



Lisan ul-Quran

لِسَانُ الْقُرْآنِ

(A Step-by-Step Guide to Quranic Arabic Grammar)

رَبِّ يَسِّرْ وَلَا تُعَسِّرْ وَتِمِّمْ بِالْخَيْرِ

O my Rabb, make it easy and do not make it difficult, and complete it with goodness.

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To the Reader

While we have meticulously revised and reviewed this book, human error is always possible. If you spot any mistakes, whether in Arabic vowel markings, transliterations, or explanations, please highlight them to us at:

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Your feedback will contribute to improving future editions. May Allah reward you for your diligence.



Learning a New Language



The Four Key Skills

When learning any language – whether it’s Arabic, English, or any other – there are four main skills to develop:

- 1. **Listening** 🗣️
- 2. **Reading** 📖
- 3. **Speaking** 🗣️
- 4. **Writing** ✍️

These skills are divided into two types:

Type	Skills	Direction
Input	Listening, Reading	Inbound (what you receive and understand)
Output	Speaking, Writing	Outbound (what you produce and express)

Which Skill Comes First?

When we learn a language, we usually start with listening and reading first, because they are about receiving and understanding the language.

Once we are familiar with the sounds and structure, we move on to speaking and writing to express what we’ve learned.

So, the natural order is:

1. **Listening** ➡ 2. **Reading** ➡ 3. **Speaking** ➡ 4. **Writing**

But depending on our goal, this order can change.





The Focus of This Book

The purpose of this book is to help you understand the Qur'an in its original language. That means our focus is not on daily conversation, but on building your ability to read and understand Qur'anic Arabic.

So, in this course, we will focus mainly on:

- **Reading** – to recognise and understand Qur'anic words and phrases
- **Writing** – to help you remember and visualise the structure of Arabic
- Listening and speaking will not be our focus, since our goal is comprehension, not conversation. If your goal is to improve spoken Arabic, there are other courses you can take that focus on conversation and speaking skills.

Helpful Tips for Learning a New Language

- **Be patient** – learning a language takes time and repetition
- **Review regularly** – even outside of class, spend a few minutes reading or reviewing what you've learned
- **Keep your goal in mind** – this journey is about understanding the words of Allah, and every small step counts
- **Use the Qur'an itself** – the Qur'an has natural repetition and patterns that help reinforce vocabulary and grammar over time

With consistent effort and the right intention, you will be able to look at Qur'anic verses and begin to understand their structure, vocabulary, and meaning – and that is a powerful and rewarding goal.

Why Learn Qur'anic Arabic?



Direct Connection

The Qur'an is Allah's literal speech. Learning Arabic lets you engage with his words as they were revealed, deepening your salah, duā, and understanding.

Lost in Translation

No translation can fully capture the linguistic beauty, rhythmic flow, and miraculous precision of the Qur'an. Layers of meaning, rhetorical power, and emotional nuance often get diluted. To witness the Qur'an's inimitable style and depth, one must approach it in its original Arabic.

A Sacred Duty

The Prophet (ﷺ) said, "Seek knowledge, for it is a duty upon every Muslim." Among all kinds of knowledge, understanding the Qur'an is the highest form of knowledge. Learning Arabic opens the door to this profound knowledge, allowing believers to experience the Qur'an's guidance and light in its purest form.

Allah says

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

We have certainly made the Qur'an easy for remembrance. So, is there anyone who will be mindful?

(Surah al-Qamar, 54:17)

Ask yourself

What verse or duā do I wish to understand without translation?

How might learning even 10 Qur'anic words transform my daily worship?

Your Journey Starts Here.

This book simplifies grammar, focuses on Qur'anic examples, and prioritises practicality.

Let's begin!

The Arabic Language (اللُّغَةُ الْعَرَبِيَّةُ)



An Introduction

Arabic is a Semitic language spoken by over 400 million people across the Middle East, North Africa, and parts of East Africa. It has a rich history and plays a central role in Islamic culture, being the language of the Qur'an.

Classical Arabic (الْعَرَبِيَّةُ الْكَلَامِيَّةُ)

Definition: Classical Arabic is the original, ancient form of the Arabic language found in the Qur'an, early Islamic texts, classical poetry, and literature.

Usage: Religious contexts (Qur'an, hadith, Islamic scholarship), classical literature, and poetry.

Significance: It is the foundation of all Arabic language forms, respected for its eloquence and precision, and remains essential for understanding Islamic texts and classical works.

Modern Standard Arabic – MSA (الْفُصْحَى)

Definition: MSA is the modern form of Classical Arabic used in writing, news media, official speeches, books, and formal communication.

Usage: Newspapers, TV broadcasts, political speeches, schools, and formal settings across the Arab world.

Significance: It serves as a unifying language across all Arabic-speaking countries, as this form helps everyone understand each other, even though they speak different local versions.



Spoken Arabic / Dialects (العامية)

Definition: Āmmiyya refers to the regional spoken varieties of Arabic that differ from Modern Standard Arabic and Classical Arabic. Each country has its version.

Usage: Everyday conversations, informal settings, and cultural exchanges.

Significance: Dialects are the real-life spoken language of Arabic speakers and reflect local culture, identity, and history. While they are not used in formal writing, they are essential for understanding native speakers and daily life.

Note: The scope of this book is Qur'anic Arabic. Our focus will be on learning Arabic grammar specifically to understand the language of the Qur'an. We will study the structure, vocabulary, and grammar rules found in Classical Arabic as used in the Qur'anic text.

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PART

ONE

Foundations of Arabic



Before diving into grammar and sentence structure, it's important to become familiar with the core building blocks of the Arabic language. This chapter introduces the Arabic alphabet, vowels (harakāt), and other essential concepts that will be referenced throughout the book. A solid understanding of these foundations will ensure clarity and consistency as we explore deeper grammatical topics.

Alphabets (حُرُوفُ الْهَجَاءِ)

Hurūf ul-Hijā refers to the Arabic alphabet, the foundational set of letters used to write Arabic words. According to the majority opinion and the official standard in Arabic linguistics, the Arabic alphabet consists of 28 letters, beginning with Alif (ا) and ending with Ya (ي).

Some scholars include the letter Hamza (ء) as a separate letter, which brings the total to 29, though this view is less commonly accepted.

All letters in the Arabic alphabet are consonants, although a few also function as markers for long vowels.

خ (khā')	ح (hā')	ج (jīm)	ث (thā')	ت (tā')	ب (bā')	ا (‘alif)
ص (ṣād)	ش (shīn)	س (sīn)	ز (zāy)	ر (rā')	ذ (dhāl)	د (dāl)
ق (qāf)	ف (fā')	غ (ghayn)	ع (‘ayn)	ظ (ẓā')	ط (ṭā')	ض (ḍād)
ي (yā')	و (wāw)	ه (hā')	ن (nūn)	م (mīm)	ل (lām)	ك (kāf)

Vowels (حَرَكَاتٌ)

In Arabic, harakāt (حَرَكَاتٌ) are signs used to indicate vowel sounds and other pronunciation aspects. They are crucial for correct pronunciation and meaning, especially in classical texts and religious scriptures.

Here's a brief overview of the main harakāt:

Short Vowels (حَرَكَاتٌ قَصِيرَةٌ)

Damma (ضَمَّةٌ)	Fatḥa (فَتْحَةٌ)	Kasra (كَسْرَةٌ)	Sukoon (سُكُونٌ)	Shadda (شَدَّةٌ)
(َ)	(َ)	(َ)	(َ)	(َ)

Double Vowels or Tanween (تَنْوِينٌ)

Double Damma (ضَمَّتَيْنِ)	Double Fatḥa (فَتْحَتَيْنِ)	Double Kasra (كَسْرَتَيْنِ)
(َ)	(َ)	(َ)

Long Vowels (حَرَكَاتٌ طَوِيلَةٌ)

Waw	Alif	Ya
و	ا	ي

Alif or Hamza

- If alif (ا) has any harakāt (أ - إ - ؤ - آ - إ), it's hamza.
- And if there is no harakāt, it's simply alif (ا).

Kalimah (كَلِمَة)

A kalima (كَلِمَة) means “a word” in Arabic.

It is made by combining letters (حُرُوفٌ) with harakāt (حَرَكَاتٌ) to form a word that has meaning.

A kalima usually has two or more letters.

Example:

Let’s take the word masjid (مَسْجِدٌ), which means a mosque.

This word is made of:

- Letters: د + ج + س + م
- With harakāt added: مَسْجِدٌ

When we put the hurūf and harakāt together correctly, we get a complete kalima (word).

Main Components in Arabic Sentences



In Arabic grammar, as in many other languages, sentences are constructed from various components, each serving a specific grammatical role. The three primary components found in Arabic sentences are:

Ism (اسم) - (Noun + more...)

An ism refers to a broad category of words that name or describe people, places, things, ideas, as well as adjectives, adverbs of time or place, pronouns, and more.

Ism can be concrete (like "كِتَابٌ" - a book) or abstract (like "حُبٌّ" - love).

Concrete: Refers to physical things you can directly experience through your five senses: sight, hearing, touch, taste, or smell. These are tangible objects or observable phenomena in the real world.

Examples: book, apple, car, teacher, city, sound.

Abstract: Refers to non-physical concepts that exist in the mind or as ideas. These cannot be sensed physically but represent emotions, qualities, states, or intellectual constructs.

Examples: love, freedom, justice, happiness, time, beauty, idea, democracy.

Fi'l (فعل) - (Verb)

A fi'l expresses an action or a state of being. Fi'l in Arabic are conjugated based on tense (past, present, future, & Imperative).

- كَتَبَ – he wrote (past tense)
- يَكْتُبُ – he writes / he will write (present or future)
- اُكْتُبْ – write! (imperative/command)

Harf (حرف) - (Particle)

These are words that have meaning but cannot stand alone as complete expressions. Their meaning becomes clear only when used with other words.

They include prepositions like "فِي" (in), "عَلَى" (on), "مِنْ" (from), and conjunctions like "و" (and).

The Two Types of Hurūf (حُرُوفٌ) in Arabic

Understanding the Difference Between Alphabets and Particles

In Arabic, the word " Hurūf (حُرُوفٌ)" means "letters" or "particles" – but it can refer to two very different things. This can be confusing for beginners, so let's make it simple and clear.

Alphabets (حُرُوفُ الْأَبْجَاءِ)

These are the basic letters of the Arabic alphabet, like:

ا - ب - ت - ث - ج - ح - خ

- There are 28 letters in total.
- They are used to form words, just like A, B, C in English.
- On their own, these letters do not carry meaning – they are simply symbols that represent sounds.

Example:

The word kitab (كِتَابٌ) is made from the letters (ا + ت + ب + ك). These are the first things you will learn when beginning to read and write in Arabic.

Particles (حُرُوفٌ)

These are small but important words in Arabic that carry meaning and play a key role in grammar. For example:

بِ - فِي - مِنْ - إِلَى

- These words cannot stand alone as complete ideas, but they help connect other words in a sentence.
- They give more meaning to the words around them.
- These are not alphabet letters, but meaningful particles used in grammar.

Example:

بِسْمِ اللَّهِ – With the name of Allah

The ḥarf بِ means "with," and it connects the sentence to the name of Allah.

Ism (اسْمٌ)

What is an Ism?

In Arabic, an ism (اسْمٌ) is a word that refers to people, places, things, ideas, as well as adjectives, adverbs of time or place, pronouns, and more. It also includes the verbal noun (maṣḍar – مَصْدَرٌ), which expresses the concept or action of a verb, similar to the gerund in English (e.g., writing, running, learning).

Examples:

- Person: رَجُلٌ - a man, اِمْرَأَةٌ - a woman
- Place: فِلَسْطِينُ - Palestine, بَيْتٌ - a house
- Thing: كِتَابٌ - a book, قَلَمٌ - a pen
- Idea: حُبٌّ - love, سَعَادَةٌ - happiness
- Adjectives: جَمَالٌ - beauty, قُوَّةٌ - strength
- Adverbs: قَبْلَ - before, بَعْدَ - after
- Verbal Nouns: كِتَابَةٌ - writing, قِرَاءَةٌ - reading

Key Aspects of Ism

When studying the Arabic ism (اسْمٌ), it is important to understand four key aspects: gender, number, type, and status.

1. Gender (جِنْسٌ)

- **Masculine (مَذَكَّرٌ)**: Refers to male beings or things.
- **Feminine (مؤنثٌ)**: Refers to female beings or things.

2. Number (عَدَدٌ)

- **Singular (وَاحِدٌ)**: Refers to one.
- **Dual (مُتَنِّي)**: Refers to two.
- **Plural (جَمْعٌ)**: Refers to more than two.

