. كَيْفَمَا َتَعَامَلُ إِنْ تَعَامَلُ

iv. أَيَّانَ َبِكَ فِرَاغُ َالْشَّيْبَاءِ

v. ْلَكُنْ ْبَالَٰغَاءٌ

vi. مِنْ َتَسِفَرْ

vii. مِنْ َحَرَّمَتَ النَّاسَ

viii. مِنْ َبِكَلَّامِهِ
Section 4.3.2

Active Participle

**Definition:** It is a noun 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 verbs on the pattern of 
  
  it is created on the pattern of 
  by changing the 
  into a meem with a 
  and giving a kasrah to the letter before the last.

**Effect:**

- It has the same effect as that of its active verb i.e. if its verb is 
  to the 
  and if it is 
  and 
  to the 

- acts only in either of the following two situations:
  1. When it is prefixed with 
     e.g. 
     I am grateful for your favor.
  2. When it indicates present or future tense and is preceded by or 
     For example,
     a. 
     Zayd’s father is beating/will beat Bakr.
     b. 
     I passed by a man whose father is beating/will beat Bakr.
     c. 
     Is Zayd beating Bakr?/Will Zayd beat Bakr?
     d. 
     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, Thanawiyah*, vol. 2, 71-76.
Section 4.3.2.1

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

- اسم الفاعل is turned into the *seghab* of اسم الفاعل when exaggeration in meaning is intended.
- Some of the *wazns* of اسم الفاعلة are as follows:

<table>
<thead>
<tr>
<th>Wazns</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>فعال</td>
<td>عالم، عالَمُ</td>
<td>most learned</td>
</tr>
<tr>
<td>فاعولاً</td>
<td>فاروق، فاروقُ</td>
<td>great distinguisher</td>
</tr>
<tr>
<td>فعالُ</td>
<td>ضحكان، ضحكانْ</td>
<td>someone who laughs a lot</td>
</tr>
<tr>
<td>فعالٍ</td>
<td>صبور، صبورُ</td>
<td>very patient</td>
</tr>
<tr>
<td>فعالٍ</td>
<td>قوبَة، قوبَةَ</td>
<td>careful maintainer/sustainer</td>
</tr>
<tr>
<td>فعالٍ</td>
<td>مبتَينٍ، مبتَينٍْ</td>
<td>very eloquent</td>
</tr>
<tr>
<td>فعالٍ</td>
<td>معوان، معوانْ</td>
<td>someone who helps frequently</td>
</tr>
</tbody>
</table>

- اسم الفاعل does the *عَامِل* of اسم الفاعل with the same conditions.
  e.g. يعِبَّدُ الشُّجَّارَ المُبْتَعِمَ
  The one who is very grateful to the one who does good (to him), pleases me.
  إنَّ الْحَبَّانَ لَهُبَّابْ لَغَاءَ الْعَمَّوُ
  Indeed, the coward is very scared of meeting the enemy.

**Notes:**

1. The round د at the end of some *wazns* is for اسم الفاعلة and not for gender.
   e.g. علامة فعالَة well-learned

2. The *wazn* فعال is also used to denote a profession.
   e.g. طباخ cook
   نجار carpenter
   حداد blacksmith
   حَفَاقَ barber
EXERCISES
1. Translate, fill in the i’raab and point out the effect and tense of the اسم الفاعل in the following sentences.
   
i. أذهب صديقنا؟

   v. ما شارب زيد الفهوة

   ii. الضرائب زيد بكرا

   vi. زيد شارب الفهوة

   iii. لست يجاجد فضلكم

   vii. المؤمن محسن عمله

   iv. أمنجز أنتم وعدكم؟

   viii. الطالب قارئ كتابا
Section 4.3.3 – Passive Participle

Definition: It is that noun 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 مفعول ماضي, For other than مفعول ماضي, it is created on the pattern of its مضارع by changing the خلف مضارع into a ميم with a دامع, and giving a فتح to the letter before the last.

