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# CHAPTER 1 – TYPES OF WORDS IN ARABIC

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## INTRODUCTION

The smallest unit in language is the letter. Letters come together to form words, words come together to form fragments, and fragments come together to form sentences. We will begin our study by learning about the unit that is second from the bottom on the hierarchy – words. There are **THREE TYPES of WORDS** in Arabic:

1. اِسْمٌ
2. فِعْلٌ
3. حَرْفٌ

Every word in Arabic falls into one of these three categories. Let us learn the definition of each.

الاسْمُ

An اسم is defined as **A PERSON, PLACE, THING, IDEA, ADJECTIVE, ADVERB, and MORE**. Let us look at examples of each.

A few examples of a **PERSON** would be:

- Muhammad
- Maryam
- teacher
- writer

Notice that the name of the person can be specific (Muhammad/Maryam) or general (teacher/writer).

A few examples of a **PLACE** would be:

- Egypt
- Arabia
- school
- store

Notice again that the name of the place can be specific (Egypt/Arabia) or general (school/store)

A few examples of a **THING** would be:

- book
- pen
- camera
- table

A thing is a material object that can be touched (see the examples above).

A few examples of an **IDEA** would be:

- justice
- happiness
- education
- authority

Ideas are different than things in that they are abstract and intangible – things that cannot be touched (see the examples above).

A few examples of an **ADJECTIVE** would be:

- tall
- short
- boring
- exciting

Adjectives are words that are used to describe other words.

A few examples of an **ADVERB** would be:

- slowly
- quickly
- gently
- happily

Adverbs are words that describe how an action took place. They usually end in –ly.

The “**MORE**” category will be discussed in a later chapter.

## الفعل

A **فعل** is defined as **A WORD THAT HAS A TENSE**. A **فعل** can be in the past, present, or future tense.

A few examples of a **PAST-TENSE فعل** would be:

- He stopped.
- He gave.

The action is complete; it is something that occurred in the past.

A few examples of a **PRESENT-TENSE فعل** would be:

- He searches.
- He learns.

The action is ongoing; it is something that is occurring in the present.

A few examples of a **FUTURE-TENSE فعل** would be:

- He will succeed.
- He will give up.

The action has not yet occurred; it is something that will occur in the future.

To test whether a word is a **فعل** or not, place the word “I” before it. If it makes sense, it is a **فعل**. Otherwise, it is not.

Let us put the word “came” to the test. → I came → This makes sense, so “came” is a فعل

Let us put the word “ice cream” to the test. → I ice cream → This does not make sense, so “ice cream is not a فعل”.

الحرف

A حرف is defined as **A WORD THAT IS INCOMPLETE UNLESS IT IS FOLLOWED BY EITHER AN اسم OR A فعل**. Another definition for a حرف is a word that is neither an اسم nor a فعل.

A few examples of a حرف would be:

- to
- from
- in
- with
- until
- if

For instance, “I came from” is an incomplete thought. The word “from” is a حرف. For this reason, it makes no sense on its own and requires either an اسم or فعل after it. “I came from home,” on the other hand, is a complete thought because the حرف is followed by an اسم.

➤ **DRILL 1** Determine whether the words below are اسم (I) or فعل (F) or حرف (H).

We invited guests for dinner. They arrived early. I told my son to give them fruits and drinks and I put the chicken in the oven hurriedly. He dropped the tray on the white carpet and the drinks spilled. Guests are coming again today. I will remind him to carry the tray carefully this time.

## CHAPTER 1 & 2 MEMORIZATION

VOCABULARY (SINGULAR - PLURAL)				
أَبٌ - آبَاءٌ father	أُمٌّ - أُمَّهَاتٌ mother	زَوْجٌ - أَزْوَاجٌ spouse	رَجُلٌ - رِجَالٌ Man	إِمْرَأَةٌ - نِسَاءٌ woman
وَلَدٌ - أَوْلَادٌ boy/child	بِنْتُ - بَنَاتٌ girl/daughters	ذُرِّيَّةٌ offspring	ابْنٌ - أَبْنَاءٌ / بَنُونَ son/child	أَخٌ - إِخْوَانٌ / إِخْوَةٌ brother
أُخْتُ - أَخَوَاتٌ sister	نَزِيلٌ revelation	صَدْرٌ - صُدُورٌ chest	فَمٌّ - أَفْوَاهٌ mouth	لِسَانٌ - أَلْسِنَةٌ tongue/language
بِنَاءٌ / بُنْيَانٌ - أَبْنِيَّةٌ building/structure	وَجْهٌ - وُجُوهُ face	قَلْبٌ - قُلُوبٌ heart	فُؤَادٌ - أَفِيدَةٌ heart/intellect	وَرَقَةٌ - أَوْرَاقٌ paper/leaf
بَيْتٌ - بُيُوتٌ house	بَابٌ - أَبْوَابٌ door	غُرْفَةٌ - غُرُفٌ / غُرَفَاتٌ room	قَلَمٌ - أَقْلَامٌ pen	كِتَابٌ - كُتُبٌ book
حَيَاةٌ life	مَاءٌ water	كَلِمَةٌ - كَلِمَاتٌ word	قَرْيَةٌ - قُرَى town	مَكَانٌ - أَمَاكِينُ place

In addition to the vocabulary listed above you are responsible for the following tables included in these chapters:

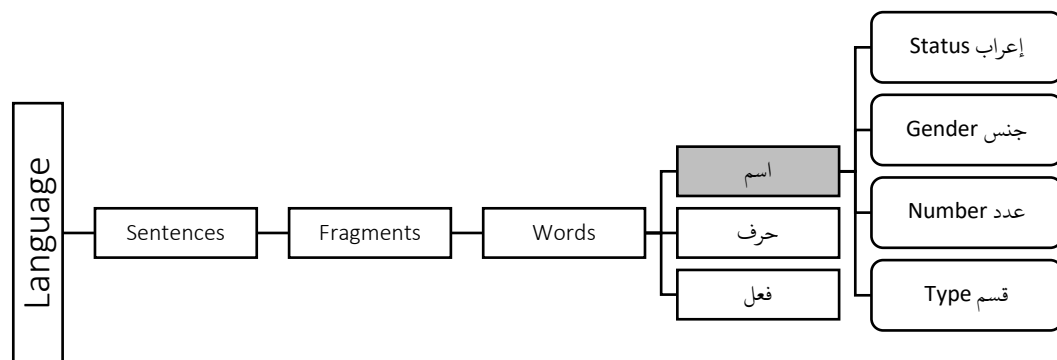
- Muslim Chart
  - o Normal
  - o Light
- Pronouns
- Harf of Jarr
- Harf of Nasb
- Special Mudhaaf
- 5 Special Isms

## CHAPTER 2 – الإعراب

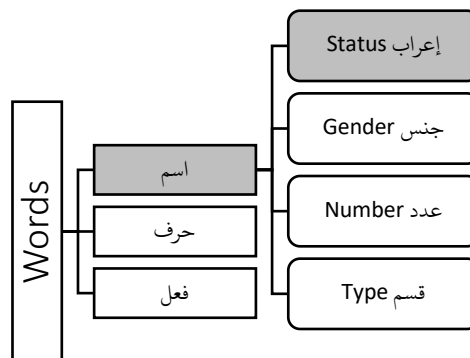
### INTRODUCTION

The first of the three types of words that we will study is the اسم. Every اسم has four properties. Their four properties are status (الإعراب), gender (الجنس), number (العدد), and type (القسم).

Remember not to lose sight of where we are in our studies.



### 2.1 STATUS – الإعراب



Status is the first of the four properties. Status has to do with the role an اسم is playing in a sentence. In Arabic, an اسم can have one of three statuses. The status depends on the role the اسم is playing.

#### STATUS #1: THE DOER - رَفْع

The doer is the one who carries out the action. Take a look at the following examples.

I ate too much chocolate.

The action here is “ate”. Now ask yourself who it was who ate. It is the speaker “I” who did the action. In this sentence “I” is the doer.

My tooth is aching.

The action here is “aching”. Now asking yourself what is doing the aching. It is the tooth. In this sentence “tooth” is the doer.

The dentist gave me a filling.

The action here is “gave”. Now ask yourself who is the one who gave. It is the dentist. In this sentence, “dentist” is the doer.

When searching for the doer in a sentence, follow a two-step process:

1. Identify the action
2. Ask yourself “Who is doing the action?”

Note that it is possible for the doer to be non-human.

رفع is also known as the default status. If there is no reason for an اسم to be put in another status, it remains in the رفع status.

The doer is always in the رَفْع status. The way you say “in the رَفْع status” in Arabic is مَرْفُوعٌ. **MEMORIZE** this term and use it.

## STATUS #2: THE DETAIL - نَصْب

The detail refers to additional information about the action. When looking for a detail in a sentence, follow a two-step process:

- 1) Find the action and the doer
- 2) Everything else in the sentence is a detail

Muhammad ate chocolate at home yesterday happily because he was hungry.

↑   ↑   ↑   ↑   ↑   ↑   ↑

doer   action   detail   detail   detail   detail   detail

The detail is always in the نَصْب status. The way you say “in the نَصْب status” in Arabic is مَنصُوبٌ. **MEMORIZE** this term and use it.

## STATUS #3: AFTER-OF - جَرّ

After-of is, quite literally, the word that occurs after “of”. Take a look at the following example:

advisor *of* the king

In this fragment, “the king” is the word after “of”.

This status is straightforward and easy to spot. There are some cases, however, in which the “of” is not clear and the sentence must be rearranged to make the “of” easy to spot. The fragment “my book” for instance, can be rearranged to read “book of mine.” In this case, the word “my” or “mine” is the word after of.

How do you know when a fragment needs rearranging? Whenever you see possession (his, hers, my, our etc.), the fragment can be rearranged to show the “of”.

The after-of is always in the جَرّ status. The way you say “in the جَرّ status” in Arabic is جَرُّهُ. **MEMORIZE** this term and use it.

➤ **DRILL 1** Determine the status of each اسم. Label them رفع (R) or نصب (N) or جر (J).

The teacher entered the classroom. His student was sleeping soundly. He threw a pencil, and the student woke up suddenly. The student’s mother called the teacher the next day and confronted him angrily. The teacher lost his job.

## 2.2 HOW TO TELL STATUS

In English, we were able to determine the status based on the meaning. In Arabic, however, status is determined by a marker or sign at the end of the word.

As you know, there are three statuses in Arabic. There are, however, more than three status markers or signs. In other words, there are more than three ways that the status of a word can show. This is because each status can show in different ways depending on the number and the gender of the word.

It is important to keep in mind that whenever you are trying to figure out the status of an Ism you must look at the ending of the word. There are two types of endings we will see, **ending sounds** (vowel change at the end) and **ending combinations** (letters added to the end of a word).

The number/gender variations are singular, pair, masculine plural, and feminine plural. Take a look at the charts below. Notice how each status looks different depending on the number and the gender of the word.

The word مسلم is the base. Anything beyond the last letter – in this case, the م – (whether it is a حركة or letters) is part of the status marker.

**MEMORIZE** these charts.

Plural	Pair	Singular	
مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ	رفع

مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب
مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمٍ	جر

Plural Feminine	Pair Feminine	Singular Feminine	
مُسْلِمَاتٌ	مُسْلِمَتَانِ	مُسْلِمَةٌ	رفع
مُسْلِمَاتٍ	مُسْلِمَتَيْنِ	مُسْلِمَةً	نصب
مُسْلِمَاتٍ	مُسْلِمَتَيْنِ	مُسْلِمَةً	جر

\*Note that the ة (تنوين فتح) must sit on either an ا or a ة or a ء. This is why the ا is added to the word مُسْلِمًا when it is in the نصب status.

Let us now take a closer look at each number/gender combination.

#### SINGULAR

The word مُسْلِم is the base and the status marker is the حركة that sits on the last letter. This type of status marker is called an **ENDING SOUND**.

Status	Ending Sound
رفع	مُسْلِمٌ
نصب	مُسْلِمًا
جر	مُسْلِمٍ

To make a singular word feminine, just add a ة to the end of the word. This makes the base for the feminine مُسْلِمَةٌ. The status marker is the حركة.

Status	Ending Sound
رفع	مُسْلِمَةٌ
نصب	مُسْلِمَةً
جر	مُسْلِمَةً

\*\*\*NOTE that when adding a ة to any word, the letter before the ة gets a فتحة.



## PAIR

The base is **مسلم** and everything beyond that is the status marker. Here, the فتحة on the م as well as the ان make up the status marker. We call this an **ENDING COMBINATION** because it is made up of more than a single حركة.

Status	Ending Combination
رفع	مُسْلِمَانِ
نصب	مُسْلِمَيْنِ
جر	مُسْلِمَيْنِ

Notice that the نصب and جر forms are exactly the same. The way to distinguish between them is context. By the time we complete our study of fragments and sentences, you will easily be able to distinguish between the نصب and جر forms.

When creating the pair form of the feminine, the base is **مسلمة** and the ending combination is the ان that attaches to the end. In script, however, nothing can attach to a ة, so it opens up and becomes a ت.

Status	Ending Combination
رفع	مُسْلِمَتَانِ
نصب	مُسْلِمَتَيْنِ
جر	مُسْلِمَتَيْنِ

Notice that the ت always takes a فتحة.

## PLURAL

There are two variations of the plural: masculine and feminine. Take a look at the charts below.

### MASCULINE

In the plural masculine form, the status is determined by an ending combination just as it is in the pair form. The combination is made up of two letters that attach to the end of the word.

Status	Ending Combination
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رفع	مُسْلِمُونَ
نصب	مُسْلِمِينَ
جر	مُسْلِمِينَ

Notice that word **مسلم** remains the same throughout. The ending combination acts as an add-on and does not change the make-up of the word. Notice that the last letter in the word, the **م**, gets a **ضمة** in the **رفع** form and a **كسرة** in the **نصب** and **جر** forms. Also notice that the **نصب** and **جر** forms are exactly the same. The way to distinguish between the **نصب** and **جر** forms is context.

### FEMININE

In the plural feminine form, the status is determined by an ending combination just as it is in the pair and plural masculine forms. The combination is made up of two letters that attach to the end of the word.

Status	Ending Combination
رفع	مُسْلِمَاتٌ
نصب	مُسْلِمَاتٍ
جر	مُسْلِمَاتٍ

Notice that the **م** gets a **فتحة** in all the forms. Also notice that the **نصب** and **جر** forms are exactly the same. The way to distinguish between them is context.

Now that you are familiar with all of the status markers, you should be able to determine the status of a word in Arabic. It is important to note that when determining status, you should **ALWAYS** look for ending combinations **BEFORE** you look for ending sounds.

Furthermore, notice that there is no real difference in ending sounds or combinations for singular masculine/feminine and pair masculine/feminine. Therefore, the Muslim Chart can be further simplified as follows:

Plural Feminine	Plural Masculine	Pair	Singular	
مُسْلِمَاتٌ	مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ	رفع
مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب

جَر	مُسْلِمٍ	مُسْلِمِينَ	مُسْلِمِينَ	مُسْلِمَاتٍ
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➤ **DRILL 2** Is the word "Muslim" رفع (R) or نصب (N) or جر (J).

R / N / J	7. مُسْلِمَةٌ	R / N / J	4. مُسْلِمَانِ	R / N / J	1. مُسْلِمًا
R / N / J	8. مُسْلِمِينَ	R / N / J	5. مُسْلِمَاتٍ	R / N / J	2. مُسْلِمُونَ
R / N / J	9. مُسْلِمَتَانِ	R / N / J	6. مُسْلِمٍ	R / N / J	3. مُسْلِمَيْنِ
R / N / J	10. مُسْلِمٌ	R / N / J	7. مُسْلِمَتَيْنِ	R / N / J	4. مُسْلِمَاتٌ

➤ **DRILL 3** Is the word "Muslim" رفع (R) or نصب (N) or جر (J). How would you write the word in Arabic?

1. A Muslim woman travelled. R / N / J \_\_\_\_\_
2. The religion of a Muslim is Islam. R / N / J \_\_\_\_\_
3. I met a Muslim woman. R / N / J \_\_\_\_\_
4. The religion of Muslims is Islam. R / N / J \_\_\_\_\_
5. Two Muslims travelled. R / N / J \_\_\_\_\_
6. Muslims travelled. R / N / J \_\_\_\_\_
7. I met a Muslim. R / N / J \_\_\_\_\_
8. The religion of two Muslims is Islam. R / N / J \_\_\_\_\_
9. I met Muslims. R / N / J \_\_\_\_\_
10. The house of a Muslim woman is clean. R / N / J \_\_\_\_\_

## 2.3 LIGHT VS HEAVY

Lightness and heaviness are not from among the four properties of the اسم. Rather, the discussion of light and heavy is a sub-topic that falls under status. Now that we have learned about the different

markers that we can use to determine status, we will learn about different variations and forms that these markers can take.

Notice that every word in the مسلم chart ends in an ‘n’ sound, whether it be an ending sound or combination. These words are considered heavy. **HEAVY** is the **DEFAULT**. To make a word light, all you have to do is remove the ‘n’ sound at the end.

Plural	Pair	Singular	
muslimoo ʔ	muslimaa ʔ	muslimu ʔ	رفع
muslimee ʔ	muslimay ʔ	muslima ʔ	نصب
muslimee ʔ	muslimay ʔ	muslimi ʔ	جر
Plural	Pair	Singular	
muslimaatu ʔ	muslimataa ʔ	muslimatu ʔ	رفع
muslimaati ʔ	muslimatay ʔ	muslimata ʔ	نصب
muslimaati ʔ	muslimatay ʔ	muslimati ʔ	جر

To get rid of the ن sound in Arabic, use the following rules.

- 1) If the word ends in a double accent (الْمُتَوَيْنِ), replace the double accent with a single حَرَكَة. For instance, the word مسلم would become مُسْلِم. The word مسلمات would become مُسْلِمَات.
- 2) If the word ends in the letter ن, all you have to do is drop the ن. For instance, the word مسلمون becomes مُسْلِمُو.

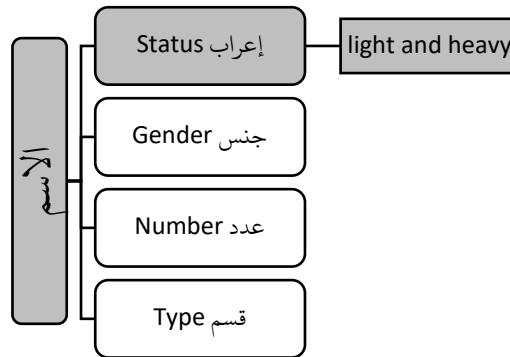
Below are the مسلم charts in the light form. **MEMORIZE** them.

Plural	Pair	Singular	
مُسْلِمُو	مُسْلِمَا	مُسْلِمٌ	رفع
مُسْلِمِي	مُسْلِمَي	مُسْلِمَةٌ	نصب
مُسْلِمِي	مُسْلِمَي	مُسْلِمٍ	جر

Plural	Pair	Singular	
مُسْلِمَاتُ	مُسْلِمَتَا	مُسْلِمَةٌ	رفع

مُسْلِمَاتٍ	مُسْلِمَتِي	مُسْلِمَةً	نصب
مُسْلِمَاتٍ	مُسْلِمَتِي	مُسْلِمَةً	جر

As stated previously, the heavy form is the default form for an اسم. *An اسم is not made light unless there is a reason.* The details pertaining to these reasons will be discussed later on in the book.



\*Note that the discussion of heavy and light becomes irrelevant when the word has an ال on it. This is because ال and تنوين NEVER come together. For example, the word المسلم is incorrect. You can only say المسلم. The words that end in ن, on the other hand, keep their ن even when there is an ال on the word. The word المسلمون is correct; there is no need to drop the ن.

➤ **DRILL 4** Are the following words light, heavy, or irrelevant?

LIGHT, HEAVY, OR IRRELEVANT	WORD	LIGHT, HEAVY, OR IRRELEVANT	WORD
L / H / I	1. عَصَفٍ	L / H / I	2. مَعَانِمَ
L / H / I	3. سَيِّلَ اللَّهِ	L / H / I	4. مُتَّقِينَ
L / H / I	5. مُهْلِكُو	L / H / I	6. الْقَائِلِينَ
L / H / I	7. مَسَاجِدَ	L / H / I	8. مُبِينًا
L / H / I	9. السَّمَوَاتِ	L / H / I	10. ابْنَتَيْنِ

## 2.4 FLEXIBILITY

Flexibility is **not** one of the four properties of the اسم. Rather, it is a sub-topic under status. This topic, just like light and heavy, deals with the different forms the status markers can take.

**\*\* The discussion of flexibility only pertains to words that have an ENDING SOUND. \*\***

Therefore, for flexibility we are only focused on the following parts of the Muslim Chart:

Plural Feminine	Plural Masculine	Pair	Singular	
مُسْلِمَاتٌ	مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ	رفع
مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب
مُسْلِمَاتِ	مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمٍ	جر

There are three forms of flexibility. They are:

- 1) fully-flexible (مُنْصَرَفٌ/مُعَرَّبٌ)
- 2) partly-flexible (مَمْنُوعٌ مِنَ الصَّرْفِ)
- 3) non-flexible (مَبْنِيٌّ)

We will discuss partly-flexible last, because it requires the most attention.

**FULLY-FLEXIBLE** (مُنْصَرَفٌ/مُعَرَّبٌ) is the default state for a word. It is the broadest category. A fully-flexible word is a word that can show all three statuses in a normal way according to what we learned in the مسلم chart.

*Fully-Flexible Endings are:*

(un) مسلمٌ : رفع

(an) مسلمًا : نصب

(in) مسلمٍ : جر

*(3 Statuses have 3 Unique Endings)*

**NON-FLEXIBLE** (مَبْنِيٌّ) words are the opposite of fully-flexible words. They can never show their status. This means that they look the same in the رفع status, the نصب status, and the جر status. Words that end in أَلِف مَقْصُورَةٌ (ى) or a normal ا (ا) are non-flexible. Words like هُدًى, مُؤَمِّى, and زَكْرِيَّا, for example, are non-flexible. All of the pointer words (أَسْمَاءُ الْإِشَارَةِ) in the singular and plural forms as well as all of the أَسْمَاءُ مَوْصُولَةٍ are non-flexible. We will learn about these types of أَسْمَاءُ in detail later. For the time being, learn to recognize them and know that they are non-flexible.

الأسماء الموصولة

أسماء الإشارة

الَّذِي	الَّذِينَ
الَّتِي	الَّتِي، الْوَاتِي، الْآتِي
مَا	مَنْ

هَذَا	ذَلِكَ
هَذِهِ	تِلْكَ
هَؤُلَاءِ	أُولَئِكَ

*Non-Flexible Endings all look the same, there is no way to distinguish them by looking at the word alone:*

مُوسَى: رفع

مُوسَى: نصب

مُوسَى: جر

*(3 Statues have 1 Ending)*

**PARTLY-FLEXIBLE** (مَمْنُوعٌ مِنَ الصَّرْفِ) are words that can only display their status in two ways. A partly-flexible word can only take a ضمة and a فتحة. A partly-flexible word can also never take تَنْوِين. This type of word takes a single ضمة in the رفع form, a single فتحة in the نصب form, and a single فتحة in the جر form.

*Partly-Flexible Endings are:*

(u) يُوسُفُ: رفع

(a) يُوسُفَ: نصب

(a) يُوسُفَ: جر

*Notice that نصب and جر look the same. We have seen this problem before in ending combinations.*

*(3 Statues have 2 Endings)*

**\*\*Unlike a non-flexible word, there are times when a partly-flexible word can be made fully flexible by showing a كسرة in the جر form. A partly-flexible word can be made fully-flexible in two ways:**

- 1) by adding an ال
- 2) by making it a مضاف (discussed in a later chapter)

**HOW TO IDENTIFY PARTLY FLEXIBLE WORDS**

There is no clear marker for partly flexible words. You will become accustomed to identifying partly-flexible words as you are exposed to more vocabulary. However, there are a few categories of partly-flexible words we can familiarize ourselves with to make identification of partly-flexible words easier.

#### A. NON-ARAB NAMES

Non-Arab names are partly-flexible. Arab names are fully-flexible. There are four Arab prophet's names mentioned in the Quran. They are: **يُوسُفُ**, **إِسْمَاعِيلُ**, **إِبْرَاهِيمُ**, and **يَعْقُوبُ**. Take a look at the chart below. Take note of the differences between how the partly-flexible names and the fully-flexible names look in each status.

رفع	نصب	جر
يُوسُفُ	يُوسُفُ	يُوسُفُ
إِسْمَاعِيلُ	إِسْمَاعِيلُ	إِسْمَاعِيلُ
إِبْرَاهِيمُ	إِبْرَاهِيمُ	إِبْرَاهِيمُ
يَعْقُوبُ	يَعْقُوبُ	يَعْقُوبُ
مَرْيَمُ	مَرْيَمُ	مَرْيَمُ

Partly-flexible

مُحَمَّدٌ	مُحَمَّدًا	مُحَمَّدٍ
هُودٌ	هُودًا	هُودٍ
صَالِحٌ	صَالِحًا	صَالِحٍ
شُعَيْبٌ	شُعَيْبًا	شُعَيْبٍ

Fully-flexible

There is one exception to this rule. Three-letter names with a سكون on the middle letter are always fully-flexible, even if they are non-Arab names.

رفع	نصب	جر
لُوطٌ	لُوطًا	لُوطٍ
نُوحٌ	نُوحًا	نُوحٍ

Fully-flexible

#### B. FEMININE NAMES AND UNIQUELY MASCULINE NAMES



All feminine names are partly-flexible. Masculine names that have no feminine counterpart are also partly flexible. Below are some commonly occurring uniquely masculine names. Memorize them. We will learn the rest as we encounter them.

رفع	نصب	جر
عَائِشَةُ	عَائِشَةُ	عَائِشَةُ
خَدِيجَةُ	خَدِيجَةُ	خَدِيجَةُ
زَيْنَبُ	زَيْنَبُ	زَيْنَبُ
إِيمَانُ	إِيمَانُ	إِيمَانُ

Feminine

رفع	نصب	جر
حَمْرَةُ	حَمْرَةُ	حَمْرَةُ
مُعَاوِيَةُ	مُعَاوِيَةُ	مُعَاوِيَةُ
عُمَرُ	عُمَرُ	عُمَرُ
عُثْمَانُ	عُثْمَانُ	عُثْمَانُ

Uniquely masculine

Again, three-letter names with a سكون on the middle letter are always fully-flexible.

### C. PROPER NAMES OF PLACES

Proper names of places are partly-flexible.

رفع	نصب	جر
مَكَّةُ	مَكَّةُ	مَكَّةُ
يَثْرِبُ	يَثْرِبُ	يَثْرِبُ
جَهَنَّمُ	جَهَنَّمُ	جَهَنَّمُ

Some names of places have an ال. In such cases, the name is fully-flexible.

رفع	نصب	جر
العِرَاقُ	العِرَاقُ	العِرَاقُ

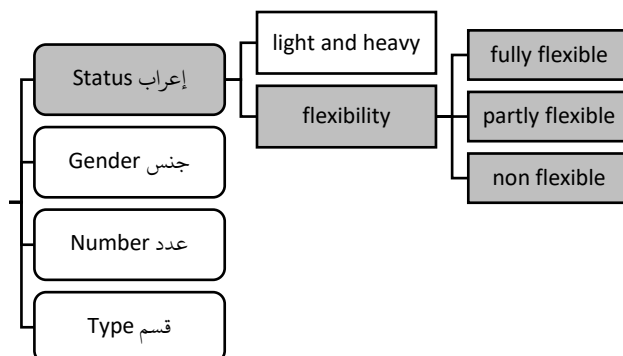
الهِندِ	الهِندَ	الهِندُ
---------	---------	---------

Names of places that are three letters with a سكون on the middle letter are fully-flexible.

جر	نصب	رفع
عَدْنِ	عَدْنًا	عَدْنُ

There are certain word patterns that are partly-flexible. We will look at these patterns in our study of Sarf.

**Note: In your vocabulary, partly flexible words will be denoted by having a single vowel ending, not a تنوين. For now, as you memorize new vocabulary, make a note of which words are partly-flexible.**



➤ **DRILL 5** Are the following words fully, partly, or non-flexible? Why?

REASON	FLEXIBILITY	WORD	REASON	FLEXIBILITY	WORD
	F / P / N	1. مُحَمَّد		F / P / N	2. طَلْحَة
	F / P / N	3. هُدًى		F / P / N	4. صَالِح
	F / P / N	5. جَهَنَّمَ		F / P / N	6. نُوح
	F / P / N	7. مَكَّة		F / P / N	8. عَدْن
	F / P / N	9. عُمَر		F / P / N	10. زَكْرِيَّا

## 2.5 PRONOUNS

Before we continue with our study of the remaining 3 properties of the Ism, let's take a look at Isms that don't follow the rules of status mentioned above: Pronouns.

Pronouns are a special type of اسم that do not display their four properties in a standard way. We will

learn about two types of pronouns in this chapter. They are independent pronouns (الضَّمَايرُ الْمُنْفَصِلَةُ) and attached pronouns (الضَّمَايرُ الْمُتَّصِلَةُ). We will see how each type of pronoun shows status. Pronouns are an integral part of the Arabic language, as almost every sentence contains a pronoun.

## INDEPENDENT PRONOUNS

Independent pronouns are pronouns that stand alone as their own word and do not attach to another word. **Independent pronouns are always in the رَفْع status.** As for type, pronouns are always proper. The number and gender of each pronoun is based on its meaning and labeled in the chart below.

**MEMORIZE** the pronouns and their meanings and know their properties.

third person	Plural	Pair	Singular	
	هُمْ They	هُمَا Both of them	هُوَ He	masculine
	هُنَّ They	هُمَا Both of them	هِيَ She	feminine
second person	أَنْتُمْ All of you	أَنْتُمَا You two	أَنْتَ You	masculine
	أَنْتُنَّ All of you	أَنْتُمَا You two	أَنْتِ You	feminine
first person	نَحْنُ We	أَنَا I		both

## ATTACHED PRONOUNS

Every independent pronoun has an attached counterpart. Attached pronouns attach either to a حرف or a فعل or another اسم. **Attached pronouns are always either in the نَصَب or جَر status.** All attached pronouns look the same in the نَصَب and جَر status except for the أَنَا version. The way to tell what is نَصَب and what is جَر is to look at what the pronoun is attached to. This will be discussed further in later chapters.

