Included in the syllabus of the Kanz-ul-Madaris Board

According to the requirements of the present time, a simple and basic book of Arabic Syntax written in modern style for beginners

The Foundation Of NAHW

(AN ENGLISH TRANSLATION OF 'ASAAS AL-NAHW')

(Equally useful for schools, colleges, universities, madaris and jami'at)

Presented by
المدینۃ العلمیۃ (دعوتِ اسلامی)
Islamic Research Center
R&D Kanz-ul-Madaris Board

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THE FOUNDATION OF NAHW

(ARABIC SYNTAX)

(AN ENGLISH TRANSLATION OF 'ASAAS AL-NAHW')

By:

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Translated from Urdu into English:

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

SPECIALTIES AND BENEFITS OF THIS BOOK "THE FOUNDATION OF NAHW (ASAAS AL-NAHW)"

- "Asaas al-Nahw" (The Foundation of Nahw) is the basic book of the science of al-Nahw (Arabic Syntax), it is written in a modern style according to the requirements of the present time, which is not only useful for Madaaris and Jaami'aat but also for the students of schools, colleges and universities.
- As for the style and layout of the book, the styles of several books on the subject of syntax have been taken into consideration.
- Especially, in arranging the questions of exercises and listing of examples, help is attained from the numerous popular books of Arabic grammar and spoken Arabic used in universities and Jaami'aat.
- Keeping in mind the intellectual level of beginners, the important and necessary lessons and rules of syntax have been explained with exercises in this book in a simple way.
- The style and pattern have been checked by the experts of this particular science.
- In this book, in the exercises of each lesson, such questions have been arranged, by practicing of which the ability of students to understand the basic problems of grammar will develop, as well as writing and speaking the basic sentences of Arabic texts becoming enhanced.
- In this book, the exercises of sentences used daily are given, so that the students can develop the ability to make use of day-to-day sentences in the Arabic language.
- Exercises containing Arabic-to-English and English-to-Arabic sentences have been included, so that students can develop the ability to make sentences from English to Arabic and Arabic to English.
- Some important points are mentioned in the footnotes due to necessity.

Lesson number 1

INTRODUCTION OF *'ILM AL-NAHW* (ARABIC SYNTAX)

Definition of عِلْمُ النَّحْوِ *('Ilm al-Nahw)*:

'Ilm al-Nahw is that knowledge in which the rules of إِعْرَابْ (signs) of the last letter of Arabic words and the method of putting them together to form a correct sentence are explained.

Topic:

The topic of *'Ilm al-Nahw* is كَلِمَهْ (*Kalimah* i.e. word) and كَلَامْ (*Kalaam* i.e. sentence).

Objective:

To avoid making mistakes whilst reading, writing and speaking in the Arabic language.

Benefit:

To develop ability to understand the Arabic language properly.

Exercise

Question no. 1: What is *'Ilm al-Nahw?*

Question no. 2: Explain the topic, objective and the benefit of *'Ilm al-Nahw?*

Question no. 3: Choose the correct answer.

❖ The topic of *'Ilm al-Nahw* is…….

a. (كَلِمَهْ) b. (كَلَامْ) c. (كَلَامْ and كَلِمَهْ)

Lesson number 2

CHAPTER OF لَفْظْ AND ITS TYPES

Definition of لَفْظْ (*Lafz* i.e. a word):

What is uttered by a human being is called لَفْظْ.

Types of لَفْظْ

1. مَوْضُوْعْ (*Mawdu'* i.e. meaningful word)

2. مُهْمَلْ (*Muhmal* i.e. meaningless word)

1. مَوْضُوْعْ:

A word that has a meaning. e.g. زَيْدٌ (The name of a particular person)

2. مُهْمَلْ:

A word that does not have any meaning. e.g. دَيْزٌ

Types of مَوْضُوْعْ:

In Arabic, مَوْضُوْعْ has two types:

1. مُفْرَدْ (*Mufrad* i.e single)

2. مُرَكَّبْ (*Murakkab* i.e compound)

مُفْرَدْ:

A single word that has one meaning. e.g. كِتَابٌ (A book)

Beneficial note:

Mufrad is also called *Kalimah*.

مُرَكَّبْ:

It is a group of two or more meaningful words.

e.g. رَبُّ الْعٰلَمِيْنَ (The Owner of all the worlds),
مُحَمَّدٌ رَّسُوْلُ اللّٰهِ (Muhammad is the Messenger of Allah)

Beneficial note:

Murakkab may form a complete or an incomplete sentence.

e.g. طَالِبٌ ذَكِيٌّ (an intelligent student) or اَلطَّالِبُ ذَكِيٌّ (The student is intelligent.)

Exercise

Question no. 1: Separate *Mufrad* and *Murakkab* from the following words according to the sample given below.

مُرَكَّبْ	مُفْرَدْ	Meaning	Words
اَللّٰهُ أَحَدٌ		Allah is One	اَللّٰهُ أَحَدٌ
	جَبَلٌ	Mountain	جَبَلٌ
		The Salah of Fajr	صَلَاةُ الْفَجْرِ
		Fruit	ثَمَرٌ
		Rain	مَطَرٌ
		A pious man	رَجُلٌ صَالِحٌ
		Water	مَاءٌ
		Paradise	جَنَّةٌ
		Knowledge is light	اَلْعِلْمُ نُوْرٌ
		Something	شَيْءٌ
		A beautiful pen	قَلَمٌ جَمِيْلٌ
		Haamid went	ذَهَبَ حَامِدٌ
		A big house	بَيْتٌ كَبِيْرٌ
		The bedroom	غُرْفَةُ النَّوْمِ
		Leg	رِجْلٌ

Question no. 2: Separate *Kalimaat* from the following *Murakkabaat* according to the sample given below.

كَلِمَاتْ			Meaning	مُرَكَّبَاتْ
	الْإِيْمَانِ	كَنْزُ	The treasure of faith	كَنْزُالْإِيْمَانِ
			The book of Zaid	كِتَابُ زَيْدٍ
			He is a teacher	هُوَمُدَرِّسٌ
			The big mosque	اَلْمَسْجِدُ الْكَبِيْرُ
			Sa'eed read a book	قَرَأَ سَعِيْدٌ كِتَابًا
			This is a tree	هٰذِهِ شَجَرَةٌ
			The school bell	جَرَسُ الْمَدْرَسَةِ
			The white cloth	اَلثَّوْبُ الْأَبْيَضُ
			Black salt	اَلْمِلْحُ الْأَسْوَدُ
			The colour of the shirt	لَوْنُ الْقَمِيْصِ
			'Ali entered	دَخَلَ عَلِيٌّ
			A successful farmer	فَلَّاحٌ نَاجِحٌ
			Khaalid is a teacher.	خَالِدٌ أُسْتَاذٌ
			A hardworking student	تِلْمِيْذٌ مُجْتَهِدٌ
			The key of the house	مِفْتَاحُ الْبَيْتِ
			This is a kitchen	هٰذَا مَطْبَخٌ

Lesson number 3

CHAPTER OF THE TYPES OF كَلِمَہْ

Types of كَلِمَہْ:

1. اِسْمْ (*Ism* i.e noun)
2. فِعْلْ (*Fi'l* i.e verb)
3. حَرْفْ (*Harf* i.e letter or particle)

Definition of اِسْمْ:

Ism is that *Kalimah* which itself explains its meaning, there is no need to add another word to understand its meaning and it does not have any tense (i.e. a time frame) in it.

e.g. زَيْدٌ (the name of a specific person), بَيْتٌ (home), شَجَرٌ (tree)

Definition of فِعْلْ:

Fi'l is that *Kalimah* which itself explains its meaning, there is no need to add another word to understand its meaning and it does have (present, past or future) tense[1] in it.

e.g. كَتَبَ (he wrote), يَكْتُبُ (he writes or will write), جَلَسَ (he sat), يَجْلِسُ (he sits or will sit)

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[1] **Tense** refers to the time (in which an action takes place). It has three types:
1. Past tense 2. Present tense 3. Future tense.

Definition of حَرْفْ:

Harf is such a *Kalimah* that its meaning can only be understood by joining some other word to it.

e.g. مِنْ (from), إِلٰى (to).

Exercise

Question no. 1: Separate *Ism*, *Fi'l* and *Harf* in the following words according to the sample given below.

حَرْفْ	فِعْلْ	اِسْمْ	Meaning	Words
		اِسْمْ	A hen	دَجَاجَةٌ
حَرْفْ			In	فِيْ
	فِعْلْ		He saw	نَظَرَ
			Bread	خُبْزٌ
			He drinks or will drink	يَشْرَبُ
			On/upon	عَلٰى
			He ate	أَكَلَ
			Bicycle	دَرَّاجَةٌ
			He came to know	عَلِمَ
			From	عَنْ
			He fell	سَقَطَ
			Night	لَيْلٌ
			He washes or will wash	يَغْسِلُ

			Market	سُوْقٌ
			Class	صَفٌّ
			Sofa	أَرِيْكَةٌ
			City	بَلَدٌ
			Be present	اُحْضُرْ
			Watchman	حَارِسٌ
			He breaks/will break	يَكْسُرُ
			Garden	حَدِيْقَةٌ
			You should open	اِفْتَحْ
			Notebooks	كُرَّاسَاتٌ
			Bag	حَقِيْبَةٌ
			River/Sea	بَحْرٌ
			He spoke truthfully	صَدَقَ
			Two flowers	زَهْرَتَانِ
			Telephone	هَاتِفٌ
			From	مِنْ
			He kills/will kill.	يَقْتُلُ
			Rivers	أَنْهَارٌ
			He played	لَعِبَ
			Engineer	مُهَنْدِسٌ

Lesson number 4

CHAPTER REGARDING THE SIGNS OF اِسْمْ, فِعْلْ AND حَرْفْ

The signs of اِسْمْ:

The following are signs of *Ism*:

Meaning	Example	The signs of اِسْمْ
The man	اَلرَّجُلُ	To enter "اَلْ" (the definite article) before it.
In the school	فِي الْمَدْرَسَةِ	Coming of حَرْفْ جَرْ *(Harf Jar)*[1] before it.
Beautiful	جَمِيْلٌ	Coming of *Tanween* at the end.
Pious female	صَالِحَةٌ	Coming of round " ةٌ " *(Ta)* at the end.

[1] حُرُوْفْ جَارَّهْ *(Huroof Jaarrah)*: The letters which enter upon the *Ism* and give it *Jar* and these are seventeen:

بَاء و تَاء و كَاف و لَام و وَاوْ و مُنْذُ مُذْ خَلَا

رُبَّ حَاشَا مِنْ عَدَا فِيْ عَنْ عَلٰى حَتّٰى إِلٰى

The signs of فِعْلْ:

(The following are signs of *Fi'l*)

Meaning	Example	The signs of فِعْلْ
Certainly, he heard	قَدْ سَمِعَ	Coming of the particle of "قَدْ" before it.
Soon he will study	سَيَقْرَأُ	Coming of the particle of "س" before it.
Soon you will all know	سَوْفَ تَعْلَمُوْنَ	Coming of the particle of "سَوْفَ" before it.
He went	ذَهَبَ	To be *Fi'l Maadi* (past tense).
He goes or will go	يَذْهَبُ	To be *Fi'l Mudaari'* (present or future tense).
Go	اِذْهَبْ	To be *Fi'l Amr* (command of doing something).
Do not go	لَاتَذْهَبْ	To be *Fi'l Nahi* (command of prohibition).

The signs of حَرْفْ:

Meaning	Example	The signs of حَرْفْ
And	وَ	The word which has no sign of an *Ism* or a *Fi'l* is حَرْفْ.

Exercise

Question no. 1: According to the sample given below, identify the *Ism*, *Fi'l* and *Harf* as well as describe the signs in the following words.

عَلَامَاتْ (Signs)	Type of كَلِمَهْ (اِسْمْ/ فِعْلْ/ حَرْفْ)	Meaning	كَلِمَهْ
There is *Alif Laam* in the beginning	اِسْمْ	The sun	اَلشَّمْسُ
Fi'l Maadi	فِعْلْ	He understood	فَهِمَ
		A cow	بَقَرَةٌ
		From home	مِنْ بَيْتٍ
		He opened	فَتَحَ
		With	بِ
		He stole	سَرَقَ
		Monkey	قِرْدٌ
		You should help	اُنْصُرْ
		With the pen	بِالْقَلَمِ

		A wall	جِدَارٌ
		The boy	اَلْوَلَدُ
		He came	قَدِمَ
		The road	اَلشَّارِعُ
		She reads or will read	تَقْرَأُ
		A female teacher	مُعَلِّمَةٌ
		He exits or will exit	يَخْرُجُ
		A patient	مَرِيْضٌ
		The hospital	اَلْمُسْتَشْفٰى
		The king	اَلْمَلِكُ
		To	إِلٰى
		She collected	جَمَعَتْ
		You should do	اِعْمَلْ
		On the board	عَلَى اللَّوْحِ
		In	فِيْ
		In a playground	فِيْ مَلْعَبٍ
		On/upon	عَلٰى
		You all should worship	اُعْبُدُوْا
		From the sky	مِنَ السَّمَاءِ
		For the visitors	لِلْقَادِمِيْنَ

Lesson number 5

CHAPTER OF مَعْرِفَهْ AND نَكِرَهْ
(*MA'RIFAH* AND *NAKIRAH*)

Beneficial note:

There are many considerations concerning the categorisation of *Ism*.

Types of اِسْمْ in terms of common or proper meaning

1. نَكِرَهْ 2. مَعْرِفَهْ

Definition of نَكِرَهْ (*Nakirah* i.e. a common noun):

A noun that does not refer to anything particular. e.g. طِفْلٌ (a child)

Beneficial note:

Every noun used in the Arabic language will be considered as *Nakirah* unless it is proven to be *Ma'rifah*.

Definition of مَعْرِفَهْ (*Ma'rifah* i.e. a proper noun):

A noun that refers to something particular.
e.g. بَكْرٌ (the name of a particular person)

Types of *Ma'rifah*: It has 7 types.

1. اِسْمْ ضَمِيْرْ (*Dameer/Zameer* i.e. pronoun):

Dameer/Zameer is that noun which denotes upon such a *Mutakallim*, *Mukhaatab* or *Ghaaib* which has been mentioned previously.

مُتَكَلِّمْ (*Mutakallim*)

First person i.e. speaker. e.g. أَنَا (I)

مُخَاطَبْ (*Mukhaatab*)

Second person i.e. person being spoken to. e.g. أَنْتَ (You)

غَائِبْ (*Ghaaib*)

Third person i.e. absent from conversation. e.g. هُوَ (He)

Note: Other than the *Ism Dameer*, every other *Ism* is called "*Ism Zaahir*" (visible noun).

2. عَلَمْ (*'Alam* i.e. a particular name):

A noun that is the name of a particular person, a particular place, or a particular thing. e.g. خَالِدٌ (the name of a particular person), بَغْدَاد (the name of a particular city), ذُوْالْفِقَار (the name of a particular sword).

3. اِسْمْ إِشَارَةِ (*Ism Ishaarah*):

A noun that indicates towards someone/something.

e.g. هٰذَا (this), ذٰلِكَ (that).

4. اِسْمْ مَوْصُوْلْ (*Ism Mausool*):

That *Ism* which joins the sentence after it (which is known as *Silah*) and then becomes part of that sentence.

e.g. اَلَّذِيْ (who, that, which), اَلَّتِيْ (who, that, which).

5. مُعَرَّفْ بِاللَّامْ (*Mu'arraf billaam*):

The noun that has "اَلْ" at the beginning. e.g. اَلْكِتَابُ

6. مُعَرَّفْ بِالْإِضَافَهْ (*Mu'arraf bil-idaafah*):

The *Nakirah* which is made *Mudaaf* (attributed) towards *Ma'rifah*.

e.g. قَلَمُ زَيْدٍ (*Zaid's* pen)

7. مُعَرَّفْ بِالنِّدَاءْ *(Mu'arraf binnida)*:

The noun that has a letter of *Nida*[1] at the beginning. e.g. يَا رَجُلُ

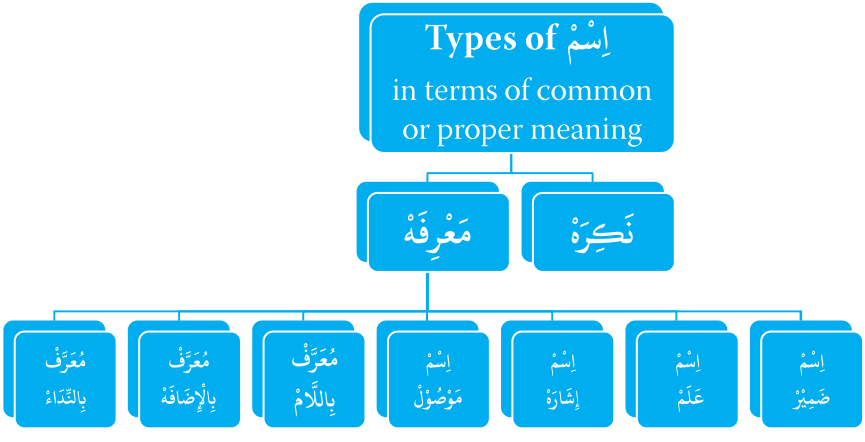
Beneficial note:

1. "اَلْ" *(AL)* is the definite article that changes an *Ism* to *Ma'rifah*.

2. When "اَلْ" enters a *Nakirah*, it makes it a *Ma'rifah*. At that time, the noun is called مُعَرَّفْ بِاللَّامْ *(Mu'arraf billaam)*. e.g. اَلْكِتَابُ from كِتَابٌ.

3. If "اَلْ" enters a word with *Tanween*, then the *Tanween* is dropped. e.g. اَلْعَمَلُ from عَمَلٌ

Note: An *Ism* can never have "اَلْ" and *Tanween* at the same time. e.g. اَلْبَيْتٌ is incorrect.



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[1] There are five **letters of *Nida***:
يَا *(Yaa)*, أَيَا *(Ayaa)*, هَيَا *(Hayaa)*, اَيْ *(Ay)*, أَ *(Hamzah Maftoohah)*.

Exercise

Question no. 1: According to the sample given below, explain the type of *Ma'rifah* along with the identification of *Nakirah* and *Ma'rifah* from the following *Isms*.

Type of مَعْرِفَهْ	مُعَرَّفْ بِاللَّامْ	نَكِرَهْ	Meaning	*Isms*
مُعَرَّفْ بِاللَّامْ	اَلْعِنَبُ		The grapes	اَلْعِنَبُ
		ثَوْبٌ	Cloth/Dress	ثَوْبٌ
			Name of a particular person	حَامِدٌ
			That, who, which	اَلَّذِيْ
			Zaid's uncle	عَمُّ زَيْدٍ
			Thread	خَيْطٌ
			I	أَنَا
			O *Zaid*	يَا زَيْدُ
			Colour of the cloth	لَوْنُ الثَّوْبِ
			This	هٰذَا
			The shirt	اَلْقَمِيْصُ
			Name of a particular person	بَكْرٌ
			He	هُوَ
			A family	أُسْرَةٌ

			Name of particular person	عَمْرٌو
			Principal	مُدِيْرٌ
			Bondsmen of the Most Gracious	عِبَادُ الرَّحْمٰنِ
			Rooster	اَلدِّيْكُ
			Zaid's head	رَأْسُ زَيْدٍ
			Pillar of the Deen	عِمَادُ الدِّيْنِ
			You	أَنْتَ
			Wealth	مَالٌ
			The glass	اَلزُّجَاجُ
			Coal	فَحْمٌ
			That	ذٰلِكَ
			Meat	لَحْمٌ
			Fruit of the garden	ثَمَرُ حَدِيْقَةٍ
			The gentleness	اَلرِّفْقُ
			Book of Hadith	كِتَابُ الْحَدِيْثِ
			The new moon/ crescent	اَلْهِلَالُ
			A particular name of a woman	هِنْدَةٌ

Question no. 2: According to the sample given below, in the following *Isms*, change *Ma'rifah* into *Nakirah* and *Nakirah* into *Ma'rifah*.