Effect:

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

Examples:

i. prefixed with عل-لام
   e.g. المُـسـمّيـة تـيـتـيـاـيـاً أـحـيـي
   The one named Hisham is my brother.

ii. مـبـتـبـتـا
   e.g. زـيـد مـصـوـرـب إـنـهـ يـهـيـن
   Zayd’s son is being beaten/will be beaten.

iii. مـمـوسـفـتـا
   e.g. مـرـرـت بـرـحـل مـصـوـرـب إـنـهـ يـهـيـن
   I passed by a man whose son is being beaten/will be beaten.

iv. إـسـتـفـهـاـم
   e.g. أـمـضـرـوـب زـيـد
   Is Zayd being beaten?/Will Zayd be beaten?

v. مـنـي
   e.g. مـمـضـرـوـب زـيـد
   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 مسوق خبره
   الفقير معطى توبة

ii. خالد معلم ابنه الحيكة
   الكتاب منق نطبعه

iii. العلم معرفة فواذده
   الأشجار مقطعة أضاحاها

---

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

That Adjective Which Is Similar to اسم الفاعل

Definition: It is that noun, which is created from the مصدّر (three-letter intransitive verb) to indicate permanent existence of the meaning in the doer.

- Like its فعل، it generally gives the حسن ووجه.
  e.g. His face is beautiful.

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

- All such nouns, which are derived from اسم الفاعل (three-letter intransitive verb) and give the meaning of اسم الفاعل but are not on the وزن of اسم الفاعل، are صيغة مشتقة.

Some of the common وزنs of صيغة مشتقة (based on usage) are given below

<table>
<thead>
<tr>
<th>وزن</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic</td>
<td>Meaning</td>
</tr>
<tr>
<td>فَرَح</td>
<td>happy</td>
</tr>
<tr>
<td>حَسَن</td>
<td>beautiful</td>
</tr>
<tr>
<td>شَرِيف</td>
<td>noble/honorable</td>
</tr>
<tr>
<td>جِبان</td>
<td>coward</td>
</tr>
<tr>
<td>شَجاع</td>
<td>brave</td>
</tr>
</tbody>
</table>

- Colors and bodily defects appear on the following وزنs:
  - (masculine) e.g. أحمر red
  - (feminine) e.g. حمراء red

---

68 For more details, examples, and exercises, please refer to *al-Nahw al-Wadib, Thanawiyyah*, vol. 2, 83-91.
The of non-three letter verbs is brought on the *wazn* of its *اسم الفاعل* on the condition that permanency of meaning is intended.

e.g. ٍمُستَقَبِيمُم ٍstraight

**EXERCISE**

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

كان هارون الرشيد، فصيحاً كريماً، هُمّاماً ورعاً، يحج سنة ويغزو سنة وكان أدباً فظناً، حافظاً للقرآن، سليم الذوق، صحيح التمييز، جريباً في الحق، مهيماً عند الخاصية والعامة، وكان طلق الخباي، يحب الشعراء ويعطهم العطاء الجزييل ويدي منه أهل الأدب والدين، ويتواضع للعلماء.

2. Translate, fill in the *i'raab* and identify the *seeghahs* of *مبالغة* and *اسم الفاعل*.

قال حكيم: المؤمن صبُور شكور لا تَمَام ولا حِسود ولا حفُود ولا مختال. يطلب من الخيرات أعلاها ومن الأخلاق أساها. لا يرد سائلاً ولا يبخل بمال، متوالى الهمم، مترادف الإحسان، ورّان لكلهمه، خزّان لِلساهِه، محسن عمله، مكتر في الحق أمله، ليس هبب عند الفزع ولا وَثاب عند الطمع، مواس للفقراء، رحيم بالضعفاء.
Section 4.3.5

Comparative and Superlative Noun

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

*Example:* Khalid is older/bigger than ‘Amr.

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

*Example:* Allah is the greatest.

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

**Table 4.9**

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Example</th>
<th>Female Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>singular</td>
<td></td>
<td></td>
<td>أَكْبَرُ</td>
<td>مَكْبَرَى</td>
<td>Bigger/older</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dual</td>
<td></td>
<td></td>
<td>أَكْبَرَانَ</td>
<td>مَكْبَرَانِ</td>
<td>Bigger/older</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>plural</td>
<td></td>
<td></td>
<td>أَكْبُرُونَ</td>
<td>مَكْبُرَانِ</td>
<td>Bigger/older</td>
</tr>
</tbody>
</table>

**Usage:**

اِسْمُ الْتَفْعِيلِ is used in three ways.

1. **With مَنْ:** the اِسْمُ الْتَفْعِيلِ will always be a singular masculine (واَحِدٌ مَذْكُوْرَ).

