

القواعد
للكتاب الأول
مع الشرح باللغة الإنجليزية

**The Rules for Book 1-2-3
With an explanation in the
English language**

كتبه الفقهاء إلى الله
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

{الْأَسْمَاءُ الْإِشَارَةُ}

Demonstrative Pronouns

هَذَا. هَذِهِ. هَذَانِ. هَاتَانِ. هَؤُلَاءِ. لِلْقَرِيبِ.
ذَلِكَ. تِلْكَ. ذَانِكَ. تَانِكَ. أُولَئِكَ. لِلبَعِيدِ.

The *الْأَسْمَاءُ الْإِشَارَةُ*, demonstrative pronouns are similar to the English 'that' , 'this' and they are of two types; *لِلْقَرِيبِ* for things which are close, and *لِلبَعِيدِ* for things at a distance. Unlike in English, demonstrative pronouns in Arabic have a different form for singular, dual, and plural, and they also change to correspond to the gender of the noun. So if the noun is feminine then the demonstrative pronoun is also feminine, however there are a few exceptions to this rule, as indicated below.

The demonstrative pronouns (for near):

هَذَا	: This is (for masculine singular)	} لِلْقَرِيبِ for things which are near
هَذِهِ	: This is (for feminine singular or plural irrational)	
هَذَانِ	: These are (for dual masculine)	
هَاتَانِ	: These are (for dual feminine)	
هَؤُلَاءِ	: These are (for plural masculine or feminine)	

The demonstrative pronouns (for far):

ذَلِكَ	: That is (for masculine singular)	} لِلْبَعِيدِ for things which are far
تِلْكَ	: That is (for feminine singular or plural irrational)	
ذَانِكَ	: Those are (for dual masculine)	
تَانِكَ	: Those are (for dual feminine)	
أُولَئِكَ	: Those are (for plural masculine or feminine)	

Examples

أمثلة:

هَذَا رَجُلٌ (لِلْمُذَكَّرِ مُفْرَدٍ - عَاقِلٍ)	هَذَا كِتَابٌ (لِلْمُذَكَّرِ مُفْرَدٍ - غَيْرُ عَاقِلٍ)	: هذا
This is a man (for masculine singular-rational)	This is a book (for masculine singular-irrational)	

هَذِهِ ِإِمْرَأَةٌ

(لِلْمُؤَنَّثِ مُفْرَدٍ - عَاقِلٍ)

This is a woman
(For feminine singular-rational)

هَذِهِ سَيَّارَةٌ

(لِلْمُؤَنَّثِ مُفْرَدٍ - غَيْرُ عَاقِلٍ)

This is a car
(For feminine singular-irrational)

هَذِهِ:

هَذَانِ عَالِمَانِ

(لِلْمُذَكَّرِ َمُتَنَّى - عَاقِلٍ)

These are scholars
(For masculine dual-rational)

هَذَانِ قَلَمَانِ

(لِلْمُذَكَّرِ َمُتَنَّى - غَيْرُ عَاقِلٍ)

These are pens
(For masculine dual-irrational)

هَذَانِ:

هَاتَانِ ِمُسْلِمَتَانِ.

(لِلْمُؤَنَّثِ مُتَنَّى - عَاقِلٍ)

These are Muslims
(For feminine dual-rational)

هَاتَانِ بَقَرَتَانِ.

(لِلْمُؤَنَّثِ مُتَنَّى - غَيْرُ عَاقِلٍ)

These are cows
(For feminine dual-irrational)

هَاتَانِ:

هؤلاءِ مُسْلِمَاتٌ

(للمؤنثِ جَمْع - عاقلٍ)

These are Muslims
(For feminine plural-rational)

هؤلاءِ مُسْلِمُونَ

(للمذكّرِ جَمْع - عاقلٍ)

These are Muslims
(For masculine plural-rational)

هؤلاءِ:

وَ يَجُوزُ كَذَلِكَ لِغَيْرِ عَاقِلٍ. مِثَال: هَؤُلَاءِ كَلِمَاتٌ. وَ هَذَا قَلِيلٌ.

هؤلاءِ is likewise allowed for irrational (nouns) but this is rare. For example:

هؤلاءِ كَلِمَاتٌ

These words

ذَلِكَ مُهَنْدِسٌ

(للمذكّرِ مُفْرَد - عاقلٍ)

That is engineer
(for masculine singular-rational)

ذَلِكَ نَجْمٌ

(للمذكّرِ مُفْرَد - عَيْرُ عاقلٍ)

That is a star
(for masculine singular-irrational)

ذَلِكَ:

تِلْكَ مُمَرِّضَةٌ

(للمؤنثِ مُفْرَدٍ - عاقلٍ)

That is a nurse

(For feminine singular-rational)

تِلْكَ ثَلَاجَةٌ

(للمؤنثِ مُفْرَدٍ - غَيْرُ عاقلٍ)

That is a fridge

(For feminine singular-irrational)

تِلْكَ:

وَ يَجُوزُ كَذَلِكَ لِتِلْكَ (جَمْعُ عاقلٍ) كَمَا فِي التَّنْزِيلِ {تِلْكَ الرُّسُلُ} وَ هَذَا قَلِيلٌ.

تِلْكَ is like wise allowed for plural rational like what is in the revelation, (*those messengers*) but this is rare.

ذَانِكَ فَلَاحَانِ

(للمذكرِ مثنًى - عاقلٍ)

Those are farmers

(For masculine dual-rational)

ذَانِكَ دَفَّ تَرَانِ

(للمذكرِ مثنًى - غَيْرُ عاقلٍ)

Those are notebooks

(For masculine dual-irrational)

ذَانِكَ:

تَانِك:

تَانِكِ مُدْرِسَاتِنِ

(لِلْمُؤَنَّثِ مُنْتَى - عَاقِلٌ)

Those are teachers
(For feminine dual-rational)

تَانِكِ مِسْطَرَّتَانِ

(لِلْمُؤَنَّثِ مُنْتَى - غَيْرُعَاقِلٍ)

Those are rulers
(For feminine dual-irrational)

أُولَئِكَ مُسْلِمَاتٌ

(لِلْمُؤَنَّثِ جَمْعٍ - عَاقِلٌ)

Those are Muslims
(For feminine plural-rational)

أُولَئِكَ مُسْلِمُونَ

(لِلْمَذْكَرِ جَمْعٍ - عَاقِلٌ)

Those are Muslims
(For masculine plural-rational)

أُولَئِكَ:

وَ يَجُوزُ كَذَلِكَ لِغَيْرِ عَاقِلٍ كَمَا فِي قَوْلِهِ تَعَالَى:

{إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا}

أُولَئِكَ Is likewise allowed for irrational (nouns) like what is in the speech of The Most High: (translated meaning)

(Verily the hearing and the sight and the heart, of each of *those* you will be questioned)

{مُضَافٌ وَ مُضَافٌ إِلَيْهِ}

Possessed and possessor

To show belonging in Arabic we use the possessive construction. This consists of two parts. **The possessed** مُضَافٌ , which appears first and **the possessor** مُضَافٌ إِلَيْهِ , which follows straight after. The مُضَافٌ takes a damma, depending on its function in a sentence and the مُضَافٌ إِلَيْهِ takes a kasra. It is important to note that the مُضَافٌ can never take an alif or laam or a tanween whereas the مُضَافٌ إِلَيْهِ can do so.

Examples

أمثلة:

The teacher's
book

Haamid's book

كِتَابُ الْمُدْرَسِ

كِتَابُ حَامِدٍ

↑ ↑
مُضَافٌ إِلَيْهِ مُضَافٌ
Possessor Possessed

↑ ↑
مُضَافٌ إِلَيْهِ مُضَافٌ
Possessor Possessed

(بِالْفِ وَ لَامٍ: (With alif and laam)

{مَنْعُوتٌ وَ نَعْتٌ}

Adjective and qualifying noun

The adjective in Arabic follows the noun it qualifies, unlike in English it comes after the noun. The adjective in Arabic is called the نَعْتٌ and the noun it qualifies is referred to as the مَنْعُوتٌ (the qualifying noun). The نَعْتٌ follows the مَنْعُوتٌ in its gender (masculine and feminine), in its definite and indefiniteness, and like wise in its case.

Example

مثال:

A new house

The new house

بَيْتٌ جَدِيدٌ.

↑ ↑

مَنْعُوتٌ نَعْتٌ

Adjective qualifying noun

بِدُونِ أَلِفٍ وَ لَامٍ

(Without alif and laam)

الْبَيْتُ الْجَدِيدُ.

↑ ↑

مَنْعُوتٌ نَعْتٌ

Adjective qualifying noun

بِأَلِفٍ وَ لَامٍ

(With alif and laam)

{حَرْفُ النَّدَاءِ وَ الْمُنَادَى}

The Vocative particle
and the Addressed

To call upon someone in Arabic you use the vocative particle حَرْفُ النَّدَاءِ , which is يَا , equivalent to the English oh. The noun that comes after it is called the الْمُنَادَى (the addressed), and it takes a single damma regardless of gender.

Oh Yaasir!

مثال: يَا يَاسِرُ

↑ ↑

حَرْفُ النَّدَاءِ الْمُنَادَى

The
Addressed

The
Vocative
Particle

{حُرُوفُ الْجَرِّ}

The Genitive prepositions

لِ . فِي . عَلَى . مِنْ . بِ . إِلَى .

Arabic nouns have endings to show their function in a sentence. The normal ending of a noun is ُ damma, and the case of it is called مَرْفُوع (Nominative). However, when the noun is preceded by any of the حُرُوفُ الْجَرِّ (genitive prepositions) it changes to a kasra and its case is no longer مَرْفُوع (Nominative) instead it becomes مَجْرُور (Genitive).

The Genitive prepositions are:

لِ : For (used for belonging)

فِي : In

عَلَى : On

مِنْ : From

بِ : By/at

إِلَى : To

Examples:

لِ : مثال

هَذَا الْكِتَابُ لِمُحَمَّدٍ.

This book is **for** Muhammad

فِي : مثال

الْمُدْرَسُ فِي الْفَصْلِ.

The teacher is **in** the class.

عَلَى : مثال

السَّاعَةُ عَلَى الْمَكْتَبِ.

The watch is **on** the desk

مِنْ : مثال

زَيْنَبُ مِنَ الْيَابَانِ.

Zaynab is **from** Japan.

بِ : مثال

أَنَا طَالِبٌ بِالْجَامِعَةِ.

I am a student **at** the university

إِلَى : مثال

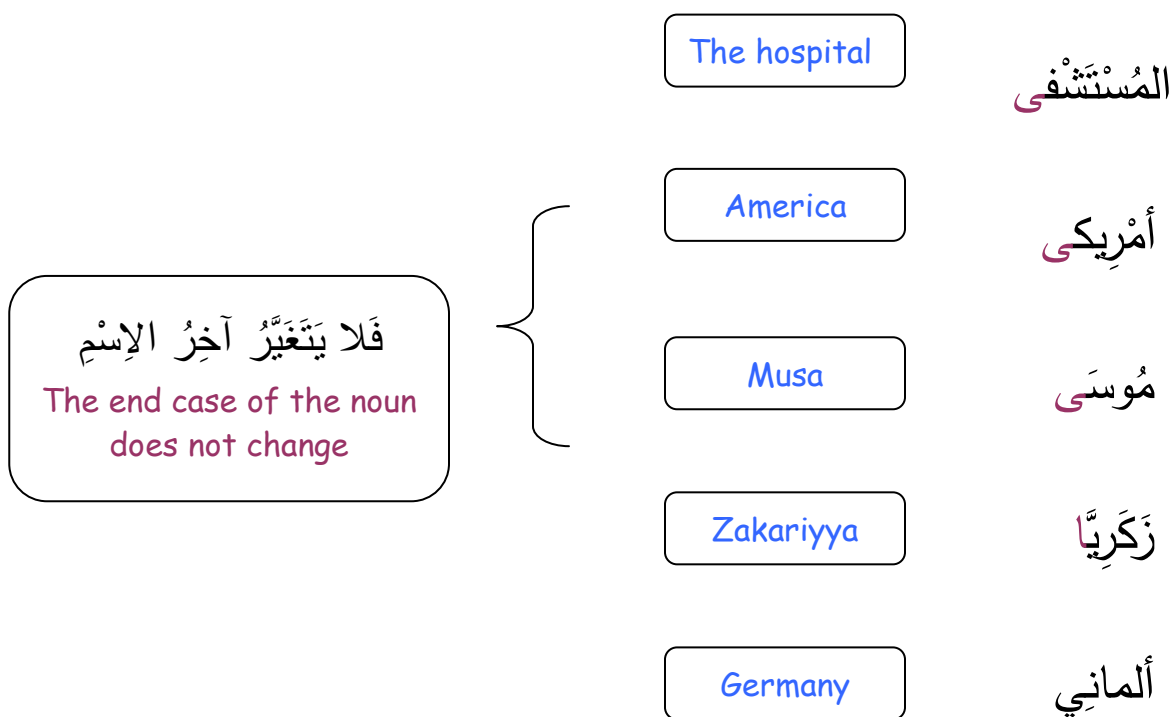
ذَهَبَ حَامِدٌ إِلَى الْمَسْجِدِ.