مُعَرَّفْ بِاللَّامْ	نَكِرَهْ	Meaning	*Isms*
	سَمَكٌ	The fish	اَلسَّمَكُ
اَلْقَلِيْلُ		A little or a few	قَلِيْلٌ
		Salad	سَلَطَةٌ
		A date (fruit)	تَمْرٌ
		The milk	اَلْحَلِيْبُ
		Traveller	مُسَافِرٌ
		The month	اَلشَّهْرُ
		A horse	حِصَانٌ
		The knife	اَلسِّكِّيْنُ
		A lock	قُفْلٌ
		The speedy	اَلسَّرِيْعُ
		Moon	قَمَرٌ
		A banana	مَوْزٌ
		The brave	اَلشُّجَاعُ
		A branch	غُصْنٌ
		A thief	لِصٌّ

Lesson number 6

CHAPTER OF مُذَكَّر AND مُؤَنَّث
(*MUZAKKAR AND MUANNATH*)

Types of *Isms* in terms of gender:

1. مُذَكَّرْ (*Muzakkar* i.e. masculine)

2. مُؤَنَّثْ (*Muannath* i.e. feminine)

Definition of مُذَكَّرْ:

The noun that has no sign of مُؤَنَّثْ. e.g. فَرَسٌ (a horse)

Beneficial note: In the Arabic language, every noun is used as مُذَكَّرْ unless it is proved to be مُؤَنَّثْ.

Definition of مُؤَنَّثْ:

The noun that has a sign of مُؤَنَّثْ. e.g. نَاقَةٌ (she-camel)

Signs of feminine:

1. " ة " (Round *Ta*): e.g. عَائِشَةُ (Name of a woman)
2. أَلِفْ مَقْصُوْرَهْ *(Alif Maqsoorah)*[1]: e.g. بُشْرٰى (good news)
3. أَلِفْ مَمْدُوْدَهْ *(Alif Mamdoodah)*: e.g. سَوْدَاءُ (black female)

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[1] At the end of the noun, if there is no *Hamzah* after an *Alif*, it is called ***Alif Maqsoorah***, and if there is a *Hamzah* after an *Alif* at the end of the noun, it is called ***Alif Mamdoodah***.

Beneficial note:

In some *Isms*, the sign of مُؤَنَّثْ is not visible in the words, but the Arabs use them as مُؤَنَّثْ, they are called مُؤَنَّثْ سَمَاعِيْ *(Muannath Samaa'i)* or مُؤَنَّثْ مَعْنَوِيْ *(Muannath Ma'nawi)*.

e.g. أَرْضٌ (earth), يَدٌ (hand), خَمْرٌ (wine), اُمٌّ (Mother), مَرْيَمُ (name of a woman), جَحِيْمٌ (Hell), رِيْحٌ (wind) etc.

Exercise

Question no. 1: According to the sample given below, identify the following *Isms* as *Muzakkar* and *Muannath* and in case of *Muannath*, also describe its sign.

Sign of مُؤَنَّثْ	مُؤَنَّثْ	مُذَكَّرْ	Meaning	*Isms*
أَلِفْ مَقْصُوْرَهْ	مُؤَنَّثْ		Name of a woman	صُغْرٰى
		مُذَكَّرْ	Qur'aan	قُرْآنٌ
			Prison/Jail	سِجْنٌ
			A female Sheep	شَاةٌ
			An elephant	فِيْلٌ
			Desert	صَحْرَاءُ
			A leopard	فَهْدٌ
			Name of a woman	سَلْمٰى
			Language	لُغَةٌ

			Yellow	صَفْرَاءُ
			A woman	اِمْرَأَةٌ
			A donkey	حِمَارٌ
			Blind female	عَمْيَاءُ
			A room	حُجْرَةٌ
			A deer	ظَبْيٌ
			A sleeping female	نَائِمَةٌ
			A flower	زَهْرَةٌ
			Green	خَضْرَاءُ
			A husband	زَوْجٌ
			An ant	نَمْلَةٌ
			An ox	ثَوْرٌ
			Name of a woman	لُبْنٰى
			A car/ vehicle	سَيَّارَةٌ
			A friend	صَدِيْقٌ
			White	بَيْضَاءُ
			Donation/ Charity	صَدَقَةٌ
			An illness/ disease	مَرَضٌ
			A sparrow	عُصْفُوْرَةٌ
			Name of a woman	لَيْلٰى
			A lion	أَسَدٌ

Question no. 2: According to the sample given below, change the following *Muzakkar Isms* into *Muannath* and *Muannath Isms* into *Muzakkar*.

مُؤَنَّثْ	مُذَكَّرْ	Meaning	*Isms*
ضَارِبَةٌ		A hitter	ضَارِبٌ
	مَرِيْضٌ	An unwell female	مَرِيْضَةٌ
		Grandfather	جَدٌّ
		Paternal Aunt	عَمَّةٌ
		Son	اِبْنٌ
		A teacher	مُعَلِّمٌ
		A girl	وَلَدَةٌ
		A doctor	طَبِيْبٌ
		A table	طَاوِلَةٌ
		A child/baby	طِفْلٌ
		Night	لَيْلٌ
		A hardworking (male)	مُجْتَهِدٌ
		An apple	تُفَّاحَةٌ
		Beautiful	جَمِيْلٌ
		A servant	خَادِمٌ
		A female Student	تِلْمِيْذَةٌ

مُؤَنَّثْ	مُذَكَّرْ	Meaning	*Isms*
ضَارِبَةٌ		A hitter	ضَارِبٌ
	مَرِيْضٌ	An unwell female	مَرِيْضَةٌ
		Grandfather	جَدٌّ
		Paternal Aunt	عَمَّةٌ
		Son	اِبْنٌ
		A teacher	مُعَلِّمٌ
		A girl	وَلَدَةٌ
		A doctor	طَبِيْبٌ
		A table	طَاوِلَةٌ
		A child/baby	طِفْلٌ
		Night	لَيْلٌ
		A hardworking (male)	مُجْتَهِدٌ
		An apple	تُفَّاحَةٌ
		Beautiful	جَمِيْلٌ
		A servant	خَادِمٌ
		A female Student	تِلْمِيْذَةٌ

Lesson number 7

CHAPTER OF وَاحِدْ, تَثْنِيَهْ AND جَمْعْ

(*WAAHID, TATHNIYAH* AND *JAMA'*)

Types of Isms in terms of their number:

1. وَاحِدْ (*Waahid* i.e. singular)

2. تَثْنِيَهْ (*Tathniyah* i.e. dual)

3. جَمْعْ (*Jama'* i.e. plural)

Definition of وَاحِدْ:

A noun that refers to one. e.g. رَجُلٌ (one man), اِمْرَأَةٌ (one woman)

Definition of تَثْنِيَهْ:

The noun that refers to two.

It is formed by placing at the end of a singular word an أَلِفْ *(Alif)* or يَاءْ *(Yaa)* preceded by a *Fathah* and followed by a نُوْنْ *(Noon)* with a *Kasrah*.

e.g. رَجُلَانِ (two men) ، اِمْرَأَتَانِ (two women)

e.g. رَجُلَيْنِ (two men), اِمْرَأَتَيْنِ (two women)

Definition of جَمْعْ:

A noun that refers to more than two. e.g. رِجَالٌ (many men)

Types of جَمْعْ in terms of the structure of *Waahid* being changed or not

1. جَمْعْ مُكَسَّرْ (*Jama' Mukassar* i.e. broken plural)
2. جَمْعْ سَالِمْ (*Jama' Saalim* i.e. sound plural)

جَمْعْ مُكَسَّرْ:

The جَمْعْ whose وَاحِدْ (singular) form is broken when making it جَمْعْ.[1]

e.g. رِجَالٌ from رَجُلٌ

جَمْعْ سَالِمْ:

The plural whose وَاحِدْ (singular) structure remains the same when making it جَمْعْ.

e.g. مُسْلِمُوْنَ from مُسْلِمٌ

Types of جَمْعْ سَالِمْ:

1. جَمْعْ مُذَكَّرْ سَالِمْ (*Jama' Muzakkar Saalim* i.e. sound masculine plural)
2. جَمْعْ مُؤَنَّثْ سَالِمْ (*Jama' Muannath Saalim* i.e. sound feminine plural)

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[1] There are no fixed rules for making it, sometimes letters are added or removed.
e.g. كُتُبٌ from كِتَابٌ and sometimes there is merely a change in the *Harakaat*.
e.g. خُشُبٌ from خَشَبٌ

جَمْعْ مُذَكَّرْ سَالِمْ:

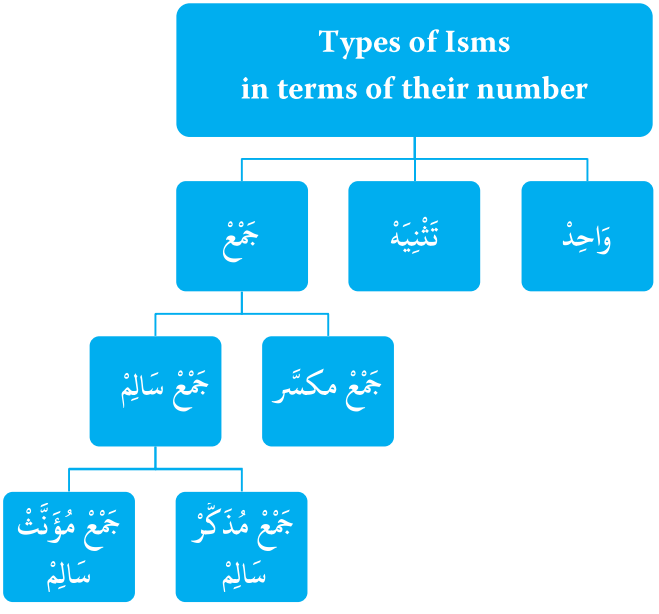
The جَمْعْ which is formed by adding at the end of وَاحِدْ a *Waw* or *Yaa* preceded by a *Dammah* or *Kasrah* and followed by a *Noon* with a *Fathah*.

e.g. مُسْلِمُوْنَ/مُسْلِمِيْنَ from مُسْلِمٌ

جَمْعْ مُؤَنَّثْ سَالِمْ:

The جَمْعْ which is formed by adding at the end of the وَاحِدْ an *Alif* and *Ta*.[1]

e.g. مُسْلِمَاتٌ from مُسْلِمَةٌ



[1] When forming the *Jama'*, the sign of *Muannath* i.e. round *Ta* from the *Waahid* will be removed.

Exercise

Question no. 1: Identify *Waahid*, *Tathniyah* and *Jama'*.

جَمْعْ	تَثْنِيَةْ	وَاحِدْ	Meaning	اِسْمْ
			Notebook	كُرَّاسَةٌ
			Market	سُوْقٌ
			Sayings	أَقْوَالٌ
			Two Hadiths	حَدِيْثَانِ
			A room	حُجْرَةٌ
			Many pious men	صَالِحُوْنَ
			Two flowers	زَهْرَتَانِ
			A dog	كَلْبٌ
			Two palaces	قَصْرَانِ
			Doors	أَبْوَابٌ
			A doctor	طَبِيْبٌ
			Two drivers	سَائِقَانِ
			Keys	مَفَاتِيْحُ
			Snow	ثَلْجٌ
			A prize	جَائِزَةٌ

			Sciences	عُلُوْمٌ
			A story	قِصَّةٌ
			A desk	مَكْتَبٌ
			Reasons	أَسْبَابٌ
			Wealth	مَالٌ
			Lessons	أَسْبَاقٌ
			A baby girl	صَبِيَّةٌ
			A cloth	ثَوْبٌ
			Words	أَلْفَاظٌ
			Many males observers	نَاظِرُوْنَ
			A car/vehicle	سَيَّارَةٌ
			A house	بَيْتٌ
			Books	كُتُبٌ
			Two trees	شَجَرَتَانِ
			Mosques	مَسَاجِدُ
			Two present males	حَاضِرَانِ
			A mat	حَصِيْرٌ

Question no. 2: According to the sample given below, make *Tathniyah* and *Jama'* from *Mufrad Isms*.

جَمْعْ	تَثْنِيَةْ	Meaning	اِسْمْ مُفْرَدْ
أَقْلَامٌ	قَلَمَانِ	A pencil	قَلَمٌ
		A worshiping female	عَابِدَةٌ
		Heart	قَلْبٌ
		A sitting male	جَالِسٌ
		A Dirham (a silver coin)	دِرْهَمٌ
		A thankful female	شَاكِرَةٌ
		A truthful man	صَادِقٌ
		A thief	سَارِقٌ
		Absent	غَائِبٌ
		A Student/seeker	طَالِبٌ
		A stanza	شِعْرٌ
		The knower	عَارِفٌ
		A matter	مَسْئَلَةٌ
		A sane person	عَاقِلٌ
		A female passenger	رَاكِبَةٌ
		A day	يَوْمٌ

Question no. 3: According to the sample, describe *Waahid* from the following *Tathniyah* and *Jama'*.

تَثْنِيَةْ	وَاحِدْ	جَمْعْ	وَاحِدْ
عَالِمَتَانِ/عَالِمَتَيْنِ	عَالِمَةٌ	عَامِلُوْنَ	عَامِلٌ
كَافِرَانِ/كَافِرَيْنِ		حَافِلَاتٌ	
جَبَلَانِ /جَبَلَيْنِ		صَامِتُوْنَ	
بَوَّابَانِ/ بَوَّابَيْنِ		مُدَرِّسُوْنَ	
مَدْرَسَتَانِ/مَدْرَسَتَيْنِ		شَاعِرُوْنَ	
خَادِمَانِ/خَادِمَيْنِ		سَبُّوْرَاتٌ	
خَطَّاطَانِ/ خَطَّاطَيْنِ		لُغَاتٌ	
دَقِيْقَتَانِ/دَقِيْقَتَيْنِ		لَاعِبُوْنَ	
فَاضِلَانِ/فَاضِلَيْنِ		طَاوِلَاتٌ	
حَافِظَتَانِ/حَافِظَتَيْنِ		سَاعَاتٌ	
جَزَّارَانِ/ جَزَّارَيْنِ		حَلَّاقُوْنَ	
مُحَاضَرَتَانِ/ مُحَاضَرَتَيْنِ		ثَلَّاجَاتٌ	
بِطَاقَتَانِ/ بِطَاقَتَيْنِ		عُطْلَاتٌ	
مِلَفَّتَانِ/ مِلَفَّتَيْنِ		غَسَّالُوْنَ	
حَدَّادَانِ/ حَدَّادَيْنِ		شَهَادَاتٌ	
اِسْتِمَارَتَانِ/ اِسْتِمَارَتَيْنِ		مُدِيْرُوْنَ	

Question no. 4: According to the sample, separate *Jama' Mukassar*, *Jama' Muzakkar Saalim* and *Jama' Muannath Saalim* from the following *Jama' Isms*.

جَمْعْ مُؤَنَّثْ سَالِمْ	جَمْعْ مُذَكَّرْ سَالِمْ	جَمْعْ مُكَسَّرْ	Meaning	*Jama' Isms*
	ظَالِمُوْنَ		Oppressors	ظَالِمُوْنَ
كَاتِبَاتٌ			Female writers	كَاتِبَاتٌ
		أَصْدِقَاءُ	Truthful people	أَصْدِقَاءُ
			Many going females	ذَاهِبَاتٌ
			Many exiting males	خَارِجُوْنَ
			Aims/ Objectives	مَقَاصِدُ
			Many female liars	كَاذِبَاتٌ
			Children	أَوْلَادٌ
			Verses/ Signs	اٰيَاتٌ
			Rules	قَوَاعِدُ

			Many prostrating males	سَاجِدُوْنَ
			Many fasting females	صَائِمَاتٌ
			Stories	قَصَصٌ
			Clothes	أَثْوَابٌ
			Proofs	دَلَائِلُ

Lesson number 8

CHAPTER OF مُرَکَّبْ

(*MURAKKAB*)

Types of مُرَکَّبْ:

1. مُرَکَّبْ غَیْرْ مُفِیْدْ (*Murakkab Ghair Mufeed*)
2. مُرَکَّبْ مُفِیْدْ (*Murakkab Mufeed*)

Definition of مُرَکَّبْ غَیْرْ مُفِیْدْ:

The مُرَکَّبْ *(Murakkab)* that does not convey a complete speech/information. e.g. بَیْتُ اللّٰہِ (The House of Allah)

Types of مُرَکَّبْ غَیْرْ مُفِیْدْ:

1. مُرَکَّبْ تَوْصِیْفِیْ *(Murakkab Tawseefi)*
2. مُرَکَّبْ اِضَافِیْ *(Murakkab Idaafi)*
3. مُرَکَّبْ عَدَدِیْ *(Murakkab ʻAdadi)*
4. مُرَکَّبْ مَزْجِیْ *(Murakkab Mazji)*
5. مُرَکَّبْ صَوْتِیْ *(Murakkab Sawti)*

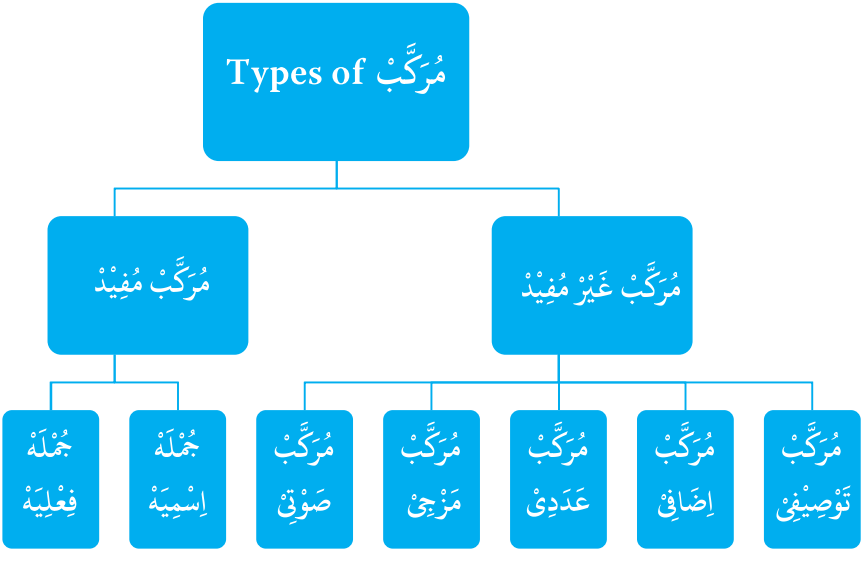
Definition of مُرَكَّبْ مُفِيْدْ:

The مُرَكَّبْ that conveys a complete speech/information.

e.g. اَلصَّوْمُ فَرْضٌ (fasting is obligatory), جَاءَ عَلِيٌّ (‘Ali came)

Types of مُرَكَّبْ مُفِيْدْ

1. جُمْلَهْ فِعْلِيَهْ *(Jumlah Fi’liyah)*
2. جُمْلَهْ اِسْمِيَهْ *(Jumlah Ismiyah)*



Exercise

Question no. 1: Identify the type of *Murakkab* according to the sample given below.

