

بسم الله الرحمن الرحيم

Foreword

In the year 1436, I was for the first time tasked with the responsibility of teaching the basic concepts of Nahw to a single student studying the pre-first year in Darul-Uloom Heidelberg. I would dictate the lesson which he would pen down. The following year, I decided to compile and type out the same lessons in a booklet, which I tried to simplify as much as possible. By the tawfiq of Allah, this has now been completed.

This book is meant to serve as an introduction to Ilmun-Nahw for a beginner who has no prior knowledge of Arabic grammar. The concepts and laws mentioned herein are meant to be understood and memorized (but not necessarily word-for-word). However, it needs to be studied under a teacher, who would be required to present numerous examples of every concept to the student, to aid the student in understanding these concepts. I have tried to include only such concepts and laws which a student of Arabic will require continuously during his study of Arabic books. For the purpose of simplification of the lessons, I have not paid attention to certain technicalities, for which I beg the reader's forgiveness.

The sources of this booklet include: Arabic Tutor by Moulana Abdus Sattaar Khan, Tawdeehun-Nahw by my respected teacher Moulana Hasan Dockrat, Basic Nahw for Primary Madaaris by Moulana Hasib Ahmad Mayet. However, the primary source of this booklet is the training I received from my teachers in Darul-Uloom Azaadville, and specifically my tutors in the science of Nahw viz. Moulana Moosa Kajee (my elder brother), Moulana Abdullah Dhabelia and Moulana Hasan Dockrat. May Allah reward all my teachers with the best of rewards and crown my weak effort and the efforts of my teachers with acceptance. Aameen.

29 Rabiul Aakhir 1438/ 28 January 2017 - Yawmus Sabt
Imraan ibn Dawood Kajee

-Arabic Grammar النحو

Definition:

Nahw is that science, which teaches us:

- a) how to join nouns, verbs and particles to form a complete sentence
- b) what the i'raab (condition -harkat of the last letter) of every word should be.

Subject Matter: Its subject matter is كلمة (words) and كلام (sentences).

Objective:

- a) The immediate objective is to learn how to read, write and speak correct Arabic, and to avoid making mistakes in this.
- b) The secondary objective is to use our Arabic skills to understand the Qur'an, Hadeeth, Fiqh and other Islamic sciences, so that we can practice upon them.
- c) The ultimate objective, through the above, is to gain the pleasure of Allah, the Exalted.

Remember: The fundamental flaw regarding most Arabic methods of teaching is that it ignores the system that Arabic uses to convey meanings – the system that Ibn Khaldun described centuries ago as the most sophisticated system for conveyance of meaning on the planet:

In Arabic the majority of meanings do not come from the words.

If you have a sentence that has 5 words the total number of meanings you will be getting is much more than 5. The 5 words will individually be giving you 5 meanings and on top of that you will be getting an additional 10, 12, 13 meanings. The

vast majority of meanings in Arabic come from **vowels, patterns** and **grammatical structure**. Vowels, patterns and grammatical structure is this system that we discuss in Nahw and Sarf.

الكلام and الكلمة

كَلِمَة or مُفْرَد - Singular: It is that single word, which conveys one meaning.

كَلَام or مُرَكَّب - It is a group of words. They may form a complete sentence or an incomplete one.

كَلِمَة There are three types of

particle - (حَرْف) - verb and (فِعْل) - noun, (اسْم)

1) **"اسْم" (noun or naming word)-**

a) It is that word which refers to the name of a person, place or thing.

b) Its meaning can be understood without joining it with another word.

c) It does not have any tense i.e. past present or future.

eg: "مُحَمَّد" (Muhammad), (رَجُلٌ) – man, (ضَرَبْتُ) – to hit, (طَيِّبٌ) – good, (هُوَ) – he, (أَنَا) – I.

d) A اسم can never have a tanween and an ال at the same time.

2) **"فِعْل" (verb or doing word)-**

a) It is that word which refers to an action or occurrence, viz. it is a doing word.

b) Its meaning can be understood without joining it with another word.

c) It has one of the three tenses: past, present, or future.

Eg: "كَتَبَ" (wrote), "يَكْتُبُ" (write/will write), and "اَكْتُبْ" (Write!).

d) A فعل can never have a tanween and it can never have an ال.

3) **"حَرْف" (particle or joining word) –**

a) It is that word which indicates to a meaning in a ism or fi'l.

b) Its meaning cannot be understood without joining an ism or fi'l or both to it.

c) It does not have any tense i.e. past present or future.

eg: "هَلْ" (question article), "لَمْ" (did not), (مِنْ) – from, (عَلَى) – on, (فِي) – in, (إِلَى) – till, (دَهَبَ الرَّجُلُ إِلَى الْمَسْجِدِ) – The man went to the masjid.

مُرَكَّب There are two types of

مُرَكَّبٌ مُفِيدٌ and مُرَكَّبٌ غَيْرُ مُفِيدٍ

مُرَكَّبٌ مُفِيدٌ which is also called **الْجُمْلَة** : This is a complete sentence.

Eg. The boy is tall. (الْوَلَدُ طَوِيلٌ)

مُرَكَّبٌ غَيْرُ مُفِيدٍ : This is a phrase, i.e. an incomplete sentence. Eg.

The tall boy. (الْوَلَدُ الطَّوِيلُ)

From now onwards, when we use the word 'sentence', we will be referring to complete sentences; and when we use the word 'phrase', we will be referring to incomplete sentences.

