The Book
of
Arabic Grammar
Lessons

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with some modifications)

Book One

The Formation of Words (تَكَوُّن الْكَلِمَاتِ)

مِنَ الْحُرُوْفِ الْهِجَائِيَّةِ تَنَرَكَّبُ الْكَلِمَاتُ

From the Letters of the (Arabic) Alphabet words are constructed.

Explanation:

Each one of us knows the Letters of the (Arabic) Alphabet, the first of which is the **الأَلِف** and the last of which is the **الْيَاء** .

From these letters are formed: all the words that we utter in our conversations and use in our dialogues, like: **أَبٌ** (father), **أُمٌّ** (mother), **أَخٌ** (brother), **أَخْتُ** (sister), **اجْتِهَادٌ** (diligence), **نَجَاحٌ** (success, passing), etc.

The **الْكَلِمَة** (word) can consist of:
   (1) one letter, like the **الْبَاء** (in, with) in **(بِسْمِ اللهِ)** (In the Name of Allah), and the **الْهَمْزَة** (question article) in **(أَلَمْ نَشْرَحْ لَكَ)** [Have we not open for you (your bosom)],
   (2) two letters, like: "**مِنْ**" (from, of), "**فِيْ**" (in, at),
   (3) three letters, like: "**عِنَب**" (grapes), "**شَجَر**" (trees),
   (4) four letters, like: "**جَدْوَل**" (brook), **جَعْفَر** (rivulet, Ja'far),
   (5) five letters, like: "**سَفَرْجَل**" (quince),
   (6) six letters, like: "**زَعْفَران**" (saffron), or
   (7) seven letters, like: "**اسْتِفْهَام**" (questioning)

Furthermore, the **الْكَلِمَة** does not exceed this number (i.e. it cannot be made up of more than seven letters).

The Types of Word (أَنْوَاع الْكَلِمَاتِ)

وَتَنْقَسِمُ إِلَى ثَلَاثَةِ أَنْوَاعٍ: نَوْعٍ يُقَالُ لَهُ "فِعْلٌ"، مِثْلُ:
"كَتَبَ"، وَ"يَكْتُبُ"، وَ"اُكْتُبْ"، وَنَوْعٍ يُقَالُ لَهُ "اسْمٌ"،
مِثْلُ: "مُحَمَّدٌ"، وَ"عُصْفُورٌ"، وَ"تُفَّاحَةٍ"، وَنَوْعٍ يُقَالُ لَهُ
"حَرْفٌ"، مِثْلُ: "هَلْ"، وَ"فِيْ"، وَ"لَمْ"

They (i.e. the **الْكَلِمَات**) are divided into three types:

♦ a typed called "**فِعْل**" (verb), like: "**كَتَبَ**" (wrote), "**يَكْتُبُ**" (write/will write), and "**اُكْتُبْ**" (Write!),

♦ a type called "**اسْم**" (noun), like: "**مُحَمَّد**" (Muhammad), "**عُصْفُوْر**" (sparrow), and "**تُفَّاحَة**" (apple), and

♦ a type called "**حَرْف**" (particle), like: "**هَلْ**" (question article), "**فِيْ**" (in) and "**لَمْ**" (did not)

Explanation:

All the **الْكَلِمَات** that are formed from the Letters of the (Arabic) Alphabet are confined to three types only:

♦ a type called "**فِعْل**" (verb),

♦ a type called "**اسْم**" (noun) and

♦ a type called "**حَرْف**" (particle).

The **الْفِعْل** is like:

كَتَبَ (wrote)	**يَكْتُبُ** (write/will write)	**اُكْتُبْ** (Write!)
دَحْرَجَ (rolled)	**يُدَحْرِجُ** (roll/will roll)	**دَحْرِجْ** (Roll!)
اِنْطَلَقَ (went)	**يَنْطَلِقُ** (go/will go)	**اِنْطَلِقْ** (Go!)
اِسْتَخْرَجَ (extracted)	**يَسْتَخْرِجُ** (extract/will extract)	**اِسْتَخْرِجْ** (Extract!)

and every other word that denotes the occurrence of an action in a particular time.

The **الاسْم** (which includes nouns, pronouns, adjectives, adverbs, etc.) is like:

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"**مُحَمَّد**" (Muhammad), "**عُصْفُوْر**" (sparrow), "**تُفَّاحَة**" (apple), "**أَرْض**" (earth), "**سَمَاء**" (heaven, sky), "**شَمْس**" (sun), "**قَمَر**" (moon), and other examples which we use to refer to people and things. Of these are: the names of people, the names of mountains, rivers and countries, and every other word that denotes animals, plants or inanimate objects.

The **الْحَرْف** (which includes prepositions, interrogative particles, negative particles, future particles, conjunctions), is like:

"**هَلْ**" (question article), "**فِيْ**" (in, at), "**لَمْ**" (did not), "**مِنْ**" (from, of), "**إِلَى**" (to, towards), "**ثُمَّ**" (then, thereafter, after awhile), and every other word that denotes a meaning that does not become apparent except when used with other words.

The Categories of Verb (أَقْسَام الْفِعْلِ)

وَالْفِعْلُ يَنْقَسِمُ إِلَى ثَلَاثَةِ أَقْسَام: مَاضٍ، نَحْوُ: "كَتَبَ"، وَمُضَارِعٍ، نَحْوُ: "يَكْتُبُ"، وَأَمْرٍ، نَحْوُ: "أُكْتُبْ"

The **الْفِعْل** is divided into three categories:

♦ **مَاضٍ** (past, perfect), like: "**كَتَبَ**" (wrote)
♦ **مُضَارِعٌ** (present or future, imperfect), like: "**يَكْتُبُ**" (write, will write)
♦ **أَمْر** (command, imperative), like: "**أُكْتُبْ**" (Write!)

Explanation:

You have learnt previously that all the **الْكَلِمَات** are limited to three types: **فِعْل** (verb), **اسْم** (noun) and **حَرْف** (particle), and we explained to you that every word denoting the occurrence of an action in a particular time is called a "**فِعْل**".

Moreover, the **الْفِعْل** is divided into three categories: **مَاضٍ** (past, perfect), **مُضَارِع** (present or future, imperfect) and **أَمْر** (command, imperative).

The **الْمَاضِيْ** is that which denotes the occurrence of an action in a time that has elapsed (i.e. the past tense), like: "**كَتَبَ**" (wrote), "**دَخْرَجَ**" (rolled), "**اِنْطَلَقَ**" (went), and "**اسْتَخْرَجَ**" (extracted).

The **الْمُضَارِع** is that which denotes the occurrence of an action in the present tense ("**يُدَخْرِجُ**" **الْحَال**) or future tense (**الاسْتِقْبَال**), like: "**يَكْتُبُ**" (write, will write), "**يَنْطَلِقُ**" (roll, will roll), "**يَسْتَخْرِجُ**" (go, will go) and "" (extract, will extract). Furthermore, it is necessary for the **الْمُضَارِع** to have one of the following four letters prefixed to it:

♦ **أَلِف** [first person singular, e.g. "**أَكْتُبُ**" (I write or will write)],
♦ **نُوْن** [first person dual or plural, e.g. "**نَكْتُبُ**" (We write or will write)],
♦ **يَاء** [third person masculine and third person feminine plural, e.g. "**يَكْتُبُ**" {he writes, will write}, "**يَكْتُبُوْنَ**" {they (masc. dual) write or will write}, "**يَكْتُبَانِ**" {they (masc. pl.) write or will write} and "**يَكْتُبْنَ**" {they (fem. pl.) write or will write}] or
♦ **تَاء** [second person and third person feminine singular and dual, e.g. "**تَكْتُبُ**" {you (masc. sing.) or she write(s) or will write}, "**تَكْتُبِيْنَ**" {you (fem. sing.) write will write}, "**تَكْتُبَانِ**" {you (masc. dual) or they fem. dual write or will write}, "**تَكْتُبُوْنَ**" {you (masc. pl.) write or will write}, "**تَكْتُبْنَ**" (you (fem. pl.) write or will write}].

The **الأَمْر** is that through which an action is requested, like: "**اُكْتُبْ**" [Write! (which is a request for writing)], "**دَخْرِجْ**" [Roll! (which is a request for rolling s.th.)], "**اِنْطَلِقْ**" [Go! (which is a request for going)] and "**اِسْتَخْرِجْ**" [Extract!(which is a request for extracting)].

Masculine and Feminine (الْمُذَكَّر وَالْمُؤَنَّث)

> وَالاسْمُ يَنْقَسِمُ إِلَى قِسْمَيْن: مُذَكَّر، نَحْوُ: "عَلِيٍّ"،
> وَ"جَمَل"، وَ"حِصَانٍ"، وَمُؤَنَّثٍ، نَحْوُ: "عَائِشَةَ"، وَ"نَاقَةٍ"
> وَ"هِرَّةً"

The **الاسْم** is divided into two categories:

♦ **مُذَكَّر** (masculine), like: "عَلِيّ" (Ali), "جَمَل" (camel) and "حِصَان" (stallion), and

♦ **مُؤَنَّث** (feminine), like: "عَائِشَة" (Aishah), "نَاقَة" (she-camel) and "هِرَّة" (female cat).

Explanation:

You already know that:

♦ the **الْكَلِمَة** is of three types: **فِعْل** (verb), **اسْم** (noun) and **حَرْف** (particle), and

♦ the **الْفِعْل** in turn is of three types: **مَاضٍ** (past), **مُضَارِع** (present or future) and **أَمْر** (command).

Know now that the **الاسْم** is of two types:

♦ **مُذَكَّر** (masculine), which is every **اسْم** that denotes a male, like: "عَلِيّ" (Ali), "حُسَيْن" (Husain), "جَمَل" (camel), "بَغْل" (mule), "حِصَان" (stallion), "حِمَار" (donkey), "هِرّ" (cat), etc.

♦ **مُؤَنَّث** (feminine), which is every **اسْم** that denotes a female, like: "عَائِشَة" (Aishah), "فَاطِمَة" (Fatimah), "عَزِيْزَة" (Azizah), "نَاقَة" (she-camel), "بَغْلَة" (female mule), "حِمَارَة" (female donkey), "هِرَّة" (female cat), etc.

[The **الْمُذَكَّر** can either be **مُذَكَّر** :
♦ in meaning and in form like "عَلِيّ" , "جَمَل" , etc. or
♦ in meaning only like "حَمْزَة" (Hamzah), "طَلْحَة" (Talhah), etc. or
♦ in form only, like "كِتَاب" (book), "قَلَم" (pen), etc.

Similarly, the **الْمُؤَنَّث** can either be **مُؤَنَّث** :
♦ in meaning and in form like "عَائِشَة" , "نَاقَة" , etc. or,
♦ in meaning only like "زَيْنَب" (Zainab), "هِنْد" (Hind), etc. or
♦ in form only, like "حَمْزَة" (Hamzah), "طَلْحَة" (Talhah), etc.]

> وَيَنْقَسِمُ الاسْمُ - أَيْضاً - إِلَى ثَلاثَةِ أَقْسَام: مُفْرَدٍ، نَحْوُ:
> فَاضِل، وَفَاضِلَةٍ، وَمُثَنَّى، نَحْوُ: "فَاضِلان"، أَوْ "فَاضِلَيْنِ"
> وَ"فَاضِلَتَانِ" أَوْ "فَاضِلَتَيْنِ"، وَجَمْعٍ، نَحْوُ: "فَاضِلُونَ" أَوْ
> "فَاضِلِيْنَ" أَوْ "فُضَلاَء"

The **الاسْم** is also divided into three (more) categories:

♦ **مُفْرَد** (singular), like: "**فَاضِل**" (a very good man), and **فَاضِلَة** (a very good woman),

♦ **مُثَنَّى** (dual), like: "**فَاضِلان**" (two very good men in the nom. case) or "**فَاضِلَيْن**" (two very good men in the acc. and gen. cases) and "**فَاضِلَتانِ**" (two very good women in the nom. case) or "**فَاضِلَتَيْن**" (two very good women in the acc. and gen. cases), and

♦ **جَمْع** (plural), like: "**فَاضِلُوْنَ**" (very good men in the nom. case) or "**فُضَلاَء**" (very good men in the acc. and gen. cases) or "**فَاضِلِ...**"

Explanation:

You (already) know that the **الاسْم** is divided into **مُذَكَّر** (masculine) and **مُؤَنَّث** (feminine).

Know now that it is also divided into:

♦ **مُفْرَد** (singular), which is that which denotes a single male or female, like:

"**فَاضِل**" (a very good man) and "**فَاضِلَة**" (a very good woman),
"**مُجْتَهِد**" (a diligent male) and "**مُجْتَهِدَة**" (a diligent female),

♦ **مُثَنَّى** (dual), which is that which denotes two males or two females by adding (i.e. suffixing) an **أَلِف** and **نُوْن** or a **يَاء** and **نُوْن** to its singular form, like:

"**فَاضِلان**" or "**فَاضِلَيْن**" (two very good men),
"**فَاضِلَتانِ**" or "**فَاضِلَتَيْن**" (two very good women),
"**مُجْتَهِدَانِ**" or "**مُجْتَهِدَيْنِ**" (two diligent men),
"**مُجْتَهِدَتَانِ**" or "**مُجْتَهِدَتَيْنِ**"(two diligent women),

♦ **جَمْع** (plural), which is that which denotes more than two males or two females by changing its singular form, like:

"**فَاضِلِيْنَ**", "**فَاضِلُوْنَ**"(very good men),

"**فُضَلَاء**" (very good men), or

"**فَاضِلَات**" (very good women).

The Categories of Plural (أَقْسَام الْجَمْعِ)

وَيَنْقَسِمُ الْجَمْعُ إِلَى قِسْمَيْنِ: جَمْعُ تَكْسِيرٍ، نَحْوُ: "فُضَلاَء"، وَ"كُتُب"، وَ"أَقْلَام"، وَجَمْعُ تَصْحِيْحٍ، نَحْوُ: "فَاضِلُوْنَ"، أَوْ "فَاضِلِيْنَ"، وَ"فَاضِلَات"، وَإِذَا كَانَ لِمُذَكَّرٍ سُمِّيَ "جَمْعَ مُذَكَّرٍ سَالِماً"، وَإِذَا كَانَ لِمُؤَنَّثٍ سُمِّيَ "جَمْعَ مُؤَنَّثٍ سَالِماً"

The **الْجَمْعِ** is further subdivided into two categories:

♦ **جَمْع تَكْسِيْر** (broken plural), like: "**فُضَلاَء**" (very good people), "**كُتُب**" (books), "**أَقْلاَم**" (pens), and

♦ **جَمْع تَصْحِيْح** (sound plural), like: "**فَاضِلُوْنَ**" or "**فَاضِلِيْنَ**" (very good men) and "**فَاضِلَات**" (very good women), and when it refers to masculine it is called "**جَمْع مُذَكَّر سَالِم**" (sound masculine plural), and when it refers to feminine it is called "**جَمْع مُؤَنَّثٍ سَالِم**" (sound feminine plural).

Explanation:

You have learnt previously that the **الاسْم** can be **مُثَنَّى , مُفْرَد** or **جَمْع** , and now you will learn that the **الْجَمْع** is not merely of one type but of two types:

♦ **جَمْع تَكْسِيْر** (broken plural), which is that whose singular form undergoes a change in structure, like:

"**فُضَلاَء**" , the plural of "**فَاضِل**" (a very good man),
"**كُتُب**" , the plural of "**كِتَاب**" (book), and
"**أَقْلاَم**" , the plural of "**قَلَم**" (pen),

♦ **جَمْع تَصْحِيْح** (sound plural), which is that whose singular form remains sound or intact, and comprises two categories:

(a) **جَمْع مُذَكَّر سَالِم** (sound masculine plural), like: "**فَاضِلُوْنَ**" (in the nom. case) or "**فَاضِلِيْنَ**" (in the acc. and gen. cases), and "**مُجْتَهِدُوْنَ**" (in the nom. case) or "**مُجْتَهِدِيْنَ**" (in the acc. and gen. cases), as regards every **اسْم** which has a **وَاو** and **نُوْن** or a **يَاء** and **نُوْن** suffixed to its singular form, and

(b) **جَمْع مُؤَنَّثٍ سَالِم** (sound feminine plural), like: "**فَاضِلَات**" and "**مُجْتَهِدَات**" , as regards every **اسْم** which has an **أَلِف** and **تَاء** suffixed to its singular form.

The Composition of Speech (تَأْلِيْف الْكَلَامِ)

وَمِنَ الْكَلِمَاتِ تَتَرَكَّبُ الْجُمَلُ الْمُفِيْدَةُ، وَهِيَ الْمُسَمَّاةُ بِـ"الْكَلَامِ"

From words informative sentences are constructed, and they are called "الْكَلَام" (Speech)

Explanation:

We know from what has gone before that all the **الْكَلِمَات** do not exceed three types: the **الْفِعْل**, the **الاسْم** and the **الْحَرْف**. It is clear that to understand what is communicated (by the speaker) is not achieved by means of one word only due to it being insufficient by itself, instead it is necessary – in order for communication to take place – that there be two or more words so that what we utter conveys a complete and self-contained message.

The sentence (**الْجُمْلَة**) which is composed of two or more words such that it conveys the intended and desired sense (to the listener) is called "**كَلَام**" (speech), like: "**الْعِلْمُ نَافِعٌ**" (Knowledge is beneficial) and "**الْجَهْلُ ضَارٌّ**" (Ignorance is harmful).