**MEMORIZE** the attached pronouns and their meanings. Review the independent pronouns. **MEMORIZE** the two in conjunction.

third person	Plural	Pair	Singular	

هُم هِمْ They	هُمَا هِمَا Both of them	هُ هِ He	masculine
هُنَّ هِنَّ They	هُمَا هِمَا Both of them	هَا She	feminine

كُم All of you	كُما You two	كُ You	masculine
كُنَّ All of you	كُما You two	كِ You	feminine

نا We	نِي (نصب) ي (جر) ا	both
----------	-----------------------	------

Notice that for many of the pronouns, there are two variations with differences in the حركة. These variations do not indicate a change in status or any other property. Rather, the حركة on the attached pronoun may change depending on the last حركة on the word it attaches to. You will get a feel for this with time. The only exception to this is the انا version, where the different versions indicate different statuses.

## SUMMARY OF STATUS

So far in our discussion of status, we have seen the 3 forms of status, رفع نصب جر, show themselves in many different ways. The following chart is a summary of the different ways we see the 3 forms of status:

Pronouns (Independent vs Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly-Flexible)	Ending Sound (Non-Flexible)	Ending Sound (Fully Flexible)	
هو	مُسْلِمَاتٌ	مُسْلِمُونَ	مُسْلِمَانِ	يُوسُفُ	مُوسَى	مُسْلِمٌ	رفع
هـ	مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	يُوسُفَ	مُوسَى	مُسْلِمًا	نصب
هـ	مُسْلِمَاتِ	مُسْلِمِينَ	مُسْلِمَيْنِ	يُوسُفَ	مُوسَى	مُسْلِمِ	جر

**\*\*Remember the whole objective behind our study of the ways status is shown is so that we can accurately and confidently identify whether a word is رفع , نصب , or جر.\*\***

## 2.6 STATUS IN ACTION

Before we continue on to the remaining 3 properties of an Ism, we are going to pause for a moment and learn some fragments that will help us put our knowledge of status into action. Learning these fragments will also allow us to solve the problem of words that look the same in the نصب and جر forms.

Once we learn these fragments we will know when to expect a word to be نصب and when we should expect a word to be جر.

### WHAT IS A FRAGMENT?

A fragment (مُرَكَّبَةٌ نَاقِصَةٌ) is less than a sentence but more than a word. A fragment is formed when two or more words come together but do not form a complete thought. The words in a fragment have a relationship with each other. Sometimes this relationship is between a حرف and an اسم and sometimes it is between an اسم and another اسم. There are five basic fragments in the Arabic language. In order to observe “status in action” we will begin with the first three fragments:

1) الجَارُ وَالْمَجْرُورُ	}	اسم + حرف fragments
2) حَرْفُ النَّصْبِ وَاسْمُهَا		
3) الإِضَافَةُ	}	اسم + اسم fragment

The first two fragments mentioned are fragments in which the relationship is a relationship between a حرف and an اسم. The remaining fragment is between an اسم and another اسم.

## 2.7 الجار والمجرور

This fragment is made up of two parts. The first is what is called حرف جرّ or جَار. This is a حرف that puts the اسم that comes after it in the جرّ status. The second is an اسم that follows and is in the جرّ status. This part is called the مجرور. This is the first of two reasons for a word to be in جر status. Nothing can come between a جَار and a مجرور – the two parts of this fragment cannot have a long-distance relationship. Also know that a حرف جر can only affect an اسم. It is never followed by a فعل or a حرف. There are seventeen حروف الجر. Once you memorize them, recognizing and constructing الجار والمجرور is very easy.

**MEMORIZE** the حروف below along with their meanings.

I swear by	وَ	For (possession)	لَ	Like (comparison)	كَ	I swear (by Allah only)	تَ	With	بَ
------------	----	------------------	----	-------------------	----	-------------------------	----	------	----

Except	خَلَا	Since	مُذْ	Since/For	مُنْذُ
--------	-------	-------	------	-----------	--------

Except	عَدَا	From	مِنْ	Except	حَاشَا	Maybe	رُبَّ
--------	-------	------	------	--------	--------	-------	-------

To/Towards	إِلَى	Until	حَتَّى	On/Upon/Against	عَلَى	About/Away from	عَنْ	In	فِي
------------	-------	-------	--------	-----------------	-------	-----------------	------	----	-----

\*\*\*NOTE that all the letters in the top row attach directly to the word following it.

\*\*\*NOTE The ل takes كسرة usually, but it takes a فَتْحَة when it comes before all attached pronouns

(أنا for the ي, the attached version of أنا).

Remember that the حرف جرّ makes the اسم after it جر. Let's look back at the different ways the جر status shows itself:

Pronouns (Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly- Flexible)	Ending Sound (Non- Flexible)	Ending Sound (Fully Flexible)	
هـ	مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	يُوسُفَ	مُوسَى	مُسْلِمٍ	جر

Let us take a look at a few examples of حروف جرّ from the Quran.

لَنَا	فِي أَذْنَى	عَنِ السَّاعَةِ	وَالْعَصْرِ
↓	↓	↓	↓
↓	↓	↓	↓
attached pronoun فتحة = مجرور	Non-flexible, but still مجرور	مجرور	مجرور
جار	جار	جار	جار

➤ **DRILL 6** Are the following جار ومجرور fragments? If they are, underline the جار and circle the مجرور.

Y / N مَعَ الْعُسْرِ	Y / N حَتَّى مَطْلَعِ الْفَجْرِ	Y / N بِجَارَةٍ مِنْ سَجِيلٍ
Y / N عَلَى طَعَامِ الْمَسْكِينِ	Y / N كَعْصِفٍ مَأْكُولٍ	Y / N مَنْ أَعْطَى

Y / N عَنْ الْأَنْقَالِ	Y / N لِكُلِّ هُمْزَةٍ	Y / N فِي مَعَزِلٍ
Y / N وَالْعَادِيَاتِ	Y / N بَعْدَ الذِّكْرِ	Y / N تَاللهِ

## 2.8 حرف النصب واسمها

This fragment is made up of two parts. The first is what is called حرف النصب. This is a حرف that puts the اسم that comes after it in the نصب status. The second is an اسم that follows and is in the نصب status.

Unlike the جار ومجرور, the two parts of this fragment can have a long-distance relationship. In cases where the اسم directly follows the حرف النصب, this fragment is very easy to spot and construct. In cases where something does come between the two parts (always a جار ومجرور or a special مضاف), simply look for the first word in the نصب status and ignore everything in between. Remember that **EVERY** حرف النصب **NEEDS** an اسم. You will **NEVER** find a حرف نصب alone.

**MEMORIZE** the حروف النصب and their meanings.

However	لَكِنَّ	Certainly	إِنَّ
So that, hopefully, maybe	لَعَلَّ	That	أَنَّ
Because	بِأَنَّ	As though	كَأَنَّ
Because	لِأَنَّ	If only	لَيْتَ

**Note** that if the حرف ends in a ن and it is followed by an attached pronoun that begins with a ن (ني/نا), the two ن can merge or remain separate. For example إِنَّ + نِي can become إِنِّي or إِنِّي.

Remember that the حرف النصب makes the اسم after it نصب. Let's look back at the different ways the نصب status shows itself:

Pronouns (Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly- Flexible)	Ending Sound (Non- Flexible)	Ending Sound (Fully Flexible)	
هـ	مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	يُوسُفَ	مُوسَى	مُسْلِمًا	نصب

Let us take a look at a few examples of حروف النصب from the Quran.

جار ومجرور comes in between

حرف نصب  
اسمه

أَنَّ لَهُمْ أَجْرًا

كَأَنَّكَ حَفِيٌّ عَنْهَا

إِنَّ اللَّهَ عَلَيْهِمْ حَكِيمٌ

اسمه حرف نصب

اسمه حرف نصب

➤ **DRILL 7** Are the following حرف النصب واسمها fragments? If so, circle the حرف النصب and underline its اسم.

Y / N أَنَّهُمْ	Y / N لَيْتَنِي	Y / N أَنْ تَقُولُوا
Y / N إِنَّ الصِّفَا وَالْمَرْوَةَ	Y / N لِيَعْلَمَ اللَّهُ	Y / N لَهُ وَلِيًّا
Y / N إِنَّ هُوَ	Y / N لَعَلَّ السَّاعَةَ	Y / N كَأَنَّهُمْ
Y / N إِنَّ هَذَا	Y / N إِنَّ عَلَيْكَ اللَّعْنَةَ	Y / N وَلَكِنَّ أَكْثَرَ النَّاسِ

## 2.9 الإضافة

### MEANING AND PARTS

An إضافة is a construction that indicates possession or belonging. In English, belonging can be expressed using the word “of”. For example, “the book of Allah” expresses possession and would be considered an إضافة. This fragment is made up of two parts. The first is the word before the “of” and is called the مضاف. The word before “of” is that which is possessed. The second part is the word after the “of”. This is called the مضاف إليه. The word after “of” is the owner or the one who possesses.

the book of Allah

مضاف مضاف إليه

When you see a fragment that seems to indicate belonging but does not contain an “of,” the fragment can be rearranged to make the “of” apparent. For example, “the cat’s paws” can be rearranged to read “the paws of the cat.” The fragment “his eyes” can be rearranged to read “eyes of his”.

➤ **DRILL 8** Underline the مضاف once and the مضاف إليه twice.



my ears

a book of fiqh

his opinions

the king of Persia

their tears

the capital of Malaysia

her strategy

the king of the jungle

our mother

## THE GRAMMAR OF الإضافة

There are three grammatical conditions that an إضافة must meet.

- 1) The مضاف must be light
- 2) The مضاف cannot have an ال
- 3) The مضاف إليه must be in the جر status

Also know that nothing can come between a مضاف and مضاف إليه.

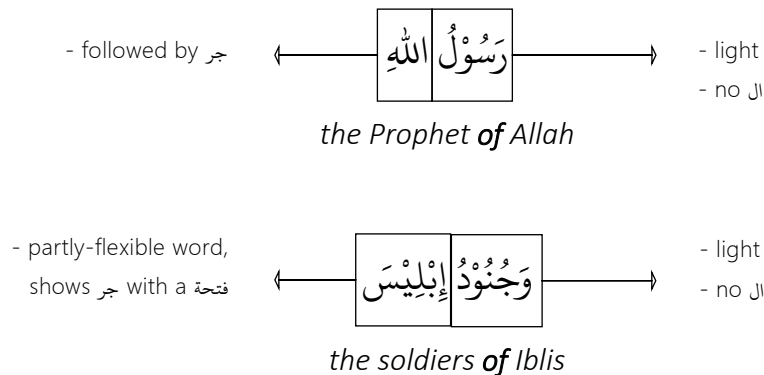
**\*\*Remember, there are times when a partly-flexible word can be made fully flexible by showing a كسرة in the جر form. A partly-flexible word can be made fully-flexible in two ways:**

- 1) by adding an ال
- 2) by making it a مضاف

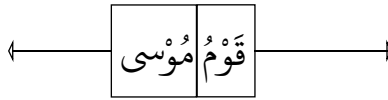
Remember that the مضاف إليه must be جر. Let's look back at the different ways the جر status shows itself:

Pronouns (Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly- Flexible)	Ending Sound (Non- Flexible)	Ending Sound (Fully Flexible)	
هــ	مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	يُوسُفَ	مُوسَى	مُسْلِمٍ	جر

Let us look at a few examples.



- non-flexible word  
cannot show status



- light  
- no ال

*the people of Musa*

Note that when a partly or non-flexible word is preceded by a word that is light and has no ال, it is likely an إضافة, even if the status of the word is not clear.

- attached pronoun as  
مضاف إليه  
- followed by جر  
attached pronoun

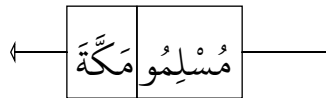


- light  
- no ال

*our Master*

Note that a pronoun attached to an اسم always makes an إضافة.

- partly-flexible word,  
shows جر with a فتحة  
- followed by جر



- light by dropping the ن  
- no ال

*the Muslims of Mecca*

Recall that there are very few reasons to make something light. If you see an اسم that is light with no ال followed directly by another اسم, chances are it is an إضافة, even if you cannot be completely sure that the word after it is in the جر status. This is the second of two reasons for a word to be in جر status.

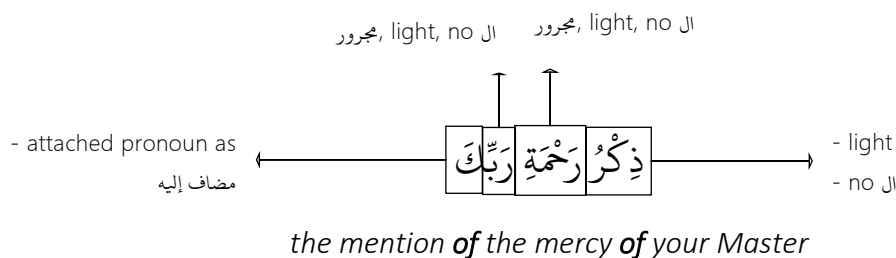
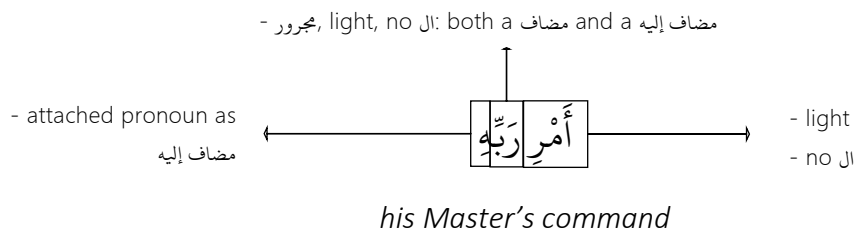
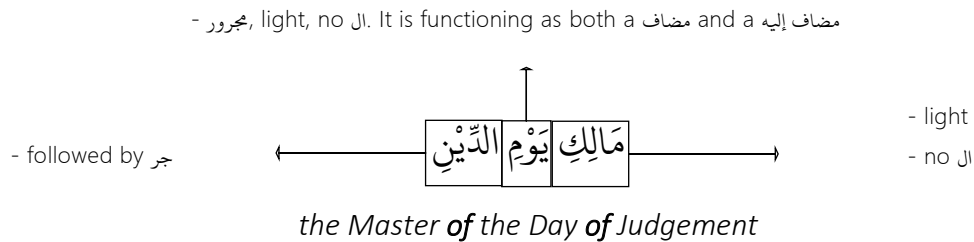
You may also recall that the إضافة construction was referenced in passing a few times in previous chapters. Now that you know what an إضافة is, let us reiterate and relearn these rules.

- 1) One of the four scenarios in which a word is made light is when it is a مضاف
- 2) One of the scenarios in which a partly-flexible word is made fully-flexible is when it is a مضاف

## إضافة CHAINS

Take a look at the fragment “my mother’s food” or “the food of the mother of mine.” Notice that in this fragment, the word “of” appears twice. The presence of more than one “of” creates what we call an إضافة chain. In this chain, the middle word “mother” is a مضاف إليه to the word before it “food” and a

مضاف to the word after it “mine”. In a chain, any word that appears between two other words serves as a مضاف إليه to the word before it and a مضاف to the word after it.



When determining whether something is an إضافة or not, put it to a three-question test:

- 1) Is the first word light?
- 2) Does the first word have NO ال?
- 3) Is the second word محرور?

If the answer to all three of these questions is “yes,” it is an إضافة. Otherwise, it is not.

→ **Remember** that the مضاف can be in any status.

→ **Remember** that partly-flexible words take a فتحة in the جر status.

→ **Remember** that non-flexible words cannot show their جر. If the first word looks like a مضاف, assume that the non-flexible word that follows it is a مضاف إليه.

➤ **DRILL 9** Are the following إضافة fragments? If they are, label the مضاف "M" and the مضاف إليه "MI".

Y / N مُرْسِلُو التَّاقَةِ	Y / N عَصْفٍ مَأْكُولٍ	Y / N كِتَابُ اللَّهِ
Y / N مَوْجٌ كَالْجِبَالِ	Y / N عِنْدَ رَبِّهِمْ	Y / N قَوْمَ يُؤُنْسُ
Y / N أَمْرٍ رَبِّهِ	Y / N جَاءَ الْحَقُّ	Y / N مِنْ قَوْمٍ مُوسَى
Y / N كِتَابٌ مَرْقُومٌ	Y / N بَعْدَ الذِّكْرِ	Y / N غَيْبُ السَّمَوَاتِ

#### SPECIAL مضاف

There is a handful of words in Arabic that always appear as مضاف but do not necessarily create the meaning of belonging or possession. **MEMORIZE** them along with their meanings.

between	بَيْنَ	in front of	أَمَامَ	above	فَوْقَ
around/surrounding	حَوْلَ	behind	خَلْفَ	under	تَحْتَ
with/at/by	عِنْدَ	right in front of	قَدَّامَ	before	قَبْلَ
with/in support of	مَعَ	far behind	وَرَاءَ	after	بَعْدَ
especially from	مِنْ لَدُنْ	in the presence of	لَدَى	besides/other than/less than	دُونِ

The words above remain منصوب unless preceded by a حرف جر. The Arabic term for these special مضاف is ظرف. Note that لَدُنْ is always preceded by a مِنْ. The مِنْ is a حرف جر. Together لَدُنْ and مِنْ they make a ظرف.

some of	بَعْضُ	any, which	أَيُّ	all, each, every	كُلُّ
like	مِثْلُ	the same	نَفْسُ	other than, non	غَيْرُ

The above special مضاف do not denote time or place and can appear in any status.

## الأسماء الخمسة

There are five special اسم that commonly appear as مضاف. They are special in that when they appear as مضاف they do not show their status through an ending sound. Rather, they show their status through the letter that corresponds with each ending حركة.

This means that if the word is:

- ❖ مرفوع, it would normally end in a ضمة, then in the case of these special five words, it would end in a واو.
- ❖ منصوب and would normally end in a فتحة, it ends in an ألف.
- ❖ مجرور and would normally end in a كسرة, it ends in a ياء.

Remember that this only occurs when these words appear as مضاف. When they do not appear as مضاف, they look like any other اسم and display their status like any other اسم.

مضاف AS				
MEANING	مضاف NON	جر	نصب	رفع
father	أَبٌ	أَبِي	أَبَا	أَبُو
brother	أَخٌ	أَخِي	أَخَا	أَخُو
father-in-law	حَمٌ	حَمِي	حَمَا	حَمُو
mouth	فَمٌ	فِي	فَا	فُو
possessor of	---	ذِي	ذَا	ذُو

Notice that the last word in the table does not have a non مضاف version. This is because this word only ever appears as a مضاف. The feminine version of this word is ذات/ذات/ذات. This version also only appears as a مضاف; however, it displays its status in a normal way.

R / N / J	إِلَى ذِي الْعَرْشِ	R / N / J	مَدِينِ أَخَاهُمْ شُعَيْبًا	R / N / J	وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
R / N / J	كَانَ ذَا قُرْبَى	R / N / J	لَيْسُفٌ وَأَخُوهُ	R / N / J	بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ

➤ **DRILL 10** Underline the مضاف once and the مضاف إليه twice. Determine the status of the مضاف

## CHAPTER 3 & 4 MEMORIZATION

The following are vocabulary words that you are responsible for from the chapter.

CHAPTER VOCABULARY				
أَصْفَرُ - صَفْرَاءُ yellow	أَسْوَدُ - سَوْدَاءُ black	أَحْمَرُ - حَمْرَاءُ red	أَخْضَرُ - خَضْرَاءُ green	أَبْيَضُ - بَيْضَاءُ white
أَزْرَقُ - زَرْقَاءُ blue	أَكْبَرُ bigger	أَكْثَرُ more	أَحْسَنُ better	أَعْظَمُ greater
أَبْكَمُ - بُكْمُ mute	أَصَمُ - صُمُ deaf	أَظْلَمُ more unjust	أَقْرَبُ closer	أَعْلَمُ more knowing
أَعْمَى - عُمَى blind	قَدَمٌ foot	رِجْلٌ - رِجْلٌ leg	يَدٌ - أَيْدٍ hand	عَيْنٌ - أَعْيُنٌ/عُيُونٌ eye/spring
دَارٌ - دِيَارٌ house	نَفْسٌ - أَنْفُسٌ person	حَرْبٌ war	أَرْضٌ land	أُذُنٌ - آذَانٌ ear
سَبِيلٌ / طَرِيقٌ path	جَهَنَّمَ / سَعِيرٌ hellfire	سَمَاءٌ - سَمَوَاتٌ sky	رِيحٌ - رِيَّاحٌ wind	شَمْسٌ sun
نَاسٌ - أَنْاسٌ a people	عَصَا staff	كَأْسٌ cup	نَارٌ fire	خَمْرٌ alcohol
قَرْنٌ - قُرُونٌ a generation	أَلٌ family/people	قَوْمٌ - أَقْوَامٌ a nation	حِزْبٌ a faction	أَهْلٌ - أَهْلُونَ family/people

\*Lines 1-2, the word after the dash "-" is the feminine version

\*Lines 3-end, the word after the dash "-" is the plural version and the slash "/" indicates a synonymous meaning

### COMMON صفات

كَبِيرٌ big	صَغِيرٌ small	قَرِيبٌ (من) close	بَعِيدٌ (عن) far
شَدِيدٌ - أَشَدَّاءُ intense	جَمِيلٌ beautiful	كَثِيرٌ many/a lot	قَلِيلٌ few/little
أَلِيمٌ painful	مُبِينٌ clear	كَرِيمٌ - كَرَمَاءُ noble/generous	طَيِّبٌ pure/good
عَزِيزٌ mighty/respected	قَدِيمٌ old	جَدِيدٌ new	عَظِيمٌ great
حَكِيمٌ wise	ضَعِيفٌ - ضُعَفَاءُ weak	قَوِيٌّ - أَقْوِيَاءُ strong	رَحِيمٌ - رَحَمَاءُ merciful

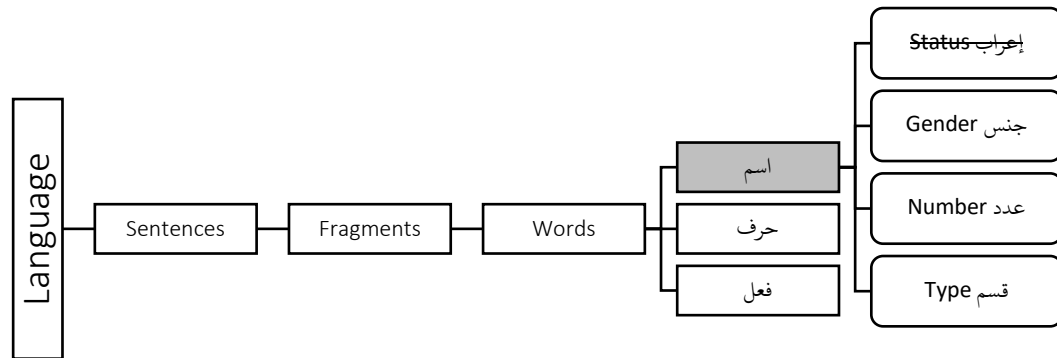
# CHAPTER 3 – الجنس - العدد - القسم

## INTRODUCTION

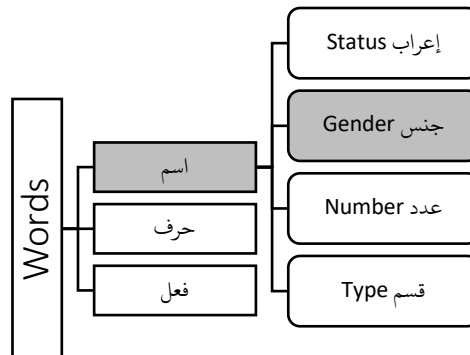
Remember every اسم has four properties. Their four properties are status (الإعراب), gender (الجنس), number (العدد), and type (القسم). We spent a lot of time focusing on status (الإعراب) as it is unique to the Arabic language and the most extensive of the 4 properties.

In this chapter, we will complete our study of the 4 properties of an اسم.

Remember not to lose sight of where we are in our studies.



## 3.1 GENDER – الجنس



Gender is the second of the four properties of the اسم. Every word in the Arabic language is either masculine (مُذَكَّر) or feminine (مُؤَنَّث). The **DEFAULT GENDER** for an اسم is **MASCULINE**. There are six categories of feminine words. If a word does not fall into one of these six categories, it is masculine.

### 1) BIOLOGICALLY FEMININE

This refers to words that are feminine by nature.

Sister	أُخْتٌ
Mother	أُمٌّ
Cow	بَقَرَةٌ

## 2) WORDS THAT END IN ة OR اء OR ى

When a word has **THREE LETTERS** and those three letters are followed by اء or ى, the word is considered feminine. In the word ذِكْرَى for example, there are three letters before the ى. This word is feminine. In the word هُدًى, on the other hand, there are only two letters before the ى. This word is not considered feminine. As for the ة, almost all words that end in a ة are feminine.

ة	اء	ى
رَحْمَةٌ	حَمْرَاءُ	الْكُبْرَى
صَلَاةٌ	سَوْدَاءُ	الْعُلَى

## 3) BODY PARTS IN PAIRS

Body parts that come in pairs are feminine, both in the dual and singular forms.

lip	شَفَتَانِ	ear	أُذُنَانِ	hand	يَدَانِ
foot	قَدَمَانِ	leg	رِجْلَانِ	eye	عَيْنَانِ
shin	سَاقَانِ	cheek	خَدَانِ	elbow	مِرْفَقَانِ
ankle	كَعْبَانِ	heel	عَقِبَانِ	shoulder	مَنْكِبَانِ

## 4) SPECIFIC NAMES OF PLACES

Most specific names of places are feminine. The word “school” or “masjid” is not a specific name of a place.

Egypt	مِصْرُ	Sudan	السُّودَانُ	America	أَمْرِيكَا
Morocco	الْمَغْرِبُ	Yathrib	يَثْرِبُ	Makkah	مَكَّةُ

There are few exceptions to this rule.

## 5) NON-HUMAN PLURALS



All non-human plurals are considered feminine. This holds true regardless of the gender of the singular form. Take a look at the chart below. The singular form of سيارات is سيارة (f). The singular form of مساجد is مسجد (m), and the singular form of كتب is كتاب (m).

Cars	سَيَّارَاتٌ
Masjids	مَسَاجِدُ
Books	كُتُبٌ

## 6) FEMININE BECAUSE THE ARABS SAID SO

There is a set of words that do not fall into any of the categories above and are feminine only because the Arabs decided to treat them as such. The Arabic term for this is مُؤَنَّثٌ سَمَاعِيٌّ.

Land	أَرْضٌ	War	حَرْبٌ
Wind	رِيحٌ	Sky	سَّمَاءٌ
Well	بَيْتْرٌ	Sun	شَمْسٌ
House	دَارٌ	Person	نَفْسٌ
Cup	كَأْسٌ	Fire	نَارٌ
Wine	خَمْرٌ	Bucket	دَلْوٌ
Hellfire	جَهَنَّمَ	Path	سَبِيلٌ
Hellfire	سَعِيرٌ	Path	طَرِيقٌ
		Staff	عَصَا

The following story will help you remember these words and their definitions.

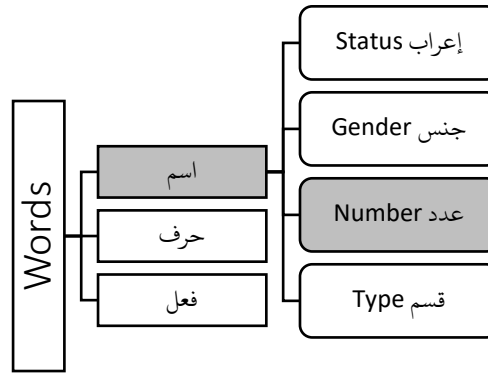
During a حرب a soldier was daydreaming, looking up at the سماء until the شمس came up. When he snapped out of it, he realized that he was the only نفس left on the battlefield. He was surrounded by نار so he used a دلو full of water to make a سبيل and طريق for himself to a safer أرض. In the hot, blowing ريح he was desperately looking for a بئر to draw more water from. In his search, he found an empty دار inside which there was a كأس full of خمر. He remembered his fear of جهنم and السعير, and he used his عصا to strike the drink.

➤ **DRILL 1** What is the gender of the following words? Why?

REASON	GENDER	WORD	REASON	GENDER	WORD
_____	M / F	1. صَفَرَاءُ	_____	M / F	2. حَامِيَّةٌ

_____	M / F	3. ظُلُمَاتٍ	_____	M / F	4. عَيْنَيْنِ
_____	M / F	5. الْحُسْنَى	_____	M / F	6. مَكَّةَ
_____	M / F	7. مُؤْمِنَيْنِ	_____	M / F	8. أَبْنَاءَكُمْ
_____	M / F	9. عَصَا	_____	M / F	10. صَابِرًا

### 3.2 NUMBER – العدد



The third property of the اسم is number. All words in Arabic have a singular version (مُفْرَدٌ), a pair version (مُتَنَی) and a plural version (جَمْعٌ). The singular and pair are standard and easy to recognize. They are the first and second columns of the مسلم chart. When it comes to plurals, however, there are four types. They are:

- 1) The sound masculine plural – الجَمْعُ الْمَذَكَّرُ السَّالِمُ
- 2) The sound feminine plural – الجَمْعُ الْمُؤَنَّثُ السَّالِمُ
- 3) The broken plural – جَمْعُ تَكْسِيرٍ
- 4) The plural by meaning – اسْمُ جَمْعٍ

#### THE SOUND MASCULINE PLURAL

The sound masculine plural refers to the third column in the masculine version of the مسلم chart (مُسْلِمُونَ، مُسْلِمِينَ، مُسْلِمِينَ). This type of plural is used only for beings of intellect. This includes humans, angels (الملائكة), and jinn. Even though this type of plural is known as the sound masculine plural, it is also used for mixed groups that include both men and women.

This type of plural is known as a sound plural because the original make-up of the word remains sound. That is to say the original form of the word does not change. The ون/ين endings are simply added onto the singular version without affecting its form.

#### THE SOUND FEMININE PLURAL

The sound feminine plural refers to the third column in the feminine version of the مسلم chart (مُسْلِمَاتٌ، مُسْلِمَاتٍ، مُسْلِمَاتٍ). This type of plural is used for both beings of intellect and inanimate objects. It cannot be used to refer to mixed groups (a group made up of both men and women).

This type of plural is known as a sound plural because the original make-up of the word remains sound. The **اتّ/اتٍ** endings are simply added onto the singular version without affecting its form.

#### BROKEN PLURALS

Broken plurals are plurals in which the original make-up of the word is broken. In English, generally, to create a plural, an “s” is added to the end of the word and the original word remains unchanged. For example, “book” becomes “books” and “house” becomes “houses”. There are some words, however, that do not follow this pattern. The plural of “goose”, for instance is “geese”. The plural of “tooth” is “teeth”, and the plural of “mouse” is “mice”.