There are two types of الجُمْلَة or مُرَكَّب مُفِيد :

1. جُمْلَة اِسْمِيَّة :

That sentence which begins with a noun. Eg. زَيْدٌ عَالِمٌ

(The second part of the sentence can be a noun or a verb.)

a) The first part of the sentence is called a مُبْتَدَأ (the subject-the word about which information is being given)

The second part of the sentence is called a خَبَر (the predicate-the word giving the information).

b) In Arabic, there is no word for 'is', as in English. This word is generally understood from the sentence. The word 'is' is always understood between the مُبْتَدَأ and خَبَر . Therefore (زَيْدٌ عَالِمٌ) means 'Zaid is learned' although the word 'is' is not there. Remember that in Arabic, the majority of meanings do not come from the words.

c) Both مُبْتَدَأ and خَبَر are Marfu' (they generally get dhammah or dhammatain at end of the word).

d) A sentence can have more than one خَبَر

Extra Information

a) The مُبْتَدَأ is generally مَعْرِفَةٌ (a definite noun, in most cases indicated to by an ال or the name of someone) and the خَبَر is generally نَكِرَةٌ (a common noun, in most cases indicated by tanween).

b) The مُبْتَدَأ and خَبَر must both correspond in number and gender (as will be discussed further on).

2. جُمْلَة فِعْلِيَّة :

That sentence which begins with a verb (فِعْل).

The first part of the sentence is called the فِعْل (the verb or doing-word).

The second part of the sentence is called the فاعِل (the subject-doer of the action). **It is always Marfu' (it generally gets dhammah or dhammatain at the end of the word).** Eg. نَصَرَ اللَّهُ

The third part of the sentence is called the مَفْعُول (the object-being or item upon which that action was carried out). **It is always Mansoob (it generally gets fathah or fathatain at the end of the word).** Eg. نَصَرَ اللَّهُ مُحَمَّدًا

Note: Sometimes, the verb is اَلْفِعْلُ اَللَّازِم : a verb which does not get a مَفْعُول. Eg. ذَهَبَ زَيْدٌ

Note: If the verb is اَلْفِعْلُ اَلْمُتَعَدِّي : a verb whose meaning cannot be fully understood without a مَفْعُول, to which a مَفْعُول is normally added. Eg. نَصَرَ اللَّهُ مُحَمَّدًا

I'raab (Grammatical States)-the moods or emotional states of the words

مَرْفُوع - *marfoo'*- It is that word which is in the state of رَفَع , which generally receives a *dhammah* or *dhammatain* on the last letter.

مَنْصُوب - *mansoob*- It is that word which is in the state of نَصَب , which generally receives a *fathah* or *fathatain* on the last letter.

مَجْرُور - *majroor*- It is that word which is in the state of جَر , which generally receives a *kasrah* or *kasratain* on the last letter.

مَجْزُوم - *majzoom*- It is that word which is in the state of جَزَم , which generally receives a *saakin* on the last letter.

Some common particles and nouns which alter the I'raab

(حُرُوفُ الْجَرِّ) or (حُرُوفُ جَارَةٌ)

These حُرُوف - particles - appear before a noun. **They change the noun into majroor (it generally receives kasrah or kasratain).**

The noun after these حُرُوف will be called الْمَجْرُور - majroor during tarkeeb (grammatical analysis).

Hereunder are some of these حُرُوف :



Word	Meaning	Example	Meaning	Example	Meaning
بِ	with, in	بِرَجُلٍ	with a man	بِالْقَلَمِ	with the pen
كَ	like, similar	كَرَجُلٍ	like a man	كَالْأَسَدِ	similar to the lion
لِ	for, to	لِزَيْدٍ	for Zaid	قُلْتُ لَزَيْدٍ	I said to Zaid
وَ	by the oath of	وَاللَّهِ	by the oath of Allah	وَالْعَصْرِ	by the oath of time
مِنْ	from	مِنْ زَيْدٍ	from Zaid	مِنَ الْمَسْجِدِ	from the musjid
إِلَى	to, till	إِلَى بَلَدٍ	to a city	إِلَى الْكُوفَةِ	till Kufah
فِي	in	فِي بَيْتٍ	in a house	فِي الْبُسْتَانِ	in the garden
عَنْ	from	عَنْ زَيْدٍ	from Zaid		
عَلَى	on	عَلَى جَبَلٍ	on a mountain	عَلَى الْعَرْشِ	on the throne

Extra Information

- a) The حرف الجر and مَجْرُور are مُتَعَلِّق (connected) to either the khabar in جُمْلَةٌ اسْمِيَّةٌ or to the fi'l in جُمْلَةٌ فِعْلِيَّةٌ.
- b) If the حرف الجر and مَجْرُور come together at the beginning of a sentence, they can together sometimes be regarded as the khabar, and will be followed by the muftada.

(الْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ)

These حُرُوف – particles - appear at the beginning of a جُمْلَةٌ اسْمِيَّةٌ . They change the مبتدأ into mansoob (it generally receives fathah or fathatain), while the خبر remains marfoo' (it generally receives a dhammah or dhammatain). These حُرُوف (particles) are:

إِنَّ – (surely, without doubt, definitely [used for emphasis]). It comes generally in the beginning of a sentence.

أَنَّ – (surely, undoubtedly, definitely [used for emphasis]) It comes generally in the middle of a sentence.

كَأَنَّ – (as if)

لَكِنَّ – (but, however),

لَيْتَ – (if only)

لَعَلَّ – (perhaps, maybe)

e.g. إِنَّ اللَّهَ عَفُورٌ – Undoubtedly Allah is the most-forgiving.

Note: During grammatical analysis, the word 'Allah' will be referred to as the ism of إِنَّ and not any more referred to as (مبتدأ), and the word عَفُورٌ will be referred to as the khabar of إِنَّ.

(الْأَفْعَالُ النَّاقِصَةُ)

These أَفْعَالُ – verbs appear at the beginning of a جُمْلَةٌ اسْمِيَّةٌ .

They change the خبر into mansoob (it generally receives fathah or fathatain), while the مبتدأ remains marfoo' (it generally receives dhamma or dhammatain).