It is not required, however, that **الْكَلَام** be composed of all three types (of **الْكَلِمَة**), for it is sufficient that it be composed of two nouns only, like: "**عَلِيٌّ مُقْبِلٌ**" (Ali is coming or approaching) or a verb and a noun, like: "**فَاضَ نَهَرٌ**" (a river is overflowing).

Furthermore, the **الْجُمْلَة** is called:

♦ "**فِعْلِيَّة**" (verbal) if its initial part is a **فِعْل**, like: "**حَضَرَ الْمُعَلِّمُ**" (The teacher was present) and "**يَحْضُرُ النَّاظِرُ**" (The onlooker or investigator is present), and

♦ "**اسْمِيَّة**" (nominal) if its initial part is an **اسْم**, like: "**الأُسْتَاذُ وَاقِفٌ**" (The teacher is standing) and "**النَّاظِرُ يُفَتِّشُ**" (The investigator is inspecting).

[Note that the occurrence of a **حَرْف** (particle) before the **الْفِعْل** or the **الاسْم** does not affect the status of the **الْجُمْلَة** as a **جُمْلَة فِعْلِيَّة** or a **جُمْلَة اسْمِيَّة**]

The Indeclinable and Declinable (الْمَبْنِيّ وَالْمُعْرَب)

وَتَنْقَسِمُ الْكَلِمَاتُ عِنْدَ التَّرَكُّبِ إِلَى قِسْمَيْنِ: قِسْمٍ لاَ يَتَغَيَّرُ آخِرُهُ أَبَداً، وَيُسَمَّى "مَبْنِيّاً" وَقِسْمٍ يَتَغَيَّرُ آخِرُهُ وَيُسَمَّى "مُعْرَباً".

The **الْكَلِمَات** are divided – when grouped together (in a sentence) – into two categories:

♦ a category whose ending never changes, and is called "**مَبْنِيّ**" (indeclinable), and

♦ a category whose ending changes, and is called "**مُعْرَب**" (declinable).

Explanation:

It has been mentioned to you previously that **الْجُمَل الْمُفِيْدَة** (meaningful and informative sentences) are composed of individual words which do not fall outside the three classes (of word): the **الْحَرْف**, the **الاسْم** and the **الْفِعْل**.

However, these words – when they are grouped together in a **جُمْلَة** – are not all the same.

Rather:

♦ of them there is that whose ending exists in one state (and one state only) no matter in what construction it appears, and is called "**مَبْنِيّ**" (indeclinable), like: the word "**أَيْنَ**" (Where) in your statement: "**أَيْنَ الْكِتَابُ؟**" (Where is the book?), "**ذَهَبَ عَلِيٌّ؟ أَيْنَ**" (Where did Ali go?) and "**مِنْ أَيْنَ جِئْتَ؟**" (From where did you come?), for the **النُّوْن** in "**أَيْنَ**" adheres strictly to the **الْفَتْحَة** (throughout) in it is not allowed for it (i.e. the **النُّوْن**) to ever part from the **الْفَتْحَة** no matter how the constructions might change, and

♦ of them there is that whose ending exists in different modes and states, and is called "**مُعْرَب**" (declinable), like: the word "**السَّمَاء**" (heaven, sky) in your statement: "**حَجَبَتِ السُّحُبُ السَّمَاءَ**" (The clouds covered the sky), "**السَّمَاءُ صَافِيَةٌ**" (The sky is clear), and "**نَظَرْتُ إِلَى السَّمَاءِ**" (I looked at the sky), for its ending in the first sentence is vowelled with the **الضَّمَّة**, in the second with the **الْفَتْحَة** and the third with the **الْكَسْرَة**.

The Types of Indeclinability (أَنْوَاعُ الْبِنَاءِ)

فَالَّذِيْ لاَ يَتَغَيَّرُ آخِرُهُ إِمَّا أَنْ يَكُوْنَ مُلاَزِماً لِلسُّكُوْنِ، كَـ"لَمْ"، أَوِ الضَّمَّةِ كَـ"حَيْثُ"، أَوِ الْفَتْحَةِ كَـ"أَيْنَ"، أَوِ الْكَسْرَةِ كَـ"بِسْمِ اللهِ"، وَالْمَدَارُ فِيْ تَعْيِيْنِ ذَلِكَ عَلَى النَّقْلِ الصَّحِيْحِ.

That whose ending does not change, either adheres (permanently) to:
♦ the **السُّكُوْن** like "**لَمْ**" (did not),
♦ the **الضَّمَّة** like "**حَيْثُ**" (where),
♦ the **الْفَتْحَة** like "**أَيْنَ**" (where), or
♦ the **الْكَسْرَة** like "**بِسْمِ اللهِ**" (In the Name of Allah)
The method for determining that (i.e. for determining which words are indeclinable) is contingent on sound transmission (based on how previous Arabs used it, and there are no particular rules for logically deriving that).

Explanation:

You already know that the **الْكَلِمَات** – when they are grouped together – their ending either adheres strictly to one state or it changes by changing the construction.

Know now that the modes and states that the endings of words have to adhere to do not exceed four: the **الْكَسْر** and the **الْفَتْح**, the **الضَّمّ**, the **السُّكُوْن** .

Every **كَلِمَة** whose ending adheres strictly to the **السُّكُوْن** is said to be: "**مَبْنِيَّةٌ** **عَلَى السُّكُوْنِ**" (built or fixed on the **السُّكُوْن**), like "**لَمْ**" (did not), "**لَنْ**" (will not), "**مِنْ**" (from), "**عَنْ**" (of, about), "**فِيْ**" (in), etc.

Every **كَلِمَة** whose ending adheres strictly to the **الضَّمَّة** is said to be: "**مَبْنِيَّةٌ** **عَلَى الضَّمِّ**" (built or fixed on the **الضَّمَّة**), like "**حَيْثُ**" (where), "**نَحْنُ**" (we), "**مُنْذُ**" (since, from), etc.

Every **كَلِمَة** whose ending adheres strictly to the **الْفَتْحَة** is said to be: "**مَبْنِيَّةٌ** **عَلَى الْفَتْحِ**" (built or fixed on the **الْفَتْحَة**), like "**أَيْنَ**" (where), "**لَيْتَ**" (hoping, hopefully, perhaps), "**ثُمَّ**" (then, thereafter), etc.

Every **كَلِمَة** whose ending adheres strictly to the **الْكَسْرَة** is said to be: "**مَبْنِيَّةٌ** **عَلَى الْكَسْرِ**" (built or fixed on the **الْكَسْرَة**), like the **اللاَّم** and **الْبَاء** in your statement: "**لِكُلِّ** **التَّقَدُّمُ بِالاجْتِهَادِ**" (Progress is/comes with diligence) and "**مُجْتَهِدٍ نَصِيْبٌ**" (For every diligent person there is a share/portion).

That a particular **كَلِمَة** is **مَبْنِيَّة** **سُكُوْن**, or a **ضَمّ**, or a **فَتْح**, or a **كَسْر** cannot be determined from some rule, rather the method for determining the particular sign

on which it is **مَبْنِيَّة** is contingent on how it has been used in reliable and credible books and by expert users and speakers of Arabic.

When someone says to you: "By what means do you know that "**لَمْ**" is **مَبْنِيّ** on the **السُّكُوْن** and the **الْبَاء** on the **الْفَتْح** on the "**الصَّمّ** "**أَيْنَ , "حَيْثُ** on the **الصَّمّ** , and why is it not allowed for "**لَمْ**" to be **مَبْنِيّ** on the **الصَّمّ** for example?"

In response to him, you cannot but say that knowledge thereof is not acquired *via* rules that are learnt, instead it is acquired *via* oral transmission and hearsay, and that I have not heard the word "**لَمْ**" in any of the constructions of eloquent and grammatically sound Arabic speech except that its ending has been unvowelled (with a **سُكُوْن**), like the statement of the poet:

$$\text{لَمْ أَخُنْ عَهْداً وَلَمْ أُخْلِفْ وُعُوْداً}$$
(I did not break a covenant nor did I breach promises)

Hence, based on that you know that "**لَمْ**" is **مَبْنِيَّة** on the **السُّكُوْن** and not on the **الصَّمّ** nor any of the other **الْحَرَكَات** (vowel-markings), and because of that I do not pronounce it except as **سَاكِنَة** (unvowelled with a **سُكُوْن**).

Likewise for most indeclinable words (**الْكَلِمَات الْمَبْنِيَّة**) there is no way of knowing what sign they are **مَبْنِيَّة** on except through sound transmission, while at the same time it is not difficult for us know that, because the **الْكَلِمَات الْمَبْنِيَّة** (indeclinable words) in comparison to the **الْمُعْرَبَات** (declinable words) are very few (in number) and the people's pronunciation thereof is generally correct, due to the fact that their endings are not subject to change. Even with this in mind, we will still mention those most commonly used among these **الْكَلِمَات الْمَبْنِيَّة** .

The Classes of Indeclinables (أَصْنَاف الْمَبْنِيَّاتِ)

وَمِنَ الْمَبْنِيِّ جَمِيْعُ الْحُرُوْفِ وَكَذَا الأَفْعَالُ مَا عَدَا الْمُضَارِعَ، وَأَلْفَاظٌ مِنَ الأَسْمَاءِ يُسَمَّى بَعْضُهَا بِـ"الضَّمَائِرِ"، كَـ"أَنَا"، و"أَنْتَ"، وَ"هُوَ"، وَبَعْضُهَا بِـ"الأَسْمَاءِ الْمَوْصُوْلَةِ"، كَـ"الَّذِيْ"، وَ"الَّتِيْ"، وَبَعْضُهَا بِـ"أسْمَاءِ الإِشَارَةِ"، كَـ"هَذَا"، وَ"هَذِهِ"، وَبَعْضُهَا بِـ"أسْمَاءِ الشَّرْطِ"، كَـ"مَنْ"، وَ"مَهْمَا".

Belonging to the **الْمَبْنِيّ** are all the **الْحُرُوْف** (particles) and like wise the **الأَفْعَال** (verbs) and some words from the **الأَسْمَاء** (nouns) some of which are called "**الضَّمَائِر**" (personal pronouns) like "**أَنَا**" (I), "**أَنْتَ**" {you (masc. sing.)} and "**هُوَ**" (he), and some of which (are called) "**الأَسْمَاءِ الْمَوْصُوْلَةِ**" (relative pronouns), like "**الَّذِيْ**" {that which, who (masc. sing.)} and "**الَّتِيْ**" {that which, who (fem. sing.)}, and some of which is called "**أَسْمَاء الإِشَارَةِ**" (indicative/demonstrative pronouns), like "**هَذَا**" {(this (masc. sing.)} and "**هَذِهِ**" {this (fem. sing.)}, and some of which are called "**أَسْمَاء الشَّرْطِ**" (conditional pronouns),like "**مَنْ**" (whosoever) and "**مَهْمَا**" (whatever).

Explanation:

You already know that the **الْكَلِمَات** are not all **مَبْنِيَّة** (indeclinable) nor all **مُعْرَبَة** (declinable). Rather, some of them are **مَبْنِيّ** and some of them are **مُعْرَب**. Also, it has been mentioned to you previously that the **الْكَلِمَات** are of three types: **أَفْعَال** (verbs), **أَسْمَاء** (nouns) and **حُرُوْف** (particles).

As for the **الْحُرُوْف** all of them are **مَبْنِيَّة**, and they comprise five classes:
(1) **أَحَادِيَّة** (composed of one letter), like: the **التَّاء**, the **الْبَاء**, the **الْهَمْزَة**, the **الْوَاو** and the **اللاَّم**, the **لْكَاف**, the **الْفَاء**, the **السِّيْن**, like:
♦ **أَسَافَرَ زَيْدٌ؟** (Did Zaid travel?)
♦ **كَتَبْتُ بِقَلَمِكَ** (I wrote with your pen)
♦ **خَرَجَتِ الْجَارِيَةُ وَسَيَرْجِعُ** (The maid went out and she will return)
♦ **دَخَلَ عِنْدَ السُّلْطَانِ الْعُلَمَاءُ فَالأُمَرَاءُ** (The scholars entered into the presence of the sultan, then the emirs)
♦ **الْعِلْمُ كَالنُّوْرِ** (Knowledge is like light)
♦ **الْعَاقِبَةُ لَكُمْ** (The result will be yours)
♦ **تَسُوْدُوْنَ بِالْعِلْمِ وَالأَدَبِ** (You will rule/reign through knowledge and good character)

(2) **ثُنَائِيَّة** (composed of two letters), like: "**أَلْ**" (the), "**أَمْ**" (or), "**أَنْ**" (to, that), "**إِنْ**" (if), "**بَلْ**" (rather, instead), "**قَدْ**" (definitely, maybe, about to), "**لَوْ**" (if, had it been that, was it that) and "**هَلْ**" (question article, interrogative), like:

♦ **أَقَرِيبٌ السَّفَرُ أَمْ بَعِيدٌ؟** (Is the travel near or far?)
♦ **يَسُرُّنِيْ أَنْ تَعُوْدَ** (It pleases me that you will be returning)
♦ **إِنْ تَرْحَمْ تُرْحَمْ** (If you show mercy, you will be shown mercy to)
♦ **لَمْ يَذْهَبْ يُوْسُفُ بَلْ إِبْرَاهِيْمُ** [Yusuf did not go but Ibrahim (went) instead]
♦ **قَدْ شَاهَدْتُ الْقِطَارَ** (I definitely saw the train)
♦ **لَوْ أَنْصَفَ النَّاسُ لاسْتَرَاحَ الْقَاضِيْ** (If people were just and fair, then the judge would have been relieved)
♦ **هَلْ جَاءَ الْمِيْعَادُ؟** (Did the appointed time come?)

(3) **ثُلاَثِيَّة** (composed of three letters), like: "**إِذَا**" (all of a sudden, suddenly), "**أَلاَ**" (Alas!), "**إِلَى**" (to), "**إِنَّ**" (indeed, verily), "**سَوْفَ**" (will, shall), "**عَلَى**" (on, on top of), "**لَيْتَ**" (I wish) and "**نَعَمْ**" (yes), like:

♦ **ظَنَنْتُهُ غَائِباً إِذَا هُوَ حَاضِرٌ** (I thought he was absent and then all of a sudden he was present)
♦ **أَلاَ إِنَّ أَسْبَابَ الْغِنَى لَكَثِيْرٌ** (Alas! Truly, the causes of wealth are many)
♦ **سَوْفَ تَرَى** (You will see)
♦ **لَيْتَ لِيْ قِنْطَاراً مِنَ الذَّهَبِ** [I wish I had a kantar of gold]
♦ **نَعَمْ** (Yes) in response to someone saying: "**أَتُنْفِقُهُ فِي الْخَيْرِ؟**" (Will you spend it in the way of Good?)

(4) **رُبَاعِيَّة** (composed of four letters), like: "**إِذْ مَا**" (if), "**إِلاَّ**" (except, excluding), "**أَمَّا**" (as for), "**إِمَّا**" (either/or), "**حَتَّى**" (until, up to including, even), "**كَأَنَّ**" (as if) and "**لَعَلَّ**" (I hope, hopefully, hoping, in order), like:

♦ **إِذْ مَا تَتَعَلَّمْ تَتَقَدَّمْ** (If you learn you will progress, advance)
♦ **(كُلُّ شَيْءٍ هَالِكٌ إِلاَّ وَجْهَهُ)** (Everything will perish except His Countenance)
♦ **قَصَّرَ الْحَارِسَانِ أَمَّا الأَوَّلُ فَتَرَكَ الْبَابَ وَأَمَّا الثَّانِيْ فَنَامَ** (The two guards were negligent, as for the first he abandoned the door and as for the second, he slept)
♦ **يَحْضُرُ سَعِيْدٌ إِمَّا غَداً وَإِمَّا بَعْدَ غَدٍ** (Sa'id will attend either tomorrow or after tomorrow)
♦ **قَدِمَ الْحُجَّاجُ حَتَّى الْمُشَاةُ** (The pilgrims arrived including the pedestrians / those who walked)
♦ **كَأَنَّكَ كُنْتَ مَعَنَا** (As if you were with us)
♦ **لَعَلَّ الْجَوَّ يَعْتَدِلُ** (Hopefully, the weather will become moderate)

(5) **خُمَاسِيّة** (composed of five letters), like: "**إِنَّمَا**" (only, nothing except), "**أَنَّمَا**" (that) and "**لَكِنَّ**" (but), like:

♦ (**إِنَّمَا يُوْحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ**) (It was only revealed to me that your Lord is One God)

♦ **يُوْسُفُ غَنِيٌّ لَكِنَّهُ بَخِيْلٌ** (Yusuf is wealthy but he is stingy)

As for the **الأَفْعَال** (verbs):

♦ the **الأَمْر** and **الْمَاضِيْ** thereof are **مَبْنِيَّان** (indeclinable): the first on the **الْفَتْح** and the second on the **السُّكُوْن** , and

♦ the **الْمُضَارِع** is **مُعْرَب** (declinable) except when the **نُوْن التَّوْكِيْدِ** (*Nun* of Intensification, Strengthening) or **نُوْن الإِنَاثِ** (*Nun* of the Feminine Plural) is attached (i.e. suffixed) to it.

As for the **الأَسْمَاء** , all of them are **مُعْرَبَة** (declinable) except for a limited number (of classes), some of which are called "**الضَّمَائِر**" (personal pronouns), some of which are called "**الأَسْمَاء الْمَوْصُوْلَة**" (relative pronouns), some of which are called "**أَسْمَاء الإِشَارَة**" (indicative/demonstrative pronouns) and some of which are called "**أَسْمَاء الشَّرْطِ**" (conditional pronouns).

