علم النحو

(A modified translation from Urdu to English)

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بسم الله الرحمن الرحيم

نحمده و نصلي على رسوله الكريم

The definition of علم النحو

The science of Arabic syntax (علم النحو) is that science in which the method of joining اسم (noun), فعل (verb), and حرف (preposition/particle) to make a sentence is known, and in which the state of the last letter of each word is known.

The benefit of this science is that one remains safe from every kind of mistake in speaking and writing the Arabic language. For example, دخل, في, زيد and دار are four words now to join them to make a sentence and to read this sentence properly this will all come with the science of نحو.

The subject matter of this science is كَلِمَة (words) and كَلَام (sentences).

Chapter 1: كلمة و كلام

Whatever utterance comes out of a person's mouth is called لَفْظ. If that لفظ has a meaning then it is called مَوْضُوْع and if it is meaningless then it is called مُهْمَل.

In the Arabic language موضوع has two types: مُفْرَد and مُرَكَّب

مفرد is that single word that gives one meaning and it is also called كلمة.

كلمة has three types: اِسْم، فِعْل، حَرْف

اسم is that word whose meaning is known without adding any other word and none of the three tenses (past, present, and future) are found in it, as in مِفْتَاحٌ, رَجُلٌ, and عِلْمٌ.

اسم has three types: جَامِد، مَصْدَر، مُشْتَقّ

جامد is that اسم which is neither made from any word nor is any word made from it, like رَجُلٌ and فَرَسٌ.

مصدر is that اسم which is not made from any word, but from which many words are made, like ضَرْبٌ and نَصرٌ.

مشتق is that اسم which is made from the مصدر, like ضَارِبٌ from ضَرْبٌ and نَاصِرٌ from نَصرٌ.

فعل is that word whose meaning is known without adding another word and in it there is also a tense found, like ضَرَبَ يَضرِبُ and نَصَرَ يَنْصُرُ.

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فعل has four types: ماضي (past), مضارع (present and future), أمر (imperative), and نهي (prohibition); they have all been defined in علم الصرف.

حرف is that word whose meaning is not known without adding another word, like مِنْ and فِي. They will not be of any use until اسم or فعل are not added to them, as in:

دَخَلَ عَمْرٌو فِي الْمَسْجِدِ - خَرَجَ زَيْدٌ مِنَ الدَّارِ

حرف is of two types, عَامِل and غَيْر عَامِل.

مُرَكَّب is that لفظ which is made from joining two or more words; it has two types, مفيد and غير مُفِيد.

مركب مفيد (complete sentence) is that مركب in which after the speaker is finished speaking the listener finds out about some action or the request for something, as in:

ذَهَبَ زَيْدٌ (Zaid went.) and اِيْتِ بِالْمَاءَ (Bring water.)

[From the first clause the listener finds out about Zaid's going and from the second it is known that the speaker is requesting water.] مركب مفيد is also called جُمْلَة or كَلَام.

جملة is of two types, جملة إِنْشَائِيَّة and جملة خَبَرِيَّة.

جملة خبرية is that sentence whose speaker can be said to be truthful or untruthful, and this is of two types, جملة فِعْلِيَّة and جملة اِسْمِيَّة.

جملة اسمية is that sentence in which the first part is اسم, whether the second part is اسم or فعل, like زَيْدٌ عَالِمٌ and زَيْدٌ عَلِمَ each one of them is جملة اسمية خبرية.

The first part is مُسْنَد إِلَيْهِ (subject, literally that towards which something is made to lean) which is called مُبْتَدَأ, and the second part is مُسْنَد (predicate; literally the one which is made to lean) which is called خَبَر. "Is" comes in the English translation of جملة اسمية خبرية.

جملة فعلية is the sentence whose first part is a فعل and the second فَاعِل (subject), like سَمِعَ بَكْرٌ and عَلِمَ زَيْدٌ; each one of them is جملة فعلية. The first part is مسند which is called فعل, and the second part is مسند إليه which is called فاعل.

مسند إليه is that to which an فعل or اسم is attributed, and it is called مبتدأ because it is the beginning of a جملة.

مسند is that which is attributed to another, and it is called خبر (in جملة اسمية) because it gives information about the preceding اسم.

عَالِمٌ is being اسم, and عَالِمٌ and زَيْدٌ are both اسم, and عَالِمٌ can be both مسند إليه and مسند as in زَيْدٌ عَالِمٌ; here زَيْدٌ is مسند إليه and عَالِمٌ is مسند that's why زَيْدٌ is مسند إليه and عَالِمٌ is مسند.

عَلِمَ is فعل acts as مسند, it cannot be مسند إليه, as in عَلِمَ زَيْدٌ and زَيْدٌ عَلِمَ; in both of the sentences عَلِمَ is being attributed to زَيْدٌ that's why زَيْدٌ is مسند إليه and عَلِمَ is مسند.

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حرف neither acts as مسند nor مسند إليه.

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تركيب

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The تركيب(breakdown) of جملة اسمية خبرية is:

زَيْدٌ is مبتدأ and عَالِمٌ is خبر

مبتدأ and خبر come together to form جملة اسمية خبرية

The تركيب of جملة فعلية خبرية is:

عَلِمَ is فعل and زَيْدٌ is فاعل

فعل and فاعل come together to form جملة فعلية خبرية

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Do the تركيب for the following:

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نَصَرَ بَكْرٌ - أَكَلَ خَالِدٌ - شَرِبَتْ هِنْدٌ - ذَهَبَ عَمْرٌو - جَلَسَ زَيْدٌ - اَلْإِنْسَنُ حَاكِمٌ - اَلْمَاءُ بَارِدٌ - اَلطَّعَامُ حَاضِرٌ

جملة إنشائية is that sentence whose speaker cannot be called truthful or untruthful. إنشاء means to make something and this kind of sentence also tells about making an action, truth and lie don't have anything to do with it, like اِضْرِبْ in other words make a hit.

جملة إنشائية has a few types:

(1) أمر like اِضْرِبْ (hit)

(2) نهي like لَا تَضْرِبْ (don't hit)

(3) اِسْتِفْهَام (question) like هَلْ ضَرَبَ زَيْدٌ؟ (Did Zaid hit?)

(4) تَمَنِّي (wish) like لَيْتَ زَيْدًا حَاضِرٌ (If only Zaid were present.)

(5) تَرَجِّي (hope) like لَعَّلَ عَمْرٌوا غَائِبٌ (Hopefully 'Amr is absent.)

(6) عُقُوْد (contracts) like بِعْتُ وَ اشْتَرَيْتُ * (I bought and I sold.)

(7) نِدَاء (call) like يَاَاللَّهُ (Oh Allah!)

(8) عَرْض (offer) ** like أَلَا تَأْتِيْنِيْ فَأُعْطِيَكَ دِيْنَارًا (Why don't you come to me so that I can give you a dinaar.)

(9) قَسْم (oath) like وَ اللَّهِ لَأَضْرِبَنَّ زَيْدًا (I swear by Allah that I am going to hit Zaid for sure.)

(10) تَعَجُّب (amazement) like مَا أَحْسَنَهُ (What has make him so handsome!) and أَحْسِنْ بِهِ (How

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* It is clear that اِشْتَرَيْتُ and بِعْتُ are actually جملة فعلية خبرية, but at the time of buying and selling when the buyer and seller say اِشْتَرَيْتُ and بِعْتُ then it will not be جملة فعلية خبرية because there is no possibility of truth and lie in this. That's why this type is called إنشاء in جملة فعلية. Yes, if someone says at other than the time of buying and selling اِشْتَرَيْتُ الْكِتَابَ or بِعْتُ الْفَرَسَ, so this will be in the form of خبر. Yes, if someone says at other than the time of buying and selling خبرية.

** عرض is similar to تمني, because it is in reality meant to encourage; and someone is encouraged for that very thing which they wish for.

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handsome he is!)

مركب غير مفيد is that sentence after which the speaker has spoken the listener does not receive any information or any request. It has three types: مركب إضَافي، مركب بِنَائي، مركب مَنْع صَرْف

مركب إضافي is that in which one اسم is related (attributed) to another اسم. The one which is related is called مضاف and the one which it is related to is called مضاف إليه, as in غُلَامُ زَيْدٍ (Zaid's servant); in this غُلَامُ is being related to زَيْدٍ, so غُلَامُ is مضاف and زَيْدٍ is مضاف إليه.

مركب بنائي is two اسم that are made into one and there is no إسنادي or إضافي relationship between the two, also there should be some حرف joining the first اسم with the second, like from أَحَدَ عَشَرَ to تِسْعَةَ عَشَرَ; originally they were أَحَدٌ وَ عَشَرَ and تِسْعَةٌ وَ عَشَرٌ, then و was dropped and both اسم were made into one.

Both of the اسم of مركب بنائي always end in فتحة except for اِثْنَا عَشَرَ, since the first part of it changes.

مركب منع صرف is when two اسم are made into one and there is no حرف joining them, like بَعْلَبَكٌّ which is the name of a city which is مركب of بَعْلَ and بَكٌّ. بَعْلَ is the name of an idol and بَكٌّ is the name of the city's founding king. The first part of مركب منع صرف is always مفتوح and the second part changes.

مركب غير مفيد is always part of another sentence, not an independent sentence, like:

إِبْرَاهِيْمُ سَاكِنُ بَعْلَبَكٌّ - جَاءَ أَحَدَ عَشَرَ رَجُلًا - غُلَامُ زَيْدٍ حَاضِرٌ.

The تركيب of each of them is:

غُلَامُ is مضاف and زَيْدٍ is مضاف إليه

مضاف إليه and مبتدأ come together to become حَاضِرٌ is خبر

خبر and مبتدأ join to become جملة اسمية خبرية

جَاءَ is فعل and أَحَدَ عَشَرَ is مُمَيَّز and رَجُلًا is تَمْيِيْز

فاعل and فعل and فاعل join to form جملة فعلية خبرية and مميز and تمييز form

إِبْرَاهِيْمُ is مبتدأ and سَاكِنُ is مضاف and بَعْلَبَكٌّ is مضاف إليه

مضاف and مضاف إليه come together to form خبر

مبتدأ and خبر join to become جملة اسمية خبرية

Do the تركيب:
خَالِدٌ تَاجِرُ حَضْرَمَوْتَ - قَامَ أَرْبَعَةَ عَشَرَ رَجُلًا - قَلَمُ زَيْدٍ نَفِيْسٌ

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Chapter 2: The types of جُمَل (plural of جملة) intrinsically and characteristically

It has become clear that a جملة consists of at least two words. Either both of the words are apparently present, as in ضَرَبَ زَيْدٌ, or تَقْدِيرًا (implicitly), as in اِضْرِبْ [here أَنْتَ is hidden in it, it is not mentioned in words]. Sentences (جمل) can have more than two words, but there is no maximum limit. When the words of a sentence are many, اسم and فعل should be recognized and it should be seen what is مُعْرَب and what is مَبْنِيّ, what is عَامِل and what is مَعْمُوْل.

It should also be found out what and how the relationships between the words are so that the مسند and مسند إليه become apparent and the correct meaning of the sentence can become known.

There are four types of جمل intrinsically: ظَرْفِيَّة، شَرْطِيَّة، فعلية، اسمية.

اسمية is like زَيْدٌ قَائِمٌ and فعلية is like قَامَ زَيْدٌ and شَرْطِيَّة is like إِنْ تُكْرِمْنِي أُكْرِمْكَ and ظَرْفِيَّة is like عِنْدِيْ مَالٌ.

In terms of characteristics there are six types of جملة:

(1) مُبَيِّنَة - That which opens up that which is before it, like:

اَلْكَلِمَةُ عَلَى ثَلَاثَةِ أَقْسَامٍ: اِسْمٌ وَ فِعْلٌ و حَرْفٌ

[In this example the meaning of the first sentence was not clear as to which three types, so the second explained that they are اِسْمٌ, فِعْلٌ and حَرْفٌ.]

(2) مُعَلَّلَة - That which tells the reason for the first جملة as in the حديث:

{لَا تَصُوْمُوْا فِيْ هذِهِ الْأَيَّام فَإِنَّهَا أَيَّامُ أَكْلٍ وَ شُرْبٍ وَ بِعَالٍ}

(Don't fast on these days because verily they are days of eating, drinking, and intercourse.) [In the first جملة of this حديث fasting on these days is prohibited and the second جملة tells the reason for it, that they are days of eating, drinking, and intercourse.]

(3) مُعْتَرِضَة - That which falls between two sentences without any connection, as in:

قَالَ أَبُو حَنِيْفَةَ - رَحِمَهُ اللَّهُ - اَلنِّيَّةُ فِيْ الْوُضُوْءِ لَيْسَتْ بِشَرْطٍ

[In this example رَحِمَهُ اللَّهُ is جملة معترضة because it doesn't have anything to do with what is before it or after it.]

(4) مُسْتَأْنِفَة - That جملة with which new speech is started, as in اَلْكَلِمَةُ عَلَى ثَلَاثَةِ أَقْسَامٍ. It is also called جملة اِبْتِدَائِيَّة.

(5) حَالِيَّة - That جملة which is circumstantial, as in جَاءَنِيْ زَيْدٌ وَ هُوَ رَاكِبٌ.

(6) مَعْطُوْفَة - That جملة which has been joined to the first sentence using a conjunction, like:

جَاءَنِيْ زَيْدٌ وَ ذَهَبَ عَمْرٌو

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Chapter 3: علامات اسم (signs of اسم)

تنوين to be at the end of it, as in زَيْدٌ; it being ال as in اَلْحَمْدُ; for حرف جَرّ to precede it, as in بِزَيْدٍ; for زَيْدٌ; it being رُجَيْلٌ and قُرَيْشٌ (diminutive) as in مُصَغَّر it being غُلَامُ زَيْدٍ as in مضاف it being زَيْدٌ قَائِمٌ; as in مسند إليه زَيْدٌ قَائِمٌ; its being مَنْسُوْب (related) as in بَغْدَادِيّ and هِنْدِيّ; its being تثنية as in رَجُلَانِ; its being جمع as in رِجَالٌ; its being مَوْصُوْف (described using an adjective) as in رَجُلٌ كَرِيْمٌ; and having ت of تأنيث joined to it its being ضَارِبَةٌ as in.

It is clear that فعل cannot be تثنية or جمع and that those صيغ which are called تثنية and جمع are according to the فاعل, like فَعَلَا (two men did) and يَفْعَلَانِ (two men do or will do) likewise فَعَلُوْا (they did) and يَفْعَلُوْنَ (they do or will do). The doer is two men or more than two men, it doesn't mean that they did two actions or more than two actions. Only one action was done, but the doer was two men or more than two. Understand this concept well.

علامات فعل

قَدْ being before it, as in قَدْ ضَرَبَ (surely he has hit); س being at the beginning of it, as in سَيَفْعَلُ; for حرف جَزْم to enter upon it, as in لَمْ يَضْرِبْ; having سَوْفَ to be before it, as in سَوْفَ يَفْعَلُ; for ت ساكنة to be at the end of it, as in ضَرَبَتْ; for مُتَّصِل (attached pronoun), as in ضَرَبْتُ; it being أمر, as in اِضْرِبْ; and it being نهي, as in لَا تَضْرِبْ.