3. Type (التَّعْرِيفُ وَالتَّنْكِيرُ)

- **Definite (مَعْرِفَةٌ)**: Refers to a specific ism (proper noun).
- **Indefinite (نَكِيرَةٌ)**: Refers to a general or non-specific ism (common noun).

4. Status (أَعْرَابٌ)

The grammatical status of an ism indicates how its ending changes to show its role in a sentence.

There are three main statuses (أَعْرَابٌ):

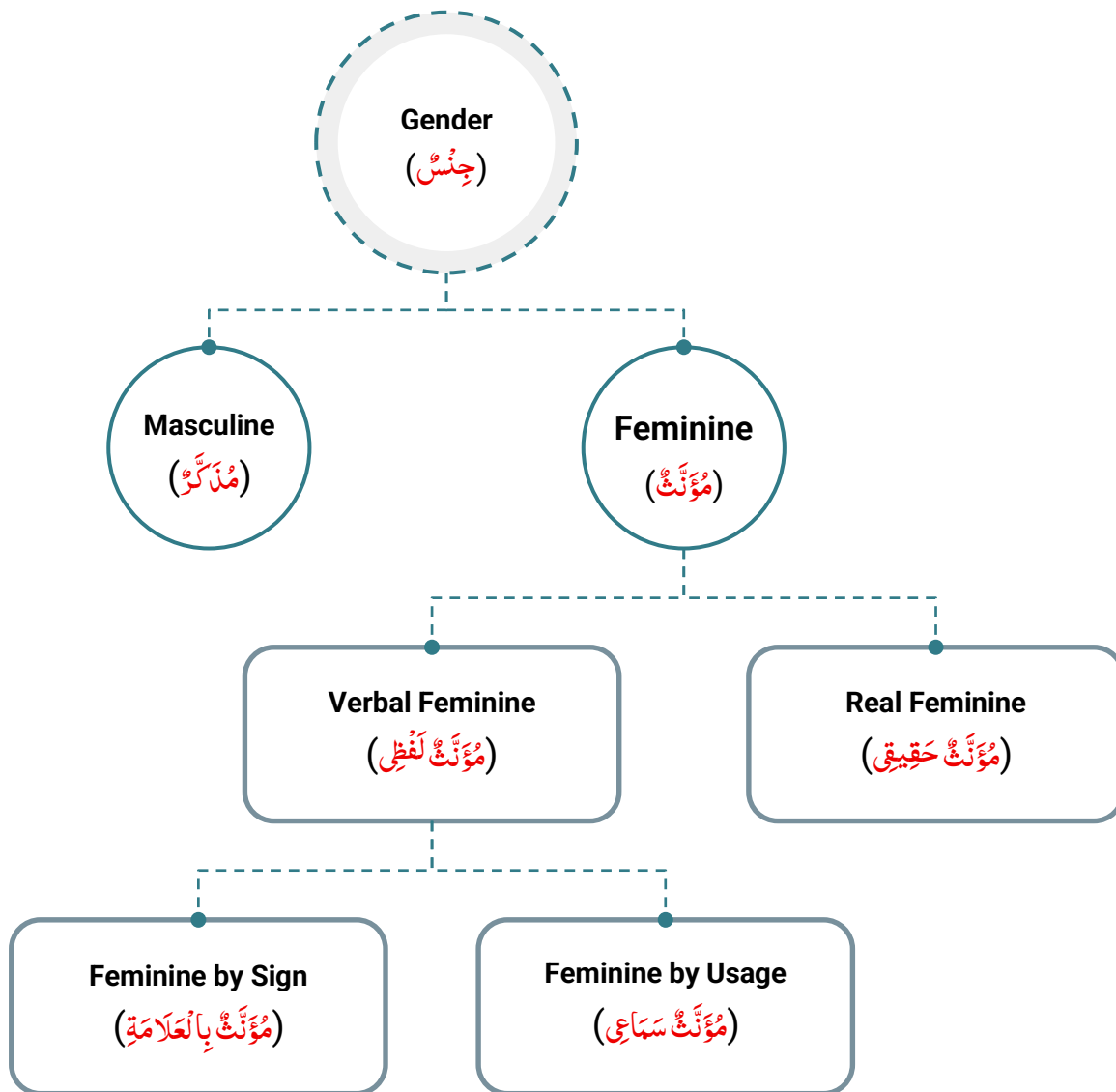
- **Nominative (رَفْعٌ)**
- **Accusative (نَصْبٌ)**
- **Genitive (جَرٌّ)**

Gender (جِنْسٌ)

In Arabic grammar, every ism is assigned a gender, either masculine (مُذَكَّرٌ) or feminine (مُؤَنَّثٌ).

- **Masculine (مُذَكَّرٌ)**: Refers to male beings or things.
- **Feminine (مُؤَنَّثٌ)**: Refers to female beings or things.

In Arabic, gender assignment is not always based on the natural sex of the object or concept the ism refers to. Every ism is treated as masculine by default, unless there is clear evidence that it is feminine.



Real Feminine (مُؤَنَّثٌ حَقِيقِيٌّ)

Real Feminine means an ism that refers to something that is truly feminine in real life.

Examples:

إِمْرَأَةٌ - a woman, بِنْتُ - a girl, أُمٌّ or وَالِدَةٌ - a mother, جَدَّةٌ - a grandmother, زَوْجَةٌ - a wife

Feminine by Sign (مُؤَنَّثٌ بِالْعَلَامَةِ)

Feminine by Sign means an ism that is considered feminine because of a special sign, like having a "ة" or "ة" (taa marbuta) at the end. It does not need to refer to a real female.

Let's break it down into three different categories.

Category 1: Taa marbuta (تَاءٌ مَرْبُوطَةٌ)

It appears as ة or ة at the end of the word.

مَدْرَسَةٌ - a school, سَيَّارَةٌ - a car, شَجَرَةٌ - a tree, جَمِيلَةٌ - Beautiful (a feminine adjective), فَاطِمَةُ - Fatima (a female name)

Exceptions:

حَبْرَةٌ - A male name (e.g. the uncle of Prophet Muhammad ﷺ).

أَسَامَةُ - A male name.

طَلْحَةُ - A male name (one of the companions of the Prophet ﷺ).

Category 2: Alif Maqṣūrah (أَلِفْ مَقْصُورَةٌ)

It appears as **ي** at the end of the word.

ذِكْرِي - Memory, بُشْرَى - Glad tidings, نَجْوَى - Whisper/secret talk, مَنَى - Wish/desire
سَلَى - A female name

Exceptions:

مُوسَى - Prophet Moses (Peace and Blessings Be Upon Him)

عِيسَى - Prophet Jesus (Peace and Blessings Be Upon Him)

Category 3: Alif Mamdūdah (أَلِفْ مَمْدُودَةٌ)

It appears as **اء** at the end of the word.

صَحْرَاءُ - Desert, حَمْرَاءُ - Red (feminine adjective), سَمَاءُ - Sky, بَيْضَاءُ - White (feminine adjective)

Exceptions:

مَاءُ - Water, دَوَاءُ - Medicine, دُعَاءُ - Supplication or prayer

Feminine by Usage (مُؤَنَّثٌ سَمَاعِي)

A feminine by usage ism is treated as feminine in Arabic because that's how Arabs have used it traditionally.

Names of Winds

رِيحٌ - wind, صَرْصَرٌ - a strong, violent wind, بَادٌ - dry, hot wind, سُومٌ - a hot suffocating wind

Names of Fire

جَهَنَّمُ - The primary name for Hell, لَظَى - A fiery, blazing hell, سَعِيرٌ - A raging and intense fire, سَقَرٌ - A burning fire, حُطَبَةٌ - A crushing fire, الْجَحِيمُ - A fierce, blazing fire, الْوَيْلُ - A very severe fire

Names of Countries / Cities / Tribes

مِصْرٌ - Egypt, الْهِنْدُ - India, السَّعُودِيَّةُ - Saudi Arabia, مَكَّةُ - Makkah, الْقَاهِرَةُ - Cairo, قُرَيْشٌ - Quraysh

Body Parts in Pair

يَدٌ - Hand, قَدَمٌ - Foot, أُذُنٌ - Ear, عَيْنٌ - Eye, رُكْبَةٌ - Knee

Names of Wines

خَمْرٌ - Wine

Miscellaneous Asmā

نَفْسٌ - Self or Soul, دَارٌ - House or Home, حَرْبٌ - War, عَصَاٌ - Stick/Cane, فُلْكٌ - Ship, عَنَكَبُوتٌ - Spider, عَيْنٌ - Spring, شَمْسٌ - Sun, أَرْضٌ - Earth, سَمَاءٌ - Sky, بئرٌ - Well, كَأْسٌ - Cup

Note: Some asmā are used as both masculine and feminine.

سَبِيلٌ - Path, إصْبَعٌ - Finger, رُوحٌ - Spirit, سُوقٌ - Market

Converting Masculine Ism to Feminine in Şifah (صفة)

Some words describe characteristics, professions, or qualities (like teacher, student, Muslim, beautiful, etc.). These words can be used for both masculine and feminine, depending on the subject they describe.

The difference between masculine and feminine is usually shown by slight changes in the word, often by adding a taa marbuta (ة or ة) at the end for the feminine.

Example:

Muslim (مُسْلِمٌ) – masculine

Muslimah (مُسْلِمَةٌ) – feminine (formed by adding a taa marbuta "ة" at the end)

مُسْلِمَةٌ ← ة + مُسْلِم ← مُسْلِمٌ

Note: The letter before "ة" takes a fatha (َ)

This change can also be reversed:

Muslimah (مُسْلِمَةٌ) → Muslim (مُسْلِمٌ) by removing the taa marbuta "ة" to convert the feminine form back to the masculine.

Masculine (مذكر)	Feminine (مؤنث)
مُدَرِّسٌ (teacher)	مُدَرِّسَةٌ (teacher)
طَالِبٌ (student)	طَالِبَةٌ (student)
مُسْلِمٌ (Muslim)	مُسْلِمَةٌ (Muslim)
جَمِيلٌ (beautiful)	جَمِيلَةٌ (beautiful)
طَبِيبٌ (doctor)	طَبِيبَةٌ (doctor)

Exercise: Identify the gender of the words in the table below.

Gender	Ism		Gender	Ism	
	Book	كِتَابٌ		Moon	قَمَرٌ
	Girl	بِنْتُ		Sun	شَمْسٌ
	Pen	قَلَمٌ		Bird	طَائِرٌ
	School	مَدْرَسَةٌ		Plane	طَائِرَةٌ
	Table	طَاوِلَةٌ		Feet	قَدَمٌ
	Chair	كُرْسِيٌّ		Dog	كَلْبٌ
	Computer	حَاسُوبٌ		Young Girl	فَتَاةٌ
	Phone	هَاتِفٌ		Man	رَجُلٌ
	Car	سَيَّارَةٌ		Woman	إِمْرَأَةٌ
	Tree	شَجَرَةٌ		Women	نِسَاءٌ
	Sea	بَحْرٌ		Mountain	جَبَلٌ
	Fatima	فَاطِمَةُ		Muslim	مُسْلِمَةٌ
	Caliph	خَلِيفَةٌ		Zaynab	زَيْنَبٌ
	Tongue / Language	لِسَانٌ		Window	نَافِذَةٌ
	House / Home	دَارٌ		Wall	جِدَارٌ
	Mu'āwiyah	مُعَاوِيَةُ		Self / Soul	نَفْسٌ

Exercise: Change the following masculine words into their feminine form.

Feminine	Masculine	Feminine	Masculine
	عَرِيسٌ		رَجُلٌ
	مَلِكٌ		وَلَدٌ
	أُسْتَاذٌ		مُعَلِّمٌ
	طَبِيبٌ		مُدَرِّسٌ
	مُهَنْدِسٌ		طَالِبٌ
	كَافِرٌ		مُؤْمِنٌ
	مُنَافِقٌ		مُسْلِمٌ
	كَاذِبٌ		صَادِقٌ
	جَالِسٌ		قَائِمٌ
	قَدِيمٌ		جَدِيدٌ
	غَائِبٌ		حَاضِرٌ
	جَاهِلٌ		عَالِمٌ
	طَالِحٌ		صَالِحٌ
	قَبِيحٌ		جَمِيلٌ
	قَادِمٌ		ذَاهِبٌ
	قَصِيرٌ		طَوِيلٌ
	صَغِيرٌ		كَبِيرٌ
	مُغْلَقٌ		مَفْتُوحٌ
	بَعِيدٌ		قَرِيبٌ

Number (عَدَدٌ)

In Arabic, "عَدَدٌ" refers to a numerical quantity or a count. Arabic grammar has a unique system for expressing numbers, which involves singular, dual, and plural forms.