As for the **الضَّمَائِر** , they are:

أَنَا	I	**إِيَّايَ**	Me
نَحْنُ	We	**إِيَّانَا**	Us
أَنْتَ	You (masc. sing.)	**إِيَّاكَ**	You (masc. sing.)
أَنْتِ	You (fem. sing.)	**إِيَّاكِ**	You (fem. sing.)
أَنْتُمَا	You (masc. fem. dual)	**إِيَّاكُمَا**	You (masc. fem. dual)
أَنْتُمْ	You (masc. pl.)	**إِيَّاكُمْ**	You (masc. pl.)
أَنْتُنَّ	You (fem. pl.)	**إِيَّاكُنَّ**	You (fem. pl.)
هُوَ	He	**إِيَّاهُ**	Him
هِيَ	She	**إِيَّاهَا**	Her
هُمَا	They (masc. fem. dual)	**إِيَّاهُمَا**	Them (masc. fem. dual)
هُمْ	They (masc. pl.)	**إِيَّاهُمْ**	Them (masc. pl.)
هُنَّ	They (fem. pl.)	**إِيَّاهُنَّ**	Them (fem. pl.)

These are called "**الضَّمَائِر الْمُنْفَصِلَة**" (Detached Personal Pronouns)

That which is attached (i.e. suffixed) to the **الْفِعْل** (only) occurs in for example:

كَتَبْتُ	I wrote
كَتَبْنَا	We wrote
كَتَبْتَ	You (masc. sing.) wrote
كَتَبْتِ	You (fem. sing.) wrote
كَتَبْتُمَا	You (masc. fem. dual) wrote
كَتَبْتُمْ	You (masc. pl.) wrote
كَتَبْتُنَّ	You (fem. pl.) wrote
كَتَبَ (هُوَ)	He wrote
كَتَبَتْ (هِيَ)	She wrote
كَتَبَا	They (masc. dual) wrote
كَتَبَتَا	They (fem. dual) wrote
كَتَبُوا	They (masc. pl.) wrote
كَتَبْنَ	They (fem. pl.) wrote

That which is attached (i.e. suffixed) to the **الْفِعْل** or the **الاسْم** occurs in for example:

عَلَّمَنِيْ كِتَابِيْ	My book taught me
عَلَّمَنَا كِتَابُنَا	Our book taught us
عَلَّمَكَ كِتَابُكَ	Your book taught you (masc. sing.)
عَلَّمَكِ كِتَابُكِ	Your book taught you (fem. sing.)
عَلَّمَكُمَا كِتَابُكُمَا	Your book taught you (masc. fem. dual)
عَلَّمَكُمْ كِتَابُكُمْ	Your book taught you (masc. pl.)
عَلَّمَكُنَّ كِتَابُكُنَّ	Your book taught you (fem. pl.)
عَلَّمَهُ كِتَابُهُ	His book taught him
عَلَّمَهَا كِتَابُهَا	Her book taught her
عَلَّمَهُمَا كِتَابُهُمَا	Their book taught them (masc. fem. dual)
عَلَّمَهُمْ كِتَابُهُمْ	Their book taught them (masc. pl.)
عَلَّمَهُنَّ كِتَابُهُنَّ	Their book taught them (fem. pl.)

These are called "**الضَّمَائِر الْمُتَّصِلة**" (Attached Personal Pronouns).

As for the **الأَسْمَاء الْمَوْصُوْلَة** (relative pronouns), among them are:

الَّذِيْ	the one who / that which (masc.)
الَّتِيْ	the one who / that which (fem.)
اللَّذَان	the ones who / which (masc. dual)
اللَّتَان	the ones who / which (fem. dual)
الَّذِيْنَ	the ones who (masc. pl.)
اللَّاتِيْ	the ones who (fem. pl.)

As for the **أَسْمَاء الشَّرْطِ**, among them are:

مَنْ	Whosoever ……..then ……..
مَا	Whatever ……..then ……..
مَهْمَا	Whatever ……..then ……..
مَتَى	Whenever ……..then ……..
إِيَّانَ	Whenever ……..then ……..
أَيْنَ	Wherever ……..then ……..
أَنَّى	Wherever ……..then ……..
حَيْثُمَا	Wherever ……..then ……..
كَيْفَمَا	However ……..then ……..
أَيّ	Whichever ……..then ……..

The Types of Declinability / Declension (أَنْوَاع الإِعْرَابِ)

> وَالَّذِيْ يَتَغَيَّرُ آخِرُهُ ..إِنْ كَانَ فِعْلاً فَتَغَيُّرُهُ يَكُوْنُ بِالضَّمَّةِ وَالْفَتْحَةِ وَالسُّكُوْنِ، وَإِنْ كَانَ اسْماً فَتَغَيُّرُهُ يَكُوْنُ بِالضَّمَّةِ وَالْفَتْحَةِ وَالْكَسْرَةِ.
>
> وَالتَّغَيُّرُ بِالضَّمَّةِ يُسَمَّى "رَفْعاً"، وَبِالْفَتْحَةِ يُسَمَّى "نَصْباً"، وَبِالْكَسْرَةِ يُسَمَّى "جَراً"، وَبِالسُّكُوْنِ "جَزْماً"، وَيُقَالُ لِلضَّمَّةِ وَالْفَتْحَةِ وَالْكَسْرَةِ وَالسُّكُوْنِ "عَلَامَاتُ الإِعْرَابِ الأَصْلِيَّةُ".

That whose ending changes,

♦ if it is a **فِعْل**, then its change is by means of the **الضَّمَّة**, the **الْفَتْحَة** and the **السُّكُوْن**, and

♦ if it is an **اسْم**, then its change is by means of the **الضَّمَّة**, the **الْفَتْحَة** and the **الْكَسْرَة**.

The change:

♦ by means of the **الضَّمَّة** is called "رَفْع",

♦ by means of the **الْفَتْحَة** (is called) "نَصْب",

♦ by means of the **الْكَسْرَة** (is called) "جَرّ" and

♦ by means of the **السُّكُوْن** (is called) "جَزْم"

The **الضَّمَّة**, the **الْفَتْحَة**, the **الْكَسْرَة** and the **السُّكُوْن** are said to be the "**عَلَامَات الإِعْرَابِ الأَصْلِيَّة**" (primary signs of declinability).

Explanation:

It has become clear to us that the words whose endings change by changing the constructions (in which they appear) are from the classes of **الْفِعْل** and **الاسْم**, and not from the class of **الْحَرْف**.

It remains for us to know the modes or states in which this change exists. Know that they (i.e. these modes or states) are four: the **الْكَسْرَة**, the **الْفَتْحَة**, the **الضَّمَّة** and the **السُّكُوْن**. The change:

♦ by means of the **الضَّمَّة** is called "رَفْع" (i.e. nominative case for nouns and indicative mood for verbs),

♦ by means of the **الْفَتْحَة** (is called) "نَصْب" (i.e. accusative case for nouns and subjunctive mood for verbs),

♦ by means of the **الْكَسْرَة** (is called) "جَرّ" and

♦ by means of the **السُّكُوْن** (is called) "جَزْم".

Hence, it is said that the types of declinability (**الإِعْرَاب**) are: **رَفْع , نَصْب , جَرّ** and **السُّكُوْن** and the **الضَّمَّة** , the **الْفَتْحَة** , the **الْكَسْرَة** , and the **جَزْم** are said to be the "**عَلَامَات الإِعْرَابِ الأَصْلِيَّة**" (primary signs of declinability).

It is necessary for us to know that **الْجَرّ** does not apply to **الأَفْعَال** just as **الْجَزْم** does not apply to **الأَسْمَاء** .

[Furthermore:

♦ **الرَّفْع** is called the nominative case when applied to nouns and the indicative mood when applied to verbs,

♦ **النَّصْب** is called the accusative case when applied to nouns and the subjunctive mood when applied to verbs,

♦ **الْجَرّ** is called the genitive case and applies to nouns only and

♦ **الْجَزْم** is called the jussive mood and applies to verbs only.]

إِعْرَاب الْمُثَنَّى (Declining the Dual and Sound Plural
(وَالْجَمْعِ السَّالِمِ)

وَالْمُثَنَّى يُرْفَعُ بِالأَلِفِ، وَيُنْصَبُ وَيُجَرُّ بِالْيَاءِ. وَجَمْعُ الْمُذَكَّرِ السَّالِمُ يُرْفَعُ بِالْوَاوِ، وَيُنْصَبُ وَيُجَرُّ بِالْيَاءِ. وَجَمْعُ الْمُؤَنَّثِ السَّالِمُ يُنْصَبُ بِالْكَسْرَةِ. وَيُقَالُ لِلأَلِفِ وَالْوَاوِ وَالْيَاءِ وَالْكَسْرَةِ "عَلَامَاتٌ فَرْعِيَّةٌ".

The الْمُثَنَّى (dual) is:

♦ مَرْفُوْع (i.e. declined in the case of الرَّفْع) with the الأَلِف and
♦ مَنْصُوْب (i.e. declined in the case of النَّصْب) and مَجْرُوْر (i.e. declined in the case of الْجَرّ) with the الْيَاء .

The جَمْعِ الْمُذَكَّرِ السَّالِمِ (sound masculine plural) is:

♦ مَرْفُوْع with the الْوَاو and
♦ مَنْصُوْب and مَجْرُوْر with the الْيَاء .

The جَمْعِ الْمُؤَنَّثِ السَّالِمِ (sound feminine plural) is:

♦ مَنْصُوْب with the الْكَسْرَة .

[As for being مَرْفُوْع and مَجْرُوْر it takes the standard declension, that is, مَرْفُوْع with the الضَّمَّة and مَجْرُوْر with the الْكَسْرَة]

The الأَلِف , the الْيَاء , the الْوَاو , and the الْكَسْرَة are said to be " عَلَامَات فَرْعِيَّة" (secondary signs).

Explanation:

You already know that:

♦ the الضَّمَّة (primary sign of الرَّفْع) is the عَلَامَة الرَّفْع الأَصْلِيَّة ,
♦ the الْفَتْحَة (primary sign of النَّصْب) is the عَلَامَة النَّصْب (الأَصْلِيَّة) ,
♦ The الْكَسْرَة (primary sign of الْجَرِّ) is the عَلَامَة الْجَرِّ (الأَصْلِيَّة) and
♦ The السُّكُوْن (primary sign of الْجَزْم) is the عَلَامَة الْجَزْم (الأَصْلِيَّة) .

Moreover, there exist also عَلَامَات فَرْعِيَّة (secondary signs)which take the place of these (primary) signs in certain types of the الْكَلِمَات as will be mentioned.

Thus:

(1) the **الْمُثَنَّى** is:

♦ **مَرْفُوع** with the **الأَلِف** in place of the **الضَّمَّة** (i.e. نِيَابَةً عَنِ الضَّمَّةِ), like: "**حَضَرَ هُنَا رَجُلَانِ**" (two men were present here)

♦ **مَنْصُوْب** and **مَجْرُوْر** with the **الْيَاء** in place of the **الْفَتْحَة** and the **الْكَسْرَة** (i.e. نِيَابَةً عَنِ الْفَتْحَةِ وَالْكَسْرَةِ), like: "**أَكْرَمْتُ الرَّجُلَيْنِ**" (I honoured the two men) and "**نَظَرْتُ إِلَى الرَّجُلَيْنِ**" (I looked at the two men).

(2) the **جَمْع الْمُذَكَّر السَّالِم** is:

♦ **مَرْفُوْع** with the **الْوَاو** in place of the **الضَّمَّة** (i.e. نِيَابَةً عَنِ الضَّمَّةِ), like: "**خَرَجَ الْمُهَنْدِسُوْنَ**" (The engineers left / went out)

♦ **مَنْصُوْب** and **مَجْرُوْر** with the **الْيَاء** in place of the **الْفَتْحَة** and the **الْكَسْرَة** (i.e. نِيَابَةً عَنِ الْفَتْحَةِ وَالْكَسْرَةِ), like: "**وَدَّعْتُ الْمُهَنْدِسِيْنَ**" (I bid the engineers farewell) and "**نَظَرْتُ إِلَى الْمُهَنْدِسِيْنَ**" (I looked at the engineers).

(3) the **جَمْع الْمُؤَنَّثِ السَّالِم** is **مَنْصُوْب** with the **الْكَسْرَة** in place of the **الْفَتْحَة** (i.e. نِيَابَةً عَنِ الْفَتْحَةِ) like: "**غَرَسْتُ شَجَرَاتٍ**" (I planted trees). As for its **الرَّفْع** and **الْجَرّ**, it is declined with the two primary signs: the **الضَّمَّة** and the **الْكَسْرَة**, like: "**أَيْنَعَتِ الشَّجَرَاتُ**" (The trees are ripe) and "**جِئْتُ بِشَجَرَاتٍ أُخْرَى**" (I brought other trees).

Declining the Weak Verb (إِعْرَابُ الْفِعْلِ الْمُعْتَلِّ)

وَإِذَا كَانَ آخِرُ الْمُضَارِعِ أَلِفاً أَوْ وَاواً أَوْ يَاءً سُمِّيَ "مُعْتَلَّ الْآخِرِ"، وَجُزِمَ بِحَذْفِ آخِرِهِ نِيَابَةً عَنِ السُّكُوْنِ، نحوِ: "لَمْ يَخْشَ"، وَ"لَمْ يَدْعُ"، وَ"لَمْ يَرْمِ". أَمَّا النَّصْبُ فَيَظْهَرُ عَلَى الْوَاوِ وَالْيَاءِ وَيُقَدَّرُ عَلَى الْأَلِفِ، وَأَمَّا الرَّفْعُ فَيُقَدَّرُ عَلَى الْجَمِيْعِ.

When the ending (i.e. final letter) of the **الْمُضَارِع** is an **أَلِف , وَاو** or **يَاء** , it is called "**مُعْتَلُّ الْآخِرِ**" (weak ending verb), and it is **مَجْزُوْم** with the dropping of it (i.e. the weak ending) in place of the **السُّكُوْن** , like: "

لَمْ يَخْشَ" (did not throw/cast), "**لَمْ يَدْعُ**" (did not call) and "**لَمْ يَرْمِ**" (did not fear).

As for **النَّصْب** it is apparent (i.e. **ظَاهِر** or uttered and pronounced) on the **الْوَاو** and **الْيَاء** and implied (i.e. **مُقَدَّر** or not uttered or pronounced but assumed in the mind of the Arabic user) on the **الْأَلِف** .

As for **الرَّفْع** it is implied (i.e. **مُقَدَّر**) on all (three weak letters).

Explanation:

When the ending (i.e. final letter) of the **الْفِعْلِ الْمُضَارِع** is:

♦ an **أَلِف** (even if it is written as a **يَاء**), like: "**يَخْشَى**" (fear/will fear), "**يَسْعَى**" (strive/will strive) and "**يَلْقَى**" (meet/will meet), or

♦ a **وَاو** , like: "**يَدْعُوْ**" (call/will call), "**يَسْمُوْ**" (rise/will rise) and "**يَلْهُوْ**" (play/will play) or

♦ a **يَاء** , like: "**يَرْمِيْ**" (throw/will throw), "**يَعْصِيْ**" (disobey/will disobey) and "**يَمْشِيْ**" (walk/will walk),

then, it is called "**مُعْتَلُّ الْآخِرِ**" (the weak ending verb).

The **السُّكُوْن** of the **الْفِعْل الْمُعْتَلّ الْآخِرِ** is not by means of the **الْجَزْم** (which is the standard declension) but rather by means of dropping of its (weak) ending in place of the **السُّكُوْن** (i.e. **نِيَابَةً عَنِ السُّكُوْنِ**). The dropping of the ending (i.e. **حَذْف الْآخِرِ**) is among the **الْعَلَامَاتُ الْفَرْعِيَّة** (secondary signs), like: "**لَمْ يَخْشَ**" (did not fear), "**لَمْ يَسْعَ**" (did not strive), "**لَمْ يَلْقَ**" (did not meet), "**لَمْ يَدْعُ**" (did not call), "**لَمْ يَسْمُ**" (did not rise), "**لَمْ يَلْهُ**" (did not play), "**لَمْ يَرْمِ**" (did not throw/cast), "**لَمْ يَعْصِ**" (did not disobey) and "**لَمْ يَمْشِ**" (did not walk).

[Note that in these examples the **الْفَتْحَة** at the end of "**يَخْشَ**" , "**يَسْعَ**" and "**يَلْقَ**" indicates that an **أَلِف** has been dropped, the **الضَّمَّة** at the end of "**يَدْعُ**" ,

"يَسْمُ" and "يَلْهُ" indicates that a وَاو has been dropped and the الْكَسْرَة at the end of "يَعْصِ" , "يَرْمِ" and "يَمْشِ" indicates that a يَاء has been dropped].

As for it being مَنْصُوْب and مَرْفُوْع , it is (so) by means of the الْعَلَامَتَيْنِ الأَصْلِيَّتَيْنِ (the two primary signs): the الضَّمَّة and the الْفَتْحَة except that:

♦ the الْفَتْحَة is مُقَدَّرَة (implicit i.e. implied and assumed to exist in the mind of the Arabic user only) in the case of the الأَلِف due to تَعَذُّر تَحْرِيْكِهَا (i.e. the impossibility of vowelling it, that is, vowelling the الأَلِف) but is ظَاهِرَة (explicit i.e. uttered and pronounced) in the case of the الْوَاو and the الْيَاء (due to the ease with which the الْفَتْحَة is pronounced on these two letters), and

♦ the الضَّمَّة is مُقَدَّرَة (implicit) in the case of the الأَلِف due to التَّعَذُّر (i.e. impossibility of vowelling the الأَلِف) as well as in the case of the الْوَاو and the الْيَاء due to الثِّقَل (i.e. due to heaviness and difficulty of pronouncing it on these two letters).