Some of the أفعال ناقصة are as follows:

أفعال ناقصة	Meaning
كَانَ	was, were, is
صَارَ	became
أَصْبَحَ	happened in the morning, became
أَمْسَى	happened in the evening, happened

أَصْحَى	happened at mid morning, happened
ظَلَّ	happened in the day, happened
بَاتَ	happened at night, happened
دَامَ	continuously, remained
مَا زَالَ	continuously, remained
مَا دَامَ	as long as
لَيْسَ	no, not

Eg. (كَانَ اللَّهُ عَلِيمًا) Allah is the most knowledgeable.

Look at the following table to recognize and differentiate between the different sentences:

When إِنَّ is prefixed	When كَانَ is prefixed	جملة اسمية
إِنَّ الرَّجُلَ حَاضِرٌ	كَانَ الرَّجُلُ حَاضِرًا	الرَّجُلُ حَاضِرٌ

Note: During grammatical analysis, the word 'Allah' will now be referred to as the ism of كَانَ, and the word عَلِيمًا will be referred to as the khabar of كَانَ.

Extra Information:

a) All the above-mentioned word-forms are of the past tense (الماضي). It was therefore more appropriate to write down the meaning of the past tense instead of the noun. The word (لَيْسَ) is also a verb of the past tense but it is mostly used for the present tense, e.g. (لَيْسَ الْوَلَدُ كَاذِبًا) – The boy is not a liar.

b) The verb (كَانَ) indicates that a noun is described by a certain quality in the past tense, e.g. كَانَ زَيْدٌ عَالِمًا – Zaid was learned, i.e. Zaid was described with the quality of knowledge in the past tense.

However there is no stipulation of the past tense or any tense with the word Allah, e.g. كَانَ اللَّهُ عَلِيمًا – Allah is The Most-Knowledgeable. In such an instance, the word كَانَ is used merely to beautify the speech or for emphasis.

Three basic types of مُرَكَّبٌ غَيْرُ مُفِيدٍ (phrases/incomplete sentences):

1) (مُرَكَّبٌ تَوْصِيفِيّ)

A phrase in which the second word describes a quality of the first word, e.g. رَجُلٌ صَالِحٌ – a pious man. The word (صَالِحٌ) describes the word (رَجُلٌ) with the quality of piety.

a) The first part of (مُرَكَّبٌ تَوْصِيفِيّ) is called (مَوْصُوفٌ) - (the word that is being described), while the second part is called the (صِفَةٌ) - (the adjective or describing word). In the above example, the word (رَجُلٌ) is the (مَوْصُوفٌ) while the word (صَالِحٌ) is the (صِفَةٌ).

b) A مُرَكَّبٌ تَوْصِيفِيّ, like all other incomplete sentences/phrases, is not a complete sentence, but is part of a sentence. The entire phrase makes up a mubtada, a khabar, a faa'il, a maf'ool, a majroor etc.

c) **The صِفَةٌ of the مَوْصُوفٌ will be given to the مَوْصُوفٌ.** For example: if the مَوْصُوفٌ is mubtada in the sentence and is marfoo', due to which it has dhammatain, the صِفَةٌ too will be mubtada and will be marfoo', due to which it will receive dhammatain.

Extra Information:

The (مَوْصُوفٌ) and the (صِفَةٌ) must correspond in four aspects:

1) l'raab (as explained above).

2) Number.

3) Gender.

4) نَكْرَةٌ and مَعْرِفَةٌ. So if the مَوْصُوفٌ is indefinite- نَكْرَةٌ, the صِفَةٌ will also be نَكْرَةٌ, otherwise they will both be مَعْرِفَةٌ. In the phrase (رَجُلٌ صَالِحٌ), both parts are نَكْرَةٌ - indefinite. In the phrase (الرَّجُلُ الصَّالِحُ), both parts are مَعْرِفَةٌ - definite. If the first part is مَعْرِفَةٌ and the second part is نَكْرَةٌ, then it will be a complete sentence - جُمْلَةٌ, and not a مُرَكَّبٌ تَوْصِيفِيّ. Eg. (الرَّجُلُ صَالِحٌ) - the man is pious.

(The last three points will be explained later in the coming pages)

2) (مُرَكَّبٌ إِضَافِيّ)

That phrase in which the first noun is owned by the second noun or is part of the second noun. Examples:

(كِتَابُ زَيْدٍ) – the book of Zaid or Zaid's book

(خَاتَمُ فِضَّةٍ) – the ring of silver

(مَاءُ النَّهْرِ) – the water of the river.

Such a relationship between the two nouns is known as (الإِضَافَةُ).

a) The first part of مُرَكَّبٌ إِضَافِيٌّ is called (مُضَافٌ) while the second part is called (مُضَافٌ إِلَيْهِ).

b) Never does (أَلْ) ever come at the beginning of the (مُضَافٌ), nor is tanwin ever found at the end of it. Look at the above examples.

c) **The (مُضَافٌ إِلَيْهِ) is always (مَجْرُورٌ) (i.e. it generally gets kasrah or kasratain).**

d) The (مُضَافٌ إِلَيْهِ) always comes before the (مُضَافٌ).

e) The (إِعْرَابٌ) of the (مُضَافٌ) changes, according to the position and function of the phrase (مُرَكَّبٌ إِضَافِيٌّ) within the sentence. For example: if it is mubtada, it will be marfoo', if it is maf'ool, it will be mansoob.

f) The (مُرَكَّبٌ إِضَافِيٌّ), like (مُرَكَّبٌ تَوْصِيفِيٌّ), is not a complete sentence, but is part of a sentence. The entire phrase makes up a mubtada, a khabar, a faa'il, a maf'ool, a majroor etc. e.g. (مَاءٌ) – The water of the river is sweet. In this sentence, (النَّهْرُ عَذْبٌ) is the mubtada, while (عَذْبٌ) is the khabar.