In a similar way, in many cases in Arabic, an ending combination (ونَ/ينَ/اتٍ/اتٍ) can be added to the singular version of a word to make it plural. There are some cases, however, where the original form of the **اسم** is broken. The plural of **مَسْجِد** for example, is **مَسَاجِد**. The **ا** appears in the middle of the word in the plural version and breaks the original form of the word. Likewise, the plural of the word **كِتَاب** is **كُتُب**. In this case, the **ا** is eliminated and the **حركات** on the word change. The original form of the word does not remain intact.

Because broken plurals do not have an ending combination that indicates that they are plural, they tend to look like singular words. The only way to tell the difference between a singular word and a broken plural is to know the definition or memorize the broken plural patterns. Below are some common broken plural patterns that appear in the Quran.

مفرد	جمع	المعنى	مفرد	جمع	المعنى
شَهِيدٌ	شُهَدَاءُ	witness	زَوْجٌ	أَزْوَاجٌ	one of a pair
نِعْمَةٌ	نِعَمٌ	blessing	فُؤَادٌ	أَفْئِدَةٌ	emotional heart
نَبِيٌّ	أَنْبِيَاءُ	prophet	إِمْرَأَةٌ	نِسَاءٌ	woman

Notice that some broken plural patterns are partly-flexible and some are fully-flexible.

#### PLURAL BY MEANING

There are words that appear to be singular but are considered plural because they have a plural meaning in that they refer to a group comprised of many members.

الكلمة	المعنى	الكلمة	المعنى
قَوْمٌ	a nation	خَصْمٌ	an argumentative group
نَاسٌ	a people	حِزْبٌ	a faction
قَرْنٌ	a generation	جُنْدٌ	an army
أَهْلٌ	family/people	آلٌ	family/people

## THE GRAMMATICAL TREATMENT OF PLURALS

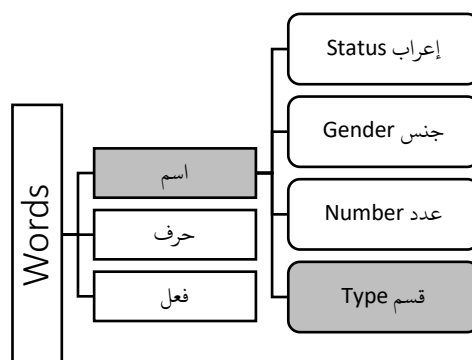
What is meant by “grammatical treatment” will become clearer when we study pronouns, pointing words, fragments, and sentences. For now, **memorize** the rules below. There are two rules pertaining to the grammatical treatment of plurals.

- 1) All non-human plurals are treated as **SINGULAR FEMININE**  
ex.) سَيَّارَاتٌ
- 2) Everything else is treated “as is”:
  - a. The sound masculine human plural is treated as **PLURAL MASCULINE**  
ex.) مُسْلِمُونَ
  - b. The sound feminine human plural is treated as **PLURAL FEMININE**  
ex.) مُسْلِمَاتٌ
  - c. Words that are plural by meaning are treated as **PLURAL MASCULINE**  
ex.) قَوْمٌ
  - d. Human broken plurals are treated as **PLURAL MASCULINE**  
ex.) رُسُلٌ

➤ **DRILL 2** How are these words treated grammatically?

NUMBER	GENDER	MEANING	WORD	NUMBER	GENDER	MEANING	WORD
S / 2 / PL	M / F	the scholars	1. الْعُلَمَاءُ	S / 2 / PL	M / F	the mountains	2. الْجِبَالُ
S / 2 / PL	M / F	rivers	3. أَنْهَارًا	S / 2 / PL	M / F	prophets	4. أَنْبِيَاءُ
S / 2 / PL	M / F	a sayer	5. قَائِلٌ	S / 2 / PL	M / F	corrupters	6. مُفْسِدِينَ
S / 2 / PL	M / F	the ship	7. السَّفِينَةُ	S / 2 / PL	M / F	ayahs	8. آيَاتٍ
S / 2 / PL	M / F	hand	9. يَدٌ	S / 2 / PL	M / F	worshipping women	10. عَابِدَاتٌ

### 3.3 TYPE - القسم



الضمائر		
هُوَ	هُمَا	هُمْ
هِيَ	هُمَا	هُنَّ
أَنْتَ	أَنْتُمَا	أَنْتُمْ
أَنْتِ	أَنْتُمَا	أَنْتُنَّ
أَنَا		نَحْنُ

The fourth property of the اسم is type. Every word in the Arabic language is either common (نَكْرَة) or proper (مَعْرِفَة). Common words are generic words that do not refer to something specific. Proper words are specific. An example of a نكرة/معرفة pair would be “a girl,” which refers to an unspecified girl and “Maryam,” which refers to a specific person. Another example of a نكرة/معرفة pair would be “a chair,” which refers to an unspecified chair and “the chair,” which refers to a specific chair. **COMMON** (نَكْرَة) is the **DEFAULT** for a word. There are seven categories of proper (مَعْرِفَة) words. Unless something falls under one of these categories, it is assumed to be common (نَكْرَة).

### 1) WORDS WITH ال (لام التعريف)

The ال in Arabic means “the,” which makes a word specific.

As mentioned before, remember that ال and تتوین **NEVER** come together. For example, the word المسلم is incorrect. You can only say المسلم.

*\*\*Remember, a partly-flexible word is made fully flexible in two ways:*

- by adding an ال
- by making it a مضاف

### 2) SPECIFIC NAMES (اسم علم)

Specific names of people and places such as مَكَّة or حَمْرَة are always معرفة.

### 3) PRONOUNS (الضمائر)

Pronouns (he, she, they, we, etc.) are always معرفة. The following are the ضمائر for recognition purposes. We have discussed pronouns in detail previously.

### 4) POINTERS (أسماء الإشارة)

Words used to point (this, that, those, these) are always معرفة. Below are the أسماء الإشارة for recognition purposes. We will learn their definitions and how to use them in a later chapter.

أسماء الإشارة		
هَذَا	هَذَانِ	هَؤُلَاءِ
هَذِهِ	هَئَانِ	هَؤُلَاءِ
ذَلِكَ	ذَانِكَ	أُولَئِكَ
تِلْكَ	تَانِكَ	أُولَئِكَ

## 5) الأسماء الموصولة

Below are the أسماء موصولة for recognition purposes. We will learn their definitions and how to use them in a later chapter.

الأسماء الموصولة		
الَّذِي	الَّذَانِ	الَّذِينَ
الَّتِي	التَّانِ	الَّتِي، اللَّوَاتِي، اللَّائِي
مَا		مَنْ

## 6) THE ONE BEING CALLED (المنادى)

The حرف used to call a person is يا. The word following يا is always معرفة. This is because when calling someone, you are addressing a specific person. So both the word وَلَد in يَا وَلَدُ and the name حَمْرُة in يَا حَمْرُة are معرفة.

## 7) IF THE مضاف إليه IS معرفة, THE مضاف IS ALSO معرفة.

The مضاف gets its type from the مضاف إليه. If the مضاف إليه is proper, the مضاف is also proper. If the مضاف إليه is common, the مضاف is also common.

## ➤ DRILL 3 Are the following proper or common? Why?

REASON	TYPE	WORD	REASON	TYPE	WORD
	P / C	11. هُوَ		P / C	12. السَّائِلِ
	P / C	13. هُدًى		P / C	14. سَيِّئًا
	P / C	15. أَكْرَمُ		P / C	16. هَذَا
	P / C	17. مَكَّةَ		P / C	18. مُحَمَّدٌ

## APPENDIX

Note that the meaning of كُلُّ changes depending on the number and type of the مضاف إليه. Below are the possible scenarios:

- 1) If the مضاف إليه is **SINGULAR AND COMMON**, the meaning is *each and every*

ex) كُلُّ مَسْجِدٍ – each and every masjid

- 2) If the مضاف إليه is **SINGULAR AND PROPER**, the meaning is *the entire*

ex) كُلُّ الْمَسْجِدِ – the entire masjid

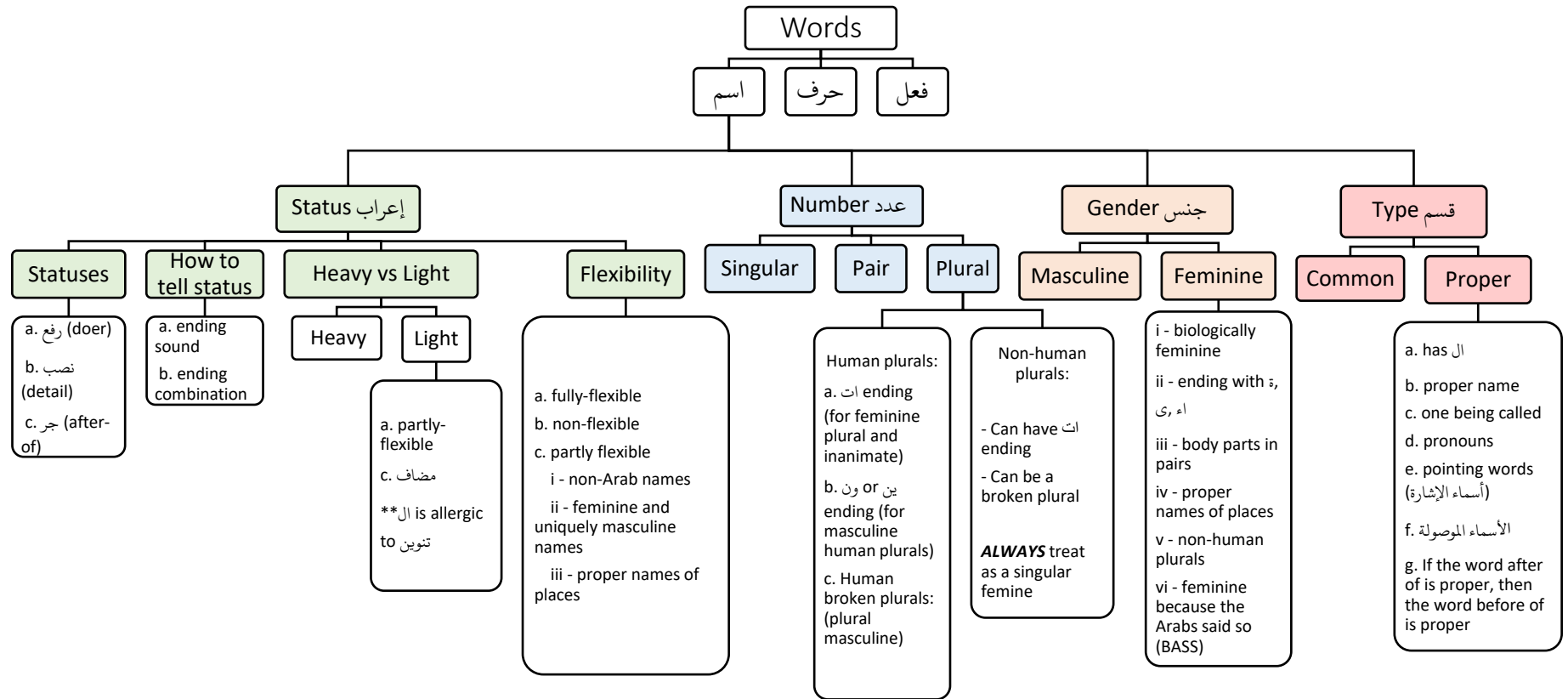
- 3) If the مضاف إليه is **PLURAL AND PROPER**, the meaning is *all of*

ex) كُلُّ الْمَسَاجِدِ – all of the masjids

➤ **DRILL 4** Translate the following fragments. Use the word bank below.

ثَمَرَةٌ – fruit	طَعَام – food
------------------	---------------

_____	كُلِّ الثَّمَرَاتِ	_____	كُلِّ أُمَّةٍ
_____	كُلِّ نَفْسٍ	_____	كُلِّ مَسْجِدٍ
_____	كُلِّ الطَّعَامِ	_____	كُلِّ شَيْطَانٍ





## CHAPTER 4 – اسم IN ACTION

### INTRODUCTION

Now that we have completed our study of the 4 properties of an اسم, we can look at the remaining fragments. Recall that we already covered three of the five fragments under “status in action.” The remaining two fragments will require us to use our knowledge of all 4 properties of an اسم.

Recall that the five fragments are:

{ 4) الجار والمجرور	{	اسم + حرف fragments
5) حَرْفُ النَّصْبِ واسمها		
{ 6) الإضافة	{	اسم + اسم fragments
7) الموصوف والصفة		
8) اسم الإشارة والمشار إليه		

### 4.1 الموصوف والصفة

This fragment is made up of two parts. The first is the موصوف, an ordinary اسم. The second is the صفة, a descriptive word (an adjective) that follows it. In Arabic, the adjective comes after the اسم, whereas in English, the adjective comes before the noun.

Grammatically, a موصوف must match with its صفة in all four properties.

الصفة Status: نصب Number: singular Gender: masculine Type: common	← <span style="border: 1px solid black; padding: 2px;">قَوْلًا ثَقِيلًا</span> →	الموصوف Status: نصب Number: singular Gender: masculine Type: common
	A heavy word	

الصفة Status: رفع Number: singular Gender: feminine Type: proper	← <span style="border: 1px solid black; padding: 2px;">الظَّامَّةُ الْكُبْرَى</span> →	الموصوف Status: رفع Number: singular Gender: feminine Type: proper
	The biggest calamity	

الصفة Status: رفع Number: singular Gender: feminine Type: common	← <span style="border: 1px solid black; padding: 2px;">حُمُرٌ مُسْتَنْفِرَةٌ</span> →	الموصوف Status: رفع Number: singular Gender: feminine Type: common
	Alarmed donkeys	

recall that non-human plurals are treated as singular feminine

الصفة  
Status: نصب  
Number: plural  
Gender: masculine  
Type: proper

← القَوْمُ الفَاسِقِينَ →

The corrupt nation

الموصوف  
Status: نصب  
Number: plural  
Gender: masculine  
Type: proper

recall that قوم is an اسم جمع, so it is treated as plural masculine

الصفة  
Status: رفع  
Number: singular  
Gender: feminine  
Type: proper

← حَيَاتُنَا الدُّنْيَا →

Our lowest life

الموصوف  
Status: رفع  
Number: singular  
Gender: feminine  
Type: proper

The صفة gets an ال because the موصوف is proper

The fragment is proper because the مضاف إليه is proper

Also keep in mind that an اسم that is inherently proper such as a pronoun, pointing word or اسم موصول cannot appear as a موصوف.

➤ **DRILL 1** Are the following موصوف وصفة fragments? Underline the موصوف once and the صفة twice.

Y / N	وَاللَّهُ خَبِيرٌ	Y / N	الْأَنْعَامُ خَالِصَةٌ	Y / N	الْحَجَّ الْأَكْبَرِ
Y / N	رَبُّكُمْ الْأَعْلَى	Y / N	قَوْمٌ مُجْرِمُونَ	Y / N	إِلَى يَوْمِ الْقِيَامَةِ
Y / N	نَارٌ حَامِيَةٌ	Y / N	بِفَاكِهَةٍ كَثِيرَةٍ	Y / N	عَيْنَانِ نَضَّاحَتَانِ
Y / N	حَمِيٍّ مَسْنُونٍ	Y / N	لِعُلَّامِينَ يَتَّبِعِينَ	Y / N	إِلَى قَوْمِهِمْ مُنْذِرِينَ

It is important to note that when the names of Allah appear in succession, they are not considered موصوف even though they match in all four properties. This is a common occurrence in the Quran. Below are two such examples.

وَاللَّهُ غَنِيٌّ حَمِيدٌ      وَهُوَ السَّمِيعُ الْعَلِيمُ

## 4.2 اسم الإشارة والمشار إليه

This fragment is made up of two parts. The first is a pointing word, اسم الإشارة. The second is that which is being pointed at, المشار إليه. An example of such a fragment in English would be “that cow”. “That” would be اسم الإشارة and “cow” would be the المشار إليه.

The grammatical rules for this fragment are as follows:

- 1) The اسم الإشارة and the مشار إليه must **MATCH IN ALL FOUR PROPERTIES**.
- 2) The مشار إليه **MUST HAVE AN ال ON IT**
- 3) Nothing can come between اسم الإشارة and its مشار إليه.

Below are the أسماء الإشارة used for pointing at something that is **NEAR**. **MEMORIZE** them along with their meaning.

PLURAL	PAIR	SINGULAR	
هَؤُلَاءِ	هَذَانِ	هَذَا	masc.
these	both of these	this	
هَؤُلَاءِ	هَتَانِ	هَذِهِ	fem.
these	both of these	this	

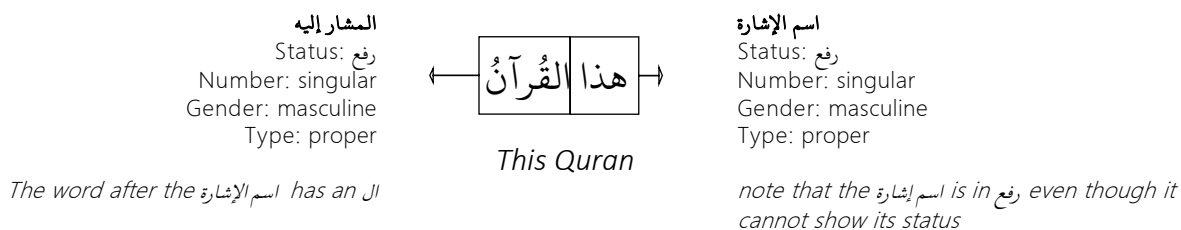
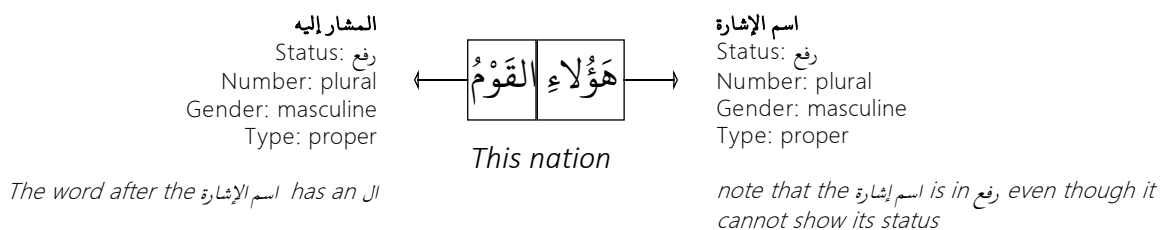
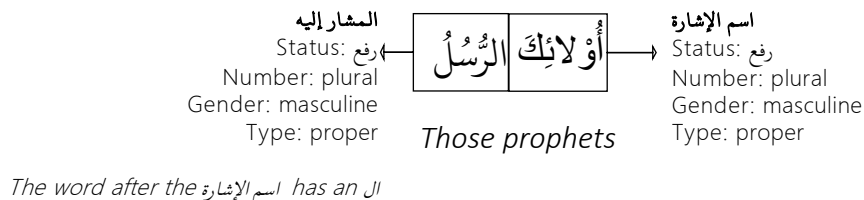
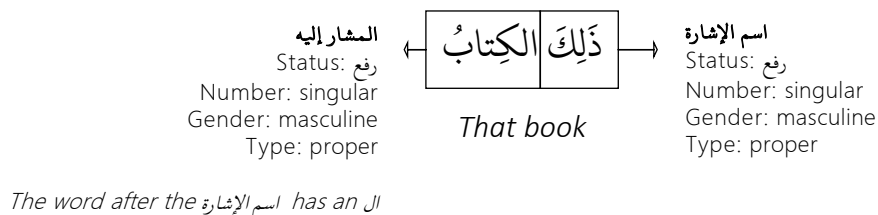
Below are the أسماء الإشارة used for pointing at something that is **FAR**. **MEMORIZE** them along with their meaning.

PLURAL	PAIR	SINGULAR	
أُولَئِكَ	ذُنَيْكَ	ذَلِكَ	masc.
those	both of those	that	
أُولَئِكَ	تُنَيْكَ	تِلْكَ	fem.
those	both of those	that	

Recall that the **SINGULAR** and **PLURAL** versions of pointers are **NON-FLEXIBLE**. The **PAIR** version, on the other hand functions like the normal pair ending combination we know from the مسلم chart. Below are the نصب and جر versions of the pair. **MEMORIZE** them.

نصب/جر	رفع
هَذَيْنِ	هَذَانِ
هَتَيْنِ	هَتَانِ
ذَيْنِكَ	ذُنَيْكَ
تَيْنِكَ	تُنَيْكَ

Let us take a look at a few examples.



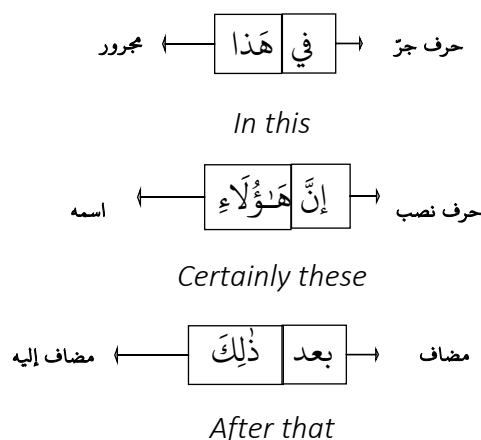
## اسم الإشارة IN OTHER FRAGMENTS

Keep in mind that most اسم الإشارة are non-flexible so they don't show different endings for different statuses.

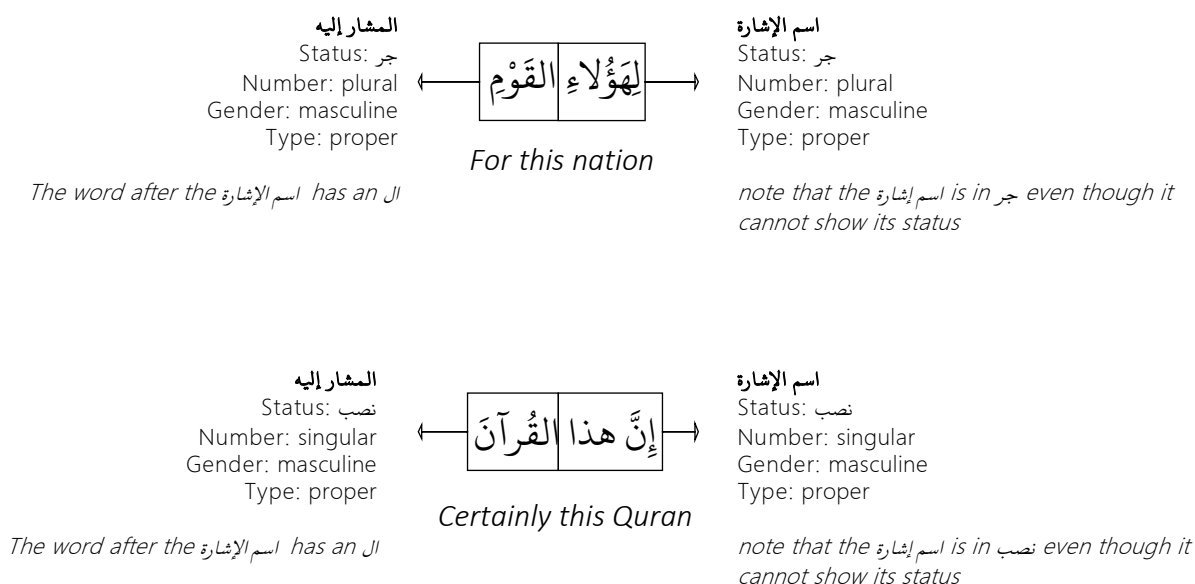
If we look at our list of fragments and try to plug in اسم الإشارة in the place of an اسم we would find it in the following fragments:

1. After a حرف جرّ in جار ومجرور fragment.
2. After a حرف نصب واسمها in a نصب fragment.
3. Or as a مضاف إليه in an إضافة fragment.

We would not find it in a موصوف وصفة or as a مضاف because it does not make sense in the language. Take a look at the following examples.



In addition to the basic examples mentioned above, we also find اسم الإشارة in more complex fragments. We find an اسم الإشارة و مضاف إليه fragment connected to another fragment. For example, if I wanted to say “in this house”, in Arabic I would write فِي هَذَا الْبَيْتِ. Notice that we have a مجرور و جار fragment and a اسم الإشارة. Recall that the اسم الإشارة and the مضاف إليه must MATCH IN ALL FOUR PROPERTIES, therefore they must match in status. In the above example, فِي هَذَا الْبَيْتِ, we see the effect of the حرف جرّ transfer through the اسم الإشارة and we see the مضاف إليه in جرّ status. Take a look at the following examples.



Here are some more examples:

مِنْ هَذِهِ الْقَرْيَةِ

*From this town*

بَيْتُ ذَلِكَ الرَّجُلِ

*House of that man*

In the above examples, an easy way to figure out the status of the **مشار إليه** is to think of the **اسم الإشارة** as a pipe that transfers any status changes through it directly to the **مشار إليه**.

إضافة AT AN POINTING

Recall that a **مضاف** **CANNOT** have an **ال**. Recall also that the **مشار إليه** **MUST** have an **ال**. So, when pointing at an **إضافة** how are these two rules reconciled? How would you point, for instance, at the fragment **بَيْتُ اللَّهِ**? **بَيْتُ اللَّهِ** would not be a fragment because there is no **ال** on the word following the **الإشارة** **اسم**. On the other hand, **هذا الْبَيْتُ اللَّهِ** would be incorrect, because **بيت** is a **مضاف** and cannot take an **ال**.

The solution is to place the **اسم الإشارة** **AFTER** the **إضافة**. The correct way to point at the fragment **بيت الله** would be **بيت الله هذا**. Take a look at the following examples.

فِي عَامِهِمْ هَذَا

*In this year of theirs*

بِوَرَقِكُمْ هَذِهِ

*With this silver coin of yours*

## لِقَاءَ يَوْمِكُمْ هَذَا

The meeting of this day of yours

➤ **DRILL 2** Choose the appropriate pointer to create an اسم إشارة+مشار إليه fragment. Tell whether it should come before (B) or after (A).

FAR AWAY FROM YOU	CLOSE TO YOU	BEFORE OR AFTER	WORD
		B / A	الْقَوْمُ
		B / A	قَوِي
		B / A	الْيَوْمُ
		B / A	يَوْمِنَا
		B / A	نَاقَةُ اللَّهِ
		B / A	الْغُلَامَيْنِ
		B / A	نِسَاءِ الْعَالَمِينَ

### 4.3 CONNECTOR LETTERS – حروف العطف

There are a handful of حُرُوف in Arabic that are used to connect units of language. These connectors can come between أَسْمَاء, fragments, or sentences. They are called حُرُوفُ الْعَطْفِ. When these حُرُوف are used to connect between two or more اسم, they carry over the status of that اسم.

The most common of the حروف العطف is the وَ, which translates as “and”. The other حروف العطف will be introduced at a later time.

When labeling something that contains a حرف عطف, the حرف itself is simply labeled as a حرف عطف.

Whatever comes after the حرف is labeled as مَعْطُوفٌ عَلَى \_\_\_\_\_. What goes in the blank is whatever comes before the حرف.

Take a look at the following examples.

اللَّهُ وَالرَّسُولُ

الْوَاوُ: حَرْفُ عَطْفٍ

الرَّسُولُ: مَعْطُوفٌ عَلَى لَفْظِ الْجَلَالَةِ\*

\*Note: when speaking of the name of الله grammatically, we use the term لَفْظُ الْجَلَالَةِ out of respect. This translates as “the name Allah” or literally “the name of majesty”.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ  
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ  
وَالصَّائِمِينَ وَالصَّائِمَاتِ...

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women...

Notice how the effect of "إِنَّ" is carried on to so many words by using a حرف عطف. The "و" is connecting a series of أسماء and they all carry the same status.

أَبُو مُحَمَّدٍ وَمَحْمُودٌ وَأَحْمَدُ وَفَاطِمَةُ وَمُوسَى وَزَكَرِيَّا

Father of Muhammad and Mahmood and Ahmad and Fatima and Musa and Zakariya

Notice how a series of أسماء are connected as multiple مضاف إليه to a single مضاف by use of connector letter "و". All the connected words share جر status because they are connected to a مضاف إليه. Keep in mind different أسماء show جر status in different ways.

➤ **DRILL 3** Determine the status of the highlighted words.

R / N / J	الْحُسْنَى وَزِيَادَةُ	R / N / J	رَحْمَةً وَبُشْرَى	R / N / J	مُوسَى وَأَخَاهُ
R / N / J	السَّمَاوَاتِ وَالْأَرْضِ	R / N / J	هُوَ وَالَّذِينَ	R / N / J	هُودًا وَالَّذِينَ
R / N / J	السَّمَاوَاتِ وَالْأَرْضِ	R / N / J	هُدًى وَنُورٌ	R / N / J	خَيْرٌ وَأَبْقَى



# Language

## Sentences

## Fragments

### إضافة

- مضاف: before 'of',  
always light with no  
ال

مضاف إليه: after 'of',  
always جر. If it is  
proper, then the  
مضاف is proper. If it  
is common, the  
مضاف is also  
common.

