

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

## SYNTAX النَّحْوُ

**DEFINITION:** Ilmun-Nahw is that branch of knowledge in the Arabic language which shows us how to join an اسم (noun), فعل (verb) and حرف (particle) to form a correct sentence as well as what the اعراب (diacritical mark) of the last letter of a word should be.

**OBJECT :** The object of learning this branch of knowledge is to save one from making any mistakes in speaking and writing Arabic. For example, there are four words: في دخل دار زيد. Joining these words together to form a sentence and uttering them/writing them correctly is learnt in Ilmun-Nahw.

**SUBJECT MATTER :** كلمة (words) and كلام (sentences)

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### CHAPTER ONE WORDS AND SENTENCES

#### الكلمة و الكلام

Whatever a person utters, is called لَفْظ. If this utterance is meaningful, it is referred to as مَوْضُوع. If the utterance has no meaning, then this is referred to as مُهْمَل.

مَوْضُوع (A meaningful utterance) is of two types: a.) مُفْرَد b.) مُرَكَّب

a.) مُفْرَد – A single word which has a meaning. It is also called كلمة.

كلمة is of three types:

1. اسم (Noun) 2. فعل (Verb) 3. حرف (Particle)

1. اسم (Noun) – It is that كلمة which is independent in conveying its meaning and has no tense (past, present or future) e.g. رَجُلٌ (man), عِلْمٌ (knowledge), مِفْتَاحٌ (key).

اسم are of three types :

a.) جامد (Primary noun) - That اسم which is neither derived from another word nor is any word derived from it e.g. فَرَسٌ (horse), رَجُلٌ (man)

b.) مصدر (Root noun) - That اسم from which many words are derived e.g. ضَرَبَ (to hit), نَصَرَ (to help)

c.) مشتق (Derivative noun) - That اسم which is derived from a مصدر e.g. ضَارِبٌ (hitter) is derived from the root noun ضَرَبَ (to hit), نَاصِرٌ (the helper) is derived from the root noun نَصَرَ (to help)

2. فعل (Verb) – It is that كلمة which is independent in conveying its meaning and has tense (past, present or future) e.g. ضَرَبَ يَضْرِبُ and نَصَرَ يَنْصُرُ

Verbs are of four types :

1. ماضى (Past tense) : e.g. ضَرَبَ He hit.

2. مضارع (Present and Future tense) : e.g. يَضْرِبُ He is hitting or will hit.  
 3. امر (Imperative Command) : e.g. اضْرِبْ Hit !  
 4. نهى (Negative Command) : e.g. لا تَضْرِبْ Don't hit !

3. حرف (Particle) – It is that كلمة which is dependent on either an اسم or فعل or both to convey its meaning e.g. مِنْ (from), فِي (in). As long as these words are not joined to either an اسم or فعل, they possess no independent meaning e.g. دَخَلَ عَمْرُو فِي الْمَسْجِدِ (Amr went into the masjid) and خَرَجَ مِنَ الدَّارِ (He came out from the house).

Particles are of two types.

1. عامل (Causative Particle) - That particle which causes the اعراب to change in the following word e.g. زيد في المسجد (Zaid is in the masjid.)

2. غير عامل (Non Causative) - That particle which does not cause the اعراب to change in the following word e.g. ثُمَّ (then) وَ (and)

b.) مُرَكَّب – It is that utterance made of two or more كلمة joined together. It is of two types:

1.) مُرَكَّب مُفِيد – After the speaker has uttered these words, the listener comes to know of some information or the desire of the speaker e.g. ذَهَبَ زَيْدٌ (Zaid went.) ائتِ بِالْمَاءِ (Bring the water.) In the first sentence, some information was received, whilst in the second sentence, one learns of the speaker's desire for water. مُرَكَّب مُفِيد is also known as جملة and كلام.

جُمْلَةٌ (Sentence) is of two types:

A. جُمْلَةٌ خَبَرِيَّةٌ : that sentence which has the possibility of being true or false.

A. جملة خبرية is of two types :

1. الْجُمْلَةُ الْإِسْمِيَّةُ الْخَبَرِيَّةُ

That sentence which begins with an اسم. The second part of the sentence can be an اسم or a فعل e.g. زَيْدٌ عَلِيمٌ (Zaid is learned) and زَيْدٌ عَلِمَ (Zaid learnt). Both of these are الْجُمْلَةُ الْإِسْمِيَّةُ الْخَبَرِيَّةُ. The first part of the sentence is called مُبْتَدَأ (subject) or مُسْتَنَد إِلَيْهِ . The second part of the sentence is called خَبَر (predicate) or مُسْتَنَد (the word giving the information). In this type of sentence, normally the words “is”, “are” or “am” are found in the translation between the مُبْتَدَأ and خَبَر.

Note: The first اسم is called مُبْتَدَأ, because this is the ابْتَدَأ (beginning) of the sentence.

The second part is called خَبَر, since it conveys خَبَر (information of the مُبْتَدَأ).

2. الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ

That sentence which begins with a فعل. The second part of the sentence is called the فاعل (the subject or doer of the action) e.g. عَلِمَ زَيْدٌ (Zaid learnt), سَمِعَ بَكْرٌ (Bakr heard.). Both are الْجُمْلَةُ الْفِعْلِيَّةُ. The first part, the مُسْنَدٌ is called the فعل, and the second part, the مُسْنَدٌ إِلَيْهِ, is called the فاعل.

مُسْنَدٌ إِلَيْهِ is that word regarding which information is given, whilst the مُسْنَدٌ gives information.

An اسم can be مُسْنَدٌ or مُسْنَدٌ إِلَيْهِ. For example, in the sentence زَيْدٌ عَلِمَ, زَيْدٌ is the مُسْنَدٌ إِلَيْهِ since information regarding him is conveyed, and عَلِمَ is the مُسْنَدٌ since it is conveying the information.

A فعل can only be مُسْنَدٌ. It can never be مُسْنَدٌ إِلَيْهِ. For example, in the following sentences عَلِمَ زَيْدٌ and زَيْدٌ عَلِمَ (Zaid knows), the word عَلِمَ conveys the information. So in both cases, it is the مُسْنَدٌ, whilst زَيْدٌ is the مُسْنَدٌ إِلَيْهِ, since information is conveyed regarding him.

The حرف (particle) can neither be مُسْنَدٌ nor مُسْنَدٌ إِلَيْهِ.

تَرْكِيْب – In a الْجُمْلَةُ الْاِسْمِيَّةُ, the تَرْكِيْب is as follows: زَيْدٌ is مُبْتَدَا and عَلِمَ is خَبَر.

Together, they become الْجُمْلَةُ الْاِسْمِيَّةُ الْخَبَرِيَّةُ.

In a الْجُمْلَةُ الْفِعْلِيَّةُ, the تَرْكِيْب is as follows, عَلِمَ is فعل and زَيْدٌ is فاعل. Together, they form a الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

## EXERCISE

Do the تَرْكِيْب for the following sentences:

1. نَصَرَ بَكْرٌ 2. أَكَلَ خَالِدٌ 3. شَرِبَتْ هِنْدٌ 4. ذَهَبَ عَمْرُو 5. جَلَسَ زَيْدٌ 6. الْاِنْسَانُ حَاكِمٌ 7. الْمَاءُ بَارِدٌ 8. الطَّعَامُ حَاضِرٌ

B. جُمْلَةُ اِنْشَائِيَّةٌ : that sentence which does not have the possibility of being true or false. “Insha” means to create. This sentence tells one to do something. There is no possibility of that sentence being true or false.

B. جملة انشائية is of ten types :

- |            |                      |                              |                           |
|------------|----------------------|------------------------------|---------------------------|
| 1. امر     | (Imperative Command) | e.g. اِصْرِبْ                | Hit !                     |
| 2. نهى     | (Negative Command)   | e.g. لَا تَصْرِبْ            | Don't hit !               |
| 3. استفهام | (Interrogative)      | e.g. هَلْ صْرَبَ زَيْدٌ      | Did Zaid hit ?            |
| 4. تمنى    | (Desire)             | e.g. لَيْتَ زَيْدًا حَاضِرًا | If only Zaid was present! |

NB. لَيْتَ is generally used for something unattainable.

- |         |        |                              |                            |
|---------|--------|------------------------------|----------------------------|
| 5. ترحى | (Hope) | e.g. لَعَلَّ عَمْرًا غَائِبٌ | Hopefully Amr is a absent. |
|---------|--------|------------------------------|----------------------------|

NB. لَعَلَّ is generally used for something attainable.

- |         |               |  |  |
|---------|---------------|--|--|
| 6. نداء | (Exclamation) | e.g. يَا اَللَّهُ                              | O Allaah !   |
| 7. عرض  | (Request)     | e.g. اَلَا تَأْتِيْنِي فَاَعْطِيْكَ دِيْنَارًا | Will you not come to me so that I may give you a coin. |

NB. It is a mere request - no answer is anticipated.

|                        |  |   |
|------------------------|--|---|
| 8. قسم (Oath)          | e.g. وَاللَّهِ لِأَضْرِبَنَّ زَيْدًا.        | By Allaah ! I will definitely hit Zaid                              |
| 9. تعجب (Amazement)    | e.g. مَا أَحْسَنَهُ                          | and أَحْسَنَ بِهِ How good he is !                                  |
| 10. عقود (Transaction) | e.g. The seller says بِعْتُ هَذَا الْكِتَابَ | - I sold this book. and the buyer says اشْتَرَيْتُهُ - I bought it. |

NB. Because Islaamically contracts are binding on both parties, there is no question of truth or falsehood. If on normal occasions (not during a transaction), a person says, اشْتَرَيْتُهُ (I bought) or بِعْتُ (I sold), then this will be الْجُمْلَةُ الْخَبَرِيَّةُ.

مُرْكَبٌ غَيْرٌ مُفِيدٌ - This refers to an incomplete sentence or phrase, wherein a person does not acquire complete information of a certain matter or a desire from the speaker. It is of three types:

1. مركب اضافى (Possessive Phrase) - This refers to a phrase wherein the second word ( مضاف اليه ) is related or connected to the first ( مضاف ) e.g. غُلَامٌ زَيْدٍ (the slave of Zaid). In this phrase, غُلَامٌ is connected to زَيْدٍ. Therefore, غُلَامٌ is the مضاف, and زَيْدٍ is the مضاف اليه.

2. مركب بنائى (Numerical Phrase) This refers to a phrase wherein two numerals are joined to form a single word (number) A حرف originally linked the two. This phrase is found only in numbers 11 - 19 e.g. أَحَدٌ عَشَرَ eleven ( was عَشْرٌ وَ أَحَدٌ originally) and تِسْعَةٌ عَشَرَ ( was عَشْرٌ وَ تِسْعَةٌ originally) Both parts of this phrase will be مفتوح except the number 12 ( اِثْنَا عَشَرَ ), whose I'raab will change.

3. مركب منع الصرف (Indeclinable Phrase). This refers to a phrase wherein two words are joined to form a single word. There was no حرف linking the two originally. An example of this is بَعْلَبَكُّ Name of a city. It is composed of two words بَعْلٌ which was the name of an idol and بَكُّ bakk which was the name of the king who founded the city. The first part of this phrase will be مفتوح, whilst the second part will change according to the عامل.

All of these phrases will not be complete sentences, but part of a sentence. Examples of this are:

غُلَامٌ زَيْدٍ حَاضِرٌ in the sentence غُلَامٌ زَيْدٍ

جَاءَ أَحَدٌ عَشَرَ رَجُلًا in the sentence

إِبْرَاهِيمُ سَاكِنٌ بَعْلَبَكُّ in the sentence

The تَرْكِيب of these sentences will be as follows:

غُلَامٌ is مُضَافٌ, زَيْدٍ is إِلَيْهِ, حَاضِرٌ is the مُبْتَدَأُ. Together they become the الْجُمْلَةُ الْإِسْمِيَّةُ. الخَبَرِ.

جَاءَ is فاعل, أَحَدٌ عَشَرَ is مُمَيِّزٌ, رَجُلًا is تَمْيِيزٌ, and مُمَيِّزٌ together become فاعل. فاعل and فاعل form the الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

خَبَرَ join together to form مُضَافٌ إِلَيْهِ and مُضَافٌ. مُضَافٌ إِلَيْهِ is بَعْلَبِكَ and مُضَافٌ is سَاكِنٌ, مُبْتَدَأٌ is إِبْرَاهِيمُ. أَجْمَلَةُ الأَسْمِيَّةِ الخَبَرَةُ and خَبَرَ join together to form مُبْتَدَأٌ.

## EXERCISE

Do the تَرْكِيْب for the following sentences:

1. خَالِدٌ تَاجِرٌ حَضَرَمَوْتٌ.
2. قَامَ زَيْدٌ نَفِيْسٌ.
3. قَامَ أَرْبَعَةَ عَشَرَ رَجُلًا.

## CHAPTER 2

### THE TYPES OF SENTENCES WITH REGARDS TO ITS ESSENCE AND MEANING

Know well that no sentence comprises of less than two كَلِمَةٌ (words), whether these two words are apparent e.g. ضَرَبَ زَيْدٌ (Zaid hit.) or hidden e.g. اِضْرَبْ (hit), in which the word أَنْتَ (you) is concealed in the verb, and is not outwardly visible. There can be more than two كَلِمَةٌ (words) in a sentence, and there is no limit to the maximum number of كَلِمَةٌ (words) in a sentence. Since many كَلِمَةٌ are found in a sentence, it is necessary to differentiate as to which word is an اِسْمٌ (noun) and a فِعْلٌ (verb.) A person must recognize which word is مَعْرَبٌ and which word is مَبْنِيٌّ, which word is the عَامِلٌ and which word is the مَعْمُولٌ. A person must also know the relationship of the words in the sentence, so that he can know which is the مُسْتَدٌ and which is the مُسْتَدٌ إِلَيْهِ, thus conveying the correct meaning of the sentence.

With regards to essence, sentences are of four types:

1. زَيْدٌ قَائِمٌ e.g. اِسْمِيَّةٌ
2. قَامَ زَيْدٌ - فِعْلِيَّةٌ
3. اِنْ تُكْرِمْنِي أُكْرِمَكَ - شَرْطِيَّةٌ
4. عِنْدِي مَالٌ - ظَرْفِيَّةٌ

These four types are called اَصْلُ الْجُمْلَةِ (the root of the sentence.)

With regards to qualities (meaning), sentences are of six types:

1. مُبَيِّنَةٌ - That sentence which clarifies the previous sentence e.g.

اَلْكَلِمَةُ عَلٰى ثَلَاثَةِ اَقْسَامٍ اِسْمٌ وَ فِعْلٌ وَ حَرْفٌ

(Words are of three types: nouns, verbs and particles.)

In this example, the first sentence is not clear in explaining the three types. The second sentence clarifies and explain the three types.

2. مُعَلَّلَةٌ - That sentence which mentions the cause of the previous sentence e.g.

لَا تَصُومُوا هَذِهِ الْاَيَّامَ، فَاِنَّهَا اَيَّامٌ اَكْلٍ وَ شُرْبٍ وَ ذِكْرِ اللّٰهِ عَزَّ وَجَلَّ

(Do not fast on these (five) days, as these are days of eating, drinking and remembering Allaah.)

In the first sentence of this hadeeth, the prohibition of fasting on these days is sounded. The second sentence explain the reason for the prohibition, as these are the days for one to feast and enjoy oneself.

3. مُعْتَرِضَةٌ - That sentence which appears between two sentences, without being connected to them e.g.

قَالَ اَبُو حَنِيْفَةَ رَحِمَهُ اللّٰهُ النَّيِّئَةُ فِي الْوُضُوْءِ لَيْسَتْ بِشَرْطٍ

(Imaam Abu Haneefah (May Allaah shower His mercy on him!) said, “Intention in wudhu is not compulsory.”)

In this sentence, رَحْمَةُ اللَّهِ (May Allaah shower His mercy on him!) is a مُعْتَرِضَةٌ , since it has no contact with the previous as well as the ensuing sentence.

4.) مُسْتَأْنَفَةٌ – That sentence in which a new subject matter is discussed e.g.

الْكَلِمَةُ عَلَى ثَلَاثَةِ أَقْسَامٍ  
(Words are of three types.)

This is also called جملة ابتدائية .

5.) حَالِيَةٌ – That sentence which occurs as حال . e.g.

جَاءَنِي زَيْدٌ وَهُوَ رَاكِبٌ  
(Zaid came to me whilst he was mounted on a horse.)

6.) مَعْطُوفَةٌ – That sentence what is conjuncted to another e.g.

جَاءَنِي زَيْدٌ وَ دَهَبَ عَمْرٌو  
(Zaid came to me, and Amar went.)