علامات حرف

The sign of حرف is that the signs of اسم and فعل are not found. As a matter of fact, حرف is not intended in speech; it is just for the sake of connecting. And this connecting can sometimes be between two اسم, as in كَتَبْتُ بِالْقَلَمِ or between an اسم and a فعل, as in زَيْدٌ فِيْ الدَّارِ or between two فعل, as in أُرِيْدُ أَنْ أُصَلِّيَ.

Chapter 4: مَبْنِيْ and مُعْرَب

Based on the changes in the end, كلمة is of two types: معرب and مبني.
معرب is that كلمة whose last letter changes. The cause of this change is called an عَامِل; and that which changes from the last حرف is called إِعْرَاب.
There are two types of إِعْرَاب: the first is حَرَكَتِيّ in other words ضمّة, فتحة, and كسرة; the second is

عامل is جَاءَ, in this جَاءَ زَيْدٌ, as in مَحَلّ إِعْرَاب is called حرف is called حرف is called. The last ي. The last و, ا, and و in other words حَرْفِيّ

which ب is عامل the عامل, مَرَرْتُ بِزَيْدٍ, the عامل is ب which ضمة is on زَيْدٌ. In رَأَيْتُ زَيْدًا the عامل is فتحة and فتحة is on زَيْدًا. In مَرَرْتُ بِزَيْدٍ, the عامل is ب which ضمة is on زَيْدٌ. In رَأَيْتُ زَيْدًا the عامل is فتحة and فتحة is on and

is حرف جار and زَيْد has كسرة. So زَيْد is معرب and the last letter of زَيْد, in other words د, is محل إعراب

and ضمة, فتحة, and كسرة are إعراب.

as حركة is that كلمة which always stays the same, in other words there is no change in the last مبني is that كلمة which always stays the same, in other words there is no change in the last حركة as

a result of the changing of the عامل, as in:

مَرَرْتُ بِهَٰذَا – رَأَيْتُ هَٰذَا – جَاءَ هَٰذَا

[In these examples هَٰذَا is مبني because in every state it is the same.]

<h2 style="text-align:center">Types of مبني and معرب</h2>

Amongst all of the أَسْمَاء (plural of اسم) only اسم غَيْر مَتَمَكِّن is مبني; amongst the أفعال only فعل ماضي

حروف. All مبني are تأكيد of ن or جمع مؤنث of ن which has ن and that فعل مضارع and أمر حاضر معروف and

it is معرب as long as it is in تركيب, otherwise out of تركيب, اسم متمكن is معرب. All حرف (plural of حرف) are مبني.

اسم متمكن gives space for إعراب; it is called متمكن because تمكن means to give space and this اسم متمكن is called متمكن

also not similar to مبني الأصل (in other words فعل ماضي معروف, أمر حاضر معروف and all of the حروف).

So other than these two فعل مضارع is معرب as long as it is free from ن of جمع مؤنث and تأكيد of ن. تأكيد of ن and جمع مؤنث of ن (the اسم which is not similar to مبني الأصل and فعل مضارع when it is free from ن of جمع مؤنث and ن of تأكيد) there are not any more معرب words.

مبني الأصل is that اسم which is similar to اسم غير متمكن.

فعل ماضي معروف, أمر حاضر معروف and all of the حروف. The similarity can be in مبني الأصل is three things: many ways:

- The meaning of همرة of مبني الاصل is found in the اسم, as in أَيْنَ, in which the meaning of همرة of
  استفهام is found and همرة of استفهام which is حرف is a مبني الاصل.

- The meaning of ماضي, which is مبني الاصل, is found in the اسم, as in هَيْهَاتَ.

- The meaning of أمر حاضر, which is مبني الاصل, is found in the اسم as in رُوَيْدَ.

- Just as حرف is dependent, similarly in اسم غير متمكن dependence is found, like أسماء مَوْصُولَة and أسماء إِشَارَة which are dependent upon صِلَة and مُشَارٌ إِلَيْهِ.

- In اسم غير متمكن there are less than three حروف, like مَنْ and ذَا.

- It consists of a حرف, like أَحَدَ عَشَرَ which was originally أَحَدٌ وَ عَشَرٌ.

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Chapter 5: Types of اسم غير متمكن

There are eight types of اسم غير متمكن:

مركب بنائي، أسماء كِنَايَات، أسماء ظُرُوْف، أسماء أَصْوَات، أسماء أفعال، أسماء إشارة، أسماء موصولة، مُضْمَرَات

There are five types of مُضْمَرَات:

مَجْرُوْر مُتَّصِل، مَنْصُوْب مُنْفَصِل، مَنْصُوْب مُتَّصِل، مَرْفُوْع مُنْفَصِل، مَرْفُوْع مُتَّصِل

ضمير مرفوع متصل (in other words the ضَمِيْر of the فاعل which is attached to the فعل) are fourteen:

ضَرَبْنَ ضَرَبَتَا ضَرَبَتْ ضَرَبُوْا ضَرَبَا ضَرَبَ ضَرَبْتُنَّ ضَرَبْتُمَا ضَرَبْتِ ضَرَبْتُمْ ضَرَبْتُمَا ضَرَبْتَ ضَرَبْنَا ضَرَبْتُ

ضمير مرفوع منفصل (in other words the ضمير of the فاعل which is detached from the فعل) are fourteen:

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

NOTE: Here for the purpose of simplicity only ضمير مرفوع is also used for مرفوعات other than فاعل. Here for the purpose of simplicity only فاعل is mentioned.

ضمير منصوب متصل (in other words the ضمير for مفعول which is attached to the فعل) are fourteen:

ضَرَبَهُنَّ ضَرَبَهُمَا ضَرَبَهَا ضَرَبَهُمْ ضَرَبَهُمَا ضَرَبَهُ ضَرَبَكُنَّ ضَرَبَكُمَا ضَرَبَكِ ضَرَبَكُمْ ضَرَبَكُمَا ضَرَبَكَ ضَرَبَنَا ضَرَبَنِيْ

تركيب:

ضَرَبَ is فعل in it is the ضمير " هُوَ " which is its فاعل

وِقَايَة of ن and ي متكلم is مفعول

فعل with its فاعل and مفعول join to make جملة فعلية خبرية.

ضمير منصوب منفصل (in other words that ضمير of the مفعول which is detached) are fourteen:

إِيَّاهُنَّ - إِيَّاهُمَا - إِيَّاهَا - إِيَّاهُمْ - إِيَّاهُمَا - إِيَّاهُ - إِيَّاكُنَّ - إِيَّاكُمَا - إِيَّاكِ - إِيَّاكُمْ - إِيَّاكُمَا - إِيَّاكَ - إِيَّانَا - إِيَّايَ

NOTE: Here for the purpose of simplicity ضمير منصوب also comes for منصوبات other than مفعول. Here for the purpose of simplicity only مفعول is mentioned.

ضمير مجرور متصل are also fourteen and they are of two types, one is that which is preceded by حرف جر and the other is that which is preceded by مضاف.

ضمير مجرور with حرف جر:

لَهُنَّ - لَهُمَا - لَهَا - لَهُمْ - لَهُمَا - لَهُ - لَكُنَّ - لَكُمَا - لَكِ - لَكُمْ - لَكُمَا - لَكَ - لَنَا - لِيْ

ضمير مجرور with مضاف:

دَارُهُنَّ - دَارُهُمَا - دَارُهَا - دَارُهُمْ - دَارُهُمَا - دَارُهُ - دَارُكُنَّ - دَارُكُمَا - دَارُكِ - دَارُكُمْ - دَارُكُمَا - دَارُكَ - دَارُنَا - دَارِيْ

Sometimes the ضمير of غائب comes at the beginning of a جملة without a مَرْجِع (antecedent). If that ضمير is مذكر it is called ضمير شأن and if it is مؤنث it is called ضمير قِصَّة, and the جملة after it explains it, as in: إِنَّهُ زَيْدٌ قَائِمٌ and إِنَّهَا زَيْنَبُ قَائِمَةٌ.

إسماء موصولة

اَلَّذِيْ	اَلَّذَانِ	اَلَّذَيْنِ	اَلَّذِيْنَ	اَلَّتِيْ	اَلَّتَانِ
he who	those two who	those two who	those who	she who	those two women who

اَللَّتَيْنِ	اَللَّاتِيْ	اَللَّوَاتِيْ	مَنْ - مَا	أَيَّةٌ - أَيٌّ	
those two women who	those women who	those women who			

As well as الْ with the meaning of الذي when it is added to اسم فاعل or اسم مفعول, as in اَلضَّارِبُ with the meaning الذي ضَرَبَ and اَلْمَضْرُوْبُ with the meaning الذي ضُرِبَ. And ذُوْ with the meaning الذي جَاءَ ذُوْ ضَرَبَكَ in other words جَاءَ ذُوْ ضَرَبَكَ as in بَنُوْ طَيْ in the language of the tribe الذي ضَرَبَكَ.

أَيٌّ and أَيَّةٌ are معرب and they are not used without إضافة.

صلة is a جملة without a صلة, and صلة is a اسم موصول which doesn't become a complete part of a اسم is that اسم which refers to the موصول, as in جَاءَ الَّذِيْ أَبُوْهُ عَالِمٌ (That person came whose father is a scholar).

تركيب:

جَاءَ is فعل and الَّذِيْ is اسم موصول

أَبُوْ is مضاف and ه ضمير is مضاف إليه and مضاف إليه combine to form مبتدأ

عَالِمٌ is خبر and مبتدأ combine to form جملة اسمية which becomes صلة

اسم موصول and صلة combine to become فاعل

فعل joins with its فاعل to become جملة فعلية خبرية

Do the تركيب for:

قَرَأْتُ مَا كَتَبْتَ - أَكْرِمْ مَنْ أَكْرَمَكَ - مَرَرْتُ بِالَّذِيْنَ ضَرَبُوْكَ - رَأَيْتُ الَّذَيْنَ ضَرَبَاكَ - جَاءَ الَّذِيْ ضَرَبَكَ

أسماء إشارة

They are of two types: قَرِيْب and بَعِيْد

هؤُلَاءِ	هٰتَانِ	هٰذِهِ	هٰذَانِ	هٰذَا	قَرِيْب are:
these	these two women	this woman	these two	this	

أُوْلٰئِكَ	تَانِكَ	تِلْكَ	ذَانِكَ	ذٰلِكَ	بَعِيْد are:
those	those two women	that woman	those two	that	

That towards which إشارة is made is called مُشَارٌ إِلَيْهِ, as in هٰذَا الْقَلَمُ نَفِيْسٌ.

تركيب:

هٰذَا is اسم إشارة and الْقَلَمُ is مشار إليه

اسم إشارة and مشار إليه join to make مبتدأ

نَفِيْسٌ is خبر and مبتدأ join to make جملة اسمية خبرية

Do the تركيب for:

أُولَئِكَ طُلَّابُ الْمَدْرَسَةِ - هَاتَانِ الْبِنْتَانِ أُخْتَانِ - هَذِهِ الْمَرْأَةُ صَالِحَةٌ - هَؤُلَاءِ إِخْوَانُ سَعِيدٍ - هَذَا الْبَيْتُ قَدِيمٌ

أسماء أفعال

That اسم which has the meaning of فعل. They are of two types:

(1) with the meaning of أمر حاضر, like رُوَيْدَ (leave), بَلْهَ (leave), حَيَّهَلْ (pay attention to), هَلُمَّ (grab) هَا (hold on to), عَلَيْكَ (take), دُونَكَ (come), هَا (grab)

(2) with the meaning of فعل ماضي, like هَيْهَاتَ (went far away), شَتَّانَ (separated), سَرْعَانَ (hurried)

أسماء أصوات

أسماء أصوات are like أُحْ أُحْ (the sound of coughing), أُفْ (the sound of pain), بَخٍّ (the sound of a marriage), نَخٍّ (the sound for making a camel sit down), غَاقَ (the sound of a crow)

أسماء ظروف

ظرف زمان for example:

بَعْدُ - قَبْلُ - عَوْضُ - قَطُّ - مُنْذُ - مُذْ - أَمْسِ - أَيَّانَ - كَيْفَ - مَتَىٰ - إِذَا - إِذْ

إِذْ - this has the meaning of ماضي even if it is used with مستقبل, and after it both جملة اسمية and جملة فعلية can come, like:

جِئْتُ إِذْ طَلَعَتِ الشَّمْسُ وَ إِذِ الشَّمْسُ طَالِعَةٌ.

إِذَا – this comes for مستقبل and it even gives ماضي the meaning of مستقبل, like:

أَتَيْتُ إِذَا طَلَعَتِ الشَّمْسُ and إِذَا جَاءَ نَصْرُ اللَّهِ

and sometimes it also comes for surprising, like:

خَرَجْتُ فَإِذَا السَّبْعُ وَاقِفٌ

(I went out and all of a sudden a predator was standing.).

مَتَىٰ - this comes for شَرْط (conditions) and استفهام, as in مَتَىٰ تَصُمْ أَصُمْ (When you fast, I will fast.) مَتَىٰ تُسَافِرُ؟ (When will you travel?) this is the example for استفهام and شرط is the example of مَتَىٰ this.

كَيْفَ - this is to find out about condition, as in:

كَيْفَ أَنْتَ أَيْ فِيْ أَيِّ حَالٍ أَنْتَ

(How are you? i.e. In what condition are you?).

أَيَّانَ ـ this is to find out about time, as in أَيَّانَ يَوْمُ الدِّيْنِ؟ (When is the Day of Recompense?).

أَمْسِ - yesterday, as in جَاءَنِيْ زَيْدٌ أَمْسِ (Zaid came to me yesterday.).

مُنْذُ and مُذْ - these both tell the beginning time of an action, as in:

مَا رَأَيْتُهُ مُذْ يَوْمِ الجُمُعَةِ

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(I did not see him since Friday.)

and it also comes for the whole span of time, as in:

<div dir="rtl">مَا رَأَيْتُهُ مُذْ يَوْمَيْنِ</div>

(I did not see him for two days.).

قَطُّ - this comes for تأكيد (emphasis) of ماضي منفي, as in مَا ضَرَبْتُهُ قَطُّ (I definitely did not hit him.).

عَوْضُ - this comes for تأكيد of مستقبل منفي, as in لَا أَضْرِبُهُ عَوْضُ (I will never hit him.).