(مُرَكَّبٌ إِشَارِيٌّ) 3)

That phrase in which one noun is used to point out or to point to another noun.

a) The noun which is used to point out to something is called (إِسْمُ الْإِشَارَةِ). It always comes first in the phrase. The translation of these nouns are : this, these, that or those. e.g. (هَذَا) – this, (ذَلِكَ) –that. The object pointed to is called the (مُشَارٌ إِلَيْهِ). This word always comes after the (إِسْمُ الْإِشَارَةِ).

b) The (مُرَكَّبٌ إِشَارِيٌّ) (i.e. the combination of the إسم الإشارة and the (مُشَارٌ إِلَيْهِ) forms part of a sentence.

c) The l'raab of the إسم الإشارة is fixed, as will be seen in the following table.

d) The l'raab of the مُشَارٌ إِلَيْهِ will be according to the position and function of the phrase (مُرَكَّبٌ إِشَارِيٌّ) within the sentence. For example: if it is mubtada, it will be marfoo', if it is maf'ool, it will be mansoob.

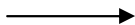
Eg. هذا الولد صالحٌ / ان هذا الولد صالحٌ / والذ هذا الولد صالحٌ.

e) The (مُشَارٌ إِلَيْهِ) will always have (أَلْ) at the beginning. If it does not have (أَلْ), it would be a complete sentence. The difference can be seen from these two examples:

هذا الرجل - This man هَذَا رَجُلٌ - This is a man.

f) There are of two types of إسم الإشارة:

1) words that point to something nearby. The following forms are the most commonly used:



Gender	Singular	Dual	Plural	Grammatical state
Masc.	هَذَا	هَذَانِ	هَؤُلَاءِ	رفع
Masc.	هَذَا	هَذَيْنِ	هَؤُلَاءِ	نصب و جرّ
Fem.	هَذِهِ	هَاتَانِ	هَؤُلَاءِ	رفع
Fem.	هَذِهِ	هَاتَيْنِ	هَؤُلَاءِ	نصب و جرّ

2) words that point to something at a distance. The more commonly used forms are the following:

Gender	Singular	Dual	Plural	Grammatical state
Masc.	ذَاكَ أَوْ ذَلِكَ	ذَانِكَ	أُولَئِكَ ¹	رفع
Masc.	ذَاكَ	ذَيْنِكَ	أُولَئِكَ	نصب و جرّ
Fem.	تَاكَ أَوْ تِلْكَ	تَانِكَ	أُولَئِكَ	رفع
Fem.	تِلْكَ	تَيْنِكَ	أُولَئِكَ	نصب و جرّ

¹ Note that the (و) is not pronounced.

Different classifications of (الأسماء) asmaa' (nouns):

1. Gender

Masculine and feminine

a) Arabic nouns are of two types with regards to gender:

(1) مُذَكَّرٌ – masculine

(2) مُؤَنَّثٌ – feminine

e.g. (ابْنٌ) – son is masculine and (ابْنَةٌ) – daughter is feminine.

b) There are three main signs of a word being feminine. They are called (علامات التأنيث):

1) When a tā ta'nīth (ة – the round tā which is a sign of feminine words) is brought at the end of a masculine noun, it becomes feminine.

e.g. (مَلِكٌ - king) changes to (مَلِكَةٌ). (حَسَنٌ) changes to (حَسَنَةٌ). (ابْنٌ) changes to (ابْنَةٌ) etc.

2) The alif maqsūrah (ي) is a sign of the word being feminine, e.g. (حُسْنَى) – a beautiful lady.

3) The alif mamdūdah (اء) is a sign of the word being feminine, e.g. (زَهْرَاءُ) – radiant.

c) Some nouns are feminine without any sign of being feminine. They are known as (مُؤَنَّثٌ سَمَاعِيٌّ) – as heard from the Arabs. The details are as follows:

1) any word which can only refer to a woman, e.g. (أُمٌّ) – mother; (عَرُوسٌ) – bride.

2) the names of women. e.g. (هِنْدٌ) – a woman's name

3) the names of countries or places, e.g. (مِصْرٌ) – Egypt, (السَّامِيُّ) – Syria, (الرُّومُ) – The Roman Empire.

4) parts of the body in pairs, e.g. (يَدٌ) – hand, (رِجْلٌ) – foot, (أُذُنٌ) – ear, (عَيْنٌ) – eye.

5) Besides the above-mentioned nouns, there are other nouns which are used as feminine by the Arabs. Some of them are: (أَرْضٌ) (earth), (بَيْتٌ) (house), (شَمْسٌ) (sun), (نَفْسٌ) (soul), (نَارٌ) (fire).

2. Number

Singular, Dual and Plural

a) In Arabic, nouns are of three types with regards to number:

1) Singular (وَاحِدٌ), indicating one, e.g. (رَجُلٌ) – one man.

2) Dual (تَشْبِيهٌ), indicating two, e.g. (رَجُلَانِ) – two men.

3) Plural (جَمْعٌ), indicating more than two, e.g. (رِجَالٌ) – more than two men.

Dual

The dual is formed by adding at the end of the word:

(اَيْنِ) to words which are marfoo'

(اَيْنِ) to words which are mansoob or majroor.

Examples:

(مَلِكٌ) – one king, (مَلِكَانِ) or (مَلِكَيْنِ) – two kings/

(مُسْلِمٌ) one Muslim male, (مُسْلِمَانِ) or (مُسْلِمَيْنِ) – two Muslim males

(مَلِكَةٌ) – one queen, (مَلِكَتَانِ) or (مَلِكَتَيْنِ) – two queens /

(مُسْلِمَةٌ) one Muslim female, (مُسْلِمَتَانِ) or (مُسْلِمَتَيْنِ) two Muslim females

Plurals

Plurals are of two types:

1) (الْجَمْعُ السَّالِمُ) – the sound plural

2) (الْجَمْعُ الْمَكْسَرُ) – the broken plural

(الْجَمْعُ السَّالِمُ) – the sound plural

That plural in which the form of the singular word remains the same (intact and sound), with the addition of a few extra letters at the end. It is of two types:

1) Masculine (مُذَكَّرٌ) –

This plural is formed by adding at the end of the word:

(وُنْ) to words which are marfoo'

(يْنِ) to words which are mansoob or majroor

e.g. (مُسْلِمٌ) – one Muslim changes to (مُسْلِمُونَ) or (مُسْلِمِينَ) – many Muslims.