### CHAPTER 3 SIGNS OF A NOUN

#### عَلَامَاتُ الْأِسْمِ

- |                                 |                              |
|---------------------------------|------------------------------|
| 1. Preceded by an أَلْ          | e.g. الْحَمْدُ               |
| 2. Preceded by a حرف جر         | e.g. بِزَيْدٍ                |
| 3. تنوين on the last letter.    | e.g. رَجُلٌ                  |
| 4. فاعل ( مبتدا or مُسند إليه ) | e.g. زَيْدٌ قَائِمٌ          |
| 5. مُضَافٌ                      | e.g. غُلَامٌ زَيْدٍ          |
| 6. مُصَغَّرٌ                    | e.g. فَرِيشٌ, رَجِيلٌ        |
| 7. مَنسُوبٌ                     | e.g. بَغْدَادِيٌّ, هِنْدِيٌّ |
| 8. Dual ( تشبية )               | e.g. رَجُلَانِ               |
| 9. Plural ( جمع )               | e.g. رَجَالٌ                 |
| 10. مَوْصُوفٌ                   | e.g. رَجُلٌ كَرِيمٌ          |
| 11. Ending with a round ة       | e.g. صَارِبَةٌ               |

Note: Verbs are said to be dual and plural in respect of their *doers* (فاعل) ....the action is one, thus dual and plural are signs of a noun and not a verb e.g. يَفْعَلَانِ (those two men are doing or will do), يَفْعَلُونَ (all those men are doing or will do.) The action is one in these examples, but the number of people doing them are two or more. Remember this well!

### SIGNS OF A VERB عَلَامَاتُ الْفِعْلِ

|                               |                      |                            |
|-------------------------------|----------------------|----------------------------|
| 1. Preceded by قَدْ           | e.g. قَدْ ضَرَبَ     | Definitely he hit.         |
| 2. Preceded by س              | e.g. سَيَضْرِبُ      | He will soon hit.          |
| 3. Preceded by سَوْفَ         | e.g. سَوْفَ يَضْرِبُ | He will hit after a while. |
| 4. Preceded by حرف جزم        | e.g. لَمْ يَضْرِبْ   |                            |
| 5. Preceded by حرف نصب        | e.g. لَنْ يَضْرِبَ   |                            |
| 6. ضمير متصل                  | e.g. ضَرَبْتُ        |                            |
| 7. Ends with تْ               | e.g. ضَرَبْتَ        |                            |
| 7. Imperative command ( امر ) | e.g. اضْرِبْ         |                            |
| 8. Negative command ( نهى )   | e.g. لَا تَضْرِبْ    |                            |

### SIGNS OF A PARTICLE

#### عَلَامَاتُ الْحَرْفِ

That word which has no sign of a noun or verb is a particle (a particle has no sign of its own). The harf is not an objective in the speech, but merely serves as a connecting tool between:

- a.) two اسم e.g. زَيْدٌ فِي الدَّارِ (Zaid is in the house)
- b.) an اسم and فعل e.g. كَتَبْتُ بِالْقَلَمِ (I wrote with the pen),
- c.) or between two فعل e.g. أُرِيدُ أَنْ أُصَلِّيَ (I want to perform salaah).

### CHAPTER 4

#### DECLINABLE AND INDECLINABLE NOUNS

#### الْمُعْرَبُ وَالْمَبْنِيُّ

Words are of two types with regard to the اعراب changes which takes place at its end.

1. معرب : that word in which the اعراب of the last letter changes.

e.g. مَرَزَتْ بِرَجُلٍ      رَأَيْتُ رَجُلًا      جَاءَ رَجُلًا

NB. The اعراب of رجل kept on changing according to the requirement of the عامل

That which changes on the last letter is called اعراب, and عامل refers to the governing particle.

اعراب are of two types:

- 1.) كسرة, ضمّة, فتحة i.e. اعراب بالحركة
- 2.) يا, واو, الف i.e. اعراب بالحرف

The last letter of the word is called محل الاعراب (the place of the اعراب).

An example to illustrate these concepts:

In the sentence جَاءَ, جَاءَ زَيْدٌ is the عامل and زَيْدٌ has a ضمّة on the د.

In the sentence, رَأَيْتُ زَيْدًا, رَأَيْتُ is the عامل, and زَيْدٌ has a فتحة on the د.

In the sentence, مَرَزْتُ بِزَيْدٍ, ب is the عامل, and زَيْدٌ has a كسرة on the د.

زَيْدٌ is therefore معرب (declineable), and the last letter of زَيْدٌ, the د is the محل الاعراب. The كسرة, ضمة, فتحة are the اعراب.

2. مبنى : that word in which the اعراب of the last letter remains constant. It never changes even though the عامل changes.

e.g. جَاءَ هَذَا                      رَأَيْتُ هَذَا                      مَرَزْتُ بِهِذَا

NB. The اعراب of هَذَا remained constant without changing according to the عامل requirement.

Types of مبنى :

1.) All حروف (Particles) are مبنى.

2.) The following فعل (verbs) are مبنى. a.) فعل ماضى (past tense) b.) امر حاضر معروف (command) c.) جمع مؤنث ( حاضر and غائب ) and فعل مضارع ( خفيفة and ثقيلة ) نون تأكيد

3.) Only اسم غير متمكن are مبنى.

اسم متمكن are معرب on condition that they occur in a sentence. If they appear alone, they will be مبنى. (e.g. الْبَيْتُ on its own, out of a sentence, will have a رفع)

Those (many) اسم which accepts any اعراب . تمكن means to give place. Since they give place to differet اعراب, these nouns are called مُتَمَكِّن. They do not resemble مبنى الاصل.

معرب besides the جمع مؤنث and the نون تأكيد is also فعل مضارع.

So, only two types of words are معرب . 1.) Those nouns which do not resemble مبنى الاصل 2.) فعل مضارع besides the جمع مؤنث and the نون تأكيد

Those nouns which resemble مبنى الاصل ( حروف or فعل ماضى or امر حاضر معروف or غير المُتَمَكِّن).

This resemblance can be in any one of the following ways :

a : In meaning... e.g the noun رُوَيْدٌ (give grace/respite) resembles the word أَمْهَلٌ which is امر حاضر معروف (مبنى الاصل). The noun أَيْنَ (where) resembles a همزة in meaning, which is a حرف (مبنى الاصل).. The word هَيْهَاتَ resembles the فعل (verb) بَعُدَ, which is فعل ماضى (one of the الاصل).

b : In dependency... e.g. the noun هَذَا ( اسم اشارة ) which is dependent on a مشار اليه to give meaning, resembles a حرف (مبنى الاصل) which is also dependent on another word to give meaning.

c : Less than three letters... e.g. the noun مَنْ and ذَا which is less than three letters resembles a حرف (e.g. وَ ) which is also generally less than three letters.

d : Having had a حرف originally... e.g. the noun أَحَدَ عَشَرَ resembles a حرف in the sense that originally it contained a حرف ( أَحَدٌ وَ عَشَرَ ).



## Types of مبنى غير متمكن or مبنى

There are eight types of مبنى غير متمكن or مبنى:

a. مضمورات b. اسماء الكنايات g. اسماء الظروف f. اسماء الاصوات e. اسماء الافعال d. اسماء الاشارة c. اسماء الموصولة b. مضمورات

### 1. PERSONAL PRONOUNS مضمورات

مضمورات: those words which indicate towards the speaker ( متكلم ) or second person ( حاضر ) or third person ( غائب ). They are of five types:

1.) ضمير مرفوع متصل - This is the pronoun of the فاعل joined to the فعل. They are 14 in total:

ضَرَبَ ضَرَبَا ضَرَبُوا ضَرَبْتُ ضَرَبْتَا ضَرَبْتُمَا ضَرَبْتُمْ ضَرَبْتِ ضَرَبْتِي ضَرَبْتُمَا ضَرَبْتُمَا ضَرَبْتُنَّ ضَرَبْتُنَّ ضَرَبْنَا

2.) ضمير مرفوع منفصل - This is the pronoun of the فاعل separated from the فعل. They are 14 in total:

هُوَ هُمَا هُمَ هِيَ هُمَا هُنَّ أَنْتَ أَنْتُمَا أَنْتُمْ أَنْتِ أَنْتُمَا أَنْتُنَّ أَنَا نَحْنُ

Note: This pronoun does not only come for the فاعل , but for other مرفوعات as well (e.g. مُبْتَدَأ , خَبَر , etc.)

3.) ضمير منصوب متصل - This is the pronoun of the مفعول (and other منصوبات) joined to the فعل. They are 14 in total:

ضَرَبْتُهُ ضَرَبْتُهُمَا ضَرَبْتُهُمْ ضَرَبْتُهَا ضَرَبْتُهَا ضَرَبْتُهُنَّ ضَرَبْتِكِ ضَرَبْتِكَمَا ضَرَبْتِكُمْ ضَرَبْتِكِ ضَرَبْتِكُمَا ضَرَبْتِكُنَّ ضَرَبْتِي ضَرَبْتِي

(Note: Sometimes a ن ( نون الوقاية ) is added before the ضمير ي to protect an اعراب as in ضَرَبْتِي which would otherwise incorrectly read as ضَرَبِي ( مبنى على الفتح is ماضى of ل - كلمة the ) )

فاعل , فاعل and مفعول of ضَرَبْتِي is ضَرَبْتِي , the فاعل is هُوَ , the مفعول is ي , the نون is the الوقاية , the فاعل is هُوَ . The فاعل , فاعل and مفعول join together to form الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ .

4.) ضمير منصوب منفصل - This is the pronoun of the مفعول (and other منصوبات) separated from the فعل. They are 14 in total:

إِيَّاهُ إِيَّاهُمَا إِيَّاهُمْ إِيَّاهَا إِيَّاهُمَا إِيَّاهُنَّ إِيَّاكَ إِيَّاكُمَا إِيَّاكُمْ إِيَّاكِ إِيَّاكُمَا إِيَّاكُنَّ إِيَّايَ إِيَّانَا

Note: This pronoun does not only come for the مفعول , but for other منصوبات as well. For the sake of ease, only the مفعول was mentioned.

5.) ضمير مجرور بحرف الجر A : حرف الجر is before this pronoun:

لَهُ لَهُمَا لَهُمْ لَهَا لَهُمَا لَهِنَّ لَكَ لَكُمَا لَكُمْ لِكِ لَكُمَا لَكُنَّ لِي لَنَا

6.) ضمير مجرور بالاضافة A : مضاف is before this pronoun.

دَارُهُ دَارُهُمَا دَارُهُمْ دَارُهَا دَارُهُمَا دَارُهُنَّ دَارُكَ دَارُكُمَا دَارُكُمْ دَارُكِ دَارُكُمَا دَارُكُنَّ دَارِي دَارُنَا

Note:



مضاف اليه is هُ , مضاف is أَبُو , اسم موصول is الَّذِي , فعل is جَاء . The مضاف and مضاف اليه joins together to form اسم موصول . خبر is عَالِمٌ . مبتدا and خبر join to form الجملة الاسمية which then becomes the صلة . The اسم موصول and صلة join to become the فاعل . فعل and فاعل join to become الجملة الفعلية الخبرية .

Do the تَرْكِيب for the following sentences:

- جَاءَ الَّذِي ضَرَبَكَ .
- رَأَيْتُ اللَّذِينَ ضَرَبَاكَ .
- مَرَرْتُ بِالَّذِينَ ضَرَبُواكَ .
- أَكْرَمَ مَنْ أَكْرَمَكَ .
- قَرَأْتُ مَا كَتَبْتَ .

### 3. THE DEMONSTRATIVE PRONOUN اَسْمَاءُ الْاِشَارَةِ

اسم الاشارة : that noun which is used to point out something. They are of two types .....

قريب .... for pointing out something near.

بعيد .... for pointing out something far.

| قريب             |                                       | بعيد             |                             |
|------------------|---------------------------------------|------------------|-----------------------------|
| <u>Masculine</u> |                                       | <u>Masculine</u> |                             |
| واحد =           | هَذَا this                            | ذَلِكَ           | that                        |
| ثنائية =         | هَذَانِ these two ... حالة رفع        | ذَانِكَ          | those two ... حالة رفع      |
| ثنائية =         | هَذَيْنِ these two ... حالة نصب و جر  | ذَيْنِكَ         | those two ... حالة نصب و جر |
| جمع =            | هَؤُلَاءِ these                       | أُولَئِكَ        | those                       |
| <u>Feminine</u>  |                                       | <u>Feminine</u>  |                             |
| واحد =           | هَذِهِ this                           | تِلْكَ           | that                        |
| ثنائية =         | هَاتَانِ these two ... حالة رفع       | تَانِكَ          | those two ... حالة رفع      |
| ثنائية =         | هَاتَيْنِ these two ... حالة نصب و جر | تَيْنِكَ         | those two ... حالة نصب و جر |
| جمع =            | هَؤُلَاءِ these                       | أُولَئِكَ        | those                       |

The word pointed out is called مشار اليه . An example of this is the following sentence:

هَذَا الْقَلَمُ نَفِيسٌ

In this sentence, the word الْقَلَمُ is the مشار اليه .

The تَرْكِيب for the above sentence will be done as follows:

مبتدا is نَفِيسٌ . مشار اليه and اسم الاشارة The مشار اليه is الْقَلَمُ , اسم الاشارة is هَذَا .

The مبتدا and خبر will join to form الجملة الاسمية الخبرية .

الجملة

### EXERCISE

1. Translate and make تَرْكِيْب of the following sentences.

- a. هَذَا الْبَيْتُ قَدِيمٌ
- b. هُوَ لِأَخِي سَعِيدٌ
- c. هَذِهِ الْمَرْأَةُ صَالِحَةٌ
- d. هَاتَانِ الْبَيْتَانِ أُخْتَانِ
- e. أَوْلَادُكَ تَطَلَّبُ الْمَدْرَسَةَ

#### 4. THOSE NOUNS WHICH HAVE THE MEANING OF VERBS. أَسْمَاءُ الْأَفْعَالِ

They are of two types a.) Nouns which have the meaning of فعل ماضى ( would give the noun after it a ضمّة ) e.g.

هَيْهَاتَ (far from)

شَتَّانَ (what a difference)

سَرَّعَانَ (hastened)

b.) Nouns which have the meaning of امر حاضر ( would give the noun after it a فتحة ) e.g.

رُؤْيِدَ (give respite, let him be slow)

بَلَهُ (leave, give up)

حَيَّهَانَ (come)

هَلُمَّ (come)

ذُونَكَ (take)

عَلَيْكَ (hold firm)

هَا (catch hold of)

#### 5. THOSE NOUNS WHICH DENOTE A SOUND. أَسْمَاءُ الْأَصْوَاتِ

أُحُ : To denote a cough.

أُفُ : To denote pain.

بَحُ : To denote happiness, pleasure.

نَحُ : To make a camel sit.

غَاقُ : To denote the cawing of a crow.

#### 6. ADVERBS أَسْمَاءُ الظُّرُوفِ

The noun that gives us an idea of the place or time when (or where) some work is done.

They are of two kinds :

1. ظرف زمان : the adverb of time. These are:

إِذَا إِذَا مَتَى كَيْفَ أَيَّانَ أَمْسٍ مُدُّ مُنْذُ قَطُّ عَوْضُ قَبْلُ بَعْدُ

إِذْ (when) - This ظرف gives the meaning of past tense even though it appears before فعل مضارع. The sentence after إِذْ could be a جملة اسمية or a جملة فعلية e.g. جِئْتُكَ إِذْ الشَّمْسُ طَالَعَتْ or جِئْتُكَ إِذْ طَلَعَتِ الشَّمْسُ (I came to you when the sun was rising.)

إِذَا (when) - This ظرف gives the meaning of future tense even though it appears before فعل ماضى e.g. إِذَا جَاءَ نَصْرُ اللَّهِ (When the help of Allaah will come) or إِذَا الشَّمْسُ طَالَعَتْ (I will come to you when the sun rises.)

Sometimes إِذَا gives the meaning of suddenness (مُفَاجَاةً) e.g. خَرَجْتُ فَإِذَا السَّبُعُ وَقِفٌ (I came out and suddenly a wild animal was standing.)

مَتَى (when) – This ظرف is used as an interrogative (استفهام) e.g. مَتَى تُسَافِرُ (When will you travel ?)

It is used as a conditional noun in which case the شرط and جزا will get a جزم e.g. مَتَى تَصُومُ أَصُمُّ (When you fast I will fast.)

كَيْفَ (how) – This ظرف is used to enquire condition e.g. كَيْفَ حَالُكَ (How are you ?) ( In what condition are you? )

أَيَّانَ (when) – This ظرف is used to enquire time e.g. أَيَّانَ يَوْمِ الدِّينِ (When will the day of recompense be?)

NB. أَيَّانَ is used to enquire of great events of the future as compared to مَتَى which is commonly used.

أَمْسٍ (yesterday) e.g. جَاءَنِي زَيْدٌ أَمْسٍ (Zaid came to me yesterday.)