مُرَكَّبَاتْ	مُرَكَّبْ غَيْرْ مُفِيْدْ	مُرَكَّبْ مُفِيْدْ
سَيِّدُ الْقَوْمِ (The leader of the nation)	مُرَكَّبْ غَيْرْ مُفِيْدْ	
اَلْعِلْمُ نُوْرٌ (Knowledge is light)		مُرَكَّبْ مُفِيْدْ
رَجَعَ زَيْدٌ مِنَ السُّوْقِ (*Zaid* returned from the market)		
عَلِيٌّ مُهَذَّبٌ (‘Ali is cultured)		
اَلْعِلْمُ النَّافِعُ (The useful knowledge)		
صَعِدَ زَيْدٌ عَلَى السَّقْفِ (Zaid climbed on the roof)		
تِلْمِيْذَانِ مُجْتَهِدَانِ (Two hardworking students)		
اَلْمَسْجِدُ الحَرَامُ (Al-Masjid al-Haraam)		
صَلَاةُ الْفَجْرِ (The Salah of Fajr)		

		أَلْمُسْلِمُ اَخُو الْمُسْلِمِ (A Muslim is the brother of a Muslim)
		أَوْلَادٌ صِغَارٌ (Young children)
		أَنَا مِنْ بَاكِسْتَانَ (I am from Pakistan)
		يَوْمُ الْعَمَلِ (The day of working)
		اَلثَّمَرُ غِذَاءٌ مُفِيْدٌ (The fruit is a beneficial food)

Lesson number 9

CHAPTER OF مُرَكَّبْ تَوْصِيْفِيْ

(*MURAKKAB TAWSEEFI*)

مُرَكَّبْ تَوْصِيْفِيْ:

The *Murakkab Naaqis* in which the second noun describes the first noun.

e.g. رَجُلٌ عَالِمٌ (a scholarly man)

Rules and beneficial notes:

1. The first word is called مَوْصُوْفْ (*Mawsoof*) and the second is called صِفَهْ (*Sifah*). (In other words, the described noun is called *Mawsoof* and the describing noun is called *Sifah*)

   e.g. ذَهَبَ رَجُلٌ جَمِيْلٌ (A beautiful man went)

2. مُرَكَّبْ تَوْصِيْفِيْ does not become a complete sentence but a part of a sentence.

3. In a مُرَكَّبْ تَوْصِيْفِيْ, the first word is اِسْمْ ذَاتْ *(Ism Zaat)*[1] and the second word is صِفَهْ (i.e. an adjective).

---

[1] اِسْمْ ذَاتْ **(*Ism Zaat* i.e. personal noun):** A noun that is the personal name of any living being or lifeless object.

4. The صِفَهْ must match مَوْصُوْفْ in ten things but both of them are similar in the following four things at the same time.

1. عَدَدْ (Number i.e. being وَاحِدْ, تَثْنِيَهْ and جَمْعْ)

وَاحِدْ		تَثْنِيَهْ		جَمْعْ	
مَوْصُوْفْ	صِفَهْ	مَوْصُوْفْ	صِفَهْ	مَوْصُوْفْ	صِفَهْ
رَجُلٌ	صَالِحٌ	رَجُلَانِ	صَالِحَانِ	رِجَالٌ	صَالِحُوْنَ
A pious man		Two pious men		Many pious men	

2. جِنْسْ (Gender i.e. being مُؤَنَّثْ and مُذَكَّرْ)

مُذَكَّرْ		مُؤَنَّثْ	
مَوْصُوْفْ	صِفَهْ	مَوْصُوْفْ	صِفَهْ
رَجُلٌ	صَالِحٌ	اِمْرَأَةٌ	صَالِحَةٌ
A pious man		A pious woman	

3. تَعْرِيْفْ وَتَنْكِيْرْ (Being مَعْرِفَهْ and نَكِرَهْ)

نَكِرَهْ		مَعْرِفَهْ	
مَوْصُوْفْ	صِفَهْ	مَوْصُوْفْ	صِفَهْ
رَجُلٌ	صَالِحٌ	اَلرَّجُلُ	الصَّالِحُ

4. اِعْرَابْ (i.e. being مَرْفُوْعْ / مَنْصُوْبْ / مَجْرُوْرْ)

مَرْفُوْعْ		مَنْصُوْبْ		مَجْرُوْرْ	
مَوْصُوْفْ	صِفَهْ	مَوْصُوْفْ	صِفَهْ	مَوْصُوْفْ	صِفَهْ
رَجُلٌ	صَالِحٌ	رَجُلًا	صَالِحًا	رَجُلٍ	صَالِحٍ

Exercise

Question no. 1: Translate into English.

مُرَكَّبْ تَوْصِيْفِيْ	Translation	مُرَكَّبْ تَوْصِيْفِيْ	Translation
اَلْبُسْتَانُ الْجَمِيْلُ		اَلْمُعَلِّمَةُ الشَّفِيْقَةُ	
اَلْمُؤْمِنُوْنَ الْكَامِلُوْنَ		اِمْرَأَتَانِ صَابِرَتَانِ	
قَوْلَانِ مَعْرُوْفَانِ		طِفْلٌ جَمِيْلٌ	
حَدِيْقَةٌ فَسِيْحَةٌ		حُجْرَتَانِ نَظِيْفَتَانِ	
سَيَّارَاتٌ سَرِيْعَاتٌ		ثَوْبٌ قَصِيْرٌ	
اِزْدِحَامٌ شَدِيْدٌ		اَلتِّلْمِيْذُ النَّشِيْطُ	
كِتَابَانِ رَخِيْصَانِ		طَعَامٌ لَذِيْذٌ	

Question no. 2: According to the sample given below, keeping in mind the rules, point out the mistake found in the *Murakkab Tawseefi* and state the correct *Murakkab Tawseefi*.

Incorrect مُرَكَّبْ تَوْصِيْفِيْ	Identification of Mistake	Correct مُرَكَّبْ تَوْصِيْفِيْ
ظُلْمٌ عَظِيْمَةٌ	Not similar In مُذَكَّرْ and مُؤَنَّثْ	ظُلْمٌ عَظِيْمٌ
حَيَّةٌ اَلْجَمِيْلَةُ		
اَلْمُؤْمِنُوْنَ الْمُفْلِحُ		
اَلْغُرْفَتَانِ وَاسِعَتَانِ		
اَلرِّجَالُ طَيِّبُوْنَ		
مَسْجِدٌ اَلنَّبَوِيُّ		
بَابَانِ مَفْتُوْحَتَانِ		
فَرَسَانِ جَمِيْلٌ		

Question no. 3: According to the sample given below, keeping in mind the rules, make a *Murakkab Tawseefi*.

مَوْصُوْفْ	صِفَهْ	مُرَكَّبْ تَوْصِيْفِيْ
اَلصِّرَاطُ	اَلْمُسْتَقِيْمُوْنَ	اَلصِّرَاطُ الْمُسْتَقِيْمُ
اَلطَّالِبَاتُ	مُجْتَهِدَةٌ	

	اَلصَّالِحَاتُ	اَلْبِنْتَانِ
	صَادِقِيْنَ	اَلْمُسْلِمُوْنَ
	مُثْمِرَاتٌ	حَدِيْقَةٌ
	اَلْكَبِيْرُ	ذَنْبٌ

Question no. 4: According to the sample given below, keeping in mind the rules, complete the *Murakkab Tawseefi* by adding a *Sifah* to the *Mawsoof* and by adding a *Mawsoof* to the *Sifah*.

مَوْصُوْف	صِفَة	مُرَكَّب تَوْصِيْفِي
اَلْقُرْآنُ		اَلْقُرْآنُ الْكَرِيْمُ
	عَذْبٌ	مَاءٌ عَذْبٌ
اَلشَّاعِرُوْنَ		
رِزْقٌ		
اَلْوَلَدُ		
عِلْمٌ		
	حَسَنَةٌ	
	جَمِيْلَتَانِ	
	صَادِقَانِ	
	لَذِيْذٌ	
	جَدِيْدٌ	

Question no. 5: Translate into Arabic.

English	Arabic
Two cheap pens	
Intelligent girl	
Long journey	
Tall boy	
Brave person	
Lazy student	
Wide road	
Easy lesson	

Activity: The teachers should make the students form at least twenty sentences of *Murakkab Tawseefi* in Arabic during the class.

Lesson number 10

CHAPTER OF مُرَكَّبِ اِضَافِيْ

(MURAKKAB IZAAFI/IDAAFI)

مُرَكَّبْ اِضَافِيْ:

The *Murakkab Naaqis* in which one *Ism* is attributed to the other *Ism*.

e.g. قَلَمُ حَامِدٍ (*Haamid's* pen)

Rules and Beneficial notes:

1. The noun to which the first *Ism* is attributed is called مُضَافْ إِلَيْهِ and the attributed *Ism* is called مُضَافْ. e.g. In غُلَامُ زَيْدٍ (*Zaid's* slave), غُلَامُ is مُضَافْ and زَيْدٍ is مُضَافْ إِلَيْهِ.

2. مُرَكَّبْ اِضَافِيْ does not become a complete sentence but a part of a sentence. e.g. جَاءَ اِبْنُ زَيْدٍ (*Zaid's* son came)

3. مُضَافْ comes first then مُضَافْ إِلَيْهِ e.g. كِتَابُ خَالِدٍ (*Khaalid's* book)

4. مُضَافْ never gets "اَلْ" and تَنْوِيْنْ.

5. مُضَافْ إِلَيْهِ is always مَجْرُوْرْ.

6. If مُضَافْ is in the form of تَثْنِيَهْ or جَمْعْ مُذَكَّرْ سَالِمْ their نُوْنْ will be dropped at the end. e.g. بَابَا مَسْجِدٍ (Two gates of a mosque),

   عَالِمُوْ الْمَدِيْنَةِ (Scholars of Madinah)

7. When translating into English between مُضَافْ and مُضَافْ إِلَيْهِ the word 'of ' or apostrophe ‘s are generally used.

8. More than one مُضَافْ and مُضَافْ إِلَيْهِ can appear in one sentence structure. e.g. بَابُ بَيْتِ الْأَمِيْرِ (The door of the commander’s house)

THE REMAINING مُرَكَّبَاتْ نَاقِصَهْ

(MURAKKABAAT NAAQISAH)

مُرَكَّبْ عَدَدِيْ:

The *Murkkab Naaqis* in which the number of something is described.

e.g. أَحَدَ عَشَرَ (Eleven)

مُرَكَّبْ مَزْجِيْ:

The *Murakkab Naaqis* in which two words are joined without إِسْنَادْ[1] or إِضَافَةْ to form a single word.

e.g. مَعْدِيْكَرَبْ (name of a person)

مُرَكَّبْ صَوْتِيْ:

The *Murakkab Naaqis* through which a voice is imitated.

e.g. غَاقِ غَاقِ (Expressing the crowing of a crow)

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[1] إِسْنَادْ *(Isnaad):* To create a link between two words that would give complete information.

OR a sound is called out to an animal.

e.g. نِخْ نِخْ (Expressing to make a camel sit down)

Exercise

Question no. 1: Translate into English.

مُرَكَّبْ اِضَافِيْ	Translation	مُرَكَّبْ اِضَافِيْ	Translation
وَلِيُّ اللهِ		غُلَامَا رَجُلٍ	
اٰيَةُ الْاِيْمَانِ		مُسْلِمُوْ الْمَدِيْنَةِ	
بَابُ بَيْتِ ابْنِ الْوَزِيْرِ		أَمْرُ اللهِ	
يَوْمُ الْعِيْدِ		مَكَاتِبُ الْمُدِيْرِيْنَ	
جِدَارَا الْمَدْرَسَتَانِ		لَحْمُ الدَّجَاجَةِ	
عَصِيْرُ الْمَوْزِ		قَلَمُ وَلَدِ زَيْدٍ	
وَقْتُ الْعُطْلَةِ		أَعْضَاءُ الْإِنْسَانِ	
فَرَسُ وَلَدِ وَزِيْرِ الْمَلِكِ		اِسْمُ الْوَلَدِ	
أُذُنُ الْفَرَسِ		عَلَامَةُ فَضْلِ اللهِ	

Question no. 2: According to the sample given below, keeping in mind the rules, point out the mistake found in the *Murakkab Idaafi* and state the correct *Murakkab Idaafi*.

Correct مُرَكَّبْ تَوْصِيْفِيْ	Identification of Mistake	Incorrect مُرَكَّبْ تَوْصِيْفِيْ
لَبَنُ بَقَرَةٍ	*Alif Laam* does not appear on the *Mudaaf*	اَللَّبَنُ بَقَرَةٍ
		مَاءُ الْبَحْرُ
		طِفْلَانِ زَيْدٍ
		اَلْإِبْنُ حَامِدٍ
		خَادِمُوْنَ بَكْرٍ
		اَلْبَابُ الْمَسْجِدِ
		اِبْنُ الصَّالِحُ
		وَعْدٌ اللّٰهِ
		مِنْشَفَةُ الرَّجُلُ

Question no. 3: According to the sample given below, keeping in mind the rules, make a *Murakkab Idaafi*.

مُضَافْ	مُضَافْ اِلَيْهْ	مُرَكَّبْ اِضَافِيْ
رَسُوْلَانِ	اَللّٰهُ	رَسُوْلَااللّٰهِ
نُوْرٌ	اَلسَّمٰوٰتُ	
صَلَاتَانِ	اَللَّيْلُ	
شَهْرَانِ	اَلصَّوْمُ	
اَلْأَيَّامُ	اَلْعُطْلَةُ	
اَلْفِتْنَةُ	اَلنَّاسُ	
اَلْمِعْرَاجُ	اَلْمُؤْمِنُ	

Question no. 4: According to the sample given below, keeping in mind the rules, complete the *Murakkab Idaafi* by adding an appropriate *Mudaaf Ilaih* to the *Mudaaf* and by adding an appropriate *Mudaaf* to the *Mudaaf Ilaih*.

مُضَافْ	مُضَافْ إِلَيْهْ	مُرَكَّبْ اِضَافِيْ
عَبْدٌ		عَبْدُاللّٰهِ
	زَيْدٌ	كِتَابُ زَيْدٍ
نُوْرٌ		
اٰيَاتٌ		
اِبْنٌ		

		رَأْسٌ
		عَصِيْرٌ
	اَلْمَدِيْنَةُ	
	اَللّٰهُ	
	رَجُلٌ	
	بَيْتٌ	

مُضَافٌ	مُضَافٌ إِلَيْهِ	مُرَكَّبُ اِضَافِيْ
عَبْدٌ		عَبْدُاللّٰهِ
	زَيْدٌ	كِتَابُ زَيْدٍ
نُوْرٌ		
اٰيَاتٌ		
اِبْنٌ		
رَأْسٌ		
عَصِيْرٌ		
	اَلْمَدِيْنَةُ	
	اَللّٰهُ	
	رَجُلٌ	
	بَيْتٌ	

Question no. 5: Translate into Arabic.

English	Arabic
Two sons of *Zaid*	
Mi'raaj of the believer	
Daughter of the Messenger of Allah	
Garden of Madinah	
The doors of the mosque	
Day of *Jumu'ah*	
The meat of *Zaid's* cow	
Time of eating	

Activity: The teachers should make the students form at least twenty sentences of *Murakkab Idaafi* in Arabic during the class.

Lesson number 11

CHAPTER OF جُمْلَهْ فِعْلِيَهْ

(JUMLAH FI'LIYAH)

Definition of جُمْلَهْ فِعْلِيَهْ:

A sentence whose first part is a فِعْلْ is called جُمْلَهْ فِعْلِيَهْ.

e.g. جَاءَ الْمُسْلِمُوْنَ (Muslims came).

Beneficial note:

1. Every *Fi'l Ma'roof* (whether it is *Laazim* or *Muta'addi*)[1] gives a رَفْعْ to the فَاعِلْ and if it is فِعْلْ مُتَعَدِّيْ, it also gives a نَصْبْ to the مَفْعُوْلْ بِهِ along with giving a رَفْعْ to the فَاعِلْ.

2. فِعْلْ مَجْهُوْلْ gives رَفْعْ to its نَائِبُ الْفَاعِلْ (i.e the substitute of the subject).

Definition of فَاعِلْ and نَائِبُ الْفَاعِلْ:

The *Ism* to which a فِعْلْ مَعْرُوْفْ is related is called فَاعِلْ, and the *Ism* to which a فِعْلْ مَجْهُوْلْ is related is called نَائِبُ الْفَاعِلْ.

e.g. ضَرَبَ زَيْدٌ (Zaid hit), سُمِعَ الصَّوْتُ (the sound was heard).

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[1] فِعْلْ لَازِمْ is a *Fi'l* that expresses the complete meaning only with the فَاعِلْ (subject); it does not need a مَفْعُوْلْ بِهِ (object). e.g. جَلَسَ زَيْدٌ (*Zaid* sat down).

فِعْلْ مُتَعَدِّيْ is a *Fi'l* that requires a مَفْعُوْلْ بِهِ (object) as well as a فَاعِلْ (subject). e.g. نَصَرَ زَيْدٌ بَكْرًا (*Zaid* helped Bakr)

In the first example, زَيْدٌ is *Faa'il* and in the second example, الصَّوْتُ is *Naaib al-Faa'il*.

Definition of مَفْعُوْلْ بِهٖ (*Maf'ool Bihi* i.e. object):

The *Ism* upon which an action is done is called a مَفْعُوْلْ بِهٖ, and فِعْلْ مُتَعَدِّيْ gives نَصَبْ to it.

e.g. ضَرَبَ زَيْدٌ بَكْرًا (Zaid hit Bakr)

Rules and beneficial points:

1. If the فَاعِلْ or نَائِبُ الْفَاعِلْ is اِسْمْ ظَاهِرْ (i.e. a visible noun), then the فِعْلْ will always be وَاحِدْ, whether the فَاعِلْ or نَائِبُ الْفَاعِلْ is وَاحِدْ, تَثْنِيَهْ or جَمْعْ but in being مُذَكَّرْ and مُؤَنَّثْ, the فِعْلْ will come according to the فَاعِلْ or نَائِبُ الْفَاعِلْ.