- وَاحِدٌ – Singular
- مُثْنِي – Dual
- جَمْعٌ – Plural

Singular (وَاحِدٌ)

The singular form (وَاحِدٌ) is used when referring to one person, object, or entity. It represents a single unit of something.

كِتَابٌ - a book

طَالِبَةٌ - a female student

بَيْتٌ - a house

سَيَّارَةٌ - a car

وَلَدٌ - a boy

Dual (مُثْنِي)

The dual form (مُثْنِي) is used when referring to two people, objects, or entities. In Arabic, the ism itself indicates that there are two, without the need for a separate word meaning "two." The dual form has a special ending: انِ (aani).

How to Make Dual Asmā in Arabic (مُثْنِي)

Step 1: Take the singular (وَاحِدٌ) ism with tanween (ـِ) - e.g., كِتَابٌ

Step 2: Drop the tanween, and replace it with the fathā (ـَ) - becomes كِتَابَ

Step 3: Add انِ at the end - becomes كِتَابَانِ

Examples:

Two books	-	كِتَابَانِ ← اِنْ	+	كِتَاب ← اِنْ	-	a book
Two students (female)	-	طَالِبَتَانِ ← اِنْ	+	طَالِبَةٌ ← اِنْ	-	a student (female)
Two houses	-	بَيْتَانِ ← اِنْ	+	بَيْت ← اِنْ	-	a house
Two cars	-	سَيَّارَتَانِ ← اِنْ	+	سَيَّارَةٌ ← اِنْ	-	a car
Two boys	-	وَلَدَانِ ← اِنْ	+	وَلَد ← اِنْ	-	a boy

Note: The letter taa marbuta (ة) never comes in the middle of a word. It always appears at the end. If it comes in the middle of a word, it is always replaced by taa' (ت).

Exercise: Convert the singular asmā to the dual form in the table below.

Dual	Singular	Dual	Singular
	كِتَاب		رَجُل
	بِنْتُ		اِمْرَاةٌ
	فَكْمٌ		كَلْبٌ
	مَدْرَسَةٌ		سَيَّارَةٌ
	مِفْتَاحٌ		مَسْجِدٌ
	كُرْسِيٌّ		مُسْلِمٌ
	صَالِحَةٌ		جَنَّةٌ

Exercise: Find the dual asmā from the Hadith below and convert them to their singular form.

Sahih al-Bukhari 6682

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ".

Allah's Messenger (ﷺ) said, "(The following are) two words (sentences or utterances) that are very easy for the tongue to say, and very heavy in the balance (of reward), and most beloved to the Gracious Almighty (And they are): Subhan Allahi wa bi-hamdihi; Subhan Allahi-l-'Adhim".

Singular	Dual	Singular	Dual

Plural (جَمْعٌ)

The plural form (جَمْعٌ) is used when referring to three or more people, objects, or entities.

In Arabic, there are two main types of plurals:

- Regular Plural (جَمْعٌ سَالِمٌ)
- Broken Plural (جَمْعٌ تَكْسِيرٌ)

Regular Plural (جَمْعٌ سَالِمٌ)

The regular plural is formed by adding specific letters to the end of the singular ism, while keeping the original structure of the ism unchanged.

There is a different ending for masculine (مذكرٌ) and feminine (مؤنثٌ). For the masculine plural, we add وَنَ, and for the feminine plural, we add اَتٌ.

Let us now, step by step, try to understand how to form regular plural asmā in Arabic.

How to Make Regular Plural Masculine Asmā in Arabic (جَمْعٌ سَالِمٌ مُذَكَّرٌ)

Step 1: Take the singular (وَاحِدٌ) ism with tanween (ة), e.g., مُعَلِّمٌ.

Step 2: Drop the tanween, and add وَنَ at the end of the word.

Examples:

Muslim men	-	مُسْلِمُونَ ←	ونَ	+	مُسْلِمٌ ←	مُسْلِمٌ
Honest men	-	صَادِقُونَ ←	ونَ	+	صَادِقٌ ←	صَادِقٌ
Teachers (male)	-	مُعَلِّمُونَ ←	ونَ	+	مُعَلِّمٌ ←	مُعَلِّمٌ
Righteous men	-	صَالِحُونَ ←	ونَ	+	صَالِحٌ ←	صَالِحٌ

Exercise: Convert the singular asmā to regular plural asmā from the table below.

Regular Plural	Singular	Regular Plural	Singular
	مُنَافِقٌ		مُؤْمِنٌ
	فَاسِقٌ		عَابِدٌ
	كَاذِبٌ		صَادِقٌ
	جَالِسٌ		قَائِمٌ
	طَالِحٌ		صَالِحٌ
	صَائِرٌ		ظَالِمٌ
	حَافِظٌ		خَاشِعٌ
	صَائِمٌ		تَائِبٌ
	مُضِلِحٌ		مُفْسِدٌ
	مُوجِدٌ		مُشْرِكٌ

How to Make Regular Plural Feminine Asmā in Arabic (جَمْعُ سَائِمٍ مُؤَنَّثٌ)

Step 1: Take the singular feminine (وَاحِدٌ مُؤَنَّثٌ) ism with tanween (ةٌ), e.g., مُعَلِّمَةٌ.

Step 2: Drop the taa marbuta (ة) - becomes مُعَلِّمَ

Step 3: Add اتٌ at the end of the word.

Examples:

Muslim women	-	مُسْلِمَاتٌ	←	اتٌ	+	مُسْلِمَ	←	مُسْلِمَةٌ
Honest women	-	صَادِقَاتٌ	←	اتٌ	+	صَادِقَ	←	صَادِقَةٌ
Teachers (Female)	-	مُعَلِّمَاتٌ	←	اتٌ	+	مُعَلِّمَ	←	مُعَلِّمَةٌ
Righteous women	-	صَالِحَاتٌ	←	اتٌ	+	صَالِحَ	←	صَالِحَةٌ
Gardens / Paradise	-	جَنَّاتٌ	←	اتٌ	+	جَنَّ	←	جَنَّةٌ
Verses / Signs (of Allah)	-	آيَاتٌ	←	اتٌ	+	أَيَّ	←	أَيَّةٌ

Exercise: Convert the singular asmā to regular plural asmā from the table below.

Regular Plural	Singular	Regular Plural	Singular
	مُتَافِقَةٌ		مُؤْمِنَةٌ
	فَاسِقَةٌ		عَابِدَةٌ
	كَاذِبَةٌ		صَادِقَةٌ
	جَالِسَةٌ		قَائِمَةٌ
	طَالِبَةٌ		صَالِحَةٌ
	صَابِرَةٌ		طَالِمَةٌ
	جَنَّةٌ		خَاشِعَةٌ
	أَيَّةٌ		تَائِبَةٌ
	مُسْلِمَةٌ		كَبِيَّةٌ

Broken Plural (جَمْعُ تَكْسِيرٍ)

The broken plural is formed by modifying the original shape of the singular ism. Letters may be added, removed, or rearranged, resulting in a new pattern that differs from the singular form.

Unlike regular plurals, broken plurals do not follow a consistent rule, and their patterns must often be memorised individually through usage and familiarity.

Examples:

Singular		Broken Plural	
a book	كِتَابٌ	Books	كُتُبٌ
a pen	قَلَمٌ	Pens	أَقْلَامٌ
a man	رَجُلٌ	Men	رِجَالٌ
a woman	إِمْرَأَةٌ	Women	نِسَاءٌ
a friend	صَدِيقٌ	Friends	أَصْدِقَاءٌ

Notes:

- It's called regular plural (جَمْعٌ سَالِمٌ) because the word stays safe (سَالِمٌ), meaning its shape does not change.
- It's called broken plural (جَمْعُ تَكْسِيرٍ) because the word is broken (مُكْسَرٌ) or changed when we make it plural.
- Some Arabic asmā have both regular and broken plural forms:

Examples: Disbelievers (كَافِرُونَ) or (كُفَّارٌ), Scholars (شُيُوخٌ) or (مَشَايِخُ)

Examples:

Broken Plural	Singular	Broken Plural	Singular
كُتُبٌ (books)	كِتَابٌ (a book)	بُيُوتٌ (houses)	بَيْتٌ (a house)
أَقْلَامٌ (pens)	قَلَمٌ (a pen)	أَوْلَادٌ (boys)	وَلَدٌ (a boy)
أَصْدِقَاءُ (friends)	صَدِيقٌ (a friend)	طُلَّابٌ (students)	طَالِبٌ (a student)
رِجَالٌ (men)	رَجُلٌ (a man)	مُلُوكٌ (kings)	مَلِكٌ (a king)
أَطْفَالٌ (children)	طِفْلٌ (child)	بِحَارٌ (seas)	بَحْرٌ (sea)
قُلُوبٌ (hearts)	قَلْبٌ (heart)	طُرُقٌ (roads)	طَرِيقٌ (road)
مُدُنٌ (cities)	مَدِينَةٌ (city)	جِبَالٌ (mountains)	جَبَلٌ (mountain)
أَبْوَابٌ (doors)	بَابٌ (door)	سُرُرٌ (beds)	سَرِيرٌ (bed)
أَوْلِيَاءُ (guardians)	وَلِيٌّ (guardian)	عُلَمَاءُ (scholars)	عَالِمٌ (scholar)
نُجُومٌ (stars)	نَجْمٌ (star)	طُيُورٌ (birds)	طَائِرٌ (bird)
أَشْجَارٌ (trees)	شَجَرَةٌ (tree)	أَزْهَارٌ (flowers)	زَهْرَةٌ (flower)
قُبُصَانٌ (shirts)	قَمِيصٌ (shirt)	صُورٌ (pictures)	صُورَةٌ (picture)

أَطِبَّاءُ (doctors)	طَبِيبٌ (doctor)	حَقَائِبُ (bags)	حَقِيبَةٌ (bag)
مَفَاتِيحُ (keys)	مِفْتَاحٌ (key)	دُرُوسٌ (lessons)	دَرْسٌ (lesson)
نَوَافِدُ (windows)	نَافِذَةٌ (window)	أَطْبَاقُ (plates)	طَبَقٌ (plate)
مَكَاتِبُ (desks/offices)	مَكْتَبٌ (desk/office)	سُفُنٌ (ships)	سَفِينَةٌ (ship)
أَسْئَلَةٌ (questions)	سُؤَالٌ (question)	أَجَوِبَةٌ (answers)	جَوَابٌ (answer)
مَطَاعِمُ (restaurants)	مَطْعَمٌ (restaurant)	مَطَارَاتُ (airports)	مَطَارٌ (airport)
غُرَفٌ (rooms)	غُرْفَةٌ (room)	كُرَاسِيٌّ (chairs)	كُرْسِيٌّ (chair)

Type (التَّعْرِيفُ وَالتَّنْكِيرُ)

In Arabic grammar, every ism carries a state of definiteness (التَّعْرِيفُ) or indefiniteness (التَّنْكِيرُ).

In Arabic grammar, there are two types of asmā based on their specificity:

- **A definite ism (مَعْرِفَةٌ)**: It refers to something specific, known, or identifiable, either because both the speaker and listener know what is meant, or because the ism's form indicates its definiteness.
- **An indefinite ism (نَكْرَةٌ)**: It refers to something general, non-specific, or unknown, meaning it could refer to any member of a category.

Note:

In Arabic, every ism is considered indefinite (نَكْرَةٌ) by default unless it is made definite (مَعْرِفَةٌ) by form or context.

Categories of Definite Asmā in Arabic

In Arabic grammar, an ism is either indefinite (نَكْرَةٌ) or definite (مَعْرِفَةٌ). There are seven main categories in which an ism will be definite.

We will study five of these categories for now, and the remaining two will be covered later, in shā' Allah (إِنْ شَاءَ اللَّهُ).

1. Proper Noun (اسْمٌ عَلَمٌ)

It is the name of any specific person, place, or thing. For example: Zaid (زَيْدٌ), Makkah (مَكَّةُ), Jahannam (جَهَنَّمُ).

These are considered definite because they refer to specific and known entities.

2. Pronouns (ضَمَائِرُ)

These are words used in place of an ism to avoid repetition of the name of a specific person, place, or thing.

For example: he (هُوَ), she (هيَ), they (هُمْ), I (أَنَا), we (نَحْنُ) and others.

These pronouns are considered definite because they replace specific asmā that are already known to the speaker and listener.

Note: This topic will be covered in more detail later in the book.