مُنْذُ / مُنْذُ (since, from) – This ظرف is used to show a whole time period or the beginning portion of that period e.g.

e.g. مَا رَأَيْتُهُ مُنْذُ – مُنْذُ يَوْمِ الْجُمُعَةِ (I did not see him since Friday.)

or مَا رَأَيْتُهُ مُنْذُ – مُنْذُ يَوْمَيْنِ (I did not see him for two days.)

قَطُّ (not, never) – This ظرف is used to emphasize ماضى منفي e.g. مَا صَرَبْتُهُ قَطُّ (I never hit him.)

عَوَظُ (never) – This ظرف is used to emphasize مضارع منفي e.g. لَأَ أَصْرِبُهُ عَوَظُ (I will never hit him.)

قَبْلُ (before)

بَعْدُ (after)

These are مبني when they are مضاف and the مضاف اليه is not mentioned, but intended.

e.g. 1.) (مِنْ قَبْلِ كُلِّ شَيْءٍ وَ مِنْ بَعْدِ كُلِّ شَيْءٍ) (Allaah's is the decision before and after.) لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدِ

2.) (مِنْ قَبْلِكَ) أنا حَاضِرٌ مِنْ قَبْلُ (I was present before you.)

3.) (بَعْدَ هَذَا) مَتَى تَجِيئُنَا بَعْدُ (When will you come to us after this?)

NB. When the مضاف اليه is mentioned they will be معرب e.g. مِنْ قَبْلِ الْفَتْحِ

2. ظرف مكان : the adverbs of place. These are:

حَيْثُ قُدَّامُ خَلْفُ تَحْتُ فَوْقُ عِنْدَ أَيْنَ أَيْ لَدَى لَدُنْ

حَيْثُ (where) – This ظرف is generally مضاف to a sentence e.g. اجلس حيث زيد جالس (Sit where Zaid is sitting.)

قُدَّامُ (in front of)

خَلْفُ (behind)

The same rules as قَبْلُ and بَعْدُ apply here e.g. قَامَ النَّاسُ قُدَّامُ وَ خَلْفُ ( قُدَّامَهُ وَ خَلْفَهُ ) (The people stood in front of him and behind him.)

تَحْتُ (under)

فَوْقُ (on top, above)

The same rules as قَبْلُ and بَعْدُ apply here e.g. جَلَسَ زَيْدٌ تَحْتُ وَ عَمْرُو فَوْقُ ( تَحْتِ الشَّجَرَةِ وَ فَوْقَ الشَّجَرَةِ ) (Zaid sat under the tree and Amr on the tree.)

عِنْدَ (by, at, near, with) e.g. الْمَالُ عِنْدَ زَيْدٍ (The goods are with Zaid.)

أَيْنَ (where, how) – These are used for استفهام e.g. أَيْنَ تَذْهَبُ (Where are you going?)

أَيْ تَقْعُدُ (Where are you sitting?)

They are also used for شرط ( شرط and جزا will get a جزم ) e.g. أَيْنَ تَجْلِسُ أَجْلِسُ (Where you sit, I will sit.)

أَيْ تَجْلِسُ أَجْلِسُ (Where you sit, I will sit.)

أَيْ is also used in the meaning of كَيْفَ when it appears after a فعل e.g.

فَأْتُوا حَرْثَكُمْ أَيْ شَيْئًا أَي كَيْفَ شِئْتُمْ (Approach your farm in whichever manner you wish)

لَدُنْ (at, by, near, with) ( same meaning as عِنْدَ e.g. الْمَالُ لَدَى زَيْدٍ (The goods are with Zaid.)

( مِنْ لَدُنْ حَكِيمٍ خَيْرٌ ) ( مِنْ لَدُنْ is generally used with مِنْ )

NB. difference between لَدُنْ and عِنْدَ ..... NB. difference between لَدُنْ and عِنْدَ

لَدُنْ : the possessed thing must be present with the person.

عِنْدَ : the possessed thing need not be present with the person.

Thus, عِنْدَ is more general, as compared to the other two words.

Note 1.) These ظروف are all مبني on ضمة:

قَبْلُ بَعْدُ تَحْتُ فَوْقُ قُدَّامُ خَلْفُ حَيْثُ مُنْذُ قَطُّ عَوْضُ

These ظروف are all مبني on فتحة:

أَيَّانَ كَيْفَ أَيْنَ عِنْدَ

This ظرف is مبني on كسرة:

أَمْسِ

The remaining are مبني on سكون.

2.) That adverb which is معرب , and is مضاف to a sentence or the word إِذْ , could be مبني على الفتح or it could get the اعراب according to the عامل

e.g. the adverb يوم which is مضاف in the *ayat* .....

يَوْمَئِذٍ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ This can also be read : هَذَا يَوْمٌ just as one reads

## 7. THOSE NOUNS WHICH INDICATE TOWARDS AN UNSPECIFIED QUANTITY. أَسْمَاءُ الْكِنَايَاتِ

كَمْ - كَدًا : so many, so much, how many, how much (used for numbers)

كَيْتَ ذَيْتَ : so and so, such and such

## 8. THE NUMERICAL PHRASE مركب بنائ e.g. أَحَدَ عَشَرَ

### CHAPTER SIX THE RELATIVE ADJECTIVE الْإِسْمُ الْمُنْسُوبُ

That noun which shows something or someone to be related to it.

|                   |  |
|-------------------|--|
| e.g. بَغْدَادِيٌّ | someone from or something of Bagdad.           |
| هِنْدِيٌّ         | inhabitant of India or something made in India |
| صَرْفِيٌّ         | a person who is an expert in sarf              |
| نَحْوِيٌّ         | a person who is an expert in nahw              |

To show this relation a ي (ياء النسبة المشددة) preceded by a كسرة is added at the end of the noun after effecting the following changes.

#### Rules of forming a relative adjective:

1. If a three or four-lettered noun ends with an الف مقصورة ( ي ) then change the الف مقصورة ( ي ) to a و

|              |         |             |
|--------------|---------|-------------|
| e.g. عَيْسَى | becomes | عَيْسَوِيٌّ |
| مَوْلَى      | becomes | مَوْلَوِيٌّ |

NB. In the case of a five-lettered noun the الف مقصورة ( ي ) should be dropped.

|                |         |             |
|----------------|---------|-------------|
| e.g. مُصْطَفَى | becomes | مُصْطَفِيٌّ |
|----------------|---------|-------------|

2. If a noun ends with an الف ممدودة ( اء ) then change the اء to a و

|              |         |            |
|--------------|---------|------------|
| e.g. سَمَاءٌ | becomes | سَمَاوِيٌّ |
| بَضَاءٌ      | becomes | بَضَاوِيٌّ |

3. That noun which already ends with a ي would not require a ياء النسبة

e.g. شَافِعِيٌّ would remain as is. (This refers to the great imam as well as those who follow his madhab.)

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

e.g. مَكَّةُ becomes مَكِّيٌّ  
كُوفَةٌ becomes كُوفِيٌّ

The round ة and ى of a noun which appears on the scales of فَعِيلَةٌ and فَعِيْلَةٌ would be dropped.

e.g. مَدِيْنَةٌ becomes مَدَنِيٌّ  
جُهَيْنَةٌ becomes جُهَنِيٌّ

5. That noun which appears on the scale of فَعِيْلٌ and ends with a ى ,then change the first ى to a و preceded by a فتحة

e.g. عَلِيٌّ ( عَلِيٌّ ) becomes عَلَوِيٌّ  
نَبِيٌّ ( نَبِيٌّ ) becomes نَبَوِيٌّ

6. If the fourth letter of a noun is a ى preceded by a كسرة , then drop the ى or change it to a و

e.g. دِهْلِيٌّ becomes دِهْلِيٌّ or دِهْلَوِيٌّ

7. If an original letter from the end of a noun was dropped, first bring it back, then make the relative adjective.

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

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

e.g. نُورٌ becomes نُورَانِيٌّ  
حَقٌّ becomes حَقَّانِيٌّ  
رَازِيٌّ becomes رَازِيٌّ  
بَادِيَةٌ becomes بَدَوِيٌّ

## CHAPTER 7 THE DIMINUTIVE NOUN الْأَسْمُ التَّصْغِيرُ

That noun which is used to express the diminutive form, affection or contempt.

**Rules :**

1. A three-lettered noun would come on the scale of فَعِيْلٌ (or فَعِيْلَةٌ for feminine).

e.g. رَجُلٌ becomes رَجِيْلٌ (a little man)  
عَبْدٌ becomes عَبِيْدٌ (a small slave)

2. A four-lettered noun would come on the scale of فَعِيْعِلٌ

e.g. جَعْفَرٌ becomes جَعِيْفِرٌ



3. A five-lettered noun, without a ي - ا - و as the fourth letter, would also come on the scale of فَعِيلٌ The fifth letter would be dropped e.g. سَفْرَجَالٌ becomes سَفْرَجٌ

A five-lettered noun, having a ي - ا - و as the fourth letter, would come on the scale of فَعِيلٌ  
e.g. قِرْطَاسٌ becomes قُرَيْطِيسٌ

**Note:1.** In the diminutive form the hidden ة of a مؤنث سماعي would become apparent.

e.g. شَمْسٌ becomes شَمْسِيَّةٌ  
أَرْضٌ becomes أَرِيضَةٌ

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

e.g. اِبْنٌ (was بُنُو) becomes بُنِيٌّ (was بُيُوتٌ which underwent a morphological – صرفي process).

## CHAPTER 8 THE DEFINITE AND COMMON NOUNS

### الْمَعْرِفَةُ وَالتَّكْرَةُ

Nouns are of two types with regards to them being specified or unspecified:

معرفة : that noun which denotes a specific thing. There are seven types of معرفة

1. ضمير : Personal pronoun.... refer to page 22.

2. علم : Proper noun.... name of a specific person, place or thing.

e.g. زَيْدٌ دِهْلِيٌّ زَمْرٌ

3. اسم اشارة : The demonstrative pronoun.... refer to page 27.

4. اسم موصول : The relative pronoun.... refer to page 25.

5. الْمَعْرِفُ بِ اَل : That noun which has اَل (definite particle) at the beginning.

e.g. الرَّجُلُ .... the man

6. المعرفة (definite nouns) - مضاف الى المعرفة (نكرة) which is مضاف to any of the above five معرفة (definite nouns) e.g. غُلَامٌ اَلَّذِي عِنْدَكَ فَرَسٌ ذَالِكِ كِتَابُ هَذَا مَاءٌ زَمْرٌ سَاكِنُ الدَّهْلِيِّ فَرَسُكَ كِتَابِي غُلَامٌ زَيْدٌ غُلَامُهُ قَلَمُ الرَّجُلِ بِنْتُ الَّتِي ذَهَبَتْ

7. الْمُتَادِي : The vocative noun.... that noun which appears after an interjection ( حرف نداء ) e.g. يَا رَجُلٌ

The word رَجُلٌ is referred to as the مُتَادِي.

نكرة : that noun which denotes an unspecified thing.... i.e. a common noun.

e.g. فَرَسٌ refers to any unspecified horse (نكرة). However, when it becomes مضاف to any noun, then it becomes specified (معرفة) e.g. فَرَسٌ هَذَا فَرَسٌ زَيْدٍ

## CHAPTER 9 THE MASCULINE AND FEMININE NOUN

الْمَذَكَّرُ وَالْمُؤَنَّثُ

الْإِسْمُ الْمَذَكَّرُ : The masculine noun.... that noun which does not have any sign of being feminine.

الْإِسْمُ الْمُؤَنَّثُ : The feminine noun.... that noun which has a sign of being feminine (عَلَامَاتُ التَّأْنِيثِ), whether apparent or hidden.

عَلَامَاتُ التَّأْنِيثِ: There are two signs of being feminine.

1. الْمُؤَنَّثُ الْقِيَاسِيُّ (according to rule) : That feminine noun which has any of the following signs ...

... ة even though it appears on a masculine proper name. e.g. سَيَّارَةٌ طَلْحَةُ

At times, the ة does not appear outwardly, but is regarded to be there (حُكْمًا) e.g. عَقْرَبُ – the fourth letter is in the same ruling as the ة.

... (ى) الف مقصورة e.g. كُبْرَى حُبْلَى صُغْرَى

... (اء) الف ممدودة e.g. حَمْرَاءُ بَيْضَاءُ

2. الْمُؤَنَّثُ السَّمَاعِيُّ (according to usage) : That feminine noun in which the sign of being feminine is

hidden, and is determined by looking at the diminutive form (تصغير) of a particular word (which reveals the original letters of a word).

e.g. أَرْضٌ ... the diminutive form being أَرْضِيَّةٌ

شَمْسٌ ... the diminutive form being شَمْسِيَّةٌ

With regards to essence, الْمُؤَنَّثُ is of two types:

مُؤَنَّثٌ حَقِيقِيٌّ ...that feminine which has an opposite masculine gender, whether the sign of being feminine is present or not. An example of this is اِمْرَاةٌ the opposite of which is رَجُلٌ, and اَتَانٌ (female donkey) the opposite of which is حِمَارٌ (male donkey.)

5. مُؤَنَّثٌ لَفْظِيٌّ ...that feminine which does not have an opposite masculine gender e.g. عَيْنٌ and طَلْمَةٌ (eye, spring.)

## CHAPTER 10 SINGULAR, DUAL, PLURAL

وَاحِدٌ وَتَشْبِيهٌ وَجَمْعٌ

With regards to quantity, nouns are of three types:

واحد : That noun which denotes one e.g. رَجُلٌ (one man), اِمْرَاةٌ (one woman)

تشبية : That noun which denotes two.

: It is formed by placing at the end of a singular ( واحد ) ...

... an [ان - َ] i.e. ( الف ما قبلها مفتوح و نون مكسورة ) نون مكسورة and a فتحة preceded by a  
for حالة رفع

e.g. ( حالة رفع ) رَجُلَانِ two men

... a [ين - َ] i.e. ( ياء ما قبلها مفتوح و نون مكسورة ) نون مكسورة and a فتحة preceded by a ساكن  
for حالة نصب و جر

e.g. ( حالة نصب و جر ) رَجُلَيْنِ two men

جمع : That noun which denotes more than two. Some change is made in the singular word to form the plural. This additional portion is sometimes visibly seen (لفظاً) e.g. رَجَالٌ and مُسْلِمُونَ; and sometimes hidden (تقديرًا) e.g. فُلُكٌ which comes on the scale of فُؤَلٌ (one ship); and فُلُكٌ which comes on the scale of أُسْدٌ (many ships).

### TYPES OF PLURAL

#### أقسامُ الجَمْعِ

الْجَمْعُ الْمَكْسَرُ (The broken plural) : That plural, the singular letter sequence/form of which, changes when making it plural e.g. رَجَالٌ ( رَجُلٌ - singular) It is also called الْجَمْعُ التَّكْسِيرُ.

الْجَمْعُ السَّالِمُ (The sound plural) : That plural, the singular letter sequence/form of which, does not change when making it plural.

e.g. مُسْلِمُونَ ... singular مُسْلِمٌ

They are of two types ....

1. جَمْعُ مُذَكَّرٍ سَالِمٍ (Masculine sound plural) : It is formed by adding at the end of a singular ( واحد ) ...

... a [وُن - ُ] i.e. ( واو ما قبلها مضموم و نون مفتوحة ) نون مفتوحة and a ضمة preceded by a ساكن واو

e.g. ( حالة الرفع ) مُسْلِمُونَ for حالة الرفع

... a [ين - ِ] i.e. ( ياء ما قبلها مكسور و نون مفتوحة ) نون مفتوحة and a كسرة preceded by a ساكن ياء

e.g. ( حالة النصب و الجر ) مُسْلِمِينَ for حالة النصب و الجر

2. جَمْعُ مُؤَنَّثٍ سَالِمٍ (Feminine sound plural) : It is formed by adding at the end of a singular, after discarding the round ة....

... an [ات - َ] i.e. ( الف ما قبلها مفتوح و تاء مضمومة ) تاء مضمومة and a فتحة preceded by a ساكن الف

e.g. ( حالة الرفع ) مُسْلِمَاتٌ for حالة رفع

... an [ات - ِ] i.e. ( الف ما قبلها مفتوح و تاء مكسورة ) تاء مكسورة and a فتحة preceded by a ساكن الف

e.g. ( حالة النصب و الجر ) مُسْلِمَاتٍ for حالة نصب و جر

With regards to meaning, جَمْع is of two types:

**جَمْعٌ قَلْبٌ** (Restricted plural) : That plural which denotes a number from three to ten. It has four common scales ....

|             |                 |                   |
|-------------|-----------------|-------------------|
| أَفْعَالٌ   | e.g. أَكَلَبٌ   | كَلْبٌ (singular) |
| أَفْعَالٌ   | e.g. أَقْوَالٌ  | قَوْلٌ            |
| أَفْعَالَةٌ | e.g. أَطْعَمَةٌ | طَعَامٌ           |
| فِعْلَةٌ    | e.g. غِلْمَةٌ   | غُلَامٌ           |

: The masculine and feminine sound plural which is not preceded by an **أَلٌ** is also considered as جمع قلة e.g. عَاقِلَاتٌ and عَاقِلُونَ .