قَبْلُ - بَعْدُ and بَعْدُ are مبني when they are مضاف and the مضاف إليه is in the mind of the speaker, like الله تعالى says:

<div dir="rtl">﴿لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ﴾ أَيْ مِنْ قَبْلِ كُلِّ شَيْءٍ وَمِنْ بَعْدِ كُلِّ شَيْءٍ</div>

and like:

<div dir="rtl">أَنَا حَاضِرٌ مِنْ قَبْلُ يَعْنِي مِنْ قَبْلِكَ - مَتَىٰ تَجِيْئُنَا بَعْدُ يَعْنِي بَعْدَ هٰذَا</div>

ظرف مكان for example:

<div dir="rtl">لَدُنْ - لَدَىٰ - أَيْنَ - عِنْدَ - فَوْقُ - تَحْتُ - خَلْفُ - قُدَّامُ - حَيْثُ</div>

حَيْثُ is usually مضاف to a جملة, as in:

<div dir="rtl">اِجْلِسْ حَيْثُ زَيْدٌ جَالِسٌ يَعْنِيْ اِجْلِسْ مَكَانَ جُلُوْسِ زَيْدٍ.</div>

قُدَّامُ and خَلْفُ, as in:

<div dir="rtl">قَامَ النَّاسُ قُدَّامُ وَ خَلْفُ يَعْنِيْ قُدَّامَهُ وَ خَلْفَهُ.</div>

فَوْقُ and تَحْتُ, as in:

<div dir="rtl">جَلَسَ زَيْدٌ تَحْتُ وَ صَعَدَ عَمْرٌو فَوْقُ أَيْ تَحْتَ الشَّجَرَةِ وَ فَوْقَ الشَّجَرَةِ.</div>

عِنْدَ as in اَلْمَالُ عِنْدَ زَيْدٍ (The wealth is with Zaid).

أَنَّىٰ and أَيْنَ - either they come for استفهام, as in أَيْنَ تَذْهَبُ؟ (Where do you go?) and أَنَّىٰ تَقْعُدُ؟ (Where will you sit?) or شرط, as in أَنَّىٰ تَجْلِسْ أَجْلِسْ (Wherever you sit, I will sit.) or أَنَّىٰ تَذْهَبْ أَذْهَبْ (Wherever you will go, I will go); أَنَّىٰ also comes for the meaning of كَيْفَ when it comes after a فعل, like الله تعالى says:

<div dir="rtl">﴿فَأْتُوْا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ أَيْ كَيْفَ شِئْتُمْ</div>

(So go to your tilth from wherever you want i.e. however you want.).

لَدَىٰ and لَدُنْ - these both come for the meaning of عِنْدَ; the difference between them is that in عِنْدَ it is enough for the thing to be in one's possession and it is not necessary for it to be present all the time, as in اَلْمَالُ عِنْدَ زَيْدٍ (The wealth is with Zaid.) whether the wealth is in a safe or it is present with him and اَلْمَالُ لَدَىٰ زَيْدٍ you will say when the wealth is present with him. So عِنْدَ is general and لَدُنْ and لَدَىٰ are specific. Understand it well.

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منبي are أَيْنَ - كَيْفَ - أَيَّانَ and ضمة on مبني are all عَوْضُ - قَطُّ - حَيْثُ - خَلْفُ - قُدَّامُ - فَوْقُ - تَحْتُ - بَعْدُ - قَبْلُ

سكون on مبني is كسرة on مبني and the rest are أَمْسِ on مبني is كسرة on مبني and فتحة on

When those ظروف which are not مبني are مضاف to a جملة or إِذْ, then they can be مبني on فتحة, like الله تعالى says:

﴿ هٰذَا يَوْمُ يَنْفَعُ الصَّادِقِيْنَ صِدْقُهُمْ ﴾

[here يَوْمُ can be مفتوح, like يَوْمَئِذٍ and حِيْنَئِذٍ.]

أسماء كنايات

أسماء كنايات of كنايات are اسم which indicates something vague, like كَذَا and كَمْ in other words that كَمْ are كنايات of an amount and كَيْتَ and ذَيْتَ are كنايات of speech.

مركب بنائي

مركب بنائي like أَحَدَ عَشَرَ.

Chapter 6: اسم مَنْسُوْب

اسم منسوب is that اسم formed by adding a ي مشددة before which is a كسرة to show relationship.

By adding the ي of نِسْبَة to the end of an اسم it is known that something has a connection to it, like بَغْدَادِيٌّ (a resident of or something from بغداد) and هِنْدِيٌّ (a resident of or something from هند) and صَرَفِيٌّ (a scholar of صرف) and نَحْوِيٌّ (a scholar of نحو).

In the following a few necessary rules of نسبة are written:

(1) When there is ا مَقْصُوْرَة in the third or fourth place it will turn into و, like from عِيْسَىٰ to عِيْسَوِيٌّ and from مَوْلَىٰ to مَوْلَوِيٌّ and if ا مقصورة is in the fifth place then it falls off, like from مُصْطَفَىٰ to مُصْطَفِيٌّ.

(2) The همزة after ا مَمْدُوْدَة changes into و, like from سَمَاءُ to سَمَاوِيٌّ and from بَيْضَاءُ to بَيْضَاوِيٌّ.

(3) There is no need to add ي of نسبة to whichever اسم already has ي مشددة, like شَافِعِيٌّ is the name of an إمام and شَافِعِيٌّ is what one who adheres to the مذهب of الإمام الشافعي is called.

(4) When an اسم has ت of تأنيث it falls off at the time of نسبة, like from كُوْفَةٌ to كُوْفِيٌّ and from مَكَّةٌ to مَكِّيٌّ; in the same way whatever اسم is on the وزن (pattern) of فَعِيْلَةٌ its ت also falls off, like from مَدِيْنَةٌ to مَدَنِيٌّ and from جُهَيْنَةٌ to جُهَنِيٌّ.

(5) Whatever اسم is on the وزن of فَعِيْلٌ and has a ي مشددة at the end, take away the first ي,

replace it with و, put a فتحة before و, and add ي of نسبة to the end, like: from عَلِيٌّ to عَلَوِيٌّ and from نَبِيٌّ to نَبَوِيٌّ.

(6) If there is ي in the fourth place preceded by كسرة, adding another ي is permissible as well as replacing the ي with و then adding ي, like: from دِهْلِيْ to دِهْلِيٌّ and دِهْلَوِيٌّ.

(7) If a حرف أصلي is taken off the end of any اسم, at the time of نسبة it will come back, like form دَمٌ to دَمَوِيٌّ and from أَبٌ to أَبَوِيٌّ and from أَخٌ to أَخَوِيٌّ.

(8) The نسبة of some words are formed against the (above-mentioned) rules, like from نُوْرٌ to نُوْرَانِيٌّ, from حَقٌّ to حَقَّانِيٌّ, from رَيْ to رَازِيٌّ and from بَادِيَةٌ to بَدَوِيٌّ.

Chapter 7: اسم تَصْغِيْر

That اسم in which smallness or lowness is found is called اسم تصغير.

The necessary rules for تصغير are:

(1) The تصغير for an اسم with three حروف comes on the وزن of فُعَيْلٌ, like from رَجُلٌ to رُجَيْلٌ and from عَبْدٌ to عُبَيْدٌ.

(2) The تصغير for an اسم with four حروف comes on the وزن of فُعَيْعِلٌ, like from جَعْفَرٌ to جُعَيْفِرٌ.

(3) The تصغير for an اسم with five حروف comes on the وزن of فُعَيْعِيْلٌ on the condition that the fourth حرف is not مد or لين, like from قِرْطَاسٌ to قُرَيْطِيْسٌ and if the fourth حرف is a مَدّ or لِيْن, then the fifth letter will be taken off and the تصغير will be made on the وزن of فُعَيْعِلٌ, like from سَفَرَجَلٌ to سُنَيْفِرْجٌ.

The ت of تأنيث of سماعي مؤنث appears in the تصغير, like from أَرْضٌ to أُرَيْضَةٌ and from شَمْسٌ to شُمَيْسَةٌ. From whichever اسم a حرف has been taken off from the end it will come back in the تصغير, like from اِبْنٌ to بُنَيٌّ (originally it was بَنْوٌ).

Chapter 8: نَكِرَة and مَعْرِفَة

اسم has two types according to its generality or specificness: نكرة and معرفة

معرفة is that اسم which was made for a specific thing.

It has seven types:

(1) ضمير - (pronoun) is that اسم which is spoken in the place of a name, for example - أَنَا - نَحْنُ

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أَنْتَ - هُوَ.

(2) عَلَم is the name of a specific city, person or thing, like زَيْدٌ - دِهْلِيْ - زَمْزَمْ.

(3) اسم إشارة (demonstrative pronoun) is that اسم by which something is indicated, like هٰذَا - ذٰلِكَ.

(4) اسم موصول (relative pronoun) is that اسم which along with صلة becomes a part of a جملة, like
اَلَّذِيْ - اَلَّتِيْ.

(5) مُعَرَّف بِاللَّام is that نكرة to which ل and ا have been added to make it معرفة, like اَلرَّجُلُ.

(6) اسم that which is مضاف to one of these five types. Their examples in order are:
غُلَامُهُ - فَرَسُكَ - كِتَابِيْ - غُلَامُ زَيْدٍ - سَاكِنُ الدِّهْلِيْ - مَاءُ زَمْزَمَ - كِتَابُ هٰذَا – فَرَسُ ذَلِكَ - غُلَامُ الَّذِيْ عِنْدَكَ - بِنْتُ الَّتِيْ
ذَهَبَتْ - قَلَمُ الرَّجُلِ

(7) حرف نداء is يَا in this يَا رَجُلُ as in اسم that which becomes معرفة because of calling, مُنَادَىٰ is رَجُلُ and.

نكرة is that اسم which was made for something general, like فَرَسٌ is not the name of a specific horse, but rather every horse is called فَرَسٌ in Arabic and when you say فَرَسُ زَيْدٍ or يَا فَرَسُ هٰذَا it becomes specific and is thus معرفة.

Chapter 9: مذكر and مؤنث

According to gender اسم has two different types: مذكر and مؤنث

مذكر is that اسم in which an علامة of تأنيث is neither present in words nor implied, like رَجُلٌ ، فَرَسٌ.

مؤنث is that اسم in which an علامة of تأنيث is present in words or is implied.

مؤنث is of two types according to the علامات:

قِيَاسِيّ and سِمَاعِيّ

مؤنث قياسي is that in which the علامة of تأنيث is present in words. The علامات (written) are لفظي three:

(1) ت (in تأنيث of whether it is actually present as in طَلْحَةٌ or it is virtually present as in عَقْرَبٌ in it the fourth حرف is in the verdict of ت of تأنيث).

(2) ا مقصورة, like صُغْرَى, كُبْرَى, and حُبْلَى an extra.

(3) ا ممدودة, like بَيْضَاء and حَمْرَاء.

مؤنث سماعي is that in which the علامة of تأنيث is implied, like شَمْسٌ and أَرْضٌ which were originally شَمْسَةٌ and أَرْضَةٌ, because their تصغير is شُمَيْسَةٌ and أُرَيْضَةٌ and from تصغير their original state becomes apparent. That مؤنث in which ت of تأنيث is apparently not present, but it was originally present is

مؤنث سماعي called.

Intrinsically مؤنث is of two types: حَقِيْقِيّ and لفظيّ

مؤنث حقيقي is that which has a live مذكر equivalent, whether علامة of تأنيث is present or not, like امْرَأَةٌ its equivalent is رَجُلٌ and أَتَانٌ its equivalent is حِمَارٌ.

مؤنث لفظي is that which does not have a live مذكر equivalent, like ظُلْمَةٌ and عَيْنٌ since its تصغير is عُيَيْنَةٌ.

Chapter 10: واحد تثنية جمع

According to quantity there are three types of اسم:

واحد، تثنية، جمع

واحد is that which indicates one, like: رَجُلٌ (one man) and امْرَأَةٌ (one woman)

تثنية is that which indicates two; and this is formed from صيغة واحد by adding ن مكسورة before which is either an ا or ي which is preceded by فتحة, like رَجُلاَنِ and رَجُلَيْنِ.

جمع is that which indicates more than two. جمع is formed by making a change in واحد, this can either be written, like رِجَالٌ and مُسْلِمُوْنَ, or implied, like فُلْكٌ (ships) on the وزن of أُسْدٌ the جمع of قُفْلٌ (one ship) on the وزن of فُلْكٌ.

Types of جمع

In terms of the word جمع is of two types: جمع سَالِم and جمع مُكَسَّر

جمع مكسر is that جمع in which the واحد does not stay intact, like رِجَالٌ the واحد of which is رَجُلٌ does not stay intact, but rather the arrangement of the حروف was disrupted by ا coming in the middle. This جمع is also called جمع تكسير.

جمع سالم is that جمع in which the واحد stays intact. It has two types:

جمع مذكر سالم is that جمع in which there is و preceded by ضمة and ن مفتوح on the end, like مُسْلِمُوْنَ or ي preceded by كسرة and ن مفتوح on the end, like مُسْلِمِيْنَ.

جمع مؤنث سالم is that جمع which has ا and ت at its end, like مُسْلِمَاتٌ.

According to the meaning جمع is of two types: جمع كَثْرَة and جمع قِلَّة

جمع قلة is that which is used for less than ten. It has four أَوْزَان (plural of وزن):

وزن	أَفْعُلٌ	أَفْعَالٌ	أَفْعِلَةٌ	فِعْلَةٌ
واحد	كَلْبٌ	قَوْلٌ	طَعَامٌ	غُلاَمٌ

غِلْمَةٌ	أَطْعِمَةٌ	أَقْوَالٌ	أَكْلُبٌ	جمع

.عَاقِلُوْنَ and عَاقِلَاتٌ ,like جمع قلة, also enters into ل and ا without جمع سالم

جمع كثرة is that which is used for ten or more. Its أوزان are other than the ones mentioned for قلة. From amongst them ten common ones are:

فِعْلَانٌ	فِعَالٌ	فُعَلَاءُ	أَفْعِلَاءُ	فُعْلٌ	فُعُوْلٌ	فُعَّالٌ	فَعْلَى	فَعَلَةٌ	فِعَلٌ	وزن
غُلَامٌ	عَبْدٌ	عَالِمٌ	نَبِيٌّ	نَجْمٌ	رَسُوْلٌ	خَادِمٌ	مَرِيْضٌ	طَالِبٌ	فِرْقَةٌ	واحد
غِلْمَانٌ	عِبَادٌ	عُلَمَاءُ	أَنْبِيَاءُ	نُجُوْمٌ	رُسُلٌ	خُدَّامٌ	مَرْضَىٰ	طَلَبَةٌ	فِرَقٌ	جمع

The جمع for رباعي and خماسي are usually on the وزن of مُنْتَهِي الجُمُوْع. It has three common أوزان:

مَفَاعِلُ	مَفَاعِيْلُ	فَعَائِلُ	وزن
مَسْجِدٌ	مِفْتَاحٌ	رِسالَةٌ	واحد
مَسَاجِدُ	مَفَاتِيْحُ	رَسَائِلُ	جمع

منتهي الجموع is that جمع in which the ا of جمع is followed by two حروف, like مَسَاجِدُ or one حرف in which the middle حرف is ساكن, like مَفَاتِيْحُ or three حروف in which the middle حرف is مشدد, like دَوَابُّ which is.

Sometimes the جمع is not formed from the واحد, like the جمع of اِمْرَأَةٌ is نِسَاءٌ and of ذُوْ is أُوْلُوْا.