Haamid went **to** the masjid

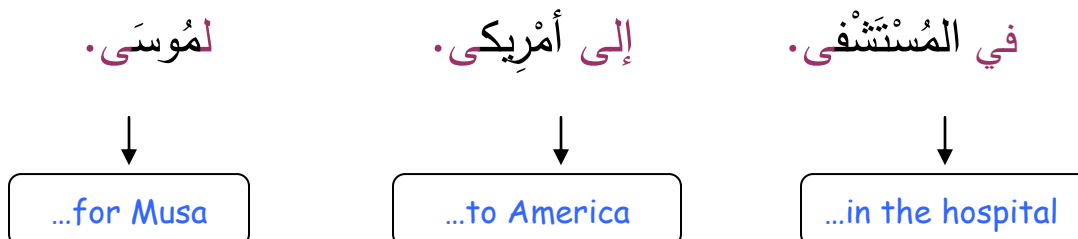
{الإِسْمُ الْمَقْصُورُ}

A noun which is ismul maqsoor, has an 'aa' sound ending. The ending vowels of these nouns remain constant, despite their change in function. For example, if they are preceded by a genitive preposition (Harful Jarr), which would cause them to take a kasra, they remain unaffected.

مثال:



مثال:



{الأسماء الموصولة}

The Relative pronouns

الَّذِي . الَّذَانِ . الَّذِينَ . لِلْمَذْكَرِ .
الَّتِي . التَّانِ . الآتِي أَوِ الآئِي . لِلْمُؤَنَّثِ .

The Relative pronouns, الأسماء الموصولة have the meaning of 'which', 'who', and differ in their form to correspond to the correct gender. They also differ to correspond to the singular, dual and plural noun. Note that the pronoun **الَّتِي** is also used for plural irrational nouns (ghayru 'aaqilin). Objects, animals and concepts are classified as irrational nouns whilst rational include; humans, angels and devils.

The Relative pronouns are (for masculine):

الَّذِي : Who/which (for singular masculine rational and irrational)

الَّذَانِ : Who/which (for dual masculine rational and irrational)

الَّذِينَ : Who (for plural masculine rational only)

الَّتِي : Who/which (for singular feminine rational and plural masculine and feminine irrational)

لِلْمَذْكَرِ
For masculine

لِلْمُؤَنَّثِ

For feminine

التَّانِ : Who/which (for dual feminine rational and irrational)

الآتِي أَوِ الْآتِي : Who (for plural feminine rational only)

Example

مثال:

الرَّجُلُ الَّذِي خَرَجَ مِنَ الْمَسْجِدِ تَاجِرٌ شَهِيرٌ.

The man **who** left the masjid is a famous merchant.

For masculine singular rational

(مُذَكَّرٌ. مُفْرَدٌ. عَاقِلٌ)

الَّذِي:

الْكِتَابُ الَّذِي عَلَى الْمَكْتَبِ لِلْمُدْرَسِ.

The book, which is on the desk, belongs to the teacher.

For masculine singular irrational

(مُذَكَّرٌ. مُفْرَدٌ. غَيْرُ عَاقِلٍ)

الَّذِي:

المُدَرِّسَانِ الذَّانِ ذَهَبَا إِلَى الْفَصْلِ جَدِيدَانِ.
The teachers **who** went to the classroom, are new.

For masculine dual rational

(مُدَكَّرٌ . مُنْتَى . عَاقِلٌ)

الذَّانِ:

الْقَلَمَانِ الذَّانِ فِي حَقِيبَتِي قَدِيمَانِ
The pens, which are in my bag, are old.

For masculine dual irrational

(مُدَكَّرٌ . مُنْتَى . غَيْرُ عَاقِلٍ)

المُهَدِّسُونَ الَّذِينَ خَرَجُوا مِنَ الْمَطْعَمِ مِنْ تَرْكِيَا.
The engineers **who** left the restaurant are from
Turkey.

For masculine plural rational

(مُدَكَّرٌ . جَمْعٌ . عَاقِلٌ)

الذِّينَ:

المَرَأَةُ الَّتِي ذَهَبَتْ إِلَى الْمَدْرَسَةِ مُدِيرَةً.

The woman **who** went to the school is a headmistress

For feminine singular rational

(مَوْنَتْ. مُفْرَدٌ. عَاقِلٌ)

الْمِسْطَرَّةُ الَّتِي عَلَى الْمَكْتَبِ لِ مُحَمَّدٍ.

The ruler, which is on the desk, belongs to Muhammad.

For feminine singular irrational

(مَوْنَتْ. مُفْرَدٌ. غَيْرُ عَاقِلٍ)

الْحُمُرُ الَّتِي فِي الْحَقْلِ لِلْفَلَّاحِ.

The donkeys, which are in the field, belong to the farmer.

For masculine plural irrational

(مُذَكَّرٌ. جَمْعٌ. غَيْرُ عَاقِلٍ)

الَّتِي:

السِّيَّارَتَانِ التَّانِ أَمَامَ الْمَسْجِدِ لِلْوَزِيرِ .

The cars, which are in front of the masjid, belong to the minister.

For feminine dual irrational

(مُؤَنَّثٌ. مُنْتَى. غَيْرُ عَاقِلٍ)

التَّانِ:

الطَّالِبَاتِ التَّانِ ِ خَرَجَتَا مِنَ الْمَدْرَسَةِ مِنْ إِنْكِلْتَرِي .

The students, *who* left from the school, are from England.

For feminine dual rational

(مُؤَنَّثٌ. مُنْتَى. عَاقِلٍ)

المُسْلِمَاتُ الَّتِي ذَهَبْنَ إِلَى السُّوقِ مُدْرِّسَاتٌ مِنْ أَلْمَانِيَا .

The Muslims *who* went to the market, are teachers from Germany.

For feminine plural rational

(مُؤَنَّثٌ. جَمْعٌ. عَاقِلٍ)

الَّتِي:

المُسْلِمَاتُ **الْأَيُّ** ذَهَبْنَ إِلَى السُّوقِ مُدْرِّسَاتٍ مِنْ
أَلْمَانِيَا.

The Muslims **who** went to the market, are teachers from
Germany.

For feminine plural rational

الْأَيُّ:

{ لَامُ التَّعْرِيفِ }

The laam of definiteness

A noun that has tanween, the indefinite article, is referred to as indefinite. The Tanween is the double vowel that you find at the end of a noun (look at the first example below). Its equivalent in English is 'A'. In Arabic to make a noun definite we add on the alif and laam. The laam here is called the لَامُ التَّعْرِيفِ, laam of definiteness.

Example

مثال:

This house

This is a house

هذا الْبَيْتُ.

هذا بَيْتٌ.



لَامُ التَّعْرِيفِ

(The laam of definiteness)

{ الضَّمَائِرُ الْمُنْفَصِلَةُ }

The detached pronouns

أَنَا . نَحْنُ . أَنْتَ . أَنْتُمْ . أَنْتِ . أَنْتُنَّ .
أَنْتِ . أَنْتُمْ . هُوَ . هُمَا . هِيَ . هُمَا . هُنَّ . هُنَّ

Pronouns are of two main categories: الضَّمَائِرُ الْمُنْفَصِلَةُ, the detached pronouns and الضَّمَائِرُ الْمُتَّصِلَةُ, the attached pronouns. The pronouns in this category are detached pronouns. Detached pronouns give the meaning 'he' 'she' 'they' etc and even 'it'. They are divided into 3 types: for first person, second person, and third person, in each of these categories they differ in form. Please note unlike in English, pronouns in Arabic have a different form for dual and plural.

They are:

لِلْمُتَكَلِّمِينَ : For first person (masculine or feminine)

أَنَا : I

نَحْنُ : We

نَحْنُ طُلَّابٌ

We are students

(جَمْعٌ وَ مُتَّصِلٌ)

أَنَا طَالِبٌ

I am a student

(مُفْرَدٌ)

مِثَالٌ

لِلْمُخَاطَبِينَ : For Second person (masculine)

أَنْتَ : You (singular)

أَنْتُمَا : You (dual)

أَنْتُمْ : You (plural)

أَنْتَ طَالِبٌ

You are a student

(مُفْرَدٌ)

For masculine singular

أَنْتُمَا طَالِبَانِ.

You are students

(مُتَنِيّ)

For masculine dual

أَنْتُمْ طُلَّابٌ.

You are students

(جَمْعٌ)

For masculine plural

مِثَالٌ

لِلْمُخَاطَبَاتِ : For second person (feminine)

أَنْتِ : You (singular)

أَنْتُمَا : You (dual)

أَنْتُنَّ : You (plural)

أَنْتِ طَالِبَةٌ

You are a student

(مُؤَنَّثَ مُفْرَدٌ)

For feminine singular

أَنْتُمَا طَالِبَتَانِ

You are students

(مُؤَنَّثَ مُتَنِيّ)

For feminine dual

أَنْتُنَّ طَالِبَاتٌ

You are students

(مُؤَنَّثَ جَمْعٌ)

For feminine plural

مِثَالٌ

لِلْغَائِبِينَ : For third person (masculine)

هُوَ : He (singular)

هُمَا : They (dual)

هُمْ : They (plural)

هُوَ طَالِبٌ

He is a student

(مُفْرَدٌ)

For masculine singular

هُمَا طَالِبَانِ

They are students

(مُتَنِيّ)

For masculine dual

هُمْ طُلَّابٌ.