   Examples of *Faa'il*: ذَهَبَ زَيْدٌ، ذَهَبَ زَيْدَانِ، ذَهَبَ زَيْدُوْنَ

   Examples of *Naaib al-Faa'il*: نُصِرَ زَيْدٌ، نُصِرَ زَيْدَانِ، نُصِرَ زَيْدُوْنَ

2. If the فَاعِلْ or نَائِبُ الْفَاعِلْ is a ضَمِيْرْ then, فِعْلْ will come according to the مَرْجِعْ (point of referring back)[1] of the ضَمِيْرْ in وَاحِدْ, تَثْنِيَهْ, جَمْعْ and مُذَكَّرْ and مُؤَنَّثْ.

   e.g. زَيْدٌ ذَهَبَ، زَيْدَانِ ذَهَبَا، زَيْدُوْنَ ذَهَبُوْا

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[1] The ضَمِيْرْ of غَائِبْ refers to something mentioned before; that is, the اِسْمْ to which it returns. The ضَمِيْرْ is called رَاجِعْ (i.e. returning) and the thing to which the ضَمِيْرْ is returning is called the مَرْجِعْ (i.e. the place of returning) of the ضَمِيْرْ.

3. The general sequence in a جُمْلَهْ فِعْلِيَهْ is that the فِعْلْ comes first, then فَاعِلْ and then the مَفْعُوْلْ بِهِ, but sometimes the مَفْعُوْلْ بِهِ is brought before the فَاعِلْ and sometimes the مَفْعُوْلْ بِهِ even comes before the فِعْلْ, but the فَاعِلْ cannot come before the فِعْلْ.

e.g. أَكَلَ خُبْزًا زَيْدٌ، خُبْزًا أَكَلَ زَيْدٌ

Exercise

Question no. 1: According to the sample given below, translate the following sentences into English and identify *Fi'l Ma'roof*, *Fi'l Majhool*, *Faa'il*, *Naaib al-Faa'il* and *Maf'ool Bihi* in these sentences.

نَائِبُ الْفَاعِلْ	فِعْلْ مَجْهُوْلْ	مَفْعُوْلْ بِهِ	فَاعِلْ	فِعْلْ مَعْرُوْفْ	Translation	Sentences
		اَلْبَلَاءَ	اَلصَّدَقَةُ	تَدْفَعُ	Charity removes calamity	تَدْفَعُ الصَّدَقَةُ الْبَلَاءَ
اَلْقُرْآنُ	قُرِءَ				The Qur'aan was recited	قُرِءَ الْقُرْآنُ
						جَلَسَ زَيْدٌ
						يَزْرَعُ الْفَلَّاحُ الْحَقْلَ
						يَكْتُبُ الرَّجُلُ رِسَالَتَهُ
						أُكِلَ خُبْزٌ

						يَلْعَبُ الْوَلَدُ بِالْكُرَّةِ
						وَقَفَ الْقِطَارُ
						شَرِبَ الطِّفْلُ الْعَصِيْرَ
						وَضَعْتُ الْكُرَّاسَةَ
						ضَحِكَ الطِّفْلُ
						بَلَعَ ذِئْبٌ عَظْمًا
						فَتَحَتِ الْبِنْتُ الْحَقِيْبَةَ
						ظَهَرَ الْحَقُّ
						أَكَلْتُ السَّمَكَ

Question no. 2: According to the sample given below, keeping in mind the rules, point out the mistake found in the *Jumlah Fi'liyah* and state the correct sentence.

Correct Sentences	Identification of Mistake	Incorrect Sentences
نَصَرَ رَجُلَانِ	The فِعْلْ is not singular, whereas the فَاعِلْ is *Ism Zaahir*	نَصَرَا رَجُلَانِ
		اَلْمُسْلِمُوْنَ جَاءَ

		كُتِبَتِ الصِّيَامِ
		يُلْبَسُوْنَ الثَّوْبُ
		فَازُوْا الطُّلَّابُ
		سَمِعَتْ زَيْدٌ
		نَامَا خَالِدَانِ
		فَرِحَتُ وَلَدٌ
		صَامَا وَلَدٌ صَالِحٌ
		نَحْضُرُ وَلَدَانِ
		اَلرَّجُلُ جَاءَتْ
		نَزَلَتِ الْمَطَرُ
		زُرْتُ عَالِمٌ
		تَذْهَبَانِ اِمْرَأَتَانِ
		كُسِرَتِ الزُّجَاجُ
		يَسْقُطَانِ الثَّلْجُ

Question no. 3: Keeping in mind the rules, complete the sentences according to the sample given below.

فِعْلْ	فَاعِلْ (اِسْمْ ظَاهِرْ)	جُمْلَهْ فِعْلِيَهْ
أُكِلَ		أُكِلَ الطَّعَامُ
	اَلْمُسْلِمَاتُ	جَاءَتِ الْمُسْلِمَاتُ
سُلِبَتْ		
نَصَرَ		
صَعِدَ		
سَكَتَ		
	مَاءٌ	
	خُبْزَانِ	
	كُتُبٌ	
	اَلطَّعَامُ	

Question no. 4: Translate into Arabic.

English	Arabic
Zaid went	
We thanked	
Haamid came	
The Muslims prostrated	
‘Ali helped	

Activity: The teachers should make the students form at least twenty easy sentences of *Jumlah Fi’liyah* in Arabic during the class.

Lesson number 12

CHAPTER OF جُمْلَهْ اِسْمِيَهْ

(JUMLAH ISMIYAH)

Definition of جُمْلَهْ اِسْمِيَهْ:

A sentence whose first part is an *Ism* is called *Jumlah Ismiyah*.

e.g. زَيْدٌ صَالِحٌ (*Zaid* is pious)

Rules and beneficial notes:

1. The first part of a *Jumlah Ismiyah* is called مُبْتَدَأ (*Mubtada*) or مُسْنَدْ إِلَيْهْ (*Musnad Ilaih*), and the second part is called خَبَرْ (*Khabar*) or مُسْنَدْ (*Musnad*).
2. Both *Mubtada* and *Khabar* are always مَرْفُوْعْ (*Marfoo'*).
3. Mubtada is usually *Ma'rifah* and *Khabar* is usually *Nakirah*.
4. Generally *Mubtada* comes first then *Khabar*.

Forms of Khabar:

- Sometimes *Khabar* is *Mufrad*. If the *Khabar* is *Mufrad*, it must be in accordance to the *Mubtada* in number (singular, dual, plural) and gender (masculine and feminine).

  e.g . زَيْدٌ عَالِمٌ، زَيْدَانِ عَالِمَانِ، زَيْدُوْنَ عَالِمُوْنَ

  هِنْدَةٌ عَالِمَةٌ، هِنْدَتَانِ عَالِمَتَانِ، هِنْدَاتٌ عَالِمَاتٌ

- *Khabar* is sometimes *Jumlah Ismiyah*.

  e.g. زَيْدٌ أَبُوْهُ قَائِمٌ (زَيْدٌ is *Mubtada*, and أَبُوْهُ قَائِمٌ is *Khabar* which is a *Jumlah Ismiyah*).

- *Khabar* is sometimes *Jumlah Fi'liyah*.

  e.g. زَيْدٌ يَكْتُبُ (زَيْدٌ is *Mubtada*, and يَكْتُبُ is *Khabar* which is a *Jumlah Fi'liyah*).

- Sometimes, *Khabar* is *Zarf*.

- e.g. اَلْهِرَّةُ فَوْقَ السَّقْفِ (اَلْهِرَّةُ is *Mubtada*, and فَوْقَ السَّقْفِ is *Khabar* which is *Zarf*).

- Sometimes, *Khabar* is *Jaar Majroor*.

  e.g. زَيْدٌ فِي الدَّارِ (زَيْدٌ is *Mubtada*, and فِي الدَّارِ is *Khabar* which is *Jaar Majroor*).

Note: If the *Khabar* is a sentence, there is usually a *Dameer* (pronoun) inside it which is in accordance to the *Mubtada*.

e.g. زَيْدٌ جَاءَ، زَيْدٌ هُوَ ذَكِيٌّ

Exercise

Question no. 1: According to the sample given below, translate the following sentences into English, separate *Mubtada* and *Khabar*, and also state which form *Khabar* belongs to.

Form of خَبَرْ	خَبَرْ	مُبْتَدَأ	Translation	Sentences
مُفْرَدْ	كَاذِبُوْنَ	اَلْمُنَافِقُوْنَ	The hypocrites are liars	اَلْمُنَافِقُوْنَ كَاذِبُوْنَ
				اَلْمُسْلِمُ يَعْبُدُاللّٰهَ
				زَيْدٌ أَمَامَ الْأَمِيْرِ
				اَلْفَرَاشَةُ جَمِيْلَةٌ
				بَكْرٌ فِي الْمَسْجِدْ
				بَكْرٌ يَأْكُلُ الطَّعَامَ
				مَاءُ الْبَحْرِ مِلْحٌ
				زَيْدٌ اِبْنُهُ جَالِسٌ
				غُلَامَا بَكْرٍ مَرِيْضَانِ
				اَلْمُسْلِمُ يُحَافِظُ عَلَى الصَّلَاةِ

				حَدِيْقَةُ الْبَيْتِ وَاسِعَةٌ
				هٰذَا مَكْتَبُ الْمُدِيْرِ
				اَلْبِنْتُ تَحْفَظُ الدَّرْسَ
				اَلْقِطَّةُ لَوْنُهَا جَمِيْلٌ

Question no. 2: Write the correct sentence by pointing out the mistake found in the *Jumlah Ismiyah* according to the sample given below.

Correct Sentences	Identification of Mistake	Incorrect Sentences
اَلرَّجُلُ جَرِيْحٌ	*Khabar* is not *Marfoo'* whereas *khabar* is always *Marfoo'*.	اَلرَّجُلُ جَرِيْحٍ
		فَاطِمَتَانِ طَالِبَانِ
		اَلزَّوْجَاتُ صَالِحُوْنَ
		اَلتُّفَّاحَةُ حُلْوَةً
		اَلْكِتَابَانِ جَدِيْدَةٌ
		اَلْبَابُ مَفْتُوْحَتَانِ
		اَلْأَوْلَادُ حَاضِرٌ
		اَلطَّالِبَاتُ جَالِسٌ

		اَلْمَرْءَةُ ضَاحِكَةً
		اَلْكُرْسِيُّ مَكْسُوْرَانِ
		اَلْغُرْفَةِ نَظِيْفَةٌ
		اَلسَّاعَتَانِ كَبِيْرَةٌ
		اَلْحِصَانُ سَرِيْعَةٌ
		اَلْبِنْتُ بَاكِيَتَانِ
		اَلدِّيْنُ خَالِصَةٌ
		اَلْقُرْآنُ نُوْرٍ
		اَلْمَاءَ طُهُوْرٌ

Question no. 3: Keeping in mind the rules of *Jumlah Ismiyah*, complete the chart according to the sample given below.

وَاحِدْ	تَثْنِيَهْ	جَمْعْ
زَيْدٌ عَالِمٌ	زَيْدَانِ عَالِمَانِ	زَيْدُوْنَ عَالِمُوْنَ
هِنْدَةٌ مُسْلِمَةٌ	هِنْدَتَانِ مُسْلِمَتَانِ	هِنْدَاتٌ مُسْلِمَاتٌ
زَيْدٌ عَاقِلٌ		

اَلسَّيَّارَةُ جَمِيْلَةٌ		
اَلطَّبِيْبُ مَاهِرٌ		
اَلطَّالِبَةُ قَائِمَةٌ		
اَلْمُنَافِقُ خَائِفٌ		
اَلْمُؤْمِنَةُ صَائِمَةٌ		
	اَلطِّفْلَانِ جَمِيْلَانِ	
	اَلنَّافِذَتَانِ مَفْتُوْحَانِ	
	اَلْمُجَاهِدَانِ صَابِرَانِ	
	اَلْوَلَدَتَانِ نَائِمَتَانِ	
	اَلطِّفْلَانِ ذَكِيَّانِ	
اَلْمُدِيْرُوْنَ مَوْجُوْدُوْنَ		
زَيْدُوْنَ مُسْلِمُوْنَ		
اَلْبَنَاتُ صَالِحَاتٌ		
اَلرِّجَالُ نَائِمُوْنَ		
اَلْمُشْرِكَاتُ ظَالِمَاتٌ		

Question no. 4: According to the sample given below, separate the incorrect and correct sentences in the following sentences.

Incorrect Sentences	Correct Sentences	Sentences
	زَيْنَبُ بِنْتٌ جَمِيْلَةٌ	زَيْنَبُ بِنْتٌ جَمِيْلَةٌ
اَلْعَامِلُوْنَ نَشِيْطَانِ		اَلْعَامِلُوْنَ نَشِيْطَانِ
		اَلصَّبْرُ جَمِيْلٌ
		يُوْسُفُ أَبُوْهَا طَبِيْبٌ
		اَلْحِذَاءُ جَدِيْدٌ
		اَلطِّفْلُ لَعِبَ
		اَلْمُعَلِّمَاتُ الْمُخْلِصَاتُ مَحْبُوْبَتَانِ
		اَلْبِنْتُ شَعْرُهَا طَوِيْلٌ
		اَلْمَدْرَسَةُ نَظِيْفَتَانِ
		اَلْمُعَلِّمُ يَخْلُصُ فِيْ عَمَلِهِ
		اَلْمَرِيْضَاتُ نَائِمَةٌ
		اَلطَّالِبُ كِتَابُهُ جَدِيْدٌ
		اَلْخَطِيْبُ يَخْطُبُ الْجُمُعَةَ

		اَلْمِصْبَاحُ ضَوْءُهَا شَدِيْدٌ
		مُعَلِّمُوْ الْمَدْرَسَةِ رَائِعٌ
		اَلْمَسْجِدُ الْكَبِيْرُ مُرِيْحٌ

Question no. 5: Keeping in mind the rules, complete the جُمْلَهْ اِسْمِيَهْ by adding an appropriate *Khabar* for the *Mubtada* and an appropriate *Mubtada* for the *Khabar* in accordance to the sample given below.

مُبْتَدَأ	خَبَرْ	جُمْلَهْ اِسْمِيَهْ
زَيْدٌ		زَيْدٌ قَائِمٌ
	طَيِبَةٌ	فَاطِمَةُ طَيِبَةٌ
اَلْجَوُّ		
اَلثَّوْبَانِ		
اَللّٰهُ		
	عَظِيْمَةٌ	
	طَوِيْلَتَانِ	
	قَوِيٌّ	

Question no. 5: Translate into Arabic.

English	Arabic
ʻ*Imraan* is in the Mosque	
ʻAabid is a *Haafiz*	
The apple is sweet	
The man is on the roof	
The Mosque is beautiful	

Activity: The teachers should make the students form at least twenty easy sentences of *Jumlah Ismiyah* in Arabic during the class.

Lesson number 13

CHAPTER OF مُعْرَبْ وَ مَبْنِيْ

(MU'RAB AND MABNI)

Types of *Isms* in terms of whether or not the change happens at the end of the word by the changing of an عَامِلْ

1.مُعْرَبْ (Mu'rab) 2. مَبْنِيْ (Mabni)

Definition of مُعْرَبْ:

It is an *Ism* whose ending changes by the changing of an عَامِلْ. It is also called "اِسْمْ مُتَمَكِّنْ" (*Ism Mutamakkin* i.e. that which accepts all إِعْرَابْ).

Such as زَيْدْ (*Zaid*) in the following examples is *Mu'rab*.

مَرَرْتُ بِزَيْدٍ	رَأَيْتُ زَيْدًا	جَاءَزَيْدٌ
I passed by *Zaid*.	I saw *Zaid*.	*Zaid* came.

Beneficial note:

عَامِلْ *('Aamil)* is that through which the end of a *Mu'rab* word changes.

As in the aforementioned examples رَأَيْتُ, جَاءَ and "بِ" are عَامِلْ and زَيْدْ is an *Ism Mu'rab* & *Ma'mool* whose ending is changing by the changing of the '*Aamil*.

Definition of مَبْنِيْ (*Mabni*):

It is an *Ism* whose ending does not change by the changing of an عَامِلْ. It is also called "اِسْمْ غَيْرْ مُتَمَكِّنْ" (*Ism Ghair Mutamakkin* i.e. that which never accepts all إِعْرَابْ).

Such as هٰذَا (this) in the following examples is مَبْنِيْ (*Mabni*).

مَرَرْتُ بِهٰذَا	رَأَيْتُ هٰذَا	جَاءَ هٰذَا
I passed by this.	I saw this.	This came.

Note:

Like *Isms*, *Af'aal* are also *Mu'rab* and *Mabni*, but *Huroof* are *Mabni* only.

TYPES OF MU'RAB AND MABNI WORDS

Only two types of words are مَبْنِيْ:

1. Amongst *Isms*, *Ism Mutamakkin*. e.g. زَيْدٌ، رَجُلٌ

2. Amongst *F'ils*, all forms of *Fi'l Mudaari'* other than نُوْنْ تَأْكِيْدْ (*Noon Taakeed*) and نُوْنْ ضَمِيْرْ (*Noon Dameer*). e.g. يَنْصُرُ، تَنْصُرِيْنَ

Six types of words are مَبْنِيْ in total:

1. فِعْلْ مَاضِيْ (*Fi'l Maadi*). e.g. نَجَحَ (He succeeded)

2. *Amr Mukhaatab Ma'roof*. e.g. اِجْلِسْ (You should sit)

3. All *Huroof*. e.g. مِنْ، اِنَّ، لَا

4. Sentence. e.g. بَكْرٌ قَائِمٌ (Bakr is standing)

5. *Ism Ghair Mutamakkin*. e.g. هُوَ (he/it), هٰذَا (this)

6. The forms of *Fi'l Mudaari'* in which the *Noon* of *Dameer* or *Taakeed* occurs at the end. e.g. يَضْرِبْنَ، لَيَضْرِبَنْ، لَيَضْرِبَنَّ

Note: The first three are called "مَبْنِيُّ الْأَصْلْ" *(Mabni al-Asl)* and *Ism Ghair Mutamakkin* is called "مُشَابِهٌ بِمَبْنِيِّ الْأَصْلْ" *(Mushaabih bi Mabni al-Asl* i.e the nouns having resemblance with any of the *Mabni al-Asl*).

Types of *Ism Ghair Mutamakkin*:

There are several types of *Ism Ghair Mutamakkin*, some of which are:

Examples	Some Types of *Ism Gair Mutamakkin*
أَنَا (I), أَنْتَ (You), هُوَ (He/It)	اِسْمُ ضَمِيْرْ
هٰذَا (This), ذَالِكَ (That)	اِسْمُ إِشَارَهْ
إِذَامَا , إِذْ (When)	اِسْمُ شَرْطْ
قَبْلُ (Before/Ago), بَعْدُ (After)	اِسْمُ ظَرْفْ
اَلَّذِيْ (Who, which, that etc. for مُذَكَّرْ), اَلَّتِيْ (Who, which, that for مُؤَنَّثْ)	اِسْمُ مَوْصُوْلْ
مَنْ (Who), مَا (what)	اِسْمُ اِسْتِفْهَامْ
كَمْ (How many, how much), كَذَا (Such)	اِسْمُ كِنَايَهْ
هَيْهَاتَ in the meaning of بَعُدَ (He/It became far)	اِسْمُ فِعْلْ

Exercise

Question no. 1: According to the sample given below, separate *Mu'rab* and *Mabni* words. Furthermore, also point out which type of *Mabni* it is.