Sometimes a واحد gives the meaning of جمع, like رَكْبٌ, رَهْطٌ, and قَوْمٌ are called اسم جمع.

The جمع of some words are formed contrary to the rules, like فَمٌ from أَفْوَاهٌ and أُمَّهَاتٌ from أُمٌّ and أُنَاسٌ from إِنْسَانٌ and شِيَاهٌ from شَاةٌ and مِيَاهٌ from مَاءٌ.

Chapter 11: مُنْصَرِف و غير منصرف

اسم معرب is of two types: منصرف and غير منصرف

منصرف is that اسم in which no سبب from the أسباب منع صرف is present and all three حركات and تنوين can come on it, like زَيْدٌ.

غير منصرف is that اسم in which two أسباب of منع صرف or one that takes the place of two are present and upon which كسرة and تنوين do not come.

The أسباب منع صرف are nine:

عَدْل، وَصْف، تأنيث، معرفة، عُجْمَة، جمع، تركيب، وزن فعل، الف و نون زائدتان

whose compilation is told in the following poem:

عَدْلٌ وَّ وَصْفٌ وَّ تَأْنِيْثٌ وَّ مَعْرِفَةٌ   وَعُجْمَةٌ ثُمَّ جَمْعٌ ثُمَّ تَرْكِيْبٌ

وَالنُّوْنُ زَائِدَةً مِّنْ قَبْلِهَا أَلِفٌ   وَ وَزَنُ فِعْلٍ وَ هٰذَا الْقَوْلُ تَقْرِيْبٌ

The example of each is:

In عُمَرُ there are two: عدل and معرفة.

In ثُلَاثُ there are two: وصف and عدل.

In طَلْحَةُ there are two: تأنيث and معرفة.

In زَيْنَبُ there are two: معرفة and تأنيث.

In إِبْرَاهِيْمُ there are two: عجمة and معرفة.

In مَسَاجِدُ there are two: *جمع and منتهي الجموع.

In بَعْلَبَكُّ there are two: تركيب and معرفة.

In أَحْمَدُ there are two: وزن فعل and معرفة.

In سُكْرَانُ there are two: ألف و نون الزائدتان and وصف.

In the terms of the نحويين, for one اسم to come out of its original صيغة and to go into another is called عدل. It is of two types: عدل تحقيقي and عدل تقديري.

عدل تحقيقي is that which actually has an origin, like ثُلَاثُ which means "three three" from that we know that its origin is ثَلَاثَةٌ ثَلَاثَةٌ.

عدل تقديري is that which does not actually have an origin, but rather has been accepted that this word is used in Arabic as غير منصرف, like عُمَرُ, but it has only one سبب for being غير منصرف, which is معرفة. For this reason its origin has been accepted as عَامِرٌ taking into consideration its usage.

عجمة is that اسم which is علم in another language other than Arabic and is made up of more than three حروف, like إِبْرَاهِيْمُ or it is made up of three حروف and the middle حرف is متحرك, like شَتَرُ (the name of a fort).

ألف و نون الزائدتان (extra ا and ن) if they come at the end of an اسم the condition is that that اسم is not علم but rather is what علم, like عُثْمَانُ ، عِمْرَانُ ، سَلْمَانُ, so سَعْدَانٌ is not غير منصرف because it is not علم but rather is what مؤنث wild grass is called. If ألف و نون الزائدتان come at the end of وصف, the condition is that its مؤنث is not سَكْرَانَةٌ and نَدْمَانٌ doesn't come on the وزن of فَعْلَانَةٌ, like سَكْرَانُ is غير منصرف because its مؤنث is not نَدْمَانَةٌ because its مؤنث is غير منصرف not.

أَفْعَلُ of وزن means that the اسم is on the وزن of a فعل, like أَحْمَدُ is on the وزن فعل.

Whenever any اسم, to another مضاف is or ل and ا has غير منصرف, then in the case (حَالَة) of جر it will be given كسرة, as in:

صَلَّيْتُ فَيْ مَسَاجِدِهِمْ وَ ذَهَبْتُ إِلَى الْمَقَابِرِ

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* Actually one which takes the place of two.

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Chapter 12: مرفوعات

There are eight:

فاعل، مفعول ما لَمْ يُسَمَّ فاعله، مبتدأ، خبر، خبر إنَّ و غَيْرِهِ، اسم مَا و لَا، اسم كَانَ و غَيْرِهِ، خبر لَا نفي جِنْس

(1) فاعل is that to whom the action of the فعل is attributed in such a manner that the فعل is standing with that اسم, like ضَرَبَ عَمْرٌو and قَامَ زَيْدٌ.

فاعل is of two kinds: ظَاهِر and مُضْمَر, like in قَامَ زَيْدٌ the فاعل, which is زَيْدٌ, is اسم ظاهر and in ضَرَبَتْ the فاعل is a ضمير.

ضمير is also of two types:

(1) ظاهر or ضمير بَارِز like:

ضَرَبْنَ - ضَرَبَتَا - ضَرَبَا - ضَرَبُوْا - ضَرَبْتُ - ضَرَبْتُنَّ - ضَرَبْتُمَا - ضَرَبْتِ - ضَرَبْتُمْ - ضَرَبْتَ

(2) ضمير مُسْتَتَر like in ضَرَبَ there is هُوَ and in ضَرَبَتْ there is هِيَ. In the same way in يَضْرِبُ there is نَضْرِبُ and in أَنَا there is أَضْرِبُ and in أَنْتَ there is تَضْرِبُ and in هِيَ there is تَضْرِبُ and in هُوَ is يَضْرِبَانِ، تَضْرِبَانِ of تثنية, in other words صيغ in the four صيغ; in مستتر and all of these are نَحْنُ there is ن and in ا there is و and in يَضْرِبْنَ and تَضْرِبُوْنَ there is يَضْرِبُوْنَ and in تَضْرِبَانِ، تَضْرِبْنَ there is ي and these are all بارز. Understand it well.

When the فاعل of the فعل is ظاهر and it is مؤنث حقيقي and there is nothing between the فاعل and فعل and the فاعل is a ضمير of مؤنث, in both cases it is necessary for the فعل to be مؤنث, like هِنْدٌ قَامَتْ, or the قَامَتْ هِنْدٌ.

تركيب:

هِنْدٌ is مبتدأ and قَامَتْ is فعل in it is the ضمير مستتر that is its فاعل
فعل with its فاعل makes جملة فعلية خبرية and that becomes خبر
مبتدأ and خبر combine to form جملة اسمية خبرية

When the فاعل is ظاهر and it is مؤنث حقيقي and something comes between the فعل and فاعل or فاعل is جمع مكسر, so in these three cases the فعل can be مؤنث or مؤنث غير حقيقي but فاعل ظاهر, like مذكر, قَالَتِ الرِّجَالُ and قَالَ الرِّجَالُ - طَلَعَتِ الشَّمْسُ and طَلَعَ الشَّمْسُ - قَرَأَتِ الْيَوْمَ هِنْدٌ and قَرَأَ الْيَوْمَ هِنْدٌ.

When the فاعل is ظاهر the فعل of the فعل will always be صيغة واحد, as in:

ضَرَبَ الرِّجَالُ - ضَرَبَ الْرَجُلَانِ - ضَرَبَ الْرَجُلُ

فاعل will come for فعل تثنية and فاعل واحد will come for فعل واحد and when the فاعل is not ظاهر then جمع will come for فاعل جمع, as in: فعل جمع will come for فاعل جمع and تثنية

الْخَادِمُوْنَ ذَهَبُوْا – الْخَادِمَانِ ذَهَبَا – الْخَادِمُ ذَهَبَ

When the فاعل is the ضمير of جمع مكسر, the فعل can come واحد مذكر or واحد مؤنث, as in: جمع مذكر or

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اَلْرِجَالُ قَامُوْا and اَلْرِجَالُ قَامَتْ

(2) فاعل has been attributed and the فعل مجهول towards which is attributed مفعول is that مفعول ما لم يسم فاعله is dropped and instead of it the مفعول is mentioned, like ضُرِبَ زَيْدٌ and is like فاعل in giving gender and number to the فعل, like:

رُإِيَتِ الشَّمْسُ - رُإِيَ الشَّمْسُ - ضُرِبَتِ الْيَوْمَ هِنْدٌ - ضُرِبَ الْيَوْمَ هِنْدٌ - هِنْدٌ ضُرِبَتْ - ضُرِبَتْ هِنْدٌ

ضُرِبَ الرِّجَالُ - ضُرِبَ الرَّجُلَانِ - ضُرِبَ الرَّجُلُ - ضُرِبَتِ الرِّجَالُ - ضُرِبَ الرِّجَالُ - اَلرِّجَالُ ضُرِبَتْ - اَلرِّجَالُ ضُرِبُوْا

اَلْخَادِمُوْنَ طُلِبُوْا – اَلْخَادِمَانِ طُلِبَا – اَلْخَادِمُ طُلِبَ

whose فاعل is not mentioned فعل ما لم يسم فاعله in other words such a فعل is called فعل مجهول.

(3) and (4) both of these nouns are free of عامل لفظي. خبر and مبتدأ

They have عامل مَعْنَوِيّ, like زَيْدٌ عَالِمٌ. مسند إليه is called مبتدأ and خبر is called مسند.

مبتدأ is usually معرفة and is also sometimes نكرة on the condition that in it some specification is done as it will be known from other books.

خبر is usually نكرة, as in:

وَ اللَّهُ يَعْصِمُكَ - زَيْدٌ أَبُوْهُ عَالِمٌ - اَلْعَالِمُ إِنْ جَاءَكُمْ فَأَكْرِمُوْهُ - اَللَّهُ مَعَكُمْ

Sometimes خبر comes before the مبتدأ, as in فِيْ الدَّارِ زَيْدٌ.

(5) The منصوب and the خبر of إِنَّ and the like there of. The اسم of أَنَّ,كَأَنَّ,لَيْتَ, لَكِنَّ, لَعَلَّ, and إِنَّ is مرفوع, as in إِنَّ زَيْدًا قَائِمٌ and كَأَنَّ عَمْرًوا أَسَدٌ. خبر is

(6) The اسم of ما and لا. The action of ما and لا is opposite of إِنَّ and أَنَّ, their اسم is مرفوع and their خبر is منصوب, as in مَا زَيْدٌ قَائِمًا and لَا رَجُلٌ أَفْضَلَ مِنْكَ.

(7) The اسم of كَانَ and the like there of. The اسم of:

كَانَ، صَارَ، أَصْبَحَ، أَمْسَى، أَضْحَى، ظَلَّ، بَاتَ، مَا بَرِحَ، مَا دَامَ، مَا انْفَكَّ، لَيْسَ، مَا فَتَى

is مرفوع and the خبر is منصوب, as in كَانَ زَيْدٌ قَائِمًا and صَارَ الْفَقِيْرُ غَنِيًّا.

(8) The خبر of لا of نفي جنس, as in لَا رَجُلَ قَائِمٌ.

Chapter 13: منصوبات

The منصوبات are twelve:

مفعول به، مفعول مُطْلَق، مفعول لَهُ، مفعول مَعَهُ، مفعول فِيْهِ، حَال، تَمْيِيز، اسم إنَّ و غيره، خبر ما و لا، اسم لا نفي جنس، خبر كان، مُسْتَثْنَى

(1) مفعول به is that اسم upon which the فعل of the فاعل occurs, like أَكَلَ زَيْدٌ طَعَامًا and شَرِبَ خَالِدٌ مَاءً.

تركيب:

أَكَلَ is فعل and زَيْدٌ is فاعل

طَعَامًا is مفعول به

فعل joins with its فاعل and مفعول به to form جملة فعلية خبرية

Sometimes the فعل of a مفعول به is dropped because of some context, like a host says on the arrival of his guest to make him happy and give him reassurance أَهْلًا وَّ سَهْلًا in other words أَتَيْتَ أَهْلًا وَّ وَطَيْتَ سَهْلًا (You have come to your people and you have come to ease.) here أَتَيْتَ and وَطَيْتَ are dropped، like at the time of warning إِيَّاكَ وَ الْأَسَدَ in other words اِتَّقِ نَفْسَكَ مِنَ الْأَسَدِ (Save yourself from the lion) here اِتَّقِ is a dropped فعل. At the time of calling someone the فعل is also dropped, as in حرف نِدَاء is يَا يَا غُلَامَ زَيْدٍ in other words أَدْعُوْ غُلَامَ زَيْدٍ (I call Zaid's servant.). Here أَدْعُوْ is dropped, يَا is حرف نِدَاء and غُلَامَ زَيْدٍ is مُنَادَى.

NOTE: The منادى is منصوب if it is مضاف, as in يَا غُلَامَ زَيْدٍ, or similar to مضاف, as in يَا قَارِئًا كِتَابًا (Oh book reader.), or يَا, as in علامة رفع on مبني is منادى مفرد معرفة. And يَا رَجُلًا خُذْ بِيَدِيْ, like نكرة غير مُعَيَّن. منادى and حرف نداء زَيْدُ and if منادى is مُعَرَّف بِاللَّام (ل and ا has) then it is necessary to separate the with أَيُّهَا, as in يَاأَيُّهَا الرَّجُلُ.

It is also permissible to do تَرْخِيْم in the منادى, in other words for the sake of easing to drop the last حرف, like from يَا مَالِكُ to يَا مَالِ and from يَا مَنْصُوْرُ to يَا مَنْصُ.

In يَا مَالُ and the original حركة is permissible as well as ضمة. That's why you can read يَا مَالُ also يَا مَالِ.

(2) مفعول مطلق is that مصدر which falls after the فعل and it is the مصدر of that very فعل, like ضَرَبًا in ضَرَبْتُ ضَرَبًا and قِيَامًا in قُمْتُ قِيَامًا. The مفعول مطلق of فعل is dropped in some contexts like it is said to one who comes قَدِمْتَ قُدُوْمًا خَيْرَ مَقْدَمٍ in other words خَيْرَ مَقْدَمٍ (You have come to good, welcome).

(3) مفعول له is that اسم which is the reason for the فعل taking place, like قُمْتُ إِكْرَامًا لِزَيْدٍ and ضَرَبْتُهُ تَأْدِيْبًا.

تركيب:

ضَرَبْتُ is a فعل with its فاعل

هُ is مفعول به and تَأْدِيْبًا is مفعول له

فعل with its فاعل and both مفعول join to make جملة فعلية خبرية

4- مفعول معه is that اسم which comes after that و that has the meaning of مَعَ, like جَاءَ زَيْدٌ وَ الْكِتَابَ (Zaid came with the book.) and جِئْتُ وَ زَيْدًا (I came with Zaid.)

تركيب:

جَاءَ is فعل and زَيْدٌ is فاعل

و مفعول معه is الْكِتَابَ and مع is a حرف with the meaning of

فعل with its فاعل and مفعول معه join to form جملة فعلية خبرية.

(5) مفعول فيه is that اسم in which the mentioned فعل occurs and it is called ظَرْف.

ظرف is of two types: ظرف زمان and ظرف مكان

Then ظرف زمان is of two types: مُبْهَم and مَحْدُوْد

ظرف مبهم is that which does not have a specified limit, like دَهْرٌ and حِيْنٌ.