*Example:* Zayd is more knowledgeable than Bakr.

*Example:* ‘Aishah is older than Zaynab.

2. **With ال:** the اِسْمُ الْتَفْعِيلِ must correspond with the word before it in gender and number.

*Example:* The two more knowledgeable Zayds are absent.

*Example:* The older ‘Aishah is present.

3. **With إِضَافة:** the اِسْمُ الْتَفْعِيلِ may be واحدٌ مَذْكُوْرَ or it may correspond with the word before it.

*Example:* The Zayds are the most knowledgeable of people.

*Example:* The two Zayds are the most knowledgeable of people.

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69 For more details, examples, and exercises, please refer to al-Nahw al-Wadih, Thanawiyyah, vol. 2, 92-100.
Aishah is the oldest of people.

Notes:
1. The لَفْوُ (waw) of words, which indicate color, physical defects and of of the مَصَادِرَ (maddar) verbs is made by placing the words أَكْثَرُ (akhtir), أَنْثِيَّ (anthiyya) etc. before the مَصَادِرَ (maddar) of that word. The مَسْمُوحُ (masmuh) will be تُبَيِّنُ (tubiyin) and therefore, will be مَلْفَوٌ (malfu).
   e.g. 
   هوَ أَنْثِيَّ حُمرَاءُ مِنْ زَيْدَ. He is redder than Zayd.
   هوَ أَنْثِيَّ عَرِجَاءُ مِنْ زَيْدَ. He is lamer than Zayd.
   هوَ أَكْثَرُ بِإِجْتِهَادِ مِنْ زَيْدَ. He is more hard-working than Zayd.

2. The words أَكْثَرُ (akhtir) and شَرِّ (sharr) are also used for لَفْوُ (waw) and مَصَادِرَ (maddar).
   e.g. 
   الْظَّالِمُ شَرِّ النَّاسِ. The oppressor is the worst of people.

3. The زَيْدَ (zayd) gives رَفَعُ (ra'af) its hidden ضِعْفُ (sawf).
   e.g. 
   زَيْدَ أَفْضَلُ مِنْ بَكْرٍ. Zayd is more virtuous than Bakr.
   The dameer في in افْضَلُ (afzal) قَاعِلٍ (qauil)

EXERCISE
1. Translate, fill in the إِسْمَ التَّفْصِيلِ (ism tafsheel) in the following sentences.

   i. النساء الفضليات نساء المركب.
   ii. الأثواب أفضل الناس.
   iii. مرهم قضى النساء.
   iv. أولئك هم حير الدوية.
   v. النساء الفضليات.
   vi. الأثواب أفضل الناس.
   vii. الرجال الأفضلال.
   viii. نوبك أشد سوادا من نوبي.
Section 4.3.6

Infinitive/Verbal Noun

**Definition:** It is that noun which refers to the action indicated by the corresponding verb without any reference to time. It is the root of all derived words (مُضْفَافِات).

**Effect:** It has the same effect as that of its verb i.e. it gives وَرَقَعُ to the مُفَعَّلَ and كَرَهَتُ to the مَفَعُولٍ.

*Example:* رأيتُ ضربَنا اليومَ زيدْ بكرأ Today, I saw Zayd’s beating of Bakr.

**Usage:**

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

- as مُضْفَافٍ to its وَقَاعِلٍ.
  *Example:* كَرَهَتُ ضربَ زيدّ بكرأ (أن يضرب زيدّ بكرأ) I disliked Zayd’s beating of Bakr.
  *Example:* كَرَهَتُ ضربَ بكرأ (أن يضرب بكرأ) I disliked Zayd’s beating of Bakr.

- as مَفَعُولٍ بِهِ to its مَضْفَافٍ.
  *Example:* كَرَهَتُ ضربَ زيدّ بكرأ (أن يضرب زيدّ) I disliked Zayd’s beating of Bakr.
  *Example:* كَرَهَتُ ضربَ بكرأ (أن يضرب) 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. سرق قراءة رشيد القرآن
   ii. حب الشيء يعمر ويصم
   iii. إكرام العرب الضيف معروف
   iv. والله على الناس حج البيت من استطاع إليه سبيلًا

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

**ألفاظ**

In the case of مُضافَ إِلَيْهِ (حَرُوفْ حَرُوف), it is assumed that one of the following prepositions (حُرُوفْ حَرُوف) is hidden between the مُضافَ إِلَيْهِ and مُضافَ.