[The declension by means of a ضَمَّة مُقَدَّرَة (implicit and implied ضَمَّة) or فَتْحَة مُقَدَّرَة (implicit and implied فَتْحَة) belongs to a type of الإِعْرَاب (declension) known as الإِعْرَاب الْمُقَدَّر (implied or hypothetical declension) and is applicable to the الاسْم as when dealing with particular types of الاسْم]

Declining the Five Forms / Patterns (إِعْرَاب الأَمْثِلَةِ الْخَمْسَةِ)

وَالْمُضَارِعُ إِذَا اتَّصَلَ بِهِ أَلِفُ اثْنَيْنِ، أَوْ وَاوُ جَمَاعَةٍ، أَوْ يَاءُ مُخَاطَبَةٍ يُرْفَعُ بِثُبُوتِ النُّوْنِ نِيَابَةً عَنِ الضَّمَّةِ، وَيُنْصَبُ وَيُجْزَمُ بِحَذْفِهَا نِيَابَةً عَنِ الْفَتْحَةِ وَالسُّكُوْنِ.

The **الْمُضَارِع** – when it has the **أَلِف الاثْنَيْنِ** (i.e. the **الأَلِف** of duality), or the **وَاو الْجَمَاعَةِ** (i.e. the **الْوَاو** of the masculine plural), or the **يَاء الْمُخَاطَبَةِ** (i.e. the **الْيَاء** of the second person feminine) suffixed to it – is:

♦ **مَرْفُوْع** with the attachment of the **النُّوْن** (i.e. **ثُبُوْت النُّوْنِ**) in place of the **الضَّمَّة** and

♦ **مَنْصُوْب** and **مَجْزُوْم** with the dropping thereof (i.e. **حَذْف النُّوْنِ**) in place of the **الْفَتْحَة** and the **السُّكُوْن**.

Explanation:

When the **الْمُضَارِع** is predicated of:

♦ the **أَلِف الاثْنَيْنِ** (i.e. **الأَلِف** of duality), like: "**الرَّجُلَانِ يَكْتُبَانِ**" (the two men write/will write) and "**أَنْتُمَا تَكْتُبَانِ**" (You two write/will write), or

♦ the **وَاو الْجَمَاعَةِ** (i.e. **الْوَاو** of the masculine plural), like: **الرِّجَالُ يَكْتُبُوْنَ** " (the men are write/will write) and "**أَنْتُمْ تَكْتُبُوْنَ**" (You write/will write), or

♦ the **يَاء الْمُخَاطَبَةِ** (i.e. **الْيَاء** of the second person feminine), like: "**أَنْتِ تَكْتُبِيْنَ**" (you write/will write fem. sing.)

then it is **مَرْفُوْع** by means of the attachment of the **النُّوْن** (i.e. **بِثُبُوتِ النُّوْنِ**), like that you have seen, and it is **مَنْصُوْب** and **مَجْزُوْم** by means of its dropping (i.e. **بِحَذْفِ النُّوْنِ**), like:

لَنْ يَكْتُبَا	will not write (3ʳᵈ masc. dual)	لَمْ يَكْتُبَا	did not write (3ʳᵈ masc. dual)
لَنْ تَكْتُبَا	will not write (3ʳᵈ per. fem. dual / 2ⁿᵈ per. dual)	لَمْ تَكْتُبَا	did not write (3ʳᵈ per. fem. dual / 2ⁿᵈ per. dual)
لَنْ يَكْتُبُوْا	will not write (3ʳᵈ per. masc. pl.)	لَمْ يَكْتُبُوْا	did not write (3ʳᵈ per. masc. pl.)
لَنْ تَكْتُبُوْا	will not write (2ⁿᵈ masc. pl.)	لَمْ تَكْتُبُوْا	did not write (2ⁿᵈ masc. pl.)
لَنْ تَكْتُبِيْ	will not write (2ⁿᵈ fem. sing.)	لَمْ تَكْتُبِيْ	did not write (2ⁿᵈ fem. sing.)

These **الأَفْعَال** (verbs) and their likes are called "**الأَمْثِلَة الْخَمْسَة**" (the five forms / patterns).

Moreover, the **حَذْف النُّوْنِ** and the **ثُبُوْت النُّوْنِ** are among the **الْعَلاَمَات الْفَرْعِيَّة** (secondary signs).

The Importance of Distinguishing (Different) Constructions
(أَهَمِّيَّة تَمْيِيْزِ التَّرَاكِيْبِ)

وَلِكُلِّ نَوْعٍ مِنْ هَذِهِ التَّغَيُّرَاتِ مَوَاضِعُ لَوْ وَقَعَ فِيْ غَيْرِهَا يُعَدُّ خَطَأً، فَيَلْزَمُنَا لِأَجْلِ أَنْ نَسْلَمَ مِنَ الْخَطَأِ وَيَكُوْنَ نُطْقُنَا صَحِيْحاً أَنْ نَعْرِفَ فِيْ أَيِّ تَرْكِيْبٍ يَكُوْنُ الْفِعْلُ مَرْفُوْعاً أَوْ مَنْصُوْباً أَوْ مَجْزُوْماً، وَفِيْ أَيِّ تَرْكِيْبٍ يَكُوْنُ الاسْمُ مَرْفُوْعاً أَوْ مَنْصُوْباً أَوْ مَجْرُوْراً.

For each type of these changes there are places, should it occur in any other than these (places) it will be counted as an error. Hence, it is necessary for us – in order that we be free from error and our pronunciation (i.e. speech) be correct – to know in which construction the **الْفِعْل** is **مَرْفُوْع** or **مَنْصُوْب** or **مَجْزُوْم** , and in which construction the **الاسْم** is **مَرْفُوْع** , or **مَنْصُوْب** or **مَجْرُوْر** .

Explanation:

We hear from the (Arab) people the word "**عَلِيّ**" – for example – sometimes **مَرْفُوْع** , sometimes **مَنْصُوْب** and sometimes **مَجْرُوْر** , such that they say (for example):

♦ "**عَلِيٌّ شُجَاعٌ**" (Ali is brave),
♦ "**إِنَّ عَلِياً فَصِيْحٌ**" (Truly, Ali is eloquent)
♦ "**لِعَلِيٍّ أَوْلَاذٌ بَرَرَةٌ**" (Ali has righteous and very good children)

Is the fact that the word "**عَلِيّ**" is **مَرْفُوْع** in the first construction, **مَنْصُوْب** in the second and **مَجْرُوْر** in the third binding and obligatory on the one who wants his speech to be correct? The answer is "yes".

Anyone who utters something other than that has indeed erred, and his speech is contrary to the language of the Arabs, the language of the Noble Qur'an, the (Prophetic) Traditions, authentic books and the speech of the eloquent.

Every **كَلِمَة** from among the **الْكَلِمَات الْمُعْرَبَة** (declinable words) is **مَرْفُوْع** in specific places, **مَنْصُوْب** in specific places, and likewise is the case when it is **مَجْزُوْم** and **مَجْرُوْر** . For that there are rules and principles such that when a person knows them he will be free from error and his speech will conform to the language of the Qur'an.

When it is the case that the change of the **الْفِعْل** is confined to **الرَّفْع , النَّصْب** and **الْجَزْم** , the change of the **الاسْم** is confined to **الرَّفْع , النَّصْب** and **الْجَرّ** , it is for us to know (then) in which construction is the **الْفِعْل** :

♦ **مَرْفُوْع** or
♦ **مَنْصُوْب** or

♦ مَجْزُوْم ,

and in which construction the **الاسم** is:

♦ مَرْفُوْع or
♦ مَنْصُوْب or
♦ مَجْرُوْر

and so on until we reach our intended goal.

Making the Verb الْفِعْلِ نَصْب (مَنْصُوْب)

أَمَّا الْفِعْلُ فَيُنْصَبُ إِذَا كَانَ قَبْلَهُ أَحَدُ هَذِهِ الأَحْرُفُ:

"أَنْ"، "لَنْ"، "إذاً"، "كَيْ".

As for the **الْفِعْل** , it is **مَنْصُوْب** when one of these particles comes before it:

♦ "**أَنْ**" (to, that)

♦ "**لَنْ**" (will not, will never)

♦ "**إذاً**" (in that case, thus, hence)

♦ "**كَيْ**" [(in order) to, that]

Explanation:

If to be free from error in speech is contingent on us knowing in which construction the **الْفِعْل** is **مَرْفُوْع , مَنْصُوْب , مَجْزُوْم** and in which construction the **الاسْم** is **مَجْرُوْر , مَرْفُوْع , مَنْصُوْب** , then it is necessary for us to know the rules that will lead us to realise that aim.

Thus, the **الْفِعْل** is **مَنْصُوْب** in four places, **مَجْزُوْم** in sixteen places and **مَرْفُوْع** in other than the aforementioned.

It is **مَنْصُوْب** in every sentence (**جُمْلَة**) in which it occurs after one of the following words:

♦ "**أَنْ**" like: "**يَسُرُّنِيْ أَنْ تَنْجَحَ**" (That you have passed pleases me)

♦ "**لَنْ**" like: "**لَنْ يَسُوْدَ الْكَسْلاَنُ**" (The lazy person will never prevail)

♦ "**إذاً**" like: "**إذاً تَبْلُغَ الْمَجْدَ**" (In that case you will achieve glory and prestige) in response to some who said: "**سَأَجْتَهِدُ**" (I will work hard / be diligent), and

♦ "**كَيْ**" like: "**جِئْتُ كَيْ أَتَعَلَّمَ**" (I came in order to learn)

and likewise you extend the rule to other similar cases.

Making the Verb الْفِعْلِ جَزْم) مَجْزُوْم)

وَيُجْزَمُ إِذَا كَانَ قَبْلَهُ إِحْدَى هَذِهِ الْكَلِمَاتِ: "لَمْ"، "لَمَّا"، لَام الأَمْرِ، "لَا" النَّاهِيَة، "إِنْ"، "إِذْ مَا"، "مَنْ"، "مَا"، "مَهْمَا"، "مَتَى" "أَيَّانَ"، "أَيْنَ"، "أَنَّى"، "حَيْثُمَا"، "كَيْفَمَا"، "أَيّ".

It (i.e. the الْفِعْل) is مَجْزُوْم when one of these words comes before it:

♦ "لَمْ" (did not)

♦ "لَمَّا" (did not yet)

♦ لَام الأَمْرِ اللَّام (the of command meaning "let")

♦ "لَا" النَّاهِيَة (Prohibitive "لَا" meaning "Don't")

♦ "إِنْ" (If ....., ...)

♦ "إِذْ مَا" (If ....., ...)

♦ "مَنْ" (Whosoever, anyone who ....., ...)

♦ "مَا" (Whatever ....., ...)

♦ "مَهْمَا" (Whatever ....., ...)

♦ "مَتَى" (Whenever ....., ...)

♦ "أَيَّانَ" (Whenever ....., ...)

♦ "أَيْنَ" (Wherever ....., ...)

♦ "أَنَّى" (Wherever ....., ...)

♦ "حَيْثُمَا" (Wherever ....., ...)

♦ "كَيْفَمَا" (However ....., ...)

♦ "أَيّ" (Whichever ....., ...)

Explanation:

We know the four places in which the الْفِعْل is مَنْصُوْب . It remains for us to know the sixteen places in which it is مَجْزُوْم .

It is مَجْزُوْم in every جُمْلَة (sentence) in which it occurs after one of the aforementioned words. These words are divided into two groups:

(1) a group after which one فِعْل is made مَجْزُوْم :

♦ "**لَمْ**" (did not), like: "**لَمْ أَخُنْ عَهْداً وَلَمْ أُخْلِفْ وَعْداً**" (I did not break a covenant nor did I breach promises)

♦ "**لَمَّا**" (did not yet), like: "**لَمَّا يُثْمِرْ بُسْتَانُنَا وَقَدْ أَثْمَرَتِ الْبَسَاتِيْنُ**" [Our garden did not produce fruit yet while the (other) gardens produced fruit]

♦ **لَامُ الأَمْرِ** (the **اللَّام** of command meaning "let"), like: "**لِيَلْزَمْ كُلُّ إِنْسَانٍ حَدَّهُ**" (Let every person adhere or stick to his limit)

♦ **لَا" النَّاهِيَة** (Prohibitive "**لَا**" meaning "Don't"), like: "**لَا تَيْأَسْ مِنْ رَحْمَةِ اللهِ**" (Do not despair concerning Allah's Mercy)

(2) a group after which two **فِعْلَان** (verbs) are made **مَجْزُوْم**, the first (of which) is called the **فِعْلُ الشَّرْطِ** (conditional verb) and the second the "**جَوَابُ الشَّرْطِ**" (reply to or result of the condition), and it comprises:

♦ "**إِنْ**" (If ....., ...), like: "**إِنْ تَصْبِرْ تَنَلْ**" (If you have patience, you will achieve),

♦ "**إِذْ مَا**" (If ....., ...), like: "**إِذْ مَا تَتَعَلَّمْ تَتَقَدَّمْ**" (If you learn, you will progress),

♦ "**مَنْ**" (Whosoever, anyone who ....., ...), like: "**مَنْ يَبْحَثْ يَجِدْ**" (Whosoever searches, will find),

♦ "**مَا**" (Whatever ....., ...), like: "**مَا تُحَصِّلْ فِي الصِّغَرِ يَنْفَعْكَ فِي الْكِبَرِ**" (Whatever you obtain in childhood, will benefit you in adulthood),

♦ "**مَهْمَا**" (Whatever ....., ...), like: "**مَهْمَا تُبْطِنْ تُظْهِرْهُ الأَيَّامُ**" (Whatever you conceal the days will reveal),

♦ "**مَتَى**" (Whenever ....., ...), like: "**مَتَى يَصْلُحْ قَلْبُكَ تَصْلُحْ جَوَارِحُكَ**" (Whenever your heart is sound your limbs are sound),

♦ "**أَيَّانَ**" (Whenever ....., ...), like: "**أَيَّانَ تَحْسُنْ سَرِيْرَتُكَ تُحْمَدْ سِيْرَتُكَ**" (When your heart is good your behaviour becomes praiseworthy),

♦ "**أَيْنَ**" (Wherever ....., ...), like: "**أَيْنَ تَتَوَجَّهْ تُصَادِفْ رِزْقَكَ**" (Wherever you venture, you will find your sustenance),

♦ "**أَنَّى**" (Wherever ....., ...), like: "**أَنَّى يَذْهَبْ ذُو الْمَالِ يَجِدْ رَفِيْقاً**" (Wherever the possessor of wealth goes, he will find friends),

♦ "**حَيْثُمَا**" (Wherever ....., ...), like: "**حَيْثُمَا تَسْتَقِمْ يُقَدِّرْ لَكَ اللهُ نَجَاحاً**" (Wherever you are upright, Allah will decree success for you),

♦ "**كَيْفَمَا**" (However ....., ...), like: "**كَيْفَمَا تَكُنْ يَكُنْ قَرِيْنُكَ**" (However you are, so will your friend be) and

♦ "**أَيّ**" (Whichever ....., ...), "**أَيُّ إِنْسَانٍ يَحْتَرِمْهُ الرَّئِيْسُ يَحْتَرِمْهُ الْمَرْؤُوْسُ**" (Whichever person the leader respects, the subjects will also respect).

and likewise you extend the rule to other similar cases. Moreover, "**إِنْ**" and what comes after it are called "**أَدَوَات شَرْطٍ**" (Conditional Instruments).

Making the Verb مَرْفُوْع (رَفْع الْفِعْلِ)

وَيُرْفَعُ إِذَا تَجَرَّدَ مِنْ جَمِيْعِ ذَلِكَ

It (i.e. the **الْفِعْل**) is **مَرْفُوْع** when it is stripped of that (i.e. the aforementioned **النَّوَاصِب** and **الْجَوَازِم**).

Explanation:

There is no difficulty in us knowing the places in which the **الْفِعْل** is **مَرْفُوْع** after knowing the places in which it is **مَنْصُوْب** and **مَجْزُوْم**.

Every **فِعْل مُضَارِع** that does not occur after one of the previous four words or after one of the sixteen words mentioned thereafter is necessarily **مَرْفُوْع**, like: [**يُخَفِّفُ** **اللهُ عَنْكُمْ** (Allah has given you relief), "**يُثْمِرُ بُسْتَانُنَا**" (Our garden bears fruit), "**يَلْزَمُ الإِنْسَانُ حَدَّهُ**" (A man adheres or sticks to his limit), etc.

Up to this point we have completed our knowledge of the places in which the **الْفِعْل** is **مَرْفُوْع**, the places in which it is **مَنْصُوْب**, the places in which it is **مَجْزُوْم** and the places in which it is **مَنْصُوْب**, so we do not have to fear any error entering (into our speech) coming from that direction (at least). However, it is now on us to strive to know:

♦ the places in which the **الاسْم** is **مَرْفُوْع**,
♦ the places in which it is **مَنْصُوْب** and
♦ the places in which it is **مَجْرُوْر**,

in order that we might be free from error as regards the **الْكَلِمَات الْمُعْرَبَة** (declinable words).

Making the Noun مَرْفُوْع (رَفْع الاسْمِ)

وَأَمَّا الاسْمُ فَيُرْفَعُ فِيْ سِتَّةِ مَوَاضِعَ.