ظرف محدود is that which has a specified limit, like سَنَةٌ, شَهْرٌ, لَيْلٌ, and يَوْمٌ.

The example of زمان مبهم is like صُمْتُ دَهْرًا. The example of زمان محدود is like سَافَرْتُ شَهْرًا.

ظرف مكان also has two types: مبهم, like:

<div align="center">جَلَسْتُ خَلْفَكَ وَ قُمْتُ أَمَامَكَ</div>

[this is مبهم because خَلْفَ and أَمَامَ do not have a specified limit, it can mean the last part of the Earth]

and محدود, like:

<div align="center">جَلَسْتُ فِي الدَّارِ وَصَلَّيْتُ فِي الْمَسْجِدِ</div>

فِيْ is implied (مقدر) in ظرف مكان مبهم and in ظرف مكان محدود it is mentioned.

A poet has mentioned all five types of مفعول nicely in a poem:

<div align="center">حَمِدْتُ حَمْدًا حَامِدًا وَّ حَمِيْدًا

رِعَايَةَ شُكْرِهِ دَهْرًا مَدِيْدًا</div>

(I praised Haamid with Hameed, keeping in mind his thanks for a long period of time.)

تركيب:

حَمِدْتُ is فعل with its فاعل and حَمْدًا is مفعول مطلق

حَامِدًا is مفعول به and و is a حرف with the meaning of مع

حَمِيْدًا is مفعول معه and رِعَايَةَ is مضاف and شُكْرٍ is مضاف and ه is its مضاف إليه

مضاف and رِعَايَةَ مضاف إليه of رِعَايَةَ form the مضاف إليه and مضاف and مفعول له

دَهْرًا is موصوف and مَدِيْدًا is صفة which combine to form مفعول فيه

فعل with its فاعل and all of its مفعولات combine to form جملة فعلية خبرية

(6) حال is that اسم which tells the state of the فاعل in other words it shows what state the فاعل was in when the فعل occurred from him, he was standing, sitting, riding, on foot, as in جَاءَ زَيْدٌ رَاكِبًا (Zaid came riding.) in it رَاكِبًا is the حال of زَيْدٌ, or it tells the state of the مفعول, like جِئْتُ زَيْدًا نَائِمًا (I came to Zaid when he was sleeping.), or tells the state of the فاعل and مفعول both, like كَلَّمْتُ زَيْدًا جَالِسَيْنِ (I spoke to Zaid when we were both sitting down.).

حال will come نكرة so حال is ذو الحال and if ذو الحال is معرفة and they are usually مفعول and فاعل are called ذُو الْحَال

before it, as in جَاءَنِيْ رَجُلٌ رَاكِبٌ and حال can also be a جملة, as in جَاءَنِيْ زَيْدٌ وَّ هُوَ رَاكِبٌ and لَقِيْتُ بَكْرًا وَّ which is hidden in ذو الحال is هو in it زَيْدٌ أَكَلَ جَالِسًا, as in معنوي is ذو الحال and sometimes هُوَ جَالِسٌ أَكَلَ.

تركيب of جَاءَ زَيْدٌ رَاكِبًا:

جَاءَ is فعل and زَيْدٌ is ذو الحال

رَاكِبًا is حال and ذو الحال combine to form فاعل of جَاءَ

فعل with its فاعل makes جملة فعلية خبرية

تركيب of جِئْتُ زَيْدًا نَائِمًا:

جِئْتُ is فعل with its فاعل and زَيْدًا is ذو الحال and نَائِمًا is حال

حال and ذو الحال join to make مفعول به

فعل with its فاعل and مفعول به join to make جملة فعلية خبرية

تركيب of لَقِيْتُ بَكْرًا وَّ هُوَ جَالِسٌ:

لَقِيْتُ is فعل with its فاعل and بَكْرًا is ذو الحال

و is حالية and هو is مبتدأ and جَالِسٌ is خبر

مبتدأ and خبر make جملة اسمية خبرية and it becomes حال

حال and ذو الحال join to make مفعول به and فعل with its فاعل and مفعول به make جملة فعلية خبرية

تركيب of زَيْدٌ أَكَلَ جَالِسًا:

زَيْدٌ is مبتدأ and أَكَلَ is فعل it is the هو ضمير it is the ذو الحال and جَالِسًا is حال

أَكَلَ of فاعل join to make the ذو الحال and حال

with فاعل makes جملة فعلية خبرية and becomes خبر of the مبتدأ

مبتدأ and خبر make جملة اسمية خبرية

(7) تمييز is that اسم which removes the vagueness of a number, as in رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا or of a weight, as in اِشْتَرَيْتُ رِطْلًا زَيْتًا (I bought one ritl of olive oil.) or of a volume, as in بِعْتُ قَفِيْزَيْنِ بُرًّا (I sold two qafeez of wheat.)

تركيب of رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا:

رَأَيْتُ is فعل with its فاعل and أَحَدَ عَشَرَ is مُمَيَّز and كَوْكَبًا is تمييز

فعل with its فاعل and مفعول به join to make جملة فعلية خبرية and تمييز and مميز.

تركيب of اِشْتَرَيْتُ رِطْلًا زَيْتًا:

اِشْتَرَيْتُ is فعل with its فاعل and رِطْلًا is مميز and زَيْتًا is تمييز

مفعول به join to make تمييز and مميز the rest is clear.

تركيب of بِعْتُ قَفِيْزَيْنِ بُرًّا:

بِعْتُ is فعل with its فاعل and قَفِيْزَيْنِ is مميز and بُرًّا is تمييز

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مفعول به join to make تمييز and مميز

(8) The اسم of إِنَّ and the like there of, as in إِنَّ زَيْدًا قَائِمٌ.

(9) The خبر of ما and لا, as in لَا رَجُلٌ ظَرِيْفًا.

(10) The اسم of لا of نفي جنس, as in لَا رَجُلَ ظَرِيْفٌ.

(11) The خبر of كَانَ and the like there of, as in كَانَ زَيْدٌ قَائِمًا.

(12) مستثنى is that اسم which falls after one of the حروف of اِسْتِثْنَاء from which it is clear that whatever is being related to what is before it, the مستثنى is excluded from that.

The حروف of استثناء are eight:

إِلَّا، غَيْر، سِوَى، حَاشَا، خَلَا، عَدَا، مَامخَلَا، مَا عَدَا

The اسم which comes before these حروف is called مستثنى منه, as in جَاءَ الْقَوْمُ إِلَّا زَيْدًا (The people came to me except for Zaid.); in this example coming is related to the people, but إِلَّا took زَيْدٌ out of this relationship, so مستثنى is زَيْدٌ and مستثنى منه is الْقَوْمُ.

مستثنى has two types: مُتَّصِل and مُنْقَطِع

مستثنى متصل is that which was a part of the مستثنى منه before the استثناء, then حرف استثناء was brought and it was taken out, as in جَاءَ الْقَوْمُ إِلَّا زَيْدًا, so زَيْدًا was part of الْقَوْمُ before the استثناء, but he was taken out from جَاءَ by إِلَّا.

مستثنى منقطع is that which was neither included in the مستثنى منه before the استثناء nor after it, as in:

﴿ سَجَدَ الْمَلَائِكَةُ إِلَّا إِبْلِيسَ ﴾

(The angels prostrated except for Iblees.).

So إِبْلِيسَ was neither included in الْمَلَائِكَةُ before the استثناء nor after it, but rather he was جِنّ. This is مستثنى منقطع.

تركيب of جَاءَ الْقَوْمُ إِلَّا زَيْدًا:

جَاءَ is فعل and الْقَوْمُ is مستثنى منه

إِلَّا is حرف استثناء and زَيْدًا is مستثنى

مستثنى منه and مستثنى join to make فاعل

فعل with its فاعل makes جملة فعلية خبرية

Then in another respect مستثنى has two types: مُفَرَّغ and غير مفرغ

مفرغ is that whose مستثنى منه is not mentioned, like جَاءَنِيْ إِلَّا زَيْدًا.

غير مفرغ is that whose مستثنى منه is mentioned, like جَاءَ الْقَوْمُ إِلَّا زَيْدًا.

That sentence which has استثناء has two different types: مُوْجَب and غير موجب

موجب is that which does not have نفي, استفهام, نهي, or نفي.

غير موجب is that which does have نفي, استفهام, نهي, or نفي.

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<h1 style="text-align:center">إعراب of مستثنى Types of إعراب</h1>

	قَاعِدَة (rule)	مِثَال (example)
1	If مستثنى متصل comes after إلَّا in a موجب sentence the مستثنى will always be منصوب.	جَاءَنِي الْقَوْمُ إلَّا زَيْدًا
2	If مستثنى منه comes before مستثنى in a غير موجب sentence so it will be منصوب.	مَا جَاءَنِيْ إلَّا زَيْدًا أَحَدٌ
3	مستثنى منقطع is always منصوب.	سَجَدَ الْمَلَائِكَةُ إلَّا إِبْلِيْسَ
4	After خَلَا and عَدَا according to most عُلَمَاء (scholars) the مستثنى is منصوب.	جَاءَنِي الْقَوْمُ خَلَا زَيْدًا
5	After مَا عَدَا the مستثنى is always منصوب.	جَاءَنِي الْقَوْمُ مَا عَدَا زَيْدًا
6a	In that sentence which is غير موجب and the مستثنى is غير مفرغ and comes after إلَّا there are two ways it can be read, one is to read it منصوب, as it being استثناء.	مَا جَاءَنِي أَحَدٌ إلَّا زَيْدًا
6b	The other is to read it as بَدَل of what is before it, in other words whatever the إعراب of the اسم before إلَّا is will be the same after it.	مَا جَاءَنِي أَحَدٌ إلَّا زَيْدٌ
7	If the مستثنى is مفرغ and falls in a غير موجب sentence, so the إعراب of the مستثنى of إلَّا will be according to the عامل.	مَا جَاءَنِيْ إلَّا زَيْدٌ مَا رَأَيْتُ إلَّا زَيْدًا مَا مَرَرْتُ إلَّا بِزَيْدٍ
8	The مستثنى after غَيْر, سِوَى, سِوَاء, and حَاشَا will be read مجرور.	جَاءَنِي الْقَوْمُ غَيْرَ زَيْدٍ وَ سِوَى زَيْدٍ وَ سِوَاءَ زَيْدٍ وَ حَاشَا زَيْدٍ

<h2 style="text-align:center">The إعراب of the word غَيْر</h2>

It was just mentioned that the مستثنى after غَيْر is مجرور, as for the إعراب of the word غَيْر, it will be the same as that of the مستثنى with إلَّا in all of the above-mentioned scenarios, like it is known from the following chart:

قاعدة	مثال
مستثنى متصل	جَاءَنِي الْقَوْمُ غَيْرَ زَيْدٍ
مستثنى منقطع	سَجَدَ الْمَلَائِكَةُ غَيْرَ إِبْلِيْسَ
preceding مستثنى with the غير موجب	مَا جَاءَنِي غَيْرَ زَيْدٍ الْقَوْمُ

مستثنى غير مفرغ with غير موجب	مَا جَاءَنِيْ أَحَدٌ غَيْرَ زَيْدٍ وَّ غَيْرُ زَيْدٍ
عامل according to the إعراب	مَا جَاءَنِيْ غَيْرُ زَيْدٍ - مَا رَأَيْتُ غَيْرَ زَيْدٍ - مَا مَرَرْتُ بِغَيْرِ زَيْدٍ

The original usage of غَيْر was as a صفة, but sometimes it also comes for استثناء. In the same manner إِلَّا is meant for استثناء and sometimes it comes as a صفة like الله تعالى said:

﴿ لَوْ كَانَ فِيْهِمَا ءَالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ﴾

in the same way لَا إِلَهَ إِلَّا اللَّهُ in other words غَيْرُ اللَّهِ.

Chapter 14: مجرورات

There are two types of مجرور: one is مضاف إليه, as in غُلَامُ زَيْدٍ and the other is that which is preceded by حرف جر, as in بِزَيْدٍ.

جمع and تثنية of the ن and مضاف do not come on تنوين (ل and ا in other words) تَعْرِيْف of ل falls off in إضافة, as in:

طَالِبُوْ عِلْمٍ - مُسْلِمُوْ مِصْرَ – فَرَسَا عَمْرٍو - غُلَامَا زَيْدٍ

إضافة gives the meaning of "of" or of a possessive noun or pronoun, like غُلَامُ زَيْدٍ (servant of Zaid or Zaid's servant), غُلَامِيْ حَاضِرٌ (my servant is present), and ضَرَبْتُ غُلَامِيْ (I hit my servant.).

Chapter 15: Types of إعراب of أسماء متمكنة

أسماء متمكنة	In the case of رفع, نصب, and جر	مثال
زَيْدٌ like اسم مفرد منصرف صَحِيْح	رفع in ضمة	جَاءَنِيْ زَيْدٌ - هذَا دَلْوٌ - هُمْ رِجَالٌ
دَلْوٌ like اسم مفرد قَائِم مَقَام صحيح	نصب in فتحة	رَأَيْتُ زَيْدًا - رَأَيْتُ دَلْوًا – رَأَيْتُ رِجَالًا
رِجَالٌ like جمع مُكَسَّر منصرف	جر in كسرة	مَرَرْتُ بِزَيْدٍ - جِئْتُ بِدَلْوٍ - قُلْتُ لِرِجَالٍ
مُسْلِمَاتٌ like جمع مؤنث سالم	جر in كسرة and رفع in ضمة and نصب	هُنَّ مُسْلِمَاتٌ - رَأَيْتُ مُسْلِمَاتٍ - مَرَرْتُ بِمُسْلِمَاتٍ
غير منصرف	نصب in فتحة and رفع in ضمة and جر	جَاءَ عُمَرُ - رَأَيْتُ عُمَرَ - مَرَرْتُ بِعُمَرَ

أَسْماء سِتَّة مُكَبَّرة* which are مضاف to an اسم other than ي of متكلم	ا in رفع and ي in نصب and ا in جر	جَاءَ أَبُوْكَ - رَأَيْتُ أَبَاكَ - مَرَرْتُ بِأَبِيْكَ
رَجُلَانِ like مُثَنَّى كِلْتَا and كِلَا which are مضاف to a ضمير اِثْنَانِ - اِثْنَتَانِ	ا in رفع ي before which is فتحة in نصب and جر	جَاءَ رَجُلَانِ - جَاءَ كِلَاهُمَا – جَاءَ اثْنَانِ رَأَيْتُ رَجُلَيْنِ - رَأَيْتُ كِلَيْهِمَا - رَأَيْتُ اثْنَيْنِ مَرَرْتُ بِرَجُلَيْنِ - مَرَرْتُ بِكِلَيْهِمَا – مَرَرْتُ بِاثْنَيْنِ
مُسْلِمُوْنَ like جمع مذكر سالم أُوْلُوْ تِسْعُوْنَ to عِشْرُوْنَ from	و before which is ضمة in رفع and ي before which is كسرة in نصب and جر	جَاءَ مُسْلِمُوْنَ - جَاءَ أُوْلُوْ مَالٍ - جَاءَ عِشْرُوْنَ رَجُلًا رَأَيْتُ مُسْلِمِيْنَ - رَأَيْتُ أُوْلِيْ مَالٍ - رَأَيْتُ عِشْرِيْنَ رَجُلًا مَرَرْتُ بِمُسْلِمِيْنَ - مَرَرْتُ بِأُوْلِيْ مَالٍ - مَرَرْتُ بِعِشْرِيْنَ رَجُلًا
مُوْسَى like اسم مقصور Any اسم other than جمع مذكر سالم which is مضاف to ي of متكلم	in all three states the إعراب are تقديري	جَاءَ مُوْسَى – جَاءَ غُلَامِيْ - رَأَيْتُ مُوْسَى – رَأَيْتُ غُلَامِيْ مَرَرْتُ بِمُوْسَى – مَرَرْتُ بِغُلَامِيْ
اسم مَنْقُوْص at the end of which is ي before which is كسرة	رفع in ضمة تَقْدِيْرِيّ نصب in فتحة لفظية جر in كسرة تقديري	جَاءَ الْقَاضِيْ - رَأَيْتُ الْقَاضِيَ - مَرَرْتُ بِالْقَاضِيْ
مضاف to which is جمع مذكر سالم متكلم of ي	رفع in و تقديرية نصب in ي before which is كسرة and جر	هؤُلَاءِ مُسْلِمِيَّ - رَأَيْتُ مُسْلِمِيَّ - مَرَرْتُ بِمُسْلِمِيَّ

مُسْلِمِيَّ was originally مُسْلِمُوْنَ. When it was made مضاف to ي of متكلم the ن fell off because of the إضافة and it remained مُسْلِمُوْيَ. Now ي and و are together and و was ساكن, so by the rule of مَرْمِيٌّ the و was changed into ي and ي was contracted into the other ي, then the ضمة on م was changed to كسرة for agreement with the ي so it became مُسْلِمِيَّ. The نصب and جر state of مُسْلِمُوْنَ is مُسْلِمِيْنَ so after dropping the ن because of إضافة you will just contract the two ي's to make مُسْلِمِيَّ.