- when the مُضافَ is a part/type (حَرَسَ) of the مُضافَ إِلَيْهِ.
  - e.g. حَلَامٌ مُنْ فِضْلَةَ i.e. silver ring
- when the مُضافَ إِلَيْهِ is a صَلَاةٌ فِي اللَّيْلِ.
  - e.g. صَلَاةٌ فِي اللَّيْلِ i.e. night prayer
- when it is neither of the above two.
  - e.g. ابْنُ زَيَّانٍ i.e. Zayd’s son

Section 4.3.8

**أوَسْمَةُ النَّامُٰمُ

**Definition:** It is that noun, which gives the noun مَنْ تَأَمَّمُ (تَمَّمُ) after it a nasb.

- A noun will be considered as مَنْ تَأَمَّمُ when it has one of the following:
  a. tanweep.
    - e.g. مَا فِي السَّمَاءِ قَنْدُ رَأَى رَأَايَا رَأَايَا (رَأَايَا)
      There is not even a palm’s measure of clouds in the sky.
  b. hidden tanweep.
    - e.g. ۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱
Section 4.3.9

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

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

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

1. - (how many)
   - It gives the noun (تَيَمِّيْز) after it.
   - The تَيَمِّيْز is singular.
     - e.g. كم كتابًا عندك. How many books do you have?
   - At times, the preposition من appears before the تَيَمِّيْز.
     - e.g. كم من كتاب عندك. How many books do you have?

2. - (so many)
   - It gives the noun (تَيَمِّيْز) after it (بِلِّيْنَةٍ).
   - The تَيَمِّيْز may be singular or plural.
     - e.g. كم مال أنفق. So much of wealth you have spent!
     - e.g. كم أموال أنفق. So much of wealths you have spent!
   - At times the preposition من appears before the تَيَمِّيْز.
     - e.g. كم من ملك في السماوات. There are so many angels in the skies/heavens!

- كُنَّا

   - It gives the noun (تَيَمِّيْز) after it a nash.
   - The تَيَمِّيْز is singular.
     - e.g. عَلَيْيُ ثَنَينَ كُنَا دَرَّهُما. I have this much dirhams.

EXERCISE

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

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:

   - **هَا أَيَاً أَنّا** meaning Lo! / Behold! / Take heed!

   e.g.
   - أَنّا إِنّ ۚ نَصِرَ اللَّهُ قَرْبَبِهِ **Behold! Indeed, Allah’s help is near.**
   - أَمَآ زَيْدٌ نَّافِعً، **Behold! Zayd is sleeping.**
   - هَا أَيَا نَحْشَرُ، **Lo! I am present.**
   - هَذَا **This**

   *Note:* The actual حرفُ إِشَارَةٍ is only ذَا, while هَا is the حرفُ تَبْئِيْهِ. However, in common usage the whole is referred to as إِشَارَةٌ without differentiating.

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

   - **إِنّ ۚ حَيْرُ أَحْلَ **نَعْمُ (yes)

   - It is used to confirm a statement, be it positive or negative. For example,
     - If someone says أَمَّا أَنْفُقَ زَيْدٌ؟ (Did Zayd come?), the reply will be نَعْمُ (yes) meaning جَاءَ زَيْدٌ (Zayd came).
     - If someone says أَمَّا أَنْفُقَ زَيْدٌ؟ (Has Zayd not come?), the reply will be نَعْمُ (yes) meaning جَاءَ زَيْدٌ (Zayd did not come).

   - **بَلِّيَّ (yes, why not)

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

   e.g.
   - If someone says أَلَمْ يُقْمَ زَيْدٌ؟ (Did Zayd not stand up?), the reply will be بَلِّيَ (yes, why not) meaning قَامَ زَيْدٌ (Zayd has stood up.).

   - **إِيّ (yes)

   - It is the same as نَعْمُ. However it is used with an oath (فَقَامَ زَيْدٌ) after a question.

   e.g.
   - If someone says أَلَمْ يُقْمَ زَيْدٌ؟ (Did Zayd stand up?), the reply will be إِيّ وَاللَّهُ (yes, by Allah!) meaning قَامَ زَيْدٌ (Zayd stood up.).