As for the **الاسْم** it is **مَرْفُوْع** in six places.

Explanation:

Knowing what has gone before, there does not remain anything thereafter except to know in which construction the **الاسْم** is **مَنْصُوْب , مَرْفُوْع** or **مَجْرُوْر**. That is something easily attainable and not difficult for the mind to grasp. Thus, it is **مَرْفُوْع** in six places, **مَنْصُوْب** in eleven places and **مَجْرُوْر** in two places. What follows is the explanation of the six places of **الرَّفْع** :

The Doer / Subject of the Verbal Sentence (الْفَاعِل)

الْأَوَّلُ: كُلُّ تَرْكِيْبٍ مِثْل "حَفِظَ مُحَمَّدٌ الْكِتَابَ" وَ "يَطْلُبُ الْعَاقِلُ الْعِلْمَ"، وَيُسَمَّى الاسْمُ حِيْنَئِذٍ "فَاعِلاً"

The first (place of الرَّفْع) is every construction like: "حَفِظَ مُحَمَّدٌ الْكِتَابَ" (Muhammad memorised the book) and "يَطْلُبُ الْعَاقِلُ الْعِلْمَ" (The intelligent person seeks knowledge), and the الاسْم , then, is called "فَاعِل" (doer/subject of verbal sentence).

Explanation:

When you see someone called "مَحْمُوْد" , for example, cutting (يَقْطَعُ) a branch (غُصْن) from a tree, and you want to state or report that event, you say: "قَطَعَ مَحْمُوْدٌ الْغُصْنَ" (Mahmud cut the branch). Now, the word "قَطَعَ" which denotes the occurrence of the act of cutting is called a "فِعْل" as was explained before, and the word "مَحْمُوْد" which indicates the one who performed and carried out the act of cutting is called a "فَاعِل" (doer/subject of a verbal sentence), and it is necessary for it to be مَرْفُوْع , and the word "الْغُصْن" which indicates the thing onto which the action occurred is called a "مَفْعُوْل بِهِ" (direct object) and more will be said about that (i.e. the الْمَفْعُوْل بِهِ) later.

Similar to the word "مَحْمُوْد" in this example are:
♦ the word "مُحَمَّد" (Muhammad) in "حَفِظَ مُحَمَّدٌ الْكِتَابَ" (Muhammad memorised the book),
♦ "الْعَاقِل" (intelligent person) in "يَطْلُبُ الْعَاقِلُ الْعِلْمَ" (The intelligent person seeks knowledge),
♦ "الله" (Allah) in "خَلَقَ اللهُ الإِنْسَانَ" (Allah created humanity),
♦ "الذِّئْب" (the wolf) in "يَأْكُلُ الذِّئْبُ الْغَنَمَ" (The wolf eats/is eating the flock),
♦ "الأَنْبِيَاء" (the Prophets) in "أَرْشَدَ الأَنْبِيَاءُ النَّاسَ" (The Prophets guided the people) and
♦ "النَّاس" (the people) in "يُبْغِضُ النَّاسُ الْخَائِنَ" (The people hate the traitor),

and likewise is the case of every word occurring after the الْفِعْل and denotes the one doing the action.

The Agent or Deputy of the Doer (تَائِبُ الْفَاعِلِ)

> **الثَّانِي:** كُلُّ تَرْكِيْبٍ مِثْلَ "حُفِظَ الْكِتَابُ" وَ"يُطْلَبُ الْعِلْمُ"، وَيُسَمَّى أَلَاسْمُ حِيْنَئِذٍ "نَائِبَ فَاعِلٍ"
>
> ---
>
> "حُفِظَ الْكِتَابُ" The second (place of الرَّفْع) is every construction like:
> (The book was memorised) and "يُطْلَبُ الْعِلْمُ" (Knowledge is sought or
> acquired), and the الاسْم is, then, called "نَائِبَ فَاعِلٍ" (Agent/Deputy of
> the doer)

Explanation:

If someone steals your watch and you know his identity and you want to inform him about that, you say: "سَرَقَ فُلَانٌ السَّاعَةَ" [So-and-so (like Zaid, for example) has stolen the watch]. However, if you do not know his identity or you know his identity but you do not want to mention his name, you say: "سُرِقَتِ السَّاعَةُ" (The watch has been stolen). Thus, you drop the الْفَاعِل and you put in its place the word denoting that onto which the action occurred which is the word "السَّاعَة" and it is for this reason (i.e. "السَّاعَة" occupying the place of the الْفَاعِل) that it (i.e. "السَّاعَة") becomes مَرْفُوْع and is called the "نَائِب الْفَاعِلِ" (agent/deputy of the doer).

The form and structure of the الْفِعْل is subsequently changed when used with it (i.e. with the نَائِب الْفَاعِلِ). Thus:

♦ if it is مَاضٍ (past tense verb), its initial letter is vowelled with a ضَمَّة and the second last letter is vowelled with a كَسْرة and

♦ if it is مُضَارِع (present or future tense verb), its initial letter is also vowelled with a ضَمَّة and the second last letter is vowelled with a فَتْحَة .

Furthermore, similar to the word "السَّاعَة" in this example are:

♦ the word "الْكِتَاب" (the book) in "حُفِظَ الْكِتَابُ" (The book was memorised),
♦ "الْعِلْم" (knowledge) in "يُطْلَبُ الْعِلْمُ" (Knowledge is sought or acquired),
♦ "الإِنْسَان" (humankind) in "خُلِقَ الإِنْسَانُ" (Humankind was created),
♦ "الْغَنَم" (the sheep) in "تُؤْكَلُ الْغَنَمُ" (The sheep is being eaten),
♦ "النَّاس" (the people) in "أُرْشِدَ النَّاسُ" (The people were guided) and
♦ "الْخَائِن" (the traitor) in "يُبْغَضُ الْخَائِنُ" (The traitor is hated).

Likewise is the case with every word that is preceded by a فِعْل after having changed its form and structure and denotes that onto which the action occurs.

It becomes clear to us from the previous examples that the constructions of the first place (i.e. the الْفَاعِل) are transformed into the constructions of the second place (i.e. the نَائِب الْفَاعِل) by dropping the الْفَاعِل and vowelling the first letter of the الْفِعْل with

a ضَمَّة and the second last letter with a كَسْرَة or a ضَمَّة based on what you know already.

The Subject (of the Nominal Sentence) and Predicate (الْمُبْتَدَأُ وَالْخَبَر)

الثَّالِثُ وَالرَّابِعُ: كُلُّ تَرْكِيْبٍ مِثْلُ "الْبُسْتَانُ مُثْمِرٌ"، وَيُسَمَّى الأَوَّلُ "مُبْتَدَأً" وَالثَّانِيْ "خَبَراً".

The third and fourth (places of **الرَّفْع**) are every construction, like: "**الْبُسْتَانُ مُثْمِرٌ**" (The garden is bearing fruit). The first **الاسْم** is called "**مُبْتَدَأ**" (Subject) and the second "**خَبَر**" (Predicate).

Explanation:

The complete sentence is either (a) composed of a **فِعْل** and an **اسْم** and the latter is either the **الْفَاعِل** or the **نَائِب الْفَاعِل** (and these two places have already been explained), or (b) it is composed of two **اسْمَان** (i.e. an **اسْم** followed by another), the first is called "**مُبْتَدَأ**" (subject) and the second "**خَبَر**" (predicate), and it is necessary that both these be **مَرْفُوع**. This can be illustrated as follows:

♦ "**الْبُسْتَانُ مُثْمِرٌ**" (The garden is bearing fruit)
♦ "**الشَّجَرُ مُوْرِقٌ**" (The trees are growing leaves),
♦ "**الْمَطَرُ غَزِيْرٌ**" (The rain is heavy or abundant),
♦ "**الْجَوُّ مُعْتَدِلٌ**" (The weather is moderate),
♦ as well as whatever resembles these examples as regards all sentences composed of two **اسْمَان** (i.e. an **اسْم** followed by another), such that the one is commenced with and at the same time also predicated of (i.e. given information of) by the other.

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The Noun of "كَانَ" (اسْم "كَانَ")

وَالْخَامِسُ: كُلُّ تَرْكِيبٍ مِثْلُ "كَانَ الْبُسْتَانُ مُثْمِراً" وَ"يَكُونُ الْبُسْتَانُ مُثْمِراً"، وَيُسَمَّى الاسْمُ الأَوَّلُ "إسْماً" لِـ"كَانَ"، وَمِثْلُ "كَانَ": "صَارَ"، "أَصْبَحَ"، "أَضْحَى"، "ظَلَّ"، "أَمْسَى"، "بَاتَ"، "مَا زَالَ"، "مَا بَرِحَ"، "مَا انْفَكَّ"، "مَا فَتِئَ"، "مَا دَامَ"، "لَيْسَ".

The fifth (place of **الرَّفْع**) is every construction like: "**كَانَ الْبُسْتَانُ مُثْمِراً**" (The garden was bearing fruit) and the first **الاسْم** is called "**مُثْمِراً**" (Noun) of "**كَانَ**". Similar to "**كَانَ**" (was) are:

♦ "**صَارَ**" (became)
♦ "**أَصْبَحَ**" (became / became in the morning)
♦ "**أَضْحَى**" (became / became during the forenoon)
♦ "**ظَلَّ**" (remained, continued)
♦ "**أَمْسَى**" (became / became in the late afternoon or evening)
♦ "**بَاتَ**" (became / became during the night)
♦ "**مَا فَتِئَ**" and "**مَا زَآلَ**" , "**مَا بَرِحَ**" , "**مَا انْفَكَّ**" (continued)
♦ "**مَا دَام**" (was for as long as)
♦ "**لَيْسَ**" (is not)

Explanation:

The **الْمُبْتَدَأ** and **الْخَبَر** are both **مَرْفُوْعَان** as we know already. However, when "**كَانَ**" enters upon them the **الْمُبْتَدَأ** is called "**اسْم**" (Noun) of "**كَانَ**" and the **الْخَبَر** is called "**خَبَر**" (predicate) of "**كَانَ**". Moreover it is necessary that the first be **مَرْفُوْع** and the second "**مَنْصُوْب**" .

Thus, you say concerning the aforementioned examples (mentioned in the previous lesson):

♦ "**كَانَ الْبُسْتَانُ مُثْمِراً**" (The garden was bearing fruit)
♦ "**كَانَ الشَّجَرُ مُوْرِقاً**" (The trees were growing leaves)
♦ "**كَانَ الْمَطَرُ غَزِيْراً**" (The rain was heavy or abundant)
♦ "**كَانَ الْجَوُّ مُعْتَدِلاً**" (The weather was moderate)
♦ and likewise you extend the rule to other similar cases.

Similar to "**كَانَ**" (in terms of function and its effect on the **الْمُبْتَدَأ** and **الْخَبَر**) are "**صَارَ**" (became) and all the **الأَفْعَال** (verbs) mentioned after it, like:

♦ "**صَارَ الْبُسْتَانُ مُثْمِراً**" (The garden became a bearer of fruit)
♦ "**أَصْبَحَ الشَّجَرُ مُوْرِقاً**" (The trees became bearers of leaves in the morning)
♦ "**مَا زَالَ الْجَوُّ مُعْتَدِلاً**" (The weather continued to be moderate),

♦ and so on and so forth.

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The Predicate of "إِنَّ" (خَبَر "إِنَّ")

وَالسَّادِسُ: كُلُّ تَرْكِيبٍ مِثْلُ "إِنَّ الْبُسْتَانَ مُثْمِرٌ"، وَيُسَمَّى الِاسْمُ الْأَوَّلُ "اسْماً" لِـ"إِنَّ"، وَمِثْلُ "كَانَ": "أَنَّ"، "كَأَنَّ"، "لَكِنَّ"، "لَيْتَ"، "لَعَلَّ"، "لاَ".

The sixth (place of **الرَّفْع**) is every construction like: "**إِنَّ الْبُسْتَانَ**

مُثْمِرٌ" (Truly, the garden is bearing fruit) and the first **الاسْم** is called "

اسْم(Noun) of "**إِنَّ**" . Similar to "**إِنَّ**" (truly, indeed) are:

♦ "**أَنَّ**" (that, to in the infinitive sense)
♦ "**كَأَنَّ**" (as if)
♦ "**لَكِنَّ**" (but)
♦ "**لَيْتَ**" (I wish, wishing)
♦ "**لَعَلَّ**" (I hope, hoping)
♦ "**لاَ**" ("There is no …" in the absolute and total sense of denial and negation).

Explanation:

We know that when "**كَانَ**" or any of the **الْأَفْعَال** mentioned with it enters upon the

الْمُبْتَدَأ and the **الْخَبَر** , then the first is **مَرْفُوْع** and the second **مَنْصُوْب**.

Know now that when "**إِنَّ**" enters upon them (i.e. the **الْمُبْتَدَأ** and the **الْخَبَر**), then the

first is **مَنْصُوْب** and the second **مَرْفُوْع** , the exact opposite and converse of "**كَانَ**" ,

and the first is also called "**اسْم**" but of "**إِنَّ**" and the second its **الْخَبَر** . Thus, you say

for the same previously mentioned examples:

♦ "**إِنَّ الْبُسْتَانَ مُثْمِرٌ**" (Truly, the garden is bearing fruit)
♦ "**إِنَّ الشَّجَرَ مُوْرِقٌ**" (Truly, the trees are growing leaves)
♦ "**إِنَّ الْمَطَرَ غَزِيْرٌ**" (Truly, the rain is heavy or abundant)
♦ "**إِنَّ الْجَوَّ مُعْتَدِلٌ**" (Truly, the weather is moderate)

Similar to "**إِنَّ**" (in terms of function and its effect on the **الْمُبْتَدَأ** and **الْخَبَر**) are

those **الْحُرُوْف** (particles) mentioned after it, like:

♦ "**عَلِمْتُ أَنَّ الْبُسْتَانَ مُثْمِرٌ**" (I knew that the garden was bearing fruit)
♦ "**كَأَنَّ الشَّجَرَ مُوْرِقٌ**" (As if the trees are growing leaves)
♦ "**لَكِنَّ الْمَطَرَ غَزِيْرٌ...**" (…but the rain is heavy or abundant)
♦ "**لَيْتَ الْجَوَّ مُعْتَدِلٌ**" (I wish that the weather was moderate)

and likewise you extend the rule to other similar cases.

Making the Noun الاسْمِ نَصْب (مَنْصُوْب)

وَالْمَنْصُوْبَاتُ مِنَ الأَسْمَاءِ أَحَدَ عَشَرَ.

The categories of the **الْمَنْصُوْب** among the nouns are eleven.

Explanation:

We know that the places in which the **الاسْم** is **مَرْفُوْع** are six in number. It now remains for us to know the categories of the **الْمَنْصُوْب** among them, and they are eleven in number.

The Direct Object (الْمَفْعُوْل بِهِ)

> الأَوَّلُ: نَحْوُ "الْكِتَابَ" مِنْ "حَفِظَ مُحَمَّدُ الْكِتَابَ"
> وَيُسَمَّى "مَفْعُوْلاً بِهِ"

The first (category of الْمَنْصُوْب) is like "الْكِتَابَ" in "حَفِظَ مُحَمَّدُ الْكِتَابَ" (Muhammad memorised the book) and is called "مَفْعُوْل بِهِ" الْكِتَابَ

Explanation:

Every action that occurs in the world has to have a فَاعِل (doer / agent) doing and executing it, and sometimes this action is transferred and made to occur on something-else.

The word denoting the one from whom the action occurs is called "فَاعِل" (doer / agent) and it is necessary that it be مَرْفُوْع as was mentioned previously.

The word denoting that onto which the action is transferred and made to occur is called "مَفْعُوْل بِهِ" (direct object), and it is necessary that it be "مَنْصُوْب" . Therefore, when you say: "قَطَعَ مَحْمُوْدُ الْغُصْنَ" (Mahmud cut the branch), "مَحْمُوْد" is a فَاعِل and "الْغُصْنَ" a مَفْعُوْل بِهِ because الْقَطْع (i.e. the action of cutting) occurs on it (i.e. "الْغُصْنَ").

Similar to "الْغُصْن" in this example are:

◆ "الْكِتَابَ" in "حَفِظَ مُحَمَّدُ الْكِتَابَ" (Muhammad memorised the book),
◆ "الْعِلْمَ" in "يَطْلُبُ الْعَاقِلُ الْعِلْمَ" (The intelligent person seeks knowledge),
◆ "الإِنْسَانَ" in "خَلَقَ اللهُ الإِنْسَانَ" (Allah created humankind),
◆ "الْغَنَمَ" in "يَأْكُلُ الذِّئْبُ الْغَنَمَ" (The wolf is eating the sheep),
◆ "النَّاسَ" in "أَرْشَدَ الأَنْبِيَاءُ النَّاسَ" (The prophets guided the people) and
◆ "الْخَائِنَ" in "يُبْغِضُ النَّاسُ الْخَائِنَ" (The people hate the traitor).

Such is the case with every اسْم denoting that onto which the action of the الْفَاعِل occurs and on account of which the form of the الْفِعْل remains unchanged. As for when the form of the الْفِعْل is changed in the process, then the الاسْم (denoting that onto which the action of the الْفَاعِل occurs) is a نَائِب فَاعِل instead and it is necessary for it to be مَرْفُوْع as was discussed previously.