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* In other words those six أسماء which are not تصغير, and they are:

ذُوْ مَالٍ، فَمٌّ، هَنٌّ، حَمٌ، أَخٌ، أَبٌ

If they are مضاف to ي of متكلم, then in all three states they will be the same, as in:

جَاءَ أَبِيْ - رَأَيْتُ أَبِيْ - مَرَرْتُ بِأَبِيْ.

Chapter 16: تَوَابِع

When in a sentence two nouns come together at one place and the إعراب of the second اسم is in agreement with the first in some way, the first اسم will be called مَتْبُوْع and the second تَابِع.

So تابع is that second اسم which is in agreement with its preceding اسم in some respect.

تابع has five types:

صِفَة، تأكِيد، بَدَل، عَطَف بحرف، عَطَف بَيَان

(1) صفة is that تابع which tells a quality of the متبوع, as in جَاءَنِيْ رَجُلٌ عَالِمٌ in this example عَالِمٌ tells that the quality of knowledge is found in رَجُلٌ, or its tells the condition of a relation of the متبوع, as in جَاءَنِيْ رَجُلٌ عَالِمٌ أَبُوْهُ in this عَالِمٌ tells that the quality of knowledge is found in أَبُوْهُ, which is the relation of the متبوع.

صفة has two types: one is that which tells a quality of its متبوع and the second is that which tells a quality of the relation of the متبوع.

The first type of صفة agrees with متبوع in ten things:

تَعْرِيْف، تَنْكِيْر، تذكير، تأنيث، إفْرَاد، تثنية، جمع، رفع، نصب، جر

like:

نِسْوَةٌ عَالِمَاتٌ - اِمْرَأَتَانِ عَالِمَتَانِ - اِمْرَأَةٌ عَالِمَةٌ - رِجَالٌ عَالِمُوْنَ - رَجُلَانِ عَالِمَانِ - عِنْدِيْ رَجُلٌ عَالِمٌ.

The second type agrees with متبوع in five things:

تعريف، تنكير، رفع، نصب، جر

like:

جَاءَتْنِي امْرَأَةٌ عَالِمٌ ابْنُهَا

[In this example the إعراب of عَالِمٌ and امْرَأَةٌ are the same but since from عَالِمٌ the quality of ابْنُهَا is told that's why عَالِمٌ is مذكر.]

The صفة of a نكرة word can also be given by a جملة خبرية and it is necessary to have a ضمير in this sentence which goes back to the نكرة word, as in:

جَاءَنِيْ رَجُلٌ أَبُوْهُ عَالِمٌ.

ترکیب of جَاءَنِيْ رَجُلٌ عَالِمٌ:

جَاءَ is فعل and ن is وقاية and ي is for متکلم of مفعول به

رَجُلٌ is موصوف and عَالِمٌ is صفة

موصوف صفة to make joins with فاعل

فعل with its فاعل and مفعول به joins to become جملة فعلية خبرية

ترکیب of جَاءَتْنِي امْرَأَةٌ عَالِمٌ ابْنُهَا:

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جَاءَتْ is فعل and ن is for وقاية and ي of متكلم is مفعول به

امْرَأَةٌ is موصوف and عَالِمٌ is اسم فاعل

ابْنُ is مضاف and هَا is مضاف إليه

مضاف and مضاف إليه of عَالِمٌ and عَالِمٌ of فاعل the become to join فاعل with its صفة becomes

موصوف and صفة the become to join فاعل of جَاءَتْ

فعل with its فاعل and مفعول به become to join جملة فعلية خبرية

تركيب of جَاءَئِنِي رَجُلٌ أَبُوهُ عَالِمٌ:

جَاءَ is فعل and ن is for وقاية and ي of متكلم is مفعول به

رَجُلٌ is موصوف and أَبُو is مضاف and هُ is مضاف إليه

مضاف and مضاف إليه become to join مبتدأ and عَالِمٌ is خبر

مبتدأ and خبر become to join جملة اسمية خبرية which becomes صفة

موصوف and صفة become to join فاعل of جَاءَ

فعل with its فاعل and مفعول به become to join جملة فعلية خبرية

Do the تركيب of:

رَأَيْتُ امْرَأَةً عَالِمَةً - اُسْكُنْ فِيْ تِلْكَ الدَّارِ الْمَفْتُوْحِ بَابُهَا – ﴿أَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا﴾– جَاءَئِنِي رَجُلٌ مَاتَ أَبُوْهُ - مَرَرْتُ بِرَجُلٍ عَالِمَةٍ بِنْتُهُ

(2) تَأْكِيد is that تابع which emphasizes the relationship of the متبوع or the inclusion of the تابع so that no doubt will remain in the mind of the listener, as in جَاءَ زَيْدٌ زَيْدٌ; in this the second زَيْدٌ which is تَأْكِيد emphasized the relationship of the first زَيْدٌ with جَاءَ so that no doubt remained that زَيْدٌ came, and as in جَاءَ الْقَوْمُ كُلُّهُمْ; in this كُلُّهُمْ which is تَأْكِيد emphasized that all of الْقَوْمُ came, not even one remained.

تَأْكِيد has two types: لفظي and معنوي

تَأْكِيد لفظي is that in which a word is repeated, as in جَاءَ زَيْدٌ زَيْدٌ.

تَأْكِيد معنوي is from eight words:

نَفْسٌ، عَيْنٌ، كِلَا و كِلْتَا، كُلٌّ، أَجْمَعُ، أَكْتَعُ، أَبْتَعُ، أَبْصَعُ

عَيْنٌ and نَفْسٌ both of these words come for the تَأْكِيد of واحد, تثنية, and جمع on the condition that their ضمير and صيغة are changed accordingly, as in:

جَاءَ زَيْدُوْنَ أَنْفُسُهُمْ - جَاءَ زَيْدَانِ أَنْفُسُهُمَا – جَاءَ زَيْدٌ نَفْسُهُ

Understand the examples of عَيْنٌ the same, جَاءَ زَيْدٌ عَيْنُهُ.

كِلَا is for the تَأْكِيد of تثنية مذكر and كِلْتَا is for the تَأْكِيد of تثنية مؤنث, as in:

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جَاءَ الرَّجُلَانِ كِلَاهُمَا - جَاءَتْ الْمَرْأَتَانِ كِلْتَاهُمَا

like: واحد of and جمع, these both come for the تأكيد and كُلٌّ and أَجْمَعُ

قَرَأْتُ الْكِتَابَ كُلَّهُ - اِشْتَرَيْتُ الْفَرَسَ أَجْمَعَهُ - جَاءَ الْقَوْمُ كُلُّهُمْ - جَاءَ النَّاسُ أَجْمَعُوْنَ

أَكْتَعُ, أَبْتَعُ, and أَبْصَعُ are تابع of أَجْمَعُ in other words they don't come without أَجْمَعُ and they don't precede أَجْمَعُ, as in:

جَاءَ الْقَوْمُ كُلُّهُمْ أَجْمَعُوْنَ أَكْتَعُوْنَ أَبْتَعُوْنَ أَبْصَعُوْنَ

تركيب:

جَاءَ is فعل and الْقَوْمُ is مُؤَكَّد

كُلُّ is مضاف and هُمْ is مضاف إليه

أَجْمَعُوْنَ is the second تأكيد and مضاف إليه join to become تأكيد and أَجْمَعُوْنَ is مضاف إليه and تأكيد joins with both of its فاعل to become مؤكد the rest is clear.

Do the تركيب of:

رَأَيْتُ الْأَمِيْرَ نَفْسَهُ - ﴿ سَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُوْنَ ﴾

(3) بدل is that تابع which is actually intended from the relationship, the متبوع is not intended. بدل has four types:

بدل الْكُلِّ، بدل الْبَعْضِ، بدل الْاِشْتِمَال، بدل الْغَلَط

بدل الكل is that بدل whose meaning is the same as that of the مُبْدَل مِنْهُ, as in:

قَرَأْتُ الْكِتَابَ رَوْضَةَ الْأَدَبِ - جَاءَنِيْ زَيْدٌ أَخُوْكَ

بدل البعض is that بدل which is one part of its مبدل منه, as in: ضُرِبَ زَيْدٌ رَأْسُهُ.

بدل الاشتمال is that بدل which has connection with its مبدل منه, as in: سُرِقَ عَمْرٌو مَالُهُ - سُلِبَ زَيْدٌ ثَوْبُهُ

بدل الغلط is that بدل which is mentioned after a mistake, as in اِشْتَرَيْتُ فَرَسًا حِمَارًا (I bought a horse, no I'm sorry a donkey) and جَاءَنِيْ زَيْدٌ جَعْفَرُ (Zaid came to me, no I'm sorry Ja'far.)

(4) عطف بحرف is that تابع which comes after حرف عطف and the same thing is being related to the تابع, as معطوف is called تابع and معطوف عليه is called متبوع. The متبوع which is being related to the حرف in جَاءَ زَيْدٌ وَّ عَمْرٌو, just like جَاءَ is related to زَيْدٌ in the same manner عَمْرٌو is related because of عطف.

(5) عطف بيان is that تابع which is not صفة, but clearly presents its متبوع and it is a more well-known name amongst two names, like جَاءَ زَيْدٌ أَبُوْ عَمْرٍو (Zaid came who is known as Abu 'Amr.) here أَبُوْ عَمْرٍو is عطف بيان and جَاءَ أَبُوْ ظَفَرٍ عَبْدُ اللَّهِ (Abu Thafar came who is known as 'Abdullah.) here عَبْدُ اللَّهِ is عطف بيان.

تركيب of جَاءَنِيْ زَيْدٌ أَخُوْكَ:

جَاءَ is فعل and ن is for وقاية and ي is of متكلم is مفعول به

زَيْدٌ is مبدل منه and أَخُوْ is مضاف and كَ is مضاف إليه

مضاف and إليه مضاف join to make بدل

بدل and مبدل منه join to make the فاعل of جَاءَ

the rest is clear

تركيب of ضُرِبَ زَيْدٌ رَأْسُهُ:

ضُرِبَ is فعل مجهول and زَيْدٌ is مبدل منه

رَأْسُ is مضاف and هُ is مضاف إليه

مضاف and مضاف إليه join become بدل

بدل and مبدل منه join to become مفعول ما لم يسم فاعله

the rest is clear

تركيب of اِشْتَرَيْتُ فَرَسًا حِمَارًا:

اِشْتَرَيْتُ is فعل with its فاعل

فَرَسًا is مبدل منه and حِمَارًا is بدل

بدل and مبدل منه join to become مفعول به

اِشْتَرَيْتُ is a فعل with its فاعل and مفعول به join to become جملة فعلية خبرية

تركيب of جَاءَ زَيْدٌ وَّ عَمْرٌو:

جَاءَ is فعل and زَيْدٌ is معطوف عليه

وَّ is حرف عطف and عَمْرٌو is معطوف

معطوف and معطوف عليه join to become فاعل

فعل and its فاعل join to become جملة فعلية خبرية

تركيب of جَاءَ زَيْدٌ أَبُوْ عَمْرٍو:

جَاءَ is فعل and زَيْدٌ is متبوع

أَبُوْ is مضاف and عَمْرٍو is مضاف إليه

مضاف and مضاف إليه join to become تابع or عطف بيان

متبوع and تابع join to become the فاعل of جَاءَ

the rest is clear

Do the تركيب of:

جَاءَ أَبُوْ الْظَفَرِ عَبْدُ اللَّهِ - ذَهَبَ بَكْرٌ وَّ خَالِدٌ - بِعْتُ جَمَلًا فَرَسًا – سُرِقَ حَمِيْدٌ نِعَالُهُ - قُطِعَ زَيْدٌ يَدُهُ - قَامَ عَمْرٌو أَبُوْكَ

Chapter 17: عوامل لفظية and معنوية

The عوامل of إعراب are of two types: لفظي and معنوي.

لفظي عامل is that which is present in words, as in عَلَى الْأَرْضِ, the word عَلَى gave جر to الْأَرْضِ and in جَاءَ زَيْدٌ, the word جَاءَ gave رفع to زَيْدٌ.