**جَمْعٌ كَثْرَةٌ** (Unrestricted plural): That plural which denotes a number from ten upwards. Some of the common scales are ....

|             |                  |                   |
|-------------|------------------|-------------------|
| فِعَالٌ     | e.g. عِبَادٌ     | عَبْدٌ (singular) |
| فُعَلَاءٌ   | e.g. غُلَمَاءٌ   | غَلِيمٌ           |
| أَفْعِلَاءٌ | e.g. أَنْبِيَاءٌ | نَبِيٌّ           |
| فُعُلٌ      | e.g. رُسُلٌ      | رَسُولٌ           |
| فُعُولٌ     | e.g. نُجُومٌ     | نَجْمٌ            |
| فُعَالٌ     | e.g. خُدَّامٌ    | خَادِمٌ           |
| فَعْلَى     | e.g. مَرَضَى     | مَرِيضٌ           |
| فَعَلَةٌ    | e.g. طَلَبَةٌ    | طَالِبٌ           |
| فِعَالٌ     | e.g. فِرَقٌ      | فِرْقَةٌ          |
| فِعَالَانٌ  | e.g. غُلَمَانٌ   | غُلَامٌ           |

: The masculine and feminine sound plural which is preceded by an **أَلٌ** is also considered as جمع كثرة e.g. الْمُسْلِمَاتُ and الْمُسْلِمُونَ .

**Note:** The plurals of four and five letter nouns generally appear on the scales of **مُنْتَهَى الْجُمُوعِ** . It has three common scales:

1.) مَفَاعِلٌ e.g. مَسَاجِدُ which is the plural of مَسْجِدٌ .

2.) مَفَاعِيلٌ e.g. مَفَاتِيحُ which is the plural of مِفْتَاحٌ .

3.) فَعَائِلٌ e.g. رَسَائِلُ which is the plural of رِسَالَةٌ .

**مُنْتَهَى الْجُمُوعِ** (The highest plural) : That plural which has after the **أَلِفُ الْجَمْعِ** (*alif* of plural) ....

... two متحرك letters

e.g. مَسَاجِدُ

... one مشدد letter

e.g. دَوَابُّ (the original being دَوَابٌ)

... three letters, the middle one being ساكن

e.g. مَفَاتِيحُ

**Note :**

1. Some plurals do not have the same root letters as its singular.

e.g. إِمْرَأَةٌ نِسَاءً  
ذُو أُوْلُو

2. إِسْمُ الْجَمْعِ (Collective noun) : A singular noun which gives a plural meaning.

e.g. قَوْمٌ nation  
رَهْطٌ group  
رَكْبٌ group

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

e.g. أُمَّهَاتٌ  
أَفْوَاهٌ  
مِيَاهٌ  
أَنْسَانٌ  
شِيَاهٌ  
أُمَّ فَمٌ  
مَاءٌ  
أَنْسَانٌ  
شَاءٌ

## CHAPTER 11 TWO TYPES OF DECLINABLE NOUNS

الْمُنْصَرَفِ وَغَيْرِ الْمُنْصَرَفِ

There are two types of declinable nouns (الْأَسْمَاءُ الْمُعْرَبَةُ):

1. مُنْصَرَفٌ : that noun which does not have two causes of the nine or one such cause which is equivalent to two. It accepts all تنوين e.g. زَيْدٌ as well as a حركات

2. غَيْرُ مُنْصَرَفٍ: that noun which has two causes of the nine or one such cause which is equivalent to two. Such a noun does not accept a كسرة and never gets a تنوين, thus in حالة جر it will get a فتحة in place of a كسرة

الْأَسْبَابُ مَنَعِ الصَّرْفِ: the nine reasons/causes for stopping اعراب changes are .....

1. عَدْلٌ 2. وَصْفٌ 3. تَأْنِيثٌ 4. مَعْرِفَةٌ 5. عُجْمَةٌ 6. جَمْعٌ مُنْتَهَى الْجُمُوعِ 7. تَرْكِيْبٌ 8. وَزْنٌ فَعْلٌ 9. أَلْفٌ وَ نُونٌ زَائِدَتَانِ

All of these have been mentioned in the following two stanzas:

عَدْلٌ وَ وَصْفٌ وَ تَأْنِيثٌ وَ مَعْرِفَةٌ وَ عُجْمَةٌ ثُمَّ جَمْعٌ ثُمَّ تَرْكِيْبٌ  
وَ التُّونُ زَائِدَةٌ مِنْ قَبْلِهَا أَلْفٌ وَ وَزْنٌ فَعْلٌ وَ هَذَا الْقَوْلُ تَقْرِيْبٌ

A few examples of غَيْرُ مُنْصَرَفٍ are:

مَعْرِفَةٌ - The two causes are عَدْلٌ and عُمُرٌ

وَ وَصْفٌ - The two causes are عَدْلٌ and ثَلَاثٌ

مَعْرِفَةٌ - تَانِيثٌ and طَلْحَةٌ - The two causes are

تَانِيثٌ and مَعْرِفَةٌ - The two causes are

مَعْرِفَةٌ and عُجْمَةٌ - The two causes are

جَمْعٌ مُنْتَهَى الْجُمُوعِ (which is equivalent to two causes.) - The cause is

تَرْكِيْبٌ and مَعْرِفَةٌ - The two causes are

وَصْفٌ and أَلْفٌ وَ نُونٌ زَائِدَتَانِ - The two causes are

مَعْرِفَةٌ and وَزْنٌ فَعْلٌ - The two causes are

**Note:** According to the gramarians, any noun giving up its original form to assume a new form is referred to as عدل. They are of two types...

عدل تحقيقى : that noun which has an original e.g. ثَلَاثٌ. Since the meaning is 'three three' we understand that the original is ثَلَاثَةٌ ثَلَاثَةٌ

عدل تقديرى : that noun which is assumed to have an original because it is used as غير منصرف by the Arabs. e.g. عَمْرٌ The original is assumed to be عَامِرٌ (for this word to be غير منصرف only one reason is found i.e. عدل) however since the Arabs use it as غير منصرف, it will be assumed that the second reason is عدل

2. عجمة : a word which is a proper noun in another language (non-Arabic language) and has more than three letters. e.g. إِبْرَاهِيمُ

: or has three letters and the middle letter is a متحرك e.g. شَتْرُ (name of a fort)

3. ( ان ) نون and الف : that noun which ends with an نون and الف

a.) When it appears at the end of such a concrete noun, the condition is that it must be عِلْمٌ (proper noun) e.g. سَلْمَانُ عِمْرَانُ عَثْمَانُ

NB. Thus the word سَعْدَانٌ (grass) is not غير منصرف as it is not an عِلْمٌ (proper noun).

b.) When it appears at the end of a صفة (non which describes a quality), the condition is that the feminine should not be on the scale of فَعْلَانَةٌ e.g. سَكْرَانٌ and عَطْشَانٌ ( because their feminine is not on the scale of فَعْلَانَةٌ)

NB. Thus the word نَدْمَانٌ is not غير منصرف as its feminine ( نَدْمَانَةٌ ) is on the scale of فَعْلَانَةٌ

4. وزن فعل : that proper noun ( عِلْمٌ ) which is on the scale of a verb e.g. أَحْمَدُ which is on the scale of the verb أَفْعَلُ

5.) A noun will get a كسرة in حالة جر when ... it is مضاف e.g. صَلَّىتُ فِي مَسَاجِدِهِمْ

... it has أَلْ before it e.g. ذَهَبْتُ إِلَى الْمَقَابِرِ



|                     |                                  |  |
|---------------------|----------------------------------|--|
| 5. ظاهر جمع التفسير | واحد مؤنث...or...واحد مذكر       | قَالَ الرَّجَالُ ...or... قَالَتِ الرَّجَالُ                       |
| 6. any ظاهر اسم     | corresponding in gender واحد     | ضَرَبَ الرَّجَالُ - ضَرَبَ الرَّجُلَانِ - ضَرَبَ الرَّجُلُ         |
| 7. ضمير مذكر        | according to preceding noun مذكر | الْخَادِمُونَ ذَهَبُوا - الْخَادِمَانِ ذَهَبَا - الْخَادِمُ ذَهَبَ |
| 8. ضمير جمع المكسر  | واحد مؤنث...or...جمع مذكر        | الرَّجَالُ قَامَتْ ...or... الرَّجَالُ قَامُوا                     |

2. (Substitute of فاعل) : that noun which appears with a فعل مجهول (passive verb).  
 فعل ما لم يُسمَّ (passive verb) is also called فعل مجهول به substitutes it. فاعل is dropped and the فاعل (such a فعل the فاعل of which is not mentioned).

The same usage rules apply as mentioned above.

e.g. 1. ضَرَبَتْ هِنْدٌ

2. هِنْدٌ ضَرَبَتْ

3. ضَرَبَتْ الْيَوْمَ هِنْدٌ

...or...

ضَرَبَ الْيَوْمَ هِنْدٌ

4. رَأَيْتَ الشَّمْسُ

...or...

رَأَى الشَّمْسُ

5. ضَرَبَتْ الرَّجَالُ

...or...

ضَرَبَ الرَّجَالُ

6. ضَرَبَ الرَّجُلُ

-

ضَرَبَ الرَّجُلَانِ

-

ضَرَبَ الرَّجَالُ

7. أَلْخَادِمُ طَلِبَ

-

أَلْخَادِمَانِ طَلِبَا

-

أَلْخَادِمُونَ طَلَبُوا

8. الرَّجَالُ ضَرَبُوا

...or...

الرَّجَالُ ضَرَبَتْ

3. مبتدا (subject) and 4. خبر (predicate): Both these nouns are void of any عامل لفظي (visible governing word). The مبتدا (subject) is also called the مسند اليه whilst the خبر (predicate) is referred to as the مسند (the word giving the information). The عامل is معنوي (abstract) e.g. زَيْدٌ عَالِمٌ

The مبتدا is generally معرفة and at times نكرة on condition that there is some تخصيص (specification) as you will read in other books.

The خبر is generally نكرة.

A few examples of the above are:

زَيْدٌ أَبُوهُ عَالِمٌ اللَّهُ يَعِصُمُكَ الْعَالِمُ إِنْ جَاءَكُمْ فَأَكْرِمُوهُ اللَّهُ مَعَكُمْ

At times, the خبر appears before the مبتدا e.g. فِي الدَّارِ زَيْدٌ

5. حَبْرٌ إِنْ وَ أَخَوَاتِهَا These are referred to as الحروف الشبهة بالفعل. They are six in total. They give the نصب اسم and the رفع خبر.

They are: إِنْ زَيْدٌ قَائِمٌ كَانَ عَمْرُوهُ أَسَدٌ e.g. لَعَلَّ لَيْتَ لَكِنَّ كَانَ أَنْ إِنْ

6. (the noun of مَا or لَا) - that مَا or لَا which has the same meaning and effect as لَيْسَ i.e. it gives a ضمة to the مبتدا and a فتحة to the خبر e.g. مَا زَيْدٌ قَائِمًا لَآ رَجُلٌ أَفْضَلُ مِنْكَ



7. رَفَعِ اسْمَ وَ أَخَوَاتِهَا. These are referred to as الافعال الناقصة. They are 13 in total. They give the اسم and the نصب خبر.

They are:

كَانَ صَارَ أَصْبَحَ أَمْسَى أَضْحَى طَلَّ بَاتَ مَا دَامَ مَا زَالَ مَا بَرِحَ مَا فَتَى مَا نَفَكَ لَيْسَ

e.g. كَانَ زَيْدٌ قَاتِمًا and صَارَ الْفَقِيرُ غَنِيًّا

8. اسْمٌ لَا الَّتِي لِنَفْيِ الْجِنْسِ: the خبر of لَا (that لَا which negates a complete class, species).

لَا will give its اسم a فتحة and its خبر a ضمة when the اسم and خبر are نكرة e.g. لَا رَجُلٌ قَاتِمٌ

## CHAPTER 13

### WORDS WHICH ARE ALWAYS MANSOOB

#### مَنْصُوبَاتٌ

They are twelve in total: 1. الْمَفْعُولُ بِهِ 2. الْمَفْعُولُ الْمَطْلُوقُ 3. الْمَفْعُولُ لَهُ 4. الْمَفْعُولُ فِيهِ 5. اسْمٌ لَا الَّتِي لِنَفْيِ الْجِنْسِ 10. خَبْرٌ مَا وَ لَا الْمُشَبَّهَاتَيْنِ بِلَيْسَ 9. اسْمٌ إِنَّ وَ أَخَوَاتِهَا 8. التَّمْيِيزُ 7. الْحَالُ 6. الْمَفْعُولُ مَعَهُ 11. الْمُسْتَشْنَى 12. خَبْرٌ كَانَ وَ أَخَوَاتِهَا

1. مفعول به (Object) : that word (object) on which the action of the فاعل takes place e.g. أَكَلَ زَيْدٌ طَعَامًا (Zaid ate food.) شَرِبَ خَالِدٌ مَاءً (Khalid drank water.)

The تَرْكِيب of the above sentence is as follows:

أَكَلَ is فعل, زَيْدٌ is فاعل and طَعَامًا is مفعول. The فعل, فاعل and مفعول join together to form الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبْرِيَّةُ.

Note: Sometimes the verb governing the مفعول به is dropped as in .....

a. أَهْلًا وَ سَهْلًا which is said to one's guest ... two verbs, أَتَيْتَ and وَطَيْتَ have been dropped ...

أَتَيْتَ أَهْلًا وَ وَطَيْتَ سَهْلًا (you have come to your own people and have come to comfortable grounds i.e. you are welcome).

b. إِيَّاكَ وَ الْأَسَدَ The verb اتَّقِ has been dropped. In other words, the sentence reads as follows:

اتَّقِ نَفْسَكَ مِنَ الْأَسَدِ Save yourself from the lion.

c. مُنَادَى This refers to when some-one is calling out to another. The فعل is dropped on such occasions.

e.g. زَيْدٌ غَلَامٌ يَا Here the verb ادْعُو is dropped ( ادْعُو غَلَامَ زَيْدٍ )

مضاف + مضاف اليه  
↓  
منادى (مفعول به) حرف نداء

The following rules apply regarding the اعراب of the منادى...

| منادى              | حالة  | Example  |
|--------------------|-------|--|
| 1. مضاف            | منصوب | يا غلامَ زيد   |
| 2. شبه مضاف *      | منصوب | يا قاريًا كتابا  |
| 3. نكرة غير معيّنة | منصوب | يا رجلاً خذ بيدي (call of a blind man to <u>any</u> person for assistance) |

|                 |       |   |
|-----------------|-------|---|
| 4. نكرة معيّنة  | مرفوع | يا رجلُ   |
| 5. معرفة مفردة  | مرفوع | يا زيدُ   |
| 6. معرف بِ أَلْ | مرفوع | يا أَيُّهَا الرَّجُلُ (mas.) and يا أَيُّهَا الْمَرْأَةُ (fem.) has to be added between the and نادى and حرف نداء |

\* similar to مضاف in meaning: شبه مضاف

(Abbreviation) is allowed in منادى for ease. ترخيم

e.g. يا مَالِكُ becomes يا مَالُ يا مَالِ  
يا مَنْصُورُ becomes يا مَنْصُ

NB. The last letter can be given a ضمة or retain its original حركة

2. مفعول مطلق : it is the مصدر of the فعل that governs it e.g. the word ضَرْبًا in ضَرَيْتُهُ ضَرْبًا (I gave him a severe hiding.) and the قِيَامًا word in قُمْتُ قِيَامًا (I stood up.)

At times, due to some indication, the مفعول مطلق is also dropped e.g. a newcomer is addressed: خَيْرَ مَقْدِمٍ which actually means: قَدِمْتَ قُدُومًا خَيْرَ مَقْدِمٍ (Your coming is very liked.)

3. مفعول له ( مَفْعُولٌ لِأَجْلِهِ ) : that noun which explains the reason for the action taking place e.g. ضَرَيْتُهُ ضَرَيْتُهُ قُمْتُ إِكْرَامًا لِزَيْدٍ (I stood in honour of Zaid.) تَأْدِيبًا (I hit him to teach him manners.)

The تَرْكِيب is as follows: ضَرَيْتُهُ is فعل and فاعل and هُ is مفعول له. The فعل, فاعل and مفعول له join together to form الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

4. مفعول معه : that noun which appears after a واو which has the meaning of مَعَ (with).