They are students

(جَمْعٌ)

For masculine plural

مِثَالٌ

لِلْغَائِبَاتِ : For third person (feminine)

هِيَ : He (singular)

هُمَا : They (dual)

هُنَّ : They (plural)

هِيَ طَالِبَةٌ

She is a student

(مُفْرَدٌ)

For feminine singular

هُمَا طَالِبَتَانِ

They are students

(مُتَنِيّ)

For feminine dual

هُنَّ طَالِبَاتٌ

They are students

(جَمْعٌ)

For feminine plural

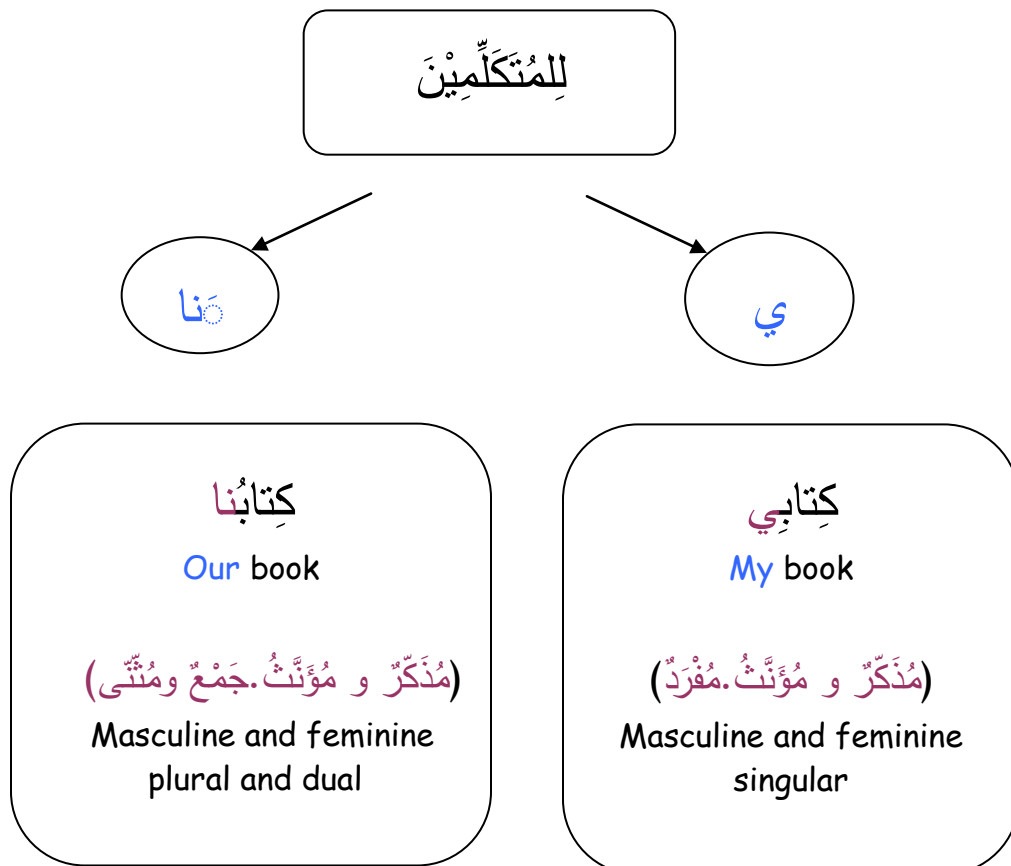
مِثَالٌ

{ الضمائر المتصلة }

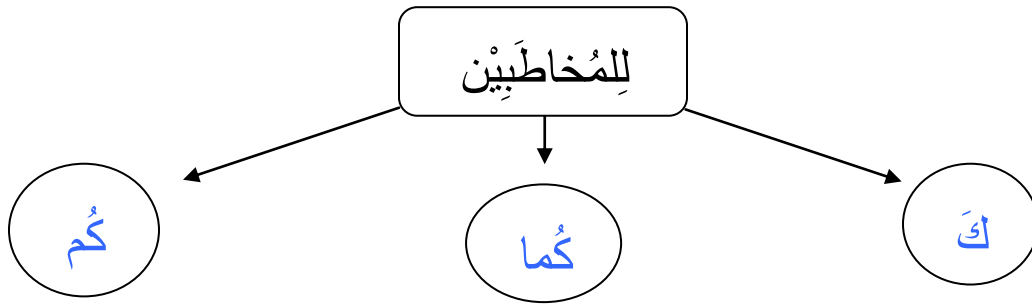
The attached pronouns

نا . ي . ك . كُما . كُم . كِ . كُما . كُنَّ
هُ . هُما . هُم . ها . هُما . هُنَّ

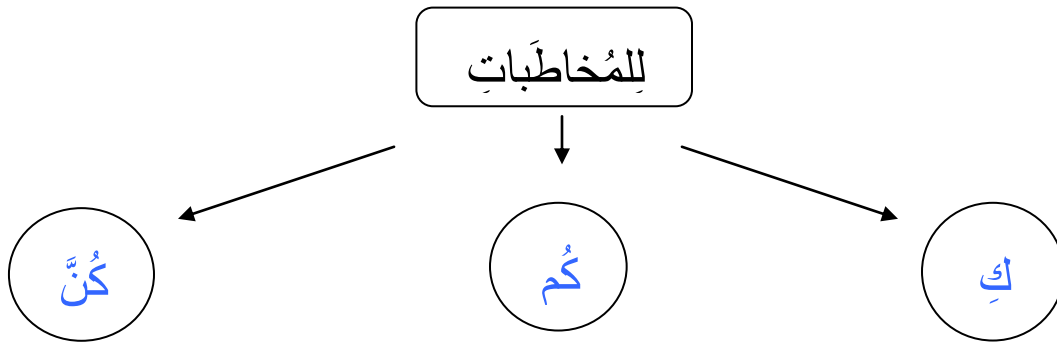
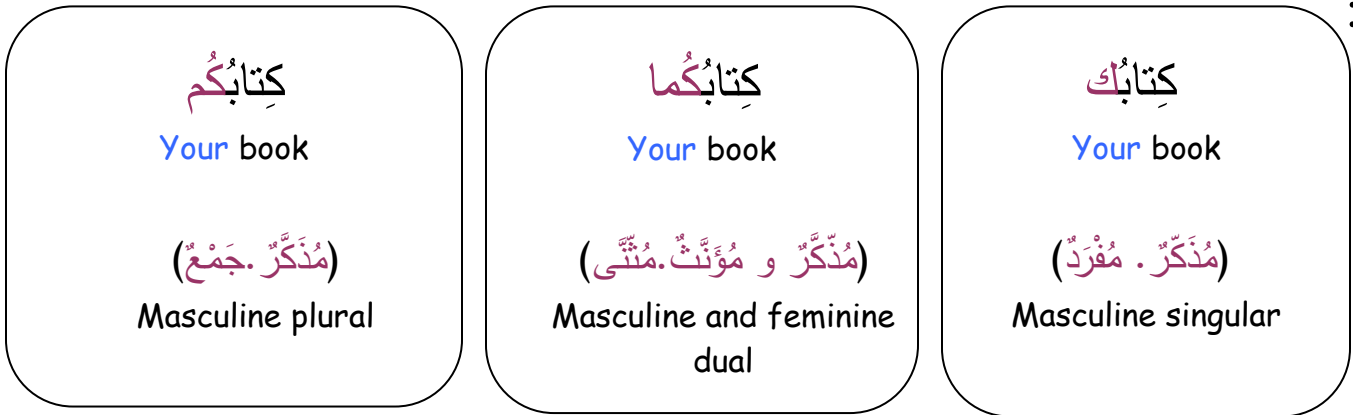
As mentioned earlier Pronouns are of two categories: The Detached Pronouns and the Attached Pronouns. The category mentioned here is that of Attached Pronouns. Similarly Attached Pronouns are divided into 3 types: for first person, second person, and third person and within these categories they differ in form. The pronouns once again have a different form for dual and plural.



مثال:

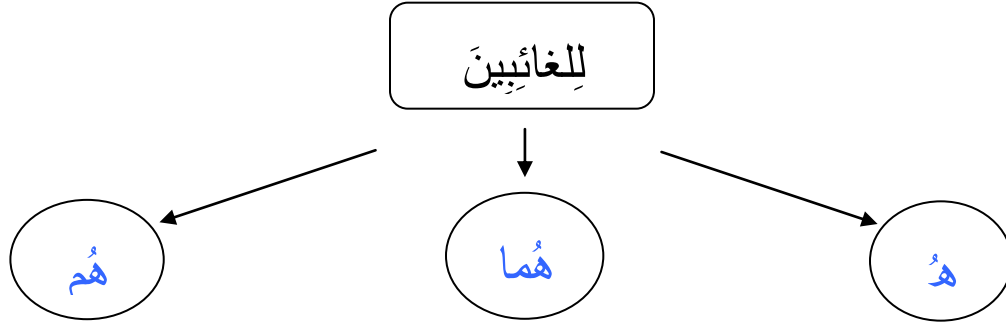


مثال:

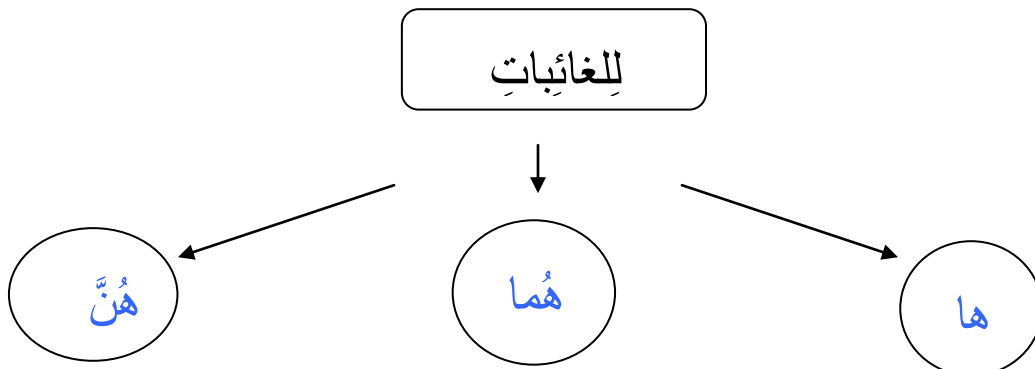
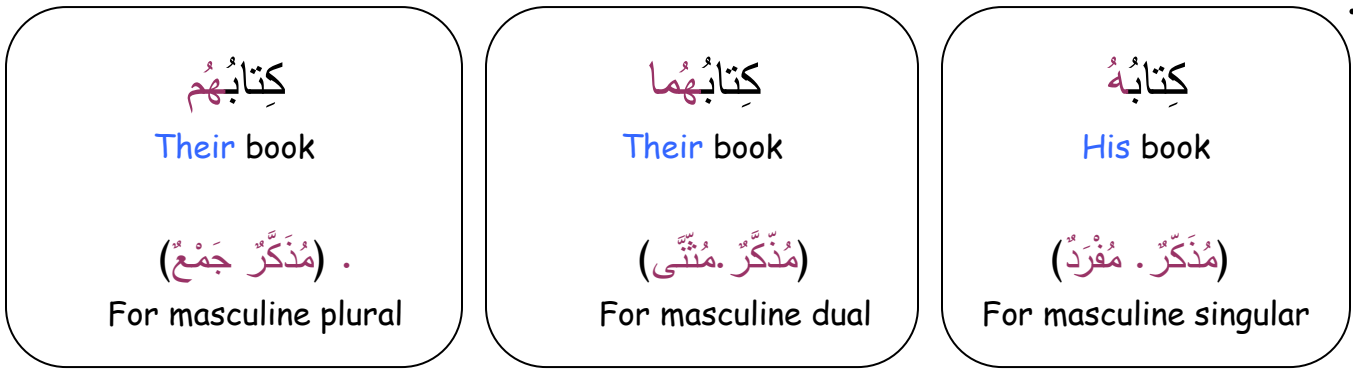


مثال:





مثال:



مثال:



{ كَمِ الْإِسْتِفْهَامِيَّةِ وَ تَمْيِيزُهَا }

The kam of interrogation
and its specification

Kam of interrogation comes before a noun and it is used for questioning. It gives the meaning how much/many. The noun that comes after it is called its tamyeez (specification) and it is always singular and takes the mansoob case (Accusative case). Please look at the example below.

Example

مثال:

How many wheels
belong to the bike?

How many pens do
you have?

كَمْ عَجَلَةً لِلدَّرَاجَةِ؟

كَمْ قَلَمًا عِنْدَكَ؟

Its
specification

تَمْيِيزُهَا

The kam of
Interrogation

كَمْ إِسْتِفْهَامِيَّة

Its
specification

تَمْيِيزُهَا

The kam of
Interrogation

كَمْ إِسْتِفْهَامِيَّة

فَتَمْيِيزُ كَمْ دَائِمًا مُفْرَدٌ. مَخْتُومٌ بِأَلِفٍ إِلَّا إِذَا كَانَ الْأِسْمُ مَخْتُومًا بِتَاءِ
الْمَرْبُوطَةِ.