- Nothing comes  
between a مضاف  
and its مضاف إليه

Two types of إضافة:

a. "of" construction

b. special مضاف

### جار ومجرور

- fragment consists  
of حرف and the  
اسم that it beats up  
on

- حرف makes its  
status in the جر  
اسم

- nothing can come  
between a حرف  
and its اسم

### حرف نصب واسمه

- fragment consists  
of حرف نصب and  
the اسم that it beats  
up on

- حرف نصب makes  
its اسم in the نصب  
status

- a جار ومجرور or a  
special مضاف of  
time and place can  
come between  
حرف نصب and its  
اسم

### موصوف وصفة

a. موصوف

- can never have  
multiple موصوف  
- always comes before  
the صفة

- **never a:** pronoun,  
pointing word or اسم  
موصول

b. صفة

- match موصوف in all  
four properties

- can have several صفة  
to one موصوف

- **never a:** proper  
name, pronoun,  
pointing word, or اسم

موصول

### اسم إشارة ومشار إليه

- اسم إشارة followed  
by an اسم with ال  
- four properties of  
اسم إشارة match with  
the مشار إليه

- when pointing at  
an إضافة, the اسم  
إشارة comes after  
the مضاف إليه

## CHAPTER 5 VOCABULARY

شَجَرَةٌ - شَجَرٌ/أَشْجَارٌ tree	جَبَلٌ - جِبَالٌ mountain	بَحْرٌ - بَحَارٌ/أَبْحَرٌ ocean	حَقٌّ truth, purpose/right
دَابَّةٌ - دَوَابٌّ creatures	قَمَرٌ moon	نَهَارٌ day	لَيْلٌ - لَيَالٍ night
نَهْرٌ - أَنْهَارٌ river	ثَمَرٌ - ثَمَرَاتٌ yield of plant/trees	جَنَّةٌ - جَنَّاتٌ garden	رَبٌّ - أَرْبَابٌ master
شَرٌّ (مِنْ) evil/worse	خَيْرٌ (مِنْ) good/better	عَدُوٌّ - أَعْدَاءٌ enemy	وَلِيٌّ - أَوْلِيَاءٌ protective friend
عَمَلٌ - أَعْمَالٌ deeds	نِعْمَةٌ - أَنْعُمٌ/نَعَمٌ blessing	حَمْدٌ praise and thanks	عِلْمٌ - عُلُومٌ knowledge
حَسَنَةٌ - حَسَنَاتٌ good deed/thing	سَيِّئَةٌ - سَيِّئَاتٌ bad deed/thing	فَضْلٌ favor/grace	عَبْدٌ - عِبَادٌ slave/worshipper
ظَالِمٌ oppressive/wrongdoing	خَائِفٌ scared	فَرِحٌ overjoyed	مَدِينَةٌ city

### أَسْمَاءٌ THAT ARE LIKE ACTIONS

قَادِمٌ coming	ذَاهِبٌ going	خَارِجٌ leaving/exiting
دَارِسٌ studying	نَائِمٌ sleeping	رَاجِعٌ returning
آكِلٌ eating	عَابِدٌ worshipping	نَاطِلٌ (إِلَى) looking (at)

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## CHAPTER 5 – الْجُمْلَةُ الاسْمِيَّةُ

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### 5.1 INTRODUCTION

There are two types of sentences in the Arabic language. They are الجملة الفعلية and الجملة الاسمية. If a sentence begins with an اسم, it is a جملة اسمية. There are few exceptions to this rule. If a sentence begins with a فعل, it is a جملة فعلية. There are no exceptions to this rule.

We will begin our study of sentences with الجملة الاسمية.

### 5.2 FINDING THE INVISIBLE “IS”

Every جملة اسمية contains an “is” or one of its variants (am, are). In Arabic, however, there is no word for “is” or its variants. In a جملة اسمية, the “is” is invisible. There is one golden rule that you can use when searching for the invisible “is” in a جملة اسمية. It is called “the break in the chain” rule.

#### A BREAK IN THE CHAIN

We were introduced to the concept of words having a relationship with the words around them when we studied the five fragments in the previous chapter. As long as a word is a part of one of these five fragments, it is in a relationship and is a part of what we call “the chain,” a chain of words that are all connected in some way.

As soon as we find two words that are not a part of one of the following relationships, we have a break in the chain:

- 1) الجارُ والمَجْرُورُ
- 2) حَرْفُ نَصْبٍ واسْمُهَا
- 3) الإِضَافَةُ
- 4) المَوْصُوفُ والصِّفَةُ
- 5) اسْمُ الإِشَارَةِ والمُشَارُ إِلَيْهِ
- 6) حَرْفُ عَظْفٍ

If you find multiple breaks, the “is” goes after the first break.

Take a look at the following examples.

الْمَالُ وَالْبَنُونَ | زِينَةُ الْحَيَاةِ الدُّنْيَا

Wealth and children **are** an adornment of the lowest life.

حرف عطف is connected to البنون through a المال

There is no connection between البنون and زينة, so there is a break in the chain.

زينة is connected to الحياة through an إضافة. الدنيا is connected to الحياة as its صفة.

الْأَنْفَالُ | لِلَّهِ وَالرَّسُولِ

The spoils of war **are** for Allah and the messenger.

There is no connection between الأنفال and لله, so there is a break in the chain.

حرف عطف is connected to لله through a الرسول

بَعْضُكُمْ | مِنْ بَعْضٍ

Some of you **are** from some (others).

إضافة is connected to كم through an بعض

There is no connection between بعضكم and the جار ومجرور so there is a break in the chain.

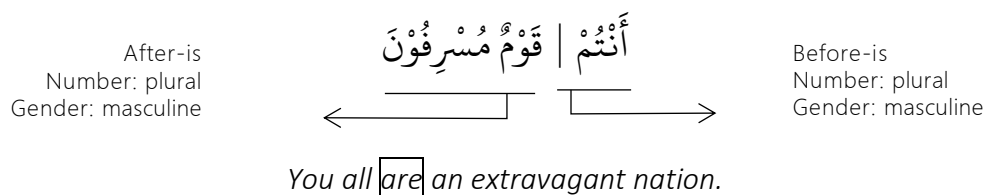
## COMMON BREAKS IN THE CHAIN

There are some breaks in the chain that occur frequently. Take a look at the list below.

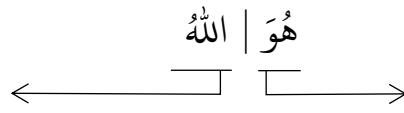
### #1: AFTER INDEPENDENT PRONOUNS

Independent pronouns are followed by an invisible “is”. They usually appear at the very beginning of the sentence. If the independent pronoun is followed by an اسم, the pronoun and the اسم match in number and gender.

Take a look at the following examples.



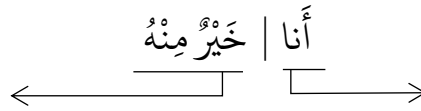
After-is  
Number: singular  
Gender: masculine



Before-is  
Number: singular  
Gender: masculine

He **is** Allah.

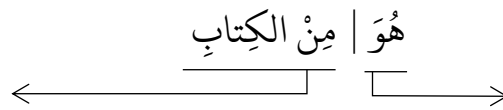
After-is  
Number: singular  
Gender: masculine/feminine



Before-is  
Number: singular  
Gender: masculine/feminine

I **am** better than him.

After-is  
Can come as a جار ومجرور ; has  
no number or gender.



Before-is  
Number: singular  
Gender: masculine

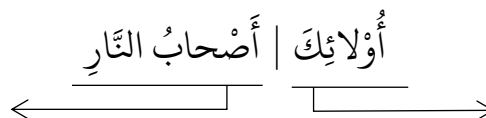
It **is** from the book.

## #2: AFTER POINTERS – أسماء الإشارة

There is an invisible “is” after an اسم الإشارة if the word after it does not have an ال. It usually appears at the very beginning of the sentence. If the اسم الإشارة is followed by an اسم, it matches with the اسم in number and gender.

Take a look at the following examples.

After-is  
Number: plural  
Gender: masculine

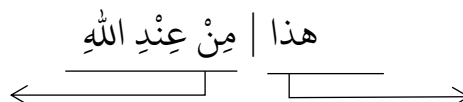


Before-is  
Number: plural  
Gender: masculine

the word that comes after the اسم الإشارة  
does not have ال

Those **are** the people of the fire

After-is  
Can come as a جار ومجرور ; has no  
number or gender.



Before-is  
Number: singular  
Gender: masculine

This **is** from Allah

After-is  
Number: plural  
Gender: masculine

هَؤُلَاءِ | شُفَعَاءُنَا

Before-is  
Number: plural  
Gender: masculine

the word that comes after the *اسم الإشارة* does not have *ال*

These **are** our intercessors

After-is  
Number: singular  
Gender: feminine

هَذِهِ | نَاقَةُ اللَّهِ

Before-is  
Number: singular  
Gender: feminine

the word that comes after the *اسم الإشارة* does not have *ال*

This **is** Allah's she-camel

### SENTENCE VS. FRAGMENT

Let us revisit the second rule of *اسم الإشارة والمشار إليه*. The *مشار إليه* must have an *ال*. This is because if it does not, the fragment turns into a sentence. For example, *هذه الآية* translates as “this ayah”. Remove the *ال*, and it becomes *هذه آية*, which translates as “This is an ayah”.

**\*\*\*REMEMBER**, if there is an *ال*, it is a fragment. If there is no *ال*, it is a sentence.

Also know that *اسم الإشارة والمشار إليه* is not the only relationship that an *اسم إشارة* can be in. An *اسم إشارة* can appear as *اسم إن* or as *مجرور* or as *مضاف إليه* to name a few.

### ➤ **DRILL 1** Sentence or Fragment?

S / F	أُولَئِكَ وَقُودُ النَّارِ	S / F	تِلْكَ الْقَرْيَ	S / F	هَذِهِ الْأَنْهَارُ
S / F	هَؤُلَاءِ قَوْمٌ	S / F	ذَلِكَ مِنْ أَنْبَاءِ الْعِيبِ	S / F	هَذَا حَرَامٌ

### #3: AFTER HoN - حرف النصب واسمها

A حرف النصب along with its *اسم* is followed by an “is”. It generally appears at the beginning of a sentence. The *اسم* of *إِنَّ* matches in number and gender with the word after “is”.

Take a look at the following examples.

إِنَّهَا | بَقَرَةٌ صَفْرَاءُ

Certainly it is a yellow cow.

إِنَّ اللَّهَ | مَعَ الصَّابِرِينَ

Certainly Allah is with those who are patient.

Remember that the “is” comes AFTER the اسم of the حرف نصب. It does not come between the حرف النصب and its اسم.

#### #4: BETWEEN A PROPER AND A COMMON WORD

When a proper word is followed directly by a common word, an “is” goes between them. The two words usually match in number and gender.

Take a look at the following examples.

After-is  
Number: pair  
Gender: feminine  
Type: common  
the “before-is” and “after-is” match in number and gender

يَدَاهُ | مَبْسُوطَتَانِ

Before-is  
Number: pair  
Gender: feminine  
Type: proper

His (2) hands are extended.

وَاللَّهُ | وَاسِعٌ عَلِيمٌ

And Allah is all-encompassing and all-knowing

Note that this is a list of common breaks in the chain for your reference. Not all breaks fit into one of these four categories.

➤ **DRILL 2** Draw a line at the break in the chain. Translate the ayaat using the word bank.

بَلَاغٌ - announcement      مَطْوِيٌّ - folded      نَاطِرٌ - one who looks      مَيِّتٌ - dead      غَارٌ - cave

1. هَذَا بَلَاغٌ لِلنَّاسِ

2. أَنَا يُوسُفُ

3. وَالسَّمَاوَاتُ مَطْوِيَّاتٌ

4. هِيَ بَيْضَاءٌ لِلنَّاطِرِينَ

5. إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

6. هُمَا فِي الْغَارِ

### 5.3 إعراب الجملة الاسمية – GRAMMATICAL LABELING

When it comes to grammatical labeling or إعراب, we use a two-level labeling system. The two levels are:

- 1) Sentence-level labels – also known as macro-إعراب
- 2) Fragment-level labels – also known as micro-إعراب

Think of sentence-level labels as buckets that contain words or fragments inside of them. Sentence-level labels are the higher-level labels that deal with the parts of a sentence on a larger scale. Fragment-level labels are used to further dissect the sentence-level material.

Rather than thinking of these two types of labels as separate systems, think of them as two levels of the same system. The inner-workings of this system will become clearer as we move through the chapter.

#### SENTENCE-LEVEL LABELS

A جملة اسمية is made up of three parts. They are:

- 1) المبتدأ – The مبتدأ is the part **BEFORE** “is”. It is made up of a single اسم or an اسم+اسم fragment or a HoN and its اسم. It is مرفوع by default. The four common breaks in the chain that we learned are considered common types of مبتدأ.
- 2) الخبر – The خبر is the part **AFTER** “is”. It is made up of a single اسم or an اسم+اسم fragment. It is مرفوع by default.
- 3) المتعلق بالخبر – The متعلق بالخبر is the part **AFTER** “is”. It is made up of a جار ومجرور or a special مضاف fragment of time and place.



Every جملة اسمية must have a part **BEFORE** “is” and a part **AFTER** “is”. This means that it must have a مبتدأ and either a خبر or a متعلق بالخبر. It may have both a خبر and a متعلق بالخبر. In this case, the “is” goes at the first break in the chain. Again, you **CANNOT** have a جملة اسمية without a مبتدأ.

Take a look at the following examples. The مبتدأ is underlined once, the خبر twice, and the متعلق بالخبر three times.

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

Certainly your prayer is relief for them.

وَهُوَ خَيْرُ الْحَاكِمِينَ

And He is the best of judges.

Notice that there is no متعلق بالخبر, only a خبر.

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

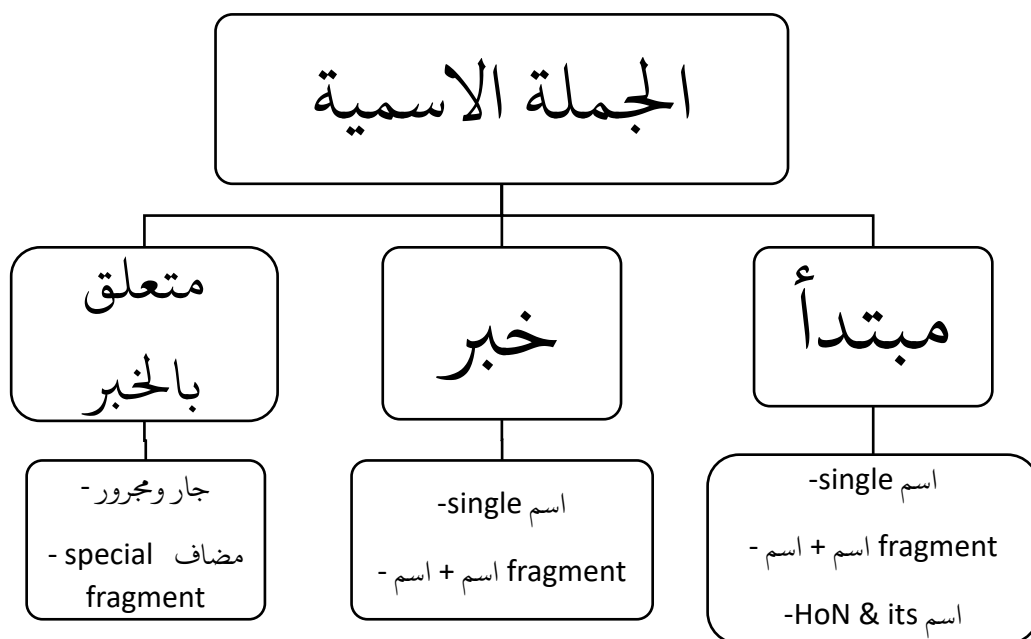
Certainly our father is in clear error

Notice that there is no خبر, only a متعلق بالخبر.

The لام on the في is what is called التوكيد, or the لام of emphasis.

#### FRAGMENT-LEVEL LABELS

Recall that on a sentence-level, we have the مبتدأ, the خبر, and the متعلق بالخبر. Each of these is like a bucket that holds either an اسم or a fragment inside of it. When doing fragment-level labeling, we are pulling the contents out of the sentence-level buckets and analyzing them.



Let us take a look at a few examples.

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

Certainly your prayer is relief for them.

In the ayah above, on a sentence-level, we have a مبتدأ bucket, a خبر bucket, and a متعلق بالخبر bucket. Let us look at what we have contained within each.

- 1) Within the مبتدأ, we have two fragments:
  - a. حرف النصب واسمها إِنَّ صَلَاةٌ
  - b. إضافة صَلَاتِكَ is an
- 2) There are no fragments within the خبر
- 3) Within the متعلق بالخبر, there is one fragment:
  - a. جار ومجرور لَهُمْ is a

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

Certainly our father is in clear error

In the ayah above, on a sentence-level, we have a مبتدأ bucket and a متعلق بالخبر bucket. Let us look at what we have contained within each.

- 1) Within the مبتدأ we have two fragments:
  - a. حرف النصب واسمه إِنَّ أَبَا
  - b. إضافة أَبَانَا is an

2) Within the متعلق بالخبر we have two fragments:

- جار ومجرور is a لَفِي ضَلَالٍ
- موصوف وصفة is a ضَلَالٍ مُبِينٍ

► **DRILL 3** Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر three times.

1. هذا بَلَاغٌ لِلنَّاسِ

2. إِنِّي مَعَكُمْ

3. إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

4. هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

5. إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

6. هُمَا فِي الْعَارِ

## 5.4 ABNORMAL SENTENCE STRUCTURE

The standard order for a typical جملة اسمية is the مبتدأ followed by the خبر followed by the متعلق بالخبر.

It is possible for this order to be shifted for rhetorical purposes. Shifting the order can produce several different meanings. The meaning produced by the shift in order is determined by the type of shift and the context.

In terms of labeling, when something appears before it is expected to, it is labeled as مُقَدَّم, which means “brought forward”. When something appears after it is expected to, it is labeled as مُؤَخَّر which means “delayed”. If there is something that is مقدم in a sentence, there will necessarily be something مؤخر.

There are two common abnormal patterns. They are:

x	المبتدأ	المتعلق بالخبر	(1)
الخبر	المتعلق بالخبر	المبتدأ	(2)

The first pattern (in which the متعلق بالخبر comes before the مبتدأ) generally produces a meaning of exclusivity or اِخْتِصَاص. Take a look at the following examples.

مؤخر      مقدم  
 { {  
 إِلَى اللَّهِ الْمَصِيرُ

And to Allah alone is the final place of return

مؤخر      مقدم  
 { {  
 وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ

And with Him exclusively are the keys to the unseen

مؤخر
مقدم  
{
{  
لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

*For Him alone is the ownership of the skies and the earth*

Know that if the مبتدأ is common, it **MUST** be made مؤخر. When the مبتدأ is common, there is no بلاغة implication in the متعلق بالخبر being brought forward. This is because it is the only way to structure the sentence.

مؤخر
مقدم  
{
{  
فِي قُلُوبِهِمْ مَرَضٌ

*There is a sickness in their hearts*

(lit. In their hearts is a sickness)

أَنَّ لَهُمْ أَجْرًا حَسَنًا

*That they have a beautiful compensation*

In the example shown above, the حرف نصب واسمها (the مبتدأ) is considered مؤخر. Since this fragment can be in a long-distance relationship, if one portion is مؤخر, the entire fragment is مؤخر.

The second pattern (in which the مبتدأ remains in its place and the خبر and متعلق بالخبر switch places) can produce a variety of meanings. The intended meaning is determined by context. Emphasis (التَّوَكُّيد) and giving importance or showing interest (الاهْتِمَام) are two of the many possibilities.

Take a look at the following examples.

مؤخر
مقدم  
{
{  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*And Allah is completely capable over every single thing.*

Note that there is a difference between “abnormal” and “unusual” or “rare”. The structures introduced in this section defy the standard, but are commonly used and commonly found in the Quran and other literature.

➤ **DRILL 4** Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر three times. If a component is مقدم or مؤخر, mention that it is.

1. وَفِي السَّمَاءِ رِزْقُكُمْ
2. وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ
3. فِيهِ آيَاتٌ بَيِّنَاتٌ
4. وَإِنَّ اللَّهَ بِكُمْ لَرَؤُوفٌ رَحِيمٌ
5. وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ
6. فَهُمْ فِيهِ سَوَاءٌ

## 5.5 “HE HAS” AND “THERE IS” SENTENCES

There are two structures in Arabic where abnormal sentence structure is used. These structures are used in ordinary speech and not for rhetorical purposes. They are:

- 1) “he has” sentences, which express possession
- 2) “there is” sentences, which express the existence of something or someone

The مقدم متعلق بالخبر followed by a مبتدأ مؤخر structure is used. **MEMORIZE** the templates for each type of sentence.

### POSSESSIVE SENTENCES

There are two templates that are commonly used to express possession. As stated previously, both of these templates are made up of a مقدم متعلق بالخبر followed by a مبتدأ مؤخر.

In the first template, the مقدم متعلق بالخبر is made up of a لام (حرف الجر) followed by **THE OWNER OF THE ITEM**.

The مبتدأ مؤخر is **THE ITEM THAT IS OWNED**.

مبتدأ مؤخر      لها شربٌ      متعلق بالخبر مقدم

*She has a right to drink.*

(lit. For her is a right to drink.)

لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

*The male has the equivalent of the share of two females.*

(lit. For the male is the equivalent of the share of two females.)

This template is the default for expressing possession.

➤ **DRILL 5** Translate the following ayaat. Use the word bank provided below.

أَعْمَال – deeds      عَذَاب – punishment      أَلِيم – painful      أَجْر – reward      نُور – light

1. لَهُمْ أَجْرُهُمْ وَنُورُهُمْ      2. وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ      3. لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

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In the second template, the متعلق بالخبر مقدم is made up of a عند (مضاف special) followed by **THE OWNER OF THE ITEM**.

The مبتدأ مؤخر is **THE ITEM THAT IS OWNED**.

وَعِنْدَهُ أُمُّ الْكِتَابِ

And with only Him is the essence of the book.

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ

And with him exclusively are the keys to the unseen.

This template is used to express closeness but does not imply permanent possession.

#### “THERE IS” SENTENCES

There are two templates that are commonly used to express the existence of something at a certain location.

This first is made up of a متعلق بالخبر مقدم followed by a مبتدأ مؤخر.

فِي قُلُوبِهِمْ مَرَضٌ

*There is a disease in their hearts.*

(lit. In their hearts is a disease.)

## وَبَيْنَهُمَا حِجَابٌ

And there is a barrier between the two of them.

(lit. And between the two of them is a barrier.)

\*See APPENDIX II for “There Is” sentence structure in Modern Standard Arabic.

► **DRILL 6** Translate the following ayaat. Use the word bank provided below.

فَاسِقٍ – trespasser

أَكْثَرُ – most

بَيِّنٍ – clear

رِزْقٍ – provisions

1. وَفِي السَّمَاءِ رِزْقُكُمْ

2. فِيهِ آيَاتٌ بَيِّنَاتٌ

3. مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

## 5.6 COMPLEX SENTENCES

HAVING A SENTENCE AS A **خبر**

Recall our discussion about sentence-level and fragment-level labels or macro and micro إعراب. Recall that on a sentence level, the possibilities are limited. In a جملة اسمية on a sentence level, there are only three labels or “buckets”: المبتدأ، الخبر، المتعلق بالخبر. The contents of those buckets, however, can vary. The topic of complex sentence is concerned with the خبر bucket in particular, and what it can hold within it.

The خبر bucket is special and different than the other two buckets in that it can hold a **FULL SENTENCE** within it. It can carry both جملة فعلية and جملة اسمية. We will study more about جملة فعلية as a خبر after we study فعل.

For now, take a look at the following examples of a جملة اسمية as a خبر.

مبتدأ → هذا (هُوَ الْحَقُّ) ← خبر

This, it is the truth.

مبتدأ → إِنَّكَ (أَنْتَ عَلَّامُ الْغُيُوبِ) ← خبر

Certainly you, you are the knower of the unseen.

In the examples above, there are two tiers of sentence-level labeling. This is because the خبر, which is a sentence-level label, has a sentence inside of it. After completing the first tier of sentence-level labeling, the sentence inside the خبر is pulled out and labeled like any other sentence.

هُوَ الْحَقُّ

It is the truth.

أَنْتَ عَلَّامُ الْغُيُوبِ

You are the knower of the unseen.

➤ **DRILL 7** Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر three times. Rewrite the contents of the خبر in the box provided and repeat the underlining process.

3. وَأَلَيْكَ هُمْ وَقُودُ النَّارِ

2. إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ

1. إِنَّهُمْ هُمُ السَّفَهَاءُ

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### HAVING MULTIPLE خبر

Know that it is possible to have two or more خبر back-to-back with no حرف العطف between them. This occurs most commonly with the names of Allah, but also elsewhere in the Quran and other literature.

وَاللَّهُ | وَاسِعٌ عَلِيمٌ

And Allah is all-encompassing and all-knowing.

وَرَبُّنَا | الرَّحْمَنُ الْمُسْتَعَانُ

And our master is the merciful and the one who is relied upon.



## APPENDIX I


### THE REFEREE PRONOUN


We learned that when there is no ال on the word following اسم إشارة, a sentence is formed. For example, هذا بَيْتٌ translates as “This is a house”. However, if you wanted to say “This is the house,” the word “house” would require an ال. Adding an ال would turn the sentence into a fragment. What is the solution?

The solution is to add the ال and then to add what is called a referee pronoun between the اسم الإشارة and the word following. This pronoun should match with the اسم الإشارة in number and gender. The correct way to say “This is the house” is:

The Referee Pronoun Number: singular Gender: masculine		اسم الإشارة Number: singular Gender: masculine
<i>The word after it has an ال</i>		

Take a look at the following examples in which the referee pronoun is used.

The Referee Pronoun Number: singular Gender: masculine		اسم الإشارة Number: singular Gender: masculine
<i>The word after it has an ال</i>		

The Referee Pronoun Number: plural Gender: masculine		اسم الإشارة Number: plural Gender: masculine
<i>The word after it has an ال</i>		

➤ **DRILL 8** Turn the following fragments into sentences without removing the ال.

- |       |                               |
|-------|-------------------------------|
| _____ | 1. أُولَئِكَ الْمُفْلِحُونَ   |
| _____ | 2. تِلْكَ الدَّارُ الْآخِرَةُ |
| _____ | 3. هَذَا الْبَلَاءُ           |
| _____ | 4. هَذِهِ الْيَدُ             |
| _____ | 5. هَؤُلَاءِ الْمُؤْمِنَاتُ   |

## APPENDIX II

In Modern Standard Arabic, there is another template to create the “There Is” sentence structure. It is made up of the word “هناك” followed by a مبتدأ مؤخر followed by a متعلق بالخبر. This template is unique to modern Arabic and does not occur in the Quran. Below shows how the previous “there is” sentences would be expressed in modern Arabic:

هناك مَرَضٌ فِي قُلُوبِهِمْ

*There is a disease in their hearts.*

هناك حِجَابٌ بَيْنَهُمَا

*And there is a barrier between the two of them.*

In this template, the مبتدأ must be common.

## CHAPTER 6 VOCABULARY

COMMONLY USED مفعول فيه			
yesterday أَمْسٍ / بِالْأَمْسِ	where/wherever حَيْثُ/حَيْثُمَا	year سَنَةً - سِنِينَ	
tomorrow غَدًا/الغَد	on that day يَوْمَئِذٍ	month أَشْهُرٌ/شُهُورٌ	
hour سَاعَةً	now الْآنَ	day يَوْمٌ - أَيَّامٌ	
when حِينَ/حِينَمَا	whenever كُلَّمَا	today الْيَوْمَ	
		forever/never أَبَدًا	

شيء - أشياء thing	مال - أموال wealth	نبي - أنبياء/نبيون prophet	رَسُولٌ - رُسُلٌ messenger
سِرٌّ - أسرارٌ secrets	صاحبٌ - أصحابٌ companion/dweller	حديثٌ - أحاديثٌ discourse/speech	حِكْمَةٌ wisdom

3-LETTER			
to enter	دَخَلَ يَدْخُلُ دُخُولًا	to ask	سَأَلَ يَسْأَلُ سُؤَالَ
to write	كَتَبَ يَكْتُبُ كِتَابَةً	to read	قَرَأَ يَقْرَأُ قِرَاءَةً
to eat	أَكَلَ يَأْكُلُ أَكْلًا	to hear	سَمِعَ يَسْمَعُ سَمْعًا
to leave/emerge	خَرَجَ يَخْرُجُ خُرُوجًا	to look	نَظَرَ يَنْظُرُ نَظْرًا (إِلَى)
to study	دَرَسَ يَدْرُسُ دِرَاسَةً	to go	ذَهَبَ يَذْهَبُ ذَهَابًا
to say	قَالَ يَقُولُ قَوْلًا	to memorize/protect	حَفِظَ يَحْفَظُ حِفْظًا
to mention/remember	ذَكَرَ يَذْكُرُ ذِكْرًا	to know	عَلِمَ يَعْلَمُ عِلْمًا
to return	رَجَعَ يَرْجِعُ رَجُوعًا	to create	خَلَقَ يَخْلُقُ خَلْقًا
FAMILY II			
to remind (s.o of s.t)	ذَكَرَ يَذْكُرُ تَذْكِيرًا (هـ، بـ)	to teach	عَلَّمَ يُعَلِّمُ تَعْلِيمًا
FAMILY IV			
to send (s.o w/ s.t)	أَرْسَلَ يُرْسِلُ إِرْسَالًا (هـ، بـ)	to warn (s.o of s.t)	أَنْذَرَ يُنْذِرُ إِنْذَارًا (هـ، بـ)
FAMILY V			
to remember/ponder	تَذَكَّرَ يَتَذَكَّرُ تَذَكُّرًا	to learn	تَعَلَّمَ يَتَعَلَّمُ تَعَلُّمًا
FAMILY VIII			
to listen carefully	اسْتَمَعَ يَسْتَمِعُ اسْتِمَاعًا (لـ/إِلَى)	to meet/gather	اجْتَمَعَ يَجْتَمِعُ اجْتِمَاعًا

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## CHAPTER 6 – الْفِعْلُ الْمَاضِي

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### 6.1 INTRODUCTION

A فعل in Arabic differs from an English verb in that every فعل contains a pronoun inside of it. This pronoun serves as a doer. Together, an action and a doer make a full sentence. Because a فعل contains both, it is considered a full sentence, a جملة فعلية.

There are three types of فعل in Arabic. They are:

- 1) فعل الماضي – the past-tense
- 2) فعل المضارع – the present/future-tense
- 3) فعل الأمر/النهي – the imperative

There are other فعل forms that can be derived from these three types, but they are not considered separate types or categories of فعل. They are considered variations of these three basic types.

#### USING A فعل IN A SENTENCE

Recall that if a sentence begins with a فعل, it is a جملة فعلية. Recall that a فعل is an action that has a tense, so a جملة فعلية is a sentence that contains some sort of **action**.

Just as a جملة اسمية has three parts, there are also three parts to a جملة فعلية. They are:

- 1) الفعل – the action
- 2) الفاعل – the doer; the one who carries out the action
- 3) المفعول – the detail

Let us explore each of these three components in detail, one at a time.

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## 6.2 الفعل الماضي

Because every فعل has a pronoun inside of it, the فعل takes on a different form depending on what pronoun it contains. Observe how the ending of each فعل changes depending on the pronoun. **MEMORIZE** all of the أفعال in the chart below along with their corresponding pronouns.

	Plural	Pair	Singular	
third person	هُمْ نَصَرُوا They helped.	هُمَا نَصَرَا Both of them helped.	هُوَ نَصَرَ He helped.	masculine
	هُنَّ نَصَرْنَ They helped.	هُمَا نَصَرَتَا Both of them helped.	هِيَ نَصَرَتْ She helped.	feminine
second person	أَنْتُمْ نَصَرْتُمْ All of you helped.	أَنْتُمَا نَصَرْتُمَا You two helped.	أَنْتَ نَصَرْتَ You helped.	masculine
	أَنْتُنَّ نَصَرْتُنَّ All of you helped.	أَنْتُمَا نَصَرْتُمَا You two helped.	أَنْتِ نَصَرْتِ You helped.	feminine
first person	نَحْنُ نَصَرْنَا We helped.		أَنَا نَصَرْتُ I helped.	both

► **DRILL 1** Do the نصر chart of the following أفعال orally.

كَتَبَ سَمِعَ عَلَّمَ أَسْلَمَ جَاهَدَ تَكَبَّرَ اسْتَمْسَكَ تَلَاوَمَ

► **DRILL 2** What is the inside pronoun? Pay attention to the endings of each فعل.

- |                 |                   |
|-----------------|-------------------|
| 1. أَخَذْتُ     | 6. فَرَّقْتُ      |
| 2. اتَّبَعْنَا  | 7. أَكَلَا        |
| 3. تَفَرَّقُوا  | 8. مَنَنْتُ       |
| 4. اتَّخَذْتُمْ | 9. اسْتَكْبَرَ    |
| 5. خَانَتَا     | 10. اتَّقَيْتُنَّ |

### 6.3 الفاعل

The فاعل is the doer of the action. There are two types of فاعل:

- 1) **INSIDE** فاعل (الضمير المستتر) – this is the built-in pronoun that every فعل contains.
- 2) **OUTSIDE** فاعل – this type of فاعل is used when the doer is someone or something other than a pronoun (e.g. “Muhammad” rather than “he”).

The rules for an outside فاعل are as follows:

- 1) it must come **AFTER** the فعل
- 2) it must be مرفوع
- 3) the فعل must be in either the هو form or the هي form
- 4) the فعل will **MATCH** the فاعل in GENDER

Take a look at the following examples.

The Muslimah helped.	(5) نَصَرَتْ الْمُسْلِمَةُ	The Muslim helped.	(1) نَصَرَ الْمُسْلِمُ
The two Muslimahs helped.	(6) نَصَرَتِ الْمُسْلِمَتَانِ	The two Muslims helped.	(2) نَصَرَ الْمُسْلِمَانِ
The Muslimahs helped.	(7) نَصَرَتْ الْمُسْلِمَاتُ	The Muslims helped.	(3) نَصَرَ الْمُسْلِمُونَ

Notice that only the هو form and the هي form are used despite the variety in the number of the outside فاعل. Also notice that the فعل and outside فاعل match in gender.

Know that every جملة فعلية must have a فاعل, whether it be inside or outside. But you cannot have both.

➤ **DRILL 3** Inside or outside doer? If you find an outside doer, circle it. If you find an inside doer, write out the pronoun.

قَالَ لَهُ مُوسَى	وَدَخَلَ جَنَّتَهُ	فَمَا رِيحَتْ تِجَارَتُهُمْ
وَاتَّبَعْنَا الرَّسُولَ	أَخَذَتْهُمْ الرَّجْفَةُ	فَاسْتَطَعْنَا أَهْلَهَا
خَلَقَكُمْ مِنْ تُرَابٍ	قَالُوا رَبُّكُمْ أَعْلَمُ	عَلَّمَنِي رَبِّي

## 6.4 المفعول

The **مفعول** is defined as a detail that pertains to the action. The detail refers to additional information about the action. Such information includes:

- **WHO/WHAT** the action was **DONE TO**
- **WHERE** the action took place
- **WHEN** the action took place
- **HOW** the action took place
- **WHY** the action took place

Take a look at the following example:



The sentence above contains five details:

1. Chocolate – this tells us **WHAT** the action was done to
2. At home – this tells us **WHERE** the action took place
3. Yesterday – this tells us **WHEN** the action took place
4. Happily – this tells us **HOW** the action took place
5. Because he was hungry – this tells us **WHY** the action took place

When searching for a detail in a sentence, follow a two-step process:

1. Identify the action
2. Look at each bit of information in the sentence related to the action and ask yourself:
  - Who/what did (doer) (verb)? (e.g. What did Ahmed eat? → chocolate)
  - Where did (doer) (verb)? (e.g. Where did Ahmed eat? → at home)
  - When did (doer) (verb)? (e.g. When did Ahmed eat? → yesterday)
  - How did (doer) (verb)? (e.g. How did Ahmed eat? → happily)
  - Why did (doer) (verb)? (e.g. Why did Ahmed eat? → because he was hungry)

The answer to these questions is the **مفعول**. Remember that details are **منصوب**. There are six types of details (**مفاعيل**), each answering a different question.

### #1 المفعول به

The **مفعول به** tells you **WHO** or **WHAT** was the action done to. This is the most common of the six **مفاعيل**. The **مفعول به** can take two forms. It can either appear as a regular **اسم** in the sentence or as a pronoun attached to the **فعل**.

## خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ

He created the skies and the earth.

What did He create? The skies and the earth.

## فَأَخَذَهُمُ الْعَذَابُ

Then the punishment took them.

Who did the punishment take? It took them.

Any pronoun that is attached to a فعل is **ALWAYS** a مفعول به and is always في محل نصب.

\*\*\***Note:** when attaching a pronoun to the أنتم form of a فعل, a helper و goes between the فعل and the pronoun to make the pronunciation of the word smoother.

نَصَرْتُمْ + ه = نَصَرْتُمُوهُ

➤ **DRILL 4** Write the inside pronoun on the first line. Write the attached pronoun on the second line. Then translate.

Hint: The inside pronoun translates as the doer and the attached pronoun translates as the detail.

- |       |       |       |                    |
|-------|-------|-------|--------------------|
| _____ | _____ | _____ | 1. نَصَرْتُمْ      |
| _____ | _____ | _____ | 2. عَلَّمْنَاهُ    |
| _____ | _____ | _____ | 3. سَأَلْتَهُمْ    |
| _____ | _____ | _____ | 4. سَأَلْتُمُوهُمْ |
| _____ | _____ | _____ | 5. كَتَبْنَاهَا    |
| _____ | _____ | _____ | 6. دَخَلُوهُ       |
| _____ | _____ | _____ | 7. خَاطَبَهُمْ     |
| _____ | _____ | _____ | 8. قَرَأْنَاهُ     |
| _____ | _____ | _____ | 9. أَرَادَنِي      |



## #2 - المفعول فيه

The مفعول فيه tells you **WHEN** or **WHERE** the action took place. It often appears as a special مضاف of time or place. It can also appear as an اسم that denotes time but is not a مضاف. When في appears in a جملة فعلية, that جار مجرور is a مفعول فيه.

وَرَفَعْنَا فَوْقَكُمْ الطُّورَ

*And We raised the mount over you.*

Where did we raise the mount? Over you. فَوْقَ is a special مضاف.

إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

*Certainly, I called my people night and day.*

When did I call? During the night and the day. لَيْلًا and نَهَارًا are words that denote time.

مَكَرْتُمُوهُ فِي الْمَدِينَةِ

*All of you plotted it in the city.*

Where did you all plot? In the city. فِي oftentimes denotes time or place.

## #3 - المفعول له

The مفعول له tells you **WHY** the action took place. It is often translated as “because of” or “out of” but is not limited to these translations. Most often, the مفعول له is a مصدر. We will learn to recognize a مصدر when we study صرف.

صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ

*They persevered for the pleasure of their Master.*

Why did they persevere? For the pleasure of their Master.

## #4 - المفعول المطلق

The مفعول مطلق has three main functions.

1. to emphasize the action (when the مفعول مطلق is a single word)

2. to describe the action (when the مفعول مطلق has a صفة)
3. to indicate the number of times an action happened (when the مفعول مطلق has a number)

It appears as a مصدر that shares the same root letters as the فعل. Again, we will learn more about this when we study صرف.

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

And Allah spoke to Musa directly.

#### #5 - الحال

The حال tells you **HOW** the action took place. It describes the state of the doer or the action. It often translates as an adverb (e.g. angrily) or as “while” or “as,” but is not limited to these translations.

فَخَرَجَ مِنْهَا خَائِفًا

Then he left it fearfully.

In what state did he leave? He left fearfully.

وَأَنْقَلَبُوا صَاغِرِينَ

And they returned belittled.

In what state did they return? They returned in the state of being belittled.

\*\*\***Note** that a جملة فعلية does not require a مفعول to be considered complete. There is no limit to how many مفاعيل there can be in one sentence.

#### #6 - المتعلق بالفعل

Recall that a جار ومجرور within a جملة اسمية is labelled as a متعلق بالخبر. Within a جملة فعلية, a جار ومجرور is labelled as a متعلق بالفعل. Literally, متعلق means “related to” or “associated with”. There are many أفعال that are associated with a حرف.

For example, نَظَرَ, which means to look, comes with إلى. So if we wanted to say “He looked at him,” we would say نَظَرَ إِلَيْهِ rather than نَظَرَهُ. There are many such examples. A فعل coming with an accompanying حرف is very common.

\*\*\***Note** that حروف that are associated with أفعال do not always have to be translated.

نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ

They looked at each other.  
(lit. Some of them look at some others.)

ثُمَّ صَرَفَكُمْ عَنْهُمْ

And then He averted all of you away from them.

► **DRILL 5** Underline the فعل once, the فاعل twice, and the متعلق بالفعل/مفعول three times. If the فاعل is an inside pronoun, write it out underneath the فعل.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ

وَقَتَلَ دَاوُودُ جَالُوتَ

قَاتَلَهُمُ اللَّهُ

وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ

أَرْسَلْنَا مُوسَى بِآيَاتِنَا

فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ

## 6.6 ABNORMAL SENTENCE STRUCTURE

The standard order for a جملة فعلية is the فعل followed by the فاعل followed by the مفعول. Recall that one of the rules of the فاعل is that it must come **AFTER** the فعل. This holds true even when it comes to abnormal structures. **ONLY** the position of the مفعول به and the متعلق بالفعل can be shifted. They can either come before the فاعل or before the فعل.

As for the مفعول فيه, it is flexible in its position and it is not considered abnormal if it is shifted.

فعل مؤخر      <----->      متعلق بالفعل مقدم  
                    عَلَى اللَّهِ تَوَكَّلْنَا  
                    We have relied only on Allah

In the example above, the shift in order creates the meaning of exclusivity.

## ATTACHED PRONOUNS

When it comes to attached pronouns, it is normal for the attached مفعول به to come before the فاعل. This is because it is attached to the فعل and cannot be separated. This is **NOT** considered an abnormal structure.

قَاتَلَهُمُ اللَّهُ

## 6.7 COMPLEX SENTENCES

### HAVING A SENTENCE AS A خبر

Recall that a *جملة اسمية* can act as a *خبر*. Likewise, a *جملة فعلية* can also act as a *خبر*. When this occurs, the entire sentence is labeled as a *خبر*. This is the first tier of sentence-level labeling. As for the second tier, the sentence is pulled out of the *خبر* bucket and labeled like any other *جملة فعلية*. Take a look at the example below.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

*Certainly We, We have given you a clear victory.*

We can now extract the contents of the *خبر* and label it.

فَتَحْنَا لَكَ فَتْحًا مُبِينًا

Inside this *خبر*, we have a complete *جملة فعلية*. On a sentence level, the word *فتحننا* serves as the *فعل* as well as the *فاعل*. The fragment *لك* is a *متعلق بالفعل*, and *فتحا مبينا* is a *مفعول مطلق*.

When the *خبر* is a *جملة فعلية*, the pronoun inside the *فعل* must match with the *مبتدأ* in number and gender. In the example above, the *مبتدأ* (*إنَّ+نحن*) matches in number and gender with the pronoun inside the *خبر* (*فتحننا*).

Consider the sentence “*المُسْلِمُونَ نَصَرُوا*”.

→ The word *المسلمون* (the *مبتدأ*) is masculine/plural.

→ The masculine plural pronoun is “هم”.

→ The inside pronoun in the sentence *نَصَرُوا* (the *خبر*) is *هم*.

→ The *مبتدأ* and *خبر* match in number and gender.

➤ **DRILL 6** Convert the following *جمل فعلية* into *جمل اسمية*. Remember to match the *مبتدأ* and the *خبر*. The first one is done as an example.

المُسْلِمُونَ نَصَرُوا

نَصَرَ الْمُسْلِمُونَ

كَتَبَتِ النِّسَاءُ

حَضَرَ الطَّالِبَانِ

اسْتَمْتَعَتِ الْأُمَّانِ

بَدَأَ الدَّرْسُ

## QUOTES

Quotes in Arabic are considered to be a type of مفعول به, because they answer the question “What did x say?” The term for this in Arabic is مَقُولُ الْقَوْلِ.

A مَقُولُ الْقَوْلِ can contain either a جملة اسمية or a جملة فعلية.

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ

*And Allah said, “Certainly, I am with all of you”.*

Here, the مَقُولُ الْقَوْلِ is a simple جملة اسمية that contains a مبتدأ and a متعلق بالخبر.

In some cases, the مَقُولُ الْقَوْلِ does not always have to be a sentence. Take a look at the example below.

قَالُوا نَعَمْ

*They said, “yes”.*

## 6.8 QUESTION WORDS

In Arabic, most question words have no grammatical effect and can simply be added to the beginning of a sentence, both اسمية and فعلية.

Below are some commonly used question words and their definitions.

أَيُّ	هَلْ / أ	كَيْفَ	لِمَاذَا	أَيْنَ	مَتَى	ماذا/ ما	مَنْ
which	did	how	why	where	when	what	who

Take a look at how these question words are used with a جملة فعلية

<b>Who</b> studied?	مَنْ دَرَسَ؟
<b>Did</b> Zaynab study?	هَلْ / أَدَرَسَتْ زَيْنَبُ؟
<b>When</b> did Zaynab study?	مَتَى دَرَسَتْ زَيْنَبُ؟
<b>Where</b> did Zaynab study?	أَيْنَ دَرَسَتْ زَيْنَبُ؟
<b>Why</b> did Zaynab study?	لِمَاذَا دَرَسَتْ زَيْنَبُ؟
<b>How</b> did Zaynab study?	كَيْفَ دَرَسَتْ زَيْنَبُ؟
<b>What</b> did Zaynab study?	ماذا/ ما دَرَسَتْ زَيْنَبُ؟
At <b>which</b> school did Zaynab study?	فِي أَيِّ مَدْرَسَةٍ دَرَسَتْ زَيْنَبُ؟

Take a look at how these question words are used with a جملة اسمية

<b>Who</b> is he?	مَنْ هُوَ؟
<b>Is</b> he present?	هَلْ هُوَ مَوْجُودٌ؟
<b>When</b> is it?	مَتَى هُوَ؟
<b>Where</b> is it?	أَيْنَ هُوَ؟
<b>Why</b> is he here?	لِمَاذَا هُوَ مَوْجُودٌ؟
<b>What</b> is it?	مَاذَا/ مَا هُوَ؟

Note that when أَيْنَ or مَا are used with a sentence that has a جار ومجرور in it, the حرف جر comes before the question word.

In the case of مَا, the حرف جر merges with the مَا and the ا is omitted and replaced with a فتحة.

Take a look at the examples below.

<b>Where</b> is he from?	مِنْ أَيْنَ هُوَ؟
The (مِنْ) حرف جر comes before the question word (أَيْنَ).	
<b>What</b> are they asking each other about?	عَمَّ يَتَسَاءَلُونَ؟
The (عَنْ) حرف جر comes before the question word (مَا). The ا is replaced with a َ.	
<b>What</b> were you all in?	فِيمَ كُنْتُمْ؟
The (فِي) حرف جر comes before the question word (مَا). The ا is replaced with a َ.	
<b>For what</b> (reason) did you give them permission?	لِمَ أَذِنْتَ لَهُمْ؟
لِمَ translates literally as "for what" but can be translated more naturally as "why".	

## CHAPTER 7 VOCABULARY

أَجْرٌ - أَجُورٌ reward	جَزَاءٌ compensation	عَذَابٌ torment	عِقَابٌ punishment
ذَنْبٌ - ذُنُوبٌ sin	ثَوَابٌ reward	إِثْمٌ sin	حِسَابٌ accounting/reckoning
وَقْتُ time	ضَعْفٌ weakness	قُوَّةٌ strength	تَقْوَى piety

3-LETTER			
to attend	حَضَرَ يَحْضُرُ حُضُورًا	to open	فَتَحَ يَفْتَحُ فَتْحًا
to request	طَلَبَ يَطْلُبُ طَلَبًا	to start	بَدَأَ يَبْدَأُ بِدَائَةٍ
to leave	تَرَكَ يَتْرُكُ تَرْكًا	to advise	نَصَحَ يَنْصَحُ نَصِيحَةً
to get angry	غَضِبَ يَغْضَبُ غَضَبًا	to drink	شَرِبَ يَشْرَبُ شَرْبًا
to judge	حَكَمَ يَحْكُمُ حُكْمًا (على/بين)	to wear	لَبَسَ يَلْبَسُ لِبَاسًا
to reside/settle	سَكَنَ يَسْكُنُ سَكْنًا	to be patient	صَبَرَ يَصْبِرُ صَبْرًا (على)
to work	عَمِلَ يَعْمَلُ عَمَلًا	to oppress	ظَلَمَ يَظْلِمُ ظُلْمًا
to take	أَخَذَ يَأْخُذُ أَخْذًا	to command	أَمَرَ يَأْمُرُ أَمْرًا
FAMILY II			
to deny/belie	كَذَّبَ يَكْذِبُ كَذِبًا	to affirm	صَدَّقَ يُصَدِّقُ تَصْدِيقًا
FAMILY III			
to argue		جَادَلَ يُجَادِلُ جِدَالًا وَمُجَادَلَةً (هـ، في)	
FAMILY IV			
to corrupt (s/t)	أَفْسَدَ يُفْسِدُ إِفْسَادًا	to want/intend	أَرَادَ يُرِيدُ إِرَادَةً
to complete	أَكْمَلَ يُكْمِلُ إِكْمَالًا	to believe	ءَامَنَ يُؤْمِنُ إِيمَانًا (بـ)
FAMILY V			
to speak/talk		تَكَلَّمَ يَتَكَلَّمُ تَكَلُّمًا (مع)	
FAMILY VIII			
to wait		إِنْتَظَرَ يَنْتَظِرُ إِنْتِظَارًا (هـ)	

## CHAPTER 7 VOCABULARY

الحروف الناصبة للمضارع	الحروف الجازمة للمضارع
To أَنْ	If إِنْ
Will not لَنْ	Did not لَمْ
So that, in order to لِكَيْ	Not yet لَمَّا
Until, to the point that, so that حَتَّى	And should وَلَوْ
	Then should فَذَلِكَ
	Should لَوْ

Qur'anic Arabic: certainly Modern Arabic: might	قد + مضارع	قد + have/already ماضٍ	سَوْفَ / سَ + مضارع will
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## المصطلحات

فِعْلٌ مُضَارِعٌ	a present tense فعل
فِعْلٌ أَمْرٍ	a commanding فعل
فِعْلٌ نَهْيٍ	a forbidding فعل
فِعْلٌ مُضَارِعٌ مَرْفُوعٌ	a normal present tense فعل
فِعْلٌ مُضَارِعٌ مَنْصُوبٌ	a light present tense فعل
فِعْلٌ مُضَارِعٌ مَجْزُومٌ	a lightest present tense فعل
الْحُرُوفُ النَّاصِبَةُ	حرف of light
الْحُرُوفُ الْجَازِمَةُ	حرف of lightest



## CHAPTER 7 – الفعل المضارع

### 7.1 INTRODUCTION

Recall that الفعل المضارع is used to express actions occurring in the present tense or future tense. In terms of usage and sentence structure, all the rules of الجملة الفعلية apply when it comes to الفعل المضارع as well. In this chapter, we will cover the فعل مضارع chart as well as a few concepts that are unique to الفعل المضارع.

### 7.2 الفعل المضارع

Recall that when it came to الفعل الماضي, only the endings changed. Observe how the **ENDING AND BEGINNING** of each فعل changes depending on the pronoun when it comes to الفعل المضارع. **MEMORIZE** all of the أفعال in the chart below along with their corresponding pronouns.

	Plural	Pair	Singular	
third person	هُمْ يَنْصُرُونَ They help.	هُمَا يَنْصُرَانِ Both of them help.	هُوَ يَنْصُرُ He helps.	masculine
	هُنَّ يَنْصُرْنَ They help.	هُمَا تَنْصُرَانِ Both of them help.	هِيَ تَنْصُرُ She helps.	feminine
second person	أَنْتُمْ تَنْصُرُونَ All of you help.	أَنْتُمَا تَنْصُرَانِ You two help.	أَنْتَ تَنْصُرُ You help.	masculine
	أَنْتُنَّ تَنْصُرْنَ All of you help.	أَنْتُمَا تَنْصُرَانِ You two help.	أَنْتِ تَنْصُرِينَ You help.	feminine
first person	نَحْنُ نَنْصُرُ We help.		أَنَا أَنْصُرُ I help.	both

Notice that الفعل المضارع **ALWAYS** begins with one of four letters. They are ت ن ي أ. The حركة on these letters can be a فتحة or a ضمة. Whichever it is, that حركة will remain the same throughout the chart.

Remember that you are looking at **the beginning** and **ending** of each فعل **to determine the inside pronoun**. Use the following code to help you.

ي + وَ	ي + اِنْ	ي + ء
ي + نَ	ت + اِنْ	ت + ء
ت + وَ	ت + اِنْ	ت + ء
ت + نَ	ت + اِنْ	ت + رَيْنَ
ن + ء		أ + ء

➤ **DRILL 1** Do the *نصر* chart of the following أفعال orally.

يَكْتُبُ    يَسْمَعُ    يَعْلَمُ    يُسَلِّمُ    يُجَاهِدُ    يَتَكَبَّرُ    يَسْتَمْسِكُ    يَتَلَاوَمُ

➤ **DRILL 2** What is the inside pronoun? Pay attention to the beginning and ending of each فعل.

- |       |                     |       |                    |
|-------|---------------------|-------|--------------------|
| _____ | 11. يَتَرَا جَعَانِ | _____ | 6. يَسْتَبْشِرُونَ |
| _____ | 12. تَعْلَمُ        | _____ | 7. يَكْتُمُ        |
| _____ | 13. أَنْبَى         | _____ | 8. نُزِّلَ         |
| _____ | 14. يَشْهَدُونَ     | _____ | 9. تُؤْمِنُونَ     |
| _____ | 15. تُجَادِلُ       | _____ | 10. يَسْرِقْنَ     |

### 7.3 ASSOCIATED WITH حروف الفعل المضارع

الفعل المضارع differs from الفعل الماضي in that it can take on different “statuses” or forms. Recall that when it comes to the اسم, there are certain حروف, like حروف الجر and حروف النصب, that can come before it and change its status. Similarly, there are certain حروف that can come before a فعل مضارع and affect its “status” or its form. This is not the case with الفعل الماضي, which never changes.

الفعل المضارع can take on three forms. They are:

- 1) **NORMAL** (مرفوع) – This is the **DEFAULT** form of the فعل when there is no حرف affecting it.
- 2) **LIGHT** (منصوب) – This is the form the فعل takes when affected by حروف الناصبة للمضارع.
- 3) **LIGHTEST** (مجزوم) – This is the form that the فعل takes when affected by حروف الجازمة للمضارع.

Then let us learn these two sets of حروف. Then let us learn how to construct the light and lightest forms.

## LIGHT

**MEMORIZE** الحروف الناصبة للمضارع along with their meanings.

أَنَّ	To
لَنْ	Will not
لِكَيَّ	So that, in order to
حَتَّى	Until, to the point that, so that

### \*\*\*Note

- لِكَيَّ is a compound حرف. The لام can be used on its own and so can كَيَّ, or they can be used together. The meaning remains the same.
- حتى can come before a فعل ماض as well. In this case, it means “until” or “to the point that”. Since الفعل الماضي does not change, the حرف has no effect.

To make a فعل light (منصوب):

- 1) If it ends in a ضمة, change it to a فتحة
- 2) If it ends in a ن, get rid of the ن
- 3) The هن and أنتن forms **ALWAYS** remain the same

يَنْصُرُوا	يَنْصُرَا	يَنْصُرَ
يَنْصُرْنَ	تَنْصُرَا	تَنْصُرَ
تَنْصُرُوا	تَنْصُرَا	تَنْصُرَ
تَنْصُرْنَ	تَنْصُرَا	تَنْصُرِي
نَنْصُرَ		أَنْصُرَ

Take a look at the following examples. Notice how the حروف affect the أفعال after them.

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ

He wants to expel you all from your land.

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ

Say, “Fleeing will not benefit you all.”

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ

We sent down the reminder **so that** you can clarify for the people

كَيْ نُسَبِّحَكَ كَثِيرًا

**So that** we can glorify You a lot.

وَأَنَّا لَنَدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا

We definitely will not enter it **until** they exit from it.

وَعَرَّيْتُمْ الْأُمَانِيَّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ

False hopes deluded you **until** the command of Allah came.

Notice that حتى is followed by a فعل ماضٍ

#### LIGHTEST

**MEMORIZE** الحروف الجازمة للمضارع along with their meanings.

إنَّ	If
لَمْ	Did not
لَمَّا	Not yet
وَلَدَ	And should
فَلَدَ	Then should
لِ	Should

#### \*\*\*Note

- إِنَّ can sometimes affect two فعل and gives an “if, then” meaning
- لَمْ gives a past-tense meaning (did not) despite the fact that it comes only before a فعل مضارع.
- Also know that لَمَّا can come before a فعل ماضٍ. In this case, it means “when” and has no effect on the فعل.

To make a فعل lightest (مجزوم):

- 1) If it ends in a ضمة, change it to a سكون
- 2) If it ends in a ن, get rid of the ن
- 3) The هن and أنتن forms **ALWAYS** remain the same

يَنْصُرُوا	يَنْصُرَا	يَنْصُرْ
يَنْصُرْنَ	تَنْصُرَا	تَنْصُرْ
تَنْصُرُوا	تَنْصُرَا	تَنْصُرْ
تَنْصُرْنَ	تَنْصُرَا	تَنْصُرِي
نَنْصُرْ		أَنْصُرْ

Take a look at the following examples. Notice how the حروف affect the أفعال after them

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

*If you aid Allah, He will aid you.*

Notice that that إِنْ is affecting two words: (تَنْصُرُوا) and (يَنْصُرْكُمْ).

لَمْ يُنْزِلْ بِهِ سُلْطَانًا

*He **did not** send down any authority for it.*

لَمَّا يَذُوقُوا عَذَابِ

*They have **not yet** tasted My punishment.*

وَلَمَّا قَامَ عَبْدُ اللَّهِ

*And **when** the slave of Allah stood up.*

Notice that لَمَّا is followed by a فعل ماض. In this case, it translates as "when" and has no effect on the فعل.

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي

**So then they should** respond to me **and they should** believe in me

لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ

**They should** obtain a deep understanding of the religion and **they should** warn their people.

➤ **DRILL 3** Give the light and lightest form of each فعل.

LIGHTEST	LIGHT	
_____	_____	1. تُؤْمِنُونَ
_____	_____	2. تَعْلَمُ
_____	_____	3. نُزِّلُ
_____	_____	4. يَتَرَجَّعَانِ
_____	_____	5. يَسْرِقْنَ

HOW TO RECOGNIZE A LIGHT/LIGHTEST فعل

if a فعل ends in...	then it originally had a...	so the possible pronouns are...
َ or ُ	ُ	هو هي أنت أنا نحن
ل	ن	هما أنتما هم أنتم أنتِ
نَ	نَ	هن أنتن

## 7.4 COMMANDING AND FORBIDDING

Recall that there are three types of فعل. We have already learned about الفعل الماضي and الفعل المضارع. The third on the list is فعل الأمر, the commanding فعل. The forbidding فعل, فعل النهي, is considered a type of

command, which is why it is grouped together with فعل الأمر. Both of these types are constructed using الفعل المضارع as a frame, which is why they are usually studied alongside المضارع.

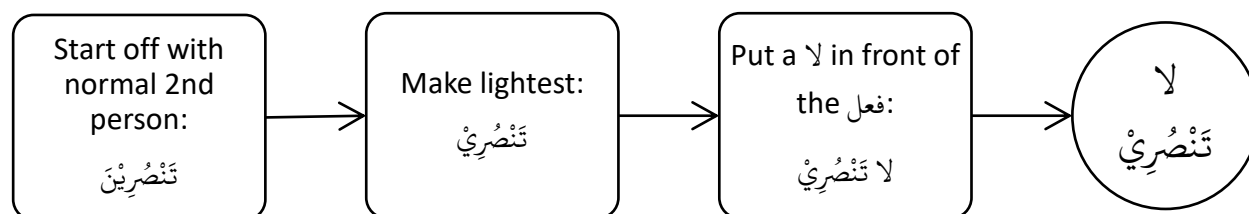
When it comes to commanding and forbidding, we are concerned only with the **SECOND PERSON PRONOUNS** ( أَنْتَ through أَنْتُنَّ ) because you cannot command or forbid yourself (first person) or someone who is not present (third person).

## FORBIDDING – فعل النهي

We will begin by learning how to construct النهي, because it is simpler. Follow a three-step process:

- 1) Begin with your فعل in the **SECOND-PERSON** مضارع **FORM** and make sure that the pronoun matches with the one being forbidden
- 2) Put the فعل in the **LIGHTEST FORM**
- 3) Put a “لا” in front of the فعل

If you wanted to command Maryam not to help, for instance, you would follow this process:



Below is the forbidding chart. **MEMORIZE** it along with the pronouns and meanings.

أَنْتُمْ لَا تَنْصُرُوا All of you don't help!	أَنْتُمَا لَا تَنْصُرَا You two don't help!	أَنْتَ لَا تَنْصُرُ You don't help!	masculine
أَنْتُنَّ لَا تَنْصُرْنَ All of you don't help!	أَنْتُمَا لَا تَنْصُرَا You two don't help!	أَنْتِ لَا تَنْصُرِي You don't help!	feminine

## HOW TO RECOGNIZE A فعل نهى

In order for a فعل to be a فعل نهى, look for two things:

1. a لا
2. a فعل that is lightest

Note that “لا” can be used to negate a فعل مضارع as well as to forbid. If the فعل following the “لا” is **NOT** in the lightest form, it is negation, **NOT** forbidding. Negation differs from forbidding in that it is a simple statement of fact or an observation, whereas فعل النهي demands action from the listener by forbidding.

لا تَنْصُرِي, for example, is in the forbidding form because it is lightest. It translates as “Don't help!”

Compare this to لَا تَنْصُرِينَ, which is not lightest. It is a negative statement that translates as “You do not help”.

Both occur frequently in the Quran, so learning how to distinguish between them is important.

➤ **DRILL 4** Is the following in the forbidding form (F) or is it a statement (S)?

F / S لَا تَقْعُدْ

F / S وَلَا يَنَالُونَ مِنْ عَدُوِّ نِيْلًا

F / S لَا يُؤْمِنُونَ بِهِ

F / S فَلَا تَنْتَصِرَانِ

F / S لَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

F / S لَا تَقُمْ فِيهِ أَبَدًا

#### X SHOULD NOT Y

Recall that it is not possible to directly forbid someone who is not present. It is, however, possible to say “someone should not do something.” This is what is known as an indirect forbidding or a third person forbidding.

هُمْ لَا يَنْصُرُوا They should not help.	هُمَا لَا يَنْصُرَا They (2) should not help.	هُوَ لَا يَنْصُرُ He should not help.	masculine
هُنَّ لَا يَنْصُرْنَ They should not help.	هُمَا لَا تَنْصُرَا They (2) should not help.	هِيَ لَا تَنْصُرُ She should not help.	feminine

Remember to look for an outside فاعل if the one being forbidden is not a pronoun. Take a look at the following examples.

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ

The believers should not take the disbelievers as friends.

فَلَا يَحْزُنُكَ كُفْرُهُ

His disbelief should not sadden you.

#### COMMANDING – فعل الأمر

Use the following process to construct a command:

- 1) Begin with your فعل in the second-person مضارع form and make sure that the pronoun matches with the one being commanded
- 2) Put the فعل in the lightest form
- 3) Remove the ت, the first letter of the فعل

**IF** the new first letter after removing the ت has something **OTHER THAN** a سكون on it, your job is done.



IF the new first letter after removing the ت has a سكون on it, then it is impossible to pronounce, so the following steps must be taken in order to make it pronounceable.

4) Add a helper ا to the front of the word

5) Put a حركة on the helper ألف

a. If the second to last letter on the هو form is a ضمة, the helper ألف also gets a ضمة

b. If it is a فتحة or a كسرة, the helper ألف gets a كسرة

**MEMORIZE** the chart below.

أَنْتُمْ أَنْصُرُوا All of you don't help!	أَنْتُمَا أَنْصُرَا You two don't help!	أَنْتِ أَنْصُرِي You don't help!	masculine
أَنْتُنَّ أَنْصُرْنَ All of you don't help!	أَنْتُمَا أَنْصُرَا You two don't help!	أَنْتِ أَنْصُرِي You don't help!	feminine

Now take a look at the following examples.

**GO!** (أَنْتِ)



**AID!** (أَنْتُنَّ)



**LEARN!** (أَنْتِ)



Note that the helper ألف is not pronounced when reading Quran if there is a word before it. The حركة is not written on the ألف in the Uthmani script.

Also note that commands in the **أَسْلَمَ** family always begin with a **أَ**. This is the only exception to the rules mentioned above. We will learn more about this family when we study **صرف**. For now, know that if a **فعل** rhymes with **أَسْلَمَ** in the past-tense and **يُسْلِمُ** in the present-tense, it is from the **أَسْلَمَ** family.

Note that in your vocabulary, the words from the **أَسْلَمَ** family are under “**FAMILY IV**”. It will always be written as **أَ**.

**WARN!** (أنتم)



➤ **DRILL 5** Give the commanding and forbidding form of each **فعل**.

COMMANDING	FORBIDDING	
_____	_____	1. يَسْتَبْشِرُونَ
_____	_____	2. تَعْلَمُ
_____	_____	3. تُنْزِلِينَ
_____	_____	4. تَتَرَجَّعَانِ
_____	_____	5. يَسْرِقْنَ

## 7.6 ABNORMAL SENTENCE STRUCTURE

All the rules of abnormal sentence structure that apply to the **ماض** also apply to **مضارع** and **أمر**.

There is, however, one structure in particular that occurs with **الفعل المضارع** and **فعل الأمر** and does not occur with **الفعل الماضي**.

When it comes to **الفعل المضارع** and **فعل الأمر**, it is possible to move the **مفعول به** before the **فعل**, even if the **مفعول به** is a pronoun. This is done through the use of a place-holder, **إِيَّا**.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

*We worship You alone and we rely on You alone.*

This placeholder is also used when doing **عطف** or a pronoun onto another pronoun.

نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

We will provide for them and for you all.

## 7.7 نون التوكيد

Another structure that is not relevant to ماض and occurs only with مضارع and نهى is the نون of emphasis (نون التوكيد). This is a نون which is attached to the end of a فعل مضارع to emphasize the action. It is often accompanied by لام التوكيد.

Note that a فعل that has a نون التوكيد will always **translate in the future tense**.

### الفعل المضارع المؤكد

To add one level of emphasis to a فعل مضارع, one ن is added to the end of the فعل. This is known as نون التوكيد الخفيفة (the light نون of emphasis).

To add two levels of emphasis to a فعل مضارع, two نون are added. This is known as نون التوكيد الثقيلة (the heavy نون of emphasis).

The light نون of emphasis only occurs twice in the Quran, while the heavy نون of emphasis occurs countless times. For this reason, we will focus on that.

Take a look at the chart below. The frequently used forms are highlighted. Familiarize yourself with them.

هو يَنْصُرَنَّ	هما يَنْصُرَانِ	هم يَنْصُرُونَ
هي تَنْصُرَنَّ	هما تَنْصُرَانِ	هن يَنْصُرْنَائِ
أنت تَنْصُرَنَّ	أنتما تَنْصُرَانِ	أنتم تَنْصُرُونَ
أنت تَنْصُرَنَّ	أنتما تَنْصُرَانِ	أنتن تَنْصُرْنَائِ
أنا أَنْصُرَنَّ	نحن نَنْصُرَنَّ	

Notice that when the original فعل has a و as part of the ending (هم/أنتم), it is replaced with a ضمة when the نون is added.

When the original ends in a ضمة (هو/هي/أنت/أنا/نحن), it is replaced with a فتحة when the نون is added.

Take a look at the following examples. Pay attention to the first letter of the فعل as well as the last حركة to figure out the inside pronoun.

لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا

We will definitely expel you all from our land or you all will definitely come back to our religion.

Notice the حركة before the نون التوكيد. Notice how it is a فتحة on لنخرج (meaning the original was a ضمة) and a ضمة on لتعودن (meaning the original was a واو).

لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا

*You will most definitely inform them of this matter of theirs*

فعل النهي المؤكّد

The نهي can be emphasized to convey the meaning “don’t you dare...” For the **second** person, it will translate as “**don’t you dare**”, and for **third** person, it will be translated as “**X should not at all**”.

The فعل is constructed the same way as the مضارع and a لا is added before it.

Take a look at the chart below.

أَنْتَ لَا تَنْصُرَنَّ	أَنْتُمَا لَا تَنْصُرَانَّ	أَنْتُمْ لَا تَنْصُرَنَّ
أَنْتِ لَا تَنْصُرَنَّ	أَنْتُمَا لَا تَنْصُرَانَّ	أَنْتَنِ لَا تَنْصُرْنَ

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ

*Don’t you dare think that Allah is unaware of the wrongdoers.*

فَلَا تُغْوِئَكُمُ الْحَيَاةُ الدُّنْيَا

*The lowest life should not at all deceive you all.*

➤ **DRILL 6** What is the inside pronoun? Pay attention to the first letter as well as the حركة on the letter before the نون.

- |       |                   |       |                   |
|-------|-------------------|-------|-------------------|
| _____ | 5. لَا كُفِّرَنَّ | _____ | 1. لَيَقُولَنَّ   |
| _____ | 6. لَتُسْأَلُنَّ  | _____ | 2. لَنَنْزِعَنَّ  |
| _____ | 7. لَيَبْطِئَنَّ  | _____ | 3. لَتُبَيِّنَنَّ |
| _____ | 8. لَنُدْخِلَنَّ  | _____ | 4. لَا تَقُولَنَّ |

## 7.8 DISTINGUISHING BETWEEN أفعال AND أسماء

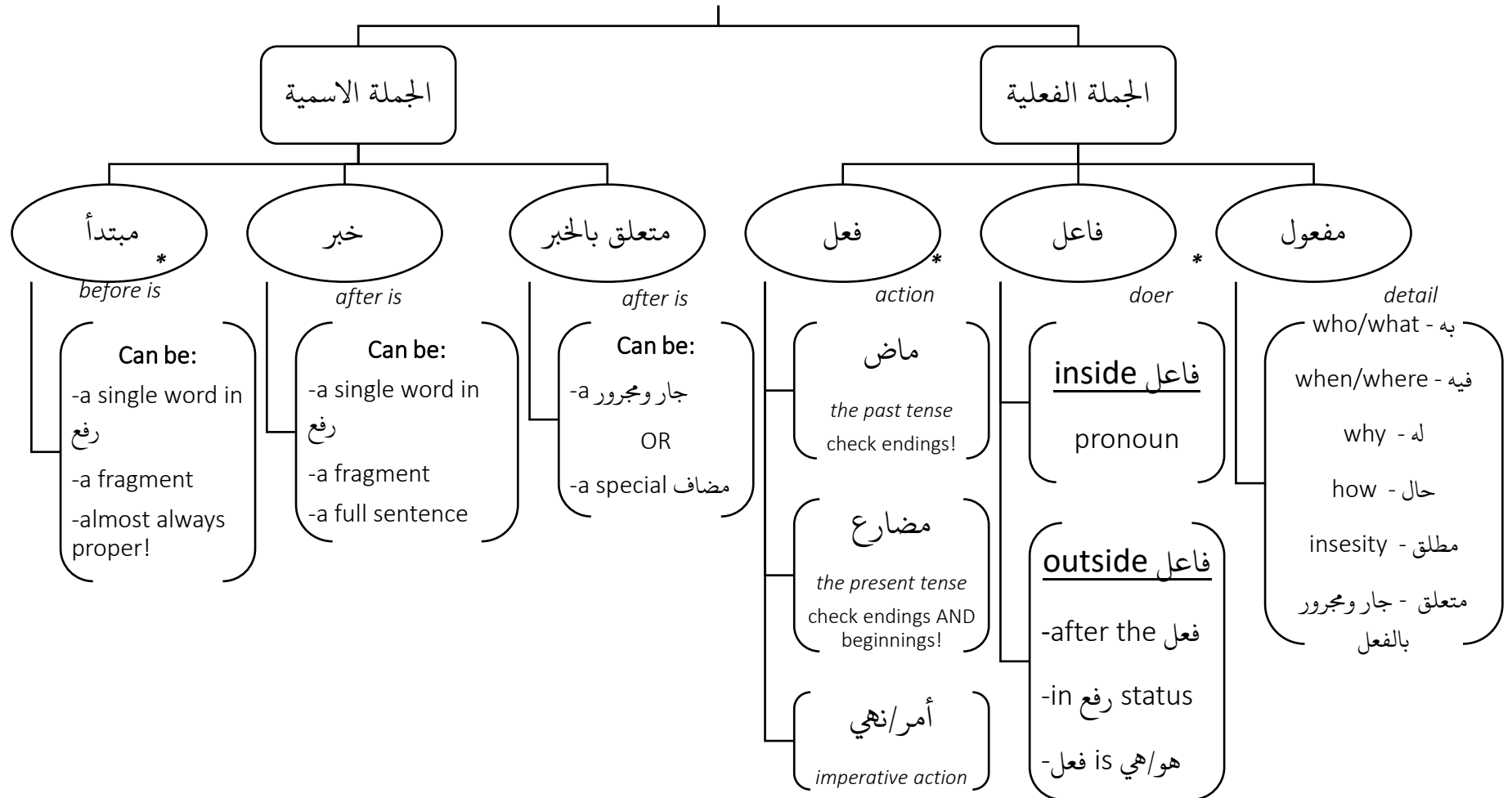
We have completed basics of أسماء and أفعال, so now we can distinguish between an اسم and a فعل just by looking at the word, regardless of whether we know the definition or not. Use the following tips to help you distinguish between the two.

الاسم	الفعل
An اسم can take تنوين or ال or ة	A فعل cannot
An اسم rarely ends in a سكون	Some forms of the فعل end in a سكون
If it ends in ين/ون and the first letter is something other than ي or ت, it is an اسم	If it ends in ين/ون and the first letter is a ي or ت, it is an فعل
If it comes after a حرف الجر or a حرف النصب or a special مضاف it is an اسم	If it comes after a حرف ناصبة للمضارع or a حرف or س or سوف, it is a فعل

➤ **DRILL 7** Determine whether the words below are أسماء or أفعال.

- |       |                      |       |                          |
|-------|----------------------|-------|--------------------------|
| _____ | 5. اِنْتَثَرَتْ      | _____ | 1. شَفِيعٌ               |
| _____ | 6. بَعْدَ الذِّكْرِى | _____ | 2. مُسْتَبْشِرُونَ       |
| _____ | 7. سَيُصِيبُ         | _____ | 3. السَّائِلُ            |
| _____ | 8. أَنْ يَتَرَجَّعَا | _____ | 4. قَدْ أَفْلَحَ         |
| _____ | 9. فِي قُلُوبِهِمْ   | _____ | 5. إِنَّ الْمُنَافِقِينَ |

# SENTENCES



**\*Essential part of every sentence!**

## CHAPTER 8 VOCABULARY

عَالَمٌ – عَالَمُونَ world/creation	أَنْعَامٌ cattle	إِلَهٌ – آلِهَةٌ god/diety	شَرِيكٌ – شُرَكَاءُ partner/associate
وَاحِدٌ/وَاحِدَةٌ (f) one	أَحَدٌ/إِحْدَى (f) one	وَحْدَهُ alone	مَرَّةٌ – مَرَّاتٌ times (occurrences)

3-Letter			
to gather (s.t)	جَمَعَ يَجْمَعُ جَمْعًا	to know	عَرَفَ يَعْرِفُ مَعْرِفَةً
to lift/raise	رَفَعَ يَرْفَعُ رَفْعًا	to perish/be destroyed	هَلَكَ يَهْلِكُ هَلَاكًا
to kill	قَتَلَ يَقْتُلُ قَتْلًا	to find	وَجَدَ يَجِدُ وَجُودًا
to prevent/protect	مَنَعَ يَمْنَعُ مَنَعًا	to assume	ظَنَّ يَظُنُّ ظَنًّا
to provide for/sustain	رَزَقَ يَرْزُقُ رِزْقًا	to make	جَعَلَ يَجْعَلُ جَعْلًا
to presume/deem	حَسِبَ يَحْسِبُ حُسْبَانًا	to worship	عَبَدَ يَعْبُدُ عِبَادَةً
FAMILY II			
to speak/talk to	كَلَّمَ يُكَلِّمُ تَكْلِيمًا (هـ)	to make (s/t) clear	بَيَّنَّ يُبَيِّنُ تَبْيِينًا
to change s/t	غَيَّرَ يُغَيِّرُ تَغْيِيرًا	to change/exchange	بَدَّلَ يُبَدِّلُ تَبْدِيلًا
to torture		عَذَّبَ يُعَذِّبُ تَعْذِيبًا	
FAMILY IV			
to make leave/bring forth	أَخْرَجَ يُخْرِجُ إِخْرَاجًا	to impress	أَعْجَبَ يُعْجِبُ إِعْجَابًا
to feed	أَطْعَمَ يُطْعِمُ إِطْعَامًا	to destroy	أَهْلَكَ يُهْلِكُ إِهْلَاكًا
to make enter	أَدْخَلَ يُدْخِلُ إِدْخَالًا	to honor	أَكْرَمَ يُكْرِمُ إِكْرَامًا
FAMILY V			
to become clear	تَبَيَّنَ يُتَبَيَّنُ تَبَيُّنًا	to think/contemplate	تَفَكَّرَ يَتَفَكَّرُ تَفَكُّرًا (ع/ن/ف)
FAMILY VIII			
to differ	اِخْتَلَفَ يَخْتَلِفُ إِخْتِلَافًا (و)	to take s/t as s/t else	اِتَّخَذَ يَتَّخِذُ اِتِّخَاذًا

## المصطلحات

فِعْلٌ لَدَعْلٍ وَهْمٌ active verb, doer is known

---

فِعْلٌ مَجْهُولٌ passive verb, doer is unknown

---

فَعْلٌ نَائِبُ الْفَاعِلِ the “done to”, the one affected by a passive فعل

---

فِعْلٌ لَا زِمَ an intransitive verb (a فعل that cannot take a مفعول به)

---

فِعْلٌ مُتَعَدٍّ a transitive verb (a فعل that can take a مفعول به)

---

مُتَعَدٍّ لِمَفْعُولَيْنِ a فعل that takes two مفعول به



## أفعال متعدية لمفعولين

1. عَلَّمَ يُعَلِّمُ تَعْلِيمًا	to teach
عَلَّمَهُ الْبَيَانَ ٤	
<i>He taught him language</i>	
2. وَقَى يَقِي وَقَايَةً	to protect
فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ ... ١١	
<i>So Allah protected them from the evil of that day...</i>	
3. وَقَى يُؤَفِّي تَوْفِيَةً	to give s/o their full share of s/t
... وَوَجَدَ اللَّهُ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ... ٣٩	
<i>And he found Allah at it, so He gave to him in full his reckoning</i>	
4. جَعَلَ يَجْعَلُ جَعْلًا	to make
فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا ... ٥٨	
<i>So he made them all into fragments, except for the biggest of them</i>	
5. اِتَّخَذَ يَتَّخِذُ اِتِّخَاذًا	to take (s/o as s/t)
إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ... ٦	
<i>No doubt, Shaytan is especially for you all an enemy so take him as an enemy.</i>	
6. رَأَى يَرَى رُؤْيًى	to see
فَلَمَّا رَأَى الشَّمْسُ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ... ٧٨	
<i>And when he saw the sun rising, he said "This is my master, this is bigger."</i>	
7. ظَنَّ يَظُنُّ ظَنًّا	to assume
... وَإِنِّي لَأُظَنُّهُ كَذِبًا ... ٣٧	
<i>Certainly, I definitely assume him to be a liar.</i>	
8. حَسِبَ يَحْسِبُ حُسْبَانًا	to consider, to deem
... فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا ... ٤٤	
<i>So when she saw it, she thought it a body of water and uncovered her calves.</i>	
9. وَجَدَ يَجِدُ وُجُودًا	to find
... إِنَّا وَجَدْنَاهُ صَابِرًا ... ٤٤	
<i>Indeed, We found him patient.</i>	
10. تَرَكَ يَتْرُكُ تَرْكًا	to leave
... فَأَصَابَهُ وَايِلٌ فَتَرَكَهُ صَلْدًا ... ٢٦٤	
<i>And it is hit by a downpour then it leaves it bare</i>	

11. أَعْطَى يُعْطِي إِعْطَاءً	to give
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ١	
<i>Certainly We gave you Al-Kawthar.</i>	
12. جَزَى يَجْزِي جَزَاءً	to reward, compensate
...وَيَجْزِيهِمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ٣٥	
<i>[And to] reward them their due with the best of what they used to do</i>	
13. سَقَى يَسْقِي سَقَايَةً/أَسْقَى يُسْقِي إِسْقَاءً	to give drink
...وَسَقْنَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ٢١	
<i>And their Master gave them a pure drink</i>	
14. أَدْخَلَ يُدْخِلُ إِدْخَالًا	to make s/o enter s/t
لِيَدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ... ٥	
<i>To make the believing men and believing women enter gardens from under which rivers flow</i>	
15. بَدَّلَ يُبَدِّلُ تَبْدِيلًا	to exchange/change
أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ٢٨	
<i>Do you not see those who exchange the blessing of Allah for disbelief</i>	
16. رَزَقَ يَرْزُقُ رِزْقًا	to bless s/o with s/t
قَالَ يَاقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ... ٨٨	
<i>He said, "My people! Did you not consider if I am upon clear evidence from my Master and He blesses me good provisions from it..."</i>	

\*Will appear in a later chapter. Not required for memorization.

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## CHAPTER 8 – الفعل المبني للمجهول

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### 8.1 INTRODUCTION

The passive فعل, or الفعل المبني للمجهول, is a فعل-form that is used to express the occurrence of an action while keeping the doer of that action anonymous. In Arabic, مجهول literally means “unknown” or “anonymous”. The sentence, “The cake was eaten,” for example, is considered مجهول, because the one who ate the cake is not known. The same goes for the sentence “The cake is eaten”. Both ماض and مضارع can be made مجهول.

To determine whether something is passive in either Arabic or English:

- 1) Find the action
- 2) Ask yourself “Do I know who performed the action?”

If the answer is no, it is passive. Otherwise, it is active.

➤ **DRILL 1** Are the following sentences active (A) or passive (P)?

A / P	We were told good things about the Arabic program.	A / P	The students had breakfast on campus this morning.
A / P	Her parents were going to move from abroad.	A / P	The cupboards are being emptied right now.
A / P	They were advised against buying real estate in California.	A / P	We were on our way to work when he called.

### 8.2 SENTENCE STRUCTURE

There are two core parts to a passive جملة فعلية. They are:

- 1) فعل المبني للمجهول – the action itself; the passive فعل
- 2) نائب الفاعل – the “done-to”; the thing/person the action was done to

In the sentence “The cake was eaten” the passive فعل is “was eaten”. The done-to or the نائب الفاعل is “the cake”.

Know that because the one carrying out the فعل is anonymous, a sentence with a فعل مبني للمجهول can never have a فاعل in it. Also know that because the done-to is labeled as the نائب الفاعل, passive sentences do not contain a مفعول به.

Additional information can appear in the sentence in the form of a متعلق بالفعل or a ظرف.

Let us learn more about the two core components of a جملة فعلية with a passive.

➤ **DRILL 2** Underline the فعل *once* and the نائب الفاعل *twice*.

1. The fruits and vegetables were washed and dried one-by-one.
2. The emperor's robes are stitched by hand.
3. The prisoners were released after the treaty was signed.
4. This dictionary was compiled many years ago.
5. My team was never defeated. We were given the gold medal at the tournament last year.
6. His house was robbed while he was away.

### الفعل الماضي المبني للمجهول

Take a look at the following past passive أفعال:

أُعْجِبْنَ	رُفِعْتُ	أُخْرِجَتْ	أُنْتُصِرُوا	نُصِرَ
They (f) were impressed	I was lifted	She was expelled	They were given victory	He was helped

Past-passives are characterized by the following:

- 1) The second to last letter (of the original فعل) takes a كسرة
- 2) Every other حركة before this is changed into a ضمة
- 3) The حركة on the last letter (of the original فعل) **REMAINS THE SAME**
- 4) If there is a سكون anywhere on the word, it does not change

\*\*\*Note: to find the original فعل, look at the هو form.

① اِسْتَعْفَرَ ← ② اِسْتَعْفَرَ ← ③ اِسْتَعْفَرَ

1. Begin with the active form.

2. The second to last letter (ف) takes a كسرة.

3. Every other حركة before that is changed to a ضمة.

\*\*\*Notice that the last حركة (ز) remains the same.

\*\*\*Notice that the سكون (س/غ) do not change.

# ① قَتَلُوا ← ② قَتِلُوا ← ③ قُتِلُوا

1. Begin with the active form
  2. The second to last letter of the original فعل (قَتَلَ) takes a كسرة.
  3. Every other حركة before that is changed to a ضمة.
- \*\*\*Notice that the last حركة (و) remains the same.

**MEMORIZE** the chart below. Notice how the حركات differ from the حركات on the non-passive version.

	Plural	Pair	Singular	
third person	هُمْ نُصِرُوا They were helped.	هُمَا نُصِرَا Both of them were helped.	هُوَ نُصِرَ He was helped.	masculine
	هُنَّ نُصِرْنَ They were helped.	هُمَا نُصِرَتَا Both of them were helped.	هِيَ نُصِرَتْ She was helped.	feminine
second person	أَنْتُمْ نُصِرْتُمْ All of you were helped.	أَنْتُمَا نُصِرْتُمَا You two were helped.	أَنْتَ نُصِرْتَ You were helped.	masculine
	أَنْتُنَّ نُصِرْتُنَّ All of you were helped.	أَنْتُمَا نُصِرْتُمَا You two were helped.	أَنْتِ نُصِرْتِ You were helped.	feminine
first person	نَحْنُ نُصِرْنَا We were helped.		أَنَا نُصِرْتُ I was helped.	both

➤ **DRILL 3** Write out the passive version of the أفعال below then do the past-passive نصّر chart for each فعل orally.

تَقَبَّلَ	قَاتَلَ	أَنْشَأَ	بَعَثَ	خَلَقَ	عَلَّمَ	أَخَذَ	جَمَعَ

## الفعل المضارع المبني للمجهول

Take a look at the following present passive أفعال:

يُعْجَبْنَ They (f) are impressed	أُرْفَعُ I am lifted	تُخْرَجُ She is expelled	يُنْتَصَرُونَ They are given victory	يُنْصَرُ He is helped
--------------------------------------	-------------------------	-----------------------------	---	--------------------------

Present-passives are characterized by the following:

- 1) The first letter gets a ضمة
- 2) Every other حركة becomes a فتحة
- 3) The حركة on the last letter (of the original form) **REMAINS THE SAME**
- 4) If there is a سكون on the word, it does not change

\*\*\*Note: to find the original فعل, look at the هو form.

① يَسْتَغْفِرُ ← ② يُسْتَغْفَرُ ← ③ يُسْتَغْفَرُ

1. Begin with the active form.

2. The first letter gets a ضمة

3. Every other حركة becomes a فتحة

\*\*\*Notice that the last حركة (ج) remains the same.

\*\*\*Notice that the سكون (س/غ) do not change.

① يَقْتُلُونَ ← ② يُقْتَلُونَ ← ③ يُقْتَلُونَ

1. Begin with the active form

2. The second to last letter of the original فعل (قَتَلَ) takes a كسرة.

3. Every other حركة becomes a فتحة.

\*\*\*Notice that the last حركة (ل) remains the same.

**MEMORIZE** the chart below. Notice how the حركات differ from the حركات on the non-passive version.

third person	Plural	Pair	Singular	
	هُمْ يُنْصَرُونَ They are helped.	هُمَا يُنْصَرَانِ Both of them are helped.	هُوَ يُنْصَرُ He is helped.	masculine
	هُنَّ يُنْصَرْنَ They are helped.	هُمَا تُنْصَرَانِ Both of them are helped.	هِيَ تُنْصَرُ She is helped.	feminine
second person	أَنْتُمْ تُنْصَرُونَ All of you are helped.	أَنْتُمَا تُنْصَرَانِ You two are helped.	أَنْتَ تُنْصَرُ You are helped.	masculine
	أَنْتِنَّ تُنْصَرْنَ All of you are helped.	أَنْتُمَا تُنْصَرَانِ You two are helped.	أَنْتِ تُنْصَرِينَ You are helped.	feminine
first person	نَحْنُ نُنْصَرُ We are helped.		أَنَا أُنْصَرُ I am helped.	both

➤ **DRILL 4** Write out the passive version of the أفعال below then do the present-passive نصر chart for each فعل orally.

يَتَقَبَّلُ	يُقَاتِلُ	يُنْشِئُ	يَبْعَثُ	يَخْلُقُ	يُعَلِّمُ	يَأْخُذُ	يَجْمَعُ

### LEARNING TO RECOGNIZE AND TRANSLATE PASSIVES

When looking at a فعل, you should be able to determine whether it is past or present and whether it is active or passive.

- 1) First determine whether it is **past or present**. Do so by looking for an أيتن beginning and a مضارع ending or one of the ماض endings.
- 2) If it is past-tense, look for the (u-u-i) sound (one or more ضمة and one كسرة).
- 3) If it present-tense, look for the (u-a-a) sound (one ضمة and one or more فتحة).
- 4) Find the inside pronoun

## TRANSLATING

Once you have figured out the tense, the inside pronoun, and whether it is active or passive, you should be able to translate.

1) Past passive translates as: **X was** \_\_\_\_\_ **ed**.

2) Present passive translates as: **X is** \_\_\_\_\_ **ed**.

➤ **DRILL 5** Fill out the table below.

WORD	TENSE	ACTIVE/PASSIVE	PRONOUN	TRANSLATION
خُلِقُوا	ماض / مضارع	مجهول / معلوم		
عَلَّمْنَا	ماض / مضارع	مجهول / معلوم		
نُفَضِّلُ	ماض / مضارع	مجهول / معلوم		
أُمِرْتُ	ماض / مضارع	مجهول / معلوم		
يَتَذَكَّرُ	ماض / مضارع	مجهول / معلوم		
تُرْجَعُونَ	ماض / مضارع	مجهول / معلوم		

## نائب الفاعل

Recall that the نائب الفاعل is the **DONE-TO**. In the sentence “The cake was eaten,” the word “cake” is the نائب الفاعل. Though the roles differ, **the grammatical rules of the نائب الفاعل are exactly the same as the rules of the فاعل**. Let us refresh.

There are two types of نائب الفاعل:

- 1) Inside (ضمير مستتر) – if the done-to is a pronoun
- 2) Outside – if the done-to is other than a pronoun



When the نائب الفاعل is outside:

- 1) It must come **AFTER** the فعل
- 2) The فعل must be in the هو or هي form
- 3) It must be مرفوع

In the sentence “نُصِرْنَا” for example, the نائب الفاعل is the inside pronoun نحن.

In the sentence “نُصِرَ الْمُسْلِمُونَ”, the نائب الفاعل is “الْمُسْلِمُونَ”. Notice that it is after the فعل, which is in the هو form, and it is مرفوع.

Let us take a look at a few examples of passive sentences in the Quran.

ضُرِبَ مَثَلٌ

An example was struck.

أُنْزِلَتْ سُورَةٌ

A surah was sent down.

هُمْ يُرْزَقُونَ فِيهَا

They are given provisions in it.

هِيَ أَعِدَّتْ لِلْمُتَّقِينَ

It was prepared for the God-conscious.

#### FINDING THE نائب الفاعل IN A SENTENCE

- 1) If the فعل is in the هو/هي form, look for an outside نائب الفاعل. If there is one, it will be the first رفع after the فعل.
- 2) If the فعل is not in the هو/هي form, it cannot have an outside نائب الفاعل – do not look for one.
- 3) Translate the نائب الفاعل as the done-to or the receiver of the action whether it is inside or outside.

➤ **DRILL 6** Underline the فعل once and the نائب الفاعل twice. If you find an inside نائب الفاعل, write the pronoun underneath the فعل. Then translate the ayaat using the word bank provided.

شَفَاعَةٌ	قَبِلَ	قِتَال	كَتَبَ	صُورَ	نَفَخَ
intercession	to accept	fighting	to mandate	trumpet	to blow

نُفِخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً

ثُمَّ إِلَيْهِ تُرْجَعُونَ

لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ

كُتِبَ عَلَيْكُمُ الْقِتَالُ

### 8.3 THE RHETORICAL BENEFITS OF THE PASSIVE VOICE

Every passive verb has an active alternative. The distinguishing feature of a passive is that the doer is left unknown. When a speaker chooses not to mention the doer, the focus is shifted to the action or the object of the action (نائب الفاعل). This can be for one of several reasons:

#### 1) WHEN THERE IS NO REASON TO MENTION THE DOER

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها

*If you are greeted with a greeting, then greet using a better greeting or return it*

This command applies regardless of who is sending the greeting. There is no reason to mention the فاعل.

إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا أَوْ يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ

*If you hear the signs of Allah being disbelieved in or mocked, do not sit with them.*

This command applies regardless of who is disbelieving and mocking. There is no reason to mention the فاعل.

فَإِنْ غُيِّرَ عَلَى أَتْنَهُمَا اسْتَحَقَّا إِثْمًا فَتَاخَرَانِ يَقُومَانِ مَقَامَهُمَا

*If it is discovered that they (2) are guilty, let two others take their place*

This command applies regardless of who discovers that they are guilty. There is no reason to mention the فاعل.

## 2) OUT OF RESPECT FOR ALLAH

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنٍ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

*We do not know if evil is intended for those on earth, or if their Master intends guidance for them.*

Notice that when evil is mentioned, the passive is used. When guidance is mentioned, the active is used and the doer (Allah) is mentioned. It is understood that the doer is the same in both cases. Nevertheless, the jinn who say this only associate Allah's name with good out of respect.

## 3) EXPANDING THE SCOPE OF THE ACTION

لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ

*They were cursed in this world and the next*

Specifying the فاعل restricts it to that one فاعل. Not specifying the فاعل leaves it open and unlimited. Compare the ayah above to the ayah (لَعَنَهُمُ اللَّهُ), where the doer is specified.

## 8.4 TRANSITIVITY

You may have noticed that the role of the نائب الفاعل (the done-to) in a passive sentence is similar to the role of the مفعول به in a non-passive sentence. Though the labels and statuses are different, they both play the role of the thing/person that is affected by the فعل.

Consider the following examples.

- In the sentence "Hamza ate the cookie," the word "cookie" is the thing that is affected by the action. This sentence is not passive, so "cookie" is the مفعول به.
- In the sentence "The cookie was eaten," the word "cookie" is the thing that is affected by the action. This sentence is passive, so "cookie" is the نائب الفاعل.

Again, the labels differ, but the roles that a نائب الفاعل and a مفعول به play are very similar. Knowing this, it will not surprise you to know that when converting a non-passive sentence to a passive sentence, what was the مفعول به in the non-passive version becomes the نائب الفاعل in the passive version.

Now recall that every passive sentence must have a نائب الفاعل.

**\*THIS MEANS THAT IF A SENTENCE DOES NOT HAVE A مفعول به IT CANNOT BE MADE PASSIVE WHILE RETAINING THE SAME MEANING.\***

This is because if there is no مفعول به, there is nothing that can be turned into a نائب الفاعل.

Recall that the مفعول به is optional. A sentence made up of a فعل and فاعل is considered a complete sentence. In some cases, a sentence lacks a مفعول به simply because the speaker chooses not to mention it. In other cases, a sentence lacks a مفعول به because the فعل in the sentence cannot take a مفعول به. A فعل that cannot take a مفعول به is called a فِعْلٌ لَا يَتَّكِلُ عَلَى مَفْعُولٍ.

## الفعل اللازم

A لازم فعل is a فعل that **CANNOT** take a مفعول به. This is because the nature of the action is such that it only affects the فاعل and cannot affect anything external. "To sleep" would be an example of a لازم فعل. This is because the action of sleeping only affects the فاعل. It is not possible to sleep someone else or to sleep something.

A good way to test whether a لازم فعل is to use "something" or "someone" as a placeholder for your مفعول به. If the sentence does not make sense after doing so, or if it requires some sort of preposition or حرف in order to make it make sense, the لازم فعل is لازم.

Let us put the لازم فعل "to read" to the test.

*I read something.*

*This sentence makes sense. The لازم فعل is not لازم.*

Let us put the لازم فعل "to fall" to the test.

*I fell something.*

*I fell someone.*

*Neither of these sentences make sense. The لازم فعل is لازم.*

Let us put the لازم فعل "to laugh" to the test.

*I laughed something.*

*I laughed someone.*

*Neither of these sentences make sense. The لازم فعل is لازم.*

Since the two actions "to fall" and "to laugh" require a preposition, then they are لازم, and therefore cannot be made passive.

## الفعل المتعدي

A مُتَعَدٍ فعل is the opposite of a لازم فعل. It is a فعل that **CAN** take a مفعول به. This is because the nature of the action is such that it affects something else or someone else. To figure out if a فعل is متعدي, use the same test mentioned previously.

This type of فعل CAN be made passive.

➤ **DRILL 7** متعد or لازم؟

متعد لازم	to cry	متعد لازم	to eat	متعد لازم	to carry
متعد لازم	to read	متعد لازم	to write	متعد لازم	to worry
متعد لازم	to despair	متعد لازم	to wash	متعد لازم	to fold

### الفعل المتعدى لمفعولين

A **متعد** فعل is a **فعل** that can take two **مفعول به**. It is relevant to our study of passives because a passive sentence can only have one **نائب الفاعل**. When a **فعل متعد على مفعولين** appears in the passive form, it takes one **نائب الفاعل** and one **مفعول به**. This is the **ONLY** circumstance in which you will find a **مفعول به** in a passive sentence. Take a look at the following example.

نحن

عَلِّمْنَا مَنْطِقَ الطَّيْرِ

We were taught the speech of birds.

Notice that there is one **نائب الفاعل** (نحن) and one **مفعول به** (منطق الطير).

### SUMMARY OF PASSIVES

A **passive** verb: the **doer** of the action **is unknown**.

To recognize a passive فعل:

Check the **tense first!**

if it is past tense, look for the following sounds...

و و  
— —  
—

if it has those sounds, then translate it as...

X was \_\_\_\_\_ed

if it is present tense, look for the following sounds...

و و و  
— — —

if it has those sounds, then translate it as...

X is \_\_\_\_\_ed

فِعْلٌ لَا زِمَ	an intransitive verb, cannot take a مفعول به	cannot be made passive
فِعْلٌ مُتَعَدٍّ	a transitive verb, can take a مفعول به	can be made passive
مُتَعَدٍّ لِمَفْعُولَيْنِ	a فعل that takes two مفعول به	can be made passive <b>AND</b> have both a نائب الفاعل and a مفعول به

## CHAPTER 9 VOCABULARY

هَكَذَا/كَذَلِكَ like that/in that way	آخِرُ/أُخْرَى (f) other	آخِرٌ last	أَوَّلُ/أُولَى (f) first
مَجْنُونٌ - مَجَانِينُ insane, lunatic	أُولُو دَوُو people of...	عَنِي - أَغْنِيَاءُ rich	فَقِيرٌ - فَقَرَاءُ poor
جَوَابٌ answer	بَصَرٌ - أَبْصَارُ eyesight	أُنْثَى - إِنَاثًا female	ذَكَرٌ - ذُكُورٌ male

3-LETTER			
to come down	نَزَلَ يَنْزِلُ نَزُولًا	to prostrate	سَجَدَ يَسْجُدُ سُجُودًا (ـ)
to forgive	عَفَرَ يَغْفِرُ عُفْرَانًا (ـ)	to have/show mercy	رَحِمَ يَرْحَمُ رَحْمَةً
to dislike	كَرِهَ يَكْرَهُ كَرْهًا	to benefit	نَفَعَ يَنْفَعُ نَفْعًا
to be sad	حَزَنَ يَحْزَنُ حَزْنًا	to sit	جَلَسَ يَجْلِسُ جُلُوسًا
to fall	سَقَطَ يَسْقُطُ سُقُوطًا	to lose/suffer a loss	خَسِرَ يَخْسِرُ خُسْرَانًا
to thank/be grateful	شَكَرَ يَشْكُرُ شُكْرًا	to be happy	فَرِحَ يَفْرَحُ فَرَحًا
to own	مَلَكَ يَمْلِكُ مُلْكًا	to carry	حَمَلَ يَحْمِلُ حَمْلًا
FAMILY II			
to burn s/t	حَرَقَ يُحْرِقُ حَرِيقًا	to bring forward	قَدَّمَ يُقَدِّمُ تَقْدِيمًا
FAMILY IV			
to send down	أَنْزَلَ يَنْزِلُ إِنْزَالًا	to associate partners	أَشْرَكَ يُشْرِكُ إِشْرَاكًا
FAMILY VIII			
to dispute	إِخْتَصَمَ يَخْتَصِمُ إِخْتِصَامًا	to follow	اتَّبَعَ يَتَّبِعُ اتِّبَاعًا

## المصطلحات

لا النَّافِيَّةُ      the لا of negation (comes before an اسم or a فعل, does not change its status)

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لا النَّافِيَّةُ لِلْجِنْسِ      the لا of categorical negation (only comes before an اسم, makes it light and نصب)

---

لا النَّاهِيَّةُ      the لا of forbidding (makes a فعل مضارع lightest)

---

الحُرُوفُ الرَّائِدَةُ      حروف that are added onto a part of the sentence for emphasis, but it does not change its role in the sentence



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## CHAPTER 9 - NEGATION

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### 9.1 INTRODUCTION

Thus far, we have learned how to construct and recognize positive sentences, both اسمية and فعلية. Now we will learn how to negate them. There are tools of negation that are **UNIQUE** to الجملة الفعلية. There are tools of negation that are **UNIQUE** to الجملة الاسمية. And there are tool of negation that are **SHARED** by both.

### 9.2 NEGATING الجملة الفعلية

The tools of negation for الجملة الفعلية vary based on the tense of the sentence. It is possible to negate past, present, and future sentences.

#### PAST-TENSE NEGATION

There are two ways to negate the past-tense. They are:

- 1) لم + مضارع
- 2) ما + ماض

Recall that لم can only occur with the مضارع, but it always pushes the meaning to the past. It also causes the فعل to be مجزوم.

This ما is called النافية. It does not affect the فعل grammatically in any way. In terms of meaning, it differs from لم in that it is used for refutation or in a context of debate.

لَمْ يَكُنْ مِنَ السَّاجِدِينَ

He was not among those who prostrated.

The ayah above is speaking about Iblis. There is no debate as to whether he prostrated or not, so لم is used rather than ما.

مَا كَانَ مِنَ الْمُشْرِكِينَ

No, he was not among those who committed shirk.

The ayah above is speaking about Ibrahim (AS). There were debates amongst the people of the book as to his beliefs, so ما is used for refutation.

#### PRESENT-TENSE NEGATION

There are two ways to negate the present-tense. They are:

- 1) لا + مضارع
- 2) ما + مضارع

The لا that is used to negate the مضارع is called النافية and does not affect the فعل in any way. Do not confuse this with لا الناهية, the لا that is used for forbidding.

ما differs from لا النافية in that it is used for refutation or in the context of a debate.

Since the present and future tense share the مضارع form, this type of negation can sometimes be translated as future-tense. Context reveals which is intended.

لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

They do not believe in Allah and the last day.

وَمَا يَضُرُّكَ مِنْ شَيْءٍ

No, they will not harm you at all.

#### FUTURE NEGATION

لَنْ is the only way to negate explicitly in the future-tense. Recall that it occurs with a مضارع فعل and that it makes it منصوب.

لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ

We will not endure one type of food.

Note that لَمَّا is also used for negation. It is not associated with a particular tense and translates as “not yet”. It occurs with the مضارع and makes it مجزوم.

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

Faith has not yet entered your hearts.

➤ **DRILL 1** Negate the following sentences.

يَسْأَلُونَ النَّاسَ.

سَتُقْبَلُ تَوْبَتُهُمْ.

قَالُوا كَلِمَةَ الْكُفْرِ

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

سَنُؤْمِنُ لَكَ.

آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

### 9.3 NEGATING THE NOMINAL SENTENCE

The two tools for negating a nominal sentence are ما and ليس. These two tools function in a similar way.

There are four ways to negate a nominal sentence. They are:

- |         |             |               |
|---------|-------------|---------------|
| (1) ما  | مبتدأ مرفوع | خبر منصوب     |
| (2) ما  | مبتدأ مرفوع | ب + خبر مجرور |
| (3) ليس | مبتدأ مرفوع | خبر منصوب     |
| (4) ليس | مبتدأ مرفوع | ب + خبر مجرور |

Notice that they both come before the مبتدأ and do not change its status. When negating using these tools, one of two things can happen to the خبر:

- 1) It can be made منصوب
- 2) A باء can be attached to it, making it محرور

There are two tools of negation and two ways to treat the خبر for each. This makes four ways total to negate a جملة اسمية.

Let us negate the sentence “الرَّجُلُ مُسْلِمٌ” all possible ways.

- (1) مَا الرَّجُلُ مُسْلِمًا
- (2) مَا الرَّجُلُ بِمُسْلِمٍ
- (3) لَيْسَ الرَّجُلُ مُسْلِمًا
- (4) لَيْسَ الرَّجُلُ بِمُسْلِمٍ

These four variations yield similar meanings. Let us go through each variable and see how it differs from the alternative.

### الباء الزائدة

The ب is used for extra emphasis. It is considered زائدة, or extra, meaning that its **presence does not change the role of the word in the sentence** – it is only there for emphasis. The variations without the باء translate as “not...” while the variations with the باء translate as “not at all...”. Grammatically the باء is from the حروف الجر, but because it is زائدة **IT DOES NOT CREATE A متعلق بالخبر**. The خبر with the باء on it is still considered a خبر. This is one of the few cases in which a جار ومحرور in a جملة اسمية is not considered a متعلق بالخبر.

### ما

ما is used for refutation or in the context of debate, while ليس is used for plain negation. One way to capture this in translation is by using a “no” at the beginning of the sentence.

### ليس

ليس is an odd type of فعل ماضٍ. This means that it conjugates and can have an inside pronoun. When negating a sentence that has a pronoun as a مبتدأ, the pronoun no longer appears as an independent pronoun. Rather it appears as a ضمير مستتر inside of ليس. The ما, on the other hand, cannot conjugate nor can it carry a pronoun. It always remains the same.

**MEMORIZE** the ليس chart.

هُم لَيْسُوا They are not...	هُمَا لَيْسَا Both of them are not...	هُوَ لَيْسَ He is not...
هِنَّ لَيْسْنَ They are not...	هُمَا لَيْسَتَا Both of them are not...	هِيَ لَيْسَتْ She is not...
أَنْتُمْ لَيْسْتُمْ All of you are not...	أَنْتُمَا لَيْسْتُمَا You two are not...	أَنْتَ لَيْسَ You are not...
أَنْتُنَّ لَيْسْتُنَّ All of you are not...	أَنْتُمَا لَيْسْتُمَا You two are not...	أَنْتِ لَيْسَ You are not...
نَحْنُ لَيْسْنَا We are not...	أَنَا لَيْسْتُ I am not...	

ليس is an irregular فعل – notice how the ي drops from هن onwards.

To negate a sentence that has a pronoun as a مبتدأ using ليس:

- 1) Conjugate ليس according to the pronoun
- 2) Get rid of the pronoun
- 3) Put the خبر in نصب **OR** attach a ب to it and put it in جر

أَنْتَ مُؤْمِنٌ ← لَيْسَ مُؤْمِنًا OR لَيْسَ بِمُؤْمِنٍ

هُنَّ مُؤْمِنَاتٌ ← لَيْسْنَ مُؤْمِنَاتٍ OR لَيْسْنَ بِمُؤْمِنَاتٍ

When constructing or translating, make sure that ليس and the خبر match in number and gender. Notice that in the examples above, when the مبتدأ is masculine, so is the خبر and vice versa.

Take a look at the examples below. Notice how the different tools of negation are used in the Quran and notice how this affects the translation.

ما	مبتدأ مرفوع	خبر منصوب
----	-------------	-----------

ما هذا بَشَرًا

No, this is not a human.

ما	مبتدأ مرفوع	ب + خبر مجرور
----	-------------	---------------

وَمَا اللَّهُ بِغَافِلٍ

No, Allah is not at all heedless.

ليس	مبتدأ مرفوع	خبر منصوب
-----	-------------	-----------

لَيْسُوا سَوَاءً

They are not the same.

ليس	مبتدأ مرفوع	ب + خبر محرور
-----	-------------	---------------

لَيْسَ بِظَلَّامٍ

He is not at all an oppressor.

Also know that if the sentence contains a متعلق بالخبر, neither ما nor ليس have an effect on the متعلق بالخبر.

➤ **DRILL 2** Negate the following sentences all possible ways.

الدَّرْسُ طَوِيلٌ

هِيَ مُؤْمِنَةٌ

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

أُمُّهُ مِنْ مِصْرَ

هُمُ مِنَ الْخَاسِرِينَ

### ABSOLUTE CATEGORICAL NEGATION

Absolute categorical negation is another type of negation that is unique to الجملة الاسمية. It gives the meaning “there is absolutely no...”. This type of sentence is made up of a لا, called لا النَّافِيَةُ لِلْجِنْسِ, followed by an اسم that is:

- light
- منصوب
- followed by a جار ومحرور

In terms of meaning, it leaves no room for exception.

Take a look at the following examples.

لَا إِكْرَاهَ فِي الدِّينِ

There is absolutely no compulsion in the religion.

لَا شَرِيكَ لَهُ

He has absolutely no partner.  
(lit. There is absolutely no partner for Him.)

لَا رَيْبَ فِيهِ

There is absolutely no doubt in it.

In terms of labeling, the لا النافية along with the اسم that follows it (لا اسم) make up the مبتدأ. The جار ومجرور that follows is the متعلق بالخبر.

لا النافية للجنس is the **third reason to make an اسم/light**. Recall that the first two reasons were مضاف and partly-flexible words.

Know that if the اسم that follows is مرفوع and heavy, the لا is not نافية للجنس. Rather, it is a regular نافية and there is room for exception.

لَا بَيْعَ فِيهِ

There is no bargaining in it.

#### 9.4 SHARED TOOLS OF NEGATION

There are two tools of negation that are shared between الجملة الفعلية and الجملة الاسمية.

مَا إِلَّا / إِنْ إِلَّا

This negation template gives the meaning “nothing but”. In the case of الجملة الفعلية, the meaning it gives is “X did/does nothing but Y”. In the case of الجملة الاسمية, it gives the meaning “X is nothing but Y”. These tools have no grammatical effect on the parts of the sentence. They are like add-ons. If they are removed, you will be left with a complete, non-negative جملة اسمية or جملة فعلية.

Both مَا and إِنْ are used for refutation, but إِنْ is more emphatic.

Take a look at the following examples and notice how each is translated.

إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ

II

It is nothing but a remembrance and a clear Quran

If you remove إِنْ and إِلَّا, you are left with هو ذكر للعالمين, a regular جملة اسمية.

مَا أَنْتُمْ إِلَّا نَسْرٌ مِثْلُنَا

II

You all are nothing but humans like us.

If you remove إِنْ and إِلَّا, you are left with أنتم بشر مثلنا, a regular جملة اسمية.

إِنْ يَقُولُونَ إِلَّا كَذِبًا

JF

They utter nothing but lies.

If you remove إِنْ and إِلَّا, you are left with يقولون كذبا, a regular جملة فعلية.

مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

JF

They eat into their bellies nothing but fire.

If you remove إِنْ and إِلَّا, you are left with يأكلون في بطونهم النار, a regular جملة فعلية.

Note that these templates can also be used when the sentence structure is irregular. Take a look at the example below.

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

The messenger's only obligation is clear conveying.

(lit. There is nothing upon the messenger but clear conveying.)

If you remove إِنْ and إِلَّا, you are left with على الرسول البلاغ المبين, a جملة اسمية made up of a متعلق بالخبر and a مبتدأ مؤخر.

➤ **DRILL 3** Give the non-negative version of the ayah then translate the negative version.

to guess – خَرَضَ، يَخْرُضُ

possessed – مَسْخُورٌ

assumption – ظَنَّ

to follow – اتَّبَعَ، يَتَّبِعُ

إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْخُورًا

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا

إِنْ هُمْ إِلَّا يَخْرُصُونَ

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ

### من الزائدة

Recall that زائد means “extra” or “additional”. The حروف زائدة as a whole are حروف that can attach to an اسم or a fragment without changing its role in the sentence, but adds a new shade of meaning. In the case of من الزائدة, it adds the meaning of **NOT A SINGLE** or **ANY**.

➔ Within a جَلة اسمية, the من الزائدة will attach itself to a مبتدأ.

→ Within a جَلَّةٌ فَعْلِيَّةٌ, the من الزائدة will attach itself to a عَفَالٍ or a وَعَفْمَلٍ بِهِ.

Not any من that you see can be considered من الزائدة; it has to meet the following conditions:

1. Will always come in either a **NEGATED SENTENCE** or a **QUESTIONING SENTENCE**
2. The **WORD FOLLOWING** it will always be **COMMON**
3. The sentence should still make sense after its removal.

Take a look at the following examples:

مَا لَهُ مِنْ قَلَمٍ

*He doesn't have a single pen.*

مَا لَهُ قَلَمٌ

*He doesn't have a pen.*

مَا فِي الْبَيْتِ مِنْ رَجُلٍ

*There isn't a single man in the house.*

مَا فِي الْبَيْتِ رَجُلٌ

*There is no man in the house.*

هَلْ فِي الْمَطْبَخِ مِنْ أَكْلٍ؟

*Is there any food in the kitchen?*

هَلْ فِي الْمَطْبَخِ أَكْلٌ؟

*Is there food in the kitchen?*

Notice how the من الزائدة latched itself onto the مبتدأ. It changed its status and gave it an additional shade of meaning, but it did not change its role in the sentence.

من الزائدة is very easy to spot in a جملة اسمية. If you have a string of متعلق بالخبر with no اسم in the رفع status, then you have yourself a من زائدة. Also, it will almost always come in "he has..." or "there is..." sentence structures.

Take a look at the following examples:

مَا أَتَاهُمْ مِنْ نَذِيرٍ

*Not a single warner came to them.*

مَا أَتَاهُمْ نَذِيرٌ

*A warner did not come to them.*

مَا تَسْقُطُ مِنْ وَرَقَةٍ

*Not a single leaf falls.*

مَا تَسْقُطُ وَرَقَةٌ

*Not a leaf falls.*

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ

*They don't teach a single person.*

وَمَا يُعَلِّمَانِ أَحَدًا

*They don't teach anyone.*

لَا يَمْلِكُونَ مِنْ قِطْمِيرٍ

لَا يَمْلِكُونَ قِطْمِيرًا



*They don't have control over a single membrane  
surrounding a date pit.*

*They don't have control over a membrane  
surrounding a date pit.*

This ayah is referring to the gods people associate with Allah and how they cannot control the littlest, most insignificant thing.

Notice how the الزائدة من latched itself onto the فاعل in the first two examples and onto the مفعول به in the second two. It changed its status and gave it an additional shade of meaning, but it did not change its role in the sentence.

Recognizing the الزائدة من and its role in a جملة فعلية is not as straight forward as recognizing it within a جملة اسمية, but there is a thought process and some clues that can help you out.

*If you find as you are translating, the standard meanings of من do not make any sense. You think it might be a الزائدة من. You ask yourself two questions.*

- 1. Is the sentence negated or does it have a question word at the beginning?*
- 2. Is the word that is coming after common?*

*If both answers are yes, use the following hints to help you find what role it is playing in the sentence.*

- ✓ If a لازم فعل is لازم, the الزائدة من will definitely be the فاعل, as it cannot take a مفعول به.
- ✓ If a فعل already has a مفعول به (as an attached pronoun or the like), it will most likely be the فاعل, as most أفعال do not take more than one مفعول به.
- ✓ If the فعل already has an inside doer (not in هو or هي), then the زائدة من is certainly the مفعول به.

**DRILL 4** Determine what role is the جار ومجرور playing in the ayah, then translate.

أَوْحَى، يُوحِي – to reveal

رَوَى – end

وَرَقَةً – leaf

سَقَطَ، يَسْقُطُ – to fall

مبتدأ فاعل مفعول به \_\_\_\_\_  
مبتدأ فاعل مفعول به \_\_\_\_\_  
مبتدأ فاعل مفعول به \_\_\_\_\_

مَا تَسْقُطُ مِنْ وَرَقَةٍ  
مَا لَكُمْ مِنْ رَوَى  
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ

## SUMMARY OF NEGATION

### NEGATION OF الفعلية للمجملات

PAST	PRESENT	FUTURE
<i>Did not</i> past + ما present lightest + لم	<i>Does not</i> normal present + ما normal present + لا	<i>Will not/not yet</i> present light + لن present lightest + لَمَّا

### NEGATION OF المجللة الماسمية

متعلق باب الخبر	خبر	بمبدأ	
normal	باء الزائدة + اسم مجرور <i>adds the meaning of "at all"</i> OR اسم منصوب	رفع in اسم normal	ما
normal	باء الزائدة + اسم مجرور <i>adds the meaning of "at all"</i> OR اسم منصوب	-inside pronoun OR رفع in اسم -outside	ليس
normal	X	صنب that is light and اسم	لجالية فلا المننس

### OPTIONS FOR لا

with افعل	<b>لا of Negation</b> normal present + لا <i>(فعل) does not (فاعل)</i>	<b>لا of Forbidding</b> 2 <sup>nd</sup> person lightest + لا <i>Don't (فعل)!</i>	<b>لا of Should Not</b> 3 <sup>rd</sup> person lightest + لا <i>(فعل) should not (فاعل)</i>
with اسم an	<b>لا of Categorical Negation</b> لا + اسم that is light, common, singular and نصب <i>There is absolutely no...</i>	<b>لا of Negation</b> لا + اسم , common, and singular رفع that is heavy, <i>There is no...</i>	

## SHARED TOOLS OF NEGATION

*these tools are used both on جملة اسمية and جملة فعلية*

### من الزائدة

-an extra من. Does not change the role of the word that comes after it

-it has to meet the following conditions:

1. Will always come in either a **NEGATED SENTENCE** or a **QUESTIONING SENTENCE**
2. The **WORD FOLLOWING** it will always be **COMMON**
3. The sentence should still make sense after its removal.

-Within a جملة اسمية, the من الزائدة will attach itself to a مبتدأ.

-Within a جملة فعلية, the من الزائدة will attach itself to a فاعل or a مفعول به.

### ما + إلا/إن + إلا

-has the meaning of “nothing but” or “only”.

-they are add-ons, they can be removed and the sentence will make sense

## CHAPTER 10 VOCABULARY

بَيِّنَةٌ clear evidence	عَظْمٌ – عِظَامٌ bones	لِقَاءٌ meeting	أَجَلٌ مُّسَمًّى appointed time
طِينٌ mud	تُرَابٌ dirt	مِسْكِينٌ – مَسَاكِينُ poor person	زَكَاةٌ purification/charity
أَمْرٌ – أَوَامِرُ command	أَمْرٌ – أُمُورٌ matter	دِينٌ religion/judgement	صِرَاطٌ path
شَهَادَةٌ witness/what is seen	غَيْبٌ – غُيُوبٌ unseen	نُورٌ light	ظَلَامٌ – ظُلُمَاتٌ darkness

3-LETTER			
to place	وَضَعَ يَضَعُ وَضْعًا	to understand	عَقَلَ يَعْقِلُ عَقْلًا
to witness	شَهِدَ يَشْهَدُ شَهَادَةً	to feel	شَعَرَ يَشْعُرُ شُعُورًا (بِ)
to come down	نَزَلَ يَنْزِلُ نِزُولًا	to sit/ to lie in wait	قَعَدَ يَقْعُدُ قُعُودًا
to do	فَعَلَ يَفْعَلُ فِعْلًا (بِ)	to falsely claim	زَعَمَ يَزْعُمُ زَعْمًا
to give permission		أَذِنَ يَأْذِنُ إِذْنًا	
FAMILY II			
to prefer	فَضَّلَ يَفْضِلُ تَفْضِيلًا	to delay	أَجَلَ يُؤَجِّلُ تَأْخِيلًا
to start/create	أَنْشَأَ يَنْشِئُ إِنْشَاءً	to call out	أَذَنَ يُؤْذِنُ تَأْذِينًا
FAMILY III			
to strive		جَاهَدَ يُجَاهِدُ جِهَادًا وَمُجَاهَدَةً	
FAMILY IV			
to spend	أَنْفَقَ يُنْفِقُ إِنْفَاقًا	to prepare	أَعْتَدَ يُعْتِدُ إِعْتَادًا
to succeed	أَفْلَحَ يُفْلِحُ إِفْلَاحًا	to turn away	أَعْرَضَ يُعْرِضُ إِعْرَاضًا (عَنْ)
FAMILY V			
to rely		تَوَكَّلَ يَتَوَكَّلُ تَوَكُّلًا (عَلَى)	
FAMILY VIII			
to earn		اِكْتَسَبَ يَكْتَسِبُ اِكْتِسَابًا	

## CHAPTER 10 VOCABULARY

كَانَ يَكُونُ to be...	أَصْبَحَ يُصْبِحُ to become...	ظَلَّ يَظَلُّ to remain...
مَا زَالَ/لَا يَزَالُ to still be...	مَا دَامَ as long as...	لَيْسَ is not...

### المصطلحات

فِعْلٌ نَاقِصٌ incomplete verbs, needs a خبر to be complete

فِعْلٌ تَامٌ a complete verb, only requires a فاعل and فعل

## CHAPTER 10 – الأفعال الناقصة

### 10.1 INTRODUCTION

كان وأخواتها الأفعال الناقصة are also known as أفعال that are incomplete in meaning. الأفعال الناقصة are a set of أفعال that are incomplete in meaning. Take a look at the list below. Pay attention to the definitions.

- |                          |                |
|--------------------------|----------------|
| 1. كَانَ , يَكُونُ       | To be...       |
| 2. أَصْبَحَ , يُصْبِحُ   | To become...   |
| 3. ظَلَّ , يَظَلُّ       | To remain...   |
| 4. مَا زَالَ/لَا يَزَالُ | To still be... |
| 5. مَا دَامَ             | As long as...  |

Notice that the أفعال above do not convey a complete thought. For example, were you to hear someone say “كَانَ” or “He was...” you would be left with the questions “What/who was he?” Compare this to a normal فعل, like “أَكَلَ” or “He ate”. This is a complete sentence as it conveys a complete thought.

Because these أفعال are incomplete in meaning, they do not operate like a normal فعل. In fact, a sentence that contains a فعل ناقص is not even considered a جملة فعلية. It is considered a جملة اسمية.

Just as we defined the part before “is” as a مبتدأ and the part after “is” as the متعلق بالخبر or خبر in a regular جملة اسمية, in this new type of جملة اسمية that we are learning about, the part before “was” (or any of the other sisters of كان) is the مبتدأ and the part after it is the متعلق بالخبر or خبر.

A key difference, however, is that while the “is” in a regular جملة اسمية is invisible, the “was” (or any of the other أفعال ناقصة) is not. It is considered part of the مبتدأ.

➤ **DRILL 1** Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر three times.

- |   |                         |
|---|-------------------------|
| 1. They remained in the house.              | 4. We were surprised.   |
| 2. Those gangsters became firefighters.     | 5. I am still waiting.  |
| 3. Our company is still on the fifth floor. | 6. He is not a student. |

## 10.2 SENTENCE STRUCTURE

As mentioned previously, a sentence that contains a فعل ناقص is considered a جملة اسمية. On a sentence level, it contains a مبتدأ and either a خبر or a متعلق بالخبر. Let us take a closer look at each of these components.

### المبتدأ

#### RECOGNIZING THE مَبْتَدَأ IN ENGLISH SENTENCES

In English, the مبتدأ is simply the “was” (or any other فعل ناقص) together with the word or fragment that comes before the “was”. In the sentence “The children were hungry” for example, “the children were” is the مبتدأ.

Let us further dissect the مبتدأ. It is made up of two components:

- 1) The فعل ماضٍ/مضارع ناقص, which is simply labeled as a فعل ناقص.
- 2) The word/fragment that comes before it, which is called اسم كان (or any of its sisters)

In the previous example, “the children” is اسم كان and “were” is the فعل ماض ناقص.

➤ **DRILL 2** Underline the فعل ناقص once, the اسم twice.

1. They remained in the house.
2. Those gangsters became firefighters.
3. Our company is still on the fifth floor.
4. We were surprised.
5. I am still waiting.
6. He is not a student.

## RECOGNIZING THE مَبْتَدَأ IN ARABIC SENTENCES

In the type of جملة اسمية we learned previously, the مَبْتَدَأ came in all sorts of shapes and sizes. In this type of sentence, the مَبْتَدَأ is always made up of two components:

- 1) فعل ناقص A
- 2) An اسم that belongs to that فعل ناقص

The rules of the اسم of a فعل ناقص and the rules of a فاعل are **EXACTLY THE SAME**.

There are two types of اسم: **OUTSIDE** and **INSIDE**.

- a. When the اسم is outside, it must be مرفوع, must come after the فعل, and the فعل must be in the هو/هي form.
- b. When the اسم is a pronoun, it appears inside the فعل, which simply conjugates according to that pronoun.

As mentioned previously. When the اسم is a pronoun, it is an inside اسم and the فعل conjugates according to the pronoun. **MEMORIZE** the charts for all of the أفعال ناقصة.

### مضارع

هُوَ يَكُونُ	هُمَا يَكُونَانِ	هُمْ يَكُونُونَ
هِيَ تَكُونُ	هُمَا تَكُونَانِ	هُنَّ يَكُنَّ
أَنْتَ تَكُونُ	أَنْتُمَا تَكُونَانِ	أَنْتُمْ تَكُونُونَ
أَنْتِ تَكُونِينَ	أَنْتُمَا تَكُونَانِ	أَنْتُنَّ تَكُنَّ
أَنَا أَكُونُ		نَحْنُ نَكُونُ

### ماض

هُوَ كَانَ	هُمَا كَانَا	هُمْ كَانُوا
هِيَ كَانَتْ	هُمَا كَانَتَا	هُنَّ كُنَّ
أَنْتَ كُنْتَ	أَنْتُمَا كُنْتُمَا	أَنْتُمْ كُنْتُمْ
أَنْتِ كُنْتِ	أَنْتُمَا كُنْتُمَا	أَنْتُنَّ كُنْنَّ
أَنَا كُنْتُ		نَحْنُ كُنَّا

## أمر

أَنْتَ كُنْ	أَنْتُمَا كُونَا	أَنْتُمْ كُونُوا
أَنْتِ كُونِي	أَنْتُمَا كُونَا	أَنْتُنَّ كُنْنَ

## نهي

أَنْتَ لَا تَكُنْ	أَنْتُمَا لَا تَكُونَا	أَنْتُمْ لَا تَكُونُوا
أَنْتِ لَا تَكُونِي	أَنْتُمَا لَا تَكُونَا	أَنْتُنَّ لَا تَكُنْنَ

## ماض

هُوَ ظَلَّ	هُمَا ظَلَا	هُمْ ظَلُّوا
هِيَ ظَلَّتْ	هُمَا ظَلَّتَا	هُنَّ ظَلِلْنَ
أَنْتَ ظَلِلْتَ	أَنْتُمَا ظَلِلْتُمَا	أَنْتُمْ ظَلِلْتُمْ
أَنْتِ ظَلِلْتَ	أَنْتُمَا ظَلِلْتُمَا	أَنْتُنَّ ظَلِلْتُنَّ
أَنَا ظَلِلْتُ		نَحْنُ ظَلِلْنَا

## مضارع

هُوَ يَظِلُّ	هُمَا يَظَلَّانِ	هُمْ يَظْلُونَ
هِيَ تَظِلُّ	هُمَا تَظَلَّانِ	هُنَّ يَظْلِلْنَ
أَنْتَ تَظِلُّ	أَنْتُمَا تَظَلَّانِ	أَنْتُمْ تَظْلُونَ
أَنْتِ تَظْلِلِينَ	أَنْتُمَا تَظَلَّانِ	أَنْتُنَّ تَظْلِلْنَ
أَنَا أَظِلُّ		نَحْنُ نَظِلُّ

## ماض

هُوَ مَا زَالَ	هُمَا مَا زَالَا	هُمْ مَا زَالُوا
هِيَ مَا زَالَتْ	هُمَا مَا زَالَتَا	هُنَّ مَا زِلْنَ
أَنْتَ مَا زِلْتَ	أَنْتُمَا مَا زِلْتُمَا	أَنْتُمْ مَا زِلْتُمْ
أَنْتِ مَا زِلْتَ	أَنْتُمَا مَا زِلْتُمَا	أَنْتُنَّ مَا زِلْتُنَّ
أَنَا مَا زِلْتُ		نَحْنُ مَا زِلْنَا

## مضارع

هُوَ لَا يَزَالُ	هُمَا لَا يَزَالَانِ	هُمْ لَا يَزَالُونَ
هِيَ لَا تَزَالُ	هُمَا لَا تَزَالَانِ	هُنَّ لَا يَزِلْنَ
أَنْتَ لَا تَزَالُ	أَنْتُمَا لَا تَزَالَانِ	أَنْتُمْ لَا يَزَالُونَ
أَنْتِ لَا تَزَالِينَ	أَنْتُمَا لَا تَزَالَانِ	أَنْتُنَّ لَا يَزِلْنَ
أَنَا لَا أَزَالُ		نَحْنُ لَا نَزَالُ

## ماض

هُوَ مَا دَامَ	هُمَا مَا دَامَا	هُمْ مَا دَامُوا
هِيَ دَامَتْ	هُمَا مَا دَامَتَا	هُنَّ مَا دُمْنَ
أَنْتَ مَا دُمْتَ	أَنْتُمَا مَا دُمْتُمَا	أَنْتُمْ مَا دُمْتُمْ
أَنْتِ مَا دُمْتَ	أَنْتُمَا مَا دُمْتُمَا	أَنْتُنَّ مَا دُمْتُنَّ
أَنَا مَا دُمْتُ		نَحْنُ مَا دُمْنَا



\*\*\***Notice** that ما دام and لَيْسَ (covered previously) only appear in the ماض, but translate in the present. The مضارع is not used. Also notice that the charts for يُصْنَعُ, يُصْنَعُ are not included. This is because the فعل conjugates in a normal way according to the نصر chart.

➤ **DRILL 3** Translate from English to Arabic.

- |                           |                          |
|---------------------------|--------------------------|
| 1. She was _____          | 6. Be (you all)! _____   |
| 2. We became _____        | 7. As long as they _____ |
| 3. They are still _____   | 8. You all were _____    |
| 4. He remained _____      | 9. Be (you)! _____       |
| 5. They (2) are not _____ | 10. You all became _____ |

### الخبر / المتعلق بالخبر

The خبر or متعلق بالخبر is the part after the “was”. The خبر can be a single word or a fragment, as is the case with the خبر in an ordinary جملة اسمية.

In Arabic, the only difference between the خبر of a فعل ناقص and a normal خبر is that when a sentence contains a فعل ناقص, **THE خبر IS منصوب**. Contrast this with an ordinary جملة اسمية where the خبر is مرفوع.

As for the متعلق بالخبر, the rules are the same. It is made up of either a جار ومجرور or ظرف.

As is the case with an ordinary جملة اسمية, a sentence only requires one of the two to be considered complete as is the case with a normal جملة اسمية.

Take a look at the following examples.

وَكَانَ وَعْدُ رَبِّي حَقًّا

The promise of My master was true.

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

His throne was on water.

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

Allah has always been all-encompassing and all-wise.

Note that when كَانَ is used with the attributes of Allah, it translates as “has always been” rather than “was”.

أنتم

كُنْتُمْ أَعْدَاءً

All of you were enemies.

➤ **DRILL 4** Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر three times.

مَا دُمْتَ عَلَيْهِ قَائِمًا

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

ظَلَّ وَجْهُهُ مُسَوِّدًا

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

### 10.3 ABNORMAL SENTENCE STRUCTURE نحن

The standard order is the مبتدأ followed by the خبر followed by the متعلق بالخبر. Below are the two scenarios of تقديم and تأخير that occur with فعل ناقص sentences.

It is possible for the متعلق بالخبر to come before the خبر.

أَنْتَ

قَدْ كُنْتَ فِيْنَا مَرْجُوًّا

You had been a source of hope amongst us.

It is also possible for the متعلق بالخبر to come before the مبتدأ. This occurs with but is not limited to possessive (لَهُ) sentences.

وَكَانَ لَهُ ثَمَرٌ

And he had fruit.

(lit. And for him was fruit.)

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ

So, there is no blame on you.

Notice that the جار ومجرور comes between the فعل ناقص and its اسم. It never comes before the فعل.

### 10.4 COMPLEX SENTENCE STRUCTURE

As is the case with a regular جملة اسمية, it is possible for the خبر to be a full sentence. When it comes to كان sentences, the خبر can only be a جملة فعلية.

When the فعل is مضارع and it comes after كان, one of two meanings is conveyed. The first is “was/were - doing” as in “I was cooking.” The second is “used to x” as in “I used to cook”. Context reveals which of the two meanings is intended.

As is the case with an ordinary جملة اسمية, the مبتدأ and the خبر match in number and gender, so the pronoun inside of the مبتدأ (كان) matches with the pronoun inside of the فعل مضارع inside of the خبر. Know that the status of the فعل remains unchanged. It is always مرفوع.

إِنَّمَا كُنَّا (نَحْوُضُ وَنَلْعَبُ)

We were only chatting idly and playing.

كُنَا (يَاكُلَانِ الطَّعَامَ)<sup>هما</sup>

The two of them used to eat food.

When the فعل inside of the خبر is ماضٍ, it implies that the event occurred long ago. This construction is not used in modern Arabic and only appears a few times in the Quran. The pronoun inside of كَان matches with the pronoun inside of the فعل ماضٍ.

إِنْ كُنْتُ (قُلْتُه) فَقَدْ عَلِمْتُهُ<sup>أنا</sup>

Had I said it long ago, you would have known it.

### 10.5 TRANSLATING كَان SENTENCES

Though a كَان sentence is labelled as a جملة اسمية, it translates as a جملة فعلية in terms of the order of translation.

Recall that when translating a جملة فعلية, you translate the فاعل, then the فعل, then the details.

When translating a sentence with a فعل ناقص, you translate the اسم, then the فعل ناقص, then the خبر/متعلق بالخبر.

### 10.6 NEGATING كَان SENTENCES

Though كَان sentences are considered جملة اسمية, they are negated the same way a جملة فعلية is negated because they begin with a فعل.

→ To negate in the past, لَمْ+يَكُنْ or مَا+كَانَ is used.

\*Note that it may be easier to use مَا for the time being. This is because many of the أفعال ناقصة are irregular and do not display their جزم in a normal way.

→ To negate in the present لَا+يَكُونُ or مَا+يَكُونُ is used.

→ To negate in the future, لَنْ يَكُونُ is used.

Note that all the حروف that can come with a normal فعل can come with a فعل ناقص. This includes the قَدْ, سَوْفَ, and حروف جازمة and حروف ناصبة as well as سَوْفَ.

➤ **DRILL 5** Negate the following sentences.

كُنَّا إِخْوَانًا

سَنُصْبِحُ إِخْوَانًا

### NEGATION TEMPLATES

There are two negative sentence templates that convey a unique meaning and are used specifically with the word **كان**. They are:

#### 1) مَا كَانَ لـ أَنْ

This template translates as “It is not appropriate for **X** to do **Y**”.

**X** attaches to the **لـ**. It is usually a pronoun or a proper name.

**Y** comes after the **أَنْ** and is a فعل مضارع.

مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا

It is not appropriate for them to enter it.

#### 2) مَا كَانَ لـ لـ

This template translates as “**X** would not be one to **Y**”.

**X** goes in the first blank. It is usually a proper name.

**Y** goes in the second blank. It is a فعل مضارع.

مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

Allah would not be one to punish them while you are among them.

### A SUMMARY OF **كان وأخواتها**

**كان وأخواتها** look and act like a جملة فعلية, labelled like a جملة اسمية.

<p>متعلق بالخبر</p> <p>جار ومجرور -a</p> <p>OR</p> <p>مضاف -a special</p>	<p>خبر</p> <p>نصب in the اسم-</p> <p>-a full sentence</p>	<p>مبتدأ</p> <p>كان + اسم كان</p> <p>the اسم can be inside or outside</p>
---	---	---

OR  
, we have 3 structures.

STANDARD STRUCTURE

ABNORMAL STRUCTURE

COMPLEX STRUCTURE

	مبتدأ + خبر/متعلق بالخبر	متعلق بالخبر مقدم + مبتدأ مؤخر	مبتدأ + full sentence خبر
STANDARD JI	هُوَ طَالِبٌ الْأَوْلَادُ ذَاهِبُونَ سُمِّيَتْ فِي الْبَيْتِ	لَهُ قَلَمٌ عِنْدَهُ مَقَاتِيحُ تَحْتَ الشَّجَرَةِ رَجُلٌ نَائِمٌ	هُوَ (يَقْرَأُ الْكِتَابَ) الرَّسُولُ (يَنْصَحُكُمْ بِتَقْوَى اللَّهِ) أَنْتُمْ (تُعَلِّمُهُمْ)
كان	<i>Translates as: was</i> كَانَ طَالِبًا كَانَ الْأَوْلَادُ ذَاهِبِينَ كَانَتْ سُمِّيَةُ فِي الْبَيْتِ	<i>Translates as: used to have</i> كَانَ لَهُ قَلَمٌ كَانَ عِنْدَهُ مَقَاتِيحُ كَانَ تَحْتَ الشَّجَرَةِ رَجُلٌ نَائِمٌ	<i>Translates as: used to do</i> كَانَ (يَقْرَأُ الْكِتَابَ) كَانَ الرَّسُولُ (يَنْصَحُكُمْ بِتَقْوَى اللَّهِ) كُنْتُمْ (تُعَلِّمُهُمْ)

used to do كان + مضارع	is still doing ما زال/لا يزال + مضارع
started to do أصبح + مضارع	remained doing ما دام + مضارع
kept doing ظل + مضارع	does not do ليس + مضارع

كان sentences **negate** like a **جملة فعلية**, with the addition of **two templates**.

PAST	PRESENT	FUTURE	TEMPLATES
ما + ماض	لا + مضارع	لن + مضارع منصوب	ما كان لـ (اسم مجزوم) أن (فعل مضارع منصوب) <i>It was not appropriate for (اسم) to (فعل)</i>
لم + مضارع مجزوم	ما + مضارع		ما كان (اسم مرفوع) لـ (فعل مضارع منصوب) <i>(فعل) was not one to (اسم)</i>

## CHAPTER 11 VOCABULARY

### أَسْمَاء

دَكَاةٌ intelligence, mental acuteness	ظَلَامٌ - ظُلُمَاتٌ Darkness	جَائِعٌ - جِيَاعٌ hungry	شَبْعَانٌ - شَبَاعٌ full, satiated
كَاذِبٌ Dishonest	صَادِقٌ Truthful	حَاجَةٌ - حَوَائِجٌ need, necessity	ذَكِيٌّ - أَدْكِيَاءُ smart
بُسْتَانٌ - بُسَاتِينُ Garden	نَصِيبٌ - أَنْصِبَةٌ portion, share, dividend, fate	زَمَنٌ - أَزْمَانٌ time period, duration	وَحِيدٌ only, exclusive, individual

### أَفْعَالٌ

to carry	حَمَلَ يَحْمِلُ حَمْلًا	to own	مَلَكَ يَمْلِكُ مِلْكًا
to lose	خَسِرَ يَخْسِرُ خُسْرَانًا	to include	شَمَلَ يَشْمُلُ شُمُولًا
<i>They lost at basketball.</i>	خَسِرُوا فِي كُرَةِ السَّلَةِ	to hate	كَرِهَ يَكْرَهُ كُرْهًا
to become full	شَبِعَ يَشْبَعُ شَبْعًا	to become thirsty	عَطِشَ يَعْطِشُ عَطْشًا
to decide on s/t	قَرَّرَ يَقْرَرُ تَقْرِيرًا (على)	to move (s/t)	حَرَكَ يَحْرِكُ تَحْرِيكًا
<i>I decided to memorize the Quran.</i>	قَرَّرْتُ عَلَى أَنْ أَحْفَظَ الْقُرْآنَ	to contemplate (s/t)	فَكَّرَ يُفَكِّرُ تَفَكُّيرًا (في)
to encourage s/o towards s/t	شَجَعَ يُشَجِّعُ تَشْجِيعًا (ه، على)	to hang/to comment on	عَلَّقَ يُعَلِّقُ تَعْلِيقًا (على)
<i>The teacher encouraged him towards completing his studies.</i>	شَجَّعَهُ الْأُسْتَاذُ عَلَى أَنْ يُتَابِعَ دِرَاسَتَهُ	<i>He hung his clothes in the closet.</i>	عَلَّقَ لِبَاسَهُ فِي الْمَخْرَنِ
		<i>Don't comment about on his issue.</i>	لَا تُعَلِّقْ عَلَى أَمْرِهِ
to defend (s/o)	دَافَعَ يُدَافِعُ دِفَاعًا (عن)	to express (s/t)	عَبَّرَ يُعَبِّرُ تَعْبِيرًا (عن)
<i>A Muslim defends his faith.</i>	الْمُسْلِمُ يُدَافِعُ عَنْ دِينِهِ	<i>Express yourself.</i>	عَبِّرْ عَنْ نَفْسِكَ
to take out	أَخْرَجَ يُخْرِجُ إِخْرَاجًا	to do with excellence	أَحْسَنَ يُحْسِنُ إِحْسَانًا
<i>Get him out of here.</i>	أَخْرِجْهُ مِنْ هُنَا!	to make or let enter	أَدْخَلَ يُدْخِلُ إِدْخَالًا
to move (oneself)	تَحَرَّكَ يَتَحَرَّكُ تَحَرُّكًا	<i>Allah will enter the people of taqwa into Jannah.</i>	سَيَدْخِلُ اللَّهُ الْمُتَّقِينَ الْجَنَّةَ

<i>Don' t move in your chair like that.</i>	لَا تَتَحَرَّكَ فِي كُرْسِيِّكَ هَكَذَا	تَبَيَّنَ يَتَبَيَّنُ تَبَيُّنًا	to become clear
to tolerate	إِحْتَمَلَ يَحْتَمِلُ إِحْتِمَالًا	إِتَّصَفَ يَتَّصِفُ إِتِّصَافًا (ب)	to be described
<i>We will not tolerate their harm.</i>	لَنْ نَحْتَمِلَ أَذَاهُمْ	<i>A Mu' min is described with honesty.</i>	يَتَّصِفُ الْمُؤْمِنُ بِالصِّدْقِ
to differ	اِخْتَلَفَ يَخْتَلِفُ إِخْتِلَافًا	إِسْتَعْجَلَ يَسْتَعْجِلُ إِسْتِعْجَالًا	to hasten, urge

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# CHAPTER 11 – THE COMPOUND اسم

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## 11.1 INTRODUCTION

There are a handful of tools that appear before a complete sentence and cause it to function like an ordinary اسم. They create what is known as a compound اسم.

## 11.2 أَنْ AND اَنْ

We learned that اَنْ makes the فعل after it light. We learned that اَنَّ makes the اسم after it منصوب. That is one function that each of these حروف serve. Both of these حروف, however, serve another function. They transform a sentence into a compound اسم.

اَنْ

Let us begin by studying اَنْ. اَنْ transforms a جملة فعلية into a compound اسم.

Take اَنْ يَذْهَبُ إِلَى الْمَسْجِدِ as an example. It is a normal جملة فعلية. In order to make it function like an اسم, simply place an اَنْ before it.

اَنْ يَذْهَبُ إِلَى الْمَسْجِدِ is a compound اسم and can play the role that any other اسم can play. Take a look at the following example.

يُرِيدُ اَنْ يَذْهَبَ إِلَى الْمَسْجِدِ

*He wants to go to the masjid.*

"To go to the masjid" or "اَنْ يَذْهَبَ إِلَى الْمَسْجِدِ" answers the questions "What does he want to do?" This means that it is a detail or a مفعول به.

عَلَيْهِ اَنْ يَذْهَبَ إِلَى الْمَسْجِدِ

*He has to go to the masjid.*

*(lit. it is upon him to go to the masjid)*

"عَلَيْهِ" is a متعلق بالخبر مقدم. "اَنْ يَذْهَبَ إِلَى الْمَسْجِدِ" is a مبتدأ مؤخر. The "عَلَيْهِ اَنْ..." template is a useful one to remember when saying "x has to ..."

اَنْ تَصُومُوا خَيْرٌ لَكُمْ

*That you fast is better for you.*

"That you fast" or "اَنْ تَصُومُوا" is that part before the "is". It is serving as a مبتدأ in this sentence.

The technical term for this type of اَنْ is اَنْ المَصْدَرِيَّة.

اَنْ

Next, let us take a look at اَنْ. اَنْ transforms a جملة اسمية into a compound اسم.



Take هُوَ طَالِبٌ as an example. It is a normal جملة اسمية. In order to make it function like an اسم, simply place an اَنَّ before it.

اَنَّه طَالِبٌ is a compound اسم and can play the role of a regular ism.

وَيَحْسَبُونَ اَنَّهُمْ مُهْتَدُونَ

*They believe that they are committed to guidance*

"That they are committed to guidance" or "اَنَّهُمْ مُهْتَدُونَ" answers the question "What do they believe?" This means that it is a detail or a مفعول به. It is labeled as a محل نصب.

تَبَيَّنَ لَهُ اَنَّهٗ عَدُوٌّ

*That is he is an enemy became clear to him.*

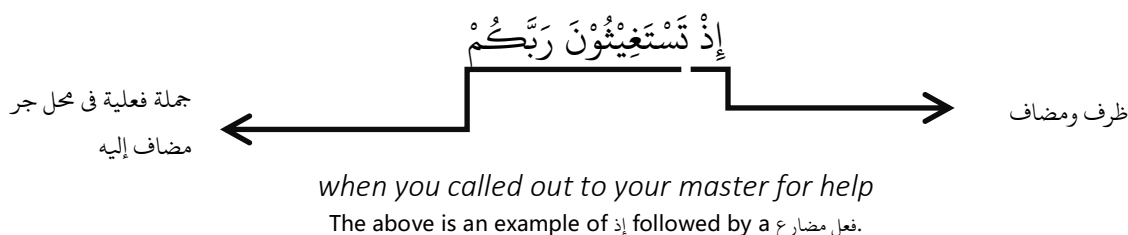
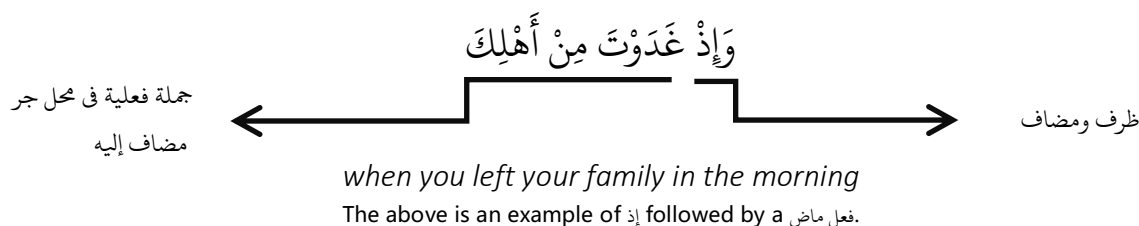
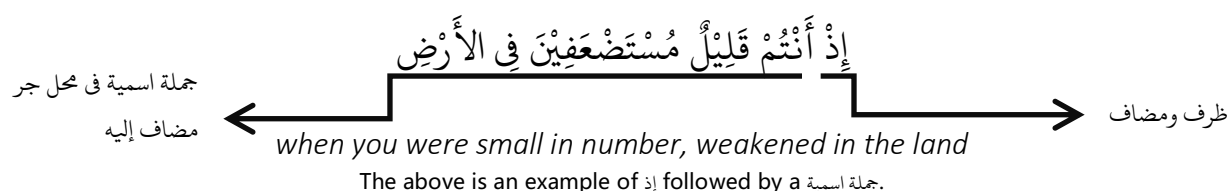
تَبَيَّنَ is a فعل لازم and cannot take a مفعول. Here, "اَنَّهٗ عَدُوٌّ" is acting as the فاعل. What did the action of becoming clear? That he is an enemy.

### 11.3 TOOLS THAT CREATE COMPOUND مضاف إليه

Recall that there are a handful of words that indicate time and place. These words are called ظروف and serve as special مضاف. Recall also that an إضافة is a relationship between two اسم. There are a few ظروف, however, that are unusual in that they are not followed by another اسم. Rather, they are followed by a complete sentence. This special set of ظروف turns the sentence that follows them into a compound اسم, which serves as a مضاف إليه.

إِذْ

إِذْ means "when" and can come with a جملة اسمية and a جملة فعلية, both ماض and مضارع. It translates in the past-tense regardless of what follows it. Take a look at the following examples.



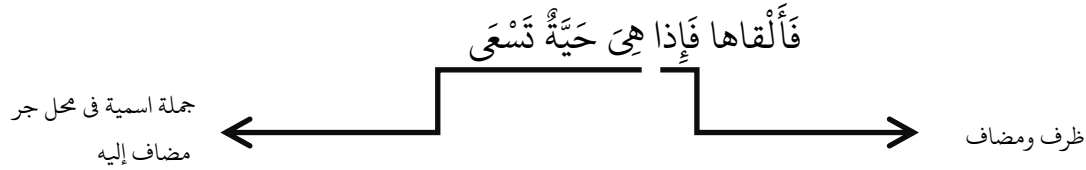
Note that إِذَا will remain heavy when it does not have a مضاف إليه, as in يَوْمَئِذٍ.

إِذَا

إِذَا can come with a جملة اسمية and a جملة فعلية, both مضارع and ماض. It translates differently depending on what follows.

#### الجملة الاسمية WITH إِذَا

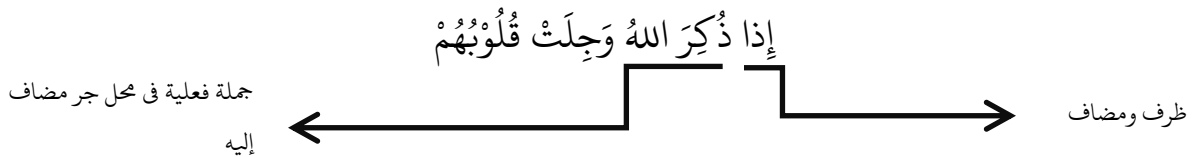
When it comes with a جملة اسمية, it is called إِذَا الفجائية, the إِذَا of surprise, and translates as “suddenly” or “surprisingly”.



*Then he threw it down, and suddenly, it was a fast-moving snake.*

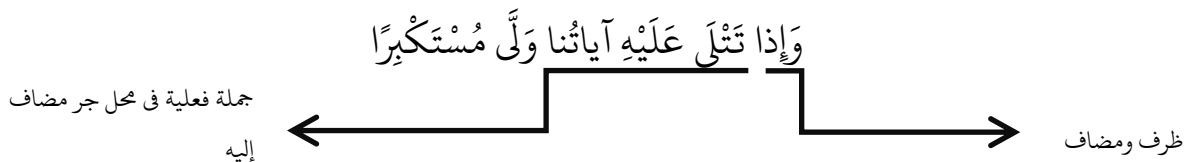
#### الجملة الفعلية WITH إِذَا

When it comes with a فعل ماض, it is called إِذَا الشرطية, the conditional إِذَا, and it pushes the meaning to the future tense. It translates as “when” and always comes with a second part (when x happens, y). Only the first portion (the x) is considered a مضاف. The use of the فعل ماض indicates a single event.



*When Allah is mentioned (even once), their hearts are humbled.*

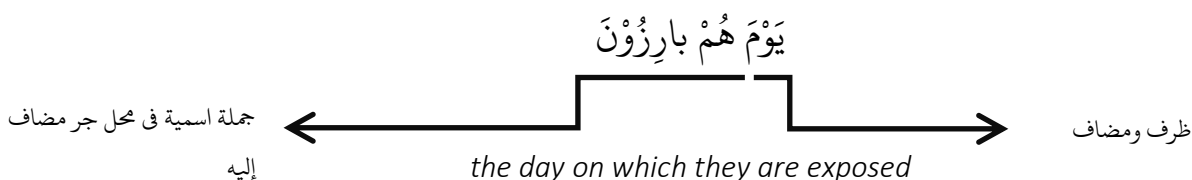
The use of the فعل مضارع indicates a repeated event.

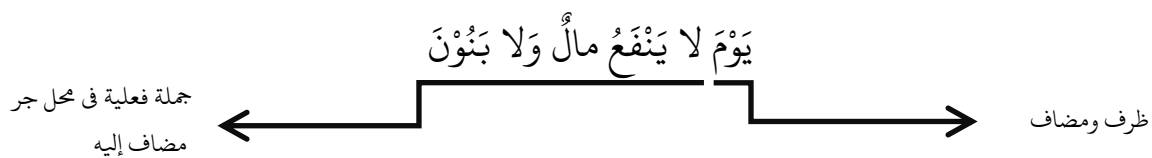


*And when our miraculous signs are recited to him (repeatedly), he turns away arrogantly.*

يَوْمَ

يَوْمَ means “day” and can come with both a جملة اسمية and a جملة فعلية. In both cases, it translates as “the day on which...”





*the day on which neither money nor children will be of benefit*

Note that يَوْمَ does not come with a فعل ماضٍ.

Also note that though يَوْمَ has the potential to create a compound اسم, it can also act as an ordinary ظرف and can be followed by a regular اسم.