: this واو is known as الواو المَعِيَّة

e.g. جَاءَ زَيْدٌ وَ الْكِتَابُ Zaid came with the book.  
جِئْتُ وَ زَيْدًا I came with Zaid.

The تَرْكِيب is as follows: جَاءَ is فعل, زَيْدٌ is فاعل, وَ is حرف which has the meaning of مَعَ (with) and الْكِتَابُ is مفعول معه. The فعل, فاعل and مفعول معه join together to form الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

5. مفعول فيه ( ظرف ) : that noun which denotes the time ( زمان ) or ( مكان ) in which the action took place e.g.

سَافَرْتُ شَهْرًا

ظرف زمان is of two types:

1. ظرف مُبْهَم – the adverb which has no specified time e.g. دَهْرٌ and حِينٌ (period of time) e.g. صُمْتُ دَهْرًا (I fasted for a lengthy period of time.)

2. ظرف مَحْدُود – the adverb which has a specified time e.g. يَوْمٌ (day) لَيْلٌ (night) شَهْرٌ (month)

سَافَرْتُ شَهْرًا (I travelled for a month.) e.g. سَنَةٌ (year)

ظرف مكان is also of two types:

1.) مكان مُبْهَم – the adverb which has no specified place e.g. جَلَسْتُ خَلْفَكَ (I sat behind you.) قُمْتُ أَمَامَكَ (I stood in front of you.) The word خَلْفَ and أَمَامَ do not refer to one specified area. It can refer to any place behind or in front of some-one.

2.) مكان مَحْدُود – the adverb which has a specified place e.g. جَلَسْتُ فِي الدَّارِ (I sat in the house.) صَلَّيْتُ فِي الْمَسْجِدِ (I performed salah in the masjid.)

Note: In مكان مُبْهَم the preposition فِي is hidden.

In مكان مَحْدُود the preposition فِي is visible.

A poet has beautifully conveyed the five مفعول in a single poem:

حَمِدْتُ حَمْدًا حَامِدًا وَ حَمِيدًا رِعَايَةَ شُكْرِهِ دَهْرًا مَدِيدًا

(I excessively praised Hamid together with Hamd out of gratitude for a long time.)

تَرْكِيب : حَمِدْتُ is فعل and حَامِدًا is فاعل , حَمِيدًا is مفعول مطلق , مفعول به is حَامِدًا , مفعول معه is حَمِيدًا (with) مَعَ دَهْرًا . مفعول له is رِعَايَةَ , مضاف as well as مضاف اليه is شُكْر , مضاف to the pronoun هُ . مضاف and مضاف اليه together become the مفعول له of رِعَايَةَ , which then joins together to become the مفعول له . مفعول فيه is مَدِيدًا and موصوف is مَدِيدًا . They join together to form the مفعول فيه . The فاعل , فعل and all the مفعول join together to become الْجُمْلَةُ الْفِعْلِيَّةُ .

6. حال : such a noun which describes the condition of either the فاعل or مفعول or both.

e.g. جَاءَ زَيْدٌ رَاكِبًا

Zaid came while/in the condition that he was mounted.

جِئْتُ زَيْدًا نَائِمًا

I came to Zaid while/in the condition that he was sleeping.

كَلَّمْتُ زَيْدًا جَالِسِينَ

I spoke to Zaid while/in the condition that both of us were sitting.

NB: The condition itself is known as حال , whereas the one whose condition is being described is known as ذُو الْحَال . The ذُو الْحَال is generally معرفة . If the ذُو الْحَال is نكرة then the حال is brought before the ذُو الْحَال e.g. جَاءَنِي رَاكِبًا رَجُلًا .

The حال can be a sentence e.g.

جَاءَنِي زَيْدٌ وَ هُوَ رَاكِبٌ (Zaid came to me whilst riding.)

لَقِيتُ بَكْرًا وَ هُوَ جَالِسٌ (I met Bakr whilst he was sitting.)

The ذُو الْحَال can be hidden at times e.g. زَيْدٌ أَكَلَ جَالِسًا ( the ذُو الْحَال is هُوَ , the hidden ضمير in أَكَلَ )

The تَرْكِيب of some of these sentences are as follows:

1.) In the sentence جَاءَ زَيْدٌ رَاكِبًا the word جَاءَ is فعل , زَيْدٌ is ذُو الْحَال and رَاكِبًا is حال . The ذُو الْحَال and حال join together to form the فاعل . The فعل and فاعل become الْجُمْلَةُ الْفِعْلِيَّةُ .

2.) In the sentence جِئْتُ زَيْدًا نَائِمًا the word جِئْتُ is فعل and نَائِمًا is ذُو الْحَال and نَائِمًا is حال . The ذُو الْحَال and حال join together to form the مفعول . The فاعل فعل and مفعول become الْجُمْلَةُ الْفِعْلِيَّةُ .

3.) In the sentence لَقِيتُ بَكْرًا وَ هُوَ جَالِسٌ the word لَقِيتُ is فعل and بَكْرًا is مفعول , وَ هُوَ جَالِسٌ is مُبْتَدَأُ and جَالِسٌ is خَبَرٌ . The مُبْتَدَأُ and خَبَرٌ join together to form الْجُمْلَةُ الْإِسْمِيَّةُ الْخَبَرِيَّةُ , which in turn becomes حال .

The حال and ذو الحال join together to form مفعول به. The فاعل, فعل and مفعول together become الجُمْلَةُ الفِعْلِيَّةُ. **الْحَبْرِيَّةُ**.

4.) In the sentence زَيْدٌ أَكَلَ جَالِسًا the word زَيْدٌ is مُبْتَدَأٌ, أَكَلَ is فعل, the hidden ضمير (هُوَ) is فاعل and جَالِسًا is حال. The حال and ذو الحال join together to become the فاعل of أَكَلَ. The فعل and فاعل together become الجُمْلَةُ الفِعْلِيَّةُ الْحَبْرِيَّةُ. This in turn becomes the خَبَر of the مُبْتَدَأ, which then forms الجُمْلَةُ الاسْمِيَّةُ الْحَبْرِيَّةُ.

7. تميز: that اسم which removes the doubt or vagueness created by the previous noun. The ambiguity may be in:

Number e.g. رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا (I saw eleven stars.)

Measure e.g. إِشْتَرَيْتُ رَطْلًا زَيْتًا (I bought one ratl of olive oil.)

Weight e.g. بَعْتُ قَفِيزَيْنِ بُرًّا (I sold two qafeez of wheat.)

The تَرْكِيب of these sentences are as follows:

1.) In the sentence رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا the word رَأَيْتُ is فعل and أَحَدَ عَشَرَ is مميِّز and كَوْكَبًا is مميِّز. The مميِّز and مميِّز join together to become مفعول به. The فعل, فاعل and مفعول به together become الجُمْلَةُ الفِعْلِيَّةُ الْحَبْرِيَّةُ.

2.) In the sentence إِشْتَرَيْتُ رَطْلًا زَيْتًا the word إِشْتَرَيْتُ is فعل and رَطْلًا is مميِّز and زَيْتًا is مميِّز. The مميِّز and مميِّز join together to become مفعول به. The فعل, فاعل and مفعول به together become الجُمْلَةُ الفِعْلِيَّةُ الْحَبْرِيَّةُ.

3.) In the sentence بَعْتُ قَفِيزَيْنِ بُرًّا the word بَعْتُ is فعل and قَفِيزَيْنِ is مميِّز and بُرًّا is مميِّز. The مميِّز and مميِّز join together to become مفعول به. The فعل, فاعل and مفعول به together become الجُمْلَةُ الفِعْلِيَّةُ الْحَبْرِيَّةُ.

8. إِنَّ زَيْدًا قَائِمٌ e.g. إِسْمٌ إِنَّ وَ أَخَوَاتِهَا

9. لَا رَجُلٌ ظَرِيفًا e.g. خَبْرٌ مَا وَ لَا الْمُسَبَّهَتَيْنِ بِلَيْسَ

10. لَا رَجُلٌ ظَرِيفٌ e.g. إِسْمٌ لَا الَّتِي لِنَفِي الْجِنْسِ

11. كَانَ زَيْدٌ قَائِمًا e.g. خَبْرٌ كَانَ وَ أَخَوَاتِهَا

12. حرف: that noun which has been excluded from a previous connection, and appears after the (particle) of استثنى.

The حُرُوفُ الِاسْتِثْنَاءِ (the particles of استثنى) are eight:

إِلَّا      غَيْرَ      سِوَى      حَاشَا      خَلَا      عَدَا      مَا خَلَا      مَا عَدَا

The noun which occurs before these حُرُوفُ is referred to as مُسْتَثْنَى مِنْهُ

An example to understand these concepts:

جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا (The people came to me except Zaid.)

In this example, زَيْدًا has been excluded from the action of coming which has been attributed to the people. مُسْتَثْنَى مِنْهُ (the people) are the مُسْتَثْنَى مِنْهُ, and زَيْدًا is the مُسْتَثْنَى.

استثنى is of two types:

1.) جَاءَ الْقَوْمُ إِلَّا : when the مستثنى is from the same kind or type as that of the منه e.g. جَاءَ الْقَوْمُ إِلَّا زَيْدًا Zaid is of the same type as 'people' i.e.... human being.

2.) جَاءَ الْقَوْمُ إِلَّا : when the مستثنى is not from the same kind or type as that of the منه e.g. سجد الملكة إلا إبليس (The angels prostrated except Iblees.) Iblees was not amongst the angels, but was a jinn.

تَرْكيب :

In the sentence جَاءَ الْقَوْمُ إِلَّا زَيْدًا the word جَاءَ is فعل , الْقَوْمُ is منه , إِلَّا is حرفُ الاستِثْنَى and زَيْدًا is مستثنى .  
The جَاءَ and إِلَّا join together to form the فاعل . The جَاءَ and زَيْدًا become الجُمْلَةُ الفِعْلِيَّةُ الخَبَرِيَّةُ .

جَاءَ الْقَوْمُ إِلَّا is also of two types with regards to the مستثنى منه being mentioned or not.

1.) مَا جَاءَ إِلَّا زَيْدًا : that sentence in which the مستثنى منه is not mentioned e.g. مَا جَاءَ إِلَّا زَيْدًا

2.) مَا جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا : that sentence in which the مستثنى منه is mentioned e.g. مَا جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا

The sentence in which the استثناء is found is of two types:

1.) الْكَلَامُ الْمَوْجِبُ that sentence which does not have a نهي - نفى or استفهام (i.e. a positive sentence) e.g.

جَاءَ الْقَوْمُ إِلَّا زَيْدًا

2.) الْكَلَامُ الْعَيْرُ الْمَوْجِبُ that sentence which has a نهي - نفى or استفهام (i.e. a negative sentence) e.g.

مَا جَاءَ الْقَوْمُ إِلَّا زَيْدًا

The اعراب of the مستثنى will be as follows....

| حروف الاستثنى            | Sentence Type                               | اعراب المستثنى                         | Example  |
|--------------------------|---|--|--|
| 1. إِلَّا                | موجب - متصل                                 | منصوب                                  | جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا                                |
| 2. إِلَّا                | مستثنى the - غير الموجب is brought forward. | منصوب                                  | ما جئني إلا زيدًا أحد  |
| 3. إِلَّا                | منقطع                                       | منصوب                                  | سجد الملكة إلا إبليس   |
| 4. إِلَّا                | غير الموجب - غير المفرغ                     | منصوب -or- مستثنى منه                  | ما جئني أحد إلا زيدًا<br>ما جئني أحد إلا زيد                     |
| 5. إِلَّا                | غير الموجب - مفرغ                           | عامل (as if<br>إلا does not exist)     | ما جاء إلا زيد<br>ما رايت إلا زيدًا<br>ما مررت إلا بزید          |
| 6. مَا عَدَا - مَا خَلَا |   | منصوب                                  | جاء القوم ما خلا زيدًا<br>جاء القوم ما عدا زيدًا                 |
| 7. عَدَا - خَلَا         |   | منصوب -or-<br>(as a preposition) مجرور | جاء القوم خلا- عدا - حاشا زيدًا<br>جاء القوم خلا- عدا - حاشا زيد |
| 8. سِوَى - غَيْرَ        |   | مجرور                                  | جاء القوم غير - حاشا - سوى - سواء                                |

\* NB. The اعراب of the word غیر itself is ascertained as follows: replace غیر with الآ and see what the اعراب of the مستثنى would be. The اعراب of the مستثنى (with الآ) will be given to غیر as can be seen in the examples below:

جاءني القوم غير زيد

سجد الملكة غير ابليس

ما جاني غير زيد احد

ما جاني احد غير زيد و غير زيد

ما جاء غير زيد

ما رايت غير زيد

ما مررت بغير زيد

#### CHAPTER 14

#### WORDS WHICH ARE ALWAYS MAJROOR مَجْرُورَات

1. Noun preceded by a حرف جر e.g. بزید

2. غلام زيد e.g. مضاف اليه

Note:

1.) The مضاف will never get a آل or a تنوين.

The نون of اضافة and تشبيه is dropped at the time of جمع

e.g. غلاما زيد ( قلمان زيد )

فرسا عمرو ( فرسان عمرو )

مسلمو مصر ( مسلمون مصر )

طالبو علم ( طالبون علم )

2.) In the translation of مضاف اليه and مضاف, the words of, my, ours, etc. are used.

Examples to understand this:

غلام زيد - The slave of Zaid (or Zaid's slave)

غلامي حاضر - My slave is present.

ضربت غلامي - I hit our slave.

#### CHAPTER 15

#### THE I'RAAB OF THE VARIOUS TYPES OF MU'RAB NOUNS

الصحيح : that noun which does not end with any of the حروف علة ( و - ي - ي ) . e.g. رجل

دلو : that noun which ends with a و or ي preceded by a سكون e.g. دلو

طني

الأَسْمَاءُ السَّتَّةُ الْمَكْبَّرَةُ : those six nouns which are not in their diminutive form ( مُصَغَّر )

: they are ذُو هُنَّ فَمَّ حَمَّ أَحَّ أَبَّ

الْإِسْمُ الْمَقْصُورُ : that noun which ends with an (ى) الف مقصورة e.g. مُوسَى

الْإِسْمُ الْمَنْقُوصُ : that noun which ends with a ى preceded by a كسرة e.g. الْقَاضِي

| Noun Type                                   | حالة الرفع | حالة النصب | حالة الجر | Example                                 |
|---|------------|------------|-----------|---|
| 1. مفرد منصرف صحيح                          | ضممة       | فتحة       | كسرة      | مررت بزید - رايت زیداً - جاءنى زید      |
| 2. مفرد قائم مقام صحيح                      | ضممة       | فتحة       | كسرة      | مررت بطبي - رايت طبيباً - هذا طبي       |
| 3. جمع مكسّر منصرف                          | ضممة       | فتحة       | كسرة      | قلت لرجال - رايت رجالاً - هم رجال       |
| 4. غير منصرف                                | ضممة       | فتحة       | فتحة      | مررت بعمر - رايت عمر - جاء عمر          |
| 5. اسماء ستّة مكبّرة                        |            |            |           |   |
| a. when مضاف to any noun besides the ى ضمير | و          | ا          | ى         | مررت بابيك - رايت اباك - جاء ابوك       |
| b. when مضاف to ضميرى                       | hidden     | hidden     | hidden    | مررت بابي - رايت ابي - جاء ابي          |
| c. when مضاف not                            | ضممة       | فتحة       | كسرة      | مررت باب - رايت ابا - جاء اب            |
| 6. المضاف الى ياء المتكلم                   | hidden     | hidden     | hidden    | مررت بغلامى - رايت غلامى - جاء غلامى    |
| 7. اسم مقصور                                | hidden     | hidden     | hidden    | - مررت بموسى - رايت موسى - جاء موسى     |
| 8. اسم منقوص                                | hidden     | فتحة       | hidden    | مررت بالقاضى - رايت القاضى - جاء القاضى |

\* The م of فَمَّ will drop when مضاف to any noun besides the ى ضميرى..... e.g. ما تجعل فى فى امراتك

| Noun Type                                    | حالة الرفع | حالة النصب | حالة الجر | Example   |
|--|------------|------------|-----------|---|
| 9. مثنى                                      | ان -       | ين -       | ين -      | مررت برجلين - رايت رجلين - جاء رجلان  |
| 10. (fem) اثنتان (mas) اثنتان                | ان -       | ين -       | ين -      | مررت باثنتين - رايت اثنتين - جاء اثنتان   |
| 11. (fem) كلتا (mas) كلا (المضاف الى الضمير) | ا -        | ي -        | ي -       | مررت بكلتيهما - رايت كليهما - جاء كلاهما<br>مررت بكليتهما - رايت كليتهما - جائت كليتهما |
| 12. جمع مؤنث سالم                            | ات -       | ات -       | ات -      | مررت - رايت مسلمات - هن مسلمات  |

|   |             |             |             | بمسلّماتٍ   |
|---|-------------|-------------|-------------|---|
| 13. جمع مذكر سالم                             | وُنْ - وُنْ | يْنِ - يْنِ | يْنِ - يْنِ | - مررت بمسلمينَ رايت مسلمينَ - جاء مسلمونَ                |
| 14. عَشْرُونَ الى تِسْعُونَ- سِتُونَ          | وُنْ - وُنْ | يْنِ - يْنِ | يْنِ - يْنِ | - مررت بعشرينَ رجلاً رايت عشرينَ رجلاً - جاء عشرونَ رجلاً |
| 15. أولُو                                     | وُ - وُ     | يِ - يِ     | يِ - يِ     | - مررت باولئِ مال رايت اولئِ مال - جاء اولُو مال          |
| 16. جمع مذكر سالم<br>(المضاف الى ياء المتكلم) | hidden      | يِ          | يِ          | بمسلمئِ مررت ** - رايت مسلمئِ ** هؤلاءِ مسلمئِ - *        |

\* مُسْلِمِيَّ was originally... مُسْلِمُونِيَّ  
- the ن drops because of اضافة... مُسْلِمُونِيَّ  
- change the و to a ي and join the two ي according to the morphological ( صرفي ) rule .... when a و and a ي appears together and the first is ساكن, then change the و to a ي, join the two ي- ادغام and change the ضمة before the 'و' into a كسرة... مُسْلِمِيَّ

حالة مُسْلِمِيَّ was originally مُسْلِمِينِيَّ → Drop the ن because of اضافة. Since the ي was present in حالة and the الجر, there is no need for any change. ادغام of the two ي are done. The word becomes مُسْلِمِيَّ.