Words	مُعْرَبْ	مَبْنِيْ	Words	مُعْرَبْ	مَبْنِيْ
اُسْكُنْ		اُسْكُنْ، فِعْلْ امر مَعْرُوْفْ	زَيْدٌ		
هٰذَا			يَذْهَبُ		
ضَرَبَ			فَرَسٌ		
أَنْتَ			قَعَدَتْ		
اِفْتَحْ			وَلَدٌ		
هُوَ			اُطْلُبْ		
شَرِبَ			عَلٰى		
هَيْهَاتَ			دَرَسُوْا		
يَحْضُرُ			مَنْ؟		
ذَالِكَ			فُسِدَ		
تَفْتَحِيْنَ			رَفَعْنَا		
اَلَّذِيْ			كَمْ		
أَرْنَبٌ			ظَفِرْنَ		
تَأْكُلُ			تَنْصُرْنَ		
كَذَا			فِيْ		

Lesson number 14

CHAPTER OF إِعْرَابْ (*I'RAAB*)

The حَرَكَاتْ or حُرُوْفْ through which the change appears at the end of *Mu'rab* word.

e.g. ذَهَبَ خَالِدٌ، رَأَيْتُ خَالِدًا، ذَهَبْتُ إِلٰى خَالِدٍ

The states of *I'raab* of *Ism Mutamakkin*:

1. State of *Raf'* 2. State of *Nasb* 3. State of *Jar*

State of *Raf'*: There are three signs of the state of *Raf'*.

Waw	*Alif*	*Dammah*[1] (one or two Dammahs)
جَاءَ مُسْلِمُوْنَ	جَاءَ رَجُلَانِ	جَاءَ زَيْدٌ

State of *Nasab*: There are four signs of the state of *Nasab*.

Yaa	*Alif*	*Kasrah* (one or two *Kasrahs*)	*Fathah* (one or two *Fathahs*)
رَأَيْتُ رَجُلَيْنِ	رَأَيْتُ أَبَا زَيْدٍ	رَأَيْتُ مُسْلِمَاتٍ	رَأَيْتُ زَيْدًا

State of *Jar:* There are three signs of the state of *Jar*.

Yaa	*Fathah*	*Kasrah*
مَرَرْتُ بِمُسْلِمِيْنَ	مَرَرْتُ بِأَحْمَدَ	مَرَرْتُ بِزَيْدٍ

[1] The letter upon which there is a *Dammah* is called ***Madmoom,*** the letter upon which there is a *Fathah* is called ***Maftooh*** and the letter upon which there is a *Kasrah* is called ***Maksoor***.

Beneficial note:

مَرْفُوْعْ *(Marfoo')*:

The word that is in the state of رَفْعْ *(Raf')* is called مَرْفُوْعْ.

مَنْصُوْبْ *(Mansoob)*:

The word that is in the state of نَصْبْ *(Nasab)* is called مَنْصُوْبْ.

مَجْرُوْرْ *(Majroor)*:

The word that is in the state of جَرْ *(Jar)* is called مَجْرُوْرْ

Beneficial note:

إِعْرَابْ بِالْحَرَكَهْ *(I'raab Bil Harakah)*:

The *I'raab* that is in the form of *Dammah*, *Kasrah* and *Fathah* is called *I'raab Bil Harakah*.

e.g. جَاءَ حَامِدٌ، رَأَيْتُ حَامِدًا، ذَهَبْتُ إِلٰى حَامِدٍ

إِعْرَابْ بِالْحَرْفْ *(I'raab Bil Harf)*.

The *I'raab* that is in the form of *Alif*, *Waw* and *Yaa* is called *I'raab Bil Harf*.

e.g. جَاءَ أَخُوْكَ، رَأَيْتُ أَخَاكَ، مَرَرْتُ بِأَخِيْكَ

Exercise

Question no. 1: According to the sample given below, mention regarding each *Ism* in the following sentences whether it has *I'raab Bil Harakah* or *I'raab Bil Harf*.

Sentences	إِعْرَابْ بِالْحَرَكَهْ	إِعْرَابْ بِالْحَرْفْ
اَلْحَيَاءُ مِنَ الْإِيْمَانِ	اَلْحَيَاءُ، الْإِيْمَانِ	
أَفْلَحَ الْمُؤْمِنُوْنَ		
صَعِدَ الْوَلَدُ عَلَى الشَّجَرَةِ		
رَكِبْتُ عَلَى الدَّرَّاجَةِ		
أَرْسَلَ زَيْدٌ مَكْتُوْبًا اِلٰى خَالِدٍ		
رَأَيْتُ رَجُلَيْنِ عَالِمَيْنِ		
اَلْمُسْلِمَاتُ صَالِحَاتٌ		
رَكِبْتُ عَلَى السَّيَّارَةِ		
عِلْمُ النَّحْوِ سَهْلٌ		
أَرْسَلَ الرِّجَالُ ثِيَابًا اِلَى النِّسَاءِ		
هٰذَا رَجُلٌ شَرِيْفٌ		
أَسْكُنُ اَمَامَ الْمَسْجِدِ		
اَلْمُجْتَهِدُوْنَ نَاجِحُوْنَ		
أَعْمَلُ فِي الْمَكْتَبِ		
اَلْاِمْتِحَانُ قَرِيْبٌ		
أَبُوْكَ ذُوْ مَالٍ		

Lesson number 15

CHAPTER OF THE *I'RAABI* STATES OF اِسْمْ مُعْرَبْ (*ISM MU'RAB*)

State of *Jar*	State of *Nasb*	State of *Raf'*	اِسْمْ مُعْرَبْ
Sign (*Kasrah*)	Sign (*Fathah*)	Sign (*Dammah*)	
مَرَرْتُ بِزَيْدٍ (I passed by *Zaid*)	رَأَيْتُ زَيْدًا (I saw *Zaid*)	جَاءَ زَيْدٌ (*Zaid* came)	مُفْرَدُ مُنْصَرِفْ صَحِيْحْ
مَرَرْتُ بِظَبْيٍ (I passed by a deer)	رَأَيْتُ ظَبْيًا (I saw a deer)	جَاءَ ظَبْيٌ (The deer came)	مُفْرَدُ قَائِمْ مَقَامْ صَحِيْحْ
مَرَرْتُ بِرِجَالٍ (I passed by men)	رَأَيْتُ رِجَالًا (I saw men)	جَاءَ رِجَالٌ (Men came)	جَمْعْ مُكَسَّرْ مُنْصَرِفْ
State of *Jar*	State of *Nasb*	State of *Raf'*	اِسْمْ مُعْرَبْ
Sign (*Kasrah*)	Sign (*Kasrah*)	Sign (*Dammah*)	
مَرَرْتُ بِمُسْلِمَاتٍ (I passed by Muslim women)	رَأَيْتُ مُسْلِمَاتٍ (I saw Muslim women)	جَاءَتْ مُسْلِمَاتٌ (Muslim women came)	جَمْعْ مُؤَنَّثْ سَالِمْ

State of *Jar*	State of *Nasb*	State of *Raf'*	اِسْمْ مُعْرَبْ
Sign *(Fathah)*	**Sign** *(Fathah)*	**Sign** *(Dammah)*	
مَرَرْتُ بِأَحْمَدَ (I passed by *Ahmed*)	رَأَيْتُ أَحْمَدَ (I saw *Ahmed*)	جَاءَ أَحْمَدُ (*Ahmed* came)	غَيْرْ مُنْصَرِفْ[1]
State of *Jar*	**State of *Nasb***	**State of *Raf'***	اِسْمْ مُعْرَبْ
Sign *(Yaa)*	**Sign** *(Alif)*	**Sign** *(Waw)*	
مَرَرْتُ بِأَبِيْ زَيْدٍ (I passed by *Zaid's* father)	رَأَيْتُ أَبَا زَيْدٍ (I saw *Zaid's* father)	جَاءَ أَبُوْ زَيْدٍ (*Zaid's* father came)	اَسْمَاءْ سِتَّهْ مُكَبَّرَهْ
State of *Jar*	**State of *Nasb***	**State of *Raf'***	اِسْمْ مُعْرَبْ
Sign *(Yaa with Kasrah before)*	**Sign** *(Yaa with Kasrah before)*	**Sign** *(Waw with Dammah before)*	
مَرَرْتُ بِمُسْلِمِيْنَ (I passed by Muslims)	رَأَيْتُ مُسْلِمِيْنَ (I saw Muslims)	جَاءَ مُسْلِمُوْنَ (Muslims came)	جَمْعْ مُذَكَّرْ سَالِمْ

[1] There are some *Isms* which do not have any *Kasrah* and *Tanween* at the end, they are called ***Gair Munsarif***.

State of *Jar*	State of *Nasb*	State of *Raf'*	اِسْمْ مُعْرَبْ
Sign *(Yaa with Fathah before)*	**Sign** *(Yaa with Fathah before)*	**Sign** *(Alif with Fathah before)*	
مَرَرْتُ بِرَجُلَيْنِ (I passed by two men)	رَأَيْتُ رَجُلَيْنِ (I saw two men)	جَاءَ رَجُلَانِ (Two men came)	تَثْنِيَهْ
مَرَرْتُ بِاِثْنَيْنِ (I passed by two males)	رَأَيْتُ اِثْنَيْنِ (I saw two males)	جَاءَ اِثْنَانِ (Two males came)	اِثْنَانِ **For Masculine**
مَرَرْتُ بِاِثْنَتَيْنِ (I passed by two females)	رَأَيْتُ اِثْنَتَيْنِ (I saw two females)	جَاءَ اِثْنَتَانِ (Two females came)	اِثْنَتَانِ **For Feminine**

Exercise

Question no. 1: According to the sample given below, identify *Ism Mu'rab* and its type in the following sentences and describe the *I'raabi* state and sign.

Sign	State of *I'raab*	Type of اِسْمْ مُعْرَبْ	Sentences
Dammah	State of *Raf'*	اَلْبَنَاتُ جَمْعْ مُؤَنَّثْ سَالِمْ	تَذْهَبُ الْبَنَاتُ
			جَاءَ أَحْمَدُ

			اِشْتَرَيْتُ كُرَّاسَاتٍ
			سَمِعْتُ النَّصِيْحَةَ
			تَعِبَ اللَّاعِبُوْنَ
			شَكَرْنَا لِلْمُحْسِنَاتِ
			لَعِبَ الْأَطْفَالُ
			شَرِبْتُ مَاءَ الْبَحْرِ
			اَلتِّلْمِيْذَانِ نَشِيْطَانِ
			اَلْمُسَافِرُوْنَ ذَاهِبُوْنَ
			غَسَلَتْ اِمْرَأَةٌ ثِيَابًا
			يَأْكُلُ الذِّئْبُ الشَّاةَ
			حَمَلَ الْجَمَلُ الْحَطَبَ
			نَجَحَ التِّلْمِيْذَانِ الْمُجْتَهِدَانِ
			تَجْمَعُ الْبِنْتُ الْأَزْهَارَ
			حَضَرَتِ الْفَاطِمَاتُ
			يَسْقُطُ الْجِدَارُ

			اَلزُّجَاجُ مَكْسُوْرٌ
			ذَهَبْتُ إِلَى الشَّجَرَاتِ
			يَأْكُلُ عَلِيٌّ كَثِيْرًا
			حَضَرَ الْمُهَنْدِسُوْنَ
			دَخَلَ الْمُجْرِمُ فِيْ السِّجْنِ
			نَظَرْتُ إِلَى الْوَرْدَةِ
			فَتَحْتُ الْبَابَ
			شَكَرْتُ لِلْفَاطِمَاتِ
			أَطْعِمَا الْفَقِيْرَ
			أَكْرَمْتُ الْقَادِمِيْنَ
			أَكَلَتِ الْبَقَرَاتُ
			رَبِحَ الْفَلَّاحُوْنَ
			ذَبَحْتُ الدَّجَاجَاتِ
			هَجَمَ الثَّعْلَبُ عَلَى الدَّجَاجَاتِ

Lesson number 16

CHAPTER OF ضَمِيْرُ

(*DAMEER* OR *ZAMEER* I.E. PRONOUN)

Definition of *Dameer*:

Dameer/Zameer is that *Ism* which denotes on such a *Mutakallim*, *Mukhaatab* or *Ghaaib* which has been mentioned previously.

e.g. أَنَا (I or me), أَنْتَ (you), هُوَ (he).

مُتَكَلِّمْ *(Mutakallim)*:

First person i.e. speaker

مُخَاطَبْ *(Mukhaatab)*:

Second person i.e. person being spoken to

غَائِبْ *(Ghaaib)*:

Third person i.e. absent from conversation

Note: Other than the *Ism Dameer*, every other *Ism* is called "*Ism Zaahir*" (visible noun).

DAMEER IS DIVIDED INTO TWO CATEGORIES

1. مُتَّصِلْ *Muttasil* (attached form)
2. مُنْفَصِلْ *Munfasil* (unattached form)

1. Definition of *Dameer Muttasil*:

Dameer Muttasil is that *Dameer* which is attached with its '*Aamil*.

e.g. "تَ" (*TA*) in ضَرَبْتَ (*DARABTA*), "كَ" (*KA*) in ضَرَبَكَ (*DARABAKA*) and " هُمْ " (*HUM*) in لَهُمْ (*LAHUM*); these are *Muttasil Dameers*.

Note: A particle which governs a noun or verb and causes *I'raabi* change in the word following it is called '*Aamil*.

DAMEER MUTTASIL IS DIVIDED INTO 3 CATEGORIES

1. Marfoo' [1] *2. Mansoob* [2] *3. Majroor.* [3]

ضَمِيْرْ مَرْفُوْعْ مُتَّصِلْ *(Dameer Marfoo' Muttasil)*:

This is that *Dameer* which happens to be at the place of *Raf'* and becomes *Faa'il* (subject/doer) or *Naaib al-Faa'il* (substitute of *Faa'il*).

e.g. "هِيَ" (*HIYA*) in ضَرَبَتْ (*DARABAT*) and "نَا" (*NA*) in ضَرَبْنَا (*DARABNAA*); these *Dameers* are *Marfoo' Muttasil*.

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[1] ***Marfoo'*:** It is a word which is in the state of *Raf'*. It is generally represented by a *Dammah* on the last letter.

[2] ***Mansoob***: It is a word which is in the state of *Nasb*. It is generally represented by a *Fathah* on the last letter.

[3] ***Majroor*:** It is a word which is in the state of *Jar*. It is generally represented by a *Kasrah* on the last letter.

ضَمِيْرْ مَنْصُوْبْ مُتَّصِلْ *(Dameer Mansoob Muttasil)*:

This is that *Dameer* which happens to be at the place of *Nasb*; if it is attached to a *Fi'l* it is *Maf'ool-Bihi,* and if it is attached to *Huroof Mushabbahah Bil-Fi'l* then it becomes their *Ism*.

e.g. "هُ" *(HOO)* in ضَرَبَهُ *(DARABAHOO)* is *Dameer Mansoob Muttasil* and it is *Maf'ool-Bihi* of ضَرَبَ *(DARABA)* verb, and "هُ" *(HOO) Dameer* in إِنَّهُ *(INNAHOO)* is *Dameer Mansoob Muttasil* and it is *Ism* of *Harf Mushabbahah Bil-Fi'l*, which is "إِنَّ" *(INNA)*.

ضَمِيْرْ مَجْرُوْرْ مُتَّصِلْ *(Dameer Majroor Muttasil)*:

This is that *Dameer* which happens to be at the place of *Jar*; if it is attached to an *Ism* it is مُضَافْ إِلَيْهْ *(Mudaaf Ilaih),* and if it is attached to حَرْفْ جَرْ *(Harf Jar)* then it is *Majroor*.

e.g. in غُلَامُهُ *(GHULAAMU HOO),* "هُ" *(HOO) Dameer Majroor Muttasil* is *Mudaaf Ilaih,* which is an *Ism,* and in "لَهُ" *(LAHOO)* "هُ" *(HOO) Dameer* is the *Majroor* of "لَ" *(LAAM) HARF JAR*.

Definition of *Dameer Munfasil*:

This is that *Dameer* which is not attached with its عَامِلْ (*'Aamil*). For e.g. نَحْنُ، إِيَّانَا

DAMEER MUNFASIL IS DIVIDED INTO TWO CATEGORIES

1. *Marfoo'* 2. *Mansoob*

ضَمِيْرْ مَرْفُوْعْ مُنْفَصِلْ *(Dameer Marfoo' Munfasil)*:

This is that *Dameer* which stands at the place of *Raf'* and usually becomes *Mubtada, Khabar, Faa'il* or *Naaib al-Faa'il*. e.g. هُوَ

ضَمِيْرْمَنْصُوْبْ مَنْفَصِلْ *(Dameer Mansoob Munfasil)*:

This is that *Dameer* which stands at the place of *Nasb* and mostly becomes *Maf'ool Bihi*. e.g. إِيَّاهُ

TYPES OF DAMEER MARFOO' MUTTASIL

1. بَارِزْ *(Baariz)* 2. مُسْتَتِرْ *(Mustatir)*

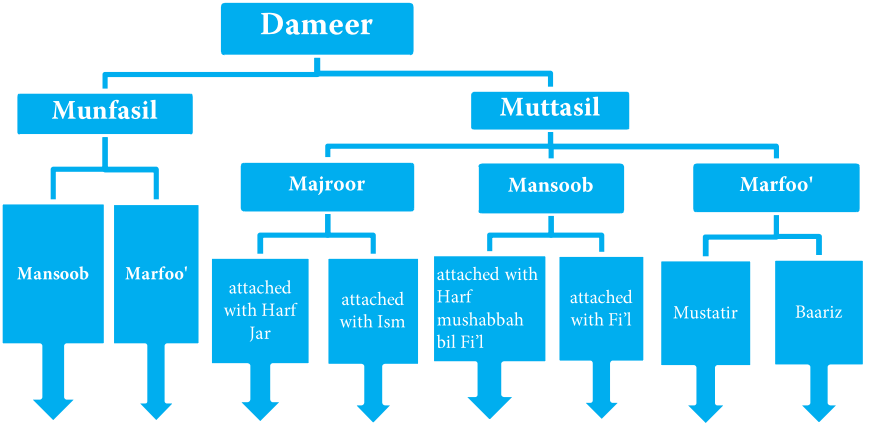
Dameer Marfoo' Muttasil Baariz (visible):

This is that *Dameer* which is present in reading and writing.

e.g. "تُ" *(TU)* in ضَرَبْتُ *(DARABTU)* is *Dameer Baariz*.

Dameer Marfoo' Muttasil Mustatir (invisible):

This is that *Dameer* which is not present in reading and writing. e.g. هُوَ *(HUWA)* in ضَرَبَ *(DARABA)* is *Dameer Mustatir*.