3. Demonstrative Pronoun (اسْمُ إِشَارَةٍ)

For example: this (هَذَا), this (feminine) (هَذِهِ), that (ذَلِكَ), that (feminine) (تِلْكَ), these (هَؤُلَاءِ), those (أُولَئِكَ).

These demonstrative pronouns are considered definite because they directly point to and identify specific people or things.

Note: This topic will be covered in more detail later in the book.

4. Relative Pronoun (اسْمُ مَوْصُولٍ)

For example: who/which (masculine) (الَّذِي), who/which (feminine) (الَّتِي), those who (masculine plural) (الَّذِينَ).

These relative pronouns are considered definite because they refer back to a specific ism (antecedent) already mentioned in the sentence.

Note: This topic will be covered in more detail later in the book.

5. Definite by using (ال)

Adding "ال" (the definite article) to an indefinite ism (نَكْرَةٌ) makes it definite (مَعْرِفَةٌ). This type of definite ism is called al-mu'arraf bi'l-lām (الْمُعَرَّفُ بِاللَّامِ), meaning "the ism made definite by "ال."

Definite (مَعْرِفَةٌ)	English	Indefinite (نَكْرَةٌ)	English
الْبَيْتُ	The house	بَيْتٌ	A house
الْكِتَابُ	The book	كِتَابٌ	A book
الْوَلَدُ	The boy	وَلَدٌ	A boy
الْبِنْتُ	The girl	بِنْتُ	A girl

These nouns are considered definite because the definite article "ال" is attached, making them refer to a known or specific object rather than any general one.

Note: When we add "ال" to an indefinite noun, we must drop the tanween (ـِ) (ـَ) (ـُ) and use a single ḥarakah sign (ـَ) (ـِ) (ـُ) instead.

Types of Arabic Letters: Shamsi (Sun letters) and Qamari (Moon letters)

In Arabic, letters are divided into two types:

- Shamsi Letters (حُرُوفُ شَمْسِيَّةٌ)
- Qamari Letters (حُرُوفُ قَمَرِيَّةٌ)

These two types help us understand how to say the word "ال" when it comes before an ism.

Sometimes the "ل" in "ال" is silent. Sometimes it's spoken clearly. Let's look at both types with examples.

☀ Shamsi Letters (حُرُوفُ شَمْسِيَّةٌ)

With Shamsi letters, the "ل" in "ال" is not pronounced. The first letter of the word becomes stronger (we double it when speaking).

س	ز	ر	ذ	د	ث	ت
ن	ل	ظ	ط	ض	ص	ش

Examples:

Arabic	English	Pronunciation
الشَّمْسُ	the sun	<i>ash-shams</i>
الَّيْلُ	the night	<i>al-layl</i>
السَّمَاءُ	the sky	<i>as-samaa'</i>
الدُّنْيَا	the world	<i>ad-dunya</i>
النِّسَاءُ	the women	<i>an-nisaa'</i>

🌙 Qamari Letters (حُرُوفُ قَمَرِيَّةٌ)

With Qamari letters, the "ل" in "ال" is pronounced clearly. We do not double the next letter.

غ	ع	خ	ح	ج	ب	ا
ي	و	ه	م	ك	ق	ف

Examples:

Arabic	English	Pronunciation
الْقَمَرُ	the moon	<i>al-qamar</i>
الْأَرْضُ	the earth	<i>al-ardh</i>
الْمَسْجِدُ	the mosque	<i>al-masjid</i>
الْقُرْآنُ	the Qur'an	<i>al-qur'an</i>
الْيَوْمُ	the day	<i>al-yawm</i>

Status (إِعْرَابٌ)

In Arabic grammar, "إِعْرَابٌ" is a process of changing word-endings to indicate grammatical function (such as subject, object, possession, etc.).

Arabic uses short vowel signs (ḍamma, fathā, kasra) or other markers at the end of words to tell us:

- Who is doing the action (subject).
- Who is receiving the action (object).
- What follows a preposition or shows possession.

There are three main cases (حَالَةٌ):

- Nominative (رَفْعٌ)
Example: مُحَمَّدٌ
- Accusative (نَصْبٌ)
Example: مُحَمَّدًا
- Genitive (جَرٌّ)
Example: مُحَمَّدٍ

In Arabic grammar, every ism appears in one of three grammatical statuses: Nominative (رَفْعٌ), Accusative (نَصْبٌ), or Genitive (جَرٌّ). There is no fourth status.

- When an ism is in the nominative (رَفْعٌ) case, it is called مَرْفُوعٌ.
- When an ism is in the accusative (نَصْبٌ) case, it is called مَنْصُوبٌ.
- When an ism is in the genitive (جَرٌّ) case, it is called مَجْرُورٌ.

By default, every ism is in the nominative (رَفْعٌ) case, unless there is a reason to change it to the accusative (نَصْبٌ) or genitive (جَرٌّ) state. These reasons will be explained in later chapters of this book.

Note: Our current focus will be on understanding how the different grammatical statuses appear and affect the form of the ism.

Status for Singular Masculine and Feminine (وَاحِدٌ مُذَكَّرٌ وَمُؤَنَّثٌ)

Let us try to understand how status (أَعْرَابٌ) works for the singular masculine

(وَاحِدٌ مُذَكَّرٌ) and singular feminine (وَاحِدٌ مُؤَنَّثٌ) asmā.

- (ـَ) or (ـِ) - single ḍamma or tanween on the last letter of an ism means it is in the nominative case (رَفْعٌ) → the ism is called مَرْفُوعٌ.
- (ـَ) or (ـِ) - single fatḥa or tanween on the last letter of an ism means it is in the accusative case (نَصْبٌ) → the ism is called مَنْصُوبٌ.
- (ـِ) or (ـِ) - single kasra or tanween on the last letter of an ism means it is in the genitive case (جَرٌّ) → the ism is called مَجْرُورٌ.

For example:

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)
وَلَدٍ	وَلَدًا	وَلَدٌ	وَلَدٌ
بِنْتٍ	بِنْتًا	بِنْتُ	بِنْتُ

Notes: When an ism ends with tanween fatḥa (ـَ), an extra alif (ا) is usually added at the end of the ism.

However, this rule does not apply to two types of asmā:

- Ism ending with taa marbuta (ة) - no extra alif is added.
- Ism ending with alif mamdūdah (اء) - no extra alif is added.

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)
إِمْرَأَةٍ	إِمْرَأَةً	إِمْرَأَةٌ	إِمْرَأَةٌ
سَيِّئَةٍ	سَيِّئًا	سَيِّئٌ	سَيِّئٌ

Exercise: Convert the status for the singular asmā in the table below.

Genitive (جَرُّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)
وَالِدٍ	وَالِدًا	وَالِدٌ	وَالِد
			وَالِدَةٌ
			مُسْلِمٌ
			مُسْلِمَةٌ
			كِتَابٌ
			قَلَمٌ
			مَسْجِدٌ
			بَيْتٌ
			غُرْفَةٌ
			وَلَدٌ
			بِنْتُ
			مَكْتَبٌ
			مِفْتَاحٌ
			سَيَّارَةٌ
			مُحَمَّدٌ
			صَالِحٌ
			قَرِيبٌ
			وَسَخٌ

Status for Dual Masculine and Feminine (مُثْنَى مذكر ومُثْنَى مؤنث)

Let us now try to understand how status (إِعْرَابٌ) works for dual masculine (مُثْنَى مذكر) and dual feminine (مُثْنَى مؤنث) asmā.

- (ان) - The "aani" sound at the end of a dual ism indicates that it is in the nominative case (رَفْعٌ).
- (ين) - The "ayni" sound at the end of a dual ism indicates that it is in the accusative case (نَصْبٌ).
- (ين) - The "ayni" sound at the end of a dual ism also indicates that it is in the genitive case (جَرٌ).

Note: For dual asmā, the accusative (نَصْبٌ) and genitive (جَرٌ) statuses are the same. They both take the "ayni" sound.

For example:

Genitive (جَرٌ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)
وَلَدَيْنِ	وَلَدَيْنِ	وَلَدَانِ	وَلَدٌ
مُسْلِمَيْنِ	مُسْلِمَيْنِ	مُسْلِمَانِ	مُسْلِمٌ
بَنَتَيْنِ	بَنَتَيْنِ	بَنَتَانِ	بِنْتُ
مُسْلِمَتَيْنِ	مُسْلِمَتَيْنِ	مُسْلِمَتَانِ	مُسْلِمَةٌ

Notes: The easiest way to remember the status for dual asmā is through the sounds:

- "aani" for the nominative case (رَفْعٌ)
- "ayni" for both the accusative (نَصْبٌ) and genitive (جَرٌ) statuses

These sounds will help you easily identify the status of the dual asmā.

Exercise: Convert the status for the dual asmā in the table below.

Genitive (جَرُّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)
مُسْلِمَيْنِ	مُسْلِمَيْنِ	مُسْلِمَانِ
		كَافِرَانِ
		مُؤْمِنَانِ
		مُتَافِقَانِ
		كِتَابَانِ
		قَلَمَانِ
		كُرْسِيَّانِ
		إِمْرَأَتَانِ
		بَنَتَانِ
		أُخْتَانِ
		عَابِدَتَانِ
		عَيْنَانِ
		رَجُلَانِ
		يَدَانِ
		غُرْفَتَانِ
		جَنَّتَانِ
		مَدْرَسَتَانِ
		أُذُنَانِ

Status for Regular Plural Masculine (جَمْعٌ سَالِمٌ مُذَكَّرٌ)

In this chapter, let us try to understand how status (أَعْرَابٌ) works for regular plural masculine (جَمْعٌ سَالِمٌ مُذَكَّرٌ) asmā.

- (وَنَ) - The "oona" sound at the end of a regular plural masculine ism indicates that it is in the nominative case (رَفْعٌ).
- (يَنَ) - The "eena" sound at the end of a regular plural masculine ism indicates that it is in the accusative case (نَصْبٌ).
- (يَنَ) - The "eena" sound at the end of a regular plural masculine ism also indicates that it is in the genitive case (جَرٌ).

Note: For regular plural masculine asmā, the accusative (نَصْبٌ) and genitive (جَرٌ) statuses are the same. They both take the "eena" sound.

For example:

Genitive (جَرٌ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)
مُسْلِمِينَ	مُسْلِمِينَ	مُسْلِمُونَ	مُسْلِمٌ
صَالِحِينَ	صَالِحِينَ	صَالِحُونَ	صَالِحٌ

Notes: The easiest way to remember the status for regular plural masculine asmā is through the sounds:

- "oona" for the nominative case (رَفْعٌ)
- "eena" for both the accusative (نَصْبٌ) and genitive (جَرٌ) statuses

These sounds will help you easily identify the status of the regular plural masculine asmā.

Exercise: Convert the status for the regular plural asmā in the table below.

Genitive (جَرُّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)
عَابِدِينَ	عَابِدِينَ	عَابِدُونَ
		حَافِظُونَ
		صَائِلُونَ
		ذَاكِرُونَ
		مُشِيرُونَ
		مُفْسِدُونَ
		مُسْلِمُونَ
		صَالِحُونَ
		مُنَافِقُونَ
		مُتَوَكِّلُونَ
		مُنْذِرُونَ
		فَاسِقُونَ
		مُضِلُّونَ
		صَادِقُونَ
		ظَالِمُونَ
		مُؤْمِنُونَ
		كَافِرُونَ
		خَاشِعُونَ

Status for Regular Plural Feminine (جَمْعٌ سَالِمٌ مُؤَنَّثٌ)

In this chapter, let us try to understand how status (أَعْرَابٌ) works for regular plural feminine (جَمْعٌ سَالِمٌ مُؤَنَّثٌ) asmā.

- (اَتْ) - The "aatun" sound at the end of a regular plural feminine ism indicates that it is in the nominative case (رَفْعٌ).
- (اِ) - The "aatin" sound at the end of a regular plural feminine ism indicates that it is in the accusative case (نَصْبٌ).
- (اِ) - The "aatin" sound at the end of a regular plural feminine ism also indicates that it is in the genitive case (جَرٌّ).

Note: For regular plural feminine asmā, the accusative (نَصْبٌ) and genitive (جَرٌّ) statuses are the same. They both take the "aatin" sound.

For example:

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)
مُسْلِمَاتٍ	مُسْلِمَاتٍ	مُسْلِمَاتُ	مُسْلِمَةٌ
صَالِحَاتٍ	صَالِحَاتٍ	صَالِحَاتُ	صَالِحَةٌ

Notes: The easiest way to remember the status for regular plural feminine asmā is through the sounds:

- "aatun" for the nominative case (رَفْعٌ)
- "aatin" for both the accusative (نَصْبٌ) and genitive (جَرٌّ) statuses

These sounds will help you easily identify the status of the regular plural feminine asmā.