There are three types of لفظية عوامل:

حروف، أسماء، أفعال

Chapter 18: The حروف عاملة on اسم

Those حروف which do عمل on اسم are of seven types:

(1) حروف جر is that which gives جر to an اسم and they are seventeen:

ب، تَ، كَ، لِ، وَ، مُنْذُ، مُذْ، خَلَا، رُبَّ، حَاشَا، مِنْ، عَدَا، فِيْ، عَنْ، عَلَى، حَتَّى، إِلَى

EXAMPLES:

مَرَرْتُ بِزَيْدٍ - تَاللَّهِ لَأَفْعَلَنَّ كَذَا – زَيْدٌ كَالْأَسَدِ - اَلْحَمْدُ لِلَّهِ - وَ اللَّهِ لَأَفْعَلَنَّ كَذَا – مَا رَأَيْتُهُ مُنْذُ يَوْمِ الْجُمُعَةِ - مَا جَاءَنِيْ زَيْدٌ - مُذْ خَمْسَةِ أَيَّامٍ - جَاءَنِيْ الْقَوْمُ خَلَا زَيْدٍ - رُبَّ عَالِمٍ يَعْمَلُ بِعِلْمِهِ - جَاءَنِيْ الْقَوْمُ حَاشَا زَيْدٍ - جَاءَنِيْ الْقَوْمُ عَدَا زَيْدٍ - زَيْدٌ فِي الدَّارِ - سَأَلْتُهُ عَنْ أَمْرٍ - قَامَ زَيْدٌ عَلَى السَّطْحِ - أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا – سِرْتُ مِنَ الْهِنْدِ إِلَى الْمَدِيْنَةِ

(2) حروف مُشَبَّهَة بفعل are those which give رفع to its خبر and اسم to an نصب and these are six:

لَعَّلَ، لَكِنَّ، لَيْتَ، كَأَنَّ، أَنَّ، إِنَّ

EXAMPLES:

لَيْتَ زَيْدًا قَائِمٌ - غَابَ زَيْدٌ وَ لَكِنَّ بَكْرًا حَاضِرٌ - كَأَنَّ زَيْدًا أَسَدٌ - بَلَغَنِيْ أَنَّ زَيْدًا مُنْطَلِقٌ - إِنَّ زَيْدًا قَائِمٌ - لَعَّلَ السُّلْطَانَ يُكْرِمُنِيْ

(3) ما and لا which do a similar عمل as لَيْسَ, as in مَا زَيْدٌ قَائِمًا and لَا رَجُلٌ ظَرِيْفٌ.

(4) لا of نفي of جنس

The اسم of this لا is usually مضاف and منصوب and the خبر is مرفوع like لَا غُلَامَ رَجُلٍ ظَرِيْفٌ فِي الدَّارِ, and if the اسم is نكرة and مفرد (in other words a single word not necessarily a singular word) then it will be مبني on فتحة, like لَا رَجُلَ فِي الدَّارِ and if it is معرفة it is necessary to bring لا again with another معرفة and لا will not do any عمل and the اسم will be مرفوع as a مبتدأ معرفة.

لَا خَالِدٌ ههُنَا وَ لَا سَعِيْدٌ   لَا زَيْدٌ عِنْدِيْ وَ لَا عَمْرٌو

Understand it such that when it is being told that two معرفة are not in a place لا needs to be brought again at the beginning of every معرفة in that تركيب, and the معرفة should be read with رفع;

and if two نكرة are told to not be present the two can be read five ways.

<div dir="rtl">

لَا رَجُلَ فِي الدَّارِ وَ لَا امْرَأَةٌ   لَا رَجُلٌ فِي الدَّارِ وَ لَا امْرَأَةٌ

لَا رَجُلَ فِي الدَّارِ وَ لَا امْرَأَةٌ   لَا رَجُلَ فِي الدَّارِ وَ لَا امْرَأَةٌ

لَا رَجُلَ فِي الدَّارِ وَ لَا امْرَأَةٌ

</div>

(5) حروف نداء which give نصب to مضاف منادى and these are five: يَا, هَيَا, أَيَا, أَيْ, and أ as in يَا عَبْدَ اللَّهِ.

أَيْ and أ are for close and أَيَا and هَيَا are used for far and يَا is general.

(6) و مَعَ, with the meaning of مَعَ, as in اِسْتَوَى الْمَاءُ وَ الْخَشَبَةَ.

(7) إِلَّا the حرف of استثناء, as in جَاءَ الْقَوْمُ إِلَّا زَيْدًا.

Chapter 19: حروف عاملة on فعل مضارع

Those حروف which do عمل on فعل مضارع are of two types: ناصب and جازم

حروف ناصبة are:

<div dir="rtl">

أَنْ، لَنْ، كَيْ، إِذَنْ

</div>

EXAMPLES:

(1) أَنْ as in أُرِيدُ قِيَامَكَ. It along with a فعل gives the meaning of the مصدر in other words أُرِيدُ أَنْ تَقُومَ that is why it is called مصدرية.

(2) لَنْ as in لَنْ يَذْهَبَ عَمْرٌو. It comes for تأكيد نفي.

(3) كَيْ as in أَسْلَمْتُ كَيْ أَدْخُلَ الْجَنَّةَ.

(4) إِذَنْ as in إِذَنْ أَشْكُرَكَ. It will be said in response to one who says: أَنَا أُعْطِيكَ دِينَارًا.

أَنْ is implied and gives نصب to فعل مضارع after six حروف.

(1) حَتَّى as in مَرَرْتُ حَتَّى أَدْخُلَ الْبَلَدَ

(2) ل of جَحَد as in مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ

(3) أَوْ which means إِلَّا أَنْ or إِلَى أَنْ, as in لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِيْ حَقِّي أَيْ إِلَى أَنْ تُعْطِيَنِيْ حَقِّي

(4) و cannot enter upon the معطوف عليه where that which enters upon the و this is that صَرْف of و (in other words the معطوف) like in this poem:

<div dir="rtl">

لَا تَنْهَ عَنْ خُلُقٍ وَّ تَأْتِيَ مِثْلَهُ   عَارٌ عَلَيْكَ إِذَا فَعَلْتَ عَظِيْمٌ

</div>

In this poem the صرف of و and مدخول of is مِثْلَهُ تَأْتِيَ. The لَا تَنْهَ of لَا cannot enter upon it. The meaning of the poem is: Do not prevent from a bad thing and do it yourself, because if you did that it would be a big flaw for you.

(5) ل of كَيْ, as in أَسْلَمْتُ لِأَدْخُلَ الْجَنَّةَ.

(6) That ف which is in the second part of six things:

<div dir="rtl">

أمر، نهي، نفي، استفهام، تمني، عرض

(1) أمر as in زُرْنِيْ فَأُكْرِمَكَ

(2) نهي as in لَا تَشْتِمْنِيْ فَأُهِيْنَكَ

(3) نفي as in مَا تَأْتِيْنَا فَتُحَدِّثَنَا

(4) استفهام as in أَيْنَ بَيْتُكَ فَأَزُوْرَكَ

(5) تمني as in لَيْتَ لِيْ مَالًا فَأُنْفِقَ مِنْهُ

(6) عرض as in أَلَا تَنْزِلُ بِنَا فَتُصِيْبَ خَيْرًا

</div>

<div dir="rtl">حروف جازمة</div> are five:

<div dir="rtl">

إِنْ، لَمْ، لَمَّا، ل أمر، لا نهي

</div>

EXAMPLES:

<div dir="rtl">

لَا يَنْصُرْ - لِيَنْصُرْ - لَمَّا يَنْصُرْ - لَمْ يَنْصُرْ - إِنْ تَنْصُرْ أَنْصُرْ

</div>

<div dir="rtl">إِنْ شرطية</div> enters upon two sentences, as in <div dir="rtl">إِنْ تَضْرِبْ أَضْرِبْ</div>, the first sentence is called <div dir="rtl">شرط</div> and the second is called <div dir="rtl">جَزَاء</div>; this <div dir="rtl">إِنْ</div> comes for <div dir="rtl">مستقبل</div> even if it comes on <div dir="rtl">ماضي</div>, like <div dir="rtl">إِنْ ضَرَبْتَ ضَرَبْتُ</div>.

If the <div dir="rtl">جزاء</div> of the <div dir="rtl">شرط</div> is <div dir="rtl">جملة اسمية</div>, or <div dir="rtl">دُعَاء</div>, <div dir="rtl">نهي</div>, <div dir="rtl">أمر</div>, then it is necessary to bring <div dir="rtl">ف</div> in the <div dir="rtl">جزاء</div>, like

<div dir="rtl">

إِنْ أَكْرَمْتَنِيْ فَجَزَاكَ اللَّهُ خَيْرًا - إِنْ أَتَاكَ عَمْرٌو فَلَا تُهِنْهُ - إِنْ رَأَيْتَ زَيْدًا فَأَكْرِمْهُ - إِنْ تَأْتِنِيْ فَأَنْتَ مُكْرَمٌ

</div>

When <div dir="rtl">اسم موصول</div> enters upon it, or <div dir="rtl">حرف شرط</div>, it has <div dir="rtl">دعاء</div>, <div dir="rtl">ماضي</div> comes for <div dir="rtl">مستقبل</div> in meaning.

Chapter 20: أفعال of عمل

You should know that there is no <div dir="rtl">فعل</div> which does not do <div dir="rtl">عمل</div>, and according to the <div dir="rtl">عمل</div> it does <div dir="rtl">فعل</div> is of two types: <div dir="rtl">معروف</div> and <div dir="rtl">مجهول</div>.

Then <div dir="rtl">فعل معروف</div> has two types: <div dir="rtl">لَازِم</div> and <div dir="rtl">مُتَعَدِّي</div>.

Whether <div dir="rtl">فعل معروف</div> is <div dir="rtl">لازم</div> or <div dir="rtl">متعدي</div> it gives <div dir="rtl">رفع</div> to the <div dir="rtl">فاعل</div>, as in قَامَ زَيْدٌ, and ضَرَبَ عَمْرٌو, and <div dir="rtl">فعل متعدي</div> gives <div dir="rtl">نصب</div> to seven <div dir="rtl">أسماء</div> and those are: <div dir="rtl">مفعول به</div>, <div dir="rtl">مفعول مطلق</div>, <div dir="rtl">مفعول فيه</div>, <div dir="rtl">مفعول معه</div>, <div dir="rtl">مفعول له</div>, <div dir="rtl">حال</div>, and <div dir="rtl">تمييز</div>; their explanation has already passed in <div dir="rtl">منصوبات</div>.

<div dir="rtl">فعل مجهول</div> gives <div dir="rtl">نصب</div> to the rest of <div dir="rtl">مفعول به</div> and gives <div dir="rtl">رفع</div> to the <div dir="rtl">فاعل</div>, instead of giving <div dir="rtl">رفع</div> to the <div dir="rtl">مفعولات</div>, as in:

.ضُرِبَ زَيْدٌ يَوْمَ الْجُمُعَةِ أَمَامَ الْأَمِيرِ ضَرْبًا شَدِيدًا فِي دَارِهِ تَأْدِيبًا

.مفعول ما لم يسم فاعله is called فاعله is called مرفوع ما لم يسم فاعله is called and its فعل ما لم يسم فاعله is called فعل مجهول

فعل متعدي

(1) متعدي with one مفعول, as in ضَرَبَ زَيْدٌ عَمْرًوا.

(2) متعدي with two مفعولات in which it is also permissible to mention one*, like أَعْطَى and that which is synonymous with it, as in أَعْطَيْتُ زَيْدًا دِرْهَمًا, here أَعْطَيْتُ زَيْدًا is also permissible.

(3) متعدي with two مفعولات in which it is not permissible to mention only one; they are أفعال قلوب:

رَأَيْتُ، وَجَدْتُ، عَلِمْتُ، زَعَمْتُ، حَسِبْتُ، خِلْتُ، ظَنَنْتُ

The first three are for certainty, the last three are for doubt and the middle one is used for both, as in:

زَعَمْتُ الشَّيْطَانَ شَكُوْرًا – زَعَمْتُ اللَّهَ غَفُوْرًا – عَلِمْتُ عَمْرًوا أَمِيْنًا – وَجَدْتُ رَشِيْدًا عَالِمًا – رَأَيْتُ سَعِيْدًا ذَاهِبًا - ظَنَنْتُ بَكْرًا نَائِمًا – خِلْتُ خَالِدًا قَائِمًا – حَسِبْتُ زَيْدًا فَاضِلًا.

(4) متعدي with three مفعول and they are:

أَعْلَمَ، أَرَى، أَنْبَأَ، أَخْبَرَ، خَبَّرَ، نَبَّأَ، حَدَّثَ

as in: أَعْلَمْتُ زَيْدًا عَمْرًوا فَاضِلًا and أَرَيْتُ عَمْرًوا خَالِدًا نَائِمًا; all of these مفعولات are مفعول به.

These أفعال (even though they are لازم) are not complete with only a فاعل, but are also أفعال ناقصة: in need of a خبر; that's why they are called أفعال ناقصة. These give رفع to the مسند إليه in جملة اسمية and give نصب to the مسند and these are thirteen:

كَانَ، صَارَ، أَصْبَحَ، أَمْسَى، أَضْحَى، ظَلَّ، بَاتَ، مَا دَامَ، مَا انْفَكَّ، مَا بَرِحَ، لَيْسَ، مَا فَتِئَ ، مَا زَالَ

EXAMPLES:

كَانَ زَيْدٌ قَائِمًا - صَارَ الطِّيْنُ خَزَفًا - أَصْبَحَ زَيْدٌ غَنِيًّا - أَمْسَى عَمْرٌو قَائِمًا - أَضْحَى زَيْدٌ حَاكِمًا - ظَلَّ بَكْرٌ كَاتِبًا - بَاتَ خَالِدٌ نَائِمًا - مَا بَرِحَ خَالِدٌ صَائِمًا - مَا انْفَكَّ وَحِيْدٌ عَاقِلًا - لَيْسَ زَيْدٌ قَائِمًا - مَا فَتِئَ سَعِيْدٌ فَاضِلًا - مَا زَالَ بَكْرٌ عَالِمًا

أفعال مُقَارَبَة: and they are: عَسَى, and كَرَبَ ,كَادَ ,أَوْشَكَ :They do the same action as أفعال ناقصة
EXAMPLES:

أَوْشَكَ بَكْرٌ أَنْ يَجِيْءَ - كَرَبَ خَالِدٌ يَجْلِسُ - كَادَ عَمْرٌو يَذْهَبُ - عَسَتِ الْمَرْأَةُ أَنْ تَقُوْمَ - عَسَى زَيْدٌ أَنْ يَخْرُجَ

أفعال مَدْح و ذَمّ: for مدح are نِعْمَ and حَبَّذَا and for ذم are بِئْسَ and سَاءَ.

حَبَّذَا زَيْدٌ - نِعْمَ الرَّجُلُ عَمْرٌو – سَاءَ الرَّجُلُ زَيْدٌ - بِئْسَ الرَّجُلُ عَمْرٌو

---

* In other words it is also permissible to make due with the mention of one and it is not necessary to mention one with the other.

Whatever comes after the فاعل of these أفعال is called مَخْصُوْص بِالْمَدْح or مخصوص بِالذَّم on the condition that the فاعل is مُعَرَّف بِاللَّام, as in نِعْمَ الرَّجُلُ عَمْرٌو, or مضاف to اللام, as in نِعْمَ صَاحِبُ, معرف باللام, in this example the فاعل is ضمير مستتر whose تمييز is نكرة منصوبة, as in نِعْمَ رَجُلًا زَيْدٌ, or the الْعِلْمِ بَكْرٌ because هُوَ is vague. هُوَ is نِعْمَ of فاعل مستتر in نِعْمَ and رَجُلًا is تمييز منصوب

In بِئْسَ الرَّجُلُ, in the same way مخصوص بالمدح is زَيْدٌ and فاعل is its ذَا and حَبَّ is فعل مدح the حَبَّذَا زَيْدٌ In سَاءَ الرَّجُلُ زَيْدٌ and عَمْرٌو.