The Absolute / Unqualified Object (الْمَفْعُوْل الْمُطْلَق)

وَالثَّانِيْ: نَحْوُ "حِفْظاً" مِنْ "حَفِظَ مُحَمَّدٌ الْكِتَابَ حِفْظاً"، وَيُسَمَّى "مَفْعُوْلاً مُطْلَقاً"

The second (category of الْمَنْصُوْب) is like " حِفْظاً " in " حَفِظَ مُحَمَّدٌ الْكِتَابَ حِفْظاً " (Muhammad really memorised the book) and is called " مَفْعُوْل مُطْلَق " (Absolute / Unqualified object).

Explanation:

When you say: " قَتَلَ الْحَارِسُ اللِّصَّ " (The guard killed the thief), the listener might take the act of killing (as mentioned by the speaker) to be an exaggeration and actually understand that what is meant (by the action " قَتَلَ ") is "beating him up" and not actually "killing him". To prevent this erroneous understanding you add (for the purpose of adding emphasis and definiteness) the word " قَتْلاً " to the previous sentence, such that you say: " قَتَلَ الْحَارِسُ اللِّصَّ قَتْلاً " (The guard really killed the thief). The word " قَتْلاً " is called " مَفْعُوْل مُطْلَق " and it is necessary that it be مَنْصُوْب . Similar to the word " قَتْلاً " (in function and semantic effect) are:

- " حَفِظَ مُحَمَّدٌ الْكِتَابَ حِفْظاً " in " حِفْظاً " (Muhammad really memorised the book),
- " أَرْشَدَ الْأَنْبِيَاءُ النَّاسَ إِرْشَاداً " in " إِرْشَاداً " (The Prophets really guided the people),
- " يَسِيْرُ الْعَاقِلُ سَيْراً حَمِيْداً " in " سَيْراً " (The intelligent person proceeds in a praiseworthy fashion),
- as well as whatever resembles these examples as regards every اسْم denoting the very action that the الْفَاعِل is performing (in the real and not metaphorical sense).

The Object of Reason (الْمَفْعُوْل لِأَجْلِهِ)

وَالثَّالِثُ: نَحْوُ "رَغْبَةً" مِنْ "حَفِظَ مُحَمَّدُ الْكِتَابَ رَغْبَةً فِي التَّقَدُّمِ"، وَيُسَمَّى "مَفْعُوْلاً لِأَجْلِهِ"

The third (category of **الْمَنْصُوْب**) is like "**رَغْبَةً**" in "**حَفِظَ مُحَمَّدُ الْكِتَابَ رَغْبَةً فِي التَّقَدُّمِ**" (Muhammad memorised the book out of a desire to advance and progress) and is called "**مَفْعُوْل، لأجله**" (Object of Reason).

Explanation:

Every **فِعْل** has to have a reason (or motive) on account of which that action is performed. Thus, when we say: "**وَقَفَ الْجُنْدُ**" (The soldiers stood), the listener understands that the soldiers stood but he does not know the reason for (or the motive behind) their standing. Should the intention be to inform him about the reason or motive as well, we say: "**وَقَفَ الْجُنْدُ إِجْلَالاً لِلْأَمِيْر**" (The soldiers stood out of reverence for the Commander), for example. The word "**إِجْلَالاً**" in this example is called "**مَفْعُوْل لِأَجْلِهِ**" (Object of Reason), and it is **مَنْصُوْب**. Similar to it (i.e. "**إِجْلَالاً**") are:

- ♦ "**رَغْبَةً**" in "**حَفِظَ مُحَمَّدُ الْكِتَابَ رَغْبَةً فِي التَّقَدُّمِ**" (Muhammad memorised the book out of a desire to advance and progress),
- ♦ "**طَلَباً**" in "**حَجَّ النَّاسُ طَلَباً لِمَرْضَاةِ اللهِ**" (The people perform the pilgrimage seeking to please Allah),
- ♦ "**إِكْرَاماً**" in "**زُيِّنَتِ الْمَدِيْنَةُ إِكْرَاماً لِلْقَادِمِ**" (The city was beautified in honour of the newcomer or visitor),
- ♦ as well as whatever resembles these examples as regards every **اسْم** that is mentioned in the sentence to clarify the reason or cause for the occurrence of the action.

The Adverb (الْمَفْعُوْل فِيْهِ)

> وَالرَّابِعُ: نَحْوُ "صَبَاحاً" وَ"أَمَامَ" مِنْ "حَفِظَ مُحَمَّدٌ الْكِتَابَ صَبَاحاً أَمَامَ الْمُعَلِّمِ"، وَيُسَمَّى "مَفْعُوْلاً فِيْهِ" أَوْ "ظَرْفاً".

The fourth (category of الْمَنْصُوْب) is like "صَبَاحاً" and "أَمَامَ" in "حَفِظَ مُحَمَّدٌ الْكِتَابَ صَبَاحاً أَمَامَ الْمُعَلِّمِ" (Muhammad memorised the book in the morning in front of the teacher) and is called "مَفْعُوْلٌ فِيْه" or "ظَرْف" (Adverb).

Explanation:

Every فِعْل has to occur in a time (زَمَان) and a place (مَكَان) . Thus, when you say: "حَفِظَ مُحَمَّدٌ الْكِتَابَ صَبَاحاً" (Muhammad memorised the book in the morning), you are clarifying the time of memorising which is in the morning (الصَّبَاح) and when you say: "حَفِظَ مُحَمَّدٌ الْكِتَابَ أَمَامَ الْمُعَلِّمِ" (Muhammad memorised the book in front of the teacher), you are clarifying the place of memorising which is the area in front of the teacher.

The word "صَبَاحاً" is called "ظَرْف زَمَانٍ" (adverb of time) and the word "أَمَامَ" is called "ظَرْف مَكَانٍ" (adverb of place), and both of them are called "مَفْعُوْل فِيْهِ" and it is necessary that they be مَنْصُوْب .

Similar to "صَبَاحاً" is:
- "مَسَاءً" (late afternoon / evening),
- "يَوْماً" (during the day, one day),
- "لَيْلَةً" (at night),
- "بُكَرَةً" (early morning),
- "غَداً" (tomorrow),
- "ضَحْوَةً" (forenoon, late morning),
- "سَحَراً" (early morning / pre-dawn / before day-break i.e. the last part of the night before dawn),
- "أَبَداً" (for ever),
- "حِيْناً" (for a time / while / indefinite period),
- "وَقْتاً" (for a time),
- "لَحْظَةً" (a moment),
- "سَاعَةً" (an hour),
- "مُدَّةً" (a period of time),
- "سَنَةً" (a year) and
- "شَهْراً" (a month),

and like "أَمَامَ" are:

- ♦ "قُدَّامَ" (in front),
- ♦ "خَلْفَ" (behind),
- ♦ "وَرَاءَ" (behind),
- ♦ "فَوْقَ" (above / on top of),
- ♦ "تَحْتَ" (under / below / beneath),
- ♦ "يَمِيْناً" (right / rightwards),
- ♦ "شِمَالاً" (left / leftwards),
- ♦ "عِنْدَ" (at, by / with),
- ♦ "مَعَ" (with / together with / in the company of),
- ♦ "إِزَاءَ" (opposite to),
- ♦ "حِذَاءَ" (near / close to),
- ♦ "تِلْقَاءَ" (opposite to),
- ♦ "بَرِيْداً" (forty-eight thousand steps),
- ♦ "فَرْسَخاً" (a *parasang* or twelve thousand steps) and
- ♦ "مِيْلاً" (a mile or four thousand steps)

The Object of Accompaniment (الْمَفْعُوْل مَعَهُ)

> وَالْخَامِسُ: نَحْوُ "الْمِصْبَاحَ" مِنْ "حَفِظَ مُحَمَّدٌ
> وَالْمِصْبَاحَ"، وَيُسَمَّى "مَفْعُوْلاً مَعَهُ"

The fifth (category of **الْمَنْصُوْب**) is like "**الْمِصْبَاحَ**" in "**حَفِظَ**
مُحَمَّدٌ وَالْمِصْبَاحَ" (Muhammad memorised with the lamp i.e. using the
lamp) and is called "**مَفْعُوْل مَعَهُ**" (Object of Accompaniment).

Explanation:

[I "**سِرْتُ وَالْجَبَلَ حَتَّى وَصَلْتُ آخِرَ الصَّعِيْدِ**" When someone says to you:
travelled with the mountain (i.e. alongside the mountain) until I reached the end of the
highland], then the meaning thereof is that he took the side of the mountain (as it were) as a
way or path alongside which he travelled until he reached his intended destination.

Likewise, when you ask someone for a place that you wish to reach and he says to you: "
اِذْهَبْ وَالشَّارِعَ الْجَدِيْدَ" (Go with the new road), then the meaning thereof is:
"Make the act of you going (to that place) next to or alongside the new road; Do not deviate
from it, neither to the right nor to the left, and you will reach the intended place".

Each of the words "**الْجَبَلَ**" in the first example and "**الشَّارِعَ**" in the second example is
called "**مَفْعُوْل مَعَهُ**" (object of accompaniment) and is **مَنْصُوْب** and the **الْوَاو**
which is before it is called "**وَاو الْمَعِيَّةِ**" (the *Waw* of Accompaniment).

Similar to these two examples are:

♦ "**حَفِظَ مُحَمَّدٌ وَالْمِصْبَاحَ**" in "**الْمِصْبَاحَ**" (Muhammad memorised with the
   lamp),
♦ "**سَارَ الأَمِيْرُ وَالْجُنْدَ**" in "**الْجُنْدَ**" (The commander travelled with the soldiers),
♦ "**تَوَجَّهَ الْقَوْمُ وَالنِّيْلَ**" in "**النِّيْلَ**" (The people went with the Nile) and

Such is the case with every **اسْم** denoting that with or alongside which the action is
performed.

From what has gone before it becomes clear that the **الْمَفْعُوْل الْمَفَاعِيْل** (plural of
) are five in number, and they are:
♦ the **الْمَفْعُوْل بِهِ** (direct object),
♦ the **الْمَفْعُوْل الْمُطْلَق** (absolute or unqualified object),
♦ the **الْمَفْعُوْل لِأَجْلِهِ** (object of reason),
♦ the **الْمَفْعُوْل فِيْهِ** (adverb) and
♦ the **الْمَفْعُوْل مَعَهُ** (object of accompaniment).

The Excluded by means of "إِلاَّ" (الْمُسْتَثْنَى بِـ"إِلاَّ")

وَالسَّادِسُ: نَحْوُ "وَرَقَةً" مِنْ مِثْلِ "حَفِظَ مُحَمَّدٌ الْكِتَابَ إِلاَّ وَرَقَةً"، وَيُسَمَّى "مُسْتَثْنىً"

The sixth (category of الْمَنْصُوْب) is like "وَرَقَةً" in for example
"حَفِظَ مُحَمَّدٌ الْكِتَابَ إِلاَّ وَرَقَةً" (Muhammad memorised the book
except / excluding one page) and is called "مُسْتَثْنىً" (Excluded / Excepted).

Explanation:

It is not proper for you to say: "خَرَجَ التَّلاَمِيْذُ مِنَ الْمَدْرَسَةِ" (The students came
out of the school) and then to keep quiet except if it is that all of them had come out.
However, if one or more of them remained, then it is necessary for you to say:
"خَرَجَ التَّلاَمِيْذُ مِنَ الْمَدْرَسَةِ إِلاَّ خَالِداً" (The students came out of the
school excluding / except Khalid) for example, or "إِلاَّ مُحَمَّداً..." (…except Muhammad)
or "إِلاَّ مَحْمُوْداً..." (…except Mahmud). The الاسْم occurring after "إِلاَّ" is called "
مُسْتَثْنىً" (excluded / excepted) and is مَنْصُوْب.

Similar to "خَالِداً" in the first example are:

♦ "حَفِظَ مُحَمَّدٌ الْكِتَابَ إِلاَّ وَرَقَةً" in "وَرَقَةً" (Muhammad memorised the
book except / excluding one page) and
♦ "تَصْدَأُ كُلُّ الْمَعَادِنِ إِلاَّ الذَّهَبَ" in "الذَّهَبَ" (All metals rust except /
excluding gold).

Such is the case with every اسْم occurring after the word "إِلاَّ" which is not preceded by
negation.

The State or Condition (الْحَال)

وَالسَّابِعُ: نَحْوُ "جَالِساً" أَوْ "صَحِيْحاً" مِنْ "حَفِظَ مُحَمَّدُ الْكِتَابَ جَالِساً" أَوْ "حَفِظَهُ صَحِيْحاً"، وَيُسَمَّى "حَالاً"

The seventh (category of الْمَنْصُوب) is like "جَالِساً" or "صَحِيْحاً" in "حَفِظَ مُحَمَّدُ الْكِتَابَ جَالِساً" (Muhammad memorised the book sitting) or "حَفِظَهُ صَحِيْحاً" (He memorised it while it is correct) and is called "حَالا" (State or Condition).

Explanation:

When you say: "شَرِبَ أَمِيْنُ الْمَاءَ" (Amin drank the water), the sentence is correct except that it is not possible to know from the sentence the state or condition in which the الْفَاعِل was at the time of the action or likewise the state or condition in which the الْمَفْعُوْل بِهِ was at the time of the action.

However, when you say: "شَرِبَ أَمِيْنُ الْمَاءَ قَائِماً" (Amin drank the water standing), you have in fact clarified the state or condition in which Amin was at the time of drinking, and when you say: "شَرِبَ أَمِيْنُ الْمَاءَ رَائِقاً" (Muhammad drank the water in pure form), you have in fact also clarified the state or condition of the water at the time of drinking. Thus, the word "رَائِقاً" or "قَائِماً" is called a "حَال" (state or condition) and it is necessary for it to be مَنْصُوْب .

Similar to these two examples are:

♦ "حَفِظَ مُحَمَّدُ الْكِتَابَ جَالِساً" in "صَحِيْحاً" or "جَالِساً" (Muhammad memorised the book sitting) or "حَفِظَهُ صَحِيْحاً" (He memorised it while it is its correct form),
♦ "لَا يَشْرَبْ أَحَدُكُمْ" (breathing) or "مَكْشُوْفاً" (uncovered) in "مُتَنَفِّساً" "الْمَاءَ مُتَنَفِّساً" (Let not any of you drink the water whilst breathing or inhaling) or "لَا يَشْرَبْهُ مَكْشُوْفاً" (Let him not drink it uncovered).

Such is the case with every اسم which clarifies the posture or position of the الْفَاعِل or الْمَفْعُوْل at the time the action occurs.

The Specification (التَّمْيِيْز)

وَالثَّامِنُ: نَحْوُ "ذَهَباً" مِنْ "يُبَاعُ الْكِتَابُ بِرَطْلٍ ذَهَباً"، وَيُسَمَّى "تَمْيِيْزاً"

The eighth (category of الْمَنْصُوْب) is like "ذَهَباً" in "يُبَاعُ الْكِتَابُ بِرَطْلٍ ذَهَباً" (The book is sold for a ratl of gold) and is called "تَمْيِيْز" (Specification).

Explanation:

The الأَسْمَاء denoting measure, weight, number and their likes are all vague words (أَلْفَاظ مُبْهَمَة) because when you ay: "اِشْتَرَيْتُ قِنْطَاراً" (I bought a kantar) and then keep quiet, then the listener will not understand exactly what it is that is meant by الْقِنْطَار (kantar) such that he will not know whether you bought a kantar of beans or sugar or soap or any other thing. So when you say: "اِشْتَرَيْتُ قِنْطَاراً بُناً" (I bought a kantar of beans), you have in fact specified what is meant by الْقِنْطَار . The word "بُناً" is called "تَمْيِيْز" (specification) and is مَنْصُوْب .

Among the constructions of التَّمْيِيْز are:

♦ "بَاعَ التَّاجِرُ إِرْدَباً قَمْحاً، وَقِنْطَاراً سُكَّراً، وَمِائَةَ ذِرَاعٍ حَرِيْراً" [The merchant sold an ardeb of wheat, a kantar of sugar and a hundred cubits (or arm-lengths) of silk]

♦ "اِشْتَرَيْتُ صَاعاً شَعِيْراً، وَرِطْلاً عَسَلاً، وَذِرَاعاً صُوْفاً" (I bought a saa of barley, a ratl of honey and a cubit of wool)

Such is the case with every construction containing an اسْم clarifying and specifying exactly what is meant by another اسْم mentioned before it (the latter being) capable of meaning many things.

The Object of Address / Addressee / Vocative (الْمُنَادَى)

وَالتَّاسِعُ: نَحْوُ "رَؤُوْفاً" وَ"رَسُوْلَ" مِنْ "يَا رَؤُوْفاً
بِالْعِبَادِ" وَ"يَا رَسُوْلَ اللهِ"، وَيُسَمَّى "مُنَادًى"

The ninth (category of الْمَنْصُوْب) is like "رَؤُوْفاً" and "رَسُوْلَ" in "يَا
رَؤُوْفاً بِالْعِبَادِ" (O You who are compassionate towards the servants) and
"يَا رَسُوْلَ اللهِ" (O Messenger of Allah) and is called "مُنَادًى"
(Object of Address, Addressee, Vocative).

Explanation:

When we call someone by his name or title / epithet, and we say: "يَا عَبْدَ الرَّحْمَانِ"
(O Abdurrahman), "يَا زَيْنَ الْعَابِدِيْنَ" (O Beauty of the Worshippers), or "يَا رَفِيْعَ
الْقَدْرِ" (O you of elevated status), then that which comes after the word "يَا" (O) – which
is "عَبْدَ" in the first example, "زَيْنَ" in the second and "رَفِيْعَ" in the third – is called "
مُنَادًى" (Object of Address, Addressee or Vocative), and it is مَنْصُوْب.