Exercise: Convert the status for the regular plural asmā in the table below.

Genitive (جَرُّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)
مُؤْمِنَاتٍ	مُؤْمِنَاتٍ	مُؤْمِنَاتٌ	مُؤْمِنَات
			صَالِحَات
			مُسْلِمَات
			كَافِرَات
			عَابِدَات
			تَائِبَات
			صَابِرَات
			قَانِنَات
			خَاشِعَات
			نَاسِيَات
			مُطَلِّقَات
			غَافِلَات
			يَتِيمَات
			أَيَات

Status for Broken plural (جَمْعُ تَكْسِيرٍ)

Let us now try to understand how status (أَعْرَابٌ) works for broken plural

(جَمْعُ تَكْسِيرٍ) asmā.

Notes: The same rules for status that apply to singular masculine and singular feminine asmā also apply to broken plural asmā. In other words, broken plurals follow the same status system (nominative, accusative, and genitive) with the same endings.

- (ـُ) or (ـُ) - single ḍamma or tanween on the last letter of an ism means it is in the nominative case (رَفْعٌ).
- (ـَ) or (ـَ) - single fathā or tanween on the last letter of an ism means it is in the accusative case (نَصْبٌ).
- (ـِ) or (ـِ) - single kasra or tanween on the last letter of an ism means it is in the genitive case (جَرٌ).

For example:

Genitive (جَرٌ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)
رِجَالٍ	رِجَالًا	رِجَالٌ	رِجَالٌ
نِسَاءٍ	نِسَاءً	نِسَاءٌ	نِسَاءٌ

Notes: When an ism ends with tanween fathā (ـَ), an extra alif (ا) is usually added at the end of the ism.

However, this rule does not apply to two types of asmā:

- Ism ending with taa marbuta (ة) - no extra alif is added.
- Ism ending with alif mamdūdah (اء) - no extra alif is added.

Exercise: Convert the status for the broken plural asmā in the table below.

Genitive (جَرُّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)
رِجَالٍ	رِجَالًا	رِجَالٌ	رِجَالٌ
			كُتُبٌ
			أَبْوَابٌ
			أَسْئَلَةٌ
			طُرُقٌ
			أَمْوَالٌ
			عُيُونٌ
			بُيُوتٌ
			جِبَالٌ
			أَلْمَدُنُ
			رُسُلٌ
			النِّسَاءُ
			الْأَوْلَادُ

Status of Indefinite (نَكْرَةٌ) vs. Definite (مَعْرِفَةٌ)

In Arabic, asmā can be categorised as either indefinite (نَكْرَةٌ) or definite (مَعْرِفَةٌ) based on their form and usage.

- **Indefinite (نَكْرَةٌ):** A key sign of an indefinite ism is the presence of tanween (ـَ) (ـِ) (ـِ) on its last letter.

Examples: وَلَدٌ (a boy), بَيْتٌ (a house).

- **Definite (مَعْرِفَةٌ):** A key sign of a definite ism is the presence of “ال” at its beginning.

Examples: الْوَلَدُ (the boy), الْبَيْتُ (the house).

✦ **Key Rule:** Tanween and ال can never appear together in the same word. When we make an ism definite by adding ال, we drop the tanween and replace it with a single ḥarakah sign.

Note: This rule applies specifically when an indefinite ism ends with tanween.

Let us now understand this better through the following examples.

Asmā with tanween:

Genitive (جَرُّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)	
وَلَدٍ	وَلَدًا	وَلَدٌ	وَلَدٌ	Singular Masculine & Feminine
الْوَلَدِ	الْوَلَدَ	الْوَلَدُ		
مُسْلِمَاتٍ	مُسْلِمَاتٍ	مُسْلِمَاتٌ	مُسْلِمَةٌ	Regular Plural Feminine
الْمُسْلِمَاتِ	الْمُسْلِمَاتِ	الْمُسْلِمَاتُ		
أَقْلَامٍ	أَقْلَامًا	أَقْلَامٌ	قَلَمٌ	Broken Plural
الْأَقْلَامِ	الْأَقْلَامَ	الْأَقْلَامُ		

Asmā with no tanween:

Genitive (جَرُّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)	
كِتَابَيْنِ	كِتَابَيْنِ	كِتَابَانِ	كِتَابٌ	Dual Masculine & Feminine
الْكِتَابَيْنِ	الْكِتَابَيْنِ	الْكِتَابَانِ		
مُسْلِمِينَ	مُسْلِمِينَ	مُسْلِمُونَ	مُسْلِمٌ	Regular Plural Masculine
الْمُسْلِمِينَ	الْمُسْلِمِينَ	الْمُسْلِمُونَ		

Exercise: Add "ال" to make the asmā below definite and update their status accordingly in the table.

Genitive (جَرُّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (إِسْمٌ)
أَلْوَالِدِ	أَلْوَالِدَ	أَلْوَالِدُ	وَالِدٌ
			وَالِدَةٌ
			مُسْلِمٌ
			مُسْلِمَةٌ
			كِتَابٌ
			قَلَمٌ
			مَسْجِدٌ
			بَيْتٌ
			عُرْفَةٌ
			وَلَدٌ
			بِنْتُ
			مَكْتَبٌ
			مِفْتَاحٌ
			سَيَّارَةٌ
			حَمَامٌ
			صَالِحٌ
			نَافِذَةٌ

Mu'rab and Mabni Asmā (أَسْمَاءُ مُعَرَّبَةٌ وَمَبْنِيَّةٌ)

In the Arabic language, asmā change their status (أَعْرَابٌ) to reflect the grammatical status.

These asmā are categorised into:

- **Mu'rab (مُعَرَّبٌ)**: An ism whose ending changes based on grammatical position.
- **Mabni (مَبْنِيٌّ)**: An ism that does not change its form regardless of grammatical position.

Let us understand each of these categories in detail with examples.

Mu'rab (مُعَرَّبٌ)

An ism that changes its status depending on its role in the sentence. These asmā can be further categorised into 2 different types:

- **Mu'rab Munṣarif (مُعَرَّبٌ مُنْصَرِفٌ)**: These are normal declinable asmā that take three different statuses.
 - Damma (ـِ) in nominative (رَفْعٌ)
 - Fathā (ـَ) in accusative (نَصْبٌ)
 - Kasra (ـِ) in genitive (جَرٌ)

Examples:

Genitive (جَرٌ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)
كِتَابٍ	كِتَابًا	كِتَابٌ	كِتَابٌ
رِجَالٍ	رِجَالًا	رِجَالٌ	رِجَالٌ
مُسْلِمَةٍ	مُسْلِمَةً	مُسْلِمَةٌ	مُسْلِمَةٌ

Note: About 85% of Arabic asmā fall into this category.

- **Mu'rab ghayr Munṣarif (مُعَرَّبٌ غَيْرٌ مُنْصَرِفٌ):** These are partially declinable asmā that take only two forms across the three statuses. They do not take kasra in the genitive status; instead, they take fathā in both the accusative and genitive statuses.

- Damma (ـِ) in nominative (رَفْعٌ)
- Fathā (ـَ) in accusative (نَصْبٌ) and genitive (جَرٌّ)

Examples:

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)
إِبْرَاهِيمَ	إِبْرَاهِيمَ	إِبْرَاهِيمُ	إِبْرَاهِيمُ
فَاطِمَةَ	فَاطِمَةَ	فَاطِمَةُ	فَاطِمَةُ
فِرْعَوْنَ	فِرْعَوْنَ	فِرْعَوْنُ	فِرْعَوْنُ
جِبْرِيلَ	جِبْرِيلَ	جِبْرِيلُ	جِبْرِيلُ

Note: About 13% of Arabic asmā fall into this category.

Categories that are Mu'rab ghayr Munṣarif in Arabic:

- Arabic female names – زَيْنَبُ ، عَائِشَةُ ، فَاطِمَةُ
- Arabic male names that has ة (taa marbuta) or ان in the end – عُثْمَانُ ، أَسَامَةُ
- Names of angels – إِسْرَافِيلُ ، مِيكَائِيلُ ، جِبْرِيلُ
- Names of cities and countries – مِصْرُ ، بَاكِسْتَانُ
- Non-Arabic (foreign) names – إِسْحَاقُ ، إِسْمَاعِيلُ ، إِسْرَائِيلُ ، آدَمُ ، فِرْعَوْنُ ، إِبْرَاهِيمُ
- Names of all prophets (عَلَيْهِمُ السَّلَامُ) - except:
صَالِحٌ ، شُعَيْبٌ ، هُودٌ ، لُوطٌ ، نُوحٌ and مُحَمَّدٌ (ﷺ)
- Some broken plurals that has اء in the end – أَنْبِيَاءُ ، أَسْمَاءُ
- Asmā on the pattern of أَفْعَلُ (e.g., أَحْمَدُ ، أَكْبَرُ)

Mabni (مَبْنِي)

A word that does NOT change its pattern, no matter where it is in the sentence. It remains in a fixed form regardless of whether it is in the nominative, accusative, or genitive cases.

Categories that are Mabni in Arabic:

- Demonstrative Pronouns: هَذَا ، هَذِهِ ، تِلْكَ
- Question Words: مَنْ ، مَا ، مَاذَا
- Particles: إِنَّ ، أَنَّ
- Prepositions: مِنْ ، عَلَى ، فِي
- Relative Pronouns: الَّذِي ، الَّتِي
- Some Proper Names: يَحْيَى ، عِيسَى ، مُوسَى

Note: Only 2% of Arabic asmā fall into this category.

Exercise: Convert the status for the Mu'rab ghayr Munşarif asmā listed below.

Genitive (جَرُّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اسْمٌ)
أَدَمَ	أَدَمَ	أَدَمُ	أَدَمُ
			إِسْحَاقُ
			يَعْقُوبُ
			عَائِشَةُ
			مَرْيَمُ
			فَاطِمَةُ
			طَلْحَةُ
			عَدْنَانُ
			مُضَرُّ
			جِبْرِيلُ
			مِيكَائِيلُ
			مَكَّةُ
			إِسْرَائِيلُ

Murakkabāt (مُرَكَّبَات)



In Arabic grammar, "Murakkab" (مُرَكَّب) literally means "compound" or "composed." It refers to a phrase made up of two or more words that together form a meaningful unit.

Think of Murakkab as a phrase (not a full sentence) made up of at least two words that depend on each other for meaning.

مُرَكَّب = مُفْرَد + مُفْرَد = Compound Phrase (مُرَكَّب)

These words may be asmā (أَسْمَاءُ), prepositions (حُرُوفُ), or other parts of speech depending on the type of compound. These words may be singular, dual, plural, or a combination of them.

In Arabic grammar, Murakkab Nāqis (مُرَكَّب نَاقِص) and Murakkab Tāmm (مُرَكَّب تَامِّ) are two important types of Murakkab (compound phrases) based on completeness of meaning.

- **Incomplete Compound (مُرَكَّب نَاقِص):** "Nāqis" means incomplete. This type of Murakkab does not give a full meaning on its own. It needs another part to complete the meaning. It is also called a phrase or a fragment in English.

Examples:

كِتَابُ الطَّالِبِ → the student's book

We know it's about a book, but this is not a full sentence.

الرَّجُلُ الطَّوِيلُ → the tall man

Describes something but doesn't tell you what he's doing.

There are many types of Murakkab Nāqış (incomplete compounds), from which the following four are the most common:

- Descriptive Compound (مُرَكَّبٌ تَوْصِيفِيٌّ)
- Demonstrative Compound (مُرَكَّبٌ إِشَارِيٌّ)
- Possessive Compound (مُرَكَّبٌ إِصْنَانِيٌّ)
- Prepositional compound (مُرَكَّبٌ جَارِيٌّ)

Note: We will learn each of these Murakkabāt in detail in the upcoming chapters of this book.

- **Complete Compound (مُرَكَّبٌ تَامٌّ):** "Tāmm" means complete. It refers to a compound that conveys a full meaning, often forming a complete sentence.

Examples:

الطَّالِبُ ذَكِيٌّ → The student is smart.

زَيْدٌ صَادِقٌ → Zaid is truthful.

Murakkab Tāmm (complete compound) can be divided into two main types:

- Nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ)
- Verbal sentence (جُمْلَةٌ فِعْلِيَّةٌ)

Note: We will also study these two types in detail in later chapters.

Nominal Sentence (جُمْلَةُ اِسْمِيَّةٍ)



Let us start with understanding what a Nominal Sentence means.

In English:

A nominal sentence is a sentence that starts with a noun and usually includes a linking verb (like "is", "are", "was", etc.) to connect the subject with information about it.