إِيَّاهُ	هُوَ	لَهُ	كِتَابُهُ	إِنَّهُ	ضَرَبَهُ	هُوَ in ضَرَبَ	ضَرَبَا
إِيَّاهُمَا	هُمَا	لَهُمَا	كِتَابُهُمَا	إِنَّهُمَا	ضَرَبَهُمَا	هِيَ in ضَرَبَتْ	ضَرَبُوْا
إِيَّاهُمْ	هُمْ	لَهُمْ	كِتَابُهُمْ	إِنَّهُمْ	ضَرَبَهُمْ	هُوَ in يَضْرِبُ	ضَرَبَتَا
إِيَّاهَا	هِيَ	لَهَا	كِتَابُهَا	إِنَّهَا	ضَرَبَهَا	هِيَ in تَضْرِبُ	ضَرَبْنَ
إِيَّاهُمَا	هُمَا	لَهُمَا	كِتَابُهُمَا	إِنَّهُمَا	ضَرَبَهُمَا	أَنْتَ in تَضْرِبُ	ضَرَبْتَ
إِيَّاهُنَّ	هُنَّ	لَهُنَّ	كِتَابُهُنَّ	إِنَّهُنَّ	ضَرَبَهُنَّ	أَنَا in أَضْرِبُ	ضَرَبْتُمَا
إِيَّاكَ	أَنْتَ	لَكَ	كِتَابُكَ	إِنَّكَ	ضَرَبَكَ	نَحْنُ in نَضْرِبُ	ضَرَبْتُمْ
إِيَّاكُمَا	أَنْتُمَا	لَكُمَا	كِتَابُكُمَا	إِنَّكُمَا	ضَرَبَكُمَا		ضَرَبْتِ
إِيَّاكُمْ	أَنْتُمْ	لَكُمْ	كِتَابُكُمْ	إِنَّكُمْ	ضَرَبَكُمْ		ضَرَبْتُمَا
إِيَّاكِ	أَنْتِ	لَكِ	كِتَابُكِ	إِنَّكِ	ضَرَبَكِ		ضَرَبْتُنَّ
إِيَّاكُمَا	أَنْتُمَا	لَكُمَا	كِتَابُكُمَا	إِنَّكُمَا	ضَرَبَكُمَا		ضَرَبْتُ
إِيَّاكُنَّ	أَنْتُنَّ	لَكُنَّ	كِتَابُكُنَّ	إِنَّكُنَّ	ضَرَبَكُنَّ		ضَرَبْنَا
إِيَّايَ	أَنَا	لِيْ	كِتَابِيْ	إِنَّنِيْ	ضَرَبَنِيْ		
إِيَّانَا	نَحْنُ	لَنَا	كِتَابُنَا	إِنَّنَا	ضَرَبَنَا		

Note:

1. The following *Dameers* are *Baariz*:

- *Alif* in four *Seeghahs* of *Tathniya* of *Fi'l Mudaari'*, *Fi'l Amr* and *Fi'l Nahi*
- *NOON* in two *Seeghahs* of *Jama' Muannath (Ghaaib and Mukhaatab).*
- *WAAW* in the two *Seeghahs* of *Jama' Muzakkar.*
- *YA Mukhaatabah* in the *Seeghah* of *Waahid Muannath Mukhaatab.*

2. The following *Dameers* are *Mustatir*:

- Just like *Fi'l Mudaari'*, in the five *Marfoo' Seeghahs* of *Fi'l Amr* and *Fi'l Nahi* (*Waahid Muzakkar* and *Muannath Ghaaib*, *Waahid Muzakkar Mukhaatab* and *Waahid* and *Jama' Mutakallim*) the *Dameers* are *Mustatir.*

Exercise

Question no. 1: According to the sample given below, identify the *Dameers* in the following sentences and enter them in the correct column.

ضَمِيْرْ مَنْصُوْبْ مُنْفَصِلْ	ضَمِيْرْ مَرْفُوْعْ مُنْفَصِلْ	ضَمِيْرْ مَجْرُوْرْ مُتَّصِلْ	ضَمِيْرْ مَنْصُوْبْ مُتَّصِلْ	ضَمِيْرْ مَرْفُوْعْ مُتَّصِلْ	Translation	Sentences
		نَا			Allah is our Lord	رَبُّنَا اللهُ
					You are a poet	أَنْتَ شَاعِرٌ

					They both are in the cave	هُمَا فِي الْغَارِ
					May Allah reward you all!	جَزَاكُمُ اللهُ
					We sat in the garden	جَلَسْنَا فِي الْحَدِيْقَةِ
					Your mother is a teacher.	أُمُّكَ مُعَلِّمَةٌ

Question no. 2: In the following sentences, separate *Dameer Baariz* and *Dameer Mustatir*.

ضَمِيْرْ مُسْتَتِرْ	ضَمِيْرْ بَارِزْ	Translation	Sentences
	تُ	I rode	رَكِبْتُ
أَنَا in أَعْبُدُ		I worship Allah	أَعْبُدُ اللهَ
		Saeed hit me	ضَرَبَنِيْ سَعِيْدٌ
		Zaid sat	زَيْدٌ جَلَسَ
		We entertained the guests	أَكْرَمْنَا الضُّيُوْفَ
		You two are washing clothes	تَغْسِلَانِ الثِّيَابَ

		Zainab came	زَيْنَبُ جَاءَتْ
		Read the lesson	اِقْرَءِالدَّرْسَ
		We will go to the market	نَذْهَبُ إِلَى السُّوْقِ
		The students succeeded	اَلطُّلَّابُ نَجَحُوْا
		His sister is unwell	أُخْتُهُ مَرِيْضَةٌ
		I am on a holiday.	أَنَا فِيْ عُطْلَةٍ
		Run fast	اُرْكُضْ سَرِيْعًا

Question no. 3: In the following sentences, describe مَحَلِّ إِعْرَابْ (*Mahall I'raab* i.e. the location of *I'raab*) of *Dameer* and mention which part of the sentence are the *Dameers* forming (e.g. are they becoming *Mubtada, Khabar, Ism* of *Huroof Mushabbah bil Fi'l, Faa'il, Naaib al-Faa'il, Maf'ool Bihi, Mudaaf Ilaih, Majroor Ba Harf Jar, etc.)*

Part of Sentence	مَحَلِّ جَرْ	مَحَلِّ نَصْبْ	مَحَلِّ رَفْعْ	Sentences
فَاعِلْ			تُ	ذَهَبْتُ إِلَى السُّوْقِ
فَاعِلْ			أَنْتَ	اِشْرَبِ الشَّايَ
				اَلْإِسْلَامُ دِيْنِيْ
				أَنَا وَاقِفٌ عَلَى السَّقْفِ

				رَبِّيَ اللهُ
				أَطْعِمْنِيْ شَيْئًا
				اَلْمُعَلِّمُوْنَ يَنْصَحُوْنَ
				زَيْدٌ ضُرِبَ عَلَى الشَّارِعِ
				فَرِحْتُ بِلِقَائِكُمْ
				اَلرِّجَالُ سَافَرُوْا
				صَعِدْتُّ عَلَى الْمِنْبَرِ
				أَنَا تِلْمِيْذٌ مُجْتَهِدٌ
				لَبِسَتَا الثَّوْبَ

Question no. 4: Translate into Arabic

English	Arabic
Memorise your lesson.	
I looked at his face.	
I speak Arabic.	
Listen to me.	
They are two female teachers.	

Lesson number 17

CHAPTER OF اِسْمُ إِشَارَةٌ
(ISM ISHAARAH)

Definition of اِسْمُ إِشَارَةٌ:

The *Isms* through which an indication is given towards something.

e.g. هٰذَا (this), ذَالِكَ (that)

Beneficial note:

The object to which an indication is given is called مُشَارٌ إِلَيْهِ *(Mushaarun Ilaih)*.

e.g. هٰذَا قَلَمٌ (This is a pen)

Types of *Ism Ishaarah* in terms of something near or far

1. اِسْمُ إِشَارَةٌ قَرِيْبٌ
2. اِسْمُ إِشَارَةٌ بَعِيْدٌ

اِسْمُ إِشَارَةٌ قَرِيْبٌ:

The *Isms* through which an indication is given towards something near.

e.g. هٰذَا كِتَابٌ (This is a book)

اِسْمُ إِشَارَةٌ بَعِيْدٌ :

The *Isms* through which an indication is given towards something far.

e.g. ذَالِكَ بَابٌ (That is a door)

اَسْمَاءُإِشَارَهْ				
Type	Gender	وَاحِدْ	تَثْنِيَهْ	جَمْعْ
قَرِيْبْ	مُذَكَّرْ	هٰذَا	هٰذَانِ/ هٰذَيْنِ	هٰؤُلَاءِ
	مُؤَنَّثْ	هٰذِهِ	هَاتَانِ/ هَاتَيْنِ	
بَعِيْدْ	مُذَكَّرْ	ذَالِكَ	ذَانِكَ/ ذَيْنِكَ	اُولٰئِكَ
	مُؤَنَّثْ	تِلْكَ	تَانِكَ/تَيْنِكَ	

Rules:

1. *Ism Ishaarah* and *Mushaarun Ilaih* must be the same in being masculine and feminine; singular, dual and plural.

2. If an *Ism Nakirah* comes after an *Ism Ishaarah*, then the *Ism Ishaarah* will be *Mubtada* and *Mushaarun Ilaih* will be made *khabar*.

3. If an *Ism Mu'rraf bil Laam* comes after an *Ism Ishaarah*, then the *Ism Ishaarah* will be *Mawsoof* and the *Mushaarun Ilaih* will be made *Sifah*.

Exercise

Question no. 1: According to the sample given below, translate the following sentences into English and separate the *Ism Ishaarah* and *Mushaarun Ilaih*.

Sentences	English	اِسْمْ إِشَارَهْ	مُشَارٌ إِلَيْهْ
هٰذَا مُفِيْدٌ	This is useful.	هٰذَا	مُفِيْدٌ
هٰذَا غُلَامُ زَيْدٍ			
هَاتَانِ دَجَاجَتَانِ			
هٰؤُلَاءِ نَائِمُوْنَ			
ذَالِكَ فَضْلُ اللهِ			
هٰذِهِ بِنْتٌ مُجْتَهِدَةٌ			
تِلْكَ الْمَرْأَةُ			
هٰذَا أَمْرٌ مَعْلُوْمٌ			
هٰذِهِ سَاعَةُ الْيَدِ			

Question no. 2: According to the sample given below, complete the chart with *Tathniyah* and *Jama'of* the following *Isms Ishaarah* and *Mushaarun Ilaih*, considering *Muzakkar* and *Muannath*.

وَاحِدْ	تَثْنِيَهْ	جَمْعْ
هٰذِهِ مُسْلِمَةٌ	هَاتَانِ مُسْلِمَتَانِ	هٰؤُلَاءِ مُسْلِمَاتٌ
هٰذَا الْخَادِمُ		

		تِلْكَ مُعَلِّمَةٌ
		هٰذَا بَابٌ
		تِلْكَ اِبْنَةٌ
		هٰذَا غُلَامٌ
		تِلْكَ الْبَقَرَةُ
		ذَالِكَ طِفْلٌ

Question no. 3: Translate into Arabic.

English	Arabic
This is water.	
Those are two glasses.	
Those are pious women.	
Those are two beautiful children.	
That is a room.	

Lesson number 18

CHAPTER OF اِسْمِ مَوْصُوْلْ

(ISM MAUSOOL)

اِسْمِ مَوْصُوْلْ:

The *Ism* which joins the sentence after it (which is known as *Silah)* and then becomes part of that sentence.

e.g. جَاءَ اَلَّذِیْ اَبُوْهُ عَالِمٌ (The person came whose father is scholar.)

اَسْمَاءْ مَوْصُوْلَهْ				
Meaning	جَمْعْ	تَثْنِيَهْ	وَاحِدْ	جِنْسْ
who, that, which	اَلَّذِيْنَ	اَلَّذَانِ/ اَلَّذَيْنِ	اَلَّذِيْ	مُذَكَّرْ
who, that, which	اَللَّاتِيْ/اَللَّوَاتِيْ	اَللَّتَانِ/ اَللَّتَيْنِ	اَلَّتِيْ	مُؤَنَّثْ

Rules and beneficial notes:

1. The *Silah* is always a *Jumlah (Jumlah Ismiyah/Jumlah Fi'liyah).*

   e.g. جَاءَ اَلَّذِیْ نَصَرَ

Explanation:

In the aforementioned example, اَلَّذِیْ is *Ism Mawsool* and the نَصَرَ *Fi'l* by joining with its "هُوَ" *Dameer Faa'il* becomes a *Jumlah Fi'liyah*,

which is the *Silah* of the *Ism Mausool*. *Ism Mausool* by joining with its *Silah* is becoming *Faa'il*. In the *Fi'l* نَصَرَ, the *Huwa* "هُوَ" *Dameer Faai'l* is according to *Ism Mausool* "اَلَّذِيْ".

2. The *Silah* must always have a *Dameer* that must be in accordance to the *Mausool* and this is called *Aa'id* (the *Dameer* returning towards *Ism Mausool*).

3. *Ism Mausool* by joining with its *Silah* becomes a part of a sentence i.e *Sifah, Faai'l, Naaib al-Faai'l, Mubtada* and *Khabar* etc.

صِفَهْ: فَازَ الْوَلَدُ الَّذِيْ اِجْتَهَدَ	نَائِبُ الْفَاعِلْ: أُكْرِمَ الَّذِيْنَ جَاءُوْا
فَاعِلْ: جَاءَتْ اَلَّتِيْ فَازَتْ	مُبْتَدَأ: نَصَرْتُ الَّذِيْ هُوَ مَظْلُوْمٌ
خَبَرْ: اَلَّذِيْ هُوَ شَاعِرٌ خَالِدٌ	

Exercise

Question no. 1: According to the sample given below, in the following sentences, separate *Ism Mausool* and *Silah* and also describe the type of *Silah*.

Sentences	اِسْمْ مَوْصُوْل	صِلَهْ	Type of صِلَهْ	
			جُمْلَهْ اِسْمِيَهْ	جُمْلَهْ فِعْلِيَهْ
جَاءَ اَلَّذِيْ ضَرَبَكَ	اَلَّذِيْ	ضَرَبَكَ		جُمْلَهْ فِعْلِيَهْ
ذَهَبَتِ اللَّتَانِ شَرِبَتَا اللَّبَنَ				
رَأَيْتُ الَّذِيْنَ قَامُوْا				

				جَاءَ اَلَّذِيْ ضَرَبْتُهُ
				هِيَ اَلَّتِيْ مَاتَتْ بِالْعَطْشِ
				جَلَسْتُ بِالَّذِيْنَ فَازُوْا
				جَلَسَ اَلَّذِيْ اَخُوْهُ حَسَنٌ
				خَرَجَتِ اللَّاتِيْ ظَلَمْنَ
				جَاءَ اَلَّذِيْنَ يَصْدُقُوْنَ فِيْ كُلِّ أَمْرٍ
				هُوَ اَلَّذِيْ اَرْسَلَ رَسُوْلَهُ
				هُمَا اَللَّتَانِ شَرِبَتَا الْعَسَلَ
				جَاءَ اَللَّذَانِ نَجَحَا فِيْ الْإِمْتِحَانِ
				رَأَيْتُ اَلَّتِيْ قَطَفَتِ الْأَزْهَارَ

Lesson number 19

CHAPTER OF اِسْمِ اِسْتِفْهَامْ

(ISM ISTIFHAAM)

Definition of *Ism Istifhaam*:

An *Ism* which is used to ask a question about something.

e.g. كَيْفَ حَالُكَ (How are you?)

Translation	Example	Meaning	اِسْمِ اِسْتِفْهَامْ
Who are you?	مَنْ أَنْتَ؟	Whom/Who	مَنْ
What is in your hand?	مَا فِيْ يَدِكَ؟	What	مَا
Which man came?	أَيُّ رَجُلٍ جَاءَ؟	What/which	أَيٌّ [1]
Which woman went?	أَيَّةُ اِمْرَأَةٍ ذَهَبَتْ؟	What/which	أَيَّةٌ
What are you doing these days?	مَاذَا تَفْعَلُ فِيْ هٰذِهِ الْأَيَّامِ؟	What	مَاذَا
How many brothers do you have?	كَمْ أَخًا لَكَ؟	How many/ How much	كَمْ

[1] أَيٌّ and أَيَّةٌ are *Mu'rab* and all the rest of *Ism Istifhaam* are *Mabni*.

How are you?	كَيْفَ أَنْتَ؟	How	كَيْفَ
When will you go?	مَتٰى تَذْهَبُ؟	When	مَتٰى
Where is Zaid?	أَيْنَ زَيْدٌ؟	Where	أَيْنَ
Where will you sit?	أَنّٰى تَجْلِسُ؟	Where/How	أَنّٰى
When will the Day of Judgment be?	أَيَّانَ يَوْمُ الدِّيْنِ؟	When	أَيَّانَ

Beneficial note:

A question is asked about something by هَمْزَهْ مَفْتُوْحَهْ (*Hamzah Maftoohah*) and هَلْ (*Hal*) as well, but these are the *Huroof* of *Istifhaam* (not the *Isms* of *Istifhaam*).

e.g. أَجَاءَ زَيْدٌ (Did Zaid come?)

Exercise

Question no. 1: According to the sample given below, identify the words of *Istifhaam* in the following sentences and translate them.

Translation	كَلِمَاتْ اِسْتِفْهَامْ	Sentences
Who is your father?	مَنْ	مَنْ أَبُوْكَ؟
		أَيْنَ كِتَابِيْ؟
		مَا اسْمُكَ؟

		اَيْنَ أَخُوْكَ؟
		مَنْ ضَرَبَ زَيْدًا؟
		مَتٰى هٰذَا الْوَعْدُ؟
		أَرَأَيْتَ أَبَاهُ؟
		كَمْ وَلَدًا لَكَ؟
		مَاذَا قُلْتَ؟
		أَنّٰى تَقْرَءُ؟
		هَلْ صَدَقَ الْغُلَامُ؟
		مَنْ جَاءَ؟
		مَاذَا فِيْ جَيْبِكَ؟
		كَيْفَ حَالُكَ؟
		أَيْنَ قَلَمِيْ؟

Lesson number 20

CHAPTER OF حُرُوْفُ مُشَبَّهٌ بِالْفِعْلِ

(HUROOF MUSHABBAH BIL FI'L)

There are six حُرُوْفُ مُشَبَّهٌ بِالْفِعْلِ (i.e.those *Huroof* which resemble a *fi'l*): إِنَّ، أَنَّ، كَأَنَّ، لَيْتَ، لَعَلَّ، لٰكِنَّ

Function of حُرُوْفُ مُشَبَّهٌ بِالْفِعْلِ:

Huroof Mushabbah bil Fi'l enter upon *Mubtada* and *Khabar*, give *Nasb* to *Mubtada* and give *Raf'* to *Khabar*, *Mubtada* is called their *Ism* and *Khabar* is called their *Khabar*.

E.g. إِنَّ زَيْدًا قَائِمٌ (Indeed, *Zaid* is standing)

Beneficial note:

Besides *I'raab*, the *Ism* and the *Khabar* of *Huroof Mushabbah bil Fi'l* have the same rules that *Mubtada* and Khabar have.