2) Feminine (مَوْثَّاتٌ) –

This plural is formed by adding at the end of the word:

(َاتٌ) to words which are marfoo'

or (َاتٍ) to words which are mansoob or majroor

e.g. (مُسْلِمَةٌ) – one (female) Muslim changes to (مُسْلِمَاتٌ) or (مُسْلِمَاتٍ) – many (female) Muslims.

(الْجَمْعُ الْمَكْسُرُ) – the broken plural

That plural in which the form of the singular word is broken, that is, changed. It has no fixed rule for making it. Sometimes alphabets are added or deleted and sometimes there is merely a change in the harakaat (like fathah, dhammah and kasrah).

Examples:

(نَهْرٌ) becomes (أَنْهَارٌ), (رَجُلٌ) becomes (رِجَالٌ), (وَزِيرٌ) becomes (وُزَرَاءُ),

(كِتَابٌ) becomes (كُتُبٌ), (خَشَبٌ) becomes (خَشَبٌ).

Extra Information:

Remember that the (صِفَةٌ) corresponds with its (مَوْصُوفٌ) four aspects: in l'raab, being definite or indefinite, in gender and in number.

However, when the (مَوْصُوفٌ) is (جَمْعٌ غَيْرٌ عَاقِلٍ) – the plural of an unintelligent being², whether masculine or feminine, the (صِفَةٌ) is generally singular feminine (واحد مؤنث), although it is sometimes plural. One can therefore say (أَيَّامٌ مَّعْدُودَةٌ) as well as (أَيَّامٌ مَّعْدُودَاتٌ).

3. Definite or Indefinite

Nouns are of two types:

1) (مَعْرِفَةٌ) – definite

2) (نَكِيرَةٌ) – indefinite.

An indefinite noun is a word which refers to a general thing. The word (رَجُلٌ) – a man, does not refer to any specific person. It can refer to any person. The word (طَيِّبٌ) does not refer to any particular good thing. Every good thing can be called (طَيِّبٌ).

A definite noun refers to a specific thing. Zaid (زيد) is the name of a particular person. Makkah (مكة) is the name of a specific city. (الرَّجُلُ) – the man - refers to a specific person.

² Intelligent beings are humans, angels and jinn. All other creations fall in the category of unintelligent beings (غَيْرُ عَاقِلٍ).

The Types of مَعْرِفَة – Definite Nouns

مَعْرِفَة - Definite Nouns are of seven types:

1) (إِسْمُ الْعَلَمِ)

Proper nouns-names, e.g. (حَامِدٌ), (زَيْدٌ).

2) (إِسْمُ الضَّمِيرِ)

Pronouns, e.g. (هُوَ) – he, (أَنْتَ) – you, (أَنَا) - I.

The Attached and Detached Pronouns

(الضَّمَائِرُ الْمَرْفُوعَةُ)

Gender	Number	Detached-مُنْفَصِل -	Attached-مُنْصِل -	Translation
Male	Singular	هُوَ	هُ	he , it
Male	Dual	هُمَا	هُمَا	they
Male	Plural	هُمْ	هُمْ	they
Female	Singular	هِيَ	هَا	she, it
Female	Dual	هُمَا	هُمَا	they
Female	Plural	هُنَّ	هُنَّ	they
Male	Singular	أَنْتَ	كَ	you
Male	Dual	أَنْتُمَا	كُمَا	you
Male	Plural	أَنْتُمْ	كُمْ	you
Female	Singular	أَنْتِ	كِ	you
Female	Dual	أَنْتُمَا	كُمَا	you
Female	Plural	أَنْتُنَّ	كُنَّ	you
Male/Female	Singular	أَنَا	نِي	I
Male/Female	Dual/Plural	نَحْنُ	نَا	we

3) (إِسْمُ الْإِشَارَةِ)

The demonstrative pronoun, e.g. (هَذَا) – this, (ذَاكَ) – that.

This discussion passed under (مُرَكَّبٌ إِشَارِيٌّ)

4) (إِسْمُ الْمُضَوَّلِ)

The relative pronoun, e.g. (الَّذِي) – who, (الَّتِي) – who (feminine).

a) (إِسْمُ الْمُضَوَّلِ) is a noun after which an entire sentence is brought to explain further details about that noun.

b) Due to the vagueness in the (إِسْمُ الْمُضَوَّلِ), a sentence has to be brought after it. This sentence is called the (صِلَة), which explains further details about (إِسْمُ الْمُضَوَّلِ).

c) The meaning of the (الْأَسْمَاءُ الْمُضَوَّلَةُ) should be given according to the context, e.g. who, which, whose, etc.

d) The (إِسْمُ مُضَوَّلٍ) together with the (صِلَة) form part of a sentence. Without the (صِلَة), the (إِسْمُ مُضَوَّلٍ) can neither be a mubtada, a khabar, a faa'il, a maf'ool, a majroor, etc. The combination of both (إِسْمُ مُضَوَّلٍ) and (صِلَة) makes up a mubtada, a khabar, a faa'il, a maf'ool, a majroor etc.

e) The (صِلَة) must contain a hidden (ضَمِير) that refers back to the (إِسْمُ مُضَوَّلٍ).

The (الْأَسْمَاءُ الْمُؤَصُّوْلَةُ) are as follows:

مؤنث	مذكر	
الَّتِي	الَّذِي	واحد
الَّتَيْنِ ، اللَّتَانِ	الَّذَيْنِ ، اللَّذَانِ	تثنية
الَّتِي ، اللَّاتِي ، اللَّاتِي	الَّذِينَ	جمع

Besides the above-mentioned words, the following four words are also from the (الْأَسْمَاءُ الْمُؤَصُّوْلَةُ), but are for singular, dual and plural:

(مَنْ) – who – this word is specifically used for intelligent beings, whether male or female.