Basic components:

- **Subject** - the person or thing the sentence is about
- **Predicate** - information about the subject (description, identity, etc.)

Example:

Zaid is a student.

- **Subject:** Zaid
- **Predicate:** a student
- **Linking verb:** is

In Arabic:

A nominal sentence (جُمْلَةُ اِسْمِيَّةٍ) is a sentence that begins with an ism (اِسْمٌ). In Arabic, there is no need for a linking verb like "is" or "are" as it is understood from context.

Basic components:

- **Mubtada** (مُبْتَدَأٌ) - the subject (usually a definite ism)
- **Khabar** (خَبَرٌ) - the predicate (gives information about the subject)

Example:

زَيْدٌ طَالِبٌ → Zaid is a student

زَيْدٌ (Zaid) → Mubtada

طَالِبٌ (a student) → Khabar

Rules for Nominal Sentence (جُمْلَةُ إِسْمِيَّةٌ):

- The mubtada (مُبْتَدَأٌ) is mostly definite (مَعْرُوفَةٌ).
- The khabar (خَبَرٌ) is usually indefinite (نَكِرَةٌ), although it can sometimes be definite depending on the context.
- In accordance with status (أَعْرَابٌ), both the mubtada and the khabar will be in the nominative case (مَرْفُوعٌ).
- Most of the time, the khabar will match the mubtada in gender and number.
- There can be more than one mubtada as well as khabar in a jumla ismiyya.
- **Important:** If the mubtada is a non-rational plural (جَمْعٌ غَيْرُ عَاقِلٍ), the khabar is usually singular feminine (وَاحِدَةٌ مُؤَنَّثَةٌ), though exceptions exist depending on the context.

Considering the above-mentioned rules, let us try to make some sentences and understand these concepts.

- If the muftada is singular masculine, the khabar will also be singular masculine.

Zaid is righteous → زَيْدٌ صَالِحٌ

Hamid is honest → حَامِدٌ صَادِقٌ

Ahmed is hardworking → أَحْمَدُ مُجْتَهِدٌ

- If the muftada is singular feminine, the khabar will also be singular feminine.

Maryam is righteous → مَرْيَمٌ صَالِحَةٌ

Fatima is honest → فَاطِمَةُ صَادِقَةٌ

Zaynab is a student → زَيْنَبُ طَالِبَةٌ

- If the muftada is dual masculine or dual feminine, the khabar will also be dual masculine or dual feminine.

Zaid and Ahmed are Muslims → زَيْدٌ وَأَحْمَدُ مُسْلِمَانِ

Fatima and Maryam are righteous → فَاطِمَةُ وَمَرْيَمُ صَالِحَتَانِ

Ali and Fatima are students → عَلِيٌّ وَفَاطِمَةُ طَالِبَانِ

Note: If the muftada is dual and includes one male and one female, then the khabar will be masculine to match the masculine gender by default in Arabic grammar.

- If the muftada is plural masculine or plural feminine, the khabar will also be plural masculine or plural feminine.

Zaid, Ahmed, and Ali are righteous → زَيْدٌ وَأَحْمَدُ وَعَلِيٌّ صَالِحُونَ

Fatima, Zaynab, and Maryam are honest → فَاطِمَةُ وَزَيْنَبُ وَمَرْيَمُ صَادِقَاتٌ

Zaid, Maryam, and Fatima are Muslims → زَيْدٌ وَمَرْيَمُ وَفَاطِمَةُ مُسْلِمُونَ

Note: When referring to a mixed group, if even one member is male, the khabar (خَبَرٌ) will take the masculine plural form, regardless of how many females are included.

- The khabar can have more than one ism.

Fatima is tall and smart → **فَاطِمَةُ طَوِيلَةٌ وَذَكِيَّةٌ**

Zaid is young and strong → **زَيْدٌ صَغِيرٌ وَقَوِيٌّ**

- If the mubtada is al-mu'arraḥ bi'l-lām (**الْمُعَرَّفُ بِاللَّامِ**), meaning it is made definite by the article **ال**.

The house is beautiful → **الْبَيْتُ جَمِيلٌ**

The boy is tall → **الْوَلَدُ طَوِيلٌ**

The masjid is far → **الْمَسْجِدُ بَعِيدٌ**

- If the Mubtada is a non-rational plural (**جَمْعٌ غَيْرُ عَاقِلٍ**), the khabar will be in the singular feminine form.

The doors are open → **الْأَبْوَابُ مَفْتُوحَةٌ**

The books are new → **الْكِتَابُ جَدِيدَةٌ**

The pens are broken → **الْأَقْلَامُ مَكْسُورَةٌ**

Exercise: Translate the sentences into Arabic in the table below.

Arabic	English
	Ahmed is tall.
	Zaid is an engineer.
	Fatima and Maryam are happy.
	The book is new.
	The teacher is kind.
	The sky is beautiful.
	The flowers are beautiful.
	The room is clean.
	The two boys are sitting.
	The two girls are hardworking.
	The teachers are honest.
	The students (female) are righteous.
	The pens are new.
	The doors are open.
	Ayesha and Zaynab are students.
	Ali, Maryam, and Amina are Muslims.
	The men are tall.
	The girls are smart.

Exercise: Change the sentences in the table below from singular to dual and plural.

Plural	Dual	Singular
الطُّلَابُ جَالِسُونَ	الطَّالِبَانِ جَالِسَانِ	الطَّالِبُ جَالِسٌ
		الْمُؤْمِنُ صَادِقٌ
		الْمُنَافِقُ كَاذِبٌ
		الرَّجُلُ مُسْلِمٌ
		الْوَلَدُ حَاضِرٌ
		الطَّالِبَةُ قَائِمَةٌ
		الْمُنَافِقَةُ خَائِفَةٌ
		الْمَرْأَةُ ضَاحِكَةٌ
		الْبِنْتُ بَاكِئَةٌ

Exercise: Change the sentences in the table below from singular to dual and plural.

Plural	Dual	Singular
الْأَبْوَابُ مَفْتُوحَةٌ	الْبَابَانِ مَفْتُوحَانِ	الْبَابُ مَفْتُوحٌ
		الْكِتَابُ جَدِيدٌ
		الْكُرْسِيُّ مَكْسُورٌ
		الْغُرْفَةُ نَظِيفَةٌ
		السَّيَّارَةُ جَمِيلَةٌ
		السَّاعَةُ كَبِيرَةٌ
		الْمَسْجِدُ كَبِيرٌ
		الْبَطْعَمُ مُغْلَقٌ
		النَّجْمُ جَمِيلٌ

Demonstrative Pronouns (أَسْمَاءُ الْإِشَارَةِ)

In Arabic grammar, "أَسْمَاءُ الْإِشَارَةِ" refers to a demonstrative pronoun, which is used to point to or indicate specific things or people. In English, we use words like this, that, these, and those depending on whether the person or object is near or far and whether it is singular or plural.

Demonstrative pronouns in Arabic are divided into two categories:

- **For near (قَرِيبٌ)** → called **إِشَارَةٌ لِلْقَرِيبِ** → example: this or these
- **For far (بَعِيدٌ)** → called **إِشَارَةٌ لِلْبَعِيدِ** → example: that or those

Now, let us try to understand all demonstrative pronouns as below:

جَمْعٌ	مُثَنَّى		وَاحِدٌ	Near (قَرِيبٌ)
	نَضْبٌ / جَرٌّ	رَفْعٌ		
هُؤُلَاءِ	هَذَيْنِ	هَذَانِ	هَذَا	مَذَكَّرٌ
	هَاتَيْنِ	هَاتَانِ	هَذِهِ	مَوْنَتٌ

جَمْعٌ	مُثَنَّى		وَاحِدٌ	Far (بَعِيدٌ)
	نَضْبٌ / جَرٌّ	رَفْعٌ		
أُولَئِكَ	ذَيْنِكَ	ذَانِكَ	ذَلِكَ	مَذَكَّرٌ
	تَيْنِكَ	تَانِكَ	تِلْكَ	مَوْنَتٌ

Notes:

- Demonstrative pronouns (أَسْمَاءُ الْإِشَارَةِ) for singular (وَاحِدٌ) and plural (جَمْعٌ) are mabni (مَبْنِي).
- Mabni (مَبْنِي) means that in all three grammatical states, nominative (رَفْعٌ), accusative (نَصْبٌ), and genitive (جَرٌّ), the word stays unchanged and remains in its same form.
- All demonstrative pronouns are definite (مَعْرِفَةٌ).
- For non-rational plural (جَمْعٌ غَيْرُ عَاقِلٍ), we will use singular feminine demonstrative pronouns i.e. هَذِهِ or تِلْكَ, depending on whether the object is near or far.

Using Demonstrative Pronouns (أَسْمَاءُ الْإِشَارَةِ) as Mubtada in a Jumla Ismiyya

Examples:

هَذَا وَلَدٌ → This is a boy.

هَذَا → Mubtada

وَلَدٌ → Khabar

هَذَا مَسْجِدٌ → This is a mosque.

ذَلِكَ بَيْتٌ → That is a house.

تِلْكَ نَافِذَةٌ → That is a window.

هَؤُلَاءِ تُلَّابٌ → These are students.

أُولَئِكَ صَالِحُونَ → Those are righteous (men)

أُولَئِكَ صَالِحَاتٌ → Those are righteous (women)

Exercise: Translate the sentences in the table below.

Arabic	English
	This is a student.
	That is a student (female).
	These are two books.
	Those are two birds.
	Those are teachers (male).
	These are two chairs.
	Those are two tables.
	This is a mosque.
	That is a school.
	These are (male) doctors.
	Those are (female) doctors.

Exercise: Rewrite the sentences below in the dual and plural forms:

Plural	Dual	Singular
هَؤُلَاءِ مُسْلِمُونَ	هَذَانِ مُسْلِمَانِ	هَذَا مُسْلِمٌ
		هَذِهِ مُسْلِمَةٌ
		ذَلِكَ مُهَنْدِسٌ
		تِلْكَ مُهَنْدِسَةٌ
هَذِهِ كُتُبٌ	هَذَانِ كِتَابَانِ	هَذَا كِتَابٌ
		هَذَا قَلَمٌ
		هَذِهِ كُرْسِيٌّ
		ذَلِكَ بَابٌ
		تِلْكَ سَاعَةٌ
		هَذَا جَبَّارٌ
		هَذِهِ نَاقَةٌ
		ذَلِكَ جَبَلٌ
		تِلْكَ سَيَّارَةٌ
		هَذَا سَرِيرٌ
		هَذِهِ دَرَّاجَةٌ

Pronouns (هَمَائِرُ)



Pronouns are words we use to replace nouns, especially names of people or things, so we don't have to repeat them again and again. We use pronouns to make sentences smoother, clearer, and less repetitive.

For example, instead of saying: "Ahmed goes to school. Ahmed reads the book,"
We can say: "Ahmed goes to school. He reads the book."

Another example: "Maryam is a teacher. Maryam loves her students. Maryam helps them every day."

We can say: "Maryam is a teacher. She loves her students. She helps them every day."

Note: As we have read previously about an ism, we should be aware of four things: gender, count (number), definiteness or indefiniteness, and case endings. The same applies to pronouns because they are used instead of asmā.

For example, pronouns have masculine and feminine forms, singular, dual, and plural forms, and they take grammatical roles in the sentence just like an ism.

Understanding the Pronouns

Let's understand the pronouns as shown in the two charts below. These charts will help us see how pronouns can be used based on the case ending.

Chart 1 shows the pronouns in the nominative case (رَفْعٌ).

Chart 2 shows the pronouns in the accusative case (نَصْبٌ) or genitive case (جَرٌ).

Pronouns in the Nominative Case (رَفْعٌ)

These pronouns are called Detached Pronouns (ضَمَائِرُ مُنْفَصِلَةٌ).

جَمْعٌ	مُثْنًى	وَاحِدٌ		
هُمُ	هُمَا	هُوَ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
هُنَّ	هُمَا	هِيَ	مُؤَنَّثٌ	
أَنْتُمْ	أَنْتُمَا	أَنْتَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
أَنْتُنَّ	أَنْتُمَا	أَنْتِ	مُؤَنَّثٌ	
نَحْنُ		أَنَا	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Pronouns in the Accusative case (نَصْبٌ) or Genitive Case (جَرٌّ)

These pronouns are called Attached Pronouns (ضَمَائِرُ مُتَّصِلَةٌ).