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74 For more examples and exercises, please refer to *al-Nabw al-Wadih, Ibtida’iyah*, vol. 3, 168-174.
3. **Particles of Clarification:**
These are used to clarify a word in a sentence. These are as follows:

- أنَّ أيُّ (that is)

  e.g. واستقل القرية أي أهل القرية

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

- ونادَناهُ أنَّ إِبْرَاهِيمُ (And We called him, that is, O Ibraheem!)

4. **Particles of Masdar:**
These are used to give a masdar meaning. These are as follows:

- ﻓُلُّ ﻣَصْرَعَ ﺑِأَنَّ (come before a ﻓُلُّ)
- ﻓُلُّ ﻣَصْرَعَ ﺑِأَنَّ (come before a ﻓُلُّ)

  e.g. ﻛُلَّإِذٍ ﻓَصَدَفُتْ عَلَيْهِمُ ﺑِأَنَّ ﺭَأَضَ ﺑِأَنَّ ﺭَأَضَ (News of) Zayd’s sleeping reached me.

5. **Particles of Exhortation:**
These are used to encourage someone to do something when they appear before ﻓُلُل مَصْرَع. These are as follows:

- ﻛُلَّأَ ﻓَصَبِيُّ؟ (Do you not pray salah?)

  e.g. ﻟَوْلَ ﻓَصَبِيُّ؟

  These particles are also used to create regret and sorrow in the listener when they appear before ﻓُلُل مَصْرَع. Therefore, they are also called حُرْوَف النَٰذِمُ.

  e.g. ﻛُلَّأَ ﺑِأَنَّ ﻓَصَبِيُّ؟ (Have you not prayed ‘Asr salah?)

  e.g. ﻟَوْلَأَ إِذِ ﺑِأَنَّ ﺑِأَنَّ ﻓَصَبِيُّ؟

  When you heard it, why did you not say…
6. **Particle of Anticipation:**

This is the particle ُتَوَقَّعُ. An example of its usage for ُتَوَقَّعُ is as follows:

\[
\text{فَدَّ يَقَمُ الْغَايَبُ الْيَوْمَ} \\
\text{Probably, the absent person will return today.}
\]

- Besides ُتَوَقَّعُ, ُتَوَقَّعُ can also be used for one or more of the following. These are all more common than its usage for ُتَوَقَّعُ.

  - **تَرْبَّعُ:** In this case, it gives ُمَاضِ the meaning of near past. This usage is specific to ُمَاضِ.
    - e.g. ُتَرْبَّعُ: زَيْدُ أَخْرَجَ (recently). Zayd has arrived (recently).

  - **تَقْلِيلُ:** In this case, it gives ُمَاضِ the meaning of seldomness. This usage is specific to ُمَاضِ.
    - e.g. ُتَقْلِيلُ: إنَّ الْجَوَادَ ُتَقْلِيلُ. Indeed, sometimes, a generous person is miserly.

  - **تَحْمِيقُ:** In this case, it gives ُمَاضِ or ُمَاضِ the meaning of certainty.
    - e.g. ُتَحْمِيقُ: حَانَّ زَيْدُ. Certainly, Zayd came.
    - ُتَحْمِيقُ: بَعَلَ اللَّهُ. Certainly, Allah knows.

- ُتَوَقَّعُ can also be used simultaneously for more than one of the above-mentioned purposes. An example of ُتَوَقَّعُ being simultaneously used for ُتَرْبَّعُ, ُتَقْلِيلُ, and ُتَحْمِيقُ, is as follows:

\[
\text{فَدَّ قَامَ الْصَّلَاةُ} \\
\text{Indeed, salab has been established.}
\]

**Note:** ُتَوَقَّعُ can also be used for ُتَوَقَّعُ.

7. **Particles of Interrogation:**

These are ُتَسْفِهَةُ and ُلُعْلُعُ.

- e.g. ُتَسْفِهَةُ: أَزْيَدَ قَامَ. Is Zayd standing?
- ُلُعْلُعُ: قَامَ زَيْدُ. 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-Nabw al-Wadib*, *Ibida'yyah*, vol. 3, 168-171.
8. Particle of Rebuke: حرف الوضاءة
This is كَلَا, which means “Never!”
- It can be used to rebuke or reprimand.
  e.g., كَلَا said in response to someone who says ﴿إِصْرِبْ رَبَّكَ﴾ (Hit Zayd).
- It can also be used to convey the meaning of certainty.
  e.g., كَلَا سُوْفْ تُعْمَمَونَ Indeed, soon you will know.