The tamyeez (distinctive term) of kam is always singular.
It is ended with an alif, except when the noun ends with
the taa marboota (a closed taa)

الأفعالُ

Verbs

{ تاءُ التَّأْنِيثِ }

The ta' of feminine form

Arabic verbs have a root, similar to English. Verbs are normally made up of three letters known as radicals. To make a verb represent the past tense certain letters are added at the end of the root (look at the examples below). The **تاءُ التَّأْنِيثِ** is used to conjugate a verb to make it past tense, singular feminine third person. The **نُونُ النَّسْوَةِ** is used to conjugate a verb to make it past tense, plural feminine third person. Finally, the **وَاوُ الْجَمَاعَةِ** is used to conjugate a verb so that it represents past tense, plural masculine third person. Please note these are just a few of the conjugated verbs.

مثالُ:

خَرَجَتْ الأُمُّ مِنَ البَيْتِ.

The mother left the house

جَلَسَتْ الطَّالِبَةُ فِي الفَصْلِ.

The student sat in the classroom

{ نُؤُنُ النِّسْوَةِ }

The noon of women form

Example

مثال:

المُمرِّضاتُ حَرَجْنَ مِنَ المُستَشْفَى.

The (female - pl.)
nurses left the
hospital

النِّسَاءُ ذَهَبْنَ إِلَى المَسْجِدِ.

The women (pl.) went
to the masjid

{ وَآوُ الجَمَاعَةِ }

The waw of group form

مثال:

الحُجَّاجُ رَجَعُوا مِنْ مَكَّةَ.

The pilgrims (male -
pl.) returned from
Mecca

الرِّجَالُ ذَهَبُوا إِلَى المَدْرَسَةِ.

The men (pl.) went to
the school

{ الْعَدْدُ وَ الْمَعْدُودُ }

The number and the enumerated

(مِنْ ثَلَاثَةِ إِلَى عَشْرَةِ)

From 3 to 10

In Arabic, to construct a number two things are included; the الْعَدْدُ (the number) and the الْمَعْدُودُ (the enumerated). The noun, which denotes the thing numbered, is called الْمَعْدُودُ and the number is called the الْعَدْدُ. Unlike in English, Arabic numbers can be feminine or masculine. With regards to the numbers 3 to 10, if the الْمَعْدُودُ is feminine the الْعَدْدُ is masculine and if the الْمَعْدُودُ is masculine the الْعَدْدُ is feminine (opposites come together). Also the numbers from 3 to 10 follow the mudaaf and mudaafun ilaihi construction.

3 Female students

3 Male students

ثَلَاثُ طَالِبَاتٍ

↑ ↑

الْعَدْدُ الْمَعْدُودُ

The enumerated
(Feminine-مؤنث)

The number

ثَلَاثَةُ طُلَّابٍ.

↑ ↑

الْعَدْدُ الْمَعْدُودُ

The enumerated
(Masculine-مذكر)

The number

إِذَا كَانَ الْمَعْدُودُ مُذَكَّرًا يَكُونُ الْعَدَدُ مُؤَنَّثًا. وَإِذَا كَانَ الْمَعْدُودُ مُؤَنَّثًا
فَيَكُونُ الْعَدَدُ مُذَكَّرًا. كَمَا هُوَ مُوَضَّحٌ فِي الْمِثَالَيْنِ.

When the enumerated is masculine then the number is feminine, and when the enumerated is feminine then the number is masculine, like what is clear in the two examples (above).

لِلْمَعْدُودِ الْمَذَكَّرِ

For the masculine enumerated

(٦)

سِتَّةُ



Six students

(٥)

خَمْسَةُ طُلَّابٍ



Five students

(٤)

أَرْبَعَةُ طُلَّابٍ.



Four students

(٣)

ثَلَاثَةُ طُلَّابٍ.



Three students

(١٠)

عَشْرَةُ طُلَّابٍ



Ten students

(٩)

تِسْعَةُ طُلَّابٍ



Nine students

(٧)

ثَمَانِيَةُ طُلَّابٍ.



Eight students

(٨)

سَبْعَةُ طُلَّابٍ.



Seven students

لِلْمَعْدُودِ الْمُوَنْتِ

For the feminine enumerated

(٦)

سِتُّ



Six students

(٥)

خَمْسُ طَالِبَاتٍ



Five students

(٤)

أَرْبَعُ طَالِبَاتٍ



Four students

(٣)

ثَلَاثُ طَالِبَاتٍ



Three students

(١٠)

عَشْرُ طَالِبَاتٍ



Ten students

(٩)

تِسْعُ طَالِبَاتٍ



Nine students

(٧)

ثَمَانِي طَالِبَاتٍ



Eight students

(٨)

سَبْعُ طَالِبَاتٍ



Seven students

{ المَمْنُوعُ مِنَ الصَّرْفِ }

The Diptotes

The Diptotes are nouns that do not take a single kasra nor do they take a Tanween (double vowel), which can be of: dammataan ُ , fathataan َ and kasrataan ِ . So it is important to understand that if a diptote is in a sentence where it is supposed to take a kasra, it does not do so, rather it is substituted with a fatha. (Please look to the examples below)

المَمْنُوعُ مِنَ الصَّرْفِ لَا يُحِبُّ شَيْئَيْنِ. وَ هُمَا (التَّنْوِينُ) وَ (الكَسْرَةُ).

The Diptotes do not like two things, and they are **nunation** and the **kasra**

To Zaynab	إِلَى زَيْنَبُ	←	زَيْنَبُ	مِثَالُ:
In the schools	فِي الْمَدَارِسِ	←	الْمَدَارِسُ	
From London	مِنْ لُنْدُنَ.	←	لُنْدُنُ	

الأنواعُ الآتيةُ مِنَ المَمْنُوعِ مِنَ الصَّرْفِ:

The following examples are from the diptotes:

Feminine proper nouns

(العَلَمُ المُوَنَّتُ)

: ١

زَيْنَبُ. فَاطِمَةُ. عَائِشَةُ. مَكَّةُ. جُدَّةُ.

Jeddah Mecca 'Aishah Faatima Zaynab

A feminine proper noun designated for the
masculine

(عَلَمٌ مُوَنَّتٌ لِلْمُسَمَّى المَذَكَّرِ)

: ٢

حَمْرَةٌ. أُسَامَةُ. مُعَاوِيَةُ. طَلْحَةُ.

Talha Mu'aawiya Usaama Hamza

Masculine nouns, ending with aalif and noon on the scale of fa'laan

(الْعَلْمُ الْمَذَكَّرُ خُتِمَ بِأَلْفٍ وَ نُونٍ عَلَى الْوَزْنِ فَغَلَانُ)

:٣

عُثْمَانُ . عَفَّانُ . سُفْيَانُ . مَرْوَانُ .

↓ ↓ ↓ ↓
Marwaan Sufyaan 'Afaan 'Uthmaan

The foreign proper nouns

(الْعَلْمُ الْأَعْجَمِيُّ)

:٤

يُوسُفُ بَارِيسُ لَنْدُنُ إِدْوَرْدُ وِليْمُ
↓ ↓ ↓ ↓ ↓
Yuusuf Paris London Edward William

The proper nouns on the scale of af'alu

(الْعَلْمُ عَلَى الْوَزْنِ أَفْعَلُ)

:٥

أَنْوَرُ أَحْمَدُ
↓ ↓
Anwar Ahmad

Adjective and colour on the scale of af'alu

(صِفَةٌ وَ لَوْنٌ عَلَى الْوَزْنِ أَفْعَلُ)

أَحْسَنُ	أَكْبَرُ	أَزْرَقُ	أَصْفَرُ	أَحْمَرُ	أَسْوَدُ	أَبْيَضُ
↓	↓	↓	↓	↓	↓	↓
better	greater	blue	yellow	red	black	white

:٦

Adjective on the scale of fa'laan

(صِفَةٌ عَلَى الْوَزْنِ فَعْلَانُ)

مَلَأْنُ	عَطْشَانُ	جَوْعَانُ	كَسْلَانُ
↓	↓	↓	↓
full	thirsty	hungary	lazy

:٧

on the scale of af'ilaau

(عَلَى الْوَزْنِ أَفْعِلَاءُ)

أَطِبَّاءُ	أَقْوِيَاءُ	أَصْدِقَاءُ	أَغْنِيَاءُ
↓	↓	↓	↓
doctors pl.	strongones pl.	truthful ones pl.	rich ones pl.

:٨

On the scale of fu'alaau

(على الوَزنِ فُعَلَاءُ)

:٩

عُلَمَاءُ

scholars
pl.

زُمَلَاءُ

colleagues
pl.

وُزَرَاءُ

ministers
pl.

فُقَرَاءُ

poor ones
pl.

on the scale of mafa'ailu

(على الوَزنِ مَفَاعِلُ)

:١٠

دَقَائِقُ

minutes
pl.

مَكَاتِبُ.

doctors
pl.

فَنَادِقُ.

hotels
pl.

مَدَارِسُ.

schools
pl.

مَسَاجِدُ.

mosques
pl.

on the scale of mafa'a'elul

(على الوَزنِ مَفَاعِيلُ)

:١١

كِرَاسِيٌّ

chairs
pl.

فَنَاجِيْنُ

cups
pl.

مَفَاتِيْحُ

keys
pl.

مَنَادِيْلُ

handkerchiefs
pl.

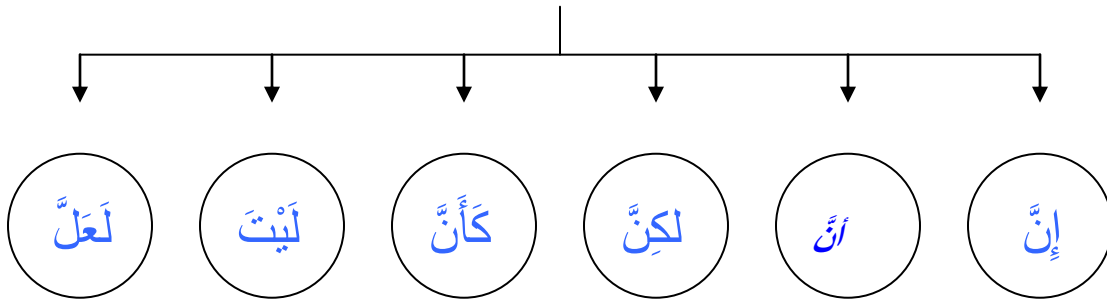
تَمَّ وَ الْحَمْدُ لِلَّهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

~ إِنَّ وَ أَخَوَاتُهَا ~

'Inna and its likes

إِنَّ وَ أَخَوَاتُهَا



هِيَ تَنْصِبُ الْإِسْمَ وَ تَرْفَعُ الْخَبَرَ.

They make the ism (noun) mansoob (accusative) take a fatha, and make the khabar marfoo' (nominative take a damma).

Indeed/verily

إِنَّ:

Indeed/verily

إِنَّ:

But

لَكِنَّ:

It is as if (for similitude or speculation)

كَأَنَّ:

Would that.... (Used for seeking something impossible or in which there is difficulty)

أَيُّبَتَّ:

I hope...(Used for hope or regret)

لَعَلَّ:

'Inna brings about
emphasis



إِنَّ تَقِيدُ التَّوَكِيدَ. *

نَحْوَ: إِنَّ اللَّهَ غَفُورٌ.

Verily Allah is oft-forgiving

Anna brings about emphasis



أَنَّ تَقِيدُ التَّوَكِيدَ أَيْضاً. *

عَلِمْتُ أَنَّ خَالِدًا مَرِيضٌ.

I knew that verily Khaalid is ill.

إِنَّ تَأْتِي فِي أَوَّلِ الْجُمْلَةِ وَ بَعْدَ قَالٍ. وَ تَأْتِي أَنْ بَعْدَ
الْأَفْعَالِ الْآخَرَى.

إِنَّ comes at the beginning of a sentence and after qaala and

إِنَّ اللَّهَ رَبِّي.

نَحْو:

Verily Allah is my lord.

قَالَتْ أُمِّي إِنَّكَ مُجْتَهِدٌ.

*My mother said verily you are
a hard worker.*

سَمِعْتُ أَنَّ الْمُدْرِسَ مَا جَاءَ الْيَوْمَ.

I heard that verily the teacher did

laakina brings about
istidraak....