Similar to these examples are:

♦ "يَا رَؤُوْفاً بِالْعِبَادِ" (O You who show compassion to the servants),
♦ "يَا غَافِلاً، وَالْمَوْتُ يَطْلُبُهُ" (O he who is negligent, while death is pursuing
  him),
♦ "يَا رَسُوْلَ اللهِ" (O Messenger of Allah) and
♦ "يَا أَكْرَمَ الْخَلْقِ" (O Most Honourable of Creation)

Such is the case with every اسْم occurring after the حَرْف النِّدَاء (particle of
addressing).

The Predicate of "كَانَ" (خَبَر "كَانَ")

وَالْعَاشِرُ: نَحْوُ "مُثْمِراً" مِنْ "كَانَ الْبُسْتَانُ مُثْمِراً"، وَيُسَمَّى (خَبَرَ "كَانَ").

The tenth (category of الْمَنْصُوب) is like "مُثْمِراً" in "كَانَ الْبُسْتَانُ مُثْمِراً" (The garden was bearing fruit), and is called خَبَر "كَانَ" (Predicate of "كَانَ").

Explanation:

Two اسْمَانِ (nouns) occur after the verb "كَانَ" , the first of which is مَرْفُوْع and is called the اسْم "كَانَ" (Noun of "كَانَ") and the second is مَنْصُوْب and is called its الْخَبَر (i.e. the الْخَبَر of "كَانَ"), and it is for this reason (i.e. the fact that the الاسْم is مَنْصُوْب) that it is counted among the categories of خَبَر "كَانَ" الْمَنْصُوْب. Similar to "كَانَ" are the الأفْعَال (verbs) that were mentioned in the fifth place (i.e. the section dealing with the اسْم "كَانَ") which is one the places in which the الاسْم is مَرْفُوْع .

Among the examples that have already been given thereof (but with the focus this time on the الْخَبَر of one of these verbs) are:

◆ "أَصْبَحَ الشَّجَرُ مُوْرِقاً"
◆ "مَا زَالَ الْجَوُّ مُعْتَدِلاً"
◆ "صَارَ الْبُسْتَانُ مُثْمِراً"
◆ and so on and so forth.

The Noun of "إِنَّ" (اسْم "إِنَّ")

> وَالْحَادِيَ عَشَرَ: نَحْوُ "الْبُسْتَانَ" مِنْ "إِنَّ الْبُسْتَانَ مُثْمِرٌ"، وَيُسَمَّى (اسْمَ "إِنَّ").

The eleventh (category of **الْمَنْصُوْب**) is like "**الْبُسْتَانَ**" in "**إِنَّ الْبُسْتَانَ مُثْمِرٌ**" (The garden was bearing fruit), and is called "**اسْم "إِنَّ**" (Noun of "**إِنَّ**").

Explanation:

Two **اسْمَانِ** (nouns) occur after the particle "**إِنَّ**", the first of which is **مَنْصُوْب** and is called **اسْم "إِنَّ**" (Noun of "**كَانَ**") and the second is **مَرْفُوْع** and is called its **الخَبَر** (i.e. the **الخَبَر** of "**إِنَّ**"), and it is for this reason that the first **الاسْم** (i.e. by being **مَنْصُوْب**) is counted among the categories of **الاسْم الْمَنْصُوْب**. Similar to "**إِنَّ**" are the **الْحُرُوْف** (particles) that were mentioned together with it in the sixth place (i.e. the section dealing with the **خَبَر "إِنَّ**") which is one of the places in which the **الاسْم** is **مَرْفُوْع**.

Among the examples that have already been given thereof (but with the focus this time on the **الاسْم** of one of these particles) are:

- "**عَلِمْتُ أَنَّ الْبُسْتَانَ مُثْمِرٌ**" (I knew that the garden was bearing fruit),
- "**كَأَنَّ الشَّجَرَ مُوْرِقٌ**" (As if the trees are growing leaves),
- "**لَكِنَّ الْمَطَرَ غَزِيْرٌ**" (...but the rain is heavy and abundant),
- "**لَيْتَ الْجَوَّ مُعْتَدِلٌ**" (I wish that the weather was moderate)
- and in like fashion you extend the rule to other similar cases.

Making the Noun مَجْرُوْر (جَرّ الاسْمِ)

وَيُجَرُّ الاسْمُ فِيْ مَوْضِعَيْنِ.

The الاسْم is مَجْرُوْر in two places.

The الْمَجْرُوْر by means of the Particle (الْمَجْرُوْر بِالْحَرْفِ)

الأَوَّلُ: إِذَا وَقَعَ بَعْدَ حَرْفٍ مِنْ هَذِهِ الْحُرُوْفِ: "مِنْ"، "إِلَى"، "عَنْ"، "عَلَى"، "فِيْ"، "رُبَّ"، الْبَاءِ، الْكَافِ، اللَّامِ، وَاو الْقَسَمِ، تَاء الْقَسَمِ، نَحْوُ: "سَافَرَ مَحْمُوْدُ مِنَ الْقَاهِرَةِ إِلَى الإِسْكَنْدَرِيَّةِ فِيْ يَوْمٍ"، وَهَذِهِ الْحُرُوْفُ تُسَمَّى "حُرُوْفَ الْجَرِّ".

The first (place of الْجَرّ) is when it (i.e. the الاسْم) occurs after a حَرْف (particle) from among these الْحُرُوْف (particles):

♦ "مِنْ" (from, of),
♦ "إِلَى" (to, towards),
♦ "عَنْ" (about, of),
♦ "عَلَى" (on),
♦ "فِيْ" (in),
♦ "رُبَّ" (seldom, rarely, maybe, perhaps),
♦ الْبَاء (with, by, by means),
♦ الْكَافِ (like, similar to),
♦ اللَّام (for, to, belonging to),
♦ وَاو الْقَسَمِ (the *Waw* of Oath) and
♦ تَاء الْقَسَمِ (the *Ta'* of Oath)

like:" سَافَرَ مَحْمُوْدُ مِنَ الْقَاهِرَةِ إِلَى الإِسْكَنْدَرِيَّةِ فِيْ يَوْمٍ" (Mahmud travelled from Cairo to Alexandria in a day).

These particles are called "حُرُوْف الْجَرّ" (Particles of الْجَرّ / Genitive Particles / Prepositions).

Explanation:

It has been mentioned to you before that the **الاسْم** is **مَرْفُوْع** in six places and that it is **مَنْصُوْب** in eleven places. As regards it being **مَجْرُوْر** it occurs in two places. The first is when the **الإسْم** occurs after a **حَرْف** (particle) from among these **الْحُرُوْف** (particles) called "**حُرُوْف الْجَرِّ**" (particles of الْجَرِّ / genitive particles / prepositions), and they are:

- "**مِنْ**" (from, of), like: "**سَافَرَ مَحْمُوْدٌ مِنَ الْقَاهِرَةِ**" (Mahmud travelled from Cairo) and "**نَزَلَ الْمَطَرُ مِنَ السَّمَاءِ**" (The rain descended or fell from the sky),

- "**إِلَى**" (to, towards), like: "**وَصَلَ الْمُسَافِرُ إِلَى الإِسْكَنْدَرِيَّةِ**" [The traveller arrived at Alexandria, (literally: arrived to Alexandria)] and "**سَارَ إِلَى الْبَحْرِ**" (He travelled to the sea),

- "**عَنْ**" (about, of), like: "**عَنِ الْمَرْءِ لاَ تَسْأَلْ، وَسَلْ عَنْ قَرِيْنِهِ**" (About the person do not ask, instead ask about his companion),

- "**عَلَى**" (on), like: "**الْجُوْدُ عَلَى الْمُحْتَاجِ أَحْسَنُ مِنَ الدُّرِّ عَلَى التَّاجِ**" (Generosity towards the one in need is better than pearls on a crown)

- "**فِيْ**" (in), like: "**تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ**" (Know Allah in prosperity and He will know you in difficulty),

- "**رُبَّ**" (sometimes, seldom, rarely, maybe, perhaps, often), like: "**رُبَّ حَالٍ أَفْصَحُ مِنْ مَقَالٍ**" (Perhaps a person's condition is more eloquent than his speech) and "**رُبَّ صَدِيْقٍ خَيْرٌ مِنْ شَقِيْقٍ**" (Sometimes a friend is better than a brother),

- **الْبَاء** (with, by, by means), like: "**الْعَمَلُ بِالْقَلَمِ أَنْفَذُ مِنَ الْعَمَلِ بِالسَّيْفِ**" (Action with the pen is more effective than action with the sword),

- **الْكَاف** (like, similar to), like: "**الْعِلْمُ كَالنُّوْرِ، وَالْجَهْلُ كَالظُّلْمَةِ**" (Knowledge is like light and ignorance is like darkness),

- **اللَّام** (for, to, belonging to), like: "**الْفَضْلَ لِلْمُتَقَدِّمِ وَالْكِبْرِيَاءُ لِلهِ**" (Excellence belongs to the one who progresses and advances but Grandeur belongs to Allah),

- **وَاو الْقَسَمِ** (the *Waw* of Oath), like: "**وَاللهِ، مَا صَنَعْتُ**" (By Allah! I did not do anything) and [**وَالْعَصْرِ، إِنَّ الإِنْسَانَ لَفِيْ خُسْر** (By Time! Man is in a state of Loss] and

- **تَاء الْقَسَمِ** (the *Ta'* of Oath), like: "**تَاللهِ، لاَ يَذْهَبُ الْمَعْرُوْفُ**" (By Allah! Goodness will not go or disappear) and "**تَاللهِ، لاَ يَرْتَفِعُ الْبَاطِلُ**" (By Allah! Falsehood will not be supreme).

The Noun Annexed to (الْمُضَاف إِلَيْهِ)

> وَالثَّانِيْ: إِذَا نُسِبَ إِلَيْهِ اسْمٌ سَابِقٌ، نَحْوُ: "خَادِم الأَمِيْرِ"، وَ"سُوْر الْمَدِيْنَةِ" وَيُسَمَّى "مُضَافاً إِلَيْهِ"، وَمَا قَبْلَهُ "مُضَافاً"
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> ---
>
> The second (place of الْجَرّ) is when an اسْم – coming before it – is connected to it, like: "سُوْر الْمَدِيْنَةِ" "خَادِم الأَمِيْرِ" (the servant of the emir) and (the wall of the city), and is called "مُضَاف إِلَيْهِ" (noun to which the previous noun is annexed) and that which is before it (is called) "مُضَاف" (noun that is annexed to the الْمُضَاف إِلَيْهِ)

Explanation:

When we hear a person saying: "حَضَرَ الْيَوْمَ خَادِمٌ" (A servant was present / came today), we do not know which servant he means: whether it is the servant of the emir or the servant of the judge or the servant of any other person, because he did not relate or link him to anyone. So when he says: "حَضَرَ الْيَوْمَ خَادِمُ الأَمِيْرِ" (The servant of the emir was present / came today), we know which servant he means because of the servant being related and linked to the emir in no uncertain terms. The word "خَادِم" is called "مُضَاف إِلَيْهِ" and the word "الأَمِيْرِ" is called "مُضَاف".

Similar to "خَادِم الأَمِيْرِ" are:

- ♦ "سُوْر الْمَدِيْنَةِ" (the wall of the city),
- ♦ "بَاب الْبَيْتِ" (the door of the house),
- ♦ "عِنَان الْفَرَسِ" (the reins of the horse),
- ♦ as well as whatever resembles these examples as regards every اسْمَانِ (two nouns), the first of which is related and linked to the second.

Furthermore, the الْمُضَاف إِلَيْهِ does not occur except in a state of being مَجْرُوْر.

The Followers / Modifiers (التَّوَابِعُ)

وَإِلَى هُنَا تَمَّ لَنَا مَعْرِفَةُ جَمِيعِ مَوَاضِعِ الرَّفْعِ وَالنَّصْبِ وَالْجَزْمِ وَالْجَرِّ، غَيْرَ أَنَّهُ قَدْ يَسْرِي إِعْرَابُ الْكَلِمَةِ عَلَى مَا بَعْدَهَا بِحَيْثُ تُرْفَعُ عِنْدَ رَفْعِهَا، وَتُنْصَبُ عِنْدَ نَصْبِهَا وَهَكَذَا، وَيُسَمَّى الْمُتَأَخِّرُ "تَابِعاً"، وَالتَّوَابِعُ: أَرْبَعَةُ أَنْوَاعٍ:

Up to here we have completed our knowledge of all the places of **الرَّفْع** , **النَّصْب , الْجَزْم** and **الْجَرّ** except that the declension (**الإِعْرَاب**) of a word might proceed and continue on to what is after it (i.e. after that word) such that it (i.e. the subsequent word) is:

♦ **مَرْفُوْع** due to it (i.e. the previous word) being **مَرْفُوْع** ,

♦ **مَنْصُوْب** due to it being **مَنْصُوْب** , and so on.

The one that occurs later (in the construction) is called a "**تَابِع**" (follower).

The **التَّوَابِع** (plural of **التَّابِع** i.e. followers) are of four types:

Explanation:

When the **الْكَلِمَة** is **مَجْرُوْرَة** or **مَنْصُوْبَة** or **مَرْفُوْعَة** due to it occurring in one of the places that have been explained previously, then its declension is said to be primary (**أَصْلِيّ**) . There is another kind of declension which is said to be secondary (**تَبَعِيّ**) and there is no other reason accounting for it (i.e. for the existence of this latter kind of declension) other than the fact that the **الْكَلِمَة** (which has secondary declension) occurs after that which has primary declension (**إِعْرَاب أَصْلِيّ**) . Hence, the word later (in the construction) is **مَرْفُوْع , مَنْصُوْب , مَجْرُوْم** or **مَجْرُوْر** due to it following what is before it, and it is for that reason that it is called a "**تَابِع**" (follower).

We already know the primary declension (**الإِعْرَاب الأَصْلِيّ**) of words. As for the secondary declension (**الإِعْرَاب التَّبَعِيّ**) , it is of four types:

The Qualifying or Attributive Adjective (النَّعْت)

نَوْعٌ يُسَمَّى "نَعْتاً"، مِثْلُ: "عَاقِلٌ" وَ"جَاهِلٌ" مِنْ "عَدُوٌّ عَاقِلٌ خَيْرٌ مِنْ صَدِيْقٍ جَاهِلٍ"

A type which is called "**نَعْت**" (Qualifying or Attributive Adjective), like: "**عَاقِلٌ**" and "**جَاهِلٍ**" in: "**عَدُوٌّ عَاقِلٌ خَيْرٌ مِنْ صَدِيْقٍ جَاهِلٍ**" (An intelligent foe is better than an ignorant friend).

Explanation:

If you found a bag in the street and you hear someone saying: "**ضَاعَ لِيْ كِيْسٌ**" (A bag of mine got lost), then it is not valid for you to give him the bag believing it to be his as long as he has not described to you its specific qualities, by saying for example: "**ضَاعَ لِيْ كِيْسٌ صَغِيْرٌ أَسْوَدُ**" (A small black bag of mine got lost). The word "**صَغِيْرٌ**" (and others like it) is called a "**نَعْت**" or "**صِفَة**" (qualifying or attributive adjective) and it is necessary that it be **مَرْفُوْع** due to following the word "**كِيْسٌ**" which is **مَرْفُوْع** on account of it being a **فَاعِل**. Should the first be **مَنْصُوْب** then the second will be **مَنْصُوْب** following it (i.e. following the first), like when he says: "**فَقَدتُّ كِيْساً صَغِيْراً**" (I lost a small bag); the word "**كِيْساً**" is **مَنْصُوْب** on account of it being a **مَفْعُوْل بِهِ** and "**صَغِيْراً**" is a **نَعْت** qualifying it being **مَنْصُوْب** (as a result).

Similarly in the case of **الْجَرّ**, like: "**أَسْأَلُ عَنْ كِيْس صَغِيْرٍ**" (I am asking or enquiring about a small bag); the word "**كِيْسٍ**" is **مَجْرُوْر** by means of "**عَنْ**" and "**صَغِيْرٍ**" is a **نَعْت** qualifying it being **مَجْرُوْر** (as a result).

Similar to "**كِيْس صَغِيْر**" are:

- "**رَجُلٌ قَصِيْرٌ**" (a short man),
- "**عَلِيٌّ التَّاجِرُ**" (Ali, the Merchant),
- "**حَسَنٌ الْكَاتِبُ**" (Hasan, the Writer),
- "**عَدُوٌّ عَاقِلٌ**" (intelligent foe),
- "**صَدِيْقٌ جَاهِلٌ**" (ignorant friend),
- as well as whatever resembles these examples as regards the **الأَسْمَاء** which denote the qualities and attributes of that which occurs before them.

The Conjunction (الْعَطْفُ)

وَنَوْعٌ يُسَمَّى "عَطْفاً"، مِثْلُ: "الشَّرَفَ" وَ"الأَدَبِ" مِنْ "يَبْلُغُ الطَّالِبُ الْمَجْدَ وَالشَّرَفَ بِالْعِلْمِ وَالأَدَبِ"، وَمِثْلُ الْوَاوِ: الْفَاءُ، "ثُمَّ"، "أَوْ"، "أَمْ"، "لَكِنْ"، "لاَ"، "بَلْ".