جَمْعٌ	مُثْنًى	وَاحِدٌ		
هُمُـ	هُمَاـ	هُـ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
هُنَّـ	هُمَاـ	هَاـ	مُؤَنَّثٌ	
كُمُـ	كُماـ	كَـ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
كُنَّـ	كُماـ	كِـ	مُؤَنَّثٌ	
نَاـ		يـ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Using Pronouns (ضَمَائِرُ) as Muftada in a Jumla Ismiyya

Examples:

زَيْدٌ طَالِبٌ → Zaid is a student.

In this sentence, let us replace "Zaid" with the appropriate pronoun, i.e., "he" (هُوَ).

هُوَ طَالِبٌ → He is a student.

هُوَ → Muftada

طَالِبٌ → Khabar

أَحْمَدُ وَمَرْيَمُ مُهَنْدِسَانِ → Ahmed and Maryam are engineers.

Here, Ahmed and Maryam are two people, so we will use the dual pronoun accordingly – it becomes:

هُمَا مُهَنْدِسَانِ → They (both) are engineers.

هِيَ طَبِيبَةٌ → She is a doctor.

أَنْتُمْ مُسْلِمُونَ → You are all Muslims.

أَنَا مُعَلِّمٌ → I am a teacher (male).

أَنَا مُعَلِّمَةٌ → I am a teacher (female).

Exercise: Complete the table using third-person pronouns for singular, dual, and plural forms.

Plural	Dual	Singular	Ism
هُم مُسْلِمُونَ	هُمَا مُسْلِمَانِ	هُوَ مُسْلِمٌ	مُسْلِمٌ
هُنَّ مُسْلِمَاتٌ	هُمَا مُسْلِمَتَانِ	هِيَ مُسْلِمَةٌ	مُسْلِمَةٌ
			صَادِقٌ
			صَادِقَةٌ
			صَالِحٌ
			صَالِحَةٌ
			جَالِسٌ
			جَالِسَةٌ
			مُؤْمِنٌ
			مُؤْمِنَةٌ

Exercise: Replace the mubtada (مُبْتَدَأ) in each sentence below with the appropriate pronoun and rewrite the sentence.

Nominal Sentence Using Pronouns	Nominal Sentence
هُوَ صَادِقٌ	السُّلَيْمُ صَادِقٌ
	السُّلَيْمَانُ صَادِقَانِ
	السُّلَيْمُونَ صَادِقُونَ
	الطَّالِبَةُ مُجْتَهِدَةٌ
	الطَّالِبَتَانِ مُجْتَهِدَتَانِ
	الطَّالِبَاتُ مُجْتَهِدَاتٌ
	الْبَابُ مَفْتُوحٌ
	الْبَابَانِ مَفْتُوحَانِ
	الْأَبْوَابُ مَفْتُوحَةٌ
	النَّافِذَةُ مَفْتُوحَةٌ
	النَّافِذَتَانِ مَفْتُوحَتَانِ
	النَّوَافِذُ مَفْتُوحَةٌ
	الْكِتَابُ مُفِيدَةٌ
	السُّرُورُ جَدِيدَةٌ

Incomplete Compound (مُرَكَّبٌ نَاقِصٌ)



"Nāqish" means incomplete. A Murakkab Nāqish is a type of phrase in Arabic grammar that does not give a complete meaning on its own. It is only a partial phrase, and it requires additional words to make the sentence clear and complete.

There are four types of Murakkab Nāqish, and we will study each of them in detail:

- Descriptive Compound (مُرَكَّبٌ تَوْصِيفِي)
- Demonstrative Compound (مُرَكَّبٌ إِشَارِي)
- Possessive Compound (مُرَكَّبٌ إِضَافِي)
- Prepositional Compound (مُرَكَّبٌ جَارِي)

These types of incomplete phrases are very common in Arabic. Even though they are not complete sentences on their own, they play an important role in building meaning.

Each of the four types has its own rule and structure. Once you understand how they work, you'll be able to recognise and use them easily in Arabic.

We will explore each type in detail and see how they are used in the Qur'an, along with examples.

Descriptive Compound (مُرَكَّبٌ تَوْصِيفِي)



A Descriptive Compound in Arabic is called Murakkab Tawsifi (مُرَكَّبٌ تَوْصِيفِي).

A descriptive compound in Arabic grammar is made up of two words: an ism (إِسْمٌ) and an adjective (صِفَةٌ) that describes it.

Both words must match in gender, number, specificity, and grammatical case, and together they form a phrase.

It is used when one word describes another, like saying "a big house" or "a beautiful dress."

In Murakkab Tawṣīfī:

- the ism being described is called Mawṣūf (مَوْصُوفٌ)
- and the adjective that describes it is called the Ṣifah (صِفَةٌ).

In English, the adjective comes before the noun.

For example:

the tall man

"tall" → Ṣifah (صِفَةٌ)

"man" → Mawṣūf (مَوْصُوفٌ)

However, in Arabic, it's the opposite. The Mawṣūf comes first, and the Ṣifah comes after.

For example:

الرَّجُلُ الطَّوِيلُ

الرَّجُلُ → the man (مَوْصُوفٌ)

الطَّوِيلُ → the tall (صِفَةٌ)

Let us understand how to make a descriptive compound in Arabic:

In Descriptive Compound (مُرَكَّبٌ تَوْصِيفِيّ), the Adjective (صِفَةٌ) will always follow the Mawṣūf (مَوْصُوفٌ) in all four aspects:

Gender (جِنْسٌ):

- If the Mawṣūf is masculine, the Ṣifah will also be masculine.
- If the Mawṣūf is feminine, the Ṣifah will also be feminine.

Number (عَدَدٌ):

Depending on whether the Mawṣūf is singular, dual, or plural, the Ṣifah will match the ism in number.

Type (التَّعْرِيفُ وَالتَّنْكِيرُ):

- If the Mawṣūf is definite, the Ṣifah will also be definite.
- If the Mawṣūf is indefinite, the Ṣifah will also be indefinite.

Status (اِعْرَابٌ):

The Ṣifah will have the same status as the Mawṣūf, whether it is nominative (رَفْعٌ), accusative (نَصْبٌ), or genitive (جَرٌّ).

Examples:

The righteous girl

الْبِنْتُ الصَّالِحَةُ

The righteous boy

الْوَلَدُ الصَّالِحُ

The two righteous girls

الْبِنَتَانِ الصَّالِحَتَانِ

The two righteous boys

الْوَلَدَانِ الصَّالِحَانِ

The righteous girls (plural)

الْبَنَاتُ الصَّالِحَاتُ

The righteous boys (plural)

الْوِلَادُ الصَّالِحُونَ

Notes:

In Arabic, when the Mawṣūf (مَوْصُوفٌ) is a non-rational plural (جَمْعٌ غَيْرُ عَاقِلٍ), the Ṣifah (صِفَةٌ) is usually treated as singular feminine (وَاحِدٌ مُؤَنَّثٌ).

However, in some cases, you may also find the Ṣifah in the feminine plural (جَمْعٌ مُؤَنَّثٌ) or as a broken plural (جَمْعٌ تَكْسِيرٌ).

Happy days

أَيَّامٌ سَعِيدَةٌ

Open doors

أَبْوَابٌ مَفْتُوحَةٌ

New books

كُتُبٌ جَدِيدَةٌ

Broken pens

أَقْلَامٌ مَكْسُورَةٌ

Fat cows

بَقَرَاتٌ سَيَّانٌ

Well-known months

أَشْهُرٌ مَعْلُومَاتٌ

A few limited days

أَيَّامٌ مَعْدُودَاتٌ

A few (limited) days

أَيَّامٌ مَعْدُودَةٌ

Exercise: Translate the sentences in the table below.

Arabic	English
	A good man
	The Wise Qur'an
	A just ruler
	The two good teachers
	The two new cars
	The righteous women
	The open windows
	The beautiful watches
	A good boy
	The straight path
	A long war
	The two good female teachers
	The two old books
	The long men
	A blue handkerchief
	The closed doors (locked)
	Beneficial knowledge
	The beautiful sky

Exercise: Complete the Murakkab Tawsifi as given below using the şifah (adjective) in the brackets.

يَوْمٌ	؟_____	(عَظِيمٌ)	الرَّجُلَانِ	؟_____	(صَالِحٌ)
شَيْءٌ	؟_____	(عَجِيبٌ)	إِمْرَأَتَانِ	؟_____	(مُجْتَهِدٌ)
قَلْبٌ	؟_____	(مُطْمَئِنٌّ)	نِسَاءٌ	؟_____	(مُؤْمِنٌ)
النَّفْسُ	؟_____	(مُطْمَئِنٌّ)	أَبْوَابٌ	؟_____	(مَفْتُوحٌ)
الْأَرْضُ	؟_____	(مُقَدَّسٌ)	أَيْتٌ	؟_____	(بَيِّنٌ)

Demonstrative Compound (مُرَكَّبُ إِشَارِي)



A Demonstrative Compound in Arabic grammar is called Murakkab Ishāri (مُرَكَّبُ إِشَارِي).

It is made up of two parts:

- a demonstrative pronoun (like this, that, these, those), called ismu ishārah (إِسْمُ إِشَارَةٍ)
- an ism being pointed to, called mushārun ilayh (مُشَارٌ إِلَيْهِ).

Examples:

هَذَا الْكِتَابُ → This book

هَذَا → Ismu ishārah (إِسْمُ إِشَارَةٍ)

الْكِتَابُ → Mushārun ilayh (مُشَارٌ إِلَيْهِ)

هَذِهِ الْبِنْتُ → This girl

أُولَئِكَ الْوَلَدُ → Those boys

هَذِهِ الْبُيُوتُ → These houses

Important Points to Note About Demonstrative Compounds (مُرَكَّبُ إِشَارِي)

1. All demonstrative pronouns are definite (مَعْرِفَةٌ).

Just like proper names or words with "ال", every ismu ishārah (إِسْمُ إِشَارَةٍ) is considered definite in Arabic grammar.

2. Singular and plural demonstrative pronouns are Mabnī (مَبْنِي).

This means that their endings do not change, regardless of their grammatical status (nominative, accusative, or genitive).

For example:

هَذَا → always stays the same

هَؤُلَاءِ → always stays the same

3. Like in English, the demonstrative pronoun comes first. In both English and Arabic, the pointing word comes before the ism.

For example:

English: this book

Arabic: هَذَا الْكِتَابُ

4. The demonstrative pronoun (اسْمُ إِشَارَةٍ) and the mushārun ilayh (مُشَارٌ إِلَيْهِ) must match in:

- Gender (مُؤَنَّثٌ ، مُذَكَّرٌ)
- Number (جَمْعٌ ، مُثَنًى ، وَاحِدٌ)
- Type (نَكِرَةٌ or مَعْرِفَةٌ) – although here it's always definite)
- Status (جَرٌّ ، نَصْبٌ ، رَفْعٌ)

Note:

For non-rational plural ism (جَمْعٌ غَيْرُ عَاقِلٍ), we will use a singular feminine demonstrative pronoun.

Examples:

These books → هَذِهِ الْكُتُبُ

These houses → هَذِهِ الْبُيُوتُ

These cars → هَذِهِ السَّيَّارَاتُ

Exercise: Translate the sentences in the table below.

Arabic	English
	This man
	That women
	These two teachers (female)
	These boys
	Those girls
	This book
	These pens
	That righteous boy
	The secure city
	That window
	This city
	Those high mountains
	This worldly life

Exercise: Complete the Murakkabāt using the correct ishārah for near (قَرِيبٌ).

- | | | | |
|----------|-----------------------|-----------|-----------------|
| ١. _____ | أَلْجِدَارُ | ٦. _____ | أَلْدَّرَسَانِ |
| ٢. _____ | أَلْعُرْفَتَانِ | ٧. _____ | أَلْبَنَاتُ |
| ٣. _____ | أَلْأَبْوَابُ | ٨. _____ | أَلْسَيَّارَةُ |
| ٤. _____ | أَلْبَلَدُ الْأَمِينُ | ٩. _____ | أَلْمُسْلِمُونَ |
| ٥. _____ | أَلْكَلْبُ | ١٠. _____ | أَلْسُرُ |

Exercise: Complete the Murakkabāt using the correct ishārah for far (بَعِيدٌ).

- | | | | |
|----------|----------------|-----------|-------------------|
| ١. _____ | أَلطَّالِبُ | ٦. _____ | أَلْمَدْرِسَاتُ |
| ٢. _____ | أَلْمَسْجِدُ | ٧. _____ | أَلتَّجُومُ |
| ٣. _____ | أَلْبُيُوتُ | ٨. _____ | أَلْبِنْتُ |
| ٤. _____ | أَلطَّلَابُ | ٩. _____ | أَلدَّارُ |
| ٥. _____ | أَلْمَدْرَسَةُ | ١٠. _____ | أَلْسَيَّارَتَانِ |

Possessive Compound (مُرَكَّبٌ إِصْنَافِي)



A Possessive Compound in Arabic is called Murakkab Idafi (مُرَكَّبٌ إِصْنَافِي).