لَكِنَّ تَفِيدُ الْإِسْتِدْرَاكَ. *



مُحَمَّدٌ مُجْتَهِدٌ لَكِنَّ حَامِداً كَسَلَانٌ.

نَحْو:

Muhammad is a hard

.

La'alla conveys hope, and
its meaning is I hope.

لَعَلَّ تُفِيدُ التُّرَجِّي وَ مَعْنَاهَا (أَرْجُو) *

نَحْو: لَعَلَّ الْمُدْرَسَ فِي عُرْفَتِهِ.

I hope that the teacher is in his
room.

Ka'anna has two meanings

كَأَنَّ لَهَا مَعْنَيَانِ. *



Conveys speculation

تُفِيدُ الظَّنَّ



Conveys similitude

تُفِيدُ التَّشْبِيهَ



نَحْوُ: كَأَنَّكَ مِنَ الْيَابَانِ.

It is as if you are from Japan.

نَحْوُ: كَأَنَّ الْمَسْجِدَ مَدْرَسَةً.

It is as if the masjid is a school.

Layta brings about hope, and it is seeking the impossible and that in which there is difficulty.

* لَيْتَ تُفِيدُ التَّمَنِّيَ وَ هُوَ طَلَبُ الْمُسْتَحِيلِ.
وَ مَا فِيهِ عُسْرٌ.

(طَلَبُ الْمُسْتَحِيلِ - seeking of the impossible)

نَحْوُ:

لَيْتَ الشَّبَابَ يَعُودُ.

Would that youth would return!

(مَا فِيهِ عُسْرٌ - that in which there is difficulty)

نَحْوُ:

لَيْتَ لِي مِلْيُونَ جُنَيْهًا.

Would that I have a million pounds!

ذُو

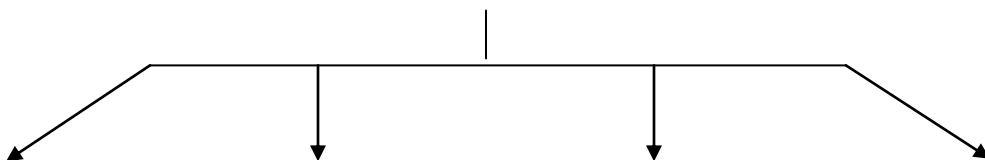
ذُو. مَعْنَاهَا (صَاحِبٌ) وَ ذُو دَائِمًا مُضَافٌ وَ الْإِسْمُ الَّذِي يَلِيهِ مَجْرُورٌ
بِالِإِضَافَةِ.

Dhu: its meaning is possessor/owner, and it is always mudaaf (possessed) and the noun which is next to it is genitive (majroor), by construction.

نَحْوُ: قَالَ تَعَالَى: {إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ}

Allah the most high says (translated meaning):
'Verily Allah he is the sustainer, the possessor of
might and power'

The different forms



ذَوَاتُ

ذَاتُ

ذَوُوهُ

ذُو

For feminine
plural

لِلْمَوْتِ جَمْعُ

For feminine
singular

لِلْمَوْتِ مُفْرَدُ

For masculine
plural

لِلْمَذْكَرِ جَمْعُ

For masculine
singular

لِلْمَذْكَرِ مُفْرَدُ

هؤلاءِ الطَّالِبَاتُ
ذَوَاتُ عِلْمٍهذهِ الطَّالِبَةُ
ذَاتُ عِلْمٍهؤلاءِ الطُّلَابُ
ذَوُوهُ عِلْمٍهذا الطَّالِبُ
ذُو عِلْمٍ*These students
(female pl.)
possesses knowledge**This student
(female sig.)
Possesses knowledge**These students
(male pl.) posses
knowledge**This student
(male sig.) posses
knowledge*

~ أَمْ وَ أَوْ ~

` Am is used for questioning
(sentence)

(أَمْ) لِلإِسْتِفْهَامِ.

أَمْ مِنَ الْهِنْدِ أَنْتَ أَمْ مِنْ بَاكِسْتَانِ؟

نَحْو:

Are you from India or Pakistan?

And 'Aw is used for non-questioning.
(sentence)

وَ (أَوْ) لِغَيْرِ الْإِسْتِفْهَامِ.

خُذْ هَذَا أَوْ ذَلِكَ

نَحْوَ:

Take this or that.

مِائَةٌ وَ أَلْفٌ

Hundred and thousand

مِائَةٌ وَ أَلْفٌ مِثْلُ الْعَدَدِ مِنْ 3 إِلَى 10، غَيْرُ أَنَّ مَعْدُودَهُمَا مُفْرَدٌ.

Hundred and thousand are similar to the numbers from 3 to 10, (in construction) except that their مَعْدُودٌ (enumerated) is singular.

مثال: مائةُ رَجُلٍ أو ألفُ امْرَأَةٍ.

A thousand women

A hundred men

وَهُمَا لِلْمُذَكَّرِ وَالْمُؤَنَّثِ. وَ (الألف) فِي (مائة) تُكْتَبُ وَ لَا تُقْرَأُ.

And they are (used) for masculine and feminine (enumerated).

And the alif in مائة (hundred) is written but not pronounced.

ما و لا

يُنْفَى الْمَاضِي بِ (ما) وَ الْمُضَارِعُ بِ (لا).

The past tense is negated with ما

and the present tense with لا

Example

مثال:

ما ذَهَبْتُ إِلَى الْمُتَحَفِ.

*I did not go to the
museum.*

ما كَتَبَ أَحْمَدُ الدَّرْسَ.

*Ahmad did not write
the lesson.*

لا أَذْهَبُ إِلَى الْمُتَحَفِ.

*I am not going to
the museum.*

لا يَكْتُبُ أَحْمَدُ الدَّرْسَ.

*Ahmad is not writing
(up) the lesson.*

حَرْفُ الْإِسْتِقْبَالِ.

(س)

س The letter of future tense

مثال:

سَأَذْهَبُ إِلَى مَكَّةَ إِنْ شَاءَ اللَّهُ.

I will go to Mecca inshaa Allah

سَيَرْجِعُ الْمُدِيرُ غَدًا.

The head teacher shall return tomorrow

حَرْفُ التَّفْصِيلِ.

(أَمَّا)

The preposition of explanation

'As for'

Example

مثال:

بِكَمْ هَذَا الْكِتَابُ وَ هَذِهِ الْمَجَلَّةُ؟ أَمَّا الْكِتَابُ فَهُوَ بِعَشْرَةِ رِيَالٍ وَ أَمَّا الْمَجَلَّةُ فَهِيَ بِثَلَاثَةِ رِيَالٍ.

How much is this book and this magazine? As for the book, then it for ten riyals and as for the magazine then it is for three riyals.

يَا إِخْوَةَ أَيْنَ كِتَابِي؟ أَرَأَيْتُمْوهُ؟

Oh brothers where is my book?

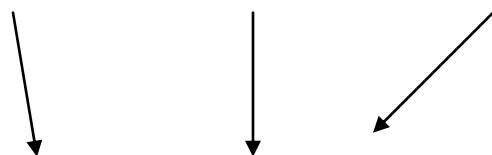
Have you seen it?

إِذَا وَقَعَ ضَمِيرُ نَصْبٍ مُتَّصِلٌ بَعْدَ ضَمِيرِ الْمُخَاطَبِينَ زِيدَتْ بَيْنَهُمَا وَو.

When the attached pronoun of nasb occurs after the pronoun of

second person, و is increased between them.

نَحْوُ:



$$أَ رَأَيْتُمْ + هُ = أَ رَأَيْتُمُوهُ ؟$$

Have you seen it?
(Plural masc. second person)

جَمْعُ الْمُؤَنَّثِ السَّالِمِ.

وَ جَمْعُ الْمُؤَنَّثِ السَّالِمِ عِلَامَةٌ نَصْبِهِ كَسْرَةٌ.

And the sound feminine plural; its sign of nasb (accusative case) is kasra.

Example

مثال:



نَحْوَ: خَلَقَ اللهُ الْأَرْضَ وَالشَّمْسَ وَالْقَمَرَ وَالسَّمَاوَاتِ.

Allah created the earth and the sun and the moon and the
skies.

(السَّمَاوَاتِ) مَفْعُولٌ بِهِ مَنصُوبٌ وَ عَلَامَةُ نَصْبِهِ كَسْرَةٌ.

السَّمَاوَاتِ is an object it is in accusative case, and the sign of it being
accusative is a kasra.

دُخُولُ هَمْزَةِ الْإِسْتِفْهَامِ عَلَى (ال).

The entering of 'the hamza of questioning' on al.

إِذَا دَخَلَتْ هَمْزَةُ الْإِسْتِفْهَامِ عَلَى (ال) مُدَّتْ هَمْزَةُ (ال).

When 'the hamza of questioning' enters upon al, the hamza of al is made to stretch.

مثال:

أَلْبِحَارُ جَمْعُ الْبَحْرِ؟ = الْبِحَارُ جَمْعُ الْبَحْرِ؟

Is Bihaar (rivers) the plural of bahr (river)?

(أ + ال = آل) الْمُدِيرُ جَاءَ الْيَوْمَ؟

Did the headmaster come today?

الأعدادُ المركَّبةُ.

Compound numbers

* الأعدادُ المركَّبةُ تتكوَّنُ مِنْ جُزئَيْنِ.

Compound numbers are made of two parts.

مثال:

Eleven

أَحَدَ عَشَرَ

مثال:

↑ ↑
الجزءُ الأوَّلُ الجزءُ الثاني

Second part

First part

* الأعدادُ المركَّبةُ مَبْنِيَّةٌ عَلَى الْفَتْحِ، فَالْجُزءُ الأوَّلُ وَالْجُزءُ الثاني يُحْبَبَانِ الْفَتْحَةَ.

Compound numbers are fixed (remain unchanged/undeclined) on fath so the first and second part like the fatha.

الأعدادُ المُرَكَّبَةُ مِنْ 11 إلى 19

The numbers from 11 to 19

* المَعْدُودُ مِنْ 11 إلى 99 دَائِمًا مُفْرَدٌ مَنْصُوبٌ.

The enumerated, from 11 to 99 is always single, mansoob.

مثال:

أَحَدَ عَشَرَ طَالِبًا. تِسْعَةَ وَ تِسْعُونَ طَالِبًا.



99 students (male)



11 students (male)

الأعدادُ المُرَكَّبَةُ 11 و 12

The numbers 11 and 12

* 11 و 12: إذا كان المَعْدُودُ مُذَكَّرًا يَكُونُ الجزء الأولُ و الجزء الثاني

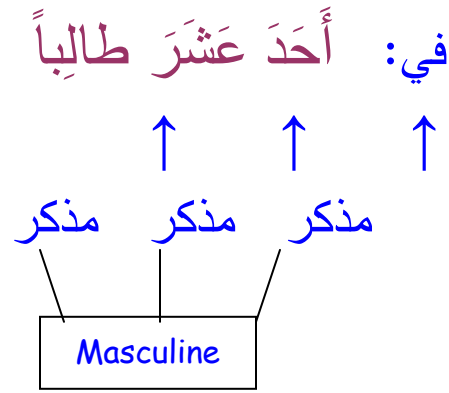
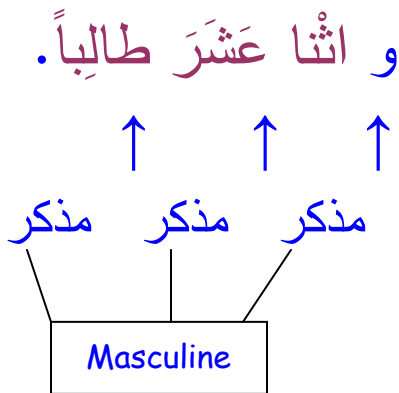
مُذَكَّرًا

If the ma'dood is masculine then the first part and the second part are masculine.