A type which is called "عَطْفٌ" (conjunction), like: "الشَّرَفَ" and "الأَدَبِ" in: "يَبْلُغُ الطَّالِبُ الْمَجْدَ وَالشَّرَفَ بِالْعِلْمِ وَالأَدَبِ" (The student attains glory and honour through knowledge and good character). Similar to the الْوَاو (and) are:

♦ the الْفَاء (shortly thereafter, immediately then),
♦ "ثُمَّ" (a while thereafter),
♦ "أَوْ" (or),
♦ "أَمْ" (or),
♦ "لَكِنْ" (but, rather),
♦ "لاَ" (not) and
♦ "بَلْ" (instead, rather, even better)

Explanation:

If a pen and an inkpot broke and you want to express and communicate that event, then instead of stating two sentences, the first of which is "اِنْكَسَرَ الْقَلَمُ" (the pen broke) and the second is "اِنْكَسَرَتِ الدَّوَاةُ" (The inkpot broke) it suffices for you to state the الْفِعْل once and then mention the two الاسْمَان (nouns) thereafter separated by a وَاو (meaning "and"), such that we say: "اِنْكَسَرَ الْقَلَمُ وَالدَّوَاةُ" (The pen and inkpot broke). That which occurs after the الْوَاو is called "مَعْطُوْف" (conjoined word) and that which is before it is called "مَعْطُوْف عَلَيْهِ" (word to which the مَعْطُوْف is conjoined).

It is necessary for the مَعْطُوْف to follow that which comes before it in the former's specific type of الإِعْرَاب . Thus, the word "الدَّوَاةُ":

♦ in this example is مَرْفُوْع due it following the word "الْقَلَمُ" which is مَرْفُوْع as a فَاعِل ,
♦ مَنْصُوْب in "كَسَرْتُ الْقَلَمَ وَالدَّوَاةَ" (I broke the pen and the inkpot) due to it following "الْقَلَمَ" which is مَنْصُوْب as a مَفْعُوْل بِهِ and
♦ in "عَجِبْتُ مِنْ كَسْرِ الْقَلَمِ وَالدَّوَاةِ" (I was surprised at the breaking of the pen and the inkpot) مَجْرُوْر due it following "الْقَلَمِ" which is مَجْرُوْر as a مُضَاف إِلَيْهِ .

You say (for the rest of the conjunctions):

- "**اِنْكَسَرَ الْقَلَمُ فَالدَّوَاةُ**" (The pen broke and shortly thereafter the inkpot), if you want to express the idea that the breaking of the inkpot was shortly after the breaking of the pen,

- "**اِنْكَسَرَ الْقَلَمُ ثُمَّ الدَّوَاةُ**" (The pen broke and a while thereafter the inkpot), if you want to express the idea that the breaking of the inkpot was a while after the breaking of the pen,

- "**اِنْكَسَرَ الْقَلَمُ أَوِ الدَّوَاةُ**" (The pen or the inkpot broke), if that which broke is one of the two but you are doubtful as to which one specifically,

- "**اِنْكَسَرَ الْقَلَمُ لَا الدَّوَاةُ**" (The pen broke not the inkpot), if that which broke is the pen only,

- "**أَالْقَلَمُ كَسَرْتَ أَم الدَّوَاةَ**" (Did you break the pen or the inkpot?) if you are asking about which of the two got broken, and

- "**لَمْ يَنْكَسِرِ الْقَلَمُ بَلِ الدَّوَاةُ**" أَوْ "**لَكِنِ الدَّوَاةُ**" (The pen did not break instead the inkpot or but the inkpot), if that which broke was the inkpot and someone thought it to have been the pen.

Therefore, when a **حَرْف** (particle) from among the **أَحْرُف الْعَطْفِ** (particles of conjunction / conjunctions) is mentioned between two **اسْمَانِ** then the second is declined according to the declension of the first.

The Corroboration / Intensification (التَّوْكِيْد)

وَنَوْعٌ يُسَمَّى "تَوْكِيْد"، مِثْلُ: "نَفْسُهُ" وَ"عَيْنُهُ" مِنْ
"جَاءَ الأَمِيْرُ نَفْسُهُ أَوْ عَيْنُهُ"، وَ"كُلّ" أَوْ "جَمِيْعٌ" مِنْ
"سَارَ الْجَيْشُ كُلُّهُ أَوْ جَمِيْعُهُ"

A type which is called "تَوْكِيْد" (corroboration / intensification), like: "
جَاءَ الأَمِيْرُ نَفْسُهُ أَوْ عَيْنُهُ" in: "عَيْنُهُ" and "نَفْسُهُ" (The
Commander himself came) and "كُلّ" and "جَمِيْعٌ" in "سَارَ الْجَيْشُ
كُلُّهُ أَوْ جَمِيْعُهُ" (The army the whole of it / all of it travelled).

Explanation:

If someone tells you that he had spoken with the Sultan, it is customary for him to say: "
خَاطَبْتُ السُّلْطَانَ نَفْسَهُ" (I spoke with the Sultan himself) and if he tells you
that he had spoken to just any ordinary person, then he will say: "خَاطَبْتُ فُلَاناً" (I
spoke with such-and-such a person) without stating the word "نَفْسَهُ" after the person's
name. The reason for this (i.e. the use of "نَفْسُهُ" in the case of the Sultan but not so in the
case of an ordinary person) is that speaking with the Sultan is regarded as a big matter as far
as the speaker is concerned, for it might be that you mistakenly think that he had spoken with
the Sultan's servant or his scribe, for example. He therefore states the word "السُّلْطَان"
meaning thereby exactly just that and in order to dispel this mistaken and erroneous thought
from the mind of the listener he adds the word "نَفْسَهُ" in order to convey thereby that he
had spoken with Sultan himself and not one of his subordinates. It is for this reason that this
word is called "تَوْكِيْد" (corroboration / intensification).

The التَّوْكِيْد follows what is before it in the latter's الإِعْرَاب . Thus, the word "
نَفْس" :

♦ in the previous example is مَنْصُوْب due to it following the word "السُّلْطَانَ"
which is مَنْصُوْب as a مَفْعُوْل بِهِ ,
♦ مَرْفُوْع in "حَضَرَ السُّلْطَانُ نَفْسُهُ" (The Sultan himself was present)
because what is before it is مَرْفُوْع as a فَاعِل and
♦ in "دَخَلْتُ مَنْزِلَةَ السُّلْطَانِ نَفْسِهِ" (I entered the residence of the Sultan
himself) مَجْرُوْر because what is before it is مَجْرُوْر as a مُضَاف إِلَيْهِ .

Similar to the word "النَّفْس" with respect to what was discussed is the word "الْعَيْن"
like: "خَاطَبْتُ السُّلْطَانَ عَيْنَهُ" (I spoke with the Sultan himself), and so on
and so forth.

Corroboration can also be by means of the word "كُلّ" and "جَمِيْع" after a general (or
collective) noun, like:

- "**سَارَ الْجَيْشُ كُلُّهُ أَوْ جَمِيْعُهُ**" (The army, the whole of it or all of it, travelled),
- "**رَأَيْتُ الْجَيْشَ كُلَّهُ أَوْ جَمِيْعَهُ**" (I saw the army, the whole of it or all of it) and
- "**سَلَّمْتُ عَلَى الْجَيْشِ كُلِّهِ أَوْ جَمِيْعِهِ**" (I greeted the army, the whole of it or all of it).

Thus, the word "**كُلّ**" or "**جَمِيْع**" follows what is before it in the latter's **الإِعْرَاب** and is called "**تَوْكِيْد**" since perhaps it might be mistakenly and erroneously thought that what is meant by "**الْجَيْش**" (army) is "most of the army" (and not all of it) if it is not followed by the word "**كُلّ**" or "**جَمِيْع**".

The Substitute (الْبَدَل)

وَنَوْعٌ يُسَمَّى "بَدَلاً"، مِثْلُ: "عَلِيٌّ" مِنْ "وَاضِعُ النَّحْوِ الإِمَامُ عَلِيٌّ"، وَ"أَكْثَرَ" مِنْ "جَدَّدَ الأَمِيْرُ الْقَصْرَ أَكْثَرَهُ"، وَ"عُمَّالُ" مِنْ "انْصَرَفَ الدِّيْوَانُ عُمَّالُهُ".

وَاضِعُ النَّحْوِ A type which is called "بَدَل" (substitute), like: "عَلِيٌّ" in: جَدَّدَ "أَكْثَرَ" ,(The Founder of *Nahw* is Imam Ali) الإِمَامُ عَلِيٌّ الأَمِيْرُ الْقَصْرَ أَكْثَرَهُ" (The Emir renovated the castle, most of it) and " انْصَرَفَ الدِّيْوَانُ عُمَّالُهُ" in "عُمَّالُ" (The Registration Office, its workers, left).

Explanation:

When you say: "وَاضِعُ النَّحْوِ عَلِيٌّ" (The Pioneer and Founder of *Nahw* is Ali), then your sentence conveys a complete and self-contained message. However, when you say: "وَاضِعُ النَّحْوِ الإِمَامُ عَلِيٌّ" (The Pioneer and Founder of *Nahw* is Imam Ali), then your sentence will have an even stronger effect and greater impact on the mind of the listener, as though you had ascribed the founding and development of *Nahw* to Ali twice – once *via* the title and epithet "الإِمَام" and once *via* the name "عَلِيّ".

The word "عَلِيٌّ" in this construction is called "بَدَل" (substitute) and follows what is before it in the latter's specific type of الإِعْرَاب. Therefore, it is:

♦ in this example مَرْفُوْع due to it following the word "الإِمَامُ" which is مَرْفُوْع as a خَبَر,

♦ in "إِنَّ الإِمَامَ عَلِيّاً وَاضِعُ النَّحْوِ" (Truly, Imam Ali is the Pioneer and Founder of *Nahw*) مَنْصُوْب due to it following "الإِمَامَ" which is مَنْصُوْب as the اسْم "إِنَّ" and

♦ in "النَّحْوُ مِنْ وَضْعِ الإِمَامِ عَلِيٍّ" (*Nahw* is the result of the pioneering work of Imam Ali) مَجْرُوْر due to it following "الإِمَامِ" which is مَجْرُوْر as the مُضَاف إِلَيْهِ.

The same can be said for "جَدَّدَ الأَمِيْرُ الْقَصْرَ أَكْثَرَهُ" (The Emir renovated the castle, most of it) and "انْصَرَفَ الدِّيْوَانُ عُمَّالُهُ" (The Registration Office, its workers, left) except that the الْبَدَل:

♦ in the first example (i.e. "وَاضِعُ النَّحْوِ الإِمَامُ عَلِيٌّ") is مُطَابِق (i.e. congruent in meaning to the what precedes it) because "عَلِيٌّ" is congruent to "الإِمَامُ" in meaning,

♦ in the second example بَدَل بَعْضٍ مِنْ كُلٍّ (substitute of the part for the whole) because "أَكْثَر" (most of) is part of the whole of it (i.e. the whole of the castle), and

♦ in the third example بَدَل اشْتِمَالٍ (Substitute of Relation i.e. other than being a part) because of the relationship, that is, the connection, that exists between "الدِّيْوَانُ" and "عُمَّالُهُ".

Conclusion
(الإِعْرَاب الْمَحَلِّيّ) Local Declension

إِذَا وَقَعَتْ كَلِمَةٌ مِنَ الْكَلِمَاتِ الْمَبْنِيَّةِ فِيْ مَوْضِعٍ مِنَ الْمَوَاضِعِ السَّابِقَةِ يَلْزَمُ أَنْ نَنْطِقَ بِهَا كَمَا سَمِعْنَاهَا، وَلَكِنْ نَعْتَبِرُ أَنَّهَا فِيْ مَوْضِعِ رَفْعٍ، أَوْ نَصْبٍ، أَوْ جَزْمٍ، أَوْ جَرٍّ حَسَبَ مَا يَقْتَضِيْهِ الْمَوْضِعُ، نَحْوُ: "هُوَ عَالِمٌ"، وَ"إِنَّهُ فَاضِلٌ"، وَ"مَنْ صَدَقَ قَصْدُهُ حَسُنَ عَمَلُهُ".

When one of the indeclinable words occurs in one of the previous places then it is necessary that we utter it the way we heard it, however, we regard it as being in a place of رَفْع , نَصْب , جَزْم or جَرّ in accordance with what the (particular) place (of declension) neccesitates, like:

♦ "هُوَ عَالِمٌ" (He is a scholar),
♦ "إِنَّهُ فَاضِلٌ" (Truly, he is very good) and
♦ "مَنْ صَدَقَ قَصْدُهُ حَسُنَ عَمَلُهُ" (Anyone whose intention is pure his action will be good).

Explanation:

We know in detail the places in which the الْفِعْل is مَرْفُوْع , those in which it is مَنْصُوْب and those in which it is مَجْزُوْم , and likewise the places in which the الاسْم is مَرْفُوْع , those in which it is مَنْصُوْب and those in which it is مَجْرُوْر .

We (also) know that when a اسْم or فِعْل occupies one of these places, then we make it مَرْفُوْع , مَنْصُوْب , مَجْرُوْر or مَجْزُوْم , except that among the الأَفْعَال and الأَسْمَاء there is that which is مَبْنِيّ , that is, its ending never changes with despite changing the constructions (in which it occurs) as we already know.

The الْمَبْنِيّ (i.e. indeclinable word), when it occurs in one of the places of الرَّفْع , النَّصْب , الْجَرّ or الْجَزْم , then we do not change its ending by virtue of the fact that it occurs in that place such that were we to replace it by an اسْم مُعْرَب then الرَّفْع or النَّصْب for example would surely have been apparent and explicit in that الاسْم الْمُعْرَب .

Hence, based on the aforementioned, we say concerning for example:

♦ "هُوَ عَالِمٌ" :

("هُوَ" مُبْتَدَأٌ مَبْنِيٌّ عَلَى الْفَتْحِ فِيْ مَحَلِّ رَفْعٍ)

["هُوَ" is a **مُبْتَدَأ** and indeclinable and built on a **فَتْحَة** in a place of **رَفْع**],

◆ "إِنَّهُ فَاضِلٌ" :

(الْهَاء اسْمُ "إِنَّ" مَبْنِيَّةٌ عَلَى الضَّمِّ فِيْ مَحَلِّ نَصْبٍ)
[the **الْهَاء** is the **اسْم "إِنَّ"** and is indeclinable and built on a **ضَمَّة** in a place of **نَصْب**] and

◆ "مَنْ صَدَقَ قَصْدُهُ حَسُنَ عَمَلُهُ" :

("صَدَقَ" فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى الْفَتْحِ فِيْ مَحَلِّ جَزْمٍ، "قَصْدُ" مُضَافٌ وَالْهَاءُ مُضَافٌ إِلَيْهِ مَبْنِيٌّ عَلَى الضَّمِّ فِيْ مَحَلِّ جَرٍّ)
["صَدَقَ" is a **فِعْل مَاضٍ** and is indeclinable and built on a **فَتْحَة** in a place of **جَزْم** , "قَصْدُ" is a **مُضَاف** and the **الْهَاء** is a **مُضَاف إِلَيْهِ** and is indeclinable and built on a **ضَمَّة** in a place of **جَرّ**]

and likewise you extend the rule to other similar cases.

The Method of Syntactic Analysis / Parsing (كَيْفِيّة الإِعْرَابِ)

We know from what has gone before that:

♦ from the **الْحُرُوف الْهِجَائِيّة** all the **الْكَلِمَات** are composed,

♦ the **الْحَرْف** and the **الاسْم**, the **الْفِعْل** comprise the **الْكَلِمَات**,

♦ of the **الْكَلِمَات** there is that which is **مَبْنِيّ** and that which is **مُعْرَب** and

♦ the **الْمُعْرَب** can be **مَجْزُوْم , مَنْصُوْب , مَرْفُوْع** or **مَجْرُوْر**.

We also know the respective places (in which the **الْمُعْرَب** is **مَرْفُوْع ,** **مَنْصُوْب** or **مَجْرُوْر**) and hence it should not be difficult

مَجْزُوْم , for us after that, when we see a particular expression, to be able to:

♦ read it correctly,

♦ distinguish between the words contained in it by identifying the **الاسْم** , the **الْفِعْل** and the **الْحَرْف** among them,

♦ isolate the **الْمَبْنِيّ** and **الْمُعْرَب**

♦ distinguish the **الْمَجْزُوْم , الْمَنْصُوْب , الْمَرْفُوْع** and **الْمَجْرُوْر** (among them) and

♦ state the reason for that being the case.

This is called "**الإِعْرَاب**" (syntactic analysis / parsing).

Thus, we say concerning for example:

"**لَا يُؤَخِّرْ أَحَدُ عَمَلَ الْيَوْمِ لِغَدٍ**" (Let no one postpone today's work until tomorrow):

"**لَا**":   حَرْفُ نَهْيٍ، مَبْنِيٌّ عَلَى السُّكُوْنِ لَا مَحَلَّ مِنَ الإِعْرَابِ.

"**يُؤَخِّرْ**":   فِعْلٌ مُضَارِعٌ مَجْزُوْمٌ لِوُقُوْعِهِ بَعْدَ "لَا" النَّاهِيَةِ.

"**أَحَدُ**":   فَاعِلٌ مَرْفُوْعٌ

"**عَمَلَ**":   مَفْعُوْلٌ بِهِ مَنْصُوْبٌ

"**الْيَوْمِ**":   مُضَافٌ إِلَيْهِ مَجْرُوْرٌ

"**لِغَدٍ**":   اللَّامُ حَرْفُ جَرٍّ مَبْنِيٌّ عَلَى الْكَسْرِ، لَا مَحَلَّ لَهُ مِنَ الإِعْرَابِ، وَ"غَدٍ" مَجْرُوْرٌ بِاللَّامِ.

and likewise you extend the rule to other similar cases.

والحمد لله رب العالمين