## CHAPTER 16

### التَّوَابِعُ

تابع : that noun which agrees with/follows the same اعراب of the noun before it. The preceding noun is called the مُتَّبِعُ.

: the تابع which governs the متبوع also governs the عامل

: there are five توابع 1. الصِّفَةُ 2. التَّأَكُّدُ 3. الْبَدَلُ 4. الْعَطْفُ بِحَرْفٍ 5. عَطْفُ الْبَيَانِ

1. صفة that تابع which either describes the متبوع or something related to the متبوع.

For example, in the sentence, جَاءَنِي رَجُلٌ عَالِمٌ (A learned man came to me.), the word عَالِمٌ describes the condition of the man (متبوع).

In the sentence جَاءَنِي رَجُلٌ عَالِمٌ أَبُوهُ, the word عَالِمٌ describes the condition of the father, who is connected to the man (متبوع).

صفة is therefore of two types :

1. حقيقي : that موصوف which describes the actual موصوف.

The موصوف and صفة must correspond in .....

a. P'raab i.e. رفع, نصب and جر.



b. Gender i.e. masculine and feminine.

c. Number i.e singular, dual and plural.

d. *Ma'rifah* and *Nakirah*.

Examples of the above are:

عِنْدِي رَجُلٌ عَالِمٌ - رَجُلَانِ عَالِمَانِ - رَجَالٌ عَالِمُونَ - إِمْرَأَةٌ عَالِمَةٌ - إِمْرَأَتَانِ عَالِمَتَانِ - نِسْوَةٌ عَالِمَاتٌ

2. موصوف : that صفة which does not describe the موصوف, but describes that which is connected to the موصوف

e.g. جَاءَنِي رَجُلٌ عَالِمٌ أَبُوهُ (The boy, whose father is learned, came to me.)

1. In صفة سببي the موصوف and صفة must correspond in only two aspects :

a. *I'raab* i.e. رفع, نصب and جر.

b. *Ma'rifah* and *Nakirah*

2. The صفة will always be singular whether the موصوف is singular, dual or plural.

3. The صفة will correspond, in gender, with the word after it e.g. جَاءَتْنِي إِمْرَأَةٌ عَالِمٌ ابْنُهَا (The woman, whose son is learned, came to me.) Here عَالِمٌ is the صفة of إِمْرَأَةٌ. However, since it is making apparent the condition of her son, it is in the masculine gender.

Note: The صفة can be a complete sentence, in which case the موصوف must be نكرة. The صفة which is a sentence must have a ضمير which refers to the موصوفة e.g. جَاءَنِي رَجُلٌ أَبُوهُ عَالِمٌ (The man, whose father is learned, came to me.)

The تَرْكِيب of some of these sentences are as follows:

1.) In the sentence جَاءَنِي رَجُلٌ عَالِمٌ the word جَاءَنِي is فعل and فاعل, بَكْرًا is مفعول, وَهُوَ is حالية, هُوَ is مُبْتَدَأ and خَبَرٌ and جَالِسٌ join together to form الْجُمْلَةُ الْإِسْمِيَّةُ الْخَبَرِيَّةُ, which in turn becomes حال. The حال and الحال join together to form مفعول به. The فعل, فاعل and مفعول together become الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

2.) In the sentence جَاءَتْنِي إِمْرَأَةٌ عَالِمٌ ابْنُهَا the word جَاءَتْ is فعل, وَهِيَ is وقاية, مفعول is عِي, موصوف is إِمْرَأَةٌ, موصوف is عَالِمٌ, موصوف is ابْنُهَا. مضاف is هَا and مضاف إليه is ابْنُهَا, اسم فاعل and مضاف إليه become the فاعل of عَالِمٌ. عَالِمٌ and its فاعل join to become موصوف. The موصوف and صفة join together to become the فاعل of جَاءَتْ. The فعل, فاعل and مفعول together become الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

3.) In the sentence جَاءَنِي رَجُلٌ أَبُوهُ عَالِمٌ the word جَاءَ is فعل, وَهُوَ is وقاية, مفعول is عِي, موصوف is رَجُلٌ, موصوف is أَبُوهُ, مضاف is هُوَ and مضاف إليه is أَبُوهُ. مضاف and مضاف إليه together become مُبْتَدَأ and its خَبَرٌ is عَالِمٌ. The مُبْتَدَأ and خَبَرٌ join together to form الْجُمْلَةُ الْإِسْمِيَّةُ الْخَبَرِيَّةُ, which in turn becomes صفة. The موصوف and صفة join together to form فاعل. The فعل, فاعل and مفعول together become الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

Do تَرْكِيب of the following sentences:

1.) رَأَيْتُ إِمْرَأَةً عَالِمَةً

2.) مَرَرْتُ بِرَجُلٍ عَالِمَةٍ ابْنَتُهُ

3.) جَاءَنِي رَجُلٌ مَاتَ أَبُوهُ

4.) أَخْرَجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلِهَا.

أَسْكُنْ فِي تِلْكَ الدَّارِ الْمَفْتُوحِ بِأَبْنَاهَا (5.)

## 2. تَاكِيد (EMPHASIS)

تَاكِيد : that which gives emphasis to the متبوع in the matter related to it or emphasises the inclusion of all members of the متبوع in the matter related to it. The تابع is called تَاكِيد and the متبوع is called مُؤَكَّد.

e.g. جَائِي زَيْدٌ زَيْدٌ ( the second زَيْدٌ emphasised Zaid's coming )

e.g. جَاءَ الْقَوْمُ كُلُّهُمْ ( كُلُّهُمْ emphasised that all came, not one remained )

There are two types of تَاكِيد : لَفْظِيٌّ and مَعْنَوِيٌّ

1. التَّوَكِيدُ اللَّفْظِيُّ : the emphasis is attained by repeating the مؤَكَّد e.g. جَاءَ زَيْدٌ زَيْدٌ

2. التَّوَكِيدُ الْمَعْنَوِيُّ : the emphasis is attained with any of the following words ....

أَبْتَعُ أَبْصَعُ أَكْتَعُ أَجْمَعُ كُلٌّ كِلْتَا كِلَا عَيْنٌ نَفْسٌ

نَفْسٌ - عَيْنٌ : used for singular, dual and plural.

: they have to be مضاف to a ضمير

: their ضمير and form ( صيغة ) must correspond with the مؤَكَّد

: the plural form ( صيغة ) of نَفْسٌ and عَيْنٌ will be used for dual.

e.g. جَاءَ الزَّيْدُونَ أَنْفُسَهُمْ - أَعْيُنُهُمْ جَاءَ الزَّيْدَانِ أَنْفُسَهُمَا - أَعْيِنُهُمَا جَاءَ زَيْدٌ نَفْسُهُ - عَيْنُهُ

جَاءَتِ الْمُعَلِّمَاتُ أَنْفُسُهُنَّ - أَعْيِنُهُنَّ جَاءَتِ الْمُعَلِّمَتَانِ أَنْفُسُهُمَا - أَعْيِنُهُمَا جَاءَتِ الْمُعَلِّمَةُ نَفْسُهَا - عَيْنُهَا

كِلا - كِلْتَا : used for dual only. ( كِلَا - masculine كِلْتَا - feminine )

: must be مضاف to a ضمير

e.g. جَاءَتِ الْمَرْأَتَانِ كِلْتَاهُمَا جَاءَ الرَّجُلَانِ كِلَاهُمَا

مؤَكَّد : used for singular and plural. كُلٌّ is used with a ضمير which must correspond with the مؤَكَّد

أَجْمَعُ is used with its form ( صيغة ) changing to correspond with the مؤَكَّد

e.g. جَاءَ الْقَوْمُ كُلُّهُمْ (All the people came.) قَرَأْتُ الْكِتَابَ كُلَّهُ (I read the whole book.)

جَاءَ النَّاسُ أَجْمَعُونَ (All the people came.) إِشْتَرَيْتُ الْفَرَسَ أَجْمَعَهُ (I bought the whole horse.)

أَكْتَعُ - أَبْتَعُ - أَبْصَعُ : 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 أَكْتَعُونَ أَبْتَعُونَ أَبْصَعُونَ (All the people, every single one of them came.)

The تَرْكِيب of one of the above sentences is as follows:

3.) In the sentence جَاءَ الْقَوْمُ كُلُّهُمْ أَجْمَعُونَ the word جَاءَ is فعل, مؤكّد is الْقَوْمُ, مضاف is كُلُّ, and مضاف اليه is هُمْ. The مضاف and مضاف اليه together become تأكيد. أَجْمَعُونَ is the second تأكيد. The مؤكّد and تأكيد join together to form فاعل. The فعل and فاعل together become الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

Do تَرْكيب of the following sentences:

- 1.) سجد الملكة كلهم اجمعون
- 2.) رايت الامير نفسه

### 3. بدل (SUBSTITUTE)

بدل : that تابع which is actually intended in the sentence and not its متبوع. The متبوع merely serves as an introduction to the تابع

: the تابع is called بَدَل (substitute) and the متبوع is called مُبَدَل مِنْهُ (the substituted).

There are four types of بدل: 1. بَدَلُ كُلِّ مِنْ كُلِّ 2. بَدَلُ بَعْضٍ مِنْ كُلِّ 3. بَدَلُ الْإِشْتِمَالِ 4. بَدَلُ الْغَلَطِ

1. بَدَلُ كُلِّ مِنْ كُلِّ : that بدل which is the actual/very مبدل منه e.g. قَرَأْتُ الْكِتَابَ رَوْضَةَ الْأَدَبِ - جَاءَنِي زَيْدٌ أَخُوكَ. In the sentence جَاءَنِي زَيْدٌ أَخُوكَ the word جَاءَ is فعل, نِ is وقاية, مفعول is زَيْدٌ, مضاف is أَخُو, and مضاف اليه is كُ. مضاف and مضاف اليه together become بَدَل. The مُبَدَل مِنْهُ and بَدَل join together to form فاعل. The فعل and فاعل together become الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

2. بَدَلُ بَعْضٍ مِنْ كُلِّ : that بدل which is a part of the مبدل منه e.g. ضَرَبَ زَيْدٌ رَأْسَهُ (Zaid's head was hit.) In this sentence, the word ضَرَبَ is فعل مجهول, زَيْدٌ is مُبَدَل مِنْهُ, رَأْسٌ is مضاف, and هُ is مضاف اليه. The مضاف and مضاف اليه together become بَدَل. The مُبَدَل مِنْهُ and بَدَل join together to form نائب فاعل. The فعل and نائب فاعل together become الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

3. بَدَلُ الْإِشْتِمَالِ : that بدل which is connected to the مبدل منه, but not part of it e.g. سَلَبَ زَيْدٌ ثَوْبَهُ (Zaid's clothing was stolen.) سَرَقَ عَمْرُو مَالَهُ (Amr's money was stolen.) The تَرْكيب of these two sentences are similar to the above mentioned one.

4. بَدَلُ الْغَلَطِ : that بدل which is mentioned after an error (as a correction) e.g. جَاءَنِي زَيْدٌ جَعْفَرُ (Zaid came to me – no, Ja'far.) إِشْتَرَيْتُ فَرَسًا حِمَارًا (I bought a horse - no, a donkey.) In this sentence the word إِشْتَرَيْتُ is فعل and فاعل, فَرَسًا is مُبَدَل مِنْهُ and حِمَارًا is بَدَل. The مُبَدَل مِنْهُ and بَدَل join together to become مفعول. The فعل and مفعول به together become الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

### 4. عطف بحرف

عطف بحرف : that تابع which appears after a حرف عطف. The meaning of the verb directed to the متبوع is also directed to the تابع. The تابع is called the مَعْطُوفٌ عَلَيْهِ and the متبوع is called the مَعْطُوفٌ عَلَيْهِ e.g.

جَاءَ زَيْدٌ وَ عَمْرُو (Zaid and Amr came.) In this sentence, the action of coming is attributed to Zaid as well as Amr by means of the حرف العطف.

In this sentence, جَاءَ is فعل, زَيْدٌ is معطوف عليه, وَ is حرف العطف, and عَمْرُو is معطوف. The معطوف عليه and معطوف together to form فاعل. The فعل and فاعل together become الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

لَكِنْ بَلَّ لَأَمْ أَوْ إِمَّا حَتَّى ثُمَّ فَ وَ : حروف العطف

#### عطف بيان 5.

عطف البيان : that which clarifies or specifies its متبوع. Often it is a more famous name of two names e.g. In this example, جَاءَ زَيْدٌ أَبُو عَمْرٍو (Zaid, Abu Amr came.) Abu Amr is an agnomen of Zaid and he is more well known by his agnomen as compared to his name. So Abu Amr is the عطف البيان in this case. In this example, جَاءَ أَبُو ظَفَرٍ عَبْدُ اللَّهِ (Abu Zafr (better known as) Abdullah came.) عَبْدُ اللَّهِ is the عطف البيان. In the sentence جَاءَ زَيْدٌ أَبُو عَمْرٍو, جَاءَ is فعل, زَيْدٌ is the متبوع, أَبُو is مضاف, and عَمْرٍو is مضاف اليه. The مضاف and مضاف اليه together become عطف البيان. The متبوع and عطف البيان join together to form the فاعل. The فعل and فاعل together become الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ.

Do تَرْكِيب of the following sentences:

1. قَامَ عَمْرُو أَبُوكَ .
2. قُطِعَ زَيْدٌ يَدُهُ .
3. سُرِقَ حَامِدٌ نِعَالَهُ .
4. بَعَثَ جَمَلًا فَرَسًا .
5. ذَهَبَ بَكْرٌ وَ خَالِدٌ .
6. جَاءَ أَبُو الظَّفَرِ عَبْدُ اللَّهِ .

### CHAPTER 17 GOVERNING WORDS

#### عَوَامِلُ

عوامل : that word which governs/renders اعراب changes in another word. There are two types of عوامل : مَعْنَوِيٌّ and لَفْظِيٌّ

لَفْظِيٌّ : that عامل which is in word form. Examples of this are:

In the phrase عَلَى الْأَرْضِ, the عَلَى causes the word الْأَرْضِ to become مجرور.

In the sentence جَاءَ زَيْدٌ, the verb جَاءَ causes Zaid to become مضموم.

There are three types of لَفْظِيٌّ عامل:

1. حروف (chapter 18/19)
2. افعال (chapter 19)
3. اسماء (chapter 20)

**CHAPTER 18**  
**GOVERNING PARTICLES ON A NOUN**

الْحُرُوفُ الْعَامِلَةُ عَلَى الْإِسْمِ

There are seven particles (حروف) which govern nouns (اسماء).