مثال:

Twelve
Male students

Eleven
Male students



الأعدادُ المُرَكَّبَةُ مِنْ 13 إلى 19

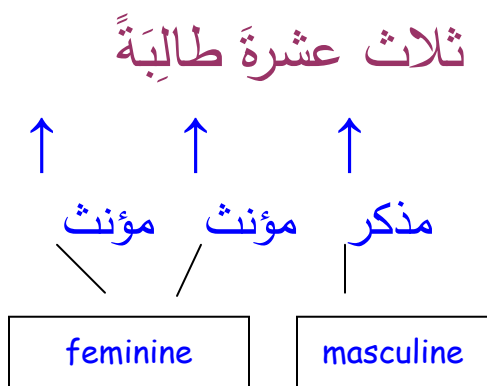
The numbers from 11 to 13

* مِنْ 13 إلى 19 إذا كان المَعْدُودُ مُذَكَّرًا، فالجزءُ الأولُ يُخَالِفُ المَعْدُودَ و الجزء الثاني يُوَافِقُ المَعْدُودَ. و العَكْسُ لِلْمَعْدُودِ الْمُؤَنَّثِ.

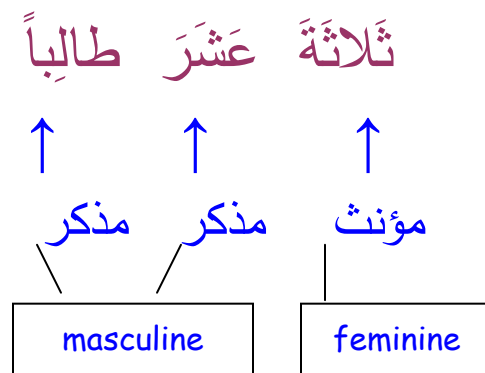
If the enumerated (ma'dood) is masculine, then the first part differs in gender with the enumerated (ma'dood) and the second part agrees with the ma'dood. And the opposite is in the case of the feminine ma'dood.

مثال:

Thirteen
Female students



Thirteen
Male students



الأعدادُ التَّرتِيبِيَّةُ.

Ordinal numbers

و هي مَنْعُوتٌ وَ نَعْتٌ.

And they are a qualifying noun and an adjective (i.e they act as n'at and man'ut).

مثال: Example

الدَّرْسُ الثَّانِي إِلَى الدَّرْسِ العَاشِرِ.

The second lesson, to the tenth lesson.

الدَّرْسُ الأوَّلُ.

The First lesson.

لَأَنَّ

Because

لَأَنَّ = لِ + أَنَّ. و (أَنَّ) من أَخَوَاتِ (إِنَّ)

لَأَنَّ = laam + anna. And anna is from the sisters of

مثال:

رَجَعَ حَامِدٌ مِنَ المَدْرَسَةِ لِأَنَّهُ مَرِيضٌ.

Hamid returned from school because he is poorly.

رَجَعْتُ مِنَ السُّوقِ لِأَنِّي مَرِيضَةٌ.

I returned from the market because I am poorly.

لِمَ

Why?

لِمَ = لِمَاذَا. Why?

مثال:

لِمَ خَرَجْتَ مِنَ الْمَدْرَسَةِ؟



Why did you exit from
the school?

لِمَ ضَرَبْتَ هَذَا الْوَلَدَ؟



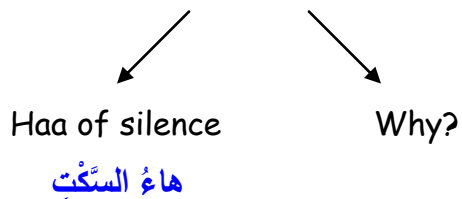
Why did you beat this
boy?



لِمَ : هَاءُ السَّكْتِ

لِمَ Why?

لِمَ



مثال:

Did you beat this boy?

أَضْرَبْتَ هَذَا الْوَلَدَ؟

Yes

نعم.

Why?

لِمَ؟

لَيْسَ

لَيْسَ: تُفِيدُ النَّفْيَ. تَرْفَعُ الْإِسْمَ وَتَنْصِبُ الْخَبَرَ.

لَيْسَ Laysa brings about negation. It makes the noun marfoo' and makes the khabar mansoob.

مثال:

لَيْسَ الطَّالِبُ مَرِيضًا.

The student is not poorly.

وَيَجُرُّ بِبَاءِ الزَّائِدَةِ.

And it is made majroor (genitive)
with baa of zaa'ida (increase).

مثال:

لَيْسَ الطَّالِبُ بِمَرِيضٍ.

The student is not poorly.

فَإِنَّهُ مَجْرُورٌ بِالْبَاءِ الزَّائِدَةِ فِي مَحَلِّ نَسْبٍ.

Verily it is majroor with baa of zaa'ida (increase)
in the place of nasb.

حَذْفُ هَمْزَةِ (ابن)

The omitting of hamza in ibn.

تُحَذَفُ هَمْزَةُ (ابن) خَطًّا وَ لَفْظًا إِذَا وَقَعَ بَيْنَ عِلْمَيْنِ وَ شَرْطُهُ هُوَ أَنْ
يَكُونَ الْعِلْمَانِ عَلَى سَطْرٍ وَاحِدٍ.

The hamza of ibn is omitted, in writing and pronunciation, when it occurs between two names (and its condition is that the two names are on one line).

مثال: Example

حَامِدُ بْنُ عَلِيٍّ.

Haamid son of Ali

و لَا تُحَذَفُ الْهَمْزَةُ فِي مِثْلِ : حَسَنُ ابْنِ الْإِمَامِ. لِأَنَّهُ لَمْ يَقَعْ بَيْنَ عِلْمَيْنِ.

The hamza is not omitted in the example : 'Hasan son of the imaam', because it does not occur between two names.

اسْمُ التَّفْضِيلِ

Comparative and superlatives

و هُوَ مَمْنُوعٌ مِنَ الصَّرْفِ، وَصَفٌ عَلَى الْوِزْنِ (أَفْعَلُ).

Ismu tafdeel: it is a diptote, (prevented from changing). It is a description upon the scale of

(أَفْعَلُ) af'alu.

مثال:

هَاشِمٌ طَوِيلٌ، وَ حَامِدٌ أَطْوَلُ مِنْهُ.

Haashim is tall, and Haamid is taller than him.

آمِنَةٌ صَغِيرَةٌ، وَ زَيْنَبُ أَصْغَرُ مِنْهَا.

Aamina is small, but Zaynab is smaller than her.

فِعْلُ التَّعَجُّبِ

The verb of astonishment/amazement.

هو على الوزنِ (أَفْعَلُ).

It is on the scale of 'Af'alu.

مثال:

هذه الرجلُ طَوِيلٌ، ما أَطْوَلَ هذا الرجلَ!

This man is tall, how tall is this man!

هذه السيَّارةُ جَمِيلَةٌ، ما أَجْمَلَ هذه السيَّارةُ!

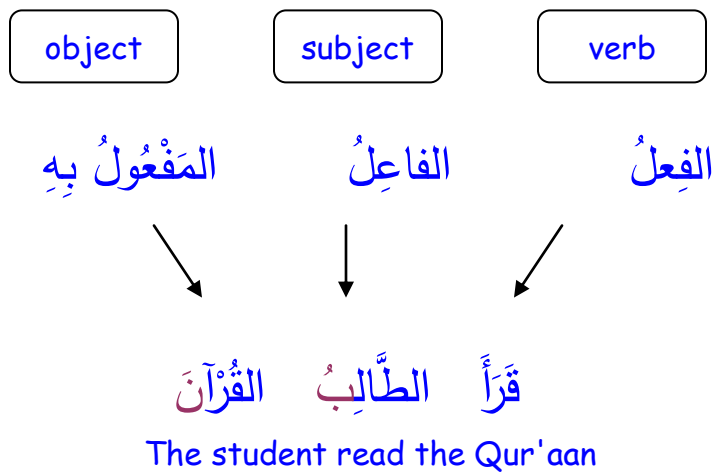
This car is tall, how tall is this car!

المَفْعُولُ بِهِ

The Object

مثال:

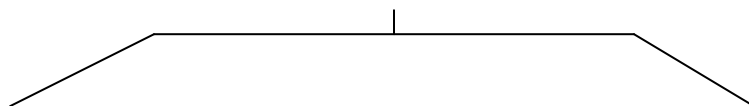
Example



لا النافية واللا المحذرة

The laa of negation and the laa of prohibition

لا



لَا النَّاهِيَةَ

The laa of prohibition

لَا تَأْكُلْ هَذَا يَا أَخِي.

Don't eat this oh my brother.

لَا تَذْهَبْ إِلَى الْمَلْعَبِ.

Don't go to the playground.

لَا النَّافِيَةَ

The laa of negation

لِمَ لَا تَأْكُلُ يَا أَخِي؟

Why are you not eating oh my brother?

أَلَا تَذْهَبُ إِلَى الْمَلْعَبِ؟

Are you not going to the playground?

الْفَرْقُ بَيْنَ لَا النَّافِيَةِ وَ لَا النَّاهِيَةِ هُوَ أَنَّ لَا النَّافِيَةَ لَا تَعْمَلُ، أَمَّا لَا النَّاهِيَةَ، فَتُجْزِمُ الْفِعْلَ الْمُضَارِعَ.

The difference between لَا النَّافِيَةَ (laa of negation) and لَا النَّاهِيَةَ (the laa of prohibition) is that verily the laa of negation does not have an affect, as for the laa of prohibition then it makes the present verb maizoom (take a

(ما) المَوْصُولَة

The maa of connection

(ما) : إِنَّهَا بِمَعْنَى (الشَّيْءِ الَّذِي).

It means 'the thing which'

نحو:

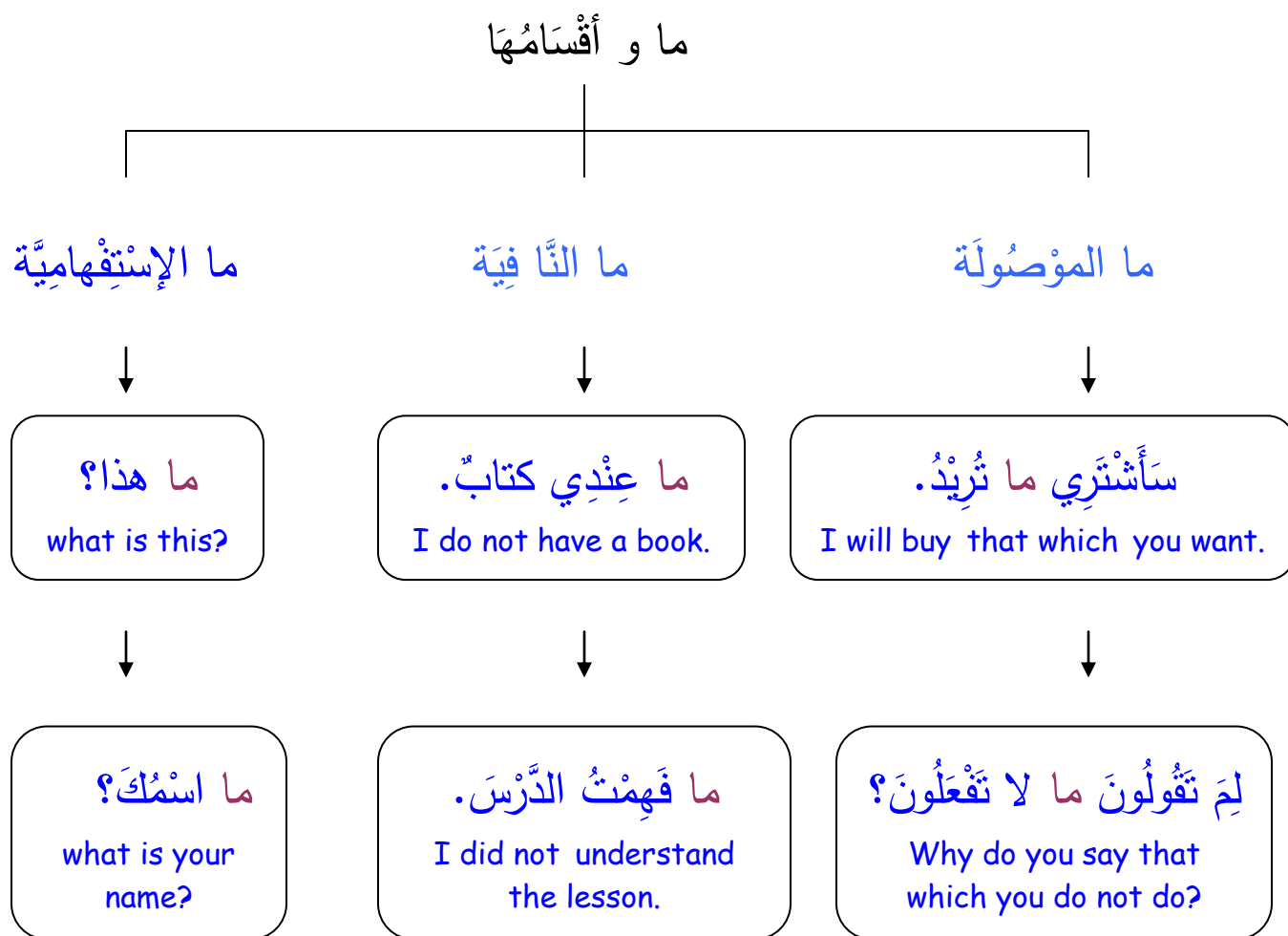
أَكُلُ مَا تَأْكُلُ. أَي أَكُلُ الشَّيْءَ الَّذِي تَأْكُلُ.