Translation	Example	Meaning	حُرُوْفُ مُشَبَّهٌ بِالْفِعْلِ
Verily, knowledge is light.	إِنَّ الْعِلْمَ نُوْرٌ	Certainly/ Verily/ Indeed	إِنَّ
I came to know that the exam is near.	عَلِمْتُ أَنَّ الْاِمْتِحَانَ قَرِيْبٌ	That	أَنَّ
As though *Zaid* is a lion.	كَأَنَّ زَيْدًا اَسَدٌ	As if / As though	كَأَنَّ

Zaid is absent but *Bakr* is present.	غَابَ زَيْدٌ لٰكِنَّ بَكْرًا حَاضِرٌ	But	لٰكِنَّ
I wish the moon would rise.	لَيْتَ الْقَمَرَ طَالِعٌ	I wish/If only	لَيْتَ
Maybe *Zaid* is present.	لَعَلَّ زَيْدًا حَاضِرٌ	Maybe/ Hopefully/ Perhaps	لَعَلَّ

The difference between the use of إِنَّ and أَنَّ

إِنَّ comes in the beginning of the speech, it forms a complete sentence by joining with its *Ism* and *Khabar*, whereas أَنَّ comes in the middle of the speech, it does not form a complete sentence by joining with its *Ism* and *Khabar*, but it becomes a part of the sentence (e.g. it becomes *Faa'il, Maf'ool bihi, Naaib al- Faa'il, Mudaaf Ilaih,* etc.)

Exercise

Question no. 1: According to the sample given below, give عَمَلْ to the following sentences by adding *Huroof Mushabbah bil Fi'l* and also translate.

Translation	Action of حُرُوْفْ مُشَبَّهْ بِالْفِعْلْ	Sentences
Verily *Zaid* is a scholar.	إِنَّ زَيْدًا عَالِمٌ	زَيْدٌ عَالِمٌ
		اَلْوَلَدَانِ مُتَعَلِّمَانِ
		اَلْأُسْتَاذُ أَبٌ

		اَلْمُعَلِّمُوْنَ حَاضِرُوْنَ
		أَخُوْ زَيْدٍ عَالِمٌ
		اَلْوَلَدُ الصَّغِيْرُ نَائِمٌ
		اَلْمُسْلِمَاتُ جَالِسَاتٌ
		غُلَامُ زَيْدٍ عَالِمٌ
		اَلصَّلَاةُ عِمَادُ الدِّيْنِ
		زَيْدٌ قَمَرٌ
		زَيْدَانِ مَوْجُوْدَانِ
		زَيْدٌ أَبُوْهُ عَالِمٌ
		اَللّٰهُ يَرْحَمُنِيْ
		وَعْدُ اللّٰهِ حَقٌّ

Question no. 2: According to the sample given below, identify the mistake found in the sentences with *Huroof Mushabbah bil Fi'l* and state the correct sentences.

Correct Sentences	Identification of Mistake	Incorrect Sentences
إِنَّ اَلرَّجُلَ جَرِيْحٌ	خَبَرْ is not مَرْفُوْعْ	إِنَّ الرَّجُلَ جَرِيْحًا
		إِنَّ الْمِيْزَانُ حَقٌّ

		اَلْكِتَابُ صَغِيْرٌ لٰكِنَّ هُوَ مُفِيْدًا
		إِنَّهُمْ قَاعِدِيْنَ
		عَلِمْتُ أَنَّ زَيْدَيْنِ عَالِمٌ
		لَيْتَ النَّدَمُ نَافِعُوْنَ
		لَعَلَّ الْحُرُّ قَلِيْلَانِ
		لَيْتَ الشَّبَابَ عَائِدًا

Question no. 2: Translate into Arabic.

English	Arabic
I wish Zaid was a Haafiz.	
Perhaps Hamza is a doctor.	
Zaid is standing but ‘Amr is sitting.	
Verily, the Qur'aan is the truth.	
As though the book is a teacher.	

Lesson number 21

CHAPTER OF أَفْعَالُ نَاقِصَهْ

(AF'AAL NAAQISAH)

***Af'aal Naaqisah* are seventeen:**

كَانَ، صَارَ، ظَلَّ، بَاتَ، أَصْبَحَ، أَمْسٰى، أَضْحٰى، عَادَ، اٰضَ، غَدَا،رَاحَ،مَازَالَ، مَاانْفَكَّ، مَابَرِحَ، مَافَتِئَ، مَادَامَ،لَيْسَ

Function of *Af'aal Naaqisah*:

Af'aal Naaqisah enter upon *Mubtada* and *Khabar*, give *Rafa'* to *Mubtada* and *Nasb* to *Khabar*, *Mubtada* is called their *Ism* and *Khabar* is called their *Khabar*.

e.g. كَانَ زَيْدٌ قَائِمًا (*Zaid* was standing)

Beneficial note:

Besides *I'raab*, the *Ism* and *Khabar* of *Af'aal Naaqisah* have the same rules as *Mubtada* and *Khabar*.

Translation	Example	Meaning	اَفْعَالُ نَاقِصَهْ
The tree was fruitful.	كَانَ الشَّجَرُ مُثْمِرًا	Was	كَانَ
The cloth became smaller.	صَارَ الثَّوْبُ قَصِيْرًا	Became	صَارَ

Bakr became a writer during the day.	ظَلَّ بَكْرٌ كَاتِبًا	Happened during the day/ Became	ظَلَّ
Sa'eed spent the night sleeping.	بَاتَ سَعِيْدٌ نَائِمًا	Happened at night/became	بَاتَ
The water became cold in the morning.	أَصْبَحَ الْمَاءُ بَارِدًا	Happened in morning/ became	أَصْبَحَ
The flower became faded in the evening.	أَمْسَى الزَّهْرُ ذَابِلًا	Happened in evening/ became	أَمْسٰى
The cloud became thick at forenoon.	اَضْحَى الْغَمَامُ كَثِيْفًا	Happened at Forenoon/ became	اَضْحٰى
Zaid became rich.	عَادَ زَيْدٌ غَنِيًّا	Became	عَادَ - رَاحَ
The patient continued to cry.	مَازَالَ الْمَرِيْضُ بَاكِيًا	Always/ continuously	مَازَالَ - مَافَتِئَ
Follow your father as long as he is alive.	أَطِعْ اَبَاكَ مَادَامَ حَيًّا	As long as	مَادَامَ
The field is not wide.	لَيْسَ الْمَيْدَانُ فَسِيْحًا	Not/no	لَيْسَ

Note:

"ب" *(BA)* is usually used with the *Khabar* of "لَيْسَ".

e.g. لَيْسَ زَيْدٌ بِعَالِمٍ (*Zaid* is not a scholar)

Exercise

Question no. 1: According to the sample given below, give عَمَلْ to the following sentences by using أَفْعَالْ نَاقِصَهْ and also translate them.

Translation	Effect of أَفْعَالْ نَاقِصَهْ	Sentences
Zaid was a prisoner	كَانَ زَيْدٌ أَسِيْرًا	زَيْدٌ أَسِيْرٌ
		أَبُوْ زَيْدٍ صَائِمٌ
		اَلْمَرِيْضَانِ نَائِمَانِ
		اِبْنُ زَيْدٍ غَنِيٌّ
		رَبُّكَ قَدِيْرٌ
		اَلْعِنَبُ نَاضِجٌ
		اَلْكِتَابُ رَخِيْصٌ
		اَلْحَاكِمُوْنَ عَادِلُوْنَ
		اَلتِّلْمِيْذَاتُ مُجْتَهِدَاتٌ
		أَبُوْكَ مُخْلِصٌ

Question no. 2: According to the sample given below, identify the mistake found in the sentences of *Af'aal Naaqisah* and describe the correct sentences.

Correct Sentences	Identification of Mistake	Incorrect Sentences
بَاتَ الْمَرِيْضُ مُتَأَلِّمًا	The خَبَرْ is not مَنْصُوْبْ	بَاتَ الْمَرِيْضُ مُتَأَلِّمٌ
		اَضَ عَمْرٌو فَقِيْرَيْنِ
		أَصْبَحَ حَامِدٌ مَسْرُوْرٌ
		كَانَ الْقَمِيْصَانِ قَصِيْرَانِ
		صَارَ الْفَقِيْرُ غَنِيٌّ
		كَانَ السَّارِقِيْنَ مَحْبُوْسِيْنَ

Question no. 3: Translate into Arabic.

English	Arabic
The tree became fruitful.	
The boy is about to sit down.	
Khaalid became brave.	
The disbelievers became Muslims.	
The scholar is a traveller.	

Lesson number 22

CHAPTER OF مَاوَلَا مُشَبَّهَتَانِ بِلَيْسَ

(*MAA WA LAA MUSHABBAHATAANI BILAYSA*)

Function of مَاوَلَا مُشَبَّهَتَانِ بِلَيْسَ:

That مَا and لَا which resemble لَيْسَ *(Laisa)* in giving the negative meaning and entering upon *Mubtada* and *Khabar*.

The *Mubtada* is called the *Ism* of مَا or لَا and the *Khabar* is called the *Khabar* of مَا or لَا

e.g. مَا زَيْدٌ جَاهِلًا (*Zaid* is not ignorant), لَااِبْنَةٌ قَائِمَةً (The daughter is not standing).

Beneficial note:

Besides *I'raab*, the *Ism* and *Khabar* of مَا and لَا have the same rules as *Mubtada* and *Khabar*.

Note:

لَا *(Laa)* functions on *Nakirah* only, whereas مَا *(Maa)* functions on both *Ma'rifah* and *Nakirah*.

Exercise

Question no. 1: Give عَمَلْ on the following sentences by adding *Maa* and *Laa* according to the sample given below and also translate.

Translation	Function of مَا and لَا	Sentences
The Mosque is not big.	مَا الْمَسْجِدُ كَبِيْرًا	اَلْمَسْجِدُ كَبِيْرٌ
		اَلرِّجَالُ ذَاهِبُوْنَ
		اَلْبُسْتَانُ وَسِيْعٌ
		هُمَا مَجْنُوْنَانِ
		هُوَ عَالِمٌ كَبِيْرٌ
		اَلْغُرْفَةُ فَسِيْحَةٌ

Question no. 2: According to the sample given below, point out the mistakes found in the sentences of مَاوَلَا مُشَبَّهَتَانِ بِلَيْسَ and describe the correct sentences of مَاوَلَا مُشَبَّهَتَانِ بِلَيْسَ.

Correct Sentences	Identification of Mistake	Incorrect Sentences
مَا خَالِدٌ طَبِيْبًا	The خَبَرْ is not مَنْصُوْبْ	مَا خَالِدٌ طَبِيْبٌ
		لَا شَجَرَانِ مُثْمِرٌ
		مَا عُثْمَانُ أَبُوْكَ

		لَا اِبْنَةٌ عَالِمَةٌ
		لَا رَجُلَانِ قَائِمًا
		مَا الْكَافِرُوْنَ نَاجِحُوْنَ
		مَا فَاطِمَةُ جَالِسًا
		مَا الْمُسْلِمُوْنَ خَاسِرُوْنَ
		مَا رَجُلَانِ كَاذِبَانِ

Question no. 2: Translate into Arabic.

English	Arabic
Muslims are not liars.	
The disbelievers are not truthful.	
The Day of Judgement is not far away.	
Zaid is not a poet.	
Zaid is not a scholar.	

Lesson number 23

CHAPTER REGARDING THE DIVISION[1] OF فِعْلْ (*FI'L*)

Division of فِعْلْ (*Fi'l*) depending on whether or not a مَفْعُوْلْ بِهِ is required

1. فِعْلْ مُتَعَدِّيْ 2. فِعْلْ لَازِمْ

فِعْلْ مُتَعَدِّيْ (*Fi'l Muta'addi*):

The فِعْلْ that requires a فَاعِلْ as well as a مَفْعُوْلْ بِهِ.

e.g. نَصَرَ زَيْدٌ بَكْرًا (*Zaid* helped Bakr)

فِعْلْ لَازِمْ (*Fi'l Laazim*):

The فِعْلْ that expresses complete speech by joining only the فَاعِلْ and it does not need a مَفْعُوْلْ بِهِ.

e.g. جَلَسَ زَيْدٌ (*Zaid* sat)

Division of فِعْلْ regarding its connection to the فَاعِلْ

1. فِعْلْ مَعْرُوْفْ 2. فِعْلْ مَجْهُوْلْ

[1] There are many considerations regarding the division of *Fi'l*.

فِعْلْ مَعْرُوْفْ *(Fi'l Maroof):*

The فِعْلْ whose فَاعِلْ[2] is known; that is, the فِعْلْ is connected to a فَاعِلْ.

e.g. In ضَرَبَ زَيْدٌ (Zaid hit) the hitter, Zaid is known.

فِعْلْ مَجْهُوْلْ *(Fi'l Majhool):*

The verb whose فَاعِلْ is not known; that is, the فِعْلْ is connected with a مَفْعُوْلْ بِهِ.

e.g. In ضُرِبَ زَيْدٌ (Zaid was hit) the hitter is unknown.

Note:

فِعْلْ مَجْهُوْلْ is formed from فِعْلْ مُتَعَدِّىْ, but cannot be formed from فِعْلْ لَازِمْ, because فِعْلْ مَجْهُوْلْ is connected to a مَفْعُوْلْ بِهِ, and فِعْلْ لَازِمْ does not have any مَفْعُوْلْ بِهِ.

Function of a فِعْلْ:

1. فِعْلْ مَعْرُوْفْ gives *Rafa'* to فَاعِلْ and فِعْلْ مَجْهُوْلْ gives *Rafa'* to نَائِبُ الْفَاعِلْ.

2. Every فِعْلْ even if is مَعْرُوْفْ or مَجْهُوْلْ, whether لَازِمْ or مُتَعَدِّىْ gives نَصْبْ to four مَفَاعِيْلْ - objects (مَفْعُوْلْ مُطْلَقْ، مَفْعُوْلْ فِيْهْ، مَفْعُوْلْ لَهُ and مَفْعُوْلْ مَعَهُ) and فِعْلْ مُتَعَدِّىْ gives نَصْبْ to مَفْعُوْلْ بِهِ also, and all these objects are called مَفَاعِيْلْ خَمْسَهْ (*Mafaa'eel Khamsah*). (مَفَاعِيْلْ is the plural of مَفْعُوْلْ).

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[2] Every فِعْلْ must have a فَاعِلْ, without it no فِعْلْ can be found. e.g. ضَرْبٌ (hitting); this action of hitting will not be found unless there is a doer (i.e. someone who hits).

Detail regarding the عَمَلْ of فِعْلْ			
Type of *Fi'l*	فَاعِلْ	Type of *Fi'l*	نَائِبُ الْفَاعِلْ
فِعْلْ لَازِمْ مَعْرُوْفْ	جَلَسَ زَيْدٌ (Zaid sat)	فِعْلْ مُتَعَدِّىْ مَجْهُوْلْ	ضُرِبَ زَيْدٌ (Zaid was hit)
فِعْلْ مُتَعَدِّىْ مَعْرُوْفْ	أَكَلَ زَيْدٌ طَعَامًا (Zaid ate food)		

Type of فِعْلْ	مَفْعُوْلْ مُطْلَقْ	مَفْعُوْلْ فِيْهْ	مَفْعُوْلْ مَعَهُ	مَفْعُوْلْ لَهُ	مَفْعُوْلْ بِهِ
فِعْلْ مَعْرُوْفْ لَازِمْ	لَعِبَ حَسَنٌ لَعِبًا *Hassan* played well	ذَهَبَتْ عَائِشَةُ صَبَاحًا *Aisha* went in the morning	جَاءَ الْبَرْدُ والْجُبَّاتِ The cold came with overcoats	قَامَ زَيْدٌ إِكْرَامًا *Zaid* stood out of respect	فِعْلْ لَازِمْ does not have any مَفْعُوْلْ بِهِ
فِعْلْ مَعْرُوْفْ مُتَعَدِّىْ	ضَرَبْتُ زَيْدًا ضَرْبًا I hit *Zaid* severely	خَتَمْتُ الْقُرْآنَ لَيْلَةَ الْقَدْرِ I completed the Qur'aan in *Laila-tul-Qadr*	أَكَلْتُ وَزَيْدًا I ate together with *Zaid*	سَئِلْتُ جَهلًا I asked out of ignorance	نَصَرَ زَيْدٌ خَالِدًا *Zaid* helped *Khaalid*
فِعْلْ مَجْهُوْلْ مُتَعَدِّىْ	شُرِبَ لَبَنٌ شَرْبَةً Milk was drank well	أُخِذَ سَارِقٌ لَيْلًا The thief was caught at night	رُءِيَ الْأَسَدُ وَالشَّاةَ The lion was seen with the goat	ضُرِبَ خَالِدٌ تَأْدِيْبًا *Khaalid* was hit for the purpose of teaching manners	أُعْطِيَ زَيْدٌ دِرْهَمًا *Zaid* was given a Dirham

Exercise

Question no. 1: Point out the type of *Fi'l* in the following sentences according to the sample given below.

Point out the type of فِعْلْ				Translation	Sentences
مَجْهُوْلْ	مَعْرُوْفْ	مُتَعَدِّيْ	لَازِمْ		
	حَضَرَ		حَضَرَ	The teachers were present	حَضَرَ الْمُعَلِّمُوْنَ
				Sa'd understood his lesson	فَهِمَ سَعْدٌ دَرْسَهُ
				The king came	قَدِمَ الْمَلِكُ
				The flower was plucked	قُطِفَتِ الزَّهْرَةُ
				A man rode a horse	رَكِبَ رَجُلٌ حِصَانًا
				The child plucked two flowers	قَطَفَ الْوَلَدُ زَهْرَتَيْنِ
				A traveller drank milk	شَرِبَ مُسَافِرٌ لَبَنًا
				The child broke the new cup	كَسَرَ طِفْلٌ كُوْبًا جَدِيْدًا
				The servant opened the door	فَتَحَ الْخَادِمُ بَابًا
				A boy fell on the road	سَقَطَ وَلَدٌ فِي الشَّارِعِ
				The troops were successful	نَجَحَ الْجُنُوْدُ

				The pot was broken	كُسِرَ الْإِنَاءُ
				They left from their homes	خَرَجُوْا مِنْ دِيَارِهِمْ
				You have accumulated wealth	جَمَعْتَ الْمَالَ
				The slave grew up	كَبُرَ الْغُلَامُ
				The doctor came	جَاءَ الطَّبِيْبُ
				The absent appeared	حَضَرَ الْغَائِبُ
				You are truthful in your words	صَدَقْتَ فِيْ قَوْلِكَ
				The passenger arrives	يَحْضُرُ الْمُسَافِرُ
				The student went to the market	ذَهَبَ الطَّالِبُ فِيْ السُّوْقِ
				The teacher looked at *Zaid*	نَظَرَ مُعَلِّمٌ إِلٰى زَيْدٍ
				The engineer came	حَضَرَ الْمُهَنْدِسُ
				The notebooks were kept in a bag	وُضِعَتِ الْكُرَّاسَةُ فِيْ حَقِيْبَةٍ
				The boy goes to *Madrasah*	اَلْوَلَدُ يَذْهَبُ إِلَى الْمَدْرَسَةِ

Question no. 2: From these أَفْعَالْ (verbs), complete the sentences appropriately by using *Faai'l* with *Fi'l Ma'roof* and *Faa'il*, *Naaib al-Faa'il* with *Fi'l Majhool*.