It is a phrase consisting of two or more asmā linked in a specific way, indicating that one ism belongs to or is related to the other.

Examples:

The book of the boy

The girl's dress

Zaid's pen

In Arabic, we don't use "of" or an apostrophe ('); instead, we link the two words directly.

Parts of a Possessive Compound:

- Muḍāf (مُضَافٌ): the first ism (the possessed thing)
- Muḍāf ilayh (مُضَافٌ إِلَيْهِ): the second ism (the associated/related ism)

Let us learn the key rules for Muḍāf and Muḍāf ilayh:

Rules For Muḍāf (مُضَافٌ):

- Muḍāf (مُضَافٌ) never takes "ال".
It becomes definite or indefinite based on the Muḍāf ilayh.
- Muḍāf (مُضَافٌ) does not have tanween (ـَ) (ـِ) (ـِ).
It always has a single ḥarakah at the end of the ism. (ـَ) (ـِ) (ـِ).
- In the case of dual (مُثْنًى) and regular masculine plural (جَمْعٌ مُذَكَّرٌ سَالِمٌ), the ن at the end of an ism is dropped.

Rules For Muḍāf ilayh (مُضَافٌ إِلَيْهِ):

- Muḍāf ilayh (مُضَافٌ إِلَيْهِ) is always in the genitive case (مَجْرُورٌ).

Understanding How to Form the Muḍāf (مُضَافٌ)

Let us try to understand, with examples, how we form the Muḍāf for different types of asmā (أَسْمَاءُ).

When the ism is:

- Singular masculine (وَاحِدٌ مُذَكَّرٌ)
- Singular feminine (وَاحِدَةٌ مُؤَنَّثَةٌ)
- Regular plural feminine (جَمْعٌ سَالِمٌ مُؤَنَّثٌ)
- Broken plural (جَمْعٌ تَكْسِيرٌ)

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)
كِتَابٍ ← كِتَابِ	كِتَابًا ← كِتَابَ	كِتَابٌ ← كِتَابُ
جَنَّةٍ ← جَنَّةِ	جَنَّةً ← جَنَّةَ	جَنَّةٌ ← جَنَّتُ
مُسْلِمَاتٍ ← مُسْلِمَاتِ	مُسْلِمَاتٍ ← مُسْلِمَاتِ	مُسْلِمَاتٌ ← مُسْلِمَاتُ
أَبْوَابٍ ← أَبْوَابِ	أَبْوَابًا ← أَبْوَابَ	أَبْوَابٌ ← أَبْوَابُ

Note: To make a Muḍāf, drop the tanween and replace it with a single ḥarakah at the end of the ism.

When the ism is Dual (مُتَنَتِّئٌ)

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)
كِتَابَيْنِ ← كِتَابَيْ	كِتَابَيْنِ ← كِتَابَيْ	كِتَابَانِ ← كِتَابَا
جَنَّتَيْنِ ← جَنَّتَيْ	جَنَّتَيْنِ ← جَنَّتَيْ	جَنَّتَانِ ← جَنَّتَا

Note: To make a Muḍāf, drop the ن at the end of the ism.

When the ism is a Regular Masculine Plural (جَمْعٌ مُذَكَّرٌ سَالِمٌ)

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)
مُسْلِمِينَ ← مُسْلِمِي	مُسْلِمِينَ ← مُسْلِمِي	مُسْلِمُونَ ← مُسْلِمُو
صَالِحِينَ ← صَالِحِي	صَالِحِينَ ← صَالِحِي	صَالِحُونَ ← صَالِحُو

Rule: To make a Muḍāf, drop the ن at the end of the ism.

Other Key Notes for Murakkab Idafi:

- In a possessive compound (مُرَكَّبٌ إِضَافِيٌّ), whether the whole compound (مُرَكَّبٌ) is definite (مَعْرِفَةٌ) or indefinite (نَكْرَةٌ) is determined by Muḍāf ilayh. Since Muḍāf does not take the definite article "ال" or tanween, it cannot be used to identify definiteness.

Example:

كِتَابُ الْوَلَدِ → The boy's book → Definite (مَعْرِفَةٌ)

كِتَابُ وَلَدٍ → A boy's book → Indefinite (نَكْرَةٌ)

- If Muḍāf ilayh is definite, it makes the entire murakkab definite, including Muḍāf.
- To identify the status (اِعْرَابٌ) of murakkab, we refer to Muḍāf since it determines whether the ism is in nominative (رَفْعٌ), accusative (نَصْبٌ), or genitive (جَرٌّ).

Muḍāf ilayh is always in the genitive case, so it cannot be used to identify the status. The status of the entire murakkab is determined by the Muḍāf.

Example:

كِتَابُ الْوَلَدِ → Nominative (رَفْعٌ)

كِتَابُ الْوَلَدِ → Accusative (نَصْبٌ)

كِتَابُ الْوَلَدِ → Genitive (جَرٌّ)

Exercise: Translate the sentences in the table below.

Arabic	English	Arabic	English
	The Day of Judgment		The house of Allah
	The Book of Allah		The servant of Allah
	Light of Allah		The one who establishes prayer
	Mercy of Allah		The knower of the unseen
	The sword of Allah		The believer's prison
	The lion of Allah		The Master of the Martyrs
	The house of Muslims		Zaid's two houses
	The king of all mankind		The Lord of all the worlds
	Allah's messenger		The signs of Allah
	The Fajr prayer		Allah's blessing
	The love of the world		The pillar of the religion
	The Muslims of Medina		The book of two boys
	The windows of the room		The doors of the mosque
	The day of Eid		Allah's help
	The light of the sky		Friday prayer

Exercise: Apply the rules of Mudāf and Mudāf Ilayh to form Murakkab Idafi phrases using the words from the table below.

Mudāf ilayh (مُضَافٌ إِلَيْهِ)	Mudāf (مُضَافٌ)	Mudāf ilayh (مُضَافٌ إِلَيْهِ)	Mudāf (مُضَافٌ)
رَمَضَانُ	شَهْرٌ	السَّبِيحُ	عَبْدٌ
الْآخِرَةُ	مَرْعَةٌ	جَهَنَّمُ	نَارٌ
السَّجْنُ	صَاحِبَانِ	اللَّهُ	رَسُولَانِ
يُوسُفُ	إِخْوَةٌ	لُوطٌ	إِخْوَانٌ
إِبْرَاهِيمُ وَمُوسَى	صُحُفٌ	السَّمَوَاتُ وَالْأَرْضُ	نُورٌ

Murakkab Idafi (مُرَكَّبٌ إِضَافِي)	Murakkab Idafi (مُرَكَّبٌ إِضَافِي)
	عَبْدُ السَّبِيحِ

Possessive Compound with Pronouns (مُرَكَّبٌ إِضَافِي مَعَ ضَمَائِرٍ)

In Arabic, a possessive compound (مُرَكَّبٌ إِضَافِي) is often formed using two asmā, where one ism belongs to the other.

Example:

كِتَابُ زَيْدٍ → Zaid's book

However, instead of using a second ism as the mudāf ilayh (مُضَافٌ إِلَيْهِ), we can also use attached pronouns (ضَمَائِرُ مُتَّصِلَةٌ) to express possession. In this case, the mudāf ilayh is a pronoun attached directly to the mudāf.

Examples:

كِتَابُهُ → كِتَابُ زَيْدٍ
Zaid's book → His book

مِفْتَاحُهَا → مِفْتَاحُ فَاطِمَةَ
Faṭīma's key → Her key

بَيْتُهُمْ → بَيْتُ الْأَوْلَادِ
The boys' house → Their house

In each case:

- The Mudāf stays unchanged in form (no "ال" or tanween).
- The Mudāf ilayh is replaced with an appropriate attached pronoun, showing possession.

Let us refer to **Chart 2 for Nasb and Jarr**, which we have previously studied. Since the Muḍāf Ilayh is always in the genitive case, we use these pronouns with the Muḍāf accordingly.

جَمْعٌ	مُتَنِيٌّ	وَاحِدٌ		
هُمُـ	هِيَـ	هُـ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
هِنَّـ	هِيَـ	هَاـ	مُؤَنَّثٌ	
كُمُـ	كُنَاـ	كَـ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
كُنَّـ	كُنَاـ	كِـ	مُؤَنَّثٌ	
نَاـ		يـ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Now we will explore how different pronouns can be attached to an ism to form a possessive compound (مُرَكَّبٌ إِضَافِي).

Arabic	English
كِتَابُ زَيْدٍ	Zaid's book
كِتَابُ الْوَلَدِ	The boy's book
كِتَابُهُ	His book
كِتَابُهَا	Her book
كِتَابُهُمَا	Their book (Dual)
كِتَابُهُمْ	Their book (Plural / Male)
كِتَابُهُنَّ	Their book (Plural / Female)
كِتَابُكَ	Your book (Male)
كِتَابُكِ	Your book (Female)
كِتَابُكُمَا	Your book (Dual)
كِتَابُكُمْ	Your book (Plural / Male)
كِتَابُكُنَّ	Your book (Plural / Female)
كِتَابِي	My book
كِتَابُنَا	Our book (Dual or Plural)

Rules and Variations of Attached Pronouns ه and ي in Arabic Grammar

Understanding the rules and variations of attached pronouns like ه and ي is essential for correct Arabic grammar and pronunciation. These rules ensure clarity in meaning, proper sentence structure, and smooth pronunciation, which are vital for accurate Qur'anic recitation and comprehension.

Let us understand each of these rules one by one in detail.

Singular Masculine (3rd Person) Attached Pronoun – ه

The singular masculine third-person pronoun in Arabic is (ه), which means "his" or "him" depending on the context.

However, its written and pronounced form changes slightly based on the vowel (ḥarakah) on the letter before it. The general rules are:

- If the letter before (ه) has a ḍamma (ُ) or a fatḥa (َ), then it is written with a reversed ḍamma (ْه).

Examples:

كِتَابُهُ (his book), كِتَابَهُ (his book)

رَسُولُهُ (his messenger), رِسُولَهُ (his messenger)

- If the letter before (ه) has a kasra (ِ), then it is written with a standing kasra (ه).

Examples:

كِتَابِهِ (his book)

رَسُولِهِ (his messenger)

- If the letter before (ه) is a yā' with sukoon (يْ), then it is written with a kasra (هِ).

Examples:

كِتَابَيْهِ (his two books)

رَسُولَيْهِ (his two messengers)

- If there is an alif (ا) or any other letter with a sukoon (◌ْ) before (هـ), except yā' with sukoon (يْ), then it is written with a ḍamma (ُ).

Examples:

كِتَابَاهُ (his two books)

مِنْهُ (from him/it)

Dual and Plural (3rd Person) Attached Pronoun – هُنَّ هُمَّ هُمَا

The same written and reading rules apply to other pronouns such as هُمَا, هُمَّ, and هُنَّ (dual and plural for both masculine and feminine).

If there is a kasra (◌ِ) or a yā' with sukoon (يْ) before (هـ), then it is written with a kasra (ِ).

Examples:

فِيهِمَا (in both of them)

عَلَيْهِمَا (upon them)

إِلَيْهِمَا (to them)

Singular (1st Person) Attached Pronoun – يَ

It is also known as Yā' al-Mutakallim (يَاءُ الْمُتَكَلِّمِ) and is used for the first-person singular, meaning "my" (possessive). There are a few important rules to keep in mind when using it:

- Yā' al-Mutakallim always demands a kasra (◌ِ) before itself.

So, when Yā' al-Mutakallim is used after an ism (اسْمٌ) in murakkab idafi, a kasra is placed on the last letter of the ism to fulfil this requirement.

- Because Yā' al-Mutakallim requires a kasra before it, the murakkab idafi appears the same in all three grammatical statuses — nominative (رَفْعٌ), accusative (نَصْبٌ), and genitive (جَرٌ).

Examples:

كِتَابِي - ي + كِتَابٌ - Nominative (رُفْعٌ)

كِتَابِي - ي + كِتَابٌ - Accusative (نَصْبٌ)

كِتَابِي - ي + كِتَابٌ - Genitive (جَرٌّ)

In all these examples, the ism takes a kasra before ي, regardless of the grammatical status.

ي - Dual and Regular Plural Masculine with Attached Pronoun

When Yā' al-Mutakallim (يَاءُ الْمُتَكَلِّمِ) comes after a dual (مُتَنَئِي) or regular masculine