أَكُلُ مَا تَأْكُلُ : meaning I am eating the thing which you are

ما

Ponder over the following

تأمل ما يلي :



لام التعليل

The laam of motivation/justification

مثال:

خَرَجَ حَامِدٌ لِيَغْسِلَ وَجْهَهُ

Haamid left to wash his face

خَرَجْتُ لِأَشْرَبَ الْمَاءَ

I left to drink water.

نَصْبُ الْفِعْلِ الْمُضَارِعِ بِ(أَنَّ)

Making the present
tense verb accusative with anna

Example

مثال:

أُرِيدُ أَنْ أُسَافِرَ إِلَى مَكَّةَ.

أَيْنَ تُرِيدُ أَنْ تَذْهَبَ يَا أَخِي؟

I want to travel to Mecca.

Where do you want to go oh my brother?

نَصْبُ الْأَفْعَالِ الْخَمْسَةِ:

Making nasb of 'af'aalul khamsa

الأفْعَالِ الْخَمْسَةِ هِيَ:

٢

١

تَذْهَبُونَ

٣

يَذْهَبُونَ

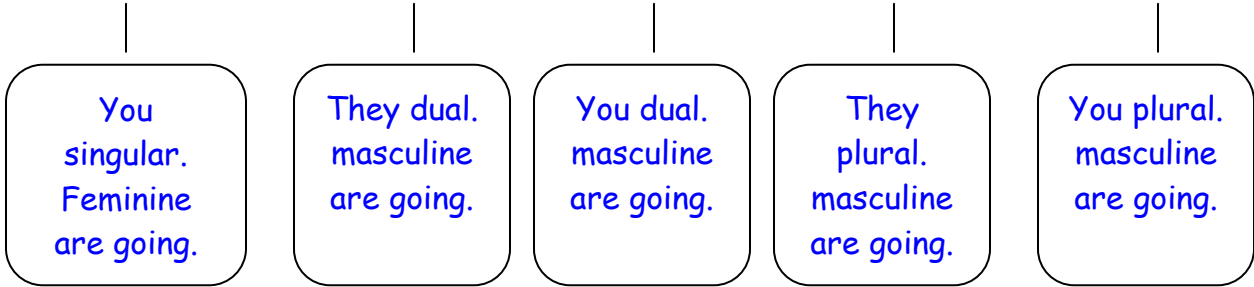
٤

تَذْهَبَانِ

٥

يَذْهَبَانِ

تَذْهَبِينَ.



عَلَامَةُ الرَّفْعِ النُّونُ:

تَذْهَبُونَ

تَذْهَبَانِ

تَذْهَبِينَ.

وعَلَامَةُ النَّصْبِ حَذْفُهَا:

مثال:

أَنْ تَذْهَبُوا

That you pl. go

و الألفُ لا

تُقرأ

And the alif is not read.

و فائدةُ هذه الألفُ أنها تظهرُ في الفعلِ النَّاقِصِ. فلو لا هذه الألفُ لا تَرى الفرقَ بَيْنَهُمَا.

The sign of its raf' is the noon and the sign of nasb is its ommittance, and the benefit of this alif is that it manifests in the naaqis verb (a naaqis verb is one which its root ends with an alif, waw or yaa). So if it were not for this alif you would not be able to see the difference between them.

(أَنْ يَدْعُو) و (أَنْ يَدْعُوا)

نحو:

That he calls

كَانَ

(كَانَ) تَرْفَعُ الْإِسْمَ وَتَنْصِبُ الْخَبَرَ.

Kaana makes the noun marfoo (nominative case)
and makes the khabar mansoob (accusative case)

نحو:

The information of kaana mansoob.

The noun of kaana marfoo'

خَبْرُ كَانٍ مَنصُوبٌ

اسْمُ كَانٍ مَرْفُوعٌ

كَانَ حَامِدٌ غَنِيًّا.

Hamid was rich

The information of kaana in the place
of nasb (accusative case).

The noun of kaana, in
nominative case.

خَبْرُ كَانٍ فِي مَحَلِّ نَصْبٍ

اسْمُ كَانٍ مَرْفُوعٌ

كَانَ حَامِدٌ يَدْرُسُ.

Hamid was studying

و تُفِيدُ كَانِ أَيْضاً الْإِسْتِمْرَارَ .

Kaana also brings about continuation

نحو:

كَانَ اللهُ عَفُوراً رَحِيماً .

Allah is oft forgiving , merciful

لَا يَزَالُ

Does not cease

(لَا يَزَالُ) مِنْ أَخَوَاتِ (كَانِ) ، وَ تُفِيدُ الْإِسْتِمْرَارَ .

لَا يَزَالُ is from the sisters of كَانِ kaana,
and it brings about continuation.

Example

مثال:

كَيْفَ حَالُكَ الْيَوْمَ يَا أَخِي؟ كُنْتُ مَرِيضاً أَمْسَ وَ لَا أَزَالُ مَرِيضاً .

How are you today oh brother? I was ill yesterday and I do not
cease to be ill (meaning I still am ill).

لَا يَزَالُ أَحْمَدُ مُجْتَهِداً .

Ahmad does not cease to be a hard worker.

(ك) حَرْفٌ مِنْ حُرُوفِ الْجَرِّ تُقِيدُ التَّشْبِيهَ

ك is a preposition from the genitive prepositions, it brings about

سَاعَتِي كَسَاعَتِكَ.

نَحْوَ:

My watch is like your watch.

هَذَا الْمَسْجِدُ كَمَدْرَسَةٍ.

This masjid is like a school.

و لا تَدْخُلُ الْكَافُ عَلَى الضَّمَائِرِ. نَحْوَ: يُقَالُ: أَنَا كَهُ أَوْ أَنْتِ كَهَا.

The kaaf does not enter on the pronouns. Like, : it is said:

أَنَا كَهُ أَوْ أَنْتِ كَهَا . I am like him or you are like her.

نَفْيُ الْمُضَارِعِ بِ (لَنْ) لِلْمُسْتَقْبَلِ. لَنْ تَنْصِبُ الْفِعْلَ الْمُضَارِعَ وَ تُفِيدُ
(لَنْ) تَوْكِيدَ النَّفْيِ. نَحْوَ:

The present tense verb is negated with لَنْ to give a future tense meaning. Lan makes the present tense verb mansoob and brings about a negation with emphasis.

نَحْوَ:

أَنَا لَنْ أَذْهَبَ إِلَى لَنْدَنْ.

I will not go to London.

لَنْ تَرْجِعُوا إِلَى بَلَدِ الْكُفَّارِ.

You will never return to the land of the disbelievers.

قال النبي صلى الله عليه و سلم: (مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الْآخِرَةِ) رواه البخاري.

'The prophet may Allah's peace and blessings be upon him said : He who wears silk in this life will never wear it in the hereafter'. Narrated bukhari.

لَمْ وَ لَمَّا

لَمْ وَ لَمَّا تُفِيدَانِ النَّفْيَ فِي الْمَاضِي وَ هُمَا تُجْزِمَا الْفِعْلَ الْمَضَارِعَ وَ عِلَامَةُ الْجَزْمِ فِي الْأَفْعَالِ الْخَمْسَةِ حَذْفُ النُّونِ وَ فِي الْأَفْعَالِ الْأَرْبَعَةِ السُّكُونُ.

لَمْ and لَمَّا bring about negation in the past tense and they make the present tense verb jussive (take a sukoon) And the sign of the jussive case (jazm) in the af'aalul khamsa (five verbs) is the emitting of the noon and in the af'aalul 'arb'a (four verbs) a sukoon.

نحو:

لَمْ تَذْهَبُوا, لَمْ تَذْهَبَا, لَمْ تَذْهَبِي, وَ كَذَلِكَ ب(لَمَّا).

لَمْ تَذْهَبْ, لَمْ يَذْهَبْ, لَمْ نَذْهَبْ, لَمْ أَذْهَبْ وَ كَذَلِكَ ب(لَمَّا).

وَ الْفَرْقُ بَيْنَ لَمْ وَ لَمَّا: لَمْ يَكْتُبَ = مَا كَتَبَ, وَ لَمَّا يَكْتُبُ = مَا كَتَبَ إِلَى الْآنَ (وَ سَوْفَ يَكْتُبُ).

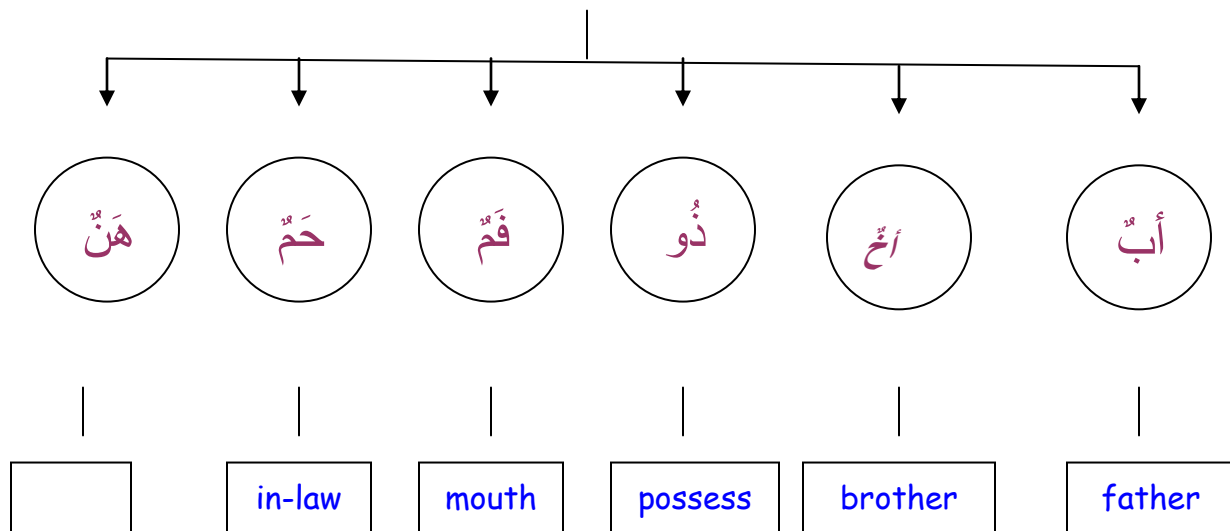
And the difference between lam and lamma:
lam yaktub = he did not write
lammaa yaktub = he has not yet written (and shall write)

الأَسْمَاءُ الْخَمْسَةُ

The Five Nouns

And they are:

الأَسْمَاءُ الْخَمْسَةُ



قال ابن مالك: أَبٌ أَخٌ حَمٌّ كَذَلِكَ وَ هَنَّ،
و النَّقْصُ فِي الْأَخِيرِ أَحْسَنُ.