(مَا) – whatever - this word is specifically used for unintelligent beings, whether male or female.

(أَيُّ) – who or what – for intelligent and unintelligent beings, masculine.

(أَيَّه) – who or what – for intelligent and unintelligent beings, feminine.

4. (الْمُنَادَى)

The person or being who is called out to, e.g. (يَا رَجُلُ) – O man, (يَا وَلَدُ) – O boy.

5. (الْمُعَرَّفُ بِالْأَم)

The noun which has (الْ) at the beginning, e.g. (الْفَرَسُ) the horse, (الرَّجُلُ) – the man.

6. (الْمُضَافُ إِلَى مَعْرِفَةٍ)

A noun which is mudhaaf, and its mudhaaf ilayh is a ma'rifah word e.g. (كِتَابُ زَيْدٍ) – Zaid's book, (كِتَابُ هَذَا) – this person's book, (كِتَابُ الرَّجُلِ) – the book of the man.

The Particles of (نَكِرَةٌ) and (مَعْرِفَةٌ) and their laws

1. **The tanwin** - It generally comes at the end of a word that is (نَكِرَةٌ). In this case, it is regarded as a particle that renders a noun indefinite (حرف التَّنْكِيرِ).³ It is translated as 'a' or 'an' in English, e.g. (رَجُلٌ) – a man, (تُفَّاحٌ) – an apple, (مَاءٌ) – water. There is no need to translate it everywhere as such, as in the example of (مَاءٌ) – water.

³ This is similar to the letter 'a' in English.

Sometimes an (اسمُ العلم) - proper noun also gets a tanwīn, e.g. (مُحَمَّدٌ), (عَمْرُو), (زَيْدٌ). In such a case, the tanwīn is not regarded as a (حرف التنكير).

2. (أل) i.e. **Alif-Laam**⁴ - The definite article of Arabic, which is also called (لام التعريف). When (أل) is put the beginning of any (نكرة) word, it becomes (معرفة). Now the word is termed as (معرف باللام) – a word made معرفة by (أل). Consequently, (فَرَسٌ) – a horse, is نكرة while (الْفَرَسُ) – the horse, is معرفة.

Laws of (أل) i.e. Alif-Laam

a) When (أل) is brought at the beginning of a word which has tanwin, the tanwin falls off. See the examples above.

b) When any word comes before a word which has (أل) at the beginning, the first word is joined to the laam of the second word and pronounced (by joining). The hamzah of the (أل) is known as **hamzatul wasl**. It is not pronounced.

Eg, (بَابُ الْبَيْتِ) – the door of the house. To read (بَابُ الْبَيْتِ) here is incorrect.

Extra Information:

a) If there is a saakin letter before the (أل), the saakin letter is normally read with a kasrah. However the word (مِنْ) is read

with a fathah. Therefore, (عَنْ الْبَيْتِ) is read as (عَنِ الْبَيْتِ) and (مِنْ الْبَيْتِ) is read as (مِنَ الْبَيْتِ).

b) When (أل) is brought before a word which starts with one of the letters of (الحروف الشمسية), the laam of the (أل) will not be pronounced. Instead of reading the laam, the harf shamsī will be pronounced with a tashdid. No jazm/saakin is written on the laam in such a case, but a tashdid is written on the harf shamsī, e.g. (الشَّمْسُ) – the sun, (الرَّجُلُ) – the man, etc.

(الحروف الشمسية) are: ت ث د ذ ر ز س ش ص ض ط ظ ل ن

Besides these letters, all other letters are called (الحروف القمرية), e.g. (الْقَمَرُ) – the moon, (الْجَمَلُ) – the camel. The laam of the (أل) will be pronounced when it comes before any of the (الحروف القمرية).

⁴ It is similar to the word 'the' in English.

غَيْرُ الْمُنْصَرَفِ and الْمُنْصَرَفِ

a) Some nouns do not ever receive tanwin and kasrah. Such nouns are called (غير منصرف)

Examples: (طَلْحَةُ), (زَيْنَبُ), (عُمَرُ), (عُثْمَانُ), (أَحْمَدُ), (مِصْرُ), (مَكَّةُ), (مَسَاجِدُ), (حَمْرَاءُ).

b) These words end with a (◌ُ) - dhammah when they are marfoo'.

They end with a (◌َ) - fathah when they are mansoob or majroor.

e.g. (رَأَى عُثْمَانُ زَيْنَبَ فِي مَكَّةَ) - Uthmān saw Zaynab in Makkah.

c) However, when a (غير منصرف) word has (أَلْ) prefixed to it, or it is (مضاف), then a kasrah will be rendered to it when it is majroor. Examples: (فِي الْمَسَاجِدِ), (فِي الْمُسْلِمِينَ).

d) The following nouns will always be (غير منصرف):

- Names of women eg. (فَاطِمَةُ) (هَاجِرُ) (مَرِيَمُ) (حَمِيرَاءُ) (أَسْمَاءُ) (زَيْنَبُ) (عَائِشَةُ)
- Names of places, since they are also regarded as feminine in Arabic: e.g. (مِصْرُ), (مَكَّةُ).
- Non-Arabic names of men eg. (هَارُونُ) (يُوسُفُ) (إِبْرَاهِيمُ) (آدَمُ).

4) Names of men which have a tā ta'nīth⁵ (ة) at the ending eg. (طَلْحَةُ) (اسَامَةُ) (حَمِزَةُ)

5) A plural on the scale of (مَفَاعِلُ) or (مَفَاعِلُ) eg. (مَسَاجِدُ) (مَفَاتِيحُ) (دَنَانِيرُ) (دِرَاهِمُ) (مَدَارِسُ)

6) All nouns ending with alif maqsūrah (يُ) or alif mamdūdah (اء)

e) Words which accept tanwin and kasrah are called (منصرف).