1. الحروف الجارة : They give the following noun a kasrah. These حروف are 17:

با و تا و كاف و لام و واو مُنْذُ مُذْ خَلَا رَبُّ حَاشَا مِنْ عَدَا فِي عَنِ عَلَى حَتَّى إِلَى

Examples of the above are:

| حرف جر     | Meaning         | Example  |
|------------|-----------------|--|
| 1. بِ      | with            | مَرَرْتُ بِزَيْدٍ<br>I passed by Zaid.   |
| 2. تَ      | by (for oath)   | تَاللَّهِ لَأَفْعَلَنَّ كَذَا<br>By Allaah ! I will definitely do this.                      |
| 3. كَ      | like            | زَيْدٌ كَالْأَسَدِ<br>Zaid is like a lion.   |
| 4. لَ      | for             | الْحَمْدُ لِلَّهِ<br>All praise is for Allaah.   |
| 5. وَ      | by (oath)       | وَاللَّهِ لَأَفْعَلَنَّ كَذَا<br>By Allaah ! I will definitely do this.                      |
| 6. مُنْذُ  | since           | مَا رَأَيْتُهُ مُنْذُ يَوْمِ الْجُمُعَةِ<br>I did not see him since Friday.                  |
| 7. مُذْ    | since           | مَا جَاءَنِي زَيْدٌ مُذْ خَمْسَةِ أَيَّامٍ<br>Zaid did not come to me since (for) five days. |
| 8. خَلَا   | besides, except | جَاءَنِي الْقَوْمُ خَلَا زَيْدٍ<br>The people came to me except Zaid.                        |
| 9. رَبُّ   | many a ....     | رُبَّ عَالِمٍ يَعْمَلُ بِعِلْمِهِ<br>Many a learned person practices on his knowledge.       |
| 10. حَاشَا | besides,except  | جَاءَنِي الْقَوْمُ حَاشَا زَيْدٍ<br>The people came to me except Zaid.                       |
| 11. مِنْ   | from            | رَجَعْتُ مِنَ السَّفَرِ<br>I returned from the journey.                                      |
| 12. عَدَا  | besides, except | جَاءَنِي الْقَوْمُ عَدَا زَيْدٍ<br>The people came to me except Zaid.                        |
| 13. فِي    | in, regarding   | زَيْدٌ فِي الدَّارِ<br>Zaid is in the house.   |
| 14. عَنِ   | from,regarding  | سَأَلْتُهُ عَنِ أَمْرٍ<br>I asked him regarding a matter.                                    |
| 15. عَلَى  | on              | قَامَ زَيْدٌ عَلَى السَّطْحِ<br>Zaid stood on the roof..                                     |
| 16. حَتَّى | upto, until     | أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا<br>I ate the fish upto (excluding) its head.           |
| 17. إِلَى  | upto, towards   | سَافَرْتُ إِلَى الْمَدِينَةِ<br>I travelled upto Madeenah.                                   |

2. الحروف المشبهة بالفعل : These حروف appear before a مبتدا and خبر ( جملة اسمية ). It gives a فتحة to the مبتدا which becomes known as اِنَّ اِسْمٌ and a ضمة to the خبر which becomes known as اِنَّ خَبْرٌ.

They are six in total:

|          | Meaning                    | Example   |
|----------|----------------------------|---|
| 1. اِنَّ | certainly, verily          | اِنَّ زَيْدًا قَائِمٌ<br>Verily Zaid is standing.                               |
| 2. اَنَّ | certainly, verily, ...that | بَلَّغَنِي اَنَّ زَيْدًا مُنْطَلِقٌ<br>The news reached me that Zaid is going.. |

|            |                  |                                      |                                      |
|------------|------------------|--------------------------------------|--------------------------------------|
| 3. كَأَنَّ | as if            | كَأَنَّ زَيْدًا أَسَدٌ               | It is as if Zaid is a lion.          |
| 4. لَكِنَّ | but, however     | غَابَ زَيْدٌ لَكِنَّ بَكْرًا حَاضِرٌ | Zaid is absent, but Bakr is present. |
| 5. لَيْتَ  | if only          | لَيْتَ زَيْدًا قَائِمًا              | If only Zaid was standing.           |
| 6. لَعَلَّ | maybe, hopefully | لَعَلَّ السُّلْطَانَ يُكْرِمُنِي     | Hopefully the ruler will honour me.  |

3. مَا وَ لَا الْمَشْبَهَتَيْنِ بِلَيْسَ :

مَا وَ لَا الْمَشْبَهَتَيْنِ بِلَيْسَ : that مَا or لَا which has the same meaning and effect as لَيْسَ i.e. it gives a ضَمَّة to the مبتدأ and a فتحة to the خبر e.g. مَا زَيْدٌ قَائِمًا (Zaid is not standing.) لَا رَجُلٌ ظَرِيفًا (No man is witty.)

4. لَا الَّتِي لِنَفْيِ الْجِنْسِ - : that لَا which negates a complete جنس - class, species).

1.) Most of the time, the اسم of لَا is مضاف and منصوب , whilst the خبر is مرفوع e.g. لَا غلامَ رَجُلٍ ظَرِيفٌ فِي الدَّارِ (No person's slave is witty in the house.)

2.) If the اسم of لَا is نكرة مفردة , then it will be مبنى على الفتح e.g. لَا رَجُلٌ فِي الدَّارِ

3.) If the اسم of لَا is معرفة , then it is necessary to repeat the لَا with another معرفة. The effect of لَا will be cancelled and the اسم will be مرفوع, since it will be regarded as مبتدأ e.g.

لَا زَيْدٌ عِنْدِي وَ لَا عَمْرٌو لَا خَالِدٌ هَهُنَا وَ لَا سَعِيدٌ

4.) If two نكرة are negated, then the اسم can be read in one of five ways:

a.) لَا رَجُلٌ فِي الدَّارِ وَ لَا إِمْرَأَةٌ b.) لَا رَجُلٌ فِي الدَّارِ وَ لَا إِمْرَأَةٌ c.) لَا رَجُلٌ فِي الدَّارِ وَ لَا إِمْرَأَةٌ d.) لَا رَجُلٌ فِي الدَّارِ وَ لَا إِمْرَأَةٌ e.) لَا رَجُلٌ فِي الدَّارِ وَ لَا إِمْرَأَةٌ

5. مِضَافِ النَّدَاءِ (vocative particles) gives نصب to the منادى when it is مضاف.

These vocative particles are five:

يَا أَيَا هَيَا أَيْ أ

e.g. يَا عَبْدَ اللَّهِ

أ and أَيْ are used when the منادى is near.

هَيَا and أَيَا are used when the منادى is far.

يَا is used for both (near and far).

6. وَاوِ الْمَعِيَّةِ : That وَاوِ which has the meaning of مع (with) e.g. اسْتَوَى الْمَاءُ وَ الْخَشَبَةَ (The water straightened with the wood.)

7. جَاءَ الْقَوْمُ إِلَّا زَيْدًا : e.g. : إِلَّا حُرْفِ الْاسْتِثْنَاءِ

## CHAPTER 19 GOVERNING PARTICLES ON A NOUN

الْحُرُوفُ الْعَامِلَةُ عَلَى الْفِعْلِ الْمُضَارِعِ



إن appears before two verbal sentences, the first of which is called شرط (condition) and the second جزء (answer/result) e.g. إن تَضْرِبْ أَضْرِبْ. Even if إن appears before فعل ماضى , it will give the meaning of the future tense e.g. إن ضَرَبْتَ ضَرَبْتُ (If you hit, I will hit.)

Note: 1.) ف must be brought before the جزء of a شرط when the جزء is a ....

- |               |                                 |
|---------------|---------------------------------|
| a. جملة اسمية | e.g. إن تاتني فانت مكرم         |
| b. امر        | e.g. إن رايت زيدا فآكرمه        |
| c. نهى        | e.g. إن اتاك عمرو فلا تهنه      |
| d. دعاء       | e.g. إن أكرمتنى فجزاك الله خيرا |

2. فعل ماضى will be translated in the future tense when it is ....

- |                            |  |  |
|----------------------------|--|--|
| a. used as a دعاء          | e.g. جَزَاكَ اللهُ خَيْرًا                               | May Allaah Ta'aala reward you.                                     |
| b. preceded by a حرف شرط   | e.g. إن جَلَسْتُ جَلَسْتُ                                | If you sit I will sit.   |
| c. preceded by a اسم موصول | e.g. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا | He who brings a good deed, for him there will be a tenfold reward. |

## CHAPTER 20

### GOVERNING VERBS

#### الْأَفْعَالُ الْعَامِلَةُ

Know well that there is no فعل which does not cause some effect. فعل is of two types:

1. الفعل المجهول (2. الفعل المعروف)

1. الْفِعْلُ الْمَعْرُوفُ (The active verb) : that verb the doer of which is known/mentioned. It is of two types:

الفعل اللازم The intransitive verb i.e. that verb which can be understood without a مفعول

الفعل المتعدى The transitive verb i.e. that verb which cannot be fully understood without a مفعول

فعل معروف whether لازم or متعدى will govern the following nouns:

It gives a ضمة to the فاعل e.g. ضَرَبَ عَمْرُو and قام زيدٌ

It gives a فتحة to the a.) مفعول مطلق b.) مفعول معه c.) مفعول له d.) مفعول فيه e.) حال f.) تمييز.

Note: فعل متعدى can only be governed by a مفعول به.

2. الْفِعْلُ الْمَجْهُولُ (The passive verb) : that verb the doer of which is not known/mentioned.

It gives a ضمة to the نائب فاعل ( مفعول به ) and gives a فتحة to all the remaining مفاعيل e.g.

ضَرِبَ زَيْدٌ يَوْمَ الْجُمُعَةِ اِمَامَ الْقَاضِي ضَرْبًا شَدِيدًا فِي دَارِهِ تَادِيًا

فِعْلٌ مَا لَمْ يُسَمَّ فَاعِلُهُ is also known as فعل مجهول

The مفعول مَا لَمْ يُسَمَّ فَاعِلُهُ is also called نائب فاعل.

فعل متعدى

There are four types of فعل متعدى ...



1.Those verbs which require one مفعول as in the case of most verbs e.g. ضَرَبَ زَيْدٌ عَمْرًا

2.Those verbs which can be given two مفعول e.g. أَعْطَى and any verb which has the meaning of “ إَعْطَاء ” (to give) e.g. أَعْطَيْتُ زَيْدًا دِرْهَمًا (I gave Zaid one dirham.) It will also be correct to say أَعْطَيْتُ زَيْدًا (I gave Zaid.)

3.Those verbs which must be given two مفعول. These verbs are known as أفعالُ القلوبِ (verbs which relate to the heart... feelings)

| Verb   | Usage  | Example  |
|--------|--|--|
| رَأَى  | used for certainty ( يقين )                    | رَأَيْتُ سَعِيدًا ذَاهِبًا                                 |
| وَجَدَ | used for certainty ( يقين )                    | وَجَدْتُ رَشِيدًا عَالِمًا                                 |
| عَلِمَ | used for certainty ( يقين )                    | عَلِمْتُ عَمْرًا آمِنًا                                    |
| زَعَمَ | used for certainty ( يقين )<br>or doubt ( شك ) | زَعَمْتُ اللَّهَ عَفْوًا<br>زَعَمْتُ الشَّيْطَانَ شَكُورًا |
| حَسِبَ | used for doubt ( شك )                          | حَسِبْتُ زَيْدًا فَاضِلًا                                  |
| خَالَ  | used for doubt ( شك )                          | خَالَتُ خَالِدًا قَائِمًا                                  |
| ظَنَّ  | used for doubt ( شك )                          | ظَنَنْتُ بَكْرًا نَائِمًا                                  |

4.Those verbs which require three مفاعيل أَرَى : مفعول به مفعول ليه مفعول عليه

Examples: أَرَأَيْتُ عَمْرًا خَالِدًا نَائِمًا (I informed Amr that Khalid is sleeping.)

أَعْلَمْتُ زَيْدًا عَمْرًا فَاضِلًا (I informed Zaid that Amr is virtuous.)

All these three are مفعول به.

### AUXILIARY (DEFECTIVE) VERBS

#### الْأَفْعَالُ النَّاقِصَةُ

They are called ناقص (incomplete) because, though being فعل لازم the sentence remains incomplete. It requires a خبر.

These افعال enter on a مبتدأ and خبر (جملة اسمية). It gives a ضمة to the مبتدأ which becomes known as خبر كان and a فتحة to the خبر which becomes known as خبر كان.

These فعل are thirteen:

|             | Meaning                          | Example  |
|-------------|----------------------------------|--|
| 1. كَانَ    | was                              | كَانَ زَيْدٌ قَائِمًا<br>Zaid was standing.        |
| 2. صَارَ    | became                           | صَارَ الطِّينُ خَرَفًا<br>The sand became pottery. |
| 3. أَصْبَحَ | happen in the morning,<br>became | أَصْبَحَ زَيْدٌ غَنِيًّا<br>Zaid became rich.      |

|                 |                                 |                                   |                                 |
|-----------------|---------------------------------|-----------------------------------|---------------------------------|
| 4. أَمْسَى      | happen in the evening, became   | أَمْسَى زَيْدٌ قَائِمًا           | Zaid stood in the evening.      |
| 5. أَضْحَى      | happen at mid-morning, became   | أَضْحَى زَيْدٌ حَاكِمًا           | Zaid became a ruler.            |
| 6. ظَلَّ        | happen during the day, became   | ظَلَّ بَكْرٌ كَاتِبًا             | Bakr became a scribe.           |
| 7. بَاتَ        | happen during the night, became | بَاتَ خَالِدٌ نَائِمًا            | Bakr passed the night sleeping. |
| 8. مَا دَامَ    | as long as                      | اجْلِسْ مَا دَامَ زَيْدٌ جَالِسًا | Sit as long as Zaid is sitting. |
| 9. مَا زَالَ    | always, continuously            | مَا زَالَ بَكْرٌ عَالِمًا         | Bakr is continuously learning.  |
| 10. مَا بَرِحَ  | always, continuously            | مَا بَرِحَ خَالِدٌ صَائِمًا       | Khalid is always fasting.       |
| 11. مَا فَتَى   | always, continuously            | مَا فَتَى سَعِيدٌ فَاصِلًا        | Saeed is always pious.          |
| 12. مَا انْفَكَ | always, continuously            | مَا انْفَكَ وَحِيدٌ عَاقِلًا      | Waheed is always intelligent.   |
| 13. لَيْسَ      | no, not                         | لَيْسَ زَيْدٌ قَائِمًا            | Zaid is not standing.           |

### الْأَفْعَالُ الْمُقَارِبَةُ

Those verbs shows nearness in the attainment of the خبر .

These افعال enter on a مبتدا and خبر ( جملة اسمية ) just like الْأَفْعَالُ النَّاقِصَةُ. They give a رفع to the إسم and a نصب to the خبر. These four are: عَسَى كَرَبٌ كَادَ عَسَى

Examples:

|                                 |                                    |
|---------------------------------|------------------------------------|
| عَسَى زَيْدٌ أَنْ يَخْرُجَ      | Hopefully Zaid will come out.      |
| عَسَتِ الْمَرْأَةُ أَنْ تَقُومَ | Hopefully the woman will come out. |
| كَادَ عَمْرٌو يَذْهَبُ          | Amr will soon go.                  |
| كَرَبَ خَالِدٌ يَجْلِسُ         | Khaalid will soon sit.             |
| أَوْشَكَ زَيْدٌ أَنْ يَجِيئَ    | Zaid will soon come.               |

### أَفْعَالُ الْمَدْحِ وَالذَّمِّ

(Verbs of praise and blame)

|                   |         |                               |                               |
|-------------------|---------|-------------------------------|-------------------------------|
| Verbs of praise : | نِعِمَ  | e.g. نِعِمَ الرَّجُلُ عَمْرٌو | What a wonderful man Amr is!  |
| :                 | حَبَدًا | e.g. حَبَدًا زَيْدٌ           | What a wonderful man Zaid is! |
| Verbs of blame :  | بُئِسَ  | e.g. بُئِسَ الرَّجُلُ عَمْرٌو | What an evil man Amr is!      |
| :                 | سَاءَ   | e.g. سَاءَ الرَّجُلُ زَيْدٌ   | What an evil man Zaid is!     |

That which appears after the فاعل is called مَخْصُوصٌ بِالْمَدْحِ or مَخْصُوصٌ بِالذَّمِّ

The فاعل of نَعِمَ - بئسَ - سَاءَ must be one of the following....

...prefixed with أَلْ

e.g. نَعِمَ الرَّجُلُ عَمْرُو

...مضاف to a noun prefixed with أَلْ

e.g. نَعِمَ صَاحِبُ الْعِلْمِ بَكْرٌ

...a hidden ضمير followed by a نكرة منصوبة ( being تمييز )

e.g. نَعِمَ (هُوَ) رَجُلًا زَيْدٌ [ نَعِمَ رَجُلًا زَيْدٌ ]

In حَبَّأَ زَيْدًا ... حَبَّ is the فعل

ذَا ( اسم اشارة ) is its فاعل

زَيْدٌ is the مَخْصُوصٌ بِالْمَدْحِ

أَفْعَالُ التَّعَجُّبِ

(Verbs of wonder)

There are two scales to express wonder for three-lettered verbs ( ثلاثي مجرد )

1. مَا أَحْسَنَ زَيْدًا e.g. : مَا أَفْعَلُهُ (How wonderful Zaid is!)