Ibn Maalik said: abun, akhun, hamun and like wise
hanun, but leaving off the final on is better.
(ie, Hanun)

و الأسماء الخمسة تُعْرَبُ بِالْحُرُوفِ إِذَا كَانَتْ مُضَافَةً إِلَى غَيْرِ يَاءِ
الْمُتَكَلِّمِ.

When the asmaa al khamsa are in idaafa, (other than being attached to the
yaaa of mutakkalam), they decline by the addition of letters.

نحو.

هَذَا بَيْتُ أَبِيكَ



This is your
father's house.

أَعْرِفُ أَبَاكَ



I know your
father.

أَنَا أَبُوكَ



I am your father.

و إِذَا لَمْ تَكُنْ مُضَافَةً أُعْرِبَتْ بِالْعَلَامَاتِ الْأَصْلِيَّةِ.

And if it is not in idaafa (possessor and possessed construction) then it is made to decline with its original signs.

نحو:

أنا أبُّ ← أنتَ كَأبٍ
I am a father You are like a father

(مَرَضِي) عَلَى الْوِزْنِ (فَعْلِي) وَ هُوَ مَمْنُوعٌ مِنَ الصَّرْفِ.

Marda مَرَضِي is on the scale of fa'la فَعْلِي and it is a diptote (mamnoo' minas sarf- doesn't like tanween and kasra,) The sign of its kasra is a fatha.)

نحو:

أَسْرَى	أَسِيرٌ	جَرَحَى	جَرِيحٌ	قَتَلَى	قَتِيلٌ
↓	↓	↓	↓	↓	↓
Captives pl.	Captive sing.	Wounded pl.	Wounded sing.	Killed pl.	Killed sing.

(أَخْتَرٌ) عَلَمٌ فَارِسِيٌّ، وَ هُوَ مَمْنُوعٌ مِنَ الصَّرْفِ.

Akhtar is a Persian name and it is a diptote (mamnoo' minas sarf- doesn't like tanween and kasra). The sign of its kasra is a fatha.)

اسْمُ التَّصْغِيرِ

The Diminutive

وُلَيْدٌ This is a diminutive

(وُلَيْدٌ) هَذَا اسْمُ التَّصْغِيرِ.

والتَّصْغِيرُ لَهُ ثَلَاثَةُ أَوْزَانٍ، وَ هِيَ:

And the diminutive has three scales, and they are:



فُعَيْعِيلٌ

Fu'ay'eelu

ما كان على خَمْسَةِ

أَحْرُفٍ

That which is (formed

فُعَيْعِلٌ

Fu'ay'elu

ما كان على أَرْبَعَةِ

أَحْرُفٍ

That which is (formed

فُعَيْلٌ

Fu'aylu

ما كان على ثَلَاثَةِ

أَحْرُفٍ

That which is (formed

فُعَيْعِيلٌ

فُعَيْعِلٌ

فُعَيْلٌ

نحو:

مُفَيْتِيحٌ

A small key

مِفْتَاحٌ

A key

فُنَيْدِقٌ

A small hotel

فُنْدُقٌ

A hotel

وَلَيْدٌ

A small boy

وَلَدٌ

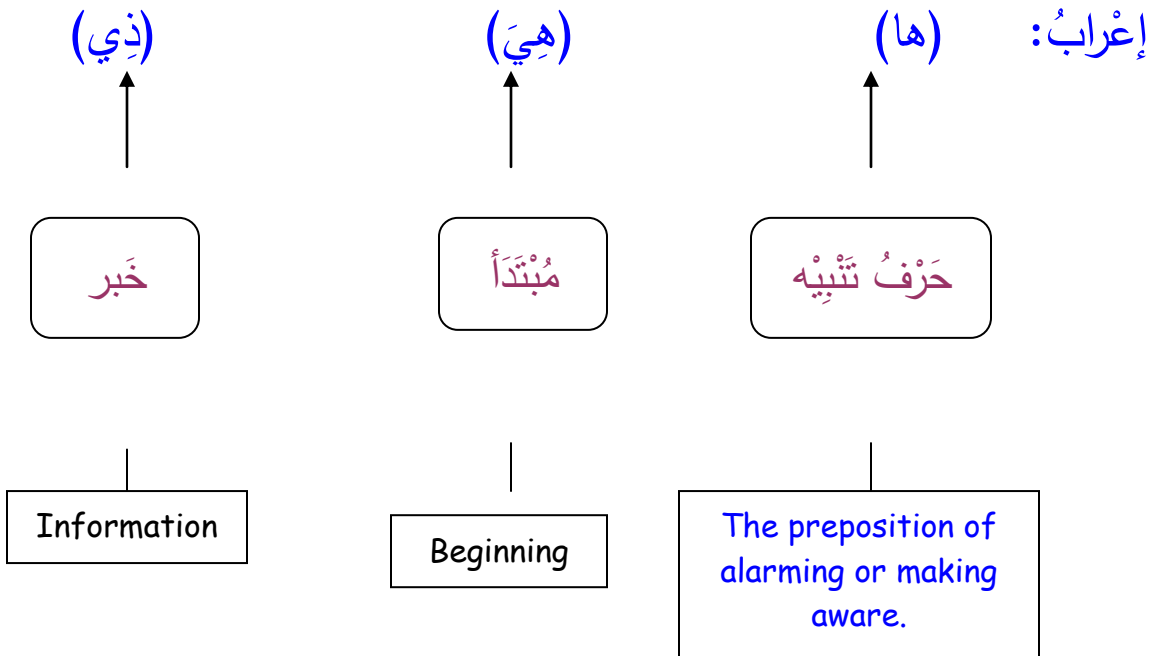
A boy



A small flower A flower

(ها هِيَ ذِي يَا أَسْتَاذُ)

Here it is oh teacher!



يقول الرَّجُلُ: ها أنا ذا, و تقولُ المَرَأَةُ: ها أنا ذِي.

The man says: ها أنا ذا (here I am)
and the woman says: ها أنا ذي (here I am).

(اجلس حيثُ تشاءُ)

Sit wherever you wish

(حيثُ) ظرفُ مكانٍ وَ يُضَافُ إِلَى الجُمْلَةِ، وَ يُقَالُ فِي إِعْرَابِهِ (حيثُ)
مَبْنِيٌّ عَلَى الضَّمِّ فِي مَحَلِّ نَصْبِ مَفْعُولٍ فِيهِ، وَ الجُمْلَةُ (تشاءُ) فِي مَحَلِّ
جَرِّ مُضَافٍ إِلَيْهِ.

حيثُ is an adverb of place and it is attached to a sentence. And it is said its 'iraab (declension), **حيثُ** is fixed on damma in the place of nasb (accusative case) maf'oolun feehi and the sentence **تشاءُ** is in the place of jar, mudaafun ilayhee.

(وَ اللَّهِ لَقَدْ كِدْتُ أَمُوتُ)

By Allah I was about to die!

إِذَا وَقَعَ الْفِعْلُ الْمَاضِي الْمُثَبِّتُ جَوَاباً لِلْقَسَمِ وَجَبَ تَوْكِيدُهُ بِاللَّامِ وَ قَدْ.

When the past tense verb occurs as an **affirmation** with an oath, it is necessary to emphasize it with a laam and qad.

نحو في التنزيل:

(وَالَّتَيْنِ وَ الزَّيْتُونَ.....لَقَدْ خَلَقْنَا الْإِنْسَانَ)

By the fig and the olive... **Verily**, We created man of the best stature (mould), (At-Tin 95:4)

وَ أَمَّا الْفِعْلُ الْمَاضِي الْمَنْفِيُّ فَلَا يُوكَّدُ بِاللَّامِ وَ قَدْ. تَقُولُ (وَاللَّهِ مَا رَأَيْتُهُ).

As for the past tense verb which comes as an **negation** with an oath then it is not emphasised with laam and qad. You say

'by Allah I did not see him'

(قَطُّ)

(قَطُّ) خاصٌّ بالماضي وَ (أَبْدًا) بالمُسْتَقْبَلِ, وَلَكِنَّ النَّاسَ يَسْتَعْمِلُونَ (أَبْدًا) مَعَ المَاضِي وَ هَذَا خَطَأً. (قَطُّ) مَبْنِيٌّ عَلَى الضَّمِّ فِي مَحَلِّ نَصْبٍ مَفْعُولٌ فِيهِ.

(قَطُّ) is specific for the past tense and أَبْدًا for the future. People use أَبْدًا with the past tense however this is incorrect. قَطُّ is fixed on the damma in the place of the nasb case, maf'oolun feehi.

لَمَّا

When

هذه (لَمَّا الحِينِيَّة) وَ هِيَ ظَرْفٌ وَ تَخْتَصُّ بِالْمَاضِي يَكُونُ جَوَابُهَا مَاضِيًّا كَمَا فِي المَثَالِ.

This is called the **lammaa** of **heeniyyah** (lamma of time). It is an adverb (of time) and is specific to the past tense (verb). Its answer is always in the past tense like what is in the example.

لَمَّا دَخَلْتُ الْبَيْتَ شَمِمْتُ رَائِحَةً طَيِّبَةً

When I entered the house I smelt a pleasant smell.

لا يُصِحُّ أَنْ تَدْخُلَ عَلَى الْمُضَارِعِ، نَحْوَقَوْلِ النَّاسِ (لَمَّا أَكَلْتُ هَذَا الطَّعَامَ
أَمْرُضُ) وَ الصَّوَابُ : عِنْدَ مَا أَكَلْتُ هَذَا الطَّعَامَ أَمْرُضُ.

It is not correct that it enters upon the present tense (verb), like the speech of people 'Lamma (when) I eat this food I become ill' and the correct is: ' indamaa (when) I eat this food I become ill.'

ضَمِيرُ الْمُتَنَّى:

The dual pronoun

(هُمَا) يَسْتَوِي فِيهِ التَّذْكِيرُ وَ التَّنْأِيثُ لِلْغَائِبَيْنِ، وَ لِلْغَائِبَتَيْنِ، وَ لِلْمُخَاطَبَيْنِ،
وَ لِلْمُخَاطَبَتَيْنِ.

The dual pronoun includes the masculine and feminine. It is used for the dual masculine and feminine third person and dual feminine and masculine second person.

ضَمِيرِ الرَّفْعِ الْمُتَّصِلِ:

The attached nominative pronoun.

Alif

الألفُ نَحْو:

حامد و خالدٌ ذهبا, فاطمة و آمنةٌ ذهبتا.

Haamid and Khaalid went, faatima and Aamina went.

ما لَيْسَ فِي الْإِنْسَانِ مِنْهُ إِلَّا وَاحِدٌ جاز أَنْ يُجْعَلَ الْإِثْنَانِ فِيهِ بِلَفْظِ الْجَمْعِ,
نحو: ما أَسْمَاؤُكُمْ؟ اغْسِلَا وُجُوهَكُمْ, وَ مِنْهُ قَوْلُهُ تَعَالَى: (فَقَدْ صَغَتْ
قُلُوبُكُمْ).

It is permissible to use the plural wording of things which are connected to a person, and can only be found in the singular forms, when addressing two people. Example: ما أَسْمَاؤُكُمْ؟ What are your(two people) names? , اغْسِلَا وُجُوهَكُمْ wash your (two people) faces, and from it, is his speech the most high: *'..so indeed your hearts inclined..'* (At-tahreem 66:04)

يَتَّبَعُ النَّعْتُ الْمَنْعُوتَ فِي أَرْبَعَةِ أُمُورٍ. هِيَ:

The adjective follows the qualifying noun (that which is described) in 4 matters. They are:



التَّكْثِيرُ وَالتَّأْنِيثُ



In masculinity and femininity



الإِعْرَابُ



In declension



الإفراد والتثنية، و الجمع



In singularity, duality
and plurality

التعريف والتكثير



In definiteness and
indefiniteness

تمّ و الحمد كله لله تعالى

كتبه الفقير إلى الله أبو سلمان طلحة البريطاني.

و ترجمته الأخت أمّ مجاهد