Complete sentence	نَائِبُ الْفَاعِلْ	فَاعِلْ	اَفْعَالْ
رَجَعَ زَيْدٌ		زَيْدٌ	رَجَعَ
فُتِحَ بَابٌ	بَابٌ		فُتِحَ
			دَخَلَتْ
			يُنْظَرُ
			غُلِقَ
			تَبَسَّمَتْ
			تَخْرُجُ
			لَعِبَ
			مَرِضَتْ
			يَحْلِفُ

Question no. 3: Complete the sentence by adding *Faa'il* with *Fi'l Laazim* and *Maf'ool-Bihi*, and *Faa'il* with *Fi'l Muta'addi*.

Complete Sentence	مَفْعُوْلْ بِهِ	فَاعِلْ	اَفْعَالْ
قَطَعَ زَيْدٌ شَجَرًا	شَجَرًا	زَيْدٌ	قَطَعَ
قَدِمَ بَكْرٌ		بَكْرٌ	قَدِمَ
			قَعَدَتْ
			يَأْكُلُ
			كَلَّمَتْ
			سَقَطَ
			أَطْعَمَ
			تَضْحَكُ
			كَتَبَ
			يَشْرَبُ

Activity: The teachers should make the students form at least twenty easy sentences of فِعْلْ لَازِمْ وَ مُتَعَدِّىْ and فِعْلْ مَعْرُوْفْ وَ مَجْهُوْلْ in Arabic during the class.

Lesson number 24

CHAPTER OF مَفَاعِيْلُ خَمْسَهْ
(MAFAA'EEL KHAMSAH)

مَفْعُوْلْ بِهِ (MAF'OOL BIHI)

Definition of مَفْعُوْلْ بِهِ:

The اِسْمْ مَنْصُوْبْ upon which a فِعْلْ occurs.

e.g. ضَرَبَ زَيْدٌ بَكْرًا (Zaid hit Bakr)

More than one مَفْعُوْلْ بِهِ:

A فِعْلْ can have two or three *Maf'ools*.

e.g. أَعْطَيْتُ الْفَقِيْرَ دِرْهَمًا (I gave a Dirham to the beggar)

أَخْبَرَ زَيْدٌ بَكْرًا عَمْرًو فَاضِلًا (*Zaid* informed *Bakr* that '*Amr* is a graduate)

Note:

If a فِعْلْ has two or three مَفْعُوْلْ بِهِ, in the case of making it مَجْهُوْلْ, the first مَفْعُوْلْ بِهِ will be made نَائِبُ الْفَاعِلْ and the remaining will be made مَفْعُوْلْ بِهِ.

e.g. أُعْطِيَ زَيْدٌ دِرْهَمًا (Zaid was given a Dirham)

أُعْلِمَ زَيْدٌ بَكْرً افَاضِلًا (Zaid was informed that Bakr was a graduate)

Exercise

Question no. 1: Identify the مَفْعُوْلْ بِهِ in the following sentences according to the sample given below.

مَفْعُوْلْ بِهِ	Translation	Sentences
اَلدَّرْسَ	We wrote the lesson	كَتَبْنَا الدَّرْسَ
	I read the book of the rules	قَرَأْتُ كِتَابَ الْقَوَاعِدِ
	I saw the student in the market	رَأَيْتُ التِّلْمِيْذَ فِيْ السُّوْقِ
	I gave bread to the beggar	أَعْطَيْتُ السَّائِلَ خُبْزًا
	Both of you should open the door of the house	اِفْتَحَا بَابَ الْبَيْتِ
	The teacher taught a lesson in the class	أَعْطَي الْمُعَلِّمُ دَرْسًا فِي الصَّفِّ
	The woman cooked the food	طَبَخَتِ الْمَرْأَةُ الطَّعَامَ
	I gave a book to the student	أَعْطَيْتُ الْمُتَعَلِّمَ كِتَابًا
	The butcher slaughtered a goat	ذَبَحَ الْجَزَّارُ شَاةً
	I drink a glass of milk	أَشْرَبُ كَأْسًا مِنَ اللَّبَنِ
	The leader gives reward to hardworking people	يُعْطِي الرَّئِيْسُ الْمُجْتَهِدِيْنَ جَائِزَةً

	I asked for the water	طَلَبْتُ الْمَاءَ
	I made the student memorise the lesson	أَحْفَظْتُ التِّلْمِيْذَ الدَّرْسَ
	I respected *Zaid's* brother	أَكْرَمْتُ أَخَا زَيْدٍ
	I told *Khaalid* that his brother is to arrive	أَخْبَرْتُ خَالِدًا أَخَاهُ قَادِمًا
	Allah created mankind	خَلَقَ اللهُ الْإِنْسَانَ
	Raise your voice	اِرْفَعْ صَوْتَكَ
	Both of you should not drink cold water	لَا تَشْرَبَا الْمَاءَ الْبَارِدَ
	The principal calls *Khaalid*	يَطْلُبُ الْمُدِيْرُ خَالِدًا
	Fareed told me that his father is unwell	أَخْبَرَنِيْ فَرِيْدٌ أَبَاهُ مَرِيْضًا
	I drink coffee	أَنَا اَشْرَبُ الْقَهْوَةَ
	I explained the lesson to *Saeed*	أَفْهَمْتُ سَعِيْدًا الدَّرْسَ
	I gave wealth to the beggar	أَعْطَيْتُ السَّائِلَ مَالًا
	I told the students that the lesson is useful	أَخْبَرْتُ الطُّلَّابَ الدَّرْسَ مُفِيْدًا
	I asked Allah for forgiveness	سَأَلْتُ اللهَ عَفْوًا

	I made the poor wear clothes	أَلْبَسْتُ الْفَقِيْرَ ثَوْبًا
	I gave a Dirham to the beggar	أَعْطَيْتُ السَّائِلَ دِرْهَمًا
	The fox ate a hen	أَكَلَ الثَّعْلَبُ دَجَاجَةً
	The children read a story	يَقْرَأُ الْأَطْفَالُ قِصَّةً

Question no. 2: Translate from English into Arabic.

English	Arabic
I saw Shaahid	
The student respected the teacher	
I memorised my lesson	
You should help Muslims	
Zaid broke a glass	
I wear my clothes	

Activity: Teachers should make the students form at least twenty easy sentences of مَفْعُوْلْ بِهِ in Arabic.

Lesson number 25

CHAPTER OF مَفْعُوْلٌ مُطْلَقٌ

Definition of مَفْعُوْلٌ مُطْلَقٌ *(Maf'ool Mutlaq)*:

The *Ism Mansoob* that is exactly the same مَصْدَرْ of the فِعْلْ mentioned before it or a مَصْدَرْ that has come in the meaning of the فِعْلْ mentioned before it.

e.g. ضَرَبْتُ ضَرْبًا (I hit severely), قَعَدْتُّ جُلُوْسًا (I really sat)

Types of مَفْعُوْلٌ مُطْلَقٌ

مَفْعُوْلٌ مُطْلَقٌ has three types: **1.** تَأْكِيْدْ **2.** بَيَانْ نَوْعْ **3.** بَيَانْ عَدَدْ

تَأْكِيْدْ (*Takeed* i.e Emphasis):

The مَفْعُوْلٌ مُطْلَقٌ that is mentioned to emphasise the preceding فِعْلْ.

e.g. نَصَرْتُ نَصْرًا (I helped a lot)

بَيَانْ نَوْعْ (*Bayan Naw'* i.e. the manner of an action):

The مَفْعُوْلٌ مُطْلَقٌ that is mentioned to describe the نَوْعْ (manner) of the preceding فِعْلْ and it usually comes on the scale of فِعْلَةٌ.

e.g. جَلَسَ التِّلْمِيْذُ جِلْسَةَ الْأُسْتَاذِ (The student sat like the sitting of the teacher)

بَيَانْ عَدَدْ (*Bayan 'Adad* i.e. the number of times)

The مَفْعُوْلْ مُطْلَقْ that is used to describe the number of the preceding فِعْلْ and it usually comes on the scale of فَعْلَةٌ.

e.g. أَكَلَ زَيْدٌ اَكْلَتَيْنِ (Zaid ate twice)

e.g. ضَرَبْتُ الْخَادِمَ ضَرْبَةً (I hit the servant once)

Exercise

Question no. 1: Identify the مَفْعُوْلْ مُطْلَقْ and determine its type.

Type	مَفْعُوْلْ مُطْلَقْ	Translation	Sentences
		Khaalid really suffered loss	خَسِرَ خَالِدٌ خُسْرَانًا
		He did a righteous deed very well	عَمِلَ عَمَلًا صَالِحًا
		The servant hit the scorpion once	ضَرَبَ الْخَادِمُ الْعَقْرَبَ ضَرْبَةً
		I really rode	رَكِبْتُ رُكُوْبًا
		The baby really drinks milk	يَشْرَبُ الطِّفْلُ اللَّبَنَ شُرْبًا
		I sat like the sitting of the Qaari	جَلَسْتُ جِلْسَةَ الْقَارِيْ

		I really wronged my soul	ظَلَمْتُ نَفْسِيْ ظُلْمًا
		‘Ali ate twice	أَكَلَ عَلِيٌّ أَكْلَتَيْنِ
		I treated the guest very well	أَكْرَمْتُ الضَّيْفَ إِكْرَامًا
		I prostrated to Allah twice	سَجَدْتُ لِلّٰهِ سَجْدَتَيْنِ
		I memorised the book very well	حَفِظْتُ الْكِتَابَ حِفْظًا
		I travelled twice	سَافَرْتُ سَفَرَتَيْنِ
		We have thoroughly explained all things separately in detail.	كُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيْلًا
		The angels will be sent down all in all.	نُزِّلَ الْمَلَائِكَةُ تَنْزِيْلًا

Activity: Teachers should make the students form at least twenty easy sentences of مَفْعُوْلْ مُطْلَقْ in Arabic.

Lesson number 26

CHAPTER OF مَفْعُوْلٌ فِيْهِ

Definition of مَفْعُوْلْ فِيْهْ *(Maf'ool Feeh):*

The *Ism Mansoob* that refers to the place or time in which a فِعْلْ occurs, it is also called a ظَرْفْ *(Zarf)*.

e.g. دَخَلْتُ الْمَدِيْنَةَ يَوْمَ الْجُمُعَةِ (I entered *Madinah* on the day of Friday)

There are two types of ظَرْفْ *(Zarf)*

1. ظَرْفْ مَكَانْ *(Zarf Makaan)*

2. ظَرْفْ زَمَانْ *(Zarf Zamaan)*

ظَرْفْ مَكَانْ:

An *Ism* that refers to the place where an action takes place.

e.g. وَقَفَ خَالِدٌ تَحْتَ الشَّجَرَةِ (*Khaalid* stood under the tree)

ظَرْفْ زَمَانْ:

An *Ism* that refers to the time when an action takes place.

e.g. ذَهَبْتُ يَوْمَ السَّبْتِ (I went on the day of Saturday)

Exercise

Question no. 1: Identify the مَفْعُوْلْ فِيْهْ and write it in the correct column.

ظَرْفْ زَمَانْ	ظَرْفْ مَكَانْ	Translation	Sentence
	شَهْرًا	I stayed for a month	مَكَثْتُ شَهْرًا
		I sat in front of the chief	جَلَسْتُ أَمَامَ الْأَمِيْرِ
		The student entered the class	دَخَلَ الطَّالِبُ الْفَصْلَ
		The troop stood in front of the leader	وَقَفَ الْجُنُوْدُ أَمَامَ الرَّئِيْسِ
		I will go to *Bakr* at night	أَنَا أَذْهَبُ اللَّيْلَةَ إِلٰى بَكْرٍ
		I will memorise the lesson today	أَحْفَظُ الدَّرْسَ يَوْمًا
		The patient took the medicine in the evening	شَرِبَ الْمَرِيْضُ الدَّوَاءَ مَسَاءً
		I went to my friend last night	ذَهَبْتُ الْبَارِحَةَ إِلٰى صَدِيْقِيْ
		You should not make yourself present tomorrow	لَا تَحْضُرْ غَدًا

		I became a traveller at the time of sunrise	سَافَرْتُ وَقْتَ طُلُوْعِ الشَّمْسِ
		The student went to the *Madrasah* early	ذَهَبَ التِّلْمِيْذُ إِلَى الْمَدْرَسَةِ بَاكِرًا
		I travelled in the morning	سَافَرْتُ صَبَاحًا
		The engineer stood in front of you	وَقَفَ الْمُهَنْدِسُ أَمَامَكَ
		‘Ali came during the day	جَاءَ عَلِيٌّ نَهَارًا
		I stood under the tree	وَقَفْتُ تَحْتَ الشَّجَرَةِ
		I respect *Lailatul Qadr*	أَحْتَرِمُ لَيْلَةَ الْقَدْرِ
		I sat in front of the teacher	جَلَسْتُ أَمَامَ الْمُعَلِّمِ
		I hit Zaid on the day of Friday	ضَرَبْتُ زَيْدًا يَوْمَ الْجُمُعَةِ
		I stayed in *Baghdad* for many years	لَبِثْتُ سِنِيْنَ فِيْ الْبَغْدَادِ
		I memorised the lesson in the morning	حَفِظْتُ الدَّرْسَ صَبَاحًا
		The book was placed on the chair	وُضِعَ الْكِتَابُ فَوْقَ الْكُرْسِيِّ

Activity: Teachers should make the students form at least twenty easy sentences of مَفْعُوْلْ فِيْهْ in Arabic.

Lesson number 27

CHAPTER OF مَفْعُوْلُ لَهُ AND مَفْعُوْلُ مَعَهُ

(MAF'OOL LAHOO AND MAF'OOL MA'A HOO)

Definition of مَفْعُوْلْ لَهُ:

That *Masdar Mansoob* which describes the reason for an action taking place.

e.g. زَيْدًا تَأْدِيْبًا ضَرَبَ الْاُسْتَاذُ (The teacher hit *Zaid* in order to teach him manners)

Definition of مَفْعُوْلْ مَعَهُ:

That *Ism Mansoob* which occurs after such a وَاوْ (*Waw*) that is in the meaning of مَعَ *(Ma'a).*

e.g. جَاءَ زَيْدٌ وَطُلُوْعَ الشَّمْسِ (*Zaid* came with the rising of the sun)

Exercise

Question no. 1: Identify the مَفْعُوْلْ لَهُ and مَفْعُوْلْ مَعَهُ

مَفْعُوْلْ مَعَهُ	مَفْعُوْلْ لَهُ	Translation	Sentences
	إِجْلَالًا	The troop stayed due to the respect of the chief	وَقَفَ الْجُنْدُ إِجْلَالًا لِلْأَمِيْرِ
		Sa'eed became present with the sunsetting	حَضَرَسَعِيْدٌ وَ غُرُوْبَ الشَّمْسِ
		I refrain from the war due to cowardice	قَعَدْتُّ عَنِ الْحَرْبِ جُبْنًا
		I went with *Khaalid*	ذَهَبْتُ وَخَالِدًا
		I stood up out of respect of the teacher	وَقَفْتُ لِلْمُعَلِّمِ اِحْتِرَامًا
		'*Ali* read with the lamp	قَرَءَعَلِيٌّ وَالْمِصْبَاحَ
		Do not kill your children due to the fear of poverty of poverty.	لَا تَقْتُلُوْا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ
		I ate together with *Zaid*	أَكَلْتُ وَزَيْدًا
		You should not act stingy due to the fear of poverty	لَا تَبْخَلُوْا خَشْيَةَ الْفَقْرِ

		I prostrated due to showing gratitude	سَجَدْتُ شُكْرًا
		The father ate together with the sons	أَكَلَ الْوَالِدُ وَالْأَبْنَاءَ
		You should worship Allah due to showing Gratitude	أُعْبُدِاللهَ شُكْرًا
		The teacher punished the student in order to teach manners	عَاقَبَ الْأُسْتَاذُ التِّلْمِيْذَ تَأْدِيْبًا
		Zaid came with *Bakr*	جَاءَ زَيْدٌ وَبَكْرًا
		Madinah was decorated for honouring the visitors	زُيِّنَتِ الْمَدِيْنَةُ إِكْرَامًا لِلْقَادِمِيْنَ

Question no. 2: According to the sample given below, identify the five مَفَاعِيْل by determining the type of فِعْل.

Type of مَفَاعِيْل خَمْسَه (مَفْعُوْلْ بِهِ، مَفْعُوْلْ مُطْلَقْ، مَفْعُوْلْ فِيْهِ، مَفْعُوْلْ مَعَهُ، مَفْعُوْلْ لَهُ)	Type of *Fi'l* (فِعْلْ لَازِمْ مَعْرُوْفْ / فِعْلْ مُتَعَدِّیْ مَعْرُوْفْ / فِعْلْ مُتَعَدِّیْ مجہول)	Sentences
جَوَّالًا مَفْعُوْلْ بِهِ	اِشْتَرَيْتُ فعل مُتَعَدِّیْ مَعْرُوْفْ	اِشْتَرَيْتُ جَوَّالًا (I purchased a mobile phone)
		كُسِرَ الإِنَاءُ (The pot was broken)

		عَالَجَ الطَّبِيْبُ الْمَرِيْضَ (The doctor treated the patient)
		وَقَفَتِ السَّيَّارَةُ (The vehicle stopped)
		سُرِقَتِ السَّاعَةُ (The watch was stolen)
		تَرَكْتُ الْحَرَامَ حَيَاءً مِّنَ اللهِ (I gave up the unlawful due to feeling shame from Allah)
		اِذْهَبْ وَ الشَّارِعَ الْجَدِيْدَ (Walk with the new road)
		يُغْسَلُ الْإِنَاءُ (The pot is washed)
		صَبَرَتْ فَاطِمَةُ (*Faatimah* displayed patience)
		نَجَحَ التِّلْمِيْذُ الْمُجْتَهِدُ (The hardworking student succeeded)
		خَرَجْتُ يَوْمَ الْجُمُعَةِ (I exited on the day of Friday)
		قَتَلَ الْحَارِسُ اللِّصَّ قَتْلًا (The gatekeeper really killed the thief)
		سَقَطَ الطِّفْلُ عَلَى الْأَرْضِ (The child fell down on the ground)
		قَرَأَ فَرِيْدٌ كِتَابَ التَّارِيْخِ (*Fareed* studied the book of history)

		دَخَلْتُ الدَّارَ (I entered the home)
		نَفَعَ الْكِتَابُ نَفْعًا (The book gave great benefit)
		فَرِحَ الْوَلَدُ (The boy became happy)
		سَرَقَ اللِّصُّ ثَوْبًا (The thief stole the cloth)
		يُرْكَبُ الْجَمَلُ (The camel is being ridden)
		يَلْعَبُ الْأَطْفَالُ فِيْ مَلْعَبٍ (The children play in the playground)
		فَهِمَ التِّلْمِيْذُ الدَّرْسَ (The student understood the lesson)
		أُكِلَتِ التُّفَّاحَةُ (The apple was eaten)
		رَكِبَ سَمِيْرٌ الْحِمَارَ (*Sameer* rode on the donkey)
		جَلَسْتُ قُعُوْدًا (I really sat)

Activity: Teachers should make the students form at least twenty easy sentences of مَفْعُوْلْ لَهُ and مَفْعُوْلْ مَعَهُ in Arabic.

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