Note: This is according to one translation. According to another, it is in the meaning of “never.”

9. It is used for one or more of the following:
- It is that tanween, which shows a noun to be مَعْرَبَ.
  e.g., زَيْتَن
- It is that tanween, which shows a noun to be لكنْكَرَة.
  e.g., رَجْلُ
- It is that tanween, which substitutes a مَضَاف إِلَيْهِ.
  e.g., يَوْمُ إِذَا كَانَ كَذَا i.e. the day when such and such happens

10. It is used for emphasis in َتَأْكِيدَ and َحَتَّى. It is of two forms: َتَفْقِيِّهَةُ and َتَفْقِيِّهَةٌ. Both have the same meaning.

Indeed, he should hit.
You must help.

11. َفْرَفْفُ لَ. It can be used for the following:
- It appears before the مُبَتَّدَأٌ, and is used for emphasis.
  e.g., لَا كَثَّمَ أَشْهَدَ رَهْبَةٍ Indeed, you are more feared
- It comes in the answer to َقُسْمَ and َرَوْا.
  e.g., وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بِعَضُّهُم بَعْضَهُمْ لَفَسَّدَتْ الأَرْضُ
If Allah did not repel some people by means of others, the earth would be corrupted.
  By Allah! I will fast tomorrow.
- This is extra, and can be used for emphasis.
  e.g., إِنْهُمْ لَيْكُونُونَ الطَّعَامُ 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 (عَمَلٍ) of an عامٍ. These are:

(عَامِلَةٍ) are governing particles –

**Usage:**

It appears after

e.g. 

ما إن رَبَّكَ فَقَادِمٌ

Zayd is not standing.

It appears after

e.g. 

فَلَمَّا أُنِّئَ جَاهِدُ السَّيِّمَ

When the bearer of good news came.

It appears after the following:

إِذَا

e.g. 

إِذَا مَا البِئْسَ فَأَصْبِرْ

When you are afflicted, be patient.

مِثْلِي

e.g. 

مِثْلِي مَا نَسَفُ أَسْفَرْ

When you travel, I will travel.

أَيْ

e.g. 

أَيْما الرَّجُلُ جَاهِدُ فَأَكْرُمْهُ

Whoever comes to you, treat him hospitably.

Here, ما did not block the عَمَلٍ.

أَيْ

e.g. 

أَيْمَا مُنِّئَكُمْ مَنْ هَذَا

Whichever way you turn, there is the face of Allah.

إِنْ

e.g. 

فَإِنَّا بِأَيْمَاهُمْ مُنِّئُونَ

Then, should some guidance come to you from Me.

حَرَفُ حَرَفٍ

e.g. 

فَمَا رَحْمَةٌ مَنْ لِّلَّهِ إِلَّا أَهْلَهُ

So, it is through mercy from Allah that you are gentle to them.

Here, ما did not block the عَمَلٍ.

لَ

e.g. 

لَا أَقْسِمُ بِهِذَا الْبَلْدُ

I swear by this city.

إِنْهُمْ لَيْكُمْ نَطْعَامٌ

Indeed, they eat food.

هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ

Is there a creator besides Allah?

لَيْسَ كَمِبَالِهِ شَيْءٍ

There is nothing like Him.

بِ

e.g. 

لَيْسَ زَيْدٌ بَكَانِبٌ

Zayd is not a liar.
Conditional Particles That Do Not Give Jasam:

1. آَمَّا
   (however, as for, as far as...is concerned)
   - It is used to explain/clarify something, which was mentioned briefly.
   - Should be used before its answer (جواب).
   
   e.g. فيهمُ مَتَّى وَسَبِيعَ، فَاَمَّا الَّذِينَ شَفَوْا فِي النَّارِ
   So, some of them will be wretched and (some) blessed. As for the wretched, they will be in the Fire.

2. لو
   (if)
   - It is used to negate the second sentence (جواب) on account of the first sentence (شرط) not being fulfilled.
   
   e.g. لوَ كَانَ فِي هَمَا أَلِيْهَا إِلَّا اللَّهُ فَسَدَدَتْ
   If there had been gods besides Allah in them (the heavens and the earth), they would have been corrupted.
   (There will not be corruption because there is not more than one god.)