الْإِسْمُ الْمَنْقُوصُ and الْإِسْمُ الْمَقْصُورُ

Any word which ends with alif maqsūrah (يُ) is called (اسم منقوص). Eg. (عِيسَى) and (مُوسَى). No l'raab can be read on such words. They will hence be read as they are, whether they are marfoo', mansoob or majroor.

Examples: (هُوَ غُلَامٌ مُوسَى), (رَأَيْتُ مُوسَى), (جَاءَ مُوسَى).

Words with a yaa saakin (يُ) at the end like (الْعَالِي), (الْقَاضِي), (الْجَارِي) are called (اسم منقوص). They cannot be read with an l'raab when marfoo' or majroor. They will thus be read with sukoon.

A (نصب) will be rendered to them when they are mansoob.

⁵ The round tā which is a sign of feminine words.

Examples of these words when prefixed with (أَلْ):

Sentence	Meaning	Case
جَاءَ الْقَاضِي	The judge came	حالة الرفع
مَرَرْتُ بِالْقَاضِي	I passed by the judge.	حالة الجرّ
رَأَيْتُ الْقَاضِي	I saw the judge.	حالة النصب

Examples of these words when not prefixed with (أَلْ):

Sentence	Meaning	Case
جَاءَ قَاضٍ	A judge came	حالة الرفع
مَرَرْتُ بِقَاضٍ	I passed by a judge	حالة الجرّ
رَأَيْتُ قَاضِيًا	I saw a judge.	حالة النصب

الْمُبْنِي (and) الْمَعْرَب

Nouns that accept the changing of the I'raab (vowels or letters) are called (الْمَعْرَب).

Words whose final vowels can never change are called (الْمُبْنِي)⁶.

There are few nouns that are from the (الْمُبْنِي) category. The (اسماء الاستفهام), (الاسماء الموصولة), (اسماء الإشارة) etc. are all (الْمُبْنِي). All حُرُوف-particles are also (الْمُبْنِي).

النِّدَاءِ

(النِّدَاءِ) – To call out to someone near or far e.g. (يَا زَيْدُ) – O Zaid

a) There are two essential parts of (النِّدَاءِ):

1) (حَرْفُ النِّدَاءِ) – (the vocative particles): That particle which is used to call out to another. There are many such particles; of which (يَا) is the most common.

2) (الْمُنَادَى) : The one who is being called. This word is always found immediately after the (حَرْفُ النِّدَاءِ).

⁶ Because it is incorrect to say (مُبْنِي), the term (الْمُبْنِي) has been used. If one deletes the (أَلْ), the word becomes (مَبْنٍ).

b) If (الْمُنَادَى) is singular and not (مضاف), a dhammah will be read on the final letter, e.g. (يَا زَيْدُ) – O Zaid, (يَا رَجُلُ) – O man.

If (الْمُنَادَى) is (مضاف), a fathah will be read on the final letter of the مضاف, e.g. (يَا عَبْدَ الرَّحْمَنِ) (يَا سَيِّدَ النَّاسِ). (The مضاف اليه will be majroor as usual)

c) If (الْمُنَادَى) has (ال) at the beginning, the particle (أَيُّهَا) for masculine and (أَيَّتُهَا) for feminine should be attached to it, e.g. (يَا أَيُّهَا الرَّجُلُ) – O man, (يَا أَيَّتُهَا الْبِنْتُ) – O girl.

d) Sometimes (أَيُّهَا) and (أَيَّتُهَا) come before (الْمُنَادَى), even without the particle (يَا), e.g. (أَيُّهَا الرَّجُلُ) – O man, (أَيَّتُهَا السَّيِّدَةُ) – O noble lady.

(أَسْمَاءُ الْإِسْتِفْهَامِ) - Interrogative Pronouns

These are such pronouns which create an interrogative meaning in the sentence (i.e. they create a question).

Some of the أَسْمَاءُ الْإِسْتِفْهَامِ are:

Word	Meaning
مَنْ	who
مَا	what
مَاذَا	what
لِمَا	why
لِمَاذَا	why
مَتَى	when
أَيْنَ	where
كَيْفَ	how
كَمْ	how much, how many
أَيْنِ	from where, how
أَيِّ	which (m)
أَيَّةَ	which (f)

(حروف الاستفهام) : The particles (هَلْ) and (أ) also create an interrogative meaning in the sentence, but they are both حروف (particles), and not أَسْمَاءُ (nouns).

The difference between the two is that the حروف (particles) cannot become the mubtada or faa'il etc. of a sentence. On the other hand, the أَسْمَاءُ (nouns) will become the mubtada, khabar or faa'il etc. of a sentence.

Extra Information:

a) Besides (أَيُّ) and (أَيُّهُ), all the interrogative pronouns are (الْمَبْنِي).

b) Sometimes the word (كَمْ) is not used for interrogation but for providing information. It is called (كَمْ خَبَرِيَّة). Its meaning in that case will be 'several' or 'many'.

The noun after (كَمْ خَبَرِيَّة) is always (مَجْرُور). Sometimes it is singular and sometimes plural, e.g. (كَمْ عَبْدٍ أَعْتَقْتُ) or (كَمْ عَبِيدٍ أَعْتَقْتُ) – I have freed so many many slaves.

الْإِسْتِثْنَاءُ

There are three parts of الْإِسْتِثْنَاءُ:

1) (حَرْفُ الْإِسْتِثْنَاءِ) - The particle used to exclude someone or something from the previous statement. Examples of such words include (عَدَا) (خَلَا) (سِوَى) (غَيْرَ) (إِلَّا).

2) (حَرْفُ الْإِسْتِثْنَاءِ) - The noun after (حَرْفُ الْإِسْتِثْنَاءِ). The (حَرْفُ الْإِسْتِثْنَاءِ) is brought to exclude it from the previous statement.