مَا has the meaning of أَيُّ شَيْءٍ and is رفع since it is the مُبْتَدَأُ. أَحْسَنَ is رفع also since it is the خَبَرٌ.

مَا مفعول به and فاعل, فعل, and زَيْدًا is the مفعول به. The فاعل, فعل and مفعول به together become الْجُمْلَةُ الْفِعْلِيَّةُ الْخَبَرِيَّةُ. This then becomes the خَبَرٌ. The مُبْتَدَأُ and خَبَرٌ join together to form الْجُمْلَةُ السَّمِيَّةُ. الانشائية.

2. أَفْعَلُ بِهِ e.g. : أَحْسَنَ بِزَيْدٍ (How wonderful Zaid is!)

أَفْعَلُ ( فعل امر ) has the meaning of فعل ماضى ( أَحْسَنَ زَيْدٌ ) which means ( صار ذا حُسْنٍ ). The ب is extra ( زَائِدٌ )

## CHAPTER 21

### الْأَسْمَاءُ الْعَامِلَةُ

### GOVERNING NOUNS

Governing nouns are of ten types:

1. إِنَّ الْأَسْمَاءَ الشَّرْطِيَّةَ : These are nine and they have a similar meaning to إِنَّ.

مَنْ مَهْمَا مَتَى إِذْمَا مَا أَيُّ حَيْثُمَا أَنَّى أَيْنَمَا

Examples:

1. مَنْ يَكْرُمْنِي أَكْرَمَهُ

2. مَهْمَا تَقَعْدُ اقْعُدْ

3. مَتَى تَذْهَبْ أَذْهَبْ

4. إِذْمَا تَسَافِرْ اسَافِرْ

5. مَا تَشْتَرِ أَشْتَرِ .  
 6. أَيُّهُمْ يَضْرِبُنِي أَضْرِبُهُ .  
 7. حَيْثُمَا تَقْعُدُ اقْعُدْ .  
 8. أَنَّى تَكْتُبُ أَكْتُبْ .  
 9. أَيْنَمَا تَقْصِدُ أَقْصِدْ .

2.) اسْمَاءُ الْأَفْعَالِ : Those nouns which have the meaning of verbs. They are nine in total.

Three are such nouns which have the meaning of فعل ماضى ( would give the noun after it a رفع):

هَيْهَاتَ شَتَانَ سَرَعَانَ

Examples:

- هَيْهَاتَ زَيْدٌ أَنْ يَفْعَلَ هَذَا It was far from (beyond) Zaid to do this.  
 شَتَانَ زَيْدٌ وَ عَمْرُو What a difference there was between Zaid and Amr.  
 سَرَعَانَ عَمْرُو Amr hastened.

Six nouns are such which have the meaning of امر حاضر ( would give the noun after it a نصب):

دُونَكَ بَلَهُ عَلَيْكَ حَيْهَلُ زُوَيْدَ هَا

Examples:

- دُونَكَ عَمْرًا Take Amr.  
 بَلَهُ سَعِيدًا Leave Saeed.  
 عَلَيْكَ بَكْرًا Hold firmly onto Bakr.  
 حَيْهَلِ الصَّلَاةِ Come to Salaah.  
 زُوَيْدَ زَيْدًا Give Zaid respite.  
 هَا خَالِدًا Take Khaalid.

3.) اسْمُ الْفَاعِلِ : It has the same effect as an active verb ( فعل معروف ) i.e. it gives the فاعل a رفع and the

مفعول به a نصب with two conditions:

a.) It gives the meaning of present or future tense.

b.) It is preceded by any of the following :

- a. مبتدأ e.g. زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا  
 b. موصوف e.g. مَرَرْتُ بِرَجُلٍ ضَارِبٍ أَبُوهُ بَكْرًا  
 c. اسم الموصول e.g. جَاءَنِي الْقَائِمُ أَبُوهُ or جَاءَنِي الضَّارِبُ أَبُوهُ بَكْرًا  
 d. ذو الحال e.g. جَاءَنِي زَيْدٌ رَاكِبًا غُلَامُهُ فَرَسًا  
 e. همزة الاستفهام e.g. أ ضَارِبٌ زَيْدٌ عَمْرًا  
 f. حرف النفي e.g. مَا قَائِمٌ زَيْدٌ

قَائِمٌ and ضَارِبٌ governs the following words in the same way as قَامَ and ضَرَبَ does.

4.) اسْمُ الْمَفْعُولِ : it has the same effect as a passive verb ( فعل مجهول ) ( it gives the فاعل نائب a رفع).

It governs the word after it with the same two conditions as mentioned above:

a.) It gives the meaning of present or future tense.

b.) It is preceded by one of the above mentioned six like مبتدا etc. :

Examples: خَالِدٌ مُخَبَّرٌ إِنَّهُ عَمْرًا فَاضِلًا بَكَرٌ مَعْلُومٌ إِنَّهُ فَاضِلًا عَمْرٌو مُعْطَى غُلَامُهُ دِرْهَمًا زَيْدٌ مَضْرُوبٌ أَبُوهُ

In these examples, the words مَضْرُوبٌ, مُعْطَى, مَعْلُومٌ and مُخَبَّرٌ governs the following words in the same manner as أُعْطِيَ, ضُرِبَ and أُخْبِرَ do.

5.) **فعل لازم** : That noun which is made from a **فعل لازم**

Like its **فعل لازم** it generally gives the **فاعل** a **رفع** e.g. زَيْدٌ حَسَنٌ غُلَامُهُ

In this example, حَسَنٌ governs the following word in the same manner as حَسَنٌ would.

6.) **إِسْمُ التَّفْضِيلِ** That noun which gives the meaning of 'Greater in Degree' compared to another.

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

1. With **مِنْ** e.g. زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو

2. With **أَلْ** e.g. جَاءَنِي زَيْدٌ الْأَفْضَلُ

3. With **إِضَافَةٌ** e.g. زَيْدٌ أَفْضَلُ الْقَوْمِ

إِسْمُ التَّفْضِيلِ governs its **فاعل**, the **هُوَ** ضمير which is hidden (مستتر) within it.

gives its hidden a **ضمة**

e.g. زَيْدٌ أَفْضَلُ مِنْ بَكَرٍ ( the *dhameer* **هُوَ** in أَفْضَلُ is its **فاعل** )

7.) **أَلْمَصْدَرُ** It has the effect of its verb i.e. it gives the **فاعل** a **رفع** and the **مفعول** a **نصب** on condition that it is not **مفعول مطلق** e.g. أَعْجَبَنِي صَرَبُ زَيْدٍ عَمْرًا

8.) **الْإِسْمُ الْمُضَافُ** This makes the **مجرور مضاف اليه** e.g. جَاءَنِي غُلَامٌ زَيْدٍ

In actual fact, **لِ** is hidden between the **مضاف** and **مضاف اليه**. The actual text is **غُلَامٌ لِيَزِيدٍ**.

9.) **إِسْمُ التَّامِّ** : that noun which would give the noun ( **تمييز** ) after it a **نصب**

A noun will be considered as **تام** when it has a

a.) ( **رَاحَةٌ** ) ما في السماء قدر **رَاحَةٍ** سَبَاحًا e.g. **تنوين**

b.) hidden **تنوين** e.g. **عِنْدِي أَحَدٌ عَشَرَ رَجُلًا** ( **أَحَدٌ وَ عَشَرَ** was originally **أَحَدٌ عَشَرَ** )

c.) **ن** of a dual noun e.g. **عِنْدِي قَفِيْزَانِ بُرًّا**

d.) **ن** which resembles the **ن** of a sound masculine plural ( **جمع مذكر سالم** ) e.g. **عِنْدِي عِشْرُونَ دِرْهَمًا**

10.) **أَسْمَاءُ الْكِنَايَةِ** - That noun which indicates towards an unspecified quantity. They are **كَمٌ** and **كَذَا**

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

**كَمٌ** : it will give the noun ( **تمييز** ) after it a **نصب** e.g. **كَمٌ رَجُلًا عِنْدَكَ** (How many men are by you?)

كَمْ مَالٍ أَنْفَقْتُ (So much of wealth you have spent!) : كَمْ أَلْخَبَرِيَّةُ (So much of houses I built!) e.g. ( مضاف اليه being ) جر ( تمييز ) after it will give the noun ( كَمْ أَلْخَبَرِيَّةُ )

At times the preposition مِنْ appears before the تمييز e.g. كَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ (So many angels in the heavens.....!)

كَذَا (so much, such and such) : it will give the noun ( تمييز ) after it a نصب e.g. عِنْدِي كَذَا دِرْهَمًا (I have so much money.)

## CHAPTER 22 ABSTRACT GOVERNING WORD

معنوی عامل

معنوی عامل: that which is not in word form i.e. it is abstract. there are two types of معنوی عامل:

1.) ابتداء - being free of a لفظی عامل has made the مبتداء a مرفوع e.g. زَيْدٌ قَائِمٌ (Zaid is standing.) In this sentence, the word زَيْدٌ is مرفوع because of ابتداء, as well as قَائِمٌ. Thus the عامل (governing word) of زَيْدٌ and قَائِمٌ is ابتداء.

Here there are two other views:

- a.) ابتداء governs only the مبتداء . The مبتداء governs the خبر.
- b.) The مبتداء governs the خبر, and vice versa.

2.) Before a مرفوع a مضارع فعل ( being free of a حرف ناصب or حرف جازم has made the مضارع فعل )

## CHAPTER 23 THE NON GOVERNING PARTICLES

الْحُرُوفُ الْعَيْرُ الْعَامِلَةُ

These are of 16 types:

1. حُرُوفُ التَّسْبِيهِ : used to draw the attention of the listener.

أَلَا : أَمَا هَا Lo! Behold! Take heed!

e.g. هَا أَنَا حَاضِرٌ أَمَا عَمَّرُوا نَائِمٌ أَلَا زَيْدٌ قَائِمٌ

2. حُرُوفُ الْإِيجَابِ : used for affirmation of a statement made.

إِنَّ جَبْرَ إِئِ أَجَلَ بَلَى نَعَمْ :

نَعَمْ : used to verify a statement, be it positive or negative.

e.g. If someone says ذَهَبَ عَمْرُو نَعَمْ the reply will be

If someone says مَا جَاءَ زَيْدٌ نَعَمْ ( مَا جَاءَ زَيْدٌ ) the reply will be

بَلَى : used to convert a negative statement to a positive one.

e.g. Allah Ta'ala says أَلَسْتُ بِرَبِّكُمْ the reply will be (أَنْتَ رَبُّنَا) بَلَى

إِئ : same as نَعَمْ, however it is used with an oath ( قسم ) after a question.

e.g. If someone says أَ قَامَ زَيْدٌ the reply will be ( قَامَ زَيْدٌ ) إِئ وَاللَّهِ

نَعَمْ : same as أَجَلٌ - جَبْرٌ - إِنْ

e.g. If someone says جَاءَ زَيْدٌ the reply will be ( جَاءَ زَيْدٌ ) أَجَلٌ or جَبْرٌ or إِنْ

NB. إِنْ is very rarely used for this purpose.

3. حَرْفُ التَّفْسِيرِ : used to clarify a word in a sentence.

أَنْ : أَيْ

e.g. جَاءَ زَيْدٌ أَيْ أَبُوكَ

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (وَنَادَيْنَاهُ بِالْفِطْرِ هُوَ قَوْلُنَا يَا إِبْرَاهِيمُ)

4. حُرُوفُ الْمَصْدَرِيَّةِ : used to give a *masdary*/root meaning.

أَنَّ : مَا

: مَا and أَنَّ comes before a جملة فعلية They convert the فعل into a masdar (root) meaning.

e.g. وَصَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ - بِرُحْبِهَا

أَعْجَبَنِي أَنْ ضَرَبْتَ - ضَرْبَكَ

: أَنَّ comes before a جملة اسمية

e.g. نَوْمُهُ - بَلَّغَنِي أَنَّ زَيْدًا نَائِمٌ

5. حُرُوفُ التَّحْضِيضِ : used to encourage someone to do something when they appear before فعل مضارع

لَوْ مَا لَوْلَا هَلَّا أَلَّا :

e.g. هَلَّا تُصَلِّيَ Will you not perform salaah?

: these particles are also used to create regret and sorrow in the listener when they appear before فعل ماضى, thus they are also called حُرُوفُ التَّنَدِيمِ

e.g. هَلَّا صَلَّيْتَ الْعَصْرَ Why did you not perform Asr salaah?

6. حَرْفُ التَّوَقُّعِ : قَدْ which is used for ...

تَقْرِيبٌ : gives ماضى the meaning of near past.

e.g. قَدْ جَاءَ زَيْدٌ Zaid has just arrived (recently).

تَقْلِيلٌ : gives مضارع the meaning of seldomness.

e.g. قَدْ يَجِيئُ زَيْدٌ Zaid comes sometimes.

تَحْقِيقٌ : gives ماضى or مضارع the meaning of certainty.

e.g. قَدْ جَاءَ زَيْدٌ Certainly Zaid came.

قَدْ يَعْلَمُ اللَّهُ Certainly Allaah knows.

7. حُرُوفُ الْإِسْتِفْهَامِ : هَلْ and مَا أ : ...interrogatives

e.g. هَلْ قَامَ زَيْدٌ أَمْ زَيْدٌ قَائِمٌ مَا اسْمُكَ

8. كَلَّا : حَرْفُ الرَّدِّ Never!

: used to deny something e.g. كَلَّا to someone who says كَفَرَ زَيْدٌ (Zaid disbelieved.)

: gives the meaning of certainty.

e.g. كَلَّا سَوْفَ تَعْلَمُونَ Indeed, soon you will know.

9. التَّنْوِينُ : ً - ٍ - ِ which is used for ...

تَمَكُّنٌ : that تنوين which shows a noun to be معرب

e.g. زيدٌ

مضاف اليه تنوين which substitutes a تَعْوِيضٌ : that

e.g. حِينَ إِذْ كَانَ كَذَا i.e. and يَوْمَ إِذْ كَانَ كَذَا i.e. يَوْمَئِذٍ

10. نُونُ التَّكْوِينِ : used for emphasis in امر and مضارع e.g. اضْرِبْ اِضْرِبْ

11. حرف ل : used for used for emphasis e.g. لَزَيْدٌ أَفْضَلُ مِنْ عَمْرٍو

12. حُرُوفُ الزِّيَادَةِ : particles which are extra (they are not translated, however they add beauty and emphasis to the meaning). They are:

(عامله - are governing particles ) بِ كِ مِنْ ( مِنْ ) لَ لَا مَا أَنْ إِنَّ

e.g. لَيْسَ كَمِثْلِهِ شَيْءٌ مَا جَاءَنِي مِنْ أَحَدٍ مَا جَاءَنِي زَيْدٌ وَلَا عَمْرٍو إِذَا مَا تَخْرُجُ أَخْرُجْ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ مَا إِنَّ زَيْدًا قَائِمًا رَدِفَ لَكُمْ مَا زَيْدٌ بِقَائِمٍ

13. حَرْفُ الشَّرْطِ : أَمَّا (however, as far as ..... is concerned)

لَوْ ( if )

أَمَّا : used to explain/clarify something mentioned briefly.

: جواب ( جواب ) ف has to be brought in its answer

e.g. فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ فَأَمَّا الَّذِينَ شَقُّوا فَفِي النَّارِ وَأَمَّا الَّذِينَ سَعِدُوا فَفِي الْجَنَّةِ

لَوْ : used to negate the second sentence ( جواب ) on account of the first sentence ( شرط ) not being fulfilled.

e.g. لَوْ كَانَ فِيهِمَا آلَةُ اللَّهِ لَفَسَدَتَا (There will not be corruption because there

isn't more than one آله)

14. لَوْلَا : It is also used to negate the second sentence ( جواب ) on account of the first sentence ( شرط )

being present e.g. لَوْلَا زَيْدٌ لَهْلَكَ بَكْرٌ (If it was not for Zaid, Bakr would be destroyed.) However because Zaid was present, Bakr was not humiliated)



15. مَا - مَا دَامَ : that مَا which has the meaning of مَا دَامَ (as long as)

e.g. أَقُومُ مَا جَلَسَ الْأَمِيرُ (I will stand as long as the leader sits.)

16. حُرُوفُ الْعَطْفِ : وَ (and) لَكِنْ (not) لَا (or) أَمْ (or) أَوْ (or) إِمَّا (either .... or) حَتَّى (upto, till, even) ثُمَّ (then) ثُمَّ (then) فَ (then, thus) وَ (and) لَكِنْ (but) بَلْ (but, instead)

الحمد لله الذي بنعمته تتم الصالحات و الصلاة و السلام على محمد و آله و اصحابه اجمعين