   **Note:** If a وِ is added to لو i.e. لو وِ، it will give the meaning of “even if/even though” and will be known as لو وِ صلِبَة.
   
   e.g. لوْ وَلَوْ بَسَاطَةَ Celebrate Walimah even if it be with one (slaughtered) goat.

3. ولَّا
   (if such and such had not been so, ...)
   - Apart from being used for ولَّا وَلَّا ذِيْ يَدَيْنِ, they are also used to demonstrate that the second sentence (شرط) cannot be attained because of the presence of the condition of the first sentence (شرط).
   
   e.g. لوْلَا رَبِّ هَلَكَ بَكِيرُ Had it not been for Zayd, Bakr would have perished.

4. لَمَّا
   (when)
   - This is a لَمَّا in the meaning of جَيِّنْ. It enters upon فعل ماضٍ.
   
   e.g. لَمَّا سَلَّمَ عَلَيْهِ رَضِيَ اللّهُ عَنْهُ السَّلَامُ When I greeted him, he returned my greeting.

---

14. It is that which has the meaning of (as long as).

\[ \text{e.g.} \quad \text{i.e.} \quad \text{I will stand as long as the leader is sitting.} \]

15. These have been discussed in Section 3.10.4

**FINAL EXERCISE**

Q: Go through the whole book and identify the various meaning and uses of the following:

\[ \text{أَنْ إِنْ لَنَّ آيَانَ أَيُّهَا الْمَلِكُ مَنْ مَنَّ مَا نَأَنْ خَتَنَ فَوَأَنْ} \]

\[ \text{فَأَلْحَمِّدُ لَهُ الْحَمْدَةَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى رَسُولِ اللَّهِ} \]
**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**

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<tr>
<th>Level</th>
<th>Texts</th>
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**Nahw**

<table>
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<th>Level</th>
<th>Texts</th>
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<tbody>
<tr>
<td>Beginner to Intermediate</td>
<td><em>Sharh Mi’at ‘Amil</em> (شرح مائة عامل) OR <em>‘Awamil al-Nahw</em> (عوامل النحو) OR <em>Hidayat al-Nahw</em> (هدية النحو) OR <em>Al-Ajurumiyyah</em> (الأجرومي) (الكلامية) with commentary <em>Al-Tuhfah al-Saniyyah</em> (التوهف السني)</td>
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<td><em>Sharh ibn ‘Aqil</em> (شرح ابن عقيل) OR <em>Sharh Jami</em> (شرح الجامع) OR <em>Sharh Qatr al-Nada wa Ball al-Sada</em> (شرح قطر الندى وبلل الصدأ) OR <em>Sharh Shudhur al-Dhabab</em> (شرح شذور المذهب)</td>
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</table>
The texts *al-Nahw al-Wadib li al-Madaris al-Ibtida’iyah* vols. 1-3 (النحو الواضح للمدارس الابتدائية) and *al-Nahw al-Wadib li al-Madaris al-Thanawiyah* vols. 1-3 (النحو الواضح للمدارس الثانوية) 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.

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<td><em>From the Treasures of Arabic Morphology</em></td>
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<td>‘Ilm al-Seeghah (علم الصيغة) OR Shadha al-‘Arf fi Fann al-Sarf (شدة الفن في الفن)</td>
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### Arabic Reading/Literature

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<td><em>Qasas al-Nabiyyin</em> vol. 1 (قصص النبيين)</td>
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<td><em>Al-Qira‘ah al-Rashidah</em> vol. 2 (القراءة الرشيدة)</td>
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<td><em>Nafrat al-‘Arab</em> (نفحات العرب)</td>
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<td><em>Mukhtarat min Adab al-‘Arab</em> vol. 1 (اختارات من أدب العرب)</td>
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<td><em>Al-Maqamat al-Haririyah</em> (المقالات الحريرية)</td>
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### Arabic Rhetoric (*Balaghah*)

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<tr>
<td>Intermediate</td>
<td><em>Al-Balaghah al-Wadihah</em> (البلاغة الواضحة)</td>
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<tr>
<td>to Advanced</td>
<td><em>Talkhees al-Miftah</em> (تالخيص المفتاح) OR its commentary <em>Mukhtasar al-Ma‘ani</em> (مختصر المعاني)</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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BIBLIOGRAPHY