3) (حَرْفُ الْإِسْتِثْنَاءِ) - The noun before (حَرْفُ الْإِسْتِثْنَاءِ). The (حَرْفُ الْإِسْتِثْنَاءِ) is excluded from this noun.

e.g. (جَاءَ الْقَوْمُ إِلَّا زَيْدًا) – The people came except Zaid. Here, Zaid has been excluded from the people. The word (الْقَوْمُ) is the (الْمُسْتَقْنَى مِنْهُ), while the excluded one, in this case 'Zaid', is the (حَرْفُ الْإِسْتِثْنَاءِ). The (إِلَّا) is called (حَرْفُ الْإِسْتِثْنَاءِ).

الْإِسْتِثْنَاءُ بِـ "إِلَّا"

Excluding someone or something through the particle "إِلَّا"

a) If the (الْمُسْتَقْنَى مِنْهُ) is mentioned and the sentence is positive, the (إِلَّا) will always be mansoob after (الْمُسْتَقْنَى). The example was mentioned above.

b) If the sentence is negative, then it can be read as mansoob or it can be given the I'raab which is according to its position and function in the sentence. The sentence (مَا جَاءَ الْقَوْمُ إِلَّا زَيْدًا) can also be read as (مَا جَاءَ الْقَوْمُ إِلَّا زَيْدٌ) because the word (زَيْدٌ) is the doer of the action.

c) If the sentence is negative and the (الْمُسْتَشْنَى مِنْهُ) is not mentioned, it will be given the I'raab which is according to its position and function in the sentence. In this case, the particle (إِلَّا) will have no effect on the sentence. Examples: (مَا جَاءَ إِلَّا زَيْدٌ) and (مَا صَرَيْتُ إِلَّا لِيَصًا).

The words (غَيْرُ) and (سِوَى): They are also used for exclusion. The (الْمُسْتَشْنَى) is always majroor after them.

The words (خِلَا) and (عَدَا): They are also used for exclusion. The (الْمُسْتَشْنَى) is mostly majroor after them. It is sometimes mansoob.

(الْحَالُ)

The (حَال) is a noun that explains the condition of the (فاعل) or (مفعول) at the time of the action.

e.g. (جَاءَ الْأَمِيرُ مَاشِيًا) – The leader came walking.

The (فاعل) or (مفعول) whose condition is explained is called the (دُو الْحَال)

a) The (حَال) can be recognized by answering the question, “how” or “in what condition”. In the above example, if the question is asked, “In what condition did the leader arrive?”, the answer will be that he arrived walking.

b) The (حَال) is generally translated as ‘while’ or ‘ing’ (as in going, coming, walking, etc.)

c) The (حَال) is always Mansoob.

d) The (حَال) can also be a complete sentence.

e) (و) comes between the (حَال) and the (ذو الحال), if the (حَال) is a جملة اسمية. This (و) is called (واو حالية), e.g. (لَا تَأْكُلْ وَالطَّعَامُ حَارٌّ) – Do not eat while the food is hot.

(التَّمْيِيزُ)

(التَّمْيِيزُ) is that indefinite (نكرة) noun which removes the ambiguity or vagueness from a preceding noun.

eg. (رِطْلٌ زَيْتًا) – a weight of oil. The word (رِطْلٌ) is vague here, which can refer to many commodities. By saying (رِطْلٌ زَيْتًا), oil has been specified.

The word from which the ambiguity is removed is called (الْمُمَيِّزُ).

a) The (مُمَيَّر) is generally a word referring to numbers, weight or measure, e.g. (اَشْتَرَيْتُ عِشْرِينَ كِتَابًا وَمَنًّا سَمْنًا وَصَاعًا بُرًّا)⁷ – I bought twenty books, one mann of ghee and one saa' of wheat.

Some general sentences also have ambiguity. If someone has to say, "أَنَا أَكْثَرُ مِنْكَ", "I have more than you", it is not known in which aspect he is more. However when one says, "مَالًا" or "عِلْمًا", the meaning will be specified that he has more wealth or knowledge.

b) The (تَمْيِيز) comes in reply to the question, "What thing?" or "From which thing?" This is the way of recognizing it.

c) All types of (تَمْيِيز) are Mansoob. However, some of the (أَسْمَاءُ) – numbers are Majroor.

The (تَمْيِيز) of numbers from three to ten are Majroor and plural. The (تَمْيِيز) of numbers from eleven to ninety nine is Mansoob and singular. The (تَمْيِيز) of a hundred, thousand and million is Majroor and singular.

(لَا) and (مَا)

a) These two particles are brought for نفي – negation.

b) They are called (مَا وَ لَا الْمُشَبَّهَاتَانِ بِ لَيْسَ).

c) The particles (مَا) and (لَا), like (لَيْسَ), change the خبر into mansoob, while the إسم remains marfoo'.

e.g. (مَا هَذَا بَشَرًا) – This is not a human.

(لَا رَجُلٌ أَفْضَلُ مِنْكَ) – There is no man more virtuous than you.

d) They only have the above effect when brought before a جملة اسمية.

لَا لِنَفْيِ الْجِنْسِ

(لَا) is sometimes used to negate a complete (جِنْس) – type, class or category.

This (لَا) comes before a جملة اسمية.

Its إسم will always be (نكرة) – an indefinite noun. It can only receive a (فتحة). The خبر will be Marfoo'.

e.g. (لَا رَجُلٌ فِي الْبَيْتِ) – From the category of men, there is no one in the house, that is, there is no man in the house.

(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) – There is no power or might except with Allāh's help.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ – ما شاء الله لا قوة الا بالله – الحمد لله الذي بنعمته تتم الصالحات – سبحان الله و بحمده سبحانك اللهم و بحمدك أشهد أن لا إله إلا أنت أستغفرك و أتوب إليك – سبحان ربك رب العزة عما يصفون وسلم على المرسلين والحمد لله رب العالمين

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⁷ One ratl is approximately 3kg and one mann is approximately 6kg.