أفعال تَعَجُّب: Two forms come for every ثلاثي مجرد. The first is مَا أَفْعَلَهُ, as in مَا أَحْسَنَ زَيْدًا; it implies خبر is أَحْسَنَ and رفع in the place of مبتدأ is مَا with the meaning of أَيُّ شَيْءٍ, أَيْ شَيْءٍ أَحْسَنَ زَيْدًا, and مَا مفعول به is زَيْدًا and مستتر is هُوَ, which is أَحْسَنَ of فاعل and the رفع the place of

تركيب:
مَا is مبتدأ and أَحْسَنَ is فعل in it is the هُوَ ضمير which is its فاعل
زَيْدًا is مفعول به
فعل فاعل joins with its مفعول به to make جملة فعلية خبرية and that becomes خبر of the مبتدأ
مبتدأ and خبر join to become جملة اسمية إنشائية

The second is أَفْعِلْ بِهِ, like أَحْسِنْ بِزَيْدٍ. أَحْسِنْ is صيغة أمر with the meaning of ماضي; it implies أَحْسَنَ زَيْدٌ and the ب is زائد. صَارَ ذَا حُسْنٍ in other words.

Chapter 21: أسماء عاملة

There are ten types of أسماء عاملة:

(1) أسماء شرطية with the meaning of إنْ and they give جزم to فعل مضارع and they are nine:

أَيْنَمَا، أَنَّى، حَيْثُمَا، أَيٌّ، مَا، إِذْمَا، مَتَى، مَهْمَا، مَنْ

EXAMPLES:
أَيُّهُمْ يَضْرِبْنِيْ أَضْرِبْهُ - مَا تَشْتَرِ أَشْتَرِ - إِذْمَا تُسَافِرْ أُسَافِرْ - مَتَى تَذْهَبْ أَذْهَبْ - مَهْمَا تَقْعُدْ أَقْعُدْ - مَنْ يُكْرِمْنِيْ أُكْرِمْهُ - أَيْنَمَا تَقْصِدْ أَقْصِدْ - أَنَّى تَكْتُبْ أَكْتُبْ - حَيْثُمَا تَقْعُدْ أَقْعُدْ

(2) أسماء أفعال: and they are nine:

هَيْهَاتَ، شَتَّانَ، سَرْعَانَ، دُوْنَكَ، بَلَهَ، عَلَيْكَ، حَيَّهَلْ، رُوَيْدَ، هَا

The first three are رَافع and the last six are ناصب, as in:

سَرْعَانَ عَمْرٌو – شَتَّانَ زَيْدٌ وَّ عَمْرٌو – هَيْهَاتَ زَيْدٌ

these three have the meaning of ماضي and give رفع to an اسم because of فاعلية (it being فاعل).

هَا خَالِدًا – رُوَيْدَ زَيْدًا – حَيَّهَلِ الصَّلَاةَ – عَلَيْكَ بَكْرًا – بَلْهَ سَعِيدًا – دُوْنَكَ عَمْرُوا

these six have the meaning of أمر and give نصب to an اسم because of مفعولية.

(3) اسم فاعل: it does the action of فعل معروف in other words it gives رفع to the فاعل and نصب to the مفعول به on two conditions: one is that in the meaning of اسم فاعل is حال or مستقبل and the second is that مبتدأ comes before it, as in زَيْدٌ ضَارِبٌ أَبُوْهُ عَمْرًوا and زَيْدٌ قَائِمٌ أَبُوْهُ or it is موصول, as in جَاءَنِي الْقَائِمُ or is موصوف, as in مَرَرْتُ بِرَجُلٍ ضَارِبٍ أَبُوْهُ بَكْرًا or ء of أَبُوْهُ or is ذو الحال, as in جَاءَنِي زَيْدٌ رَاكِبًا غُلَامُهُ فَرَسًا or is استفهام as in أَضَارِبٌ زَيْدٌ عَمْرًوا or حرف نفي is present, as in مَا قَائِمٌ زَيْدٌ which the same عمل also do. ضَارِبٌ and قَائِمٌ do ضَرَبَ and قَامَ.

(4) اسم مفعول: This does the عمل of فعل مجهول in other words, it gives رفع to مفعول ما لم يسم فاعله and there are two conditions to its عمل: the first is that it has the meaning of حال or مستقبل, the second is that it has a مبتدأ or something else before it, as in:

خَالِدٌ مُخْبَرٌ ابْنُهُ عَمْرًوا فَاضِلًا – بَكْرٌ مَعْلُوْمٌ ابْنُهُ فَاضِلًا – زَيْدٌ مَضْرُوْبٌ أَبُوْهُ وَ عَمْرٌو مُعْطَى غُلَامُهُ دِرْهَمًا

مُخْبَرٌ also do. مَعْلُوْمٌ, مُعْطَى, مَضْرُوْبٌ, and أُخْبِرَ and عُلِمَ, أُعْطِيَ, ضُرِبَ, that عمل whatever

(5) صفة مشبهة: This also does the عمل of its فعل with the above-mentioned conditions, as in زَيْدٌ حَسَنٌ غُلَامُهُ, the عمل that حَسُنَ does, حَسَنٌ also does.

(6) اسم تفضيل: It has three types of usage:

(1) with مِنْ, as in زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو.

(2) with تعريف of ل, as in جَاءَنِيْ زَيْدٌ الْأَفْضَلُ.

(3) with إضافة, as in زَيْدٌ أَفْضَلُ الْقَوْمِ.

The عمل of اسم تفضيل is on its فاعل which is ضمير مستتر which is هُوَ in it.

(7) مصدر: On the condition that it is not مفعول مطلق, it does the عمل of its فعل, as in أَعْجَبَنِيْ ضَرْبُ زَيْدٍ.

(8) اسم مضاف: This gives جر to مضاف إليه, as in جَاءَ غُلَامُ زَيْدٍ, here لِ is implied because the implied meaning is غُلَامٌ لِزَيْدٍ.

(9) اسم تَامّ: تمييز to نصب gives اسم تام either because of تنوين, as in مَا فِي السَّمَاءِ قَدْرُ رَاحَةٍ سَحَابًا, تثنية, or because of ن of عِنْدِيْ أَحَدَ عَشَرَ رَجُلًا and زَيْدٌ أَكْثَرُ مِنْكَ مَالًا, or because of an implied تنوين, as in عِنْدِيْ عِشْرُوْنَ دِرْهَمًا, جمع of ن, as in عِنْدِيْ قَفِيْزَانِ بُرًّا, or because of a ن similar to ن.

(10) أسماء كناية: which are كَمْ and كَذَا

كَمْ has two types: استفهامية and خبرية

كَمْ استفهامية gives نصب to its تمييز, as in كَمْ رَجُلًا عِنْدَكَ and كَذَا also, as in عِنْدِيْ كَذَا دِرْهَمًا.

كَمْ خبرية gives جر to its تمييز, as in: كَمْ مَالٍ أَنْفَقْتُ وَ كَمْ دَارٍ بَنَيْتُ, and sometimes comes on the مِنْ جارّة

تمييز of كَمْ خبرية, as in كَمْ, الله تعالى says: ﴿كَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ﴾

Chapter 22: The second type of عوامل: معنوي

عامل معنوي is that which is not apparent in words. It is of two types:

(1) ابتداء: in other words its being free of عوامل لفظية. It gives رفع to the مبتدأ, as in زَيْدٌ قَائِمٌ, in this ابتداء, so ابتداء because of ابتداء, and it is also مرفوع and قَائِمٌ is خبر and it is مرفوع because of ابتداء and it is مبتدأ is زَيْدٌ because of ابتداء and it is also مرفوع is عامل on the ابتداء does عمل on both مبتدأ and خبر. Here there are two opinions: one is that the ابتداء does عمل on the مبتدأ and خبر do عمل on one another and the other is that the مبتدأ which in turn does عمل on the خبر and the other is that the مبتدأ and خبر do عمل on one another in other words, the مبتدأ on the خبر and the خبر on the مبتدأ.

(2) فعل مضارع: in it the nonexistence of ناصب and جازم give it رفع, as in يَضْرِبُ زَيْدٌ, here يَضْرِبُ is مرفوع because it is free form any ناصب or جازم.

Chapter 23: حروف غير عاملة

There are sixteen types of حروف غير عاملة:

(1) حروف تنبيه: أَمَا، أَلَا، هَا. These حروف enter upon a sentence to take away the heedlessness of the addressee, as in:

أَلَا زَيْدٌ قَائِمٌ - أَمَا عَمْرٌو نَائِمٌ - هَا أَنَا حَاضِرٌ.

(2) حروف إِيْجَاب: Which are: نَعَمْ، بَلَى، أَجَلَ، إِيْ، جَيْرِ، إِنَّ. نَعَمْ confirms the preceding statement whether it is negative or positive, as if someone said: مَا جَاءَ زَيْدٌ, it would be said in reply "نَعَمْ" in other words مَا جَاءَ زَيْدٌ. In the same manner when it is said: ذَهَبَ عَمْرٌو, it would be said in reply "نَعَمْ" in other words ذَهَبَ عَمْرٌو.

بَلَى comes for making negation into affirmation, as in:

﴿أَ لَسْتُ بِرَبِّكِمْ؟ قَالُوْا بَلَى ﴾

in other words بَلَى أَنْتَ رَبُّنَا.

إِيْ is like نَعَمْ, but the only difference is that after استفهام it comes with an oath (قسم), as if someone said: أَ قَامَ زَيْدٌ in reply it would be said: إِيْ وَ اللَّهِ.

أَجَلْ and جَيْرِ are also like نَعَمْ.

إِنَّ is also the same, but it is used rarely.

(3) حروف تَفْسِيْر- which are: أَ، أَنْ، يْ, as in جَاءَنِيْ زَيْدٌ أَيْ أَبُوْكَ and as الله تعالى says:

﴿نَادَيْنَاهُ أَنْ يَا إِبْرَاهِيْمُ﴾

in other words نَادَيْنَاهُ بِلَفْظٍ هُوَ قَوْلُنَا يَا إِبْرَاهِيْمُ.

(4) حروف مصدرية- which are: أَنْ، مَا، أَنَّ

مَا and أَنْ give the meaning of its مصدر, the فعل as in:

أَعْجَبَنِي أَنْ ضَرَبْتَ أَيْ ضَرْبُكَ - ﴿ ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ﴾ أَيْ بِرُحْبِهَا.

أَنَّ enters on a جملة اسمية, as in بَلَغَنِي أَنَّ زَيْدًا نَائِمًا أَيْ نَوْمُهُ.

(5) حروف تَحْضِيْض- which are: لَوْ لَا، لَوْ مَا، هَلَّا، أَلَّا

If these حروف enter upon مضارع, then incitement and encouragement is intended, as in هَلَّا تُصَلِّيْ؟
(Why don't you pray?) and that is why they are called حروف تحضيض, because تحضيض means to incite and encourage, understand it well.

And if these حروف enter upon ماضي, so they mean to give regret to the addressee, as in هَلَّا صَلَّيْتَ
الْعَصْرَ؟ (Why didn't you pray ?) that is why they are also called حروف تَنْدِيْم.

(6) حرف تَوَقُّع- this is قَدْ, this حرف makes ماضي into ماضي قريب (present perfect) and gives the meaning of "no doubt" as in قَدْ جَاءَ زَيْدٌ (No doubt Zaid has come.) and in مضارع it gives the meaning of تَقْلِيْل, as in قَدْ تَجِيئُ زَيْدٌ (Zaid sometimes comes.) and sometimes in مضارع it gives the meaning of "no doubt", as in ﴿قَدْ يَعْلَمُ اللَّهُ﴾ (No doubt Allah knows.).

(7) حروف استفهام- which are: هَلْ، أَ، مَا

All three come at the beginning, as in:

هَلْ زَيْدٌ قَائِمٌ؟ - أَ زَيْدٌ قَائِمٌ؟ - مَا اسْمُكَ؟

(8) كَلَّا is حرف رَدَع and it usually comes for denying and stopping, as if someone said: كَفَرَ زَيْدٌ,
then it would be said in response: كَلَّا (No way!).

كَلَّا also comes to mean "no doubt", as in كَلَّا سَوْفَ تَعْلَمُوْنَ (No doubt soon you will know.) كَلَّا حَقًّا

(9) تنوين- and it is of many types, amongst which two are: تَمَكُّن, as in زَيْدٌ and عِوَض, as in يَوْمَئِذٍ; it
is said that يَوْمَئِذٍ is said in place of يَوْمَ إِذْ كَانَ كَذَا and حِيْنَئِذٍ is said in place of حِيْنَ إِذْ كَانَ كَذَا.

(10) ن تأكيد- of as in أَضْرِبَنَّ and أَضْرِبَنْ.

(11) ل مفتوحة comes for تأكيد, as in لَزَيْدٌ أَفْضَلُ مِنْ عَمْرٍو.

(12) حروف زِيَادَات- which are: إِنْ، أَنْ، مَا، لَا، مِنْ، كَ، بِ، ل

EXAMPLES:

مَا جَاءَنِيْ مِنْ أَحَدٍ - مَا جَاءَنِيْ زَيْدٌ وَ لَا عَمْرٌو – إِذَامَا تَخْرُجْ أَخْرُجْ - فَلَمَّا أَنْ جَاءَ الْبَشِيْرُ - مَا إِنْ زَيْدٌ قَائِمٌ - رَدِفَ لَكُمْ - مَا
زَيْدٌ بِقَائِمٍ - لَيْسَ كَمِثْلِهِ شَيْءٌ

(13) حروف شرط- which are: لَوْ ، أَمَّا

أَمَّا is for explanation (تفسير) and it is necessary to bring ف in its second part (جواب).

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كَقَوْلِهِ تَعَالَى : ﴿ فَمِنْهُمْ شَقِيٌّ وَّ سَعِيدٌ فَأَمَّا الَّذِيْنَ شَقُوْا فَفِي النَّارِ وَ أَمَّا الَّذِيْنَ سُعِدُوْا فَفِى الْجَنَّةِ ﴾

لَوْ negates the second part of the جملة because of the first part being negated, as الله تعالى says:

﴿ لَوْ كَانَ فِيْهِمَا ءَالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ﴾

[If there were any other gods in the heavens and Earth they would both be in chaos (but because there are not, they are not in chaos).].

(14) لَوْ لَا -لَوْ لَا زَيْدٌ It negates the second part of the sentence because of the existence of the first لَهَلَكَ عَمْرٌو [If it weren't for Zaid, 'Amr would have been destroyed (but because he was there, 'Amr wasn't destroyed.]

(15) مَا with the meaning of مَا دَامَ, as in أَقُوْمُ مَا جَلَسَ الْأَمِيْرُ (I will stand as long as the commander stands.)

(16) حروف عطف They are ten: و، ف، ثُمَّ، حَتَّى، إِمَّا، أَوْ، أَمْ، لَا، بَلْ، لَكِنْ