

First Steps to Understanding

Arabic

Abridged

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Al-Qalam Institute

**First Steps to Understanding Arabic Abridged
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Foreword to Abridged

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah سُبْحَانَهُ وَتَعَالَى, without whose help nothing is possible.

Alhamdulillah, through His grace and bounty, we present, 'First Steps to Understanding Arabic **Abridged**'.

Our 'First Steps to Understanding Arabic' is a detailed introduction to the Arabic language. At Al-Qalam Institute we teach the entire textbook, over 600 pages, spanning across two academic years. The number of concepts and plentiful supporting exercises successfully build competence in the Arabic language.

Considering the need for institutions to adequately cover the material in only a year with more limited timetabling for Arabic alone, we have prepared an abridged version of the original which consists of core concepts only. It does not contain any exercises.

The abridged book can be taught on its own, or alongside the original textbook and the exercises therein, as we do at Al-Qalam Institute.

Acknowledgments

I would like to extend my most sincere appreciation for all those who made this project possible, especially the staff and students at Al-Qalam who dedicated much time and effort. May Allah سُبْحَانَهُ وَتَعَالَى reward them all in this world and the hereafter for their contributions and help. Ameen.

I ask Allah سُبْحَانَهُ وَتَعَالَى and I also request you all to ask Him to accept this work, overlook its shortcomings and to make it a means of reward in the hereafter.

Hashim Mohamed

18/03/2022

15 Shabaan 1443

Foreword to First Steps to Understanding Arabic

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah سُبْحَانَهُ وَتَعَالَى, without whose help nothing is possible.

Alhamdulillah, through His grace and bounty, we present 'First Steps to Understanding Arabic'.

The Journey

In the year 2000, I started my journey in the Islamic Sciences, commencing with the study of various primers in Arabic language, written in Urdu, primarily for an Urdu speaking audience. Some of these books were exercise-based, which I greatly enjoyed, while others were merely rote memorised.

After graduating in 2005, one of the first books I taught was معلم الإنشاء. I enjoyed teaching this text as it involved practical application of Arabic. I liked the approach of introducing rules followed by exercises to help reinforce learning.

Teaching this book gave me an impetus to embark on my own journey of developing learner-friendly materials for my students. For approximately seven years I compiled notes and exercises, along with translation tips, taking on board students' feedback.

In 2012, I began teaching English speaking students who did not know Urdu. This posed a new challenge all together as it forced me to transfer all my work into English.

This led to the publication of the first two parts of 'Arabic a Step by Step Guide' in 2014, through the grace and mercy of Allah سُبْحَانَهُ وَتَعَالَى. It was intended as a multiple part series. However, due to shortcomings in the structure and layout, I decided to start again.

After two years of numerous drafts, a new, easy-to-understand format was developed and published in 2016 as 'First Steps to

Understanding Nahw'. It covers the essentials of the Arabic language, in a simple, brief style.

Given the encouraging reception of 'First Steps to Understanding Nahw', over the next five years this project was expanded to encompass further explanation and many more concepts.

After a decade and a half of countless revisions, through the mercy of Allah **سُبْحَانَهُ وَتَعَالَى**, I humbly present, 'First Steps to Understanding Arabic'. I ask Allah **سُبْحَانَهُ وَتَعَالَى** and I also request you all to ask Him, that he accepts this work, overlooks its shortcomings, and makes it a means of reward in the hereafter.

Who is this book for?

This book is primarily aimed at students who wish to learn classical Arabic, in view of studying the Quran, Hadith and other Islamic material. Thus, the vocabulary used is largely from Quran, Hadith and classical Arabic.

'First Steps to Understanding Arabic' is not designed to teach students to converse in Arabic, nor to prepare students for Modern Standard Arabic.

Basic skills in reading and writing Arabic are required before studying this book.

Guidelines for Teachers

The concepts discussed in this book have been clearly explained for students to be able to practically apply them. Both the rules and vocabulary are reinforced, revisited, and built upon across units to support learning.

Exercises are, ideally, all completed verbally, as a class, so that rules can be implemented with ease. It is recommended that students then write out the tarkib of at least one sentence from each exercise.

We have adopted the concept of tarkib, popular within the Indian subcontinent, in a colour coded, diagrammatic form. When understood as an equivalent of classical irab its flaws are clear,

(such as labelling a مَجْرُورٌ word as part of a فَاعِلٌ), however, our intent is in line with parsing; grouping words together to understand their role in translation, and not irab.

Exercises in translating from English to Arabic have not been included in this book as this can be incredibly challenging and time-consuming for beginners. However, as a supplementary exercise, students may write a few sentences of their own, using the vocabulary already used in the book.

Abundant written practice is useful not only to reinforce the acquired concepts, but also to develop handwriting and spelling.

Note that some Arabic rules that are easier for beginners to understand, despite being non-mainstream, are adopted. Examples of this approach include the irab of لَا لِنَفْيِ الْجِنْسِ and فِعْلٌ امر, further labelling of the جَارٌ and مَجْرُورٌ as مَفْعُولٌ غَيْرٌ صَرِيحٍ, assessing the شِبْهُ مَعْرِفَةٍ after a مَعْرِفَةٌ etc.

Regardless of these extensions and slight variations, this textbook is a very comprehensive study of Arabic.

Institutions with time constraints may use our 'Abridged First Steps to Understanding Arabic', which covers the same core material, without the exercises.

Acknowledgments

There are many people without whom this project would not have been possible.

May Allah سُبْحَانَهُ وَتَعَالَى reward them all in this world and the hereafter for their contributions and help. Ameen.

UNIT 1

WORDS

Introduction: Words

Part 1: Nouns

Part 2: Verbs

Part 3: Particles

Summary

Introduction: Words

In Arabic a word is called **كَلِمَةٌ**. Arabic words are divided into three categories: nouns, verbs, and particles.

Nouns

A noun is a name or a thing, e.g. man, pen, paper.

A noun is called an **إِسْمٌ**.

Nouns usually have an **أَل** at the beginning or a **تَنْوِينٌ** at the end.

قَلَمٌ

أَلْقَلَمُ

Verbs

A verb is an action, e.g. run, sit.

A verb is called a **فِعْلٌ**.

Verbs come in the following patterns:

اِفْتَحَ

يَفْتَحُ

فَتَحَ

Particles

A particle is usually a one- or two-letter word e.g. on, at.

A particle is called a **حَرْفٌ**.

فِي

لِ

Key Words

In vocab lists, the letter **ج** indicates **جَمْعٌ**, plural.

English	Arabic	English	Arabic
verb	فِعْلٌ جَ أَفْعَالٌ	word	كَلِمَةٌ جَ كَلِمَاتٌ
particle	حَرْفٌ جَ حُرُوفٌ	noun	إِسْمٌ جَ أَسْمَاءٌ

Summary

Words (كَلِمَاتٌ)		
Noun (إِسْمٌ)	Verb (فِعْلٌ)	Particle (حَرْفٌ)
Name, Thing	Action	One- or two-Letter Words
قَلَمٌ أَلْقَلَمُ	اِفْتَحَ يَفْتَحُ فَتَحَ	لِ، فِي

Part 1: Nouns

Nouns have four important characteristics. These are:

1. **D**efinite – Indefinite
2. **G**ender
3. **N**umber
4. **I**'rab

DING is a mnemonic for remembering these characteristics.

D	efinite - Indefinite
I	'rab
N	umber
G	ender

Characteristic 1: Definite and Indefinite

Definite

A definite noun is either:

1. A proper noun (name) e.g. **Muhammad**.
2. A noun with **the** before it e.g. **the** pen.

The **أل** at the beginning of an Arabic noun is equivalent to the word **the** in English.

In Arabic, a definite noun is called **مَعْرِفَةٌ**.

الرَّسُولُ

the messenger

مُحَمَّدٌ

Muhammad

Indefinite

An indefinite noun is a noun with the letter **a/an** before it.

a pen

an angel

In Arabic, an indefinite noun is called **نَكْرَةٌ**. A **نَكْرَةٌ** word will have a **تَنْوِينٌ** at the end.

رَسُولٌ

a messenger

Summary

Word – **كَلِمَةٌ**

Noun - **إِسْمٌ**

Characteristic 1: Definite and Indefinite

Definite	مَعْرِفَةٌ	The	Name, أَلْ
Indefinite	نَكْرَةٌ	A/An	تَنْوِينٌ

Characteristic 2: Gender

In Arabic, all nouns, living and non-living, have a grammatical gender; they are categorized as either masculine or feminine for grammatical purposes, even though they are neither male nor female.

Feminine Nouns

The Arabic term for feminine is **مُؤَنَّثٌ**.

There are three types of feminine nouns.

Natural Gender

A noun is considered **مُؤَنَّثٌ** if it is feminine by natural gender.

أُمُّ

mother

مَرْيَمٌ

Maryam

Word with a Grammatical Sign

A word is also considered **مُؤَنَّثٌ** if it has an Arabic symbol for **مُؤَنَّثٌ** at the end of the word. One such symbol is **التَّاءُ الْمَرْبُوطَةُ** (ة).

السَّنَةِ

the year

جَنَّةٍ

a garden

Arab Usage

A word is also considered **مُؤَنَّثٌ** if the Arabs have used it as feminine in their grammar. These will be marked with the symbol **(مَث)** to represent **مُؤَنَّثٌ**. Most body parts that occur in pairs and names of tribes fall under this category.

English	Arabic	English	Arabic
sun	شَمْسٌ ج شُمُوسٌ (مَث)	earth	أَرْضٌ ج أَرْضُونَ (مَث)
eye, spring	عَيْنٌ ج أَعْيُنٌ، عَيْونٌ (مَث)	world	دُنْيَا (مَث)
fire	نَارٌ ج نَيْرَانٌ (مَث)	foot	رِجْلٌ ج أَرْجُلٌ (مَث)
soul	نَفْسٌ ج نَفُوسٌ، أَنْفُسٌ (مَث)	wind	رِيحٌ ج رِيَّاحٌ (مَث)
hand	يَدٌ ج أَيَادٍ، أَيَادٍ (مَث)	sky	سَمَاءٌ ج سَمَاوَاتٌ (مَث)

Masculine Nouns

Aside from these three types of feminine nouns, all other nouns are masculine. The Arabic name for masculine is مُذَكَّرٌ.

Summary

Word – كَلِمَةٌ			
Noun - اسْمٌ			
Characteristic 2: Gender			
Masculine	مُذَكَّرٌ	رَجُلٌ	
Feminine	مُؤَنَّثٌ	Natural Gender	أُمٌّ
		Grammatical Sign	جَنَّةٌ
		Arab Usage	أَرْضٌ

Characteristic 3: Number

Nouns can be singular (boy) or plural (boys). In Arabic, nouns can also be dual i.e. referring to two items or units.

Singular

A singular noun is called **مُفْرَدٌ**.

Dual

A dual noun is called **مُشَيِّ**. In Arabic, there is a distinct way to show the dual form.

Forming the Dual

Duals are made from the **مُفْرَدٌ** by placing a **فَتْحَةٌ** on the last letter of the word, and the adding **لَانِ**.

رَجُلَانِ	←	رَجُلٌ + لَانِ
two men		a man

If **لَانِ** is added after a round **ة**, it will be written like a normal **ت**, **التَّاءُ** **المفتوحة**.

جَنَّتَانِ	←	جَنَّةٌ + لَانِ
two heavens		heaven

Dual as **مَعْرِفَةٌ** and **نَكْرَةٌ**

A dual word will never have a **تَنْوِينٌ**. It can, however, have an **أَلٌ**. Therefore, if it has an **أَلٌ** it will be **مَعْرِفَةٌ** and if it does not have an **أَلٌ** it will be **نَكْرَةٌ**, even though it does not have a **تَنْوِينٌ**.

نَكْرَةٌ	مَعْرِفَةٌ
رَجُلَانِ	الرَّجُلَانِ
two men	the two men

Plural

A plural noun is called **جَمْعٌ**. There are two types of plurals in Arabic: **regular** and **irregular**.

Regular Plural

A regular plural is one that follows a **fixed pattern**. This type of plural is called **الْجَمْعُ السَّالِمُ**. This is used for both **مُذَكَّرٌ** and **مُؤَنَّثٌ** words.

جَمْعُ الْمَذَكَّرِ السَّالِمِ

The regular plural of a masculine noun, **جَمْعُ الْمَذَكَّرِ السَّالِمِ**, is made by:

1. placing a **ضَمَّةٌ** on the last letter of the **مُفْرَدٌ**;
2. adding **وَنَ**.

مُسْلِمُونَ	←	مُسْلِمٌ + وَنَ
<i>believers</i>		<i>a believer</i>

جَمْعُ الْمُؤَنَّثِ السَّالِمِ

The regular plural of a feminine noun, **جَمْعُ الْمُؤَنَّثِ السَّالِمِ**, is made by:

1. removing the **ة**,
2. placing a **فَتْحَةٌ** on the last letter,
3. adding **اتٌ**.

مُسْلِمَاتٌ	←	مُسْلِمَةٌ + اتٌ
<i>believing women</i>		<i>a believing woman</i>

Remember, the round **ة / ة** is a sign of a singular word being **مُؤَنَّثٌ**, and the **اتٌ** is a sign of a plural word being **مُؤَنَّثٌ**.

Irregular Plural

An irregular plural **does not follow a fixed pattern**. This is called **الْجَمْعُ الْمَكْسَرُ**.

رُسُلٌ	←	رَسُولٌ	←	أَنْهَارٌ	←	نَهْرٌ
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There is no rule to these plurals; they must be learnt.

 **Summary**

Word – كَلِمَةٌ				
Noun - اسْمٌ				
Characteristic 3: Number				
Singular	مُفْرَدٌ		مُسْلِمٌ، مُسْلِمَةٌ	
Dual	مُثَنَّى		مُسْلِمَانِ، مُسْلِمَتَانِ	
Plural	جَمْعٌ	سَالِمٌ	مُذَكَّرٌ	مُسْلِمُونَ
			مُؤَنَّثٌ	مُسْلِمَاتٌ
		مُكْسَرٌ		رِجَالٌ، نِسَاءٌ

Characteristic 4: Irab

In Arabic, nouns occur in three states according to their grammatical function, irab, in the sentence. These three states are:

1. مَرْفُوعٌ
2. مَنْصُوبٌ
3. مَجْرُورٌ

This is like the English pronouns **I**, **me** and **my**: they all have similar meanings, but each is used for a different grammatical function.

Subject

I am a student.

Object

*You heard **me**.*

Possession

*This is **my** book.*

Declinable and Non-Declinable Nouns

Nouns are of two types according to changes in their endings:

1. Non-Declinable Nouns: These are nouns whose endings do not change to reflect their grammatical state. In Arabic, these are called **مَبْنِيّ**.
2. Declinable Nouns: These are nouns whose endings change to reflect their grammatical state. In Arabic, these are called **مُعْرَب**.

Five types of **مُعْرَب** nouns have already been discussed:

1. الْمُفْرَدُ
2. الْجَمْعُ الْمَكْسَرُ
3. الْمُثْنَى
4. جَمْعُ الْمَذْكَرِ السَّالِمِ
5. جَمْعُ الْمُؤَنَّثِ السَّالِمِ

There is a sixth type called **عَيْرٌ مُنْصَرِفٍ**.

عَيْرٌ مُنْصَرِفٍ words do not have **تَنْوِينٌ** or **كَسْرَةٌ**.

Some names and some **الْجَمْعُ الْمَكْسَرُ** fall under this category.

Irab Table of Nouns

The following table summarises the types of nouns and the way they express each state.

		مَرْفُوعٌ	مَنْصُوبٌ	مَجْرُورٌ
1	الْمُفْرَدُ	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ
		كِتَابٌ	كِتَابًا	كِتَابٍ
2	الْجَمْعُ الْمَكْسَرُ	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ
		كُتُبٌ	كُتُبًا	كُتُبٍ
3	الْمُنْتَنِي	(كَانِ)	(سَيْنِ)	
		مُسْلِمَانِ	مُسْلِمَيْنِ	
4	جَمْعُ الْمَذَكَّرِ السَّالِمِ	(مُونِ)	(سَيْنِ)	
		مُسْلِمُونَ	مُسْلِمِينَ	
5	جَمْعُ الْمُؤَنَّثِ السَّالِمِ	ضَمَّةٌ (آتِ)	كَسْرَةٌ (آتِ)	
		مُسْلِمَاتٌ	مُسْلِمَاتٍ	
6	غَيْرُ مُنْصَرَفٍ	ضَمَّةٌ	فَتْحَةٌ	
		إِبْرَاهِيمُ، أَنْبِيَاءُ	إِبْرَاهِيمَ، أَنْبِيَاءَ	
*	مَنْبِي	Unchanged		
		هَذَا	هَذَا	هَذَا

Summary

Word – كَلِمَةٌ							
Noun - اسْمٌ							
Characteristic 1: Definite and Indefinite							
Definite	مَعْرِفَةٌ	The		Name, أَلْ			
Indefinite	نَكِيرَةٌ	A		تَنْوِينٌ			
Characteristic 2: Gender							
Masculine	مَذَكَّرٌ			رَجُلٌ			
Feminine	مَوْثَاتٌ	Natural Gender		أُمٌّ			
		Grammatical Sign (ة)		جَنَّةٌ			
		Arabic Usage		أَرْضٌ			
Characteristic 3: Number							
Singular	مُفْرَدٌ			مُسْلِمٌ، مُسْلِمَةٌ			
Dual	مُثَنِّيٌّ			مُسْلِمَانِ، مُسْلِمَاتَانِ			
Plural	جَمْعٌ	سَالِمٌ	مَذَكَّرٌ	مُسْلِمُونَ			
			مَوْثَاتٌ	مُسْلِمَاتٌ			
		مُكْسَرٌ	رِجَالٌ، نِسَاءٌ				
Characteristic 4: Grammatical States							
	مُعْرَبٌ (Declinable Nouns)						مَبْنِيٌّ (Non-Declinable Nouns)
	مُفْرَدٌ	الْجَمْعُ الْمُكْسَرِ	الْمُثَنِّيُّ	جَمْعُ الْمُذَكَّرِ السَّالِمِ	جَمْعُ الْمَوْثَاتِ السَّالِمِ	غَيْرُ مُنْصَرِفٍ	
مَرْفُوعٌ	ـُ	ـُ	كَانِ	هُنَّ	هَاتِ	ـُ	Unchanged
مَنْصُوبٌ	ـِ	ـِ	بَيْنِ	بَيْنِ	هَاتِ	ـِ	
مَجْرُورٌ	ـِ	ـِ					

Part 2: Verbs

A verb, **فِعْلٌ**, is a word that shows an action:

hit, run, read

Verbs have five important characteristics.

1. **T**ense
2. **I**rab
3. **A**ffirmative and **N**egative
4. **G**ender
5. **V**oice

VoTING is a mnemonic for remembering these characteristics.

V	ice
O	ense
T	rab
I	egative and Affirmative
N	ender
G	

Characteristic 1: Tense

In Arabic, a verb can come in three tenses:

الْمَاضِي

الْمَاضِي is the **past tense**. It shows that the action took place in the past.

ذَهَبَ زَيْدٌ

Zaid went.

الْمُضَارِعُ

الْمُضَارِعُ shows three tenses:

1. **Present habitual**: the action takes place regularly.

Zaid goes.

2. **Present continuous**: the action is taking place right now.

Zaid is going.

3. **Future**: The action will take place in the future.

Zaid will go.

The context of the sentence or paragraph will help determine which tense is being referred to.

يَذْهَبُ زَيْدٌ

Zaid goes.

Zaid is going.

Zaid will go.

الْأَمْرُ

الْأَمْرُ is the **imperative** tense, i.e. command.

اِذْهَبْ

Go.

Summary

Word – كَلِمَةٌ			
Verb – فِعْلٌ			
Characteristic 1: Tense			
الْمَاضِي	Past	Zaid went	ذَهَبَ زَيْدٌ
الْمُضَارِعُ	Present Habitual	Zaid goes	يَذْهَبُ زَيْدٌ
	Present Continuous	Zaid is going	
	Future	Zaid will go	
الْأَمْرُ	Imperative	Go	إِذْهَبْ

Characteristic 2: Irab

In Arabic, verbs can either be مَبْنِيٌّ or مُعْرَبٌ.

Irab of الْفِعْلُ الْمَاضِي

الْفِعْلُ الْمَاضِي is مَبْنِيٌّ, non-declinable, and does not occur in any state.

Irab of الْفِعْلُ الْمُضَارِعُ

الْفِعْلُ الْمُضَارِعُ is مُعْرَبٌ, declinable, and can occur in three states. These three states are:

1. مَرْفُوعٌ
2. مَنْصُوبٌ
3. مَجْزُومٌ

Irab of فِعْلُ الْأَمْرِ

فِعْلُ الْأَمْرِ only occurs in the مَجْزُومٌ state.

Irab Table of Verbs

The following table summarises the irab of verbs.

		مَرْفُوعٌ	مَنْصُوبٌ	مَجْزُومٌ
1	الْفِعْلُ الْمَاضِي	*	*	*
		*	*	*
2	الْفِعْلُ الْمُضَارِعُ	صَمَّةٌ	فَتْحَةٌ	سُكُونٌ
		يَفْعَلُ	يَفْعَلُ	يَفْعَلُ
3	فِعْلُ الْأَمْرِ	*	*	سُكُونٌ
		*	*	اِفْعَلُ

Summary

Word – كَلِمَةٌ			
Verb – فِعْلٌ			
Characteristic 2: Irab			
الْمَاضِي	مَبْنِيٌّ		
الْمُضَارِعُ	مُعْرَبٌ	مَرْفُوعٌ	ـُ
		مَنْصُوبٌ	ـِ
		مَجْرُومٌ	ـِ
الْأَمْرُ			

Characteristic 3: Affirmative – Negative

Verbs are either affirmative or negative.

An affirmative verb is one that shows that the action took place.

This is called **مُثَبِّتٌ**.

Zaid sat.

A negative verb is one that shows that the action did not take place. This is called **مَنْفِيٌّ**.

Zaid did not sit.

A verb is **مَنْفِيٌّ** when it is preceded by a **حَرْفُ نَفْيٍ**, a negative particle. A verb without such a particle will be **مُثَبِّتٌ**.

Negative Particles

There are various particles to make a verb negative. We will discuss each one in detail. However, the following table summarises them.

Particle	Verb that follows	Tense of The Verb After Adding the حَرْفُ نَفْيٍ	Translation	Example
لَمْ	المُضارعُ	Past	Zaid did not go.	لَمْ يَذْهَبْ زَيْدٌ
مَا	المَاضِي	Past	Zaid did not go.	مَا ذَهَبَ زَيْدٌ
		Present	Zaid is not going. Zaid does not go.	مَا يَذْهَبُ زَيْدٌ
لَا	المُضارعُ	Present/ Future	Zaid does not go. Zaid is not going. Zaid will not go.	لَا يَذْهَبُ زَيْدٌ
لَنْ			Future	Zaid will not go.

Negative Particles for المَاضِي

المَاضِي is made negative by adding the particle مَا at the beginning.

مَا ذَهَبَ زَيْدٌ

Zaid *did not* go.

Negative Particles for الْمُضَارِعُ

الْمُضَارِعُ is made مَنفِي by adding any of the following particles:

1. **لَمْ**: This gives الْمُضَارِعُ a negative meaning in the past tense.

لَمْ يَذْهَبْ زَيْدٌ

Zaid *did not* go.

The فِعْلٌ مُضَارِعٌ after لَمْ will be in the مَجْزُومٌ state.

2. **مَا**: This gives الْمُضَارِعُ a negative meaning in the present tense, habitual or continuous.

مَا يَذْهَبُ زَيْدٌ

Zaid *does not* go. Zaid *is not* going.

3. **لَا**: This gives الْمُضَارِعُ a negative meaning which can be either the present, (habitual or continuous), or future tense.

لَا يَذْهَبُ زَيْدٌ

Zaid *does not* go. Zaid *is not* going. Zaid *will not* go.

4. **لَنْ**: This gives الْمُضَارِعُ an emphatic negative meaning in the future tense.

لَنْ يَذْهَبَ زَيْدٌ

Zaid *will not* go.

The فِعْلٌ مُضَارِعٌ after it will be in the مَنصُوبٌ state.

Summary of the Negative Particles

The following table summarises all the negative particles.

Future		Present		Past	
كُنْ	لَا	مَا	لَمْ		
كُنْ يَذْهَبُ زَيْدٌ	لَا يَذْهَبُ زَيْدٌ	مَا يَذْهَبُ زَيْدٌ	مَا يَذْهَبُ زَيْدٌ	مَا ذَهَبَ زَيْدٌ	لَمْ يَذْهَبْ زَيْدٌ
Zaid will <u>not</u> go.	Zaid will not go.	Zaid is not going. Zaid does not go.		Zaid did not go.	

Summary

Word – كَلِمَةٌ				
Verb – فِعْلٌ				
Characteristic 3: Affirmative and Negative				
Affirmative	مُثَبِّتٌ			ذَهَبَ زَيْدٌ
Negative	مَنْفِيٌّ	لَمْ	الْمُضَارِعُ (مَجْزُومٌ)	لَمْ يَذْهَبْ زَيْدٌ
		مَا	الْمَاضِي	مَا ذَهَبَ زَيْدٌ
			الْمُضَارِعُ	مَا يَذْهَبُ زَيْدٌ
		لَا	الْمُضَارِعُ	لَا يَذْهَبُ زَيْدٌ
		كُنْ	الْمُضَارِعُ (مَنْصُوبٌ)	كُنْ يَذْهَبُ زَيْدٌ

Characteristic 4: Gender

Verbs are classified as masculine, مُذَكَّرٌ, or feminine, مُؤنَّثٌ for grammatical purposes.

The verbs given in the vocabulary lists are فَعَلَ; مُذَكَّرٌ and يَفْعَلُ.

يَفْعَلُ is made مُؤنَّثٌ by adding a تٌ, التَّاءُ الْمَفْتُوحَةُ, at the end.

فَعَلَ ← فَعَلَتْ

يَفْعَلُ is made مُؤنَّثٌ by changing the ي at the beginning to a ت.

يَفْعَلُ ← تَفَعَّلُ

Summary

Word – كَلِمَةٌ

Verb – فِعْلٌ

Characteristic 4: Gender

مُذَكَّرٌ	الْمَاضِي	فَعَلَ	الْمُضَارِعُ	يَفْعَلُ
مُؤنَّثٌ	الْمَاضِي	فَعَلَتْ	الْمُضَارِعُ	تَفَعَّلُ

Characteristic 5: Voice

Verbs can be divided into two categories according to their voice:

1. Active voice
2. Passive voice

Active Voice

A verb in the active voice is a verb in which the subject carries out the action upon the object.

عَرَفَ الرَّجُلُ الْوَلَدَ

The man recognised the boy.

In this sentence, the man is doing the recognising.

This is called **فِعْلٌ مَعْلُومٌ**.

Passive Voice

A verb in the passive voice is a verb in which the subject is the recipient of the verb's action.

عُرِفَ الْوَلَدُ

The boy was recognised.

In this sentence, the boy is the recipient of the verb recognising.

The passive voice is called **فِعْلٌ مَجْهُولٌ**.

The active voice of the verb is given in the vocabulary list. The passive voice is formed from the active voice.

Forming الْمَاضِي الْمَجْهُولُ

The passive, الْمَجْهُولُ, of الْمَاضِي is formed by:

1. Leaving the harakah of the **last letter** as it is.
2. Giving the **second last letter** a كَسْرَةٌ.
3. Giving the **remaining letters** a ضَمَّةٌ.

3	2	1	الْمَاضِي الْمَعْلُومُ
بُعِثَ	بِعِثَ	بِئِثَ	بَعِثَ
أُنزِلَ	أُنزِلَ	أُنزِلَ	أَنْزَلَ
أُسْتُغْفِرَ	أُسْتُغْفِرَ	أُسْتُغْفِرَ	اسْتَعْفَرَ

Forming الْمُضَارِعُ الْمَجْهُولُ

The passive, الْمَجْهُولُ, of الْمُضَارِعُ is formed by:

1. Giving the **first letter** a ضَمَّةٌ;
2. Giving the **second last letter** a فَتْحَةٌ;
3. Leaving the harakah of **the remaining letters** as they are.

3	2	1	الْمُضَارِعُ الْمَعْلُومُ
يُبْعَثُ	يُبْعِثُ	يُبِئِثُ	يَبْعِثُ
يُنزَلُ	يُنزِلُ	يُنزِلُ	يُنزِلُ
يُسْتَعْفَرُ	يُسْتَعْفِرُ	يُسْتَعْفِرُ	يَسْتَعْفِرُ

Translation of **الفِعْلُ الْمَجْهُوْلُ**

The passive voice is translated by adding the auxiliary verb **to be** (was, is, is being, will be) to **the past participle of the main verb**.

*The bike **was** [auxiliary verb] **stolen** [past tense of the main verb].*

The tense is shown in the auxiliary verb, not the main verb, as this remains the same in all tenses.

Tense		Active Voice	Passive Voice
المَاضِي	Past	The thief stole the bike.	The bike was stolen .
المُضَارِعُ	Present Habitual	The thief steals the bike.	The bike is stolen .
	Present Continuous	The thief is stealing the bike.	The bike is being stolen .
	Future	The thief will steal the bike.	The bike will be stolen .

In these examples, the past participle of the verb to steal, stolen, is used with all the tenses. The auxiliary verb is used in its different tenses to show the tense of the main verb.

Summary

كَلِمَةٌ – Word					
فِعْلٌ – Verb					
Characteristic 1: Tense					
الْمَاضِي	Past	Zaid went	ذَهَبَ زَيْدٌ		
الْمُضَارِعُ	Present Habitual	Zaid goes	يَذْهَبُ زَيْدٌ		
	Present Continuous	Zaid is going	يَذْهَبُ زَيْدٌ		
	Future	Zaid will go	يَذْهَبُ زَيْدٌ		
الْأَمْرُ	Imperative	Go	إِذْهَبْ		
Characteristic 2: Irab					
الْمَاضِي	مَبْنِيٌّ				
الْمُضَارِعُ / الْأَمْرُ	مُعْرَبٌ	مَرْفُوعٌ	مَنْصُوبٌ	مَجْزُومٌ	
Characteristic 3: Affirmative and Negative					
Affirmative	مُثَبَّتٌ		ذَهَبَ زَيْدٌ		
Negative	مَنْفِيٌّ	لَمْ	الْمُضَارِعُ (مَجْزُومٌ)	Past	لَمْ يَذْهَبْ زَيْدٌ
		مَا	الْمَاضِي	Past	مَا ذَهَبَ زَيْدٌ
			الْمُضَارِعُ	Present	مَا يَذْهَبُ زَيْدٌ
		لَا	الْمُضَارِعُ	Present / Future	لَا يَذْهَبُ زَيْدٌ
	لَنْ	الْمُضَارِعُ (مَنْصُوبٌ)	Future	لَنْ يَذْهَبَ زَيْدٌ	
Characteristic 4: Gender					
مُذَكَّرٌ	الْمَاضِي	فَعَلَ	الْمُضَارِعُ	يَفْعَلُ	
مُؤَنَّثٌ	الْمَاضِي	فَعَلَتْ	الْمُضَارِعُ	تَفْعَلُ	
Characteristic 5: Voice					
فِعْلٌ مَعْلُومٌ	الْمَاضِي	فَعَلَ	الْمُضَارِعُ	يَفْعَلُ	
فِعْلٌ مَجْهُولٌ	الْمَاضِي	فُعِلَ	الْمُضَارِعُ	يُفْعَلُ	

Part 3: Particles

A particle has two important different characteristics.

1. Irab
2. Governance

Characteristic 1: Irab

All particles are مُبْتَدِيَّةٌ: they remain unchanged in all circumstances.

Characteristic 2: Governance

Particles are of two types according to whether they cause the irab of the subsequent noun or verb to change:

1. عَامِلٌ: A governing particle
2. غَيْرُ عَامِلٍ: A non-governing particle

حَرْفٌ عَامِلٌ

A حَرْفٌ عَامِلٌ, is a particle which causes the irab of the following word(s) to change. For example, the particle لَمْ causes the following verb to be مَجْزُومٌ.

لَمْ يَذْهَبَ زَيْدٌ

حَرْفٌ غَيْرُ عَامِلٍ

A حَرْفٌ غَيْرُ عَامِلٍ is a particle which does not cause the irab of the following word(s) to change. For example, the particle مَا makes the past tense negative, but it does not cause the irab of the words after it to change.

مَا ذَهَبَ زَيْدٌ

Summary

Word - كَلِمَةٌ	
Particle - حَرْفٌ	
Characteristic 1: Irab	
مَبْنِيٌّ	Remains Unchanged
Characteristic 2: Governance	
عَامِلٌ	Governing Particle
غَيْرُ عَامِلٍ	Non-Governing Particle

Summary

Key Terms

Below are the key terms discussed in this section. They are listed according to the order of occurrence.

English	Arabic	English	Arabic
state	إِعْرَابٌ	word	كَلِمَةٌ ج كَلِمَاتٌ
a state of a noun and verb	مَرْفُوعٌ	noun	إِسْمٌ ج أَسْمَاءٌ
a state of a noun and verb	مَنْصُوبٌ	verb	فِعْلٌ ج أَفْعَالٌ
a state of a noun	مَجْرُورٌ	particle	حَرْفٌ ج حُرُوفٌ
a state of a verb	مَجْزُومٌ	definite noun	مَعْرِفَةٌ ج مَعَارِفٌ
non-declinable	مَبْنِيٌّ	indefinite noun	نَكْرَةٌ ج نَكْرَاتٌ
declinable	مُعْرَبٌ	double harakah	تَنْوِينٌ
noun without أَل or تَنْوِينٌ	غَيْرُ مُنْصَرِفٍ	masculine	مُدَكَّرٌ
past tense	مَاضٍ	feminine	مُؤَنَّثٌ
present or future	مُضَارِعٌ	round <i>taa</i>	التَّاءُ الْمَرْبُوطَةُ
imperative	أَمْرٌ	open <i>taa</i>	التَّاءُ الْمَفْتُوحَةُ
affirmative	مُثَبِّتٌ	singular	مُفْرَدٌ
negative	مَنْفِيٌّ	dual	مُتَنِّسٌ
negative particle	حَرْفٌ نَفْيٌ	plural	جَمْعٌ
active voice	فِعْلٌ مَعْلُومٌ	regular plural	جَمْعٌ سَالِمٌ
passive voice	فِعْلٌ مَجْهُولٌ	irregular plural	جَمْعٌ مَكْسَرٌ
governing particle	عَامِلٌ		
non-governing particle	غَيْرُ عَامِلٍ		

UNIT 2

Section 1

SENTENCES

Introduction: Sentences

Part 1: الْجُمْلَةُ الْإِسْمِيَّةُ

Part 2: Additional Rules of الْجُمْلَةُ الْإِسْمِيَّةُ

Summary

Introduction: Sentences

In Unit 1, nouns, verbs, and particles were discussed. In this unit, we are going to learn how to put the different types of words together to form sentences.

In Arabic, a sentence is called a **جُمْلَةٌ**. The plural of this is **جُمَلٌ**.

There are two types of sentences:

1. **الْجُمْلَةُ الْأِسْمِيَّةُ**
2. **الْجُمْلَةُ الْفِعْلِيَّةُ**

Part 1: الْجُمْلَةُ الْأِسْمِيَّةُ

الْجُمْلَةُ الْأِسْمِيَّةُ is a sentence which is made up of two parts or slots:

1. **مُبْتَدَأٌ**: the **subject**, i.e. the thing you are talking about.
2. **خَبَرٌ**: the **information** regarding the **مُبْتَدَأٌ**.

The man is truthful.

In the above example, **the man** is the subject, **مُبْتَدَأٌ**; and **truthful** is the information, **خَبَرٌ**.

Rules of مُبْتَدَأٌ and خَبَرٌ

1. The **مُبْتَدَأٌ** is given first, followed by the **خَبَرٌ**.
2. The **مُبْتَدَأٌ** must be a noun in the **مَرْفُوعٌ** state.
3. The **خَبَرٌ** must match the **مُبْتَدَأٌ** in **Irab**, **Number** and **Gender (ING)**, but not **Definite** and **Indefinite**; the **مُبْتَدَأٌ** is definite and the **خَبَرٌ** is indefinite.

جَمْعٌ	مُثَنًى	مُفْرَدٌ	مُذَكَّرٌ
الرِّجَالُ صَادِقُونَ	الرِّجَالَانِ صَادِقَانِ	الرَّجُلُ صَادِقٌ	مُذَكَّرٌ
الْأَخَوَاتُ صَادِقَاتٌ	الْأُخْتَانِ صَادِقَتَانِ	الْأُخْتُ صَادِقَةٌ	مُؤَنَّثٌ

Translation of the **مُبْتَدَأٌ** and **خَبَرٌ**

In Arabic, there is no word for **is** or **are**, however they must be added to the English translation.

The man is truthful.

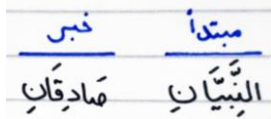
The men are truthful.

Grammatical Analysis

In Arabic grammar, we analyse sentences by breaking them down word by word to understand the meaning and function of each word. This is called **تَرْكِيبٌ** (**parsing**). In this book, the tarkib will be written as follows:



This diagram can be written up in an exercise book as follows:



The text is written in **black ink** and the label of the main parts of the sentence in **blue** above it.

📖 Summary

Sentence: جُمْلَةٌ

جُمْلَةٌ اسْمِيَّةٌ

مُبْتَدَأٌ	Subject	مَعْرِفَةٌ	مَرْفُوعٌ	Agree in irab, number, and gender
خَبَرٌ	Information	نَكْرَةٌ	مَرْفُوعٌ	

Part 2: Additional Rules of الْجُمْلَةُ الْاِسْمِيَّةُ

Additional words can be added to a جُمْلَةٌ اِسْمِيَّةٌ to create specific meanings. Two such words are:

1. فِعْلٌ نَاقِصٌ
2. حَرْفٌ مُسَبِّهٌ بِالْفِعْلِ

فِعْلٌ نَاقِصٌ

A فِعْلٌ نَاقِصٌ is an auxiliary verb which precedes a جُمْلَةٌ اِسْمِيَّةٌ. In this section we will be discussing two of the اَفْعَالٌ نَاقِصَةٌ:

1. كَانَ
2. كَيْسٌ

كَانَ

كَانَ changes the جُمْلَةُ اِسْمِيَّةٌ to the past tense.

كَانَ زَيْدٌ مَرِيضًا	←	زَيْدٌ مَرِيضٌ
Zaid was ill.		Zaid is ill.

Grammatical Changes to a Sentence with a فِعْلٌ نَاقِصٌ

When a فِعْلٌ نَاقِصٌ precedes a جُمْلَةُ اِسْمِيَّةٌ:

1. The مَبْتَدَأٌ is called the اِسْمٌ of that فِعْلٌ نَاقِصٌ and remains مَرْفُوعٌ.
2. The خَبَرٌ is called the خَبَرٌ of that فِعْلٌ نَاقِصٌ and becomes مَنصُوبٌ.

خَبَرٌ كَانَ	اِسْمٌ كَانَ	فِعْلٌ نَاقِصٌ	←	خَبَرٌ	مَبْتَدَأٌ
مَرِيضًا	زَيْدٌ	كَانَ		مَرِيضٌ	زَيْدٌ

لَيْسَ

لَيْسَ is another فِعْلٌ نَاقِصٌ. It changes the meaning of جُمْلَةٌ اِسْمِيَّةٌ into the present negative. This will be translated as **not**.

لَيْسَ زَيْدٌ مَرِيضًا

Zaid is not ill.

The tarkib of this is written as follows:

خَبْرٌ لَيْسَ

اِسْمٌ لَيْسَ

فِعْلٌ نَاقِصٌ

مَرِيضًا

زَيْدٌ

لَيْسَ

The Gender of the فِعْلٌ نَاقِصٌ

If the اِسْمٌ of a فِعْلٌ نَاقِصٌ is feminine, مُؤَنَّثٌ, the فِعْلٌ نَاقِصٌ must be given in its feminine form.

Feminine Form	Masculine Form
كَانَتْ كَانَتْ فَاطِمَةُ صَائِمَةً	كَانَ كَانَ زَيْدٌ صَائِمًا
لَيْسَتْ لَيْسَتْ فَاطِمَةُ صَائِمَةً	لَيْسَ لَيْسَ زَيْدٌ صَائِمًا

Summary

Sentence: جُمْلَةٌ

جُمْلَةٌ اِسْمِيَّةٌ

جُمْلَةٌ اِسْمِيَّةٌ with a فِعْلٌ نَاقِصٌ

كَانَ

was

لَيْسَ

is/are not

اِسْمٌ كَانَ / لَيْسَ

subject

مَعْرِفَةٌ

مَرْفُوعٌ

agree in number

خَبْرٌ كَانَ / لَيْسَ

information

نَكْرَةٌ

مَنْصُوبٌ

and gender

حَرْفُ مُشَبَّهٍ بِالْفِعْلِ

A جُمْلَةٌ اِسْمِيَّةٌ preceded by حَرْفُ مُشَبَّهٍ بِالْفِعْلِ.

إِنَّ is a حَرْفُ مُشَبَّهٍ بِالْفِعْلِ which creates emphasis in the sentence. It can be translated as **indeed** or **certainly**.

إِنَّ زَيْدًا صَادِقٌ

Indeed, Zaid is truthful.

The word **indeed** or **certainly** is followed by a comma.

Grammatical Changes to a Sentence with إِنَّ

When a حَرْفُ مُشَبَّهٍ بِالْفِعْلِ precedes a جُمْلَةٌ اِسْمِيَّةٌ:

1. The مُبْتَدَأُ is called the اِسْمُ of that حَرْفُ مُشَبَّهٍ بِالْفِعْلِ and becomes مَنْصُوبٌ.
2. The خَبَرٌ is called the خَبَرٌ of that حَرْفُ مُشَبَّهٍ بِالْفِعْلِ and remains مَرْفُوعٌ.

The tarkib of this is written as follows:

خَبَرٌ إِنَّ	اِسْمُ إِنَّ	حَرْفُ مُشَبَّهٍ بِالْفِعْلِ
عَفُورٌ	الله	إِنَّ

Summary

Sentence: جُمْلَةٌ اسْمِيَّةٌ

جُمْلَةٌ اسْمِيَّةٌ

جُمْلَةٌ اسْمِيَّةٌ on its Own

مَبْتَدَأٌ	subject	مَعْرِفَةٌ	مَرْفُوعٌ	agree in irab, number, and gender
خَبْرٌ	information	نَكْرَةٌ	مَرْفُوعٌ	

فِعْلٌ نَاقِصٌ with a جُمْلَةٌ اسْمِيَّةٌ

كَانَ	was
لَيْسَ	is/are not

إِسْمٌ كَانَ / لَيْسَ	subject	مَعْرِفَةٌ	مَرْفُوعٌ	agree in irab, number, and gender
خَبْرٌ كَانَ / لَيْسَ	information	نَكْرَةٌ	مَنْصُوبٌ	

حَرْفٌ مُشَبَّهٌ بِالفِعْلِ with a جُمْلَةٌ اسْمِيَّةٌ

إِنَّ	indeed			
إِسْمٌ إِنَّ	subject	مَعْرِفَةٌ	مَنْصُوبٌ	agree in irab, number, and gender
خَبْرٌ إِنَّ	information	نَكْرَةٌ	مَرْفُوعٌ	

UNIT 2

Section 2

SENTENCES

Introduction: جُمْلَةٌ فِعْلِيَّةٌ

الْجُمْلَةُ الْفِعْلِيَّةُ

Summary

Introduction: جُمْلَةٌ فِعْلِيَّةٌ

جُمْلَةٌ فِعْلِيَّةٌ is a sentence which starts with a verb.

It is comprised of two **essential** slots which are found in every جُمْلَةٌ فِعْلِيَّةٌ:

1. Verb
2. Subject/Deputy Subject

The remaining slots are **non-essential**: a sentence does not have to include them:

3. Object
4. Indirect Object
5. Adverbs of Time and Place
6. Adverbs of Degree and Frequency
7. Adverbs of Reason
8. State
9. Clarification
10. Exclusion

Subject

The subject is the one who is carrying out the action.

The boy sat.

In this example, **the boy** is the subject.

In Arabic, the subject of a جُمْلَةُ الْفِعْلِيَّةِ is called فَاعِلٌ. The فَاعِلٌ is مَرْفُوعٌ.

In Arabic, the فَاعِلٌ comes after the فِعْلٌ. However, when translating, the فَاعِلٌ should be written first.

ذَهَبَ زَيْدٌ

Zaid went.

The tarkib is written as follows:

فَاعِلٌ	فِعْلٌ
زَيْدٌ	ذَهَبَ

If the verb is مَنفِيٌّ, the negative particle will be labelled as حَرْفُ نَفْيٍ.

فَاعِلٌ	فِعْلٌ	حَرْفُ نَفْيٍ
الرَّجُلُ	جَاءَ	مَا

Remember, in a جُمْلَةُ اسْمِيَّةٍ the subject is called مُبْتَدَأٌ, and in a جُمْلَةُ فِعْلِيَّةٍ it is called فَاعِلٌ. In English, they are both called the **subject**.

Feminine Subjects

If the فَاعِلٌ is feminine, مَوْثُتٌ, the verb must be in its feminine form.

تَجْلِسُ فَاطِمَةُ

Fatima sits/is sitting/will sit.

جَلَسَتْ فَاطِمَةُ

Fatima sat.

Object

The object is the one upon whom the action is carried out.

*The boy ate **the apple**.*

In this example, **the apple** is the object.

In Arabic, the object is called **مَفْعُولٌ بِهِ**. The **مَنْصُوبٌ بِهِ** مَفْعُولٌ بِهِ.

The **مَفْعُولٌ بِهِ** comes after the **فَاعِلٌ** in both English and Arabic.

شَرِبَ الرَّجُلُ الْمَاءَ

*The man drank **the water**.*

The tarkib of this is written as follows:

مَفْعُولٌ بِهِ	فَاعِلٌ	فِعْلٌ
الْمَاءَ	الرَّجُلُ	شَرِبَ

Direct and Indirect Object

Some verbs can have two objects.

*I gave **you** a **pen**.*

In this example, **you** is the first object and **a pen** is the second.

The **first object**, the **indirect object**, is called the **مَفْعُولٌ بِهِ**, and the second object, the **direct object**, is called the **مَفْعُولٌ بِهِ ثَانٍ**.

The **مَفْعُولٌ بِهِ ثَانٍ** is also **مَنْصُوبٌ** and usually comes after the **مَفْعُولٌ بِهِ**.

جَعَلَ اللهُ مُحَمَّدًا ﷺ نَبِيًّا

*Allah made **Muhammad** ﷺ **a prophet**.*

The tarkib of this is written as follows:

مَفْعُولٌ بِهِ ثَانٍ	مَفْعُولٌ بِهِ	فَاعِلٌ	فِعْلٌ
نَبِيًّا	مُحَمَّدًا	الله	جَعَلَ

Deputy Subject

If the verb is in the passive form, فَعْلٌ مَجْهُوْلٌ, the فَاعِلٌ is removed and the مَفْعُوْلٌ بِهِ takes the place of the فَاعِلٌ.

In this case, the مَفْعُوْلٌ بِهِ is now called نَائِبُ الْفَاعِلِ; the **deputy subject**.

The نَائِبُ الْفَاعِلِ follows the same rules as the فَاعِلٌ: it is مَرْفُوْعٌ and the gender of the verb will agree with it.

In tarkib, if the verb is مَجْهُوْلٌ, it must be labelled as such. If it is مَعْلُوْمٌ, it is not necessary to label it as مَعْلُوْمٌ as this is the default state.

مَفْعُوْلٌ بِهِ	فَاعِلٌ	فِعْلٌ
الْقُرْآنُ	الْبِنْتُ	سَمِعَتْ
نَائِبُ الْفَاعِلِ		فِعْلٌ مَجْهُوْلٌ
الْقُرْآنُ		سَمِعَ

The فِعْلٌ مَجْهُوْلٌ is translated as follows:

الْفِعْلُ	Tense	Translation
سَمِعَ الْقُرْآنُ	الْمَاضِي	Past The Quran was heard .
يُسْمَعُ الْقُرْآنُ	المُضَارِعُ	Present Habitual The Quran is heard .
		Present Continuous The Quran is being heard .
		Future The Quran will be heard .

The فِعْلٌ مَجْهُوْلٌ of a Verb with Two مَفْعُوْلٌ بِهِ

If a verb has two مَفْعُوْلٌ بِهِ, the first will become the نَائِبُ الْفَاعِلِ and will be مَرْفُوْعٌ. The second will become the مَفْعُوْلٌ بِهِ and will remain مَنصُوْبٌ.

أُعْطِيَ زَيْدٌ مَالًا <i>Zaid was given wealth.</i>	←	أَعْطَى اللهُ زَيْدًا مَالًا <i>Allah gave Zaid wealth.</i>
---	---	--

The tarkib of this is written as follows:

مَفْعُوْلٌ بِهِ	نَائِبُ الْفَاعِلِ	فِعْلٌ مَجْهُوْلٌ
مَالًا	زَيْدٌ	أَعْطَى

Adverbs of Time and Place

An adverb gives more information regarding the verb.

Some adverbs show the time or place in which the action takes place.

Last night, the boy slept on the sofa.

In this example, **last night** and **on the sofa** are the adverbs of time and place respectively.

In Arabic, this is called **مَفْعُولٌ فِيهِ**. The **مَنْصُوبٌ** مَفْعُولٌ فِيهِ is.

The **مَفْعُولٌ فِيهِ** can come at the beginning or at the end of the sentence in both Arabic and English.

الْبَارِحَةَ جَاءَ الضُّيُوفُ

Last night, the guest came.

جَاءَ الضُّيُوفُ الْبَارِحَةَ

The guest came last night.

The tarkib of this is written as follows:

مَفْعُولٌ فِيهِ

فَاعِلٌ

فِعْلٌ

الْبَارِحَةَ

الضُّيُوفُ

جَاءَ

Translation of the مَفْعُولٌ فِيهِ

1. Words like **at**, **on**, **in**, etc. may need to be added to the translation of a **مَفْعُولٌ فِيهِ**.

صَلَّى الرَّجُلُ لَيْلًا

The man prayed at night

2. The word **يَوْمٌ** on its own means day. However, when it has an **ال**, **الْيَوْمَ**, it means today.

Adverbs of Degree and Frequency

Some adverbs show the degree to which an action occurs, or the frequency with which it takes place.

The boy was **extremely** patient.

The man performed Hajj **twice**.

In these examples, **extremely** and **twice** are adverbs of degree and frequency respectively.

In Arabic, this is called **مَفْعُولٌ مُطْلَقٌ**. The **مَفْعُولٌ مُطْلَقٌ** is **مَنْصُوبٌ** and **نَكْرَةٌ**.

Adverbs of Degree

The **مَفْعُولٌ مُطْلَقٌ** which shows the degree is usually the **مَصْدَرٌ** of the main verb.

جَلَسَ الرَّجُلُ جُلُوسًا

The **مَفْعُولٌ مُطْلَقٌ** usually comes after the **فَاعِلٌ**, and **مَفْعُولٌ بِهِ** if there is one.

The **مَفْعُولٌ مُطْلَقٌ** of stative verbs can be translated as **so**, **very**, **extremely**, etc.

صَبَرَ يَعْقُوبٌ عَظِيمًا صَبْرًا

Yaqub was **very** patient.

The **مَفْعُولٌ مُطْلَقٌ** of dynamic verbs can be translated in different ways. Sometimes it simply cannot be reflected in translation.

The tarkib of this is written as follows:

مَفْعُولٌ مُطْلَقٌ	فَاعِلٌ	فِعْلٌ
صَبْرًا	يَعْقُوبٌ	صَبَرَ

Adverbs of Frequency

The **مَفْعُولٌ مُطْلَقٌ** which is used to show the frequency is commonly expressed using the word **مَرَّةٌ** (plural **مَرَاتٌ**).

غَابَتِ الْمُعَلِّمَةُ مَرَّتَيْنِ

The teacher was absent **twice**.

Adverbs of Reason

Some adverbs show the reason why the subject carries out the verb.

*The man fasts **in hope of reward**.*

In this example, **in hope of reward** is the adverb of reason.

In Arabic, this is called **مَفْعُولٌ لَهُ**. The **مَفْعُولٌ لَهُ** is usually a **مَصْدَرٌ** which is **نَكْرَةٌ** and **مَنْصُوبٌ**.

This can be translated as **because of, due to, in,** etc.

يَصُومُ الرَّجُلُ رَغْبَةً

The tarkib of this is written as follows:

مَفْعُولٌ لَهُ	فَاعِلٌ	فِعْلٌ
رَغْبَةً	الرَّجُلُ	يَصُومُ

State

Some adverbs describe the condition of the subject or object at the time of the verb.

*The man came **riding**.*

In this example, **riding** shows the state of the man when he came.

In Arabic, this is called **حَالٌ**. The **حَالٌ** is **مَنْصُوبٌ** and **نَكْرَةٌ**.

The **حَالٌ** is usually translated by adding **-ing** or **-ly** to the verb e.g. **crying, riding, quietly, patiently.**

جَاءَ الرَّجُلُ رَاكِبًا

*The man came **riding**.*

The tarkib of this is written as follows:

حَالٌ	فَاعِلٌ	فِعْلٌ
رَاكِبًا	الرَّجُلُ	جَاءَ

The **حَالٌ** agrees with the noun it is describing in number and gender.

جَمْعٌ	مُثَنَّى	مُفْرَدٌ	
جَاءَ الرَّجَالُ رَاكِبِينَ	جَاءَ الرَّجُلَانِ رَاكِبَيْنِ	جَاءَ الرَّجُلُ رَاكِبًا	مُذَكَّرٌ
جَاءَتِ النِّسَاءُ رَاكِبَاتٍ	جَاءَتِ الْمَرْأَتَانِ رَاكِبَتَيْنِ	جَاءَتِ الْمَرْأَةُ رَاكِبَةً	مُؤَنَّثٌ

Clarification

Some adverbs clarify any ambiguity that may occur in a sentence.

*Allah increased the Prophet **in knowledge**.*

In this example, **in knowledge** is clarifying what was increased.

In Arabic, this is called **تَمْيِيزٌ**. The **تَمْيِيزٌ** is **مَنْصُوبٌ** and **نَكْرَةٌ**.

The **تَمْيِيزٌ** is translated as **with, in, of**, etc.

زَادَ اللهُ النَّبِيَّ ﷺ **عِلْمًا**

*Allah increased the Prophet **in knowledge**.*

The tarkib of this is written as follows:

تَمْيِيزٌ	مَفْعُولٌ بِهِ	فَاعِلٌ	فِعْلٌ
عِلْمًا	النَّبِيِّ	الله	زَادَ

جُمْلَةٌ اِسْمِيَّةٌ in a تَمْيِيزٌ

A **جُمْلَةٌ اِسْمِيَّةٌ** may also have a **تَمْيِيزٌ**.

الْإِنَاءُ مَمْلُوءٌ مَاءً

*The container is filled **with water**.*

The tarkib of this is written as follows:

تَمْيِيزٌ	خَبْرٌ	مُبْتَدَأٌ
مَاءً	مَمْلُوءٌ	الْإِنَاءُ

Exclusion

An exclusion is to remove someone or something from a judgement.

The students came except Zaid.

In this example, Zaid is excluded from the previous judgement.

In Arabic, exclusion is called **اِسْتِثْنَاءٌ**.

The word **إِلَّا**, **except**, is used for exclusion. This is called **حَرْفُ الْاِسْتِثْنَاءِ**, the particle of exclusion.

The word after **إِلَّا** is called **مُسْتَثْنَى**, the excluded. The **مُنْصُوبٌ** is **مُسْتَثْنَى**.

جَاءَ الطُّلَّابُ إِلَّا زَيْدًا

In tarkib, the element from which the exclusion is taking place, **مُسْتَثْنَى مِنْهُ**, must be mentioned.

مُسْتَثْنَى مِنَ الْفَاعِلِ	حَرْفُ الْاِسْتِثْنَاءِ	فَاعِلٌ	فِعْلٌ
زَيْدًا	إِلَّا	الطُّلَّابُ	جَاءَ

جُمْلَةٌ اِسْمِيَّةٌ in a مُسْتَثْنَى

A **جُمْلَةٌ اِسْمِيَّةٌ** may also have a **مُسْتَثْنَى**.

الطُّلَّابُ مُجْتَهِدُونَ إِلَّا زَيْدًا

The students are hardworking except Zaid.

The tarkib of this is written as follows:

مُسْتَثْنَى مِنَ الْمُبْتَدَأِ	حَرْفُ الْاِسْتِثْنَاءِ	خَبَرٌ	مُبْتَدَأٌ
زَيْدًا	إِلَّا	مُجْتَهِدُونَ	الطُّلَّابُ

Summary



Parts of a جُمْلَةٌ اِسْمِيَّةٌ

		نَكْرَةٌ Agree in Number, Gender	مَعْرِفَةٌ	
Is/are		خَبْرٌ (مَرْفُوعٌ)	مُبْتَدَأٌ (مَرْفُوعٌ)	
Was/were		خَبْرٌ (مَنْصُوبٌ)	اِسْمٌ (مَرْفُوعٌ)	كَانَ
Is/are not		خَبْرٌ (مَنْصُوبٌ)	اِسْمٌ (مَرْفُوعٌ)	لَيْسَ
Indeed		خَبْرٌ (مَرْفُوعٌ)	اِسْمٌ (مَنْصُوبٌ)	إِنَّ
In, with	تَمَيِّزٌ (مَنْصُوبٌ)			
Except	مُسْتَشْيٍ (مَنْصُوبٌ)			

Summary

Sentence: جُمْلَةٌ				
جُمْلَةٌ فِعْلِيَّةٌ				
Verb				
فِعْلٌ	Verb	مَاضٍ مُضَارِعٌ	مَعْلُومٌ مَجْهُولٌ	agrees with the فَاعِلٌ or نَائِبُ الْفَاعِلِ in gender
Slots مَرْفُوعٌ				
فَاعِلٌ	Subject			
نَائِبُ الْفَاعِلِ	Deputy Subject			
Slots مَنْصُوبٌ				
مَفْعُولٌ بِهِ	Object			
مَفْعُولٌ بِهِ ثَانٍ	Object			
مَفْعُولٌ فِيهِ	Adverb of Time/Place			
مَفْعُولٌ مُطْلَقٌ	Adverb of Degree/Frequency	very, extremely, x times	مَصْدَرٌ	نَكْرَةٌ
مَفْعُولٌ لَهُ	Adverb of Reason	because of, due to		
حَالٌ	State	-ing, -ly		
تَمْيِيزٌ	Clarification	with, in, etc.		
مُسْتَشْنَى	Exclusion	except	إِلَّا	

Key Terms

English	Arabic	English	Arabic
a sentence that begins with a فِعْلٌ	جُمْلَةٌ فِعْلِيَّةٌ	a sentence comprised of a خَبْرٌ and مُبْتَدَأٌ	جُمْلَةٌ اِسْمِيَّةٌ
subject	فَاعِلٌ	subject	مُبْتَدَأٌ
substitute subject	نَائِبُ الْفَاعِلِ	information	خَبْرٌ
object	مَفْعُولٌ بِهِ	grammatical analysis of a sentence	تَرْكِيْبٌ
object	مَفْعُولٌ بِهِ ثَانٍ	auxiliary verb	فِعْلٌ نَاقِضٌ
adverb of time/place	مَفْعُولٌ فِيْهِ	was	كَانَ
adverb of degree	مَفْعُولٌ مُطْلَقٌ	is not	لَيْسَ
adverb of reason	مَفْعُولٌ لَهُ	the subject of a sentence with إِنَّ or كَانَ	اِسْمٌ كَانَ / إِنَّ
state	حَالٌ	the information of a sentence with إِنَّ or كَانَ	خَبْرٌ كَانَ / إِنَّ
clarification	تَمْيِيْزٌ	*	حَرْفٌ مُّسَبِّهٌ بِالْفِعْلِ
exclusion	مُسْتَسْنَى		

UNIT 3

Section 1

PHRASES

Introduction: Phrases

Part 1: Descriptive Phrases

Part 2: Demonstrative Phrases

Part 3: Conjunction Phrases

Part 4: Appositive Phrases

Part 5: Possessive Phrases

Summary

Introduction: Phrases

In this unit, we are going to learn how nouns can be joined together to form **phrases**.

Look at the following example:

[The **boy**] ate [the **apple**] on [**Friday**].

If we wanted to give more information regarding any noun in this sentence, we could join another noun to it as follows.

[**This boy and girl**] ate [the **fresh apple**] on [**the day of Friday**].

In this sentence, the group of words, **this boy and girl**, the **fresh apple**, and **the day of Friday** are all phrases.

We will discuss six types of phrases:

1. Descriptive Phrases
2. Demonstrative Phrases
3. Conjunction Phrases
4. Appositive Phrases
5. Possessive Phrases
6. Prepositional Phrases

We will discuss the first five in this section.

Part 1: Descriptive Phrases

A descriptive phrase is made up of an adjective and a noun.

small house

The noun being described is called the **مَنْعُوتٌ**.

The adjective is called the **نَعْتٌ**.

Rules of Descriptive Phrases

1. In English, the adjective precedes the noun. In Arabic, however, the noun being described, **مَنْعُوتٌ**, precedes the adjective, **نَعْتٌ**.

⇒		⇐	
a believing	servant	مُؤْمِنٌ	عَبْدٌ
نَعْتٌ	مَنْعُوتٌ	نَعْتٌ	مَنْعُوتٌ
Adjective	Noun	Adjective	Noun

2. The **نَعْتٌ** must agree with the **مَنْعُوتٌ** in four characteristics:

Definite – Indefinite: مَعْرِفَةٌ - نَكْرَةٌ

Irab: مَرْفُوعٌ - مَنْصُوبٌ - مَجْرُورٌ

Number: مُفْرَدٌ - مثنى - جَمْعٌ

Gender: مُذَكَّرٌ - مُؤَنَّثٌ

Look at the examples below and notice how the **نَعْتٌ** agrees with the **مَنْعُوتٌ**.

	عَبْدٌ مُؤْمِنٌ	الأخواتُ الصَّالِحَاتُ
D	نَكْرَةٌ	مَعْرِفَةٌ
I	مَرْفُوعٌ	مَرْفُوعٌ
N	مُفْرَدٌ	جَمْعٌ
G	مُذَكَّرٌ	مُؤَنَّثٌ

In tarkib, the parts of a phrase are labelled under the word in green ink.

صَالِحٌ	عَبْدٌ
نَعْتٌ	مَنْعُوتٌ

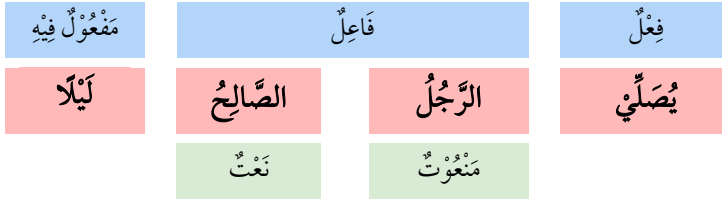
A Descriptive Phrase in a Sentence

A descriptive phrase occurs as any of the main parts of a sentence.

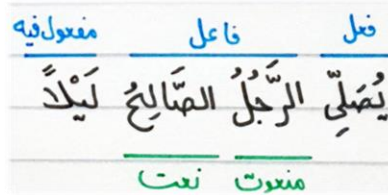
يُصَلِّي الرَّجُلُ الصَّالِحُ لَيْلًا

The pious man prays (salah) during the night.

The tarkib of a descriptive phrase in a sentence is written as follows:



This diagram can be written up in an exercise book as follows:



The parts of the phrase are written in **green** below the text.

Differentiating Between **نَعْتٌ** and **خَبْرٌ**

The **مُبْتَدَأٌ** and **خَبْرٌ** agree in three characteristics, i.e. **ING**, whilst **مَنْعُوتٌ** and **نَعْتٌ** agree in all four characteristics, i.e. **DING**.

D	I	N	G
مَعْرِفَةٌ	مَرْفُوعٌ	مُفْرَدٌ	مُدَكَّرٌ
نَكْرَةٌ	مَنْصُوبٌ	مُثَنَّى	مُؤَنَّثٌ
	مَجْرُورٌ	جَمْعٌ	

الْوَلَدُ الصَّادِقُ	✓	✓	✓	✓	مَنْعُوتٌ - نَعْتٌ (Phrase)	the truthful boy
وَلَدٌ صَادِقٌ	✓	✓	✓	✓		a truthful boy
الْوَلَدُ صَادِقٌ	✗	✓	✓	✓	مُبْتَدَأٌ - خَبْرٌ (Sentence)	The boy is truthful.
الْأَوْلَادُ صَادِقُونَ	✗	✓	✓	✓		The boys are truthful.

Part 2: Demonstrative Phrases

A demonstrative phrase is made up of a demonstrative pronoun followed by a noun.

this man

that woman

The demonstrative pronoun is called **إِسْمُ الإِشَارَةِ**.

The thing being pointed at is called **مُشَارَةٌ إِلَيْهِ**.

The Demonstrative Pronouns

There are twelve **أَسْمَاءُ الإِشَارَةِ**:

- Six are for indicating things which are close. These are called **أَسْمَاءُ الإِشَارَةِ لِلْقَرِيبِ**.
- Six are for indicating things which are far away. These are called **أَسْمَاءُ الإِشَارَةِ لِلْبَعِيدِ**.

All twelve are listed below. Notice that some of the **أَسْمَاءُ الإِشَارَةِ** are pronounced differently to how they are written.

أَسْمَاءُ الإِشَارَةِ لِلْبَعِيدِ		أَسْمَاءُ الإِشَارَةِ لِلْقَرِيبِ		
ذَلِكَ	هَذَا	مُفْرَدٌ	الْمُذَكَّرُ	
That	This	مُثَنَّى		
ذَانِكَ	هَذَانِ	جَمْعٌ		
Those	These			
أُولَئِكَ	هُؤُلَاءِ			
Those	These			
تِلْكَ	هَذِهِ	مُفْرَدٌ	الْمُؤَنَّثُ	
That	This	مُثَنَّى		
تَانِكَ	هَاتَانِ	جَمْعٌ		
Those	These			
أُولَئِكَ	هُؤُلَاءِ			
Those	These			

Rules of Demonstrative Phrases

Rules of the اِسْمُ الْاِشَارَةِ

1. The اِسْمَاءُ الْاِشَارَةِ are مَعْرِفَةٌ by nature and therefore do not need اَلْ to make them مَعْرِفَةٌ.
2. The اِسْمَاءُ الْاِشَارَةِ are مَبْنِيَةٌ.
3. The demonstrative pronoun comes before the noun.

هَذَا الْقُرْآنُ

this Quran

The tarkib of this is written as follows:

الْقُرْآنُ

هَذَا

مُشَارٌ اِلَيْهِ

اِسْمُ الْاِشَارَةِ

Rules of the مُشَارٌ اِلَيْهِ

1. The مُشَارٌ اِلَيْهِ must always have an اَلْ.
2. The اِسْمُ الْاِشَارَةِ and its مُشَارٌ اِلَيْهِ must agree in all four characteristics, i.e. **DING**.

However, because the اِسْمَاءُ الْاِشَارَةِ are مَبْنِيَةٌ, we will not notice the change in its irab.

A Demonstrative Phrase in a Sentence

A demonstrative phrase occurs as any of the main parts of a sentence.

يُصَلِّي ذَٰلِكَ الرَّجُلُ لَيْلًا

That man prays at night.

The tarkib of this is written as follows:

مَفْعُولٌ فِيهِ

فَاعِلٌ

فِعْلٌ

لَيْلًا

الرَّجُلُ

ذَٰلِكَ

يُصَلِّي

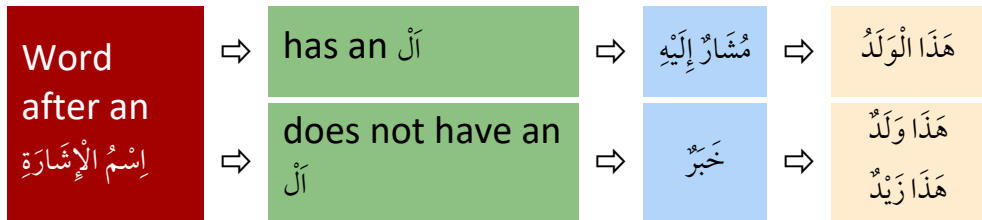
مُشَارٌ اِلَيْهِ

اِسْمُ الْاِشَارَةِ

Differentiating Between **مُشَارٌ إِلَيْهِ** and **خَبْرٌ**

The **مُبْتَدَأٌ** and **خَبْرٌ** agree in three characteristics, i.e. **ING**, whilst **إِسْمٌ الْإِشَارَةِ** and **مُشَارٌ إِلَيْهِ** agree in all four characteristics, i.e. **DING**, in addition to the **مُشَارٌ إِلَيْهِ** having an **أَلٌ**.

The flow chart below summarises the above rule.

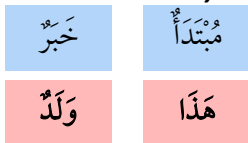


Look at the examples below.

مُبْتَدَأٌ - خَبْرٌ

هَذَا وَكَذَلِكَ

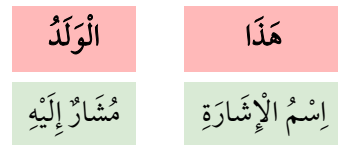
This is a boy.



إِسْمٌ الْإِشَارَةِ - مُشَارٌ إِلَيْهِ

هَذَا الْوَلَدُ

this boy



Summary

Phrases		
Demonstrative Phrases		
إِسْمٌ الْإِشَارَةِ	Demonstrative Pronoun	Agree in DING
مُشَارٌ إِلَيْهِ	Must have an أَلٌ	

Part 3: Conjunction Phrases

A conjunctive phrase comprises two or more words joined with a conjunction, like **and**, **or**, etc.

Muhammad ﷺ and Nooh ﷺ

In Arabic, a conjunction is called **حَرْفُ عَطْفٍ**.

The word before the **حَرْفُ الْعَطْفِ** is called **مَعْطُوفٌ عَلَيْهِ**.

The word after the **حَرْفُ الْعَطْفِ** is called **مَعْطُوفٌ**.

Rules of Conjunctions

The **مَعْطُوفٌ** will have the same **إِعْرَابٌ** as the **مَعْطُوفٌ عَلَيْهِ**.

مُحَمَّدٌ وَأَحْمَدٌ

The tarkib of this is written as follows:

أَحْمَدٌ	وَ	مُحَمَّدٌ
مَعْطُوفٌ	حَرْفُ عَطْفٍ	مَعْطُوفٌ عَلَيْهِ

Common Arabic Conjunctions

1. **وَ**: and

مُحَمَّدٌ وَأَحْمَدٌ

Muhammad and Ahmad

2. **فَ**: then (immediate)

فَاطِمَةُ فَزَيْنَبُ

Fatima then Zainab

3. **ثُمَّ**: then (delayed)

الْعِلْمُ ثُمَّ الْعَمَلُ

knowledge then practice

4. **أَوْ**: or

مُؤْمِنٌ أَوْ كَافِرٌ

a believer or disbeliever

If **أَوْ** is followed by a word with an **أَلْ**, the **وَ** will be given a **كَسْرَةٌ** to aid pronunciation.

الْمَسْجِدُ أَوْ الْبَيْتُ

A Conjunctive Phrase in a Sentence

A conjunctive phrase occurs as any of the main parts of a sentence.

سَافَرَ خَالِدٌ وَحَامِدٌ

Khalid and Hamid travelled.

The tarkib of this is written as follows:

فَاعِلٌ			فِعْلٌ
حَامِدٌ	وَ	خَالِدٌ	سَافَرَ
مَعْطُوفٌ	حَرْفُ عَطْفٍ	مَعْطُوفٌ عَلَيْهِ	

Multiple مَعْطُوفٌ

A single phrase may have multiple مَعْطُوفٌ. In Arabic, each مَعْطُوفٌ is preceded by the conjunction وَ.

In English, the word **and** is only mentioned once before the last مَعْطُوفٌ. The other وَ are substituted with **commas**.

جَاءَ زَيْدٌ وَخَالِدٌ وَأَحْمَدُ

Zaid, Khalid and Ahmad came.

The tarkib of this is written as follows:

فَاعِلٌ					فِعْلٌ
أَحْمَدُ	وَ	خَالِدٌ	وَ	زَيْدٌ	جَاءَ
مَعْطُوفٌ	حَرْفُ عَطْفٍ	مَعْطُوفٌ	حَرْفُ عَطْفٍ	مَعْطُوفٌ عَلَيْهِ	

The مَفْعُولٌ مَعَهُ is a noun which occurs after a وَاوُ called وَاوُ الْمَعِيَّةِ, and shows the person or thing with which the action took place.

Zaid came *with* Khalid.

In this example, Khalid is the مَفْعُولٌ مَعَهُ.

The مَفْعُولٌ مَعَهُ is مَنصُوبٌ. This is translated as *with* or *along with*.

جاء زيدٌ وخالدًا

Zaid came *with* Khalid.

Differentiating Between the مَفْعُولٌ مَعَهُ and مَعْطُوفٌ

The مَفْعُولٌ مَعَهُ and مَعْطُوفٌ are similar as they both occur after وَ. However, there are two major differences:

1. The مَفْعُولٌ مَعَهُ is always in the مَنصُوبٌ state, while the مَعْطُوفٌ can be in any of the three states.
2. The مَفْعُولٌ مَعَهُ carries out the action simultaneously with the subject. Look at the example below.

جاء زيدٌ وخالدًا

Zaid came *with* Khalid.

This sentence explicitly states that both Zaid and Khalid came at the same time. On the contrary, if Khalid were مَعْطُوفٌ, not مَفْعُولٌ مَعَهُ, it could mean either that they came at the same time or separately.

جاء زيدٌ وخالدٌ

Zaid and Khalid came.

The tarkib of this is written as follows:

مَفْعُولٌ مَعَهُ		فَاعِلٌ	فِعْلٌ
خَالِدٌ	وَ	زَيْدٌ	جَاءَ

وَاوُ الْمَعِيَّةِ

Summary

Phrases		
Conjunction Phrases		
حَرْفُ عَطْفٍ	Conjunction	وَ، فَ، ثُمَّ، أَوْ
مَعْطُوفٌ عَلَيْهِ	The word before the conjunction	Agree in Irab
مَعْطُوفٌ	The word after the conjunction	
	Multiple مَعْطُوفٌ	
مَفْعُولٌ مَعَهُ	Simultaneously with the subject	مَنْصُوبٌ

Part 4: Appositive Phrases

An appositive phrase is made up of two nouns, where the second explains or gives more information regarding the first.

Your brother, Ahmad, is very clever.

The first word, the one being explained, is called **مُبَدَّلٌ مِنْهُ** and the second the **بَدَلٌ**.

Rules of Appositive Phrases

The **بَدَلٌ** will have the same **إِعْرَابٌ** as the **مُبَدَّلٌ مِنْهُ**.

The appositive phrase is usually punctuated with a comma.

أَرْسَلَ اللهُ النَّبِيَّ مُحَمَّدًا ﷺ

Allah sent the Prophet, Muhammad.

An Appositive Phrase in a Sentence

An appositive phrase can occur as any of the main parts of a sentence.

The tarkib of this is written as follows:

مَفْعُولٌ بِهِ	فَاعِلٌ	فِعْلٌ
مُحَمَّدًا	النَّبِيِّ	اللَّهُ
بَدَلٌ	مُبَدَّلٌ مِنْهُ	أَرْسَلَ

Summary

Phrases

Appositive Phrases

مُبَدَّلٌ مِنْهُ	Noun	Agree in Irab
بَدَلٌ	Noun	

 **Recap**

We have now studied four types of phrases which are summarised in the chart below.

Agree in DING		Agree Only in Irab	
Descriptive Phrase	Demonstrative Phrase	Conjunctive Phrase	Appositive Phrase
مَنْعُوتٌ نَعْتُ	إِسْمُ الْإِشَارَةِ مُشَارٌ إِلَيْهِ	مَعْطُوفٌ عَلَيْهِ حَرْفُ عَطْفٍ مَعْطُوفٌ	مُبَدَّلٌ مِنْهُ بَدَلٌ

The chart below can be used to help determine the type of phrase.

PHRASE	Contains a حَرْفُ عَطْفٍ	مَعْطُوفٌ عَلَيْهِ، مَعْطُوفٌ
	The first word is an ¹ إِسْمُ الْإِشَارَةِ	إِسْمُ الْإِشَارَةِ، مُشَارٌ إِلَيْهِ
	The second word is an adjective	مَنْعُوتٌ، نَعْتُ
	The second word is a noun	مُبَدَّلٌ مِنْهُ، بَدَلٌ

Part 5: Possessive Phrases

A possessive phrase indicates ownership or a relationship between two nouns.

the man's house

the house of the man

In Arabic, the possessed comes first, followed by the possessor.

بَيْتُ الرَّجُلِ

The first word, the possessed, is called مُضَافٌ.

The second word, the possessor, is called مُضَافٌ إِلَيْهِ.

الرَّجُلِ

بَيْتُ

الْمُضَافُ إِلَيْهِ

الْمُضَافُ

Rules of Possessive Phrases

1. الْمُضَافُ will not have an أَلْ nor a تَنْوِينٌ.
2. الْمُضَافُ إِلَيْهِ will be مَجْرُورٌ.

بَيْتُ الرَّجُلِ

the man's house

بَيْتُ رَجُلٍ

a man's house

Notes

الْمُضَافُ does not have to agree with الْمُضَافُ إِلَيْهِ in any of the four characteristics (DING).

بِنْتُ الرَّجُلِ

the daughter of the man

كِتَابُ الْأُخْتِ

the book of the sister

Translation of Possessive Phrases

The possessive phrase is translated using 's or of.

If the مُضَافٌ إِلَيْهِ is مَعْرِفَةٌ, it will be translated as follows:

بَيْتُ الرَّجُلِ

the man's house

house of the man

If the مُضَافٌ إِلَيْهِ is نَكْرَةٌ, it will be translated as follows:

بَيْتُ رَجُلٍ

a man's house

house of a man

A Possessive Phrase in a Sentence

A possessive phrase can occur as any of the main parts of a sentence.

صَامَ الرَّجُلُ يَوْمَ الْجُمُعَةِ

The man fasted on Friday/the day of Friday.

The tarkib of this is written as follows:

مَفْعُولٌ فِيهِ	فَاعِلٌ	فِعْلٌ
الْجُمُعَةِ	يَوْمَ	الرَّجُلِ
المُصَافُّ إِلَيْهِ	المُصَافُّ	

The مُصَافُّ does not have its own irab; the irab is dependent on where it occurs within the sentence.

Summary

Phrases		
Possessive Phrase		
مُصَافُّ	Owned	No أَلْ, no تَنْوِينٌ
مُصَافُّ إِلَيْهِ	Owner	مَجْرُورٌ (Don't agree)

Summary

Key Terms

English	Arabic	English	Arabic
the word after the حَرْفُ الْعَطْفِ	مَعْطُوفٌ	the noun being described	مَنْعُوتٌ
the second word of an appositive phrase	مُبَدَّلٌ مِنْهُ	the adjective	نَعْتٌ
the first word of an appositive phrase	بَدَلٌ	demonstrative pronoun	إِسْمُ الْإِشَارَةِ
the possessed	مُضَافٌ	what is being pointed at	مُشَارٌ إِلَيْهِ
the possessor	مُضَافٌ إِلَيْهِ	conjunction	حَرْفُ عَطْفٍ
		the word before the حَرْفُ الْعَطْفِ	مَعْطُوفٌ عَلَيْهِ

UNIT 3

Section 2

PHRASES

Introduction: شِبْهُ الْجُمْلَةِ

Part 1: شِبْهُ الْجُمْلَةِ in a Sentence

Part 2: شِبْهُ الْجُمْلَةِ in a Phrase

Supplement: حَرْفُ صِلَةٍ and حَرْفُ جَازٍ

Summary

Introduction: Prepositional Phrase

A prepositional phrase is made up of a **preposition** followed by a **noun**.

in the masjid

before the prayer

In Arabic, a prepositional phrase is called **شِبْهُ الْجُمْلَةِ**.

There are two types of prepositions:

1. Noun prepositions: prepositions which are **إِسْمٌ**. These are called **ظَرْفٌ**.
2. Particle prepositions: prepositions which are **حَرْفٌ**. These are called **حَرْفٌ جَارٌّ**.

Noun Prepositions: ظَرْفٌ

English	Arabic	English	Arabic
behind	خَلْفَ	in front of	أَمَامَ
by, at the time of, in the eyes of, according to	عِنْدَ	after	بَعْدَ
above	فَوْقَ	between, amongst	بَيْنَ
before, ago	قَبْلَ	under	تَحْتَ
with	مَعَ	around	حَوْلَ

Particle Prepositions: حَرْفٌ جَارٌّ

English	Arabic	English	Arabic
for, belongs to	لِ	in	فِي
until, even	حَتَّى	on	عَلَى
regarding, from	عَنْ	to, towards, until	إِلَى
like	كَ	from	مِنْ
		with	بِ

Prepositional Phrases

There are two types of **شِبْهُ الْجُمْلَةِ**:

1. A **شِبْهُ الْجُمْلَةِ** comprising a **ظَرْفٌ**
2. A **شِبْهُ الْجُمْلَةِ** comprising a **حَرْفٌ جَارٌ**

A **شِبْهُ الْجُمْلَةِ** Phrase Comprising a **ظَرْفٌ**

The **ظَرْفٌ** becomes **مُضَافٌ** to the noun that follows.

The **مُضَافٌ** is usually **مَنْصُوبٌ**.

أَمَامَ الْمَسْجِدِ

in front of the masjid

The tarkib of this is written as a **مُضَافٌ – مُضَافٌ إِلَيْهِ**, as follows:

الْمَسْجِدِ

أَمَامَ

مُضَافٌ إِلَيْهِ

مُضَافٌ

A **شِبْهُ الْجُمْلَةِ** Phrase Comprising a **حَرْفٌ جَارٌ**

The **حُرُوفٌ جَارَةٌ** are labelled as **حَرْفٌ جَارٌ**, and the following word becomes **مَجْرُورٌ**.

The **حُرُوفٌ جَارَةٌ** are **مَبْنِيَّةٌ**; they remain unchanged.

فِي الْمَسْجِدِ

in the masjid

The tarkib of this is written as follows:

الْمَسْجِدِ

فِي

مَجْرُورٌ

جَارٌ

Part 1: A شِبْهُ الْجُمْلَةِ in a Sentence

A شِبْهُ الْجُمْلَةِ occurs in a sentence, either اِسْمِيَّةٌ or فِعْلِيَّةٌ.

The شِبْهُ الْجُمْلَةِ can occur in any of the slots other than the subject slot i.e. the مُبْتَدَأٌ or فَاعِلٌ.

الْجُمْلَةُ اِسْمِيَّةٌ in شِبْهُ الْجُمْلَةِ A

In a جُمْلَةٌ اِسْمِيَّةٌ a شِبْهُ الْجُمْلَةِ can occur in three ways:

1. as a خَبْرٌ
2. as a خَبْرٌ مُقَدَّمٌ
3. as a خَبْرٌ of لِنَفْيِ الْجِنْسِ

We will discuss each of these individually.

A شِبْهُ الْجُمْلَةِ as a خَبْرٌ

In a جُمْلَةٌ اِسْمِيَّةٌ the شِبْهُ الْجُمْلَةِ can only become the خَبْرٌ; and not the مُبْتَدَأٌ.

الرَّجُلُ عِنْدَ الْبَابِ

The man is by the door.

The tarkib of this is written as follows:

خَبْرٌ		مُبْتَدَأٌ
الْبَابِ	عِنْدَ	الرَّجُلُ
مُضَافٌ إِلَيْهِ	مُضَافٌ	

The مُضَافٌ in the مُضَافٌ-مُضَافٌ إِلَيْهِ form of a شِبْهُ الْجُمْلَةِ will be مَنْصُوبٌ even when it is خَبْرٌ.

الرَّجُلُ فِي الْمَسْجِدِ

The man is in the masjid.

The tarkib of this is written as follows:

خَبْرٌ		مُبْتَدَأٌ
الْمَسْجِدِ	فِي	الرَّجُلُ
مَجْرُورٌ	جَارٌ	

خَبْرٌ مُقَدَّمٌ as a شِبْهُ الْجُمْلَةِ

When the شِبْهُ الْجُمْلَةِ is the خَبْرٌ, it can come before a مُبْتَدَأٌ which is نَكْرَةٌ. When translating, **there is/are** is added before the مُبْتَدَأٌ and خَبْرٌ.

فِي الْقُرْآنِ آيَاتٌ

There are signs in the Quran.

In tarkib, the خَبْرٌ is called **الْخَبْرُ الْمُقَدَّمُ**, the **fronted khabr**. The مُبْتَدَأٌ is called **الْمُبْتَدَأُ الْمَوْخَرٌ**, the **delayed مُبْتَدَأٌ**.

مُبْتَدَأٌ مُؤَخَّرٌ	خَبْرٌ مُقَدَّمٌ	
آيَاتٌ	الْقُرْآنِ	فِي
	مَجْرُورٌ	جَارٌ

حَرْفٌ مُشَبَّهٌ بِالْفِعْلِ and فِعْلٌ نَاقِصٌ of خَبْرٌ مُقَدَّمٌ

The خَبْرٌ of a فِعْلٌ نَاقِصٌ can also be fronted.

كَانَ فِي الْبَيْتِ رَجُلٌ

There was a man in the house.

The tarkib of this is written as follows:

إِسْمٌ كَانَ الْمَوْخَرُ	خَبْرٌ كَانَ الْمُقَدَّمُ		فِعْلٌ نَاقِصٌ
رَجُلٌ	الْبَيْتِ	فِي	كَانَ
	مَجْرُورٌ	جَارٌ	

Likewise, the خَبْرٌ of a حَرْفٌ مُشَبَّهٌ بِالْفِعْلِ can also be fronted.

إِنَّ فِي الْبَيْتِ رَجُلًا

Indeed, there is a man in the house.

The tarkib of this is written as follows:

إِسْمٌ إِنَّ الْمَوْخَرُ	خَبْرٌ إِنَّ الْمُقَدَّمُ		حَرْفٌ مُشَبَّهٌ بِالْفِعْلِ
رَجُلًا	الْبَيْتِ	فِي	إِنَّ
	مَجْرُورٌ	جَارٌ	

خَبْرٌ لَا لِنَفْيِ الْجِنْسِ as a شِبْهُ الْجُمْلَةِ

A لَا can be added to a جُمْلَةٌ اِسْمِيَّةٌ to create an emphatic negative meaning. This is called لَا لِنَفْيِ الْجِنْسِ. This is translated as there is no.

لَا وَكَدَّ فِي الْبَيْتِ

There is no boy in the house.

When a جُمْلَةٌ اِسْمِيَّةٌ precedes لَا لِنَفْيِ الْجِنْسِ:

1. The مُبْتَدَأٌ is called the اِسْمٌ of the لَا لِنَفْيِ الْجِنْسِ and is مَنْصُوبٌ. Unlike regular nouns, it will only have one فَتْحَةٌ, and no اَلٌ nor تَنْوِينٌ.
2. The خَبْرٌ is called the خَبْرٌ of the لَا لِنَفْيِ الْجِنْسِ. This is usually a شِبْهُ الْجُمْلَةِ.

The tarkib of this is written as follows:

خَبْرٌ لَا لِنَفْيِ الْجِنْسِ		اِسْمٌ لَا لِنَفْيِ الْجِنْسِ		لَا لِنَفْيِ الْجِنْسِ	
الْبَيْتِ	فِي	وَكَدَّ	لَا		
مَجْرُورٌ	جَارٌ				

Summary of شِبْهُ الْجُمْلَةِ in a جُمْلَةٌ اِسْمِيَّةٌ

شِبْهُ الْجُمْلَةِ		
خَبْرٌ لَا لِنَفْيِ الْجِنْسِ	خَبْرٌ مُقَدَّمٌ	خَبْرٌ
لَا رَجُلٌ فِي الْبَيْتِ	فِي الْبَيْتِ رَجُلٌ	الرَّجُلُ فِي الْبَيْتِ
There is no [اسم] [شِبْهُ الْجُمْلَةِ]	There is a [مبتدأ] [شِبْهُ الْجُمْلَةِ]	The [مبتدأ] is [شِبْهُ الْجُمْلَةِ]

In a جُمْلَةٌ فِعْلِيَّةٌ a شِبْهُ الْجُمْلَةِ can come in different slots.

We will discuss nine slots.

1. مَفْعُولٌ بِهِ
2. نَائِبُ الْفَاعِلِ
3. مَفْعُولٌ فِيهِ
4. مَفْعُولٌ مُطْلَقٌ
5. مَفْعُولٌ لَهُ
6. مَفْعُولٌ مَعَهُ
7. تَمْيِيزٌ
8. حَالٌ
9. آلَةٌ

We will discuss each of these slots individually.

مَفْعُولٌ بِهِ as a شِبْهُ الْجُمْلَةِ

The object of most verbs occurs as a single noun or a phrase.

The man **drank** water.

The man **drank** cold water.

However, the object of some verbs occurs with a preposition.

The man **cared** for his mother.

In this example, the object of the verb **care** comes with the preposition **for**.

Verbs like **apply for**, **approve of**, **add to**, **result in**, **count on**, and **deal with** also behave in the same way.

Verbs used with a preposition are called **prepositional verbs**.

In Arabic, the مَفْعُولٌ بِهِ of prepositional verbs occurs as a جَارٌ-مَجْرُورٌ.

نَصَحَ الْأُسْتَاذُ لِلطَّالِبِ

The teacher **advised** the student.

In this case, the مَفْعُولٌ بِهِ is labelled as مَفْعُولٌ بِهِ غَيْرٌ صَرِيحٍ, the indirect مَفْعُولٌ بِهِ which occurs with a حَرْفٌ جَارٌ.

The tarkib of this is written as follows:

مَفْعُولٌ بِهِ غَيْرٌ صَرِيحٍ		فَاعِلٌ	فِعْلٌ
الطَّالِبِ	لِ	الْأُسْتَاذُ	نَصَحَ
مَجْرُورٌ	جَارٌ		

📖 Notes

1. Prepositional verbs have their own way of expressing their مَفْعُولٌ إِلَى. For example, the verb أَحْسَنَ (to be kind) comes with بِهِ غَيْرُ صَرِيحٍ whilst the verb غَضِبَ (to be angry) comes with عَلَى.

أَحْسَنَ الْوَلَدُ إِلَى الْآبِ

The child was *kind*
to the father.

غَضِبَتِ الْأُمُّ عَلَى الْوَلَدِ

The mother became *angry*
at the child.

2. The حَرْفُ جَارٍ which comes with a prepositional verb is not always translated directly into English. Instead, the intended meaning should be understood and translated accordingly.

آمَنَ النَّاسُ بِاللَّهِ

The people *believed in* Allah. ✓
The people *believed with* Allah. ✗

بَعَى فِرْعَوْنُ عَلَى بَنِي إِسْرَائِيلَ

Firawn *transgressed against* the Children of Israel. ✓
Firawn *transgressed on* the Children of Israel. ✗

نَائِبُ الْفَاعِلِ as a شِبْهُ الْجُمْلَةِ

After a فِعْلٌ مَجْهُولٌ, the مَفْعُولٌ بِهِ غَيْرُ صَرِيحٍ will become the نَائِبُ الْفَاعِلِ غَيْرُ الصَّرِيحِ.

غُضِبَ عَلَى الظَّالِمِينَ

Anger was shown *to the*
oppressors.



غَضِبَ اللَّهُ عَلَى الظَّالِمِينَ

Allah became *angry at the*
oppressors.

The tarkib of this is written as follows:

نَائِبُ الْفَاعِلِ غَيْرُ الصَّرِيحِ

فِعْلٌ مَجْهُولٌ

الظَّالِمِينَ

عَلَى

غَضِبَ

مَجْرُورٌ

جَارٌ

مَفْعُولٌ فِيهِ as a شِبْهُ الْجُمْلَةِ

The مَفْعُولٌ فِيهِ can occur as the شِبْهُ الْجُمْلَةِ.

This can be in the مُضَافٌ - مُضَافٌ إِلَيْهِ form or the جَارٌ - مَجْرُورٌ form of the شِبْهُ الْجُمْلَةِ.

مُضَافٌ - مُضَافٌ إِلَيْهِ as a مَفْعُولٌ فِيهِ

The مَفْعُولٌ فِيهِ can occur in the مُضَافٌ إِلَيْهِ - مُضَافٌ form of شِبْهُ الْجُمْلَةِ.

صَلَّى الرَّجُلُ قَبْلَ الْفَجْرِ

The man performed salah before Fajr.

In tarkib, this will be labelled as a regular مَفْعُولٌ فِيهِ.

مَفْعُولٌ فِيهِ	فَاعِلٌ	فِعْلٌ
الْفَجْرِ	قَبْلَ	الرَّجُلُ
مُضَافٌ إِلَيْهِ	مُضَافٌ	صَلَّى

جَارٌ - مَجْرُورٌ as a مَفْعُولٌ فِيهِ

The مَفْعُولٌ فِيهِ can occur in the جَارٌ - مَجْرُورٌ form of شِبْهُ الْجُمْلَةِ.

حَتَّى, and بَ, مِنْ, إِلَى, عَلَى, فِي are used within a مَفْعُولٌ فِيهِ عَيْرٌ صَرِيحٌ structure.

صَلَّى الرَّجُلُ فِي اللَّيْلِ

The man prayed salah at night.

In tarkib, the جَارٌ - مَجْرُورٌ is labelled as مَفْعُولٌ فِيهِ عَيْرٌ صَرِيحٌ.

مَفْعُولٌ فِيهِ عَيْرٌ صَرِيحٌ	فَاعِلٌ	فِعْلٌ
اللَّيْلِ	فِي	الرَّجُلُ
مَجْرُورٌ	جَارٌ	صَلَّى

📖 Notes

A sentence can have more than one مَفْعُولٌ فِيهِ.

While translating such a sentence, it may be better to place one مَفْعُولٌ فِيهِ at the beginning of the sentence.

صَلَّى الرَّجُلُ قَبْلَ الْفَجْرِ عِنْدَ الْبَابِ

Before Fajr, the man performed salah by the door.

مَفْعُولٌ مُطْلَقٌ as a شِبْهُ الْجُمْلَةِ

A جَارٌ – مَجْرُورٌ will be the مَفْعُولٌ مُطْلَقٌ غَيْرٌ صَرِيحٌ if it describes the verb.

يَسْأَلُ النَّاسُ اللَّهَ كَعِبِيدٍ

The people ask Allah like slaves.

كُ is used within a مَفْعُولٌ مُطْلَقٌ غَيْرٌ صَرِيحٌ structure.

مَفْعُولٌ مُطْلَقٌ غَيْرٌ صَرِيحٌ	مَفْعُولٌ بِهِ	فَاعِلٌ	فِعْلٌ
عِبِيدٍ	كَ	اللَّهُ	سَأَلَ
مَجْرُورٌ	جَارٌ		

مَفْعُولٌ لَهُ as a شِبْهُ الْجُمْلَةِ

A جَارٌ – مَجْرُورٌ can become the مَفْعُولٌ لَهُ غَيْرٌ صَرِيحٌ if it shows the reason, purpose, or goal of the main verb.

بِ, مِنْ, and لِ are used within a مَفْعُولٌ لَهُ غَيْرٌ صَرِيحٌ structure.

أَصَابَتِ النَّاسَ مُصِيبَةٌ بِالذُّنُوبِ

A calamity befell the people because of (their) sins.

The tarkib of this is written as follows:

مَفْعُولٌ لَهُ غَيْرٌ صَرِيحٌ	فَاعِلٌ	مَفْعُولٌ بِهِ	فِعْلٌ
الذُّنُوبِ	بِ	مُصِيبَةٌ	أَصَابَتِ
مَجْرُورٌ	جَارٌ		

تَمْيِيزٌ as a شِبْهُ الْجُمْلَةِ

A جَارٌ – مَجْرُورٌ can become the تَمْيِيزٌ غَيْرٌ صَرِيحٌ if it clarifies any ambiguity within the sentence.

بِ, مِنْ, and فِي are used within a تَمْيِيزٌ غَيْرٌ صَرِيحٌ structure.

زَادَ اللَّهُ النَّبِيَّ ﷺ فِي الْعِلْمِ

Allah increased the Prophet in knowledge.

The tarkib of this is written as follows:

تَمْيِيزٌ غَيْرٌ صَرِيحٌ	مَفْعُولٌ بِهِ	فَاعِلٌ	فِعْلٌ
الْعِلْمِ	فِي	النَّبِيِّ	زَادَ
مَجْرُورٌ	جَارٌ		

مَفْعُولٌ مَعَهُ as a شِبْهُ الْجُمْلَةِ

Both the مَصْفٍ - مُضَافٌ إِلَيْهِ form and the جَارٌ-مَجْرُورٌ form of a شِبْهُ الْجُمْلَةِ can become the مَفْعُولٌ مَعَهُ غَيْرِ صَرِيحٍ if they show with whom the verb took place.

جَاءَتِ الْأُمُّ مَعَ وَلَدِهَا

The mother came *with her child*.

The tarkib of this is written as follows:

مَفْعُولٌ مَعَهُ غَيْرِ صَرِيحٍ	فَاعِلٌ	فِعْلٌ
وَلَدِهَا	مَعَ	الْأُمُّ
		جَاءَتِ

مَعَ and بِ are used within a مَفْعُولٌ مَعَهُ غَيْرِ صَرِيحٍ structure

حَالٌ غَيْرِ صَرِيحٍ as a شِبْهُ الْجُمْلَةِ

A جَارٌ - مَجْرُورٌ can become the حَالٌ if it shows the state of the subject or object at the time of the verb.

صَلَّى الْإِمَامُ بِالْخُشُوعِ

The imam performed salah *with humility. (humbly)*

The tarkib of this is written as follows:

حَالٌ غَيْرِ صَرِيحٍ	فَاعِلٌ	فِعْلٌ
الْخُشُوعِ	بِ	الْإِمَامُ
مَجْرُورٌ	جَارٌ	صَلَّى

The حَرْفُ جَارٍ of بِ is used within a حَالٌ غَيْرِ صَرِيحٍ structure.

آلةٌ as an شبهُ الجُملةِ

A جَارٌ – مَجْرُورٌ can become the آلةٌ if it shows the tool or material by which the action is carried out.

كَتَبَ الْوَلَدُ بِالْقَلَمِ

The boy wrote *with the pen*.

The tarkib of this is written as follows:

آلةٌ		فَاعِلٌ	فِعْلٌ
الْقَلَمِ	بِ	الْوَلَدُ	كَتَبَ
مَجْرُورٌ	جَارٌ		

بِ and مِنْ are used within an آلةٌ structure.

📖 Summary

The following table depicts the slots of a جُملةٌ فِعْلِيَّةٌ within which a شبهُ الجُملةِ can occur.

جُملةٌ فِعْلِيَّةٌ in a شبهُ الجُملةِ

Tool	State		Exclusion	Clarification	Reason	Description	Time / Place	Object
آلةٌ	حَالٌ	مَفْعُولٌ مَعَهُ	مُسْتَسْتَعْنَى	تَمْيِيزٌ	مَفْعُولٌ لَهُ	مَفْعُولٌ مُطْلَقٌ	مَفْعُولٌ فِيهِ	مَفْعُولٌ بِهِ
								Deputy Subject
								نَائِبُ الْفَاعِلِ

Part 2: شِبْهُ الْجُمْلَةِ as a Phrase

In a phrase, a شِبْهُ الْجُمْلَةِ can occur in different slots. In this section, we will discuss the نَعْتُ as a شِبْهُ الْجُمْلَةِ.

نَعْتُ as a شِبْهُ الْجُمْلَةِ

If the شِبْهُ الْجُمْلَةِ describes a word within the sentence and is not directly becoming the خَبَرٌ, nor is it linked directly to the verb, it becomes the نَعْتُ غَيْرِ صَرِيحٍ of that word.

رَأَى الرَّجُلُ طَيْرًا عَلَى الشَّجَرَةِ

The man saw a bird on the tree.

In this example, the phrase عَلَى الشَّجَرَةِ, on the tree, is describing the place of the طَيْرًا, the bird; not the place رَأَى, the verb. Therefore, it is the نَعْتُ غَيْرِ صَرِيحٍ and not the مَفْعُولٌ فِيهِ غَيْرِ صَرِيحٍ.

In a جُمْلَةٌ فِعْلِيَّةٌ, the tarkib of this is written as follows:

مَفْعُولٌ بِهِ		فَاعِلٌ	فِعْلٌ
الشَّجَرَةُ	عَلَى	طَيْرًا	الرَّجُلُ
مَجْرُورٌ	جَارٌ		رَأَى
نَعْتُ غَيْرِ صَرِيحٍ		مَنْعُوتٌ	

This rule applies to a جُمْلَةٌ اِسْمِيَّةٌ as well.

هَذَا هُدًى لِلنَّاسِ

This is guidance for people.

The tarkib of this in a جُمْلَةٌ اِسْمِيَّةٌ is written as follows:

خَبَرٌ		مُبْتَدَأٌ
لِلنَّاسِ	هُدًى	هَذَا
جَارٌ - مَجْرُورٌ		
نَعْتُ غَيْرِ صَرِيحٍ	مَنْعُوتٌ	

Summary of جُمْلَةٌ فِعْلِيَّةٌ in شِبْهُ الْجُمْلَةِ and in Phrases

جُمْلَةٌ اِسْمِيَّةٌ in شِبْهُ الْجُمْلَةِ

خَبْرٌ لَا لِنَفْيِ الْجِنْسِ	خَبْرٌ مُقَدَّمٌ	خَبْرٌ
لَا رَجُلٌ فِي الْبَيْتِ	فِي الْبَيْتِ رَجُلٌ	الرَّجُلُ فِي الْبَيْتِ
There is no [اسم] [شِبْهُ الْجُمْلَةِ]	There is a [شِبْهُ الْجُمْلَةِ] [مبتدأ]	The [شِبْهُ الْجُمْلَةِ] is [مبتدأ]

جُمْلَةٌ فِعْلِيَّةٌ in شِبْهُ الْجُمْلَةِ

Tool	State		Exclusion	Clarification	Reason	Description	Time / Place	Object/ Deputy Subject
آلَةٌ	حَالٌ	مَفْعُولٌ مَعَهُ	مُسْتَسْنَى	تَمَيِّزٌ	مَفْعُولٌ لَهُ	مَفْعُولٌ مُطْلَقٌ	مَفْعُولٌ فِيهِ	مَفْعُولٌ بِهِ نَائِبُ الْفَاعِلِ
بِ، مِنْ	بِ	بِ، مَعَ	Any حرف جار	بِ، فِي، مِنْ	لِ، مِنْ، بِ،	لِ، بِ، مِنْ	ظُرُوفٌ فِي، عَلَى، إِلَى، مِنْ، حَتَّى	Any حرف جار

Summary

Types of Phrases

Agree in DING

Descriptive Phrase
مَنْعُوتٌ نَعْتُ

Demonstrative Phrase
إِسْمُ الإِشَارَةِ مُشَارٌ إِلَيْهِ

Agree Only in Irab

Conjunctive Phrase
مَعْطُوفٌ عَلَيْهِ حَرْفُ عَطْفٍ مَعْطُوفٌ

Appositive Phrase
مُبَدَّلٌ مِنْهُ بَدَلٌ

Do Not Agree

Possessive Phrase
مُضَافٌ مُضَافٌ إِلَيْهِ

Prepositional Phrase (شِبْهُ الْجُمْلَةِ)	
مُضَافٌ (ظَرْفٌ)	جَارٌ
مُضَافٌ إِلَيْهِ	مَجْرُورٌ

Phrases		
Normal Phrases		
Descriptive Phrases		
مَنْعُوتٌ	Noun	Agree in DING
نَعْتُ	Adjective	
Demonstrative Phrases		
إِسْمُ الإِشَارَةِ	Demonstrative Pronoun	Agree in DING
مُسَارٌّ إِلَيْهِ	Must have آل	
Conjunction Phrases		
حَرْفُ عَطْفٍ	Conjunction	وَ، فَ، ثُمَّ، أَوْ
مَعْطُوفٌ عَلَيْهِ	The word before the conjunction	Agree in irab
مَعْطُوفٌ	The word after the conjunction	
Appositive Phrases		
مُبَدَّلٌ مِنْهُ	First Noun	Agree in irab
بَدَلٌ	Second Noun	
Possessive Phrases		
مُضَافٌ	Owned	No آل, no تَنْوِينٌ
مُضَافٌ إِلَيْهِ	Owner	مَجْرُورٌ (Do not Agree)
Prepositional Phrases (شِبْهُ الْجُمْلَةِ)		
مُضَافٌ	Time / Place (ظَرْفٌ)	No آل, no تَنْوِينٌ, مَمْصُوبٌ
مُضَافٌ إِلَيْهِ	Noun	مَجْرُورٌ
جَارٌ	Particle	مَبْنِيٌّ
مَجْرُورٌ	Noun	مَجْرُورٌ

Key Terms

English	Arabic	English	Arabic
لَا to create emphatic negative meaning	لَا لِنَفِيِّ الْجِنْسِ	Prepositional Phrase	شِبْهُ الْجُمْلَةِ
Indirect slot	غَيْرُ صَرِيحٍ	Noun Preposition	ظَرْفٌ جَ ظُرُوفٌ
tool	آلَةٌ	Fronted خَبَرٌ	خَبَرٌ مُقَدَّمٌ

UNIT 4

Section 1

PRONOUNS

Introduction: Personal Pronouns

Part 1: ضَمِيرٌ مَرْفُوعٌ

Part 2: ضَمِيرٌ مَنْصُوبٌ

Part 3: ضَمِيرٌ مَجْرُورٌ

Summary

Introduction: Personal Pronouns

A pronoun takes the place of a regular noun.

Ahmad came into the house.

He sat on *his* chair and I gave *him* water.

In Arabic, a pronoun is called a **ضَمِيرٌ**. The plural of this is **ضَمَائِرٌ**.

Pronouns are **مَبْنِيَّةٌ**; their endings do not change because of their grammatical state. Instead, there are separate pronouns for each grammatical state.

1. ضَمِيرٌ مَرْفُوعٌ
2. ضَمِيرٌ مَنْصُوبٌ
3. ضَمِيرٌ مَجْرُورٌ

هَذَا كِتَابِي

This is *my* book.

سَمِعْتُمُونِي

You heard *me*.

أَنَا طَالِبٌ

I am a student.

In these examples, the pronouns **أَنَا** (I), **نِي** (me), and **ي** (my) represent the same pronoun, but in different types grammatical states.

The Pronouns

Each of the **ضَمِيرٌ مَرْفُوعٌ**, **ضَمِيرٌ مَنْصُوبٌ** and **ضَمِيرٌ مَجْرُورٌ** consist of fourteen pronouns. Each pronoun represents a different number, gender, and person.

Each of these is called a **صِيغَةٌ**. The plural of this is **صِيغٌ**.

Gender and number have been discussed before (see pages 17 and 19) .

In regard to person, there are three types:

1. **First person**: i.e. I or we. In Arabic this is called **مُتَكَلِّمٌ**: the person speaking about themselves.
2. **Second person**: i.e. you. In Arabic, this is called **مُخَاطَبٌ**: the addressee (the person being spoken to).
3. **Third person**: i.e. he, she or they. In Arabic, this is called **غَائِبٌ**: the person being spoken about.

Part 1: صَمِيرٌ مَرْفُوعٌ

A صَمِيرٌ مَرْفُوعٌ is used to refer to a noun in the مَرْفُوعٌ state, namely the فَاعِلٌ and the مُبْتَدَأٌ.

Consequently, there are two sets of صَمِيرٌ مَرْفُوعٌ:

1. صَمِيرٌ الْمُبْتَدَأِ
2. صَمِيرٌ الْفَاعِلِ

صَمِيرٌ الْمُبْتَدَأِ

The following pronouns are used as الْمُبْتَدَأُ.

	English	صَمِيرٌ الْمُبْتَدَأِ	صِيغَةٌ
M: Masculine	He / It	هُوَ	الْعَائِبُ
F: Feminine	They (m/d)	هُمَا	الْعَائِبَانِ
	They (m/p)	هُمْ	الْعَائِبُونَ
S: Singular	She / It	هِيَ	الْعَائِبَةُ
D: Dual	They (f/d)	هُمَا	الْعَائِبَتَانِ
P: Plural	They (f/p)	هُنَّ	الْعَائِبَاتُ
	You (m/s)	أَنْتَ	الْمُخَاطَبُ
	You (m/d)	أَنْتُمَا	الْمُخَاطَبَانِ
	You (m/p)	أَنْتُمْ	الْمُخَاطَبُونَ
	You (f/s)	أَنْتِ	الْمُخَاطَبَةُ
	You (f/d)	أَنْتُمَا	الْمُخَاطَبَتَانِ
	You (f/p)	أَنْتُنَّ	الْمُخَاطَبَاتُ
	I	أَنَا	الْمُتَكَلِّمُ
	We	نَحْنُ	الْمُتَكَلِّمُونَ

Notes

1. Number and gender cannot be determined in **they** and **you**. The following abbreviations are used to clarify them.

m (masculine)

f (feminine)

s (singular)

d (dual)

p (plural)

2. In English, the word **it** is used for inanimate objects or for the neutral gender.

*This is my pen. **It** is small.*

In Arabic, there is no neutral gender. Instead, **هُوَ** (**he**) is used for masculine nouns, and **هِيَ** (**she**) for feminine nouns.

هَذَا قَلَمٌ، هُوَ كَبِيرٌ

*This is a **pen**. **It** is big.*

هَذِهِ تَمْرَةٌ، هِيَ حُلْوَةٌ

*This is a **date**. **It** is sweet.*

صَمِيرُ الْفَاعِلِ

There are two types of فَاعِلٌ pronouns.

1. مُسْتَتِرٌ: pronouns which are **hidden** within the verb.

جَلَسَ (هُوَ)، جَلَسْتُ (هِيَ)

2. بَارِزٌ: pronouns which are **visible** at the end of the verb.

جَلَسْتُ (تُ)، يَفْعَلَانِ (اِ)

In the following table the صَمِيرُ مُسْتَتِرٌ and صَمِيرُ بَارِزٌ are written in brackets after the verb.

English	المُضَارِعُ	المَاضِي	صِيغَةُ
He / It	يَفْعَلُ (هُوَ)	فَعَلَ (هُوَ)	الْعَائِبُ
They (m/d)	يَفْعَلَانِ (اِ)	فَعَلَا (اِ)	الْعَائِبَانِ
They (m/p)	يَفْعَلُونَ (و)	فَعَلُوا (و)	الْعَائِبُونَ
She / It	تَفْعَلُ (هِيَ)	فَعَلَتْ (هِيَ)	الْعَائِبَةُ
They (f/d)	تَفْعَلَانِ (اِ)	فَعَلْتَا (اِ)	الْعَائِبَتَانِ
They (f/p)	يَفْعَلْنَ (نَ)	فَعَلْنَ (نَ)	الْعَائِبَاتُ
You (m/s)	تَفْعَلُ (أَنْتَ)	فَعَلْتَ (تَ)	المُخَاطَبُ
You (m/d)	تَفْعَلَانِ (اِ)	فَعَلْتُمَا (تُمَا)	المُخَاطَبَانِ
You (m/p)	تَفْعَلُونَ (و)	فَعَلْتُمْ (تُمْ)	المُخَاطَبُونَ
You (f/s)	تَفْعَلِينَ (يِ)	فَعَلْتِ (تِ)	المُخَاطَبَةُ
You (f/d)	تَفْعَلَانِ (اِ)	فَعَلْتُمَا (تُمَا)	المُخَاطَبَتَانِ
You (f/p)	تَفْعَلْنَ (نَ)	فَعَلْتُنَّ (تُنَّ)	المُخَاطَبَاتُ
I	أَفْعَلُ (أَنَا)	فَعَلْتُ (تُ)	المُتَكَلِّمُ
We	نُفْعَلُ (نَحْنُ)	فَعَلْنَا (نَا)	المُتَكَلِّمُونَ

Using ضَمِيرُ الْفَاعِلِ

Verbs can be divided into two categories according to the ضَمِيرُ الْفَاعِلِ attached to them:

1. الْغَائِبَةُ and الْغَائِبُ
2. The other صَيِّغٌ

الْغَائِبَةُ and الْغَائِبُ

The الْغَائِبَةُ and الْغَائِبُ forms of the verb can be used in two ways:

1. If there is a مَرْفُوعٌ noun after the verb, that noun will be the فَاعِلٌ and there will be no hidden pronoun, ضَمِيرٌ مُسْتَتِرٌ, within the verb.

تَذْهَبُ الْبِنْتُ

The daughter goes.

ذَهَبَ الرَّجُلُ

The man went.

In these examples, الرَّجُلُ and الْبِنْتُ are the subjects, so there are no pronouns within the verbs ذَهَبَ or تَذْهَبُ.

فَاعِلٌ

فِعْلٌ

الْبِنْتُ

تَذْهَبُ

فَاعِلٌ

فِعْلٌ

الرَّجُلُ

ذَهَبَ

2. If there is no مَرْفُوعٌ noun after the الْغَائِبُ and الْغَائِبَةُ form of the verb, the ضَمِيرٌ مُسْتَتِرٌ will be the فَاعِلٌ.

فِعْلٌ، فَاعِلٌ (هِيَ)

تَذْهَبُ

She goes.

فِعْلٌ، فَاعِلٌ (هِيَ)

ذَهَبَتْ

She went.

فِعْلٌ، فَاعِلٌ (هُوَ)

يَذْهَبُ

He goes.

فِعْلٌ، فَاعِلٌ (هُوَ)

ذَهَبَ

He went.

📖 Note

When the فَاعِلٌ is a noun after the verb, the verb remains in the singular form, even if the فَاعِلٌ is plural.

جَاءَ الرَّجَالُ

Other صِيغ

Apart from the غَائِبٌ and غَائِبَةٌ forms, the فَاعِلٌ of the other forms is always a ضَمِيرٌ; either مُسْتَتِرٌ or بَارِزٌ.

When writing the tarkib, the pronoun is written in brackets after the verb, as follows:

فِعْلٌ وَفَاعِلٌ (أَنَا)	فِعْلٌ وَفَاعِلٌ (و)	فِعْلٌ وَفَاعِلٌ (إِ)
أَذْهَبُ	يَذْهَبُونَ	ذَهَبَا
I go.	They go.	They (d) went.

Summary

Verb	الْغَائِبُ / الْغَائِبَةُ	Followed by a مَرْفُوعٌ	The فَاعِلٌ is the مَرْفُوعٌ	ذَهَبَ أَحْمَدُ ذَهَبَتْ خَدِيجَةُ
	Other صِيغ	Not followed by a مَرْفُوعٌ	The فَاعِلٌ is the ضَمِيرٌ	ذَهَبَ (هُوَ) ذَهَبَتْ (هِيَ)
				ذَهَبَا، ذَهَبُوا، ذَهَبَتْ، ذَهَبْتُمْ

The اسم of كَانَ and لَيْسَ

The اسم of كَانَ and لَيْسَ is مَرْفُوعٌ. Therefore, like normal verbs, the مَرْفُوعٌ noun after the كَانَ and لَيْسَ can occur as a صَمِيمٌ مَرْفُوعٌ.

The following table illustrates كَانَ and لَيْسَ with their اسم as a pronoun.

English	لَيْسَ	يَكُونُ	كَانَ	صَيْغَةٌ
He / It	لَيْسَ (هُوَ)	يَكُونُ (هُوَ)	كَانَ (هُوَ)	الْعَائِبُ
They (m/d)	لَيْسَا (إِ)	يَكُونَانِ (إِ)	كَانَا (إِ)	الْعَائِبَانِ
They (m/p)	لَيْسُوا (وِ)	يَكُونُونَ (وِ)	كَانُوا (وِ)	الْعَائِبُونَ
She / It	لَيْسَتْ (هِيَ)	تَكُونُ (هِيَ)	كَانَتْ (هِيَ)	الْعَائِيَّةُ
They (f/d)	لَيْسَتَا (إِ)	تَكُونَانِ (إِ)	كَانَتَا (إِ)	الْعَائِبَتَانِ
They (f/p)	لَيْسْنَ (نِ)	يَكُنْنَ (نِ)	كُنْنَ (نِ)	الْعَائِبَاتُ
You (m/s)	لَيْسَتْ (تِ)	تَكُونُ (أَنْتِ)	كُنْتَ (تِ)	الْمُخَاطَبُ
You (m/d)	لَيْسْتُمَا (تُمَا)	تَكُونَانِ (إِ)	كُنْتُمَا (تُمَا)	الْمُخَاطَبَانِ
You (m/p)	لَيْسْتُمْ (تُمْ)	تَكُونُونَ (وِ)	كُنْتُمْ (تُمْ)	الْمُخَاطَبُونَ
You (f/s)	لَيْسَتْ (تِ)	تَكُونِينَ (يِ)	كُنْتِ (تِ)	الْمُخَاطَبَةُ
You (f/d)	لَيْسْتُمَا (تُمَا)	تَكُونَانِ (إِ)	كُنْتُمَا (تُمَا)	الْمُخَاطَبَتَانِ
You (f/p)	لَيْسْتُنَّ (تُنَّ)	تَكُنْنَ (نِ)	كُنْتُنَّ (تُنَّ)	الْمُخَاطَبَاتُ
I	لَيْسْتُ (تِ)	أَكُونُ (أَنَا)	كُنْتُ (تِ)	الْمُتَكَلِّمُ
We	لَيْسْنَا (نَا)	نَكُونُ (نَحْنُ)	كُنَّا (نَا)	الْمُتَكَلِّمُونَ

Note

The اِسْم of كَانَ and كَيْس take the same form as a صَمِيْرُ فَاعِلٍ but are labelled as اِسْم.

﴿كَانُوا ظَالِمِينَ﴾

They were oppressors.

The tarkib of this is written as follows:

حَبْرُ كَانَ

فِعْلٌ نَاقِصٌ، اِسْمٌ كَانَ (و)

ظَالِمِينَ

كَانُوا

The نَائِبُ الْفَاعِلِ as a Pronoun

The نَائِبُ الْفَاعِلِ can be a pronoun.

هُدَيْتُمْ

You were guided.

The tarkib of this is written as follows:

فِعْلٌ، نَائِبُ الْفَاعِلِ (تُمْ)

هُدَيْتُمْ

The Imperative and Negative Imperative

The imperative, **الأمر**, and negative imperative, **النهي**, are used to issue commands or prohibitions.

These verbs are formed from the **مُضارع** and are always in the **مَجزُوم** state.

Since a command or prohibition can only be issued to someone in front of the speaker, **الأمر** and **النهي** are primarily used with the **صِيغ** of the **مُخاطَب**.

لا تَجْلِسْ

Do not sit.

اجْلِسْ

Sit.

The subject pronouns with the **أمر** and **نهي** are given in the table below.

English	النهي	الأمر	صِيغَةُ
You (m/s)	لا تَفْعَلْ (أَنْتَ)	إِفْعَلْ (أَنْتَ)	المُخاطَبُ
You (m/d)	لا تَفْعَلَا (أَ)	إِفْعَلَا (أَ)	المُخاطَبَانِ
You (m/p)	لا تَفْعَلُوا (و)	إِفْعَلُوا (و)	المُخاطَبُونَ
You (f/s)	لا تَفْعَلِي (ي)	إِفْعَلِي (ي)	المُخاطَبَةُ
You (f/d)	لا تَفْعَلَا (أَ)	إِفْعَلَا (أَ)	المُخاطَبَتَانِ
You (f/p)	لا تَفْعَلْنَ (نَ)	إِفْعَلْنَ (نَ)	المُخاطَبَاتُ

الأمر

The imperative, الأمر, is made from the مخاطب in its مجزوم state by removing the ت at the beginning.

تُصَدِّقُ ◀️ صَدِّقْ ◀️ تَقُولُ ◀️ قُلْ ◀️ يَعِدُّ ◀️ عِدْ

If the letter after the ت has a سُكُونٌ, a هَمْزَةُ الْوَصْلِ will be added at the beginning to aid pronunciation.

تَفْتَحُ ◀️ افْتَحْ ◀️ تَنْصُرُ ◀️ انْصُرْ

Translation of أمر

When translating an أمر, the subject, you, is not mentioned as the addressee is understood to be the subject.

اجلس
Sit. ✓
You sit. ✗

When translating, words like kindly, please, etc. can be added.

Please sit.

النهي

The negative imperative, النهي, is made by adding a حَرْفُ نَهْيٍ, i.e. لا before the صِيغ of the مخاطب in its مجزوم form.

تَفْتَحُ ◀️ لا تَفْتَحْ ◀️ تَنْصُرَانِ ◀️ لا تَنْصُرَا ◀️ تُصَدِّقُونَ ◀️ لا تُصَدِّقُوا

The tarkib is written as follows:

حَرْفُ نَهْيٍ
فِعْلُ نَهْيٍ وَفَاعِلٌ (أَنْتَ)

تَجْلِسُ

لا

Translation of نهى

When translating the نهى, the subject, you, is not mentioned as the addressee is understood to be the subject.

لا تَجْلِسُ
Do not sit. ✓
You do not sit. ✗

When translating, words like kindly, please etc. can be added.

Please do not sit.

📋 Summary

The following table illustrates the different forms and translations of the **صَمِيرٌ** in the **مُضَارِعٌ**, **أَمْرٌ** and **نَهْيٌ**.

المَصْرَعُ / الأَمْرُ / النَهْيُ	Not preceded by any حَرْفٌ	مَرْفُوعٌ	فِعْلٌ مُضَارِعٌ مُثَبَّتٌ يَذْهَبُ He goes
	Not preceded by any حَرْفٌ	مَجْزُومٌ	فِعْلٌ أَمْرٌ اذْهَبْ صَلِّ Pray (m/s) Go (m/s)
	Preceded by لَا النَّافِيَةُ	مَرْفُوعٌ	فِعْلٌ مُضَارِعٌ مَنْفِيٌّ لَا تَذْهَبُ You (m/s) do not go
	preceded by مُخَاطَبٌ لَا النَّاهِيَةُ	مَجْزُومٌ	نَهْيٌ لَا تَذْهَبْ Do not go (m/s)

Part 2: صَمِيرٌ مَنْصُوبٌ

A صَمِيرٌ مَنْصُوبٌ is used to replace a noun in the مَنْصُوبٌ state, namely the **إِنَّ** of **إِنَّ اسْمًا** and the **مَفْعُولٌ بِهِ**.

Consequently, there are two sets of صَمِيرٌ مَنْصُوبٌ:

1. صَمِيرٌ الْمَفْعُولِ بِهِ
2. صَمِيرٌ اسْمِ إِنَّ

These pronouns are attached to either the verb or to **إِنَّ**.

English	Pronoun as اسْمٌ إِنَّ	Pronoun as مَفْعُولٌ بِهِ	Individual Form	صِغَةً
He / Him	إِنَّهُ	سَمِعْتُهُ	هُ	الْغَائِبُ
They / Them (m/d)	إِنَّهُمَا	سَمِعْتُهُمَا	هُمَا	الْغَائِبَانِ
They / Them (m/p)	إِنَّهُمْ	سَمِعْتُهُمْ	هُمْ	الْغَائِبُونَ
She / Her	إِنَّهَا	سَمِعْتُهَا	هَا	الْغَائِبَةُ
They / Them (f/d)	إِنَّهُمَا	سَمِعْتُهُمَا	هُمَا	الْغَائِبَتَانِ
They / Them (f/p)	إِنَّهُنَّ	سَمِعْتُهُنَّ	هُنَّ	الْغَائِبَاتُ
You (m/s)	إِنَّكَ	سَمِعْتُكَ	كَ	الْمُخَاطَبُ
You (m/d)	إِنَّكُمَا	سَمِعْتُكُمَا	كُمَا	الْمُخَاطَبَانِ
You (m/p)	إِنَّكُمْ	سَمِعْتُكُمْ	كُمْ	الْمُخَاطَبُونَ
You (f/s)	إِنَّكِ	سَمِعْتُكِ	كِ	الْمُخَاطَبَةُ
You (f/d)	إِنَّكُمَا	سَمِعْتُكُمَا	كُمَا	الْمُخَاطَبَتَانِ
You (f/p)	إِنَّكُنَّ	سَمِعْتُكُنَّ	كُنَّ	الْمُخَاطَبَاتُ
I / Me	إِنِّي	سَمِعْتُنِي	نِي	الْمُتَكَلِّمُ
We / Us	إِنَّا	سَمِعْتُنَا	نَا	الْمُتَكَلِّمُونَ

إِسْمٌ إِنَّ

When the **إِسْمٌ** of **إِنَّ** is a pronoun, it is attached to **إِنَّ**.

إِنَّهُ صَادِقٌ

Indeed, he is truthful.

When the first-person pronoun is used with **إِنَّ**, it can be written in two ways:

إِنَّا / إِنَّا

إِنِّي / إِنِّي

ضَمِيرُ الْمَفْعُولِ بِهِ

The object pronoun is attached to the verb. Therefore, if the subject is a regular noun, not a pronoun, the **مَفْعُولٌ بِهِ** occurs before the **فَاعِلٌ**.

خَلَقَكَ اللهُ

Allah created you.

The tarkib of this is written as follows:

فَاعِلٌ

فِعْلٌ وَمَفْعُولٌ بِهِ (ك)

الله

خَلَقَكَ

Notes

An entire sentence can appear as one unit with a **فِعْلٌ** followed by a **فَاعِلٌ** and **مَفْعُولٌ بِهِ** as a **ضَمِيرٌ**.

سَمِعْتُكَ

I heard you.

The tarkib of this is written as follows:

فِعْلٌ وَفَاعِلٌ (ت)، وَمَفْعُولٌ بِهِ (ك)

سَمِعْتُكَ

Part 3: ضَمِيرٌ مَجْرُورٌ

A ضَمِيرٌ مَجْرُورٌ is used to replace a noun which is in the مَجْرُورٌ state, i.e. the المَصْفُ إِلَيْهِ and the مَجْرُورٌ of a حَرْفٌ جَارٌ.

English	Pronoun as مَجْرُورٌ	Pronoun as مَصْفُ إِلَيْهِ	Individual Form	صِيغَةٌ
His / Him	لَهُ	رَبُّهُ	هُ	الْغَائِبُ
Their / Them (m/d)	لَهُمَا	رَبُّهُمَا	هُمَا	الْغَائِبَانِ
Their / Them (m/p)	لَهُمْ	رَبُّهُمْ	هُمْ	الْغَائِبُونَ
Hers / Her	لِهَا	رَبُّهَا	هَا	الْغَائِبَةُ
Their / Them (f/d)	لَهُمَا	رَبُّهُمَا	هُمَا	الْغَائِبَتَانِ
Their / Them (f/p)	لَهُنَّ	رَبُّهُنَّ	هُنَّ	الْغَائِبَاتُ
Your (m/s)	لَكَ	رَبُّكَ	كَ	الْمُخَاطَبُ
Your (m/d)	لَكُمَا	رَبُّكُمَا	كُمَا	الْمُخَاطَبَانِ
Your (m/p)	لَكُمْ	رَبُّكُمْ	كُمْ	الْمُخَاطَبُونَ
Your (f/s)	لِكِ	رَبُّكِ	كِ	الْمُخَاطَبَةُ
Your (f/d)	لَكُمَا	رَبُّكُمَا	كُمَا	الْمُخَاطَبَتَانِ
Your (f/p)	لَكُنَّ	رَبُّكُنَّ	كُنَّ	الْمُخَاطَبَاتُ
My / Me	لِي / لِي	رَبِّي	ي	الْمُتَكَلِّمُ
Our / Us	لَنَا	رَبُّنَا	نَا	الْمُتَكَلِّمُونَ

صَمِيْرُ الْمُصَافِ إِلَيْهِ

The مُصَافٌ إِلَيْهِ صَمِيْرُ الْمُصَافِ إِلَيْهِ functions like a normal مُصَافٌ إِلَيْهِ.

صَامَتْ أُخْتُكَ

Your sister fasted.

The tarkib of this is written as follows:

فَاعِلٌ	فِعْلٌ
كَ	صَامَتْ
أُخْتُ	مُصَافٌ
مُصَافٌ إِلَيْهِ	مُصَافٌ

Changes to Pronouns

Pronouns are مَبْنِيٌّ, non-declinable. However, some do change to make pronunciation easier.

For example, the ضَمَّةٌ on the pronouns هُمَا، هُـ and هُمْ changes to a كَسْرَةٌ if it is preceded by يَا or كَسْرَةٌ.

إِلَى رَبِّهِمْ

مَعَ أُمَّهُمَا

فِي كِتَابِهِ

فِيهِ

صَمِيْرُ الْمَجْرُورِ

The مَجْرُورٌ صَمِيْرُ الْمَجْرُورِ functions like a normal مَجْرُورٌ.

ذَهَبَ الْوَلَدُ إِلَيْهِ

The child went towards him.

The tarkib of this is written as follows:

مَفْعُولٌ فِيهِ عَيْرٌ صَرِيحٌ	فَاعِلٌ	فِعْلٌ
هُ	إِلَيْهِ	الْوَلَدُ
مَجْرُورٌ	جَارٌ	ذَهَبَ

Recognising the Pronouns

Pronoun	On its own	⇒	أَنَا	⇒	مُبْتَدَأٌ
	With a verb	⇒	سَمِعْتُ	⇒	فَاعِلٌ
	After a verb	⇒	سَمِعْتَهُ	⇒	مَفْعُولٌ بِهِ
	Joined to إِنَّ	⇒	إِنَّهُ	⇒	إِسْمٌ إِنَّ
	Joined to a noun	⇒	رَبِّهِ	⇒	مُضَافٌ إِلَيْهِ
	Joined to a حَرْفٌ جَارٌّ	⇒	إِلَيْهِ	⇒	مَجْرُورٌ

Summary

Key Terms

English	Arabic	English	Arabic
Pronouns مَرْفُوعٌ	ضَمِيرٌ مَرْفُوعٌ	Pronoun	ضَمِيرٌ جِ صَمَائِرٌ
Pronouns مَنصُوبٌ	ضَمِيرٌ مَنصُوبٌ	First person	مُتَكَلِّمٌ
Pronouns مَجْرُورٌ	ضَمِيرٌ مَجْرُورٌ	Second person	مُخَاطَبٌ
Imperative	الأَمْرُ	Third person	غَائِبٌ
Negative imperative	النَّهْيُ	Hidden pronoun	ضَمِيرٌ مُسْتَرٌ
Particle for negative imperative (لِ)	حَرْفٌ نَهْيٍ	Visible pronoun	ضَمِيرٌ بَارِزٌ

UNIT 4

Section 2

EMPHATIC PHRASES

Emphatic Phrases

Summary

Emphatic Phrases

In a sentence, to emphasise a certain point, the speaker may add stress or importance using emphatic phrases.

*I wrote it **myself**.* *Hurry! **Hurry!*** ***All** the students came.*

In Arabic, emphasis is called **تَأْكِيدٌ**.

Nouns, adjectives, verbs, and particles can all be emphasised for various reasons.

Emphasising the Noun

A noun can be emphasised for two reasons:

1. To specify that the noun itself is intended.

Ahmad built the desks.

This sentence carries two possibilities:

- a) He built the desks himself using a saw, screws, and paint.
- b) He had them built by a carpenter.

Adding an **emphatic pronoun** removes the second possibility.

*Ahmad built the desks **himself**.*

2. To **quantify** parts or members of a noun.

*I saw **all** the students.*

Emphasising the Adjective

An adjective is emphasised to **intensify** its meaning.

*The water is **extremely** hot.*

Emphasising the Verb

A verb is emphasised to show the **certainty** of its occurrence.

*Zaid **definitely** went.*

Emphasising the Particle

A particle is emphasised to **intensify** its meaning.

*I will **definitely not** backbite anyone.*

Summary

The table below summarises the different purposes of تَأْكِيدٌ.

Type of Word	Noun	Adjective	Verb	Particle
Purpose of Emphasis	Emphatic-Pronoun Quantifier	Intensifier	Certainty	Intensifier

Arabic Structures of Emphasis

Two Arabic structures are used to create تَأْكِيدٌ:

1. تَأْكِيدٌ لَفْظِيّ: repeating the word to be emphasised,
2. تَأْكِيدٌ مَعْنَوِيّ: using words specifically created for emphasis.

تَأْكِيدٌ لَفْظِيّ

تَأْكِيدٌ لَفْظِيّ is a word which has been repeated to create emphasis.

جَاءَ زَيْدٌ زَيْدٌ

In this example, repeating the word زَيْدٌ emphasises that زَيْدٌ came, not anyone else.

Rules of Emphasis Phrases

The word being emphasised is called مُؤَكَّدٌ, and the word creating the emphasis is called تَأْكِيدٌ.

The مُؤَكَّدٌ and تَأْكِيدٌ must agree in irab. Together, they form a phrase which becomes a slot in the main sentence.

فَاعِلٌ	فَاعِلٌ	فِعْلٌ
زَيْدٌ	زَيْدٌ	جَاءَ
تَأْكِيدٌ	مُؤَكَّدٌ	

Summary

Type of Word	Noun	Adjective	Verb	Particle
Example	جَاءَ زَيْدٌ زَيْدٌ	الْمَاءُ حَارٌّ حَارٌّ	دَهَبَ دَهَبٌ زَيْدٌ	لَا لَا أَعْتَابُ أَحَدًا إِنَّ زَيْدًا قَائِمٌ

تَأْكِيدٌ مَعْنَوِيٌّ

تَأْكِيدٌ مَعْنَوِيٌّ are specific Arabic words coined to create emphasis.

There are two types of تَأْكِيدٌ مَعْنَوِيٌّ:

1. Emphatic pronoun
2. Quantifier

تَأْكِيدٌ مَعْنَوِيٌّ as an Emphatic Pronoun

The following two words of تَأْكِيدٌ مَعْنَوِيٌّ are used as emphatic pronouns:

1. نَفْسٌ
2. عَيْنٌ

These words become مُضَافٌ to the pronoun of the مُؤَكَّدٌ.

جَاءَ الْمَلِكُ عَيْنَهُ

جَاءَ الْمَلِكُ نَفْسَهُ

The king himself came.

The tarkib of this is written as follows:

فَاعِلٌ			فِعْلٌ
هُ	نَفْسُ	الْمَلِكِ	جَاءَ
مُضَافٌ إِلَيْهِ	مُضَافٌ		
تَأْكِيدٌ		مُؤَكَّدٌ	

تَأْكِيدٌ مَعْنَوِيٌّ as a Quantifier

A quantifier indicates the amount or quantity of a noun. When a تَأْكِيدٌ مَعْنَوِيٌّ is used as a quantifier, it indicates the number of members or parts of something.

*I saw **all** the students.*

We are going to discuss two quantifiers:

1. كِلَا and كِلْتَا
2. كُلُّ

كِتَا and كِلَا

كِتَا and its feminine form, كِلْتَا, are used to quantify duals, مُشْتَى. These are translated as **both**.

They become مُصَافٌ to the pronoun of the مُؤَكَّدٌ.

جَاءَتِ الْبِتَانِ كِلْتَاهُمَا

Both the girls came.

جَاءَ الْوَلَدَانِ كِلَاهُمَا

Both the boys came.

The tarkib of these are written as follows:

فَاعِلٌ			فِعْلٌ
هُمَا	كِتَا	الْوَلَدَانِ	جَاءَ
مُصَافٌ إِلَيْهِ	مُصَافٌ		
تَأْكِيدٌ		مُؤَكَّدٌ	

كُلُّ

The word **كُلُّ** is used to quantify singular or plural nouns. It can be translated as **all**, **every**, **each** or **entire**, depending on the context. It becomes **مُصَافٌ** to the **pronoun** of the **مُؤَكَّدٌ**, the word it is quantifying.

﴿تُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ﴾

You believe in the **entire** book.

﴿سَجَدَ الْمَلَائِكَةُ كُلُّهُمْ﴾

All the angels prostrated.

The tarkib of this is written as follows:

فَاعِلٌ			فِعْلٌ
هُمْ	كُلُّ	الْمَلَائِكَةُ	سَجَدَ
مُصَافٌ إِلَيْهِ	مُصَافٌ		
تَأْكِيدٌ		مُؤَكَّدٌ	

Irregular مَفْعُولٌ مُطْلَقٌ For Emphasis

There are some words which are not the **مَصْدَرٌ** of the main verb but still occur as a **مَفْعُولٌ مُطْلَقٌ**. They create the meaning of **تَأْكِيدٌ**. One of these is the word **جِدًّا**. This intensifies the meaning of an adjective.

زَيْدٌ كَرِيمٌ جِدًّا

Zaid is **very** noble.

The tarkib of this is written as follows:

مَفْعُولٌ مُطْلَقٌ	خَبَرٌ	مُبْتَدَأٌ
جِدًّا	كَرِيمٌ	زَيْدٌ

Summary

Key Terms

English	Arabic	English	Arabic
Emphatic pronoun	–	Emphasis (with repeated word)	تَأْكِيدٌ لَفْظِيٌّ
Intensifier	–	Emphasis (with specific word)	تَأْكِيدٌ مَعْنَوِيٌّ
		Quantifier	–

UNIT 5

Section 1

NESTED SENTENCES

Introduction: جُمْلَةٌ صُغْرَى

Part 1: جُمْلَةٌ صُغْرَى as a حَبْرٌ

Part 2: جُمْلَةٌ صُغْرَى as a مَفْعُولٌ بِهِ

Part 3: جُمْلَةٌ صُغْرَى as a حَالٌ

Part 4: جُمْلَةٌ صُغْرَى as a مَعْطُوفٌ

Part 5: جُمْلَةٌ صُغْرَى as a مُضَافٌ إِلَيْهِ

Part 6: جُمْلَةٌ صُغْرَى as a نَعْتٌ

Summary

Introduction: جُمْلَةٌ صَغْرَى

The slots of a sentence can be a noun, a pronoun, or a phrase.

I love the Prophet.
I love him.
I like his way.

In these examples, the noun, **Prophet**, the pronoun, **him**, and the phrase, **his way**, become the مَفْعُولُ بِهِ.

Similarly, a sentence can take the place of a slot within another sentence, i.e. one sentence can be nested within another.

The nested sentence can occur in two ways:

1. Directly
2. Indirectly

Directly Nested Sentence

He said: I wrote a book.

In this example, the sentence **I wrote a book** fits into the slot of the مَفْعُولُ بِهِ directly, without any additions.

A directly nested sentence is called a جُمْلَةٌ صَغْرَى.

Indirectly Nested Sentence

I like what he wrote.
I like that he wrote it properly.

In these examples, the sentences **he wrote** and **he wrote it properly** are preceded by the words **what** and **that**, which then allow them to fit into the slot of the مَفْعُولُ بِهِ.

An indirectly nested sentence is called an اِسْمٌ مَوْوَلٌ.

📋 Summary of Nested Sentences

Nested Sentence	
جُمْلَةٌ صَغْرَى	اِسْمٌ مَوْوَلٌ
Directly Nested	Indirectly Nested
(Section 1)	(Sections 2 and 3)

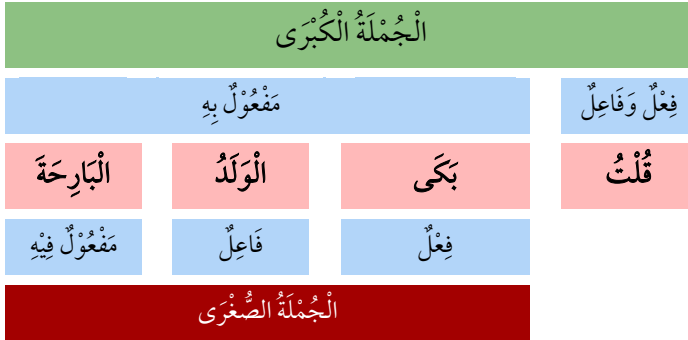
الجُمْلَةُ الصُّغْرَى

A directly nested sentence is called **الجُمْلَةُ الصُّغْرَى**. The main sentence in which the **جُمْلَةُ صُّغْرَى** is nested is called **الجُمْلَةُ الكُبْرَى**.

قُلْتُ: بَكَى الْوَلَدُ الْبَارِحَةَ

I said: The boy cried last night.

In this example, the sentence **بَكَى الْوَلَدُ الْبَارِحَةَ** is the **جُمْلَةُ صُّغْرَى** of the main sentence.



Rules of a جُمْلَةُ صُّغْرَى

The entire **جُمْلَةُ صُّغْرَى** becomes a part of the **جُمْلَةُ كُبْرَى**. However, the slots of the **جُمْلَةُ صُّغْرَى** remain independent; the irab of each word is based on its slot within the **صُّغْرَى**.

In the above example, the irab of the words **بَكَى**, **الْوَلَدُ** and **الْبَارِحَةَ** are due to them being the **فِعْلٌ**, **فَاعِلٌ** and **مَنْعُولٌ فِيهِ** of the **صُّغْرَى**.

Look at the examples below.

كَانَ الرَّجُلُ [وَلَدَهُ مَرِيضًا]

مَرِيضًا becomes the **خَبِيرٌ** of **وَلَدَ**, therefore it is **مَنْعُولٌ**.
The entire sentence then becomes the **خَبِيرٌ** of **كَانَ**.

كَانَ الرَّجُلُ [مَرِيضًا]

مَرِيضًا is governed by **كَانَ** because it is a single word which becomes the **خَبِيرٌ** directly.

Summary

Nested Sentences	
جُمْلَةُ كُبْرَى	Main Sentence
جُمْلَةُ صُّغْرَى	Directly Nested Sentence
أَسْمٌ مُؤَوَّلٌ	Indirectly Nested Sentence

Uses of a جُمْلَةٌ صُغْرَى

A جُمْلَةٌ صُغْرَى commonly occurs in the following slots:

1. خَبْرٌ
2. قَالَ يَقُولُ قَوْلًا مَفْعُولٌ بِهِ of the verb
3. حَالٌ
4. مَعْطُوفٌ
5. مُضَافٌ إِلَيْهِ of some words
6. نَكْرَةٌ of a نَعْتٌ word

Part 1: The **خَيْرٌ** as a **جُمْلَةٌ صُغْرَى**

The **خَيْرٌ** can occur as a **جُمْلَةٌ صُغْرَى**, either an **اسْمِيَّةٌ** or **فِعْلِيَّةٌ**.

In both cases, the **جُمْلَةٌ صُغْرَى** must contain a **pronoun** which refers to the **مُبْتَدَأٌ**. This pronoun is called the **عَائِدٌ**.

اللَّهُ رَحْمَتُهُ وَاسِعَةٌ

In this example, the pronoun (هُ) which refers to the **مُبْتَدَأٌ**, is the **عَائِدٌ**.

The **خَيْرٌ** as a **جُمْلَةٌ اسْمِيَّةٌ**

In the following example, a **جُمْلَةٌ اسْمِيَّةٌ** is becoming the **خَيْرٌ** of the **جُمْلَةٌ كُبْرَى**.

اللَّهُ رَحْمَتُهُ وَاسِعَةٌ

In tarkib, the slots of the **جُمْلَةٌ صُغْرَى** are written at the very bottom in **blue** ink. The phrases of the **جُمْلَةٌ صُغْرَى** are written above its main slots. The **عَائِدٌ** is underlined.



Translation

When the **خَيْرٌ** is a **جُمْلَةٌ صُغْرَى**, it is translated as follows:

اللَّهُ رَحْمَتُهُ وَاسِعَةٌ

1. Translate the **خَيْرٌ** on its own;

His mercy is vast.

2. Replace the **عَائِدٌ** in the **خَيْرٌ** with the **مُبْتَدَأٌ**.

Allah's mercy is vast.

Be sure not to repeat the noun and the pronoun.

Allah's mercy is vast. ✓

Allah his mercy is vast. ✗

The جُمْلَةٌ فِعْلِيَّةٌ as a خَبَرٌ

In the following example, a جُمْلَةٌ فِعْلِيَّةٌ is becoming the خَبَرٌ of the جُمْلَةٌ كُبْرَى.

اللَّهُ خَلَقَ السَّمَاءَ وَالْأَرْضَ

The عَائِدٌ is the صَمِيمٌ مُسْتَتِرٌ within خَلَقَ.

The tarkib of this is written as follows.

خَبَرٌ				مُبْتَدَأٌ
الأَرْضَ	وَ	السَّمَاءَ	خَلَقَ	اللَّهُ
مَعْطُوفٌ	حَرْفٌ عَظْفِيٌّ	مَعْطُوفٌ عَلَيْهِ		
مَفْعُولٌ بِهِ			فِعْلٌ وَفَاعِلٌ (هُوَ)	

Translation

When the خَبَرٌ is a جُمْلَةٌ فِعْلِيَّةٌ, it will be translated in the same manner as when the خَبَرٌ is a جُمْلَةٌ اِسْمِيَّةٌ, as per the following steps:

اللَّهُ خَلَقَ (هُوَ) السَّمَاءَ وَالْأَرْضَ

1. Translate the خَبَرٌ on its own;

He created the skies and the earth.

2. Replace the عَائِدٌ in the خَبَرٌ with the مُبْتَدَأٌ.

The عَائِدٌ in this sentence is the صَمِيمٌ مُسْتَتِرٌ within خَلَقَ.

Allah created the skies and the earth.

Be sure not to repeat the noun and the pronoun.

Allah created the skies and the earth. ✓

Allah is he created the skies and the earth. ✗

Summary

Nested Sentences

جُمْلَةٌ صُغْرَى

خَبَرٌ	جُمْلَةٌ اِسْمِيَّةٌ	زَيْدٌ وَكَدُّهُ قَائِمٌ
	جُمْلَةٌ فِعْلِيَّةٌ	زَيْدٌ قَامَ
		مُضَارِعٌ

Supplement

Past Tense with a فِعْلٌ مُضَارِعٌ

When the past tense is coupled with a فِعْلٌ مُضَارِعٌ, they denote the past continuous or past habitual tense.

Past Tense

+

فِعْلٌ مُضَارِعٌ

=

Past Continuous Tense
Past Habitual tense

The فِعْلٌ نَاقِصٌ of كَانَ is commonly used with a فِعْلٌ مُضَارِعٌ to give this tense.

كَانَ [past] زَيْدٌ يَقْرَأُ [مُضَارِعٌ]

Past Habitual

Zaid used to read.

Past Continuous

Zaid was reading.

The tarkib of this written as follows:

خَبْرٌ كَانَ		اسْمٌ كَانَ	فِعْلٌ نَاقِصٌ
الأَصْنَامَ	يَعْبُدُونَ	النَّاسُ	كَانَ
مَفْعُولٌ بِهِ	فِعْلٌ، فَاعِلٌ (و)		

Notes

Sometimes, a sentence may have both إِنَّ and كَانَ.

إِنَّ زَيْدًا كَانَ يَذْهَبُ إِلَى الْمَسْجِدِ

Indeed, Zaid used to go to the masjid.

The tarkib of this is written as follows:

خَبْرٌ إِنَّ		اسْمٌ إِنَّ	حَرْفٌ مُسَبِّهٌ بِالْفِعْلِ
إِلَى الْمَسْجِدِ	يَذْهَبُ	كَانَ	زَيْدًا
مَفْعُولٌ فِيهِ غَيْرٌ صَرِيحٌ	فِعْلٌ، فَاعِلٌ (هُوَ)		إِنَّ
خَبْرٌ كَانَ	فِعْلٌ نَاقِصٌ، اسْمٌ كَانَ (هُوَ)		

Part 2: The **جُمْلَةٌ صُغْرَى** as a **مَفْعُولٌ بِهِ**

The **مَفْعُولٌ بِهِ** can occur as a **جُمْلَةٌ صُغْرَى** when it is a quotation. This is common with the verbs **قَالَ يَقُولُ قَوْلًا** (to say) and **سَأَلَ يَسْأَلُ سُؤلاً** (to ask). The quotation can be a **جُمْلَةٌ اسْمِيَّةٌ**.

قَالَ الرَّجُلُ: اللَّهُ رَحِيمٌ

The man said: Allah is merciful.

The tarkib of this is written as follows:

مَفْعُولٌ بِهِ	فَاعِلٌ	فِعْلٌ
رَحِيمٌ	اللَّهُ	الرَّجُلُ
خَبَرٌ	مُبْتَدَأٌ	

The quotation can also be a **جُمْلَةٌ فِعْلِيَّةٌ**

قَالَ الرَّجُلُ: خَلَقَ اللَّهُ السَّمَاءَ

The man said: Allah created the sky.

The tarkib of this is written as follows:

مَفْعُولٌ بِهِ	فَاعِلٌ	فِعْلٌ
السَّمَاءَ	اللَّهُ	خَلَقَ
مَفْعُولٌ بِهِ	فَاعِلٌ	فِعْلٌ
		الرَّجُلُ
		قَالَ

Notes

The addressee is given as a **مَفْعُولٌ بِهِ** **عَيْرٌ صَرِيحٌ** with the **حَرْفُ جَارٍ** of **لِ**.

قُلْنَا لَكَ: اجْلِسْ هُنَا

We said to you: Sit here.

Summary

Nested Sentences

جُمْلَةٌ صُغْرَى

مَفْعُولٌ بِهِ

قَالَ يَقُولُ قَوْلًا، سَأَلَ يَسْأَلُ سُؤلاً

قَالَ الرَّجُلُ: اللَّهُ رَحِيمٌ

Part 3: The حَال as a جُمْلَةٌ صُغْرَى

The حَال can occur as a جُمْلَةٌ صُغْرَى, either an اِسْمِيَّةٌ or فِعْلِيَّةٌ.

جُمْلَةٌ فِعْلِيَّةٌ حَالٌ

When the حَال is a جُمْلَةٌ فِعْلِيَّةٌ, the verb in the حَال is either a فِعْلٌ مَاضٍ or a فِعْلٌ مُضَارِعٌ.

فِعْلٌ مُضَارِعٌ حَالٌ as a جُمْلَةٌ فِعْلِيَّةٌ with a فِعْلٌ مُضَارِعٌ

If the حَال occurs as a sentence with a فِعْلٌ مُضَارِعٌ, it comes after the main sentence without any additions.

This type of حَال represents an action which occurs simultaneously with the **main verb**.

This is translated using the present tense of the verb, without the subject of the جُمْلَةٌ صُغْرَى.

رَأَيْتُ زَيْدًا يُصَلِّي

I saw Zaid praying. ✓
(I saw Zaid, he is praying.) ✗

The tarkib of this is written as follows:

حَالٌ مِنَ الْمَفْعُولِ بِهِ

مَفْعُولٌ بِهِ

فِعْلٌ وَفَاعِلٌ (تُ)

يُصَلِّي

زَيْدًا

رَأَيْتُ

فِعْلٌ وَفَاعِلٌ (هُوَ)

The **حَالٌ** as a **جُمْلَةٌ فِعْلِيَّةٌ** with a **فِعْلٌ مَاضٍ**

If the **حَالٌ** occurs as a sentence with a **فِعْلٌ مَاضٍ**, it comes after the main sentence.

The particle **وَ** must be added before the **حَالٌ**. This **وَ** is known as **وَإِوْ حَالِيَّةٌ**. This is often followed by the particle **قَدْ**.

This type of **حَالٌ** can have two meanings:

1. A state prior to the occurrence of the **main verb**.

This can be translated as **but, after**, etc.

جِئْتُ وَقَدْ خَرَجْتَ

*I came **but** you had already left.*

*I came **after** you had left.*

In this example, **خَرَجْتَ** occurred prior to **جِئْتُ**.

2. A contrast to the meaning in the **main sentence**. This can be translated as **even though, although, whereas**, etc.

مَا صَلَّيْتَ وَقَدْ أَمَرْتُكَ

*You did not pray **even though** I instructed you to.*

*You did not pray **although** I instructed you to.*

The tarkib of this is written as follows:

حَالٌ	حَرْفُ تَحْقِيقٍ	وَإِوْ حَالِيَّةٌ	فِعْلٌ وَفَاعِلٌ (تُ)
خَرَجْتَ	قَدْ	وَ	جِئْتُ
فِعْلٌ وَفَاعِلٌ (تُ)			

جُمْلَةٌ اِسْمِيَّةٌ as حَالٌ

When the حَالٌ is a جُمْلَةٌ اِسْمِيَّةٌ, it will be preceded by a وَאוْ حَالِيَّةٌ.

This type of حَالٌ can have two meanings:

1. A state which occurs simultaneously with the **main verb**. This can be translated as **whilst**.

جِئْتُ وَأَنْتَ نَائِمٌ

I came whilst you were sleeping.

2. A contrast to the meaning in the previous sentence. This can be translated as **whilst, even though, although, whereas**, etc.

يَعْبُدُونَ الْأَصْنَامَ وَهِيَ حِجَارَةٌ

They worship idols even though they are stones.

The tarkib of this is written as follows:

حَالٌ		وَاوْ حَالِيَّةٌ	فِعْلٌ وَفَاعِلٌ (تُ)
نَائِمٌ	أَنْتَ	وَ	جِئْتُ
خَبَرٌ	مُبْتَدَأٌ		

Summary

Nested Sentences

جُمْلَةٌ صُغْرَى

حَالٌ	جُمْلَةٌ فِعْلِيَّةٌ	مُضَارِعٌ	Simultaneous	جِئْتُ أَرْكَبُ
		مَاضٍ	Prior	جِئْتُ وَقَدْ خَرَجْتُ
			Contrast	لَمْ جِئْتُ وَقَدْ مَنَعْتُكَ
	جُمْلَةٌ اِسْمِيَّةٌ	Simultaneous		جِئْتُ وَأَنْتَ نَائِمٌ
		Contrast		جِئْتُ وَالْمَطَرُ يَنْزِلُ

Part 4: The مَعْطُوفٌ as a جُمْلَةٌ صُغْرَى

The مَعْطُوفٌ can occur as a جُمْلَةٌ صُغْرَى if the مَعْطُوفٌ عَلَيْهِ is a جُمْلَةٌ صُغْرَى.

زَيْدٌ جَاءَ وَذَهَبَ

Zaid came and went.

The sentences will be labelled as مَعْطُوفٌ عَلَيْهِ and مَعْطُوفٌ, as follows:

خَبَرٌ			مُبْتَدَأٌ
ذَهَبَ	وَ	جَاءَ	زَيْدٌ
فِعْلٌ وَفَاعِلٌ (هُوَ)		فِعْلٌ وَفَاعِلٌ (هُوَ)	
مَعْطُوفٌ	حَرْفُ عَطْفٍ	مَعْطُوفٌ عَلَيْهِ	

If the sentence before the حَرْفُ عَطْفٍ is an independent sentence, not a جُمْلَةٌ صُغْرَى, both sentences will be independent i.e. they will not come together to form a single slot.

جَاءَ زَيْدٌ وَذَهَبَ

Zaid came and went.

The tarkib of this is written as follows:

فِعْلٌ وَفَاعِلٌ (هُوَ)	حَرْفُ عَطْفٍ	فَاعِلٌ	فِعْلٌ
ذَهَبَ	وَ	زَيْدٌ	جَاءَ

Part 5: The جُمْلَةٌ صُغْرَى as a مُصَافٌ إِلَيْهِ

The مُصَافٌ إِلَيْهِ can occur as a جُمْلَةٌ صُغْرَى. The مُصَافٌ of these sentences are of two types:

1. Regular adverbs of time
2. Special adverbs of time

مُصَافٌ إِلَيْهِ as a Sentence with Regular Adverbs

The مُصَافٌ إِلَيْهِ of regular adverbs of time such as يَوْمٌ, سَنَةٌ, رِيَوْمٌ, etc. can occur as a جُمْلَةٌ صُغْرَى.

These adverbs are translated by placing the word **the** before the adverb of time, followed by the مُصَافٌ إِلَيْهِ.

يَوْمَ مَاتَتْ أُمُّهُ

the day his mother died

The tarkib of this is written as follows:

مَفْعُولٌ فِيهِ		فَاعِلٌ	فِعْلٌ
أُمُّهُ	مَاتَتْ	يَوْمَ	الرَّجُلُ
فَاعِلٌ	فِعْلٌ		بَكَى
مُصَافٌ إِلَيْهِ		مُصَافٌ	

مُضَافٌ إِلَيْهِ as a Sentence with Special Adverbs

There are some special adverbs which are always مُضَافٌ to the subsequent sentence. Along with their مُضَافٌ إِلَيْهِ, they become the مَفْعُولٌ فِيهِ of the main sentence.

We will discuss two special adverbs.

1. كَمَا
2. إِذَا

كَمَا

The مُضَافٌ إِلَيْهِ of كَمَا is a جُمْلَةٌ فَعْلِيَّةٌ consisting of a فِعْلٌ مَاضٍ. The verb of the main sentence will also be a فِعْلٌ مَاضٍ. This is translated as **when** with a past tense meaning.

صَلَّيْتُ كَمَا سَمِعْتُ الْأَذَانَ

I prayed when I heard the athan.

The tarkib of this is written as follows:

مَفْعُولٌ فِيهِ		فِعْلٌ وَفَاعِلٌ	
الْأَذَانَ	سَمِعْتُ	كَمَا	صَلَّيْتُ
مَفْعُولٌ بِهِ	فِعْلٌ وَفَاعِلٌ		
مُضَافٌ إِلَيْهِ		مُضَافٌ	

Notes

The مَفْعُولٌ فِيهِ with كَمَا can come both before and after the main verb.

كَمَا سَمِعْتُ الْأَذَانَ ذَهَبْتُ إِلَى الْمَسْجِدِ

When I heard the athan, I went to the masjid.

إِذَا

The مُضَافٌ إِلَيْهِ of إِذَا is a جُمْلَةٌ فِعْلِيَّةٌ, usually with a فِعْلٌ مَاضٍ. However, it denotes a present habitual or future tense meaning. This is translated as **when**.

إِذَا سَمِعْتُ الْأَذَانَ ذَهَبْتُ إِلَى الْمَسْجِدِ

When I hear the athan, I go to the masjid.

The tarkib of this is written as follows:

مَفْعُولٌ فِيهِ غَيْرُ صَرِيحٍ		فِعْلٌ وَفَاعِلٌ (تُ)		مَفْعُولٌ فِيهِ مَقْدَمٌ		
الْمَسْجِدِ	إِلَى	ذَهَبْتُ	الْأَذَانَ	سَمِعْتُ	إِذَا	
مَجْرُورٌ	جَارٌ		مَفْعُولٌ بِهِ	فِعْلٌ وَفَاعِلٌ (تُ)		
			مُضَافٌ إِلَيْهِ		مُضَافٌ	

Summary of the Special Adverbs

	Translation	Structure of مُضَافٌ إِلَيْهِ	Structure of the Main Sentence	Tense
لَمَّا	When	جُمْلَةٌ فِعْلِيَّةٌ: مَاضٍ	مَاضٍ	Past
إِذَا	When	جُمْلَةٌ فِعْلِيَّةٌ: مَاضٍ	مَاضٍ	Present Habitual Future

Part 6: The نَعْتُ as a جُمْلَةٌ صُغْرَى

The نَعْتُ can occur as a جُمْلَةٌ صُغْرَى.

This is a man who came from the village.

In this example, the sentence **came from the village** along with the relative pronoun **who** becomes the نَعْتُ of the preceding نَكْرَةٌ word, a **man**.

In Arabic, the sentence which becomes the نَعْتُ of a مَنَعُوتٌ which is نَكْرَةٌ, does not have an equivalent to the relative pronoun **who**. However, it must have an عَائِدٌ.

هَذَا رَجُلٌ جَاءَ مِنَ الْقَرْيَةِ

In this sentence, the عَائِدٌ is the صَمِيمٌ مُسْتَتِرٌ within the verb جَاءَ, i.e. هُوَ. The tarkib of this is written as follows:

خَبْرٌ				مُبْتَدَأٌ
الْقَرْيَةِ	مِنْ	جَاءَ	رَجُلٌ	هَذَا
مَجْرُورٌ	جَارٌ			
مَفْعُولٌ فِيهِ عَيْرٌ صَرِيحٌ		فِعْلٌ وَفَاعِلٌ (هُوَ)		
نَعْتُ			مَنَعُوتٌ	

Translation of the نَعْتُ Sentence

The translation of the نَعْتُ sentence differs according to the slot the عَائِدٌ occupies.

Here are some examples.

رَجُلٌ يَدُهُ وَسِخَةٌ

رَجُلٌ رَأَيْتُهُ

رَجُلٌ سَقَطَ

In these three examples, the نَكْرَةٌ word, رَجُلٌ, is followed by a نَعْتُ sentence.

These are translated as **who**, **whom**, **which**, **whose**, or **that**.

رَجُلٌ يَدُهُ وَسِخَةٌ

A man **whose**
hand is dirty.

رَجُلٌ رَأَيْتُهُ

A man **whom** I
saw

رَجُلٌ سَقَطَ

A man **who**
fell

Using a نَعْتُ Sentence in a Sentence

A نَعْتُ sentence joins with its مَعْنُوتٌ to become one of the main slots of the sentence.

انْكَسَرَ كُرْسِيٌّ كَانَ فِي الْبَيْتِ

A chair **which** was in the house broke.

A chair broke **which** was in the house.

Summary

Key Terms

English	Arabic	English	Arabic
حَالٌ used before a sentence وَأَوْ	وَأَوْ حَالِيَّةٌ	subsentence	جُمْلَةٌ صُغْرَى
		Pronoun within the صُغْرَى that refers to something before it	عَائِدٌ

Nested Sentences

Directly Nested Sentences – جُمْلَةٌ صُغْرَى

Main Slots

خَبْرٌ	جُمْلَةٌ اِسْمِيَّةٌ	مَاضٍ		زَيْدٌ وَكَدُّهُ قَائِمٌ	
				زَيْدٌ قَامَ	
	جُمْلَةٌ فِعْلِيَّةٌ	مُضَارِعٌ			زَيْدٌ يَقُومُ
			(كان) Past Habitual/Continuous	كَانَ زَيْدٌ يَقُومُ	
مَفْعُولٌ بِهِ	قَالَ يَقُولُ فُلٌّ			قَالَ زَيْدٌ: اُنْصُرْنِي	
حَالٌ	جُمْلَةٌ فِعْلِيَّةٌ	مُضَارِعٌ	Simultaneous	حِثُّ اَرْكَبُ	
		مَاضٍ	Prior Contrast	حِثُّ وَقَدْ خَرَجْتَ لِمَ حِثُّ وَقَدْ مَعَتْكَ	
	جُمْلَةٌ اِسْمِيَّةٌ		Simultaneous Contrast	حِثُّ وَأَنْتَ نَائِمٌ حِثُّ وَالْمَطَرُ يَنْزِلُ	
Phrases					
مَعْطُوفٌ				أَحْمَدُ جَاءَ وَذَهَبَ	
مُضَافٌ إِلَيْهِ	With regular مُضَافٌ			رَأَيْتَكَ يَوْمَ حِثُّ	
	With special مُضَافٌ	كَمَا (when – past)		رَأَيْتَكَ كَمَا حِثُّ	
		إِذَا (when – present, future)		رَأَيْتَكَ إِذَا حِثُّ	
نَعْتٌ	of نَكْرَةٌ word			رَأَيْتُ رَجُلًا جَاءَ	

UNIT 5

Section 2

NESTED SENTENCES

Introduction: **إِسْمٌ مُّؤَوَّلٌ** with **إِسْمٌ مُّوَصُّوْلٌ**

Part 1: **إِسْمٌ مُّؤَوَّلٌ** in Sentences

Part 2: **إِسْمٌ مُّؤَوَّلٌ** in Phrases

Supplement

Summary

Introduction: **إِسْمٌ مَوْصُولٌ** with **إِسْمٌ مَوْصُولٌ**

A sentence may be indirectly nested into another sentence if it is preceded by a relative pronoun. Let us review the following scenario:

A student wrote a summary of a book. The teacher is pleased. There are two aspects which may have pleased the teacher:

1. The summary presented by the student.
2. The action of summarisation.

To express pleasure at the summary, the teacher would say:

*The **summary** **that** you wrote pleased me.*

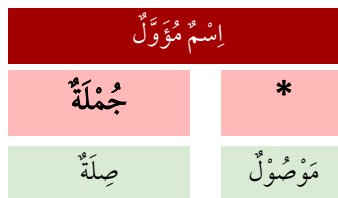
In this example, the relative pronoun **that** extracts the **noun meaning** from the sentence, whilst allowing it to be nested into the main sentence.

To express pleasure at the action, the teacher would say:

*It pleased me **that** you summarised the book.*

In this example, the relative pronoun **that** extracts the **verb meaning** from the sentence, whilst allowing it to be nested into the main sentence.

In Arabic, the relative pronoun is called **مَوْصُولٌ** and the sentence after it is called the **صِلَّةٌ**. Together, these form an indirectly nested sentence, an **إِسْمٌ مَوْصُولٌ**.



Types of **مَوْصُولٌ**

There are two types of **مَوْصُولٌ**:

1. **إِسْمٌ مَوْصُولٌ**: this is used to extract the noun meaning from the sentence.
2. **حَرْفٌ مَوْصُولٌ**: this is used to extract the verb meaning from the sentence.

In this section we will discuss the **إِسْمٌ مَوْصُولٌ**.

اِسْمٌ مَوْصُولٌ

An اِسْمٌ مَوْصُولٌ is a relative pronoun which precedes a sentence and extracts the noun meaning from it.

I read your letter.
I read **what** you wrote.

In this example, the phrase **what you wrote** takes the place of the object. The word **what** allows the sentence to function as a single slot in a meaning like the noun **your letter**.

Types of اِسْمٌ مَوْصُولٌ

The اِسْمٌ مَوْصُولٌ are of two types:

1. Gender and number neutral
2. Gender and number specific

Gender and Number Neutral اِسْمٌ مَوْصُولٌ

There are two اِسْمٌ مَوْصُولٌ which are gender and number neutral, i.e. they do not have different forms because of their number or gender.

1. مَنْ
2. مَا

مَنْ

The اِسْمٌ مَوْصُولٌ of مَنْ is used to refer to people. This is translated as **who**, or **one who**.

... مَنْ يَخَافُ اللَّهَ
who fears Allah
the one who fears Allah

مَا

The اِسْمٌ مَوْصُولٌ of مَا is used to refer to things. This is translated as **what**.

... مَا قَالَتْ اَلْاُمُّ
what the mother said

Gender and Number Specific اسمٌ مَوْصُولٌ

The أسماءٌ مَوْصُولَةٌ which are gender and number specific are as follows:

الأَسْمَاءُ الْمَوْصُولَةُ		
الَّذِي	مُفْرَدٌ	الْمَذَكَّرُ
الَّذَانِ	مُثَنَّى	
الَّذِينَ	جَمْعٌ	
الَّتِي	مُفْرَدٌ	الْمُؤَنَّثُ
الَّتَانِ	مُثَنَّى	
الَّتَيْنِ / اللَّائِي	جَمْعٌ	

These are used for both people and things. The context will help determine the meaning.

الَّذِي رَأَيْتُ
who/what I saw

📖 Summary

The table below summarises the أسماءٌ مَوْصُولَةٌ.

الأَسْمَاءُ الْمَوْصُولَةُ			
Human		Non-Human	
مَنْ	الَّذِي	مَا	مُفْرَدٌ
	الَّذَانِ		الْمَذَكَّرُ
	الَّذِينَ		
	الَّتِي		
	الَّتَانِ		الْمُؤَنَّثُ
	الَّتَيْنِ / اللَّائِي		
جَمْعٌ			

Types of صِلَّةٌ

The صِلَّةٌ of the اِسْمٌ مَوْصُولٌ can come in two forms:

1. A جُمْلَةٌ, either اِسْمِيَّةٌ or فِعْلِيَّةٌ.
2. A شِبْهُ الْجُمْلَةِ.

صِلَّةٌ as a جُمْلَةٌ
... مَن رَأَيْتُهُ
... الَّذِي رَأَيْتُهُ
<i>the one who I saw</i>

شِبْهُ جُمْلَةٍ as a صِلَّةٌ
... مَن فِي الْبَيْتِ
... الَّذِي فِي الْبَيْتِ
<i>the one who is in the house</i>

Rules of صِلَّةٌ

If the صِلَّةٌ is a جُمْلَةٌ, it must have an عَائِدٌ which refers to the اِسْمٌ مَوْصُولٌ. This عَائِدٌ can either be mentioned explicitly or omitted and understood.

عَائِدٌ Mentioned Explicitly
... مَن رَأَيْتُهُ

عَائِدٌ Omitted
... مَن رَأَيْتُ (هُ)

If the صِلَّةٌ is a شِبْهُ جُمْلَةٍ, it does not have an عَائِدٌ.

The tarkib of the اِسْمٌ مَوْصُولٌ and its صِلَّةٌ are written under the main sentence, as follows:

...	
جَاءَ	مَن
فِعْلٌ وَفَاعِلٌ (هُوَ)	
صِلَّةٌ	مَوْصُولٌ

Part 1: اِسْمٌ مَوْضُوعٌ in a Sentence

An اِسْمٌ مَوْضُوعٌ and its صِلَةٌ occur in any slot in a sentence where a مَعْرِفَةٌ noun can occur.

Below are some common structures:

1. مُبْتَدَأٌ

الَّذِي جَاءَ أَمْسَ صَدِيقِي

The one who came yesterday is my friend.

2. حَبْرٌ

التَّقْوَى مَا يَمْنَعُكَ مِنَ الْمَعْصِيَةِ

Taqwa is that which stops you from the disobedience.

3. فَاعِلٌ

جَاءَ مَنْ أُحِبُّ

The one who I love came.

4. مَفْعُولٌ بِهِ

سَمِعْتُ مَا قُلْتَ

I heard what you said.

Part 2: **رِسْمٌ مُّوْصُولٌ** in a Phrase

An **اسْمٌ مُّوْصُولٌ** and its **صِلَةٌ** can occur as the **نَعْتُ** of a **مَعْرِفَةٌ** word.

The **مَوْصُولٌ** and **صِلَةٌ** as a **نَعْتُ**

If a **مَعْرِفَةٌ** word is followed by a sentence which gives more information regarding that word, it will become the **نَعْتُ**.

the man who came from the village

In this example, the relative pronoun, **who**, and the sentence, **came from the village**, become the **نَعْتُ** of a **مَنْعُوتٌ** which is **مَعْرِفَةٌ**, **the man**.

The **نَعْتُ** sentence will become the **صِلَةٌ**, and it will be preceded by an **اسْمٌ مُّوْصُولٌ**.

الرَّجُلُ الَّذِي جَاءَ مِنَ الْقَرْيَةِ

The tarkib of this is written as follows:

...				
الرَّجُلُ	الَّذِي	جَاءَ	مِنَ	الْقَرْيَةِ
			جَارٌ	مَجْرُورٌ
		فِعْلٌ وَفَاعِلٌ (هُوَ)	مَنْعُوتٌ فِيهِ	
			صِلَةٌ	مَوْصُولٌ
		نَعْتُ		مَنْعُوتٌ

Notes

Only **الَّذِي** and its sisters can form part of a **نَعْتُ**. The words **مَنْ** and **مَا** cannot form part of the **نَعْتُ**.

Sentence نَعْتُ of نَكْرَةٌ and مَعْرِفَةٌ Words

When a sentence occurs as a نَعْتُ of a مَعْرِفَةٌ word, it must be preceded by an اِسْمٌ مَوْصُولٌ.

When the sentence becomes the نَعْتُ of a نَكْرَةٌ word, an اِسْمٌ مَوْصُولٌ is not required.

كِتَابٌ قَرَأْتَهُ

A book that I read.

الْكِتَابُ الَّذِي قَرَأْتَهُ

The book that I read.

The table below explains this.

نَعْتُ			
Single Word		Sentence	
After a نَكْرَةٌ or مَعْرِفَةٌ		After a نَكْرَةٌ	After a مَعْرِفَةٌ
Directly		Via an اِسْمٌ مَوْصُولٌ	
Agree in DING		Contains an عَائِدٌ referring to the مَنَّعُوتٌ	
Translated before the مَنَّعُوتٌ		Translated with a relative pronoun Translated after the مَنَّعُوتٌ	
الرَّجُلُ الْمُؤْمِنُ	رَجُلٌ مُؤْمِنٌ	رَجُلٌ آمَنَ	الرَّجُلُ الَّذِي آمَنَ
The believing man.	A believing man.	A man who believes.	The man who believes.

Summary

Key Terms

English	Arabic	English	Arabic
sentence after مَوْصُولٌ	صِلَةٌ	relative pronoun	مَوْصُولٌ
صِلَةٌ and مَوْصُولٌ	اِسْمٌ مَوْصُولٌ	relative pronoun	اِسْمٌ مَوْصُولٌ
		relative pronoun	حَرْفٌ مَوْصُولٌ

UNIT 5

Section 3

NESTED SENTENCES

Introduction: **حَرْفٌ مُّوَوَّلٌ** with **إِسْمٌ مُّوَوَّلٌ**

Part 1: **إِسْمٌ مُّوَوَّلٌ** as an **مَفْعُولٌ بِهِ**

Part 2: **إِسْمٌ مُّوَوَّلٌ** as an **مَفْعُولٌ فِيهِ**

Part 3: **إِسْمٌ مُّوَوَّلٌ** as an **مَفْعُولٌ لَهُ**

Part 4: **إِسْمٌ مُّوَوَّلٌ** as an **مُضَافٌ إِلَيْهِ**

Summary

Introduction: حَرْفٌ مَوْصُولٌ with إِسْمٌ مَوْوَلٌ

The following table summarises the different types of nested sentences.

Nested Sentences	
Directly without a مَوْصُولٌ	With a مَوْصُولٌ
جُمْلَةٌ صَغْرَى	إِسْمٌ مَوْوَلٌ
	With an إِسْمٌ مَوْصُولٌ
	With a حَرْفٌ مَوْصُولٌ

We have already discussed directly nested sentences and nested sentences with an إِسْمٌ مَوْصُولٌ.

In this section we will discuss nested sentences with a حَرْفٌ مَوْصُولٌ.

The حُرُوفٌ مَوْصُولَةٌ

We are going to discuss three حَرْفٌ مَوْصُولٌ:

1. أَنَّ
2. أَنْ
3. كَيْ

The حَرْفُ مَوْصُولٍ of أَنْ

أَنَّ is used when the sentence after it is in the **indicative mood**: it comprises of statements conveying facts, descriptions, scheduled events, etc.

أَعْلَمُ أَنَّكَ لَا تَكْذِبُ

I know **that** you do not lie.

In the above example, the sentence after أَعْلَمُ is factual, so it is preceded by أَنَّ.

Grammar

أَنَّ is a حَرْفٌ مُشَبَّهٌ بِالْفِعْلِ which is followed by its اِسْمٌ and خَبْرٌ. Together, these become one of the slots of the main sentence.

...		
لَا تَكْذِبُ	ك	أَنَّ
فِعْلٌ وَفَاعِلٌ (أَنْتَ)		
خَبْرٌ أَنَّ	اِسْمٌ أَنَّ	حَرْفٌ مُشَبَّهٌ بِالْفِعْلِ
صَلَةٌ		حَرْفٌ مَوْصُولٌ

Translation

The اِسْمٌ مَوْصُولٌ with أَنَّ is translated as the word **that**.

أَنَّكَ لَا تَكْذِبُ

that you do not lie

The حَرْفٌ مَوْصُولٌ of أَنْ

أَنْ is used when the sentence after it is in the **subjunctive mood**: its contents are subjective, conveying recommendations, doubts, wishes, etc., i.e. things which are possible, but not certain.

أَرْجُو أَنْ تَصَدُقَ

*I hope **that** you speak the truth.*

Grammar

The particle أَنْ is عَامِلٌ: it causes the following فِعْلٌ مُضَارِعٌ to become مَنْصُوبٌ. The particle أَنْ and its صِلَةٌ become one of the slots of the main sentence.

....	
تَصَدُقَ	أَنْ
فِعْلٌ وَفَاعِلٌ (أَنْتَ)	
صِلَةٌ	حَرْفٌ مَوْصُولٌ

Translation

The اسْمٌ مَوْصُولٌ with أَنْ can be translated in different ways:

1. Adding **that** before the subject and verb.

***that** you speak the truth ...*

2. As a gerund (adding **-ing** after the verb).

***speaking** the truth
your **speaking** the truth*

3. As an infinitive (adding **to** before the verb)

***to** speak the truth
for you **to** speak the truth*

Negating the **صِلَّة** after **أَنْ**

The **صِلَّة** of **أَنْ** is made negative by adding the **حَرْفُ نَفْيٍ** of **لَا**. The **أَنْ** and **لَا** are written and pronounced as a single word.

أَنْ لَا ← أَلَّا

However, in tarkib, both are written separately, as follows:

...		
تَكْذِبَ	لَا	أَنْ
فِعْلٌ وَفَاعِلٌ (هُوَ)	حَرْفُ نَفْيٍ	
صِلَّةٌ		حَرْفُ مَوْصُولٍ

This can be translated in any of the following ways:

not lying
your not lying
not to lie
for you not to lie
that you do not lie

The **حَرْفُ مَوْصُولٍ** of **كَيْ**

كَيْ is also used when the sentence after it is in the subjunctive mood. The particle **كَيْ** and its **صِلَّة** become the **مَفْعُولٌ لَهُ**.

Grammar

The particle **كَيْ** is **عَامِلٌ**: it causes the following **فِعْلٌ مُضَارِعٌ** to become **مَنْصُوبٌ**.

... مَفْعُولٌ لَهُ		
النَّاسِ	يَهْدُوا	كَيْ
مَفْعُولٌ بِهِ	فِعْلٌ وَفَاعِلٌ (هُمْ)	
صِلَّةٌ		حَرْفُ مَوْصُولٍ

Translation of كَيَّ

كَيَّ and its صِلَّةٌ can be translated as **so that, to** etc.:

*so that they guide the people.
to guide the people.*

Summary

The table below summarises the different حُرُوفٌ مَوْصُولَةٌ.

Indicative Mood	Subjunctive Mood	
أَنَّ	أَنْ	كَيَّ
Followed by إِسْمٌ and خَبْرٌ	Followed by a مُضَارِعٌ	

Uses of an **إِسْمٌ مُّوَوَّلٌ**

An **إِسْمٌ مُّوَوَّلٌ** occurs commonly in the following slots:

1. مَفْعُولٌ بِهِ
2. مَفْعُولٌ فِيهِ
3. مَفْعُولٌ لَهُ
4. مُضَافٌ إِلَيْهِ

Part 1: اِسْمٌ مُؤَوَّلٌ بِهٖ as an اِسْمٌ مُؤَوَّلٌ بِهٖ

A اِسْمٌ مُؤَوَّلٌ بِهٖ can occur as an اِسْمٌ مُؤَوَّلٌ بِهٖ.

This can occur in two ways:

1. As an اِسْمٌ مُؤَوَّلٌ بِهٖ with اَنَّ
2. As an اِسْمٌ مُؤَوَّلٌ بِهٖ with اَنَّ

اَنَّ with اِسْمٌ مُؤَوَّلٌ بِهٖ

The اِسْمٌ مُؤَوَّلٌ بِهٖ can occur as an اِسْمٌ مُؤَوَّلٌ بِهٖ with اَنَّ.

اَرْجُو اَنَّ يَغْفِرَ اللهُ لِي

I hope that Allah forgives me.

The tarkib of this is written as follows:

اِسْمٌ مُؤَوَّلٌ بِهٖ				فِعْلٌ وَفَاعِلٌ (اَنَا)
لِي	الله	يَغْفِرَ	اَنَّ	اَرْجُو
اِسْمٌ مُؤَوَّلٌ بِهٖ عِبْرٌ صَرِيحٌ	فَاعِلٌ	فِعْلٌ		
صِلَّةٌ			حَرْفٌ مُؤَوَّلٌ	

The word **that** can also be removed from the translation.

اَرْجُو اَنَّ يَغْفِرَ اللهُ لِي

I hope Allah forgives me.

أَنَّ with مَفْعُولٌ بِهِ

The **أَنَّ** with **إِسْمٌ مُؤَوَّلٌ** can occur as an **مَفْعُولٌ بِهِ**.

This is used with verbs which have a meaning of information or knowledge, and whose **مَفْعُولٌ بِهِ** is in the indicative mood.

يَعْلَمُونَ أَنَّ اللَّهَ رَبُّهُمْ

They know *that* Allah is their Lord.

The tarkib of this is written as follows:

مَفْعُولٌ بِهِ			فِعْلٌ وَفَاعِلٌ (و)
رَبُّهُمْ	اللَّهِ	أَنَّ	يَعْلَمُونَ
خَبْرٌ أَنَّ	اسْمٌ أَنَّ	حَرْفٌ مُشَبَّهٌ بِالْفِعْلِ	

Summary

The table below summarises the **إِسْمٌ مُؤَوَّلٌ** as a **مَفْعُولٌ بِهِ**.

إِسْمٌ مُؤَوَّلٌ with an مَفْعُولٌ بِهِ	
With أَنَّ	With أَنَّ
... أَنْ يَغْفِرَ لِي	... أَنَّهُ يَغْفِرُ الذُّنُوبَ

Part 2: **إِسْمٌ مُّؤَوَّلٌ فِيهِ** as an **مَفْعُولٌ فِيهِ**

An **إِسْمٌ مُّؤَوَّلٌ** with **أَنَّ** can become the **مَجْرُورٌ** of the **مَفْعُولٌ فِيهِ غَيْرٌ صَرِيحٌ**.

أَطْلُبُ الْعِلْمَ إِلَى أَنْ أَمُوتَ

*I will seek knowledge **until** I die.*

The tarkib of this is written as follows:

مَفْعُولٌ فِيهِ غَيْرٌ صَرِيحٌ			مَفْعُولٌ بِهِ	فِعْلٌ وَفَاعِلٌ (أَنَا)
أَمُوتَ	أَنْ	إِلَى	الْعِلْمَ	أَطْلُبُ
فِعْلٌ وَفَاعِلٌ (أَنَا)				
صِلَةٌ	حَرْفٌ مُؤَوَّلٌ			
مَجْرُورٌ		جَارٌ		

The particle **أَنَّ** is usually omitted after **حَتَّى**.

لَا يَأْكُلُ الصَّائِمُونَ حَتَّى تَغْرُبَ الشَّمْسُ

*Those fasting will not eat **until** the sun sets.*

The tarkib of this is written as follows:

مَفْعُولٌ فِيهِ غَيْرٌ صَرِيحٌ				فَاعِلٌ	فِعْلٌ	حَرْفٌ نَعْيٌ
الشَّمْسُ	تَغْرُبُ	(أَنْ)	حَتَّى	الصَّائِمُونَ	يَأْكُلُ	لَا
فَاعِلٌ		فِعْلٌ				
صِلَةٌ	حَرْفٌ مُؤَوَّلٌ					
مَجْرُورٌ			جَارٌ			

Summary

إِسْمٌ مُّؤَوَّلٌ فِيهِ as an **مَفْعُولٌ فِيهِ غَيْرٌ صَرِيحٌ**

Part of a **مَفْعُولٌ فِيهِ غَيْرٌ صَرِيحٌ**

With Apparent **أَنَّ**

With Hidden **أَنَّ**

... إِلَى أَنْ تَجْلِسَ

... حَتَّى تَجْلِسَ

Until

Part 3: **إِسْمٌ مُّوَوَّلٌ لَهُ** as an **مَفْعُولٌ لَهُ**

An **إِسْمٌ مُّوَوَّلٌ** can occur as the **مَفْعُولٌ لَهُ**.

I went to the market to buy some dates.

In this example, **to buy some dates** is the **مَفْعُولٌ لَهُ**.

An **إِسْمٌ مُّوَوَّلٌ** can occur in the **مَفْعُولٌ لَهُ** slot in two ways:

1. Directly
2. As part of a **مَفْعُولٌ لَهُ غَيْرُ صَرِيحٍ**

إِسْمٌ مُّوَوَّلٌ لَهُ as an **مَفْعُولٌ لَهُ**

An **إِسْمٌ مُّوَوَّلٌ** with the **حَرْفٌ مُّوَوَّلٌ** of **كَيْ** becomes the **مَفْعُولٌ لَهُ** directly. This is translated using the words **to** or **so that** etc.

أَرْسَلَ اللَّهُ الْأَنْبِيَاءَ كَيْ يَهْدُوا النَّاسَ

Allah sent messengers to guide people.

The tarkib of this is written as follows:

مَفْعُولٌ لَهُ		مَفْعُولٌ بِهِ	فَاعِلٌ	فِعْلٌ
النَّاسَ	يَهْدُوا	كَيْ	اللَّهُ	أَرْسَلَ
مَفْعُولٌ بِهِ	فِعْلٌ وَفَاعِلٌ (هَمْ)			
صِلَةٌ		حَرْفٌ مُّوَوَّلٌ		

إِسْمٌ مُّوَوَّلٌ with an مَفْعُولٌ لَهُ عَيْرٌ صَرِيحٌ

An **إِسْمٌ مُّوَوَّلٌ** can become **مَجْرُورٌ** in a **صَرِيحٌ**.

The type of **حَرْفٌ مُّوَوَّلٌ** in the **إِسْمٌ مُّوَوَّلٌ** depends on whether the verb within the **صِلَّةٌ** is in the subjunctive or indicative mood.

صِلَّةٌ in the Subjunctive Mood

When the **صِلَّةٌ** is in the **subjunctive mood** the **حَرْفٌ مُّوَوَّلٌ** of **أَنَّ** is used. However, it is usually omitted.

ذَهَبْتُمْ إِلَى الْمَسْجِدِ لِتُصَلُّوا

You went to the masjid **to perform Salah**.

The subjunctive mood is usually used to indicate the objective or goal of the main verb.

In the above example, **to perform Salah** demonstrates the objective for the main verb.

📖 Note

The **فِعْلٌ مُّضَارِعٌ** after **أَنَّ** is still **مَنْصُوبٌ** even though it has been removed. The tarkib of this is written as follows:

مَفْعُولٌ لَهُ عَيْرٌ صَرِيحٌ			مَفْعُولٌ فِيهِ عَيْرٌ صَرِيحٌ		وَفَاعِلٌ
تُصَلُّوا	(أَنَّ)	لِ	الْمَسْجِدِ	إِلَى	ذَهَبْتُمْ
فعل وفاعل (و)			مَجْرُورٌ	جَارٌ	
صِلَّةٌ	حَرْفٌ مُّوَوَّلٌ				
	مَجْرُورٌ	جَارٌ			

صِلَّةٌ in the Indicative Mood

When the صِلَّةٌ is in the **indicative mood** the حَرْفٌ مَوْصُولٌ of أَنَّ is used.

أَعْبُدُ اللَّهَ لِأَنَّهُ خَلَقَنِي

*I worship Allah
because He created me.*

The indicative mood is usually used to indicate the cause of the main verb.

In the above examples, **He created me** demonstrates the cause for the main verb.

Notes

The examples below explain the difference between the مَفْعُولٌ لَهُ in the two moods.

أَتْلُو الْقُرْآنَ لِأَحْصَلَ عَلَيَّ الْأَجْرَ

*I recite the Quran ...
... so that I acquire reward.*

In this example, the main verb is **I recite the Quran**.

The sentence **so that I acquire reward** occurs after the main verb, therefore the subjunctive mood is used.

أَتْلُو الْقُرْآنَ لِأَنِّي سَمِعْتُ فَضَائِلَ الْقُرْآنِ

*I recite the Quran ...
... because I heard the virtues of the Quran.*

In this example, the main verb is **I recite the Quran**.

The sentence **because of the virtues of the Quran I heard** occurs before the main verb, therefore the indicative mood is used.

Part 4: **إِسْمٌ مُّوَوَّلٌ** as an **مُضَافٌ إِلَيْهِ**

A **مُضَافٌ إِلَيْهِ** of a **ظَرْفٌ** can be an **إِسْمٌ مُّوَوَّلٌ**.

يَأْكُلُ الصَّائِمُونَ قَبْلَ أَنْ تَطْلُعَ الْفَجْرُ

*Those fasting eat **before** the dawn rises.*

The tarkib of this is written as follows:

مَفْعُولٌ فِيهِ			فَاعِلٌ	فِعْلٌ	
الْفَجْرُ	تَطْلُعَ	أَنْ	قَبْلَ	الصَّائِمُونَ	يَأْكُلُ
فَاعِلٌ	فِعْلٌ				
صِلَةٌ	حَرْفٌ مُّوَوَّلٌ				
مُضَافٌ إِلَيْهِ			مُضَافٌ		

Summary

The table below summarises the use of an **إِسْمٌ مُّوَوَّلٌ** within a sentence.

Example	Slot
أَرْجُو أَنْ يَغْفِرَ اللَّهُ لِي يَعْلَمُونَ أَنَّ اللَّهَ رَبُّهُمْ	مَفْعُولٌ بِهِ
أَطْلُبُ الْعِلْمَ إِلَى أَنْ أَمُوتَ لَا يَأْكُلُونَ حَتَّى (أَنْ) تَعْرَبَ الشَّمْسُ	مَفْعُولٌ فِيهِ
أَرْسَلَ اللَّهُ الْأَنْبِيَاءَ كَيْ يَهْدُوا النَّاسَ ذَهَبْتُمْ إِلَى الْمَسْجِدِ لـ (أَنْ) تُصَلُّوا أَعْبُدُ اللَّهَ لِأَنَّهُ خَلَقَنِي	مَفْعُولٌ لَهُ
يَأْكُلُ قَبْلَ أَنْ تَطْلُعَ الْفَجْرُ	مُضَافٌ إِلَيْهِ

UNIT 6

Joining Sentences Together

Introduction: Joining Sentences Together

Part 1: Vocative Expressions

Part 3: Conditional Sentences

Part 4: Sentences after **الْأَمْرُ** and **النَّهْيُ**

Part 5: **جُمْلَةٌ تَعْلِيلِيَّةٌ**

Part 6: **جُمْلَةٌ اسْتِدْرَاجِيَّةٌ**

Summary

Introduction: Joining Sentences Together

In a passage of text, sentences are logically sequenced.

Some sentences are nested within another sentence, i.e. they become a slot within the main sentence.

Some sentences are not nested within another sentence, even though they are linked in meaning.

*Your parents looked after you when you were young.
Now that they are elderly, be good to them.*

In the passage above, there are two sentences; the **second** is grammatically independent of the **first sentence**, i.e. it is not nested within it.

However, despite being independent, the sentences have a logical connection; the statement in the first sentence is the reason for the command in the second.

Types of Connections Between Sentences

In this unit, we will study six connections between sentences:

1. Vocative Expressions
2. Conditions and Results
3. Sentences After **الْأَمْرُ** and **النَّهْيُ**
4. **جُمْلَةٌ تَعْلِيلِيَّةٌ**
5. **جُمْلَةٌ اسْتِدْرَاقِيَّةٌ**

Part 1: Vocative Expressions

A vocative expression is two statements used to address or call out to someone.

In Arabic, the vocative expression is comprised of two parts:

1. نِدَاءٌ: the sentence used to call someone.
2. جَوَابُ النِّدَاءِ: the sentence after the نِدَاءٌ.

Zaid, stand up.

In the above example, **Zaid** is the نِدَاءٌ, the sentence used to call, and **stand up** is the جَوَابُ النِّدَاءِ, the sentence after the نِدَاءٌ used to convey information to the addressee.

نِدَاءٌ

In Arabic, the نِدَاءٌ is constructed using a vocative particle, حَرْفُ النِّدَاءِ, followed by the person being called, مُنَادَى.

يَا زَيْدُ

In this example, the particle يَا is the حَرْفُ النِّدَاءِ; and the word زَيْدُ is the مُنَادَى.

Rules of حَرْفُ النِّدَاءِ

The most common particle of نِدَاءٌ is يَا.

The حَرْفُ النِّدَاءِ is translated as O, or it is left untranslated.

يَا زَيْدُ

O Zaid.
Zaid.

Rules of الْمُنَادَى

الْمُنَادَى can come in two forms:

1. In a possessive phrase: in this case, the مَصْفُوفٌ will be مَنصُوبٌ.

يَا عَبْدَ اللَّهِ

2. Outside a possessive phrase: in this case, it will have one ضَمَّةٌ.

يَا زَيْدُ

The tarkib of this is written as follows:

جَوَابُ النَّدَاءِ	نِدَاءٌ	
فِعْلٌ أَمْرٌ وَقَاعِلٌ (أَنْتِ)	مُنَادَى	حَرْفُ النَّدَاءِ
قُمْ	زَيْدُ	يَا

The name of each sentence is written at the very top.

Additional Information Regarding حَرْفُ النَّدَاءِ

أَيُّهَا and أَيُّهَا

If the مُنَادَى has ال, أَيُّهَا is used for a masculine مُنَادَى, and أَيُّهَا for a feminine one.

أَيُّهَا الْبِنْتُ	أَيُّهَا الْوَلَدُ
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These can also be preceded by a يَا.

يَا أَيُّهَا الْبِنْتُ	يَا أَيُّهَا الْوَلَدُ
------------------------	------------------------

The Word اللَّهُمَّ

اللَّهُمَّ on its own means O Allah. It does not have a حَرْفُ النَّدَاءِ before it.

اللَّهُمَّ
O Allah

Dropping the حَرْفُ النَّدَاءِ

The حَرْفُ النَّدَاءِ is sometimes dropped.

رَبَّنَا	◀	يَا رَبَّنَا
O Our Lord		

Summary

Joining Sentences Together					
Vocative Expressions					
نِدَاءٌ	حَرْفُ النَّدَاءِ	اللَّهُمَّ	أَيُّهَا الْبِنْتُ	أَيُّهَا الرَّجُلُ	يَا رَجُلُ
	مُنَادَى	صَمَةٌ : مُضَافٌ Non-		يَا رَجُلُ	
		فَتْحَةٌ : مُضَافٌ		يَا عَبْدَ اللَّهِ	
جَوَابُ النَّدَاءِ	يَا عَبْدَ اللَّهِ، قُمْ				

Part 2: Conditional Sentences

A conditional sentence is comprised of a **conditional conjunction**, words like if, when, whenever, whoever, etc., and two clauses: a **condition clause** and a **result clause**.

In Arabic, the conditional conjunction is called **أداة الشرط**, the condition clause is called the **شَرْطٌ** and the result clause is called the **جَوَابُ الشَّرْطِ**.

If you work hard, you will be successful.

In the above example, **If** is the conditional conjunction, **you work hard** is the **شَرْطٌ** and **you will be successful** is the **جَوَابُ الشَّرْطِ**.

Conditional Conjunctions

There are two types of conditional conjunctions: nouns, **إِسْمُ الشَّرْطِ** and particles, **حَرْفُ الشَّرْطِ**. The term **أداة الشرط** is used to refer to both types.

أداة الشرط Conditional Conjunctions	
حَرْفُ الشَّرْطِ Particle conditional conjunctions	إِسْمُ الشَّرْطِ Noun conditional conjunctions

أَسْمَاءُ الشَّرْطِ

Two common **أَسْمَاءُ الشَّرْطِ** are listed below.

English	Arabic	English	Arabic
whatever	مَا	whoever	مَنْ

These are **عَامِلٌ**; they render the **مُضَارِعٌ** in both the condition and result to be in the **مَجْزُومٌ** state.

حُرُوفُ الشَّرْطِ

Two common **حُرُوفُ الشَّرْطِ** are listed below.

English	Arabic	English	Arabic
if	لَوْ	if	إِنَّ

The particle **إِنَّ** is **عَامِلٌ**; it renders the **مُضَارِعٌ** in both the condition and result to be in the **مَجْزُومٌ** state. The particle **لَوْ** is **عَيْرٌ عَامِلٌ**.

Real Conditionals

Types of Conditional Sentences

There are two types of conditional sentences:

1. Real conditionals: conditions which may met.
2. Unreal conditionals: conditions which cannot be met.

Constructing Real Conditions

Real conditionals are constructed using either of the following ^{أدأه} الشَّرْطِ:

1. The ^{أَسْمَاءُ الشَّرْطِ} الشَّرْطِ.

مَنْ يَجْتَهِدْ يَنْجَحْ

The tarkib of the ^{أَسْمَاءُ الشَّرْطِ} الشَّرْطِ, are usually written as follows.

جَوَابُ الشَّرْطِ	شَرَطٌ	
فِعْلٌ وَفَاعِلٌ (أَنْتَ)	خَبْرٌ	مُبْتَدَأٌ
يَنْجَحْ	يَجْتَهِدْ	مَنْ
	فِعْلٌ وَفَاعِلٌ (هُوَ)	

2. The ^{حَرْفُ الشَّرْطِ} حَرْفُ of ^{إِنْ} إِنْ.

إِنْ تَجْتَهِدْ تَنْجَحْ

In tarkib, ^{إِنْ} إِنْ is not labelled.

جَوَابُ الشَّرْطِ	شَرَطٌ	
فِعْلٌ وَفَاعِلٌ (أَنْتَ)	فِعْلٌ وَفَاعِلٌ (أَنْتَ)	حَرْفُ شَرَطٍ
تَنْجَحْ	تَجْتَهِدْ	إِنْ

Additional Rules of the Condition and Result Clauses

شَرَطٌ

The verb in the شَرَطٌ is primarily a فِعْلٌ مُضَارِعٌ which is مَجْزُومٌ.

إِنْ تَصَدَّقْ ...

If you speak the truth

However, it can also be:

1. A فِعْلٌ مَاضٍ translated as a فِعْلٌ مُضَارِعٌ.

إِنْ صَدَقْتَ ...

If you speak the truth

2. The فِعْلٌ نَاقِصٌ of كَانَ

إِنْ كُنْتَ صَادِقًا ...

If you are truthful

This كَانَ is not translated as was/were.

The table below summarises the different forms of the شَرَطٌ.

شَرَطٌ		
كَانَ	مَاضٍ	مُضَارِعٌ
مَنْ كَانَ فَاعِلًا ...	مَنْ فَعَلَ ...	مَنْ يَفْعَلُ ...

جَوَابُ الشَّرْطِ

The جَوَابُ الشَّرْطِ is primarily:

1. A جُمْلَةٌ فِعْلِيَّةٌ with a فِعْلٌ مُضَارِعٌ in the مَجْزُومٌ state,
2. A فِعْلٌ مَاضٍ with a مُضَارِعٌ meaning.

إِنْ اجْتَهَدْتَ نَجَحْتَ

*If you work hard,
you are successful.*

إِنْ تَجْتَهِدْ تَنْجَحْ

*If you work hard,
you are successful.*

If, the جَوَابُ الشَّرْطِ is neither of the above two, it is usually preceded by a فَ.

إِنْ يَضْرِبُكَ زَيْدٌ فَلَا تَضْرِبْهُ

If Zaid hits you, do not hit him.

This ف is not translated, and in tarkib it is labelled as رَابِطَةٌ; the فَ used to join the شَرْطٌ with the جَوَابٌ.

جَوَابُ شَرْطٍ	رَابِطَةٌ	شَرْطٌ		
فِعْلٌ وَفَاعِلٌ (أَنْتَ) مَمْعُولٌ بِهِ		فَاعِلٌ	فِعْلٌ وَمَمْعُولٌ بِهِ	حَرْفُ شَرْطٍ
لَا تَضْرِبْهُ	فَ	زَيْدٌ	يَضْرِبُكَ	إِنْ

The table below summarises the different forms of the جَوَابُ شَرْطٍ.

جَوَابُ شَرْطٍ		
Other (Preceded by فَ)	مَاضٍ With مُضَارِعٌ meaning	مُضَارِعٌ مَجْزُومٌ
فَهُوَ نَاجِحٌ، فَسَيَنْجَحُ، ...	نَجَحَ	يَنْجَحُ

Comparing إِذَا and إِنْ

إِذَا is used for events which are certain to occur, i.e. in the meaning of **when**.

إِنْ is used for uncertain events, i.e. in the meaning of **if**.

إِنْ تَذْهَبُ ...

If you go

إِذَا ذَهَبْتَ ...

When you go

Unreal Conditionals

Unreal conditionals relate to circumstances in which the results are unlikely to occur or cannot be changed.

If you worked hard, you would be successful.
If you had worked hard, you would have been successful.

Constructing Unreal Conditions

The unreal conditional can be constructed by adding the حَرْفُ الشَّرْطِ of لَوْ.

لَوْ

لَوْ can be followed by a:

1. جُمْلَةٌ فِعْلِيَّةٌ
2. جُمْلَةٌ اِسْمِيَّةٌ

لَوْ with a جُمْلَةٌ فِعْلِيَّةٌ

لَوْ is usually followed by a فِعْلٌ مَاضٍ in both الشَّرْطُ and جَوَابُ الشَّرْطِ. The جَوَابُ of لَوْ is often preceded by a لَامٌ, known as لَامُ الْجَوَابِ.

لَوْ اجْتَهَدْتَ لَنَجَحْتَ

If you worked hard, you would be successful.
If you had worked hard, you would have been successful.

The tarkib of this is written as follows:

جَوَابُ شَرْطٍ		شَرْطٌ	
فِعْلٌ وَفَاعِلٌ (تَ)	لَامُ الْجَوَابِ	فِعْلٌ وَفَاعِلٌ (تَ)	حَرْفُ شَرْطٍ
نَجَحْتَ	لَ	اجْتَهَدْتَ	لَوْ

لَوْ with a جُمْلَةٌ اِسْمِيَّةٌ

لَوْ can also be followed by a جُمْلَةٌ اِسْمِيَّةٌ preceded by the فِعْلُ نَاقِصٌ of كَانَ.

لَوْ كَانَ الْمُعَلِّمُ صَاحِحًا لَحَضَرَ الدَّرْسَ

Had the teacher been healthy, he would have attended the lesson.

Part 3: Sentences after **الْأَمْرُ** and **النَّهْيُ**

A sentence comprised of a **فِعْلٌ أَمْرٍ** or a **فِعْلٌ نَهْيٍ** is sometimes followed by another sentence which shows the result of adhering or not adhering to the **أَمْرٌ** or **نَهْيٌ**.

This second sentence is called **جَوَابُ الْأَمْرِ** or **جَوَابُ النَّهْيِ**.

جَوَابُ الْأَمْرِ

The **جَوَابُ الْأَمْرِ** shows the result of adhering to the command.

The verb of the **جَوَابُ الْأَمْرِ** is a **فِعْلٌ مُضَارِعٌ** in the **مَجْزُومٌ** state.

In translation, these sentences can be separated by a comma or can be joined with the word **and**.

أُعْبِدِ اللَّهَ تَدْخُلِ الْجَنَّةَ

Worship Allah, you will enter Jannah.

Worship Allah and you will enter Jannah.

The tarkib of this is written as follows:

جَوَابُ أَمْرٍ		أَمْرٌ	
مَفْعُولٌ بِهِ	فِعْلٌ وَفَاعِلٌ (أَنْتَ)	مَفْعُولٌ بِهِ	فِعْلٌ وَفَاعِلٌ (أَنْتَ)
الْجَنَّةَ	تَدْخُلِ	اللَّهِ	أُعْبِدِ

The جَوَابُ النَّهْيِ shows the result of adhering or not adhering to the command. It can occur in two ways:

1. Without a فَ before it
2. With a فَ before it

The جَوَابُ النَّهْيِ Without a فَ

The جَوَابُ النَّهْيِ without a فَ shows the result of adhering to the prohibition.

The verb of the جَوَابُ النَّهْيِ is a فِعْلٌ مُضَارِعٌ in the مَجْزُومٌ state.

In translation, these sentences can be separated by a comma or can be joined with the word **and**.

لَا تَكْفُرْ تَدْخُلِ الْجَنَّةَ

Do not disbelieve, you will enter Jannah.

Do not disbelieve and you will enter Jannah.

The tarkib of this is written as follows:

جَوَابُ النَّهْيِ		نَهْيٍ
مَفْعُولٌ بِهِ	فِعْلٌ وَفَاعِلٌ (أَنْتَ)	فِعْلٌ نَهْيٍ وَفَاعِلٌ (أَنْتَ)
الْجَنَّةَ	تَدْخُلِ	لَا تَكْفُرْ

The جَوَابُ النَّهْيِ with a فَ

The جَوَابُ النَّهْيِ with a فَ shows the result of not adhering to the prohibition.

This is comprised of a فِعْلٌ مُضَارِعٌ in the مَنصُوبٌ state.

This can be translated as **lest, otherwise, or**, etc.

لَا تَكْسَلْ فَتَنْدَمَ

Do not be lazy, lest you regret (it).

Do not be lazy, or you will regret (it).

Do not be lazy, otherwise you will regret (it).

In tarkib, the فَ is labelled as **فَاءُ السَّبَبِ**.

جَوَابُ النَّهْيِ	فَاءُ السَّبَبِ	نَهْيٍ
فِعْلٌ وَفَاعِلٌ (أَنْتَ)		فِعْلٌ نَهْيٍ وَفَاعِلٌ (أَنْتَ)
تَنْدَمَ	فَ	لَا تَكْسَلُ

Summary of جَوَابُ النَّهْيِ and جَوَابُ الْأَمْرِ

Type of Verb in Main Sentence	Meaning of the Following Sentence	Irab of the Verb in the Following Sentence	Example and Translation
الأمر	Result of adhering to the command	مَجْزُومٌ	اجْتَهِدْ تَنْجَحَ Work hard and you will be successful.
النَّهْيِ	Result of adhering to the prohibition	مَجْزُومٌ	لَا تَكْسَلُ تَنْجَحَ Do not be lazy and you will be successful.
	Result of not adhering to the prohibition	فَ + مَنْصُوبٌ	لَا تَكْسَلُ فَتَنْدَمَ Do not be lazy otherwise you will regret (it).

Part 4: جُمْلَةٌ تَعْلِيلِيَّةٌ

Sometimes, an independent sentence may show the cause or reason of the previous sentence, like a مَفْعُولٌ لَهُ. This is called جُمْلَةٌ تَعْلِيلِيَّةٌ.

A جُمْلَةٌ تَعْلِيلِيَّةٌ is translated by adding **for**, **because**, **so that** or **perhaps** between the two sentences. Sometimes, no additions are made.

*Be good to your parents **because they** looked after you when you were young.*

Types of جُمْلَةٌ تَعْلِيلِيَّةٌ

There are three types of جُمْلَةٌ تَعْلِيلِيَّةٌ:

1. A جُمْلَةٌ تَعْلِيلِيَّةٌ without any additions
2. A جُمْلَةٌ تَعْلِيلِيَّةٌ with the حَرْفُ عَطْفٍ of فَ

A جُمْلَةٌ تَعْلِيلِيَّةٌ Without any Additions

A جُمْلَةٌ تَعْلِيلِيَّةٌ can occur without any additions to it.

أَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Be good, for verily Allah loves those who do good.

In this text, the second sentence, Allah loves those who do good, shows the reason for the command in the first, be good.

Reason



Action

A جُمْلَةٌ تَعْلِيلِيَّةٌ with the حَرْفُ عَطْفٍ of فَ

A جُمْلَةٌ تَعْلِيلِيَّةٌ can occur after the حَرْفُ عَطْفٍ of فَ.

أَعْبُدُوا اللَّهَ فَإِنَّهُ خَلَقَكَ

Worship Allah because he created you.

In this example, the second sentence, he created you, shows the reason for the command in the first, Worship Allah.

Reason



Action

The reason can also come before the action.

﴿اللَّهُ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ﴾

Allah is my Lord and your Lord, so worship him.

In this example, the first sentence, Allah is my Lord and your Lord, is the reason for the command in the second sentence, worship him.

Action



Reason

📖 Summary

Joining Sentences Together

جُمْلَةٌ تَعْلِيلِيَّةٌ

Without Additions

Action – Reason

أَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

With فَ

Action – Reason

أَعْبُدُوا اللَّهَ فَإِنَّهُ خَلَقَكَ

Reason – Action

﴿اللَّهُ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ﴾

Part 5: جُمْلَةٌ اسْتِدْرَاقِيَّةٌ

Sometimes, an independent sentence may be used to remove a presumption arising from the previous sentence.

This is called جُمْلَةٌ اسْتِدْرَاقِيَّةٌ.

A جُمْلَةٌ اسْتِدْرَاقِيَّةٌ is translated by adding **but** or **however** before it.

لَكِنَّ

A جُمْلَةٌ اسْتِدْرَاقِيَّةٌ can occur with the حَرْفٌ مُشَبَّهٌ بِالْفِعْلِ of لَكِنَّ.

صَامَتْ زَيْنَبٌ لَكِنَّ فَاطِمَةَ مَا صَامَتْ

Zainab fasted, but Fatima did not fast.

The tarkib of this is written as follows:

حَبْرٌ لَكِنَّ	إِسْمٌ لَكِنَّ	حَرْفٌ مُشَبَّهٌ بِالْفِعْلِ
مَا صَامَتْ	فَاطِمَةَ	لَكِنَّ
فِعْلٌ وَقَاعِلٌ		

The حَرْفُ الْعَطْفِ of وَ can precede لَكِنَّ.

صَامَتْ زَيْنَبٌ وَلَكِنَّ فَاطِمَةَ مَا صَامَتْ

Zainab fasted, but Fatima did not fast.

لَكِنَّ

A جُمْلَةٌ اسْتِدْرَاقِيَّةٌ can occur with the حَرْفُ عَطْفٍ of لَكِنَّ or وَلَكِنَّ.

صَامَتْ زَيْنَبٌ لَكِنَّ مَا صَامَتْ فَاطِمَةُ

صَامَتْ زَيْنَبٌ وَلَكِنَّ مَا صَامَتْ فَاطِمَةُ

Zainab fasted, but Fatima did not fast.

Summary

Joining Sentences Together

جُمْلَةٌ اسْتِدْرَاقِيَّةٌ

لَكِنَّ/ وَلَكِنَّ

حَرْفٌ مُشَبَّهٌ بِالْفِعْلِ

لَكِنَّ/ وَلَكِنَّ

حَرْفُ عَطْفٍ

Summary

Key Terms

English	Arabic	English	Arabic
Sentence After an أَمْرٌ	جَوَابُ الْأَمْرِ	Vocative Sentence	نِدَاءٌ
Sentence After an نَهْيٌ	جَوَابُ النَّهْيِ	Sentence After Vocative Sentence	جَوَابُ النَّدَاءِ
Sentence that shows reason	جُمْلَةٌ تَعْلِيلِيَّةٌ	Particle of Vocation	حَرْفُ النَّدَاءِ
Sentence that removes a presumption	جُمْلَةٌ اسْتِدْرَاقِيَّةٌ	Conditional Conjunction	أَدَاةُ الشَّرْطِ
حَرْفٌ مُشَبَّهٌ بِالْفِعْلِ , so that	لَعَلَّ	Condition Clause	شَرْطٌ
حَرْفٌ مُشَبَّهٌ بِالْفِعْلِ , however	لَكِنَّ	Result Clause	جَوَابُ الشَّرْطِ
		لَ added to جَوَابُ الشَّرْطِ	لَامُ الْجَوَابِ

بِعَمَانِكَ اللَّسِيمِ وَبِعَمَدِكَ
 أَشْرِدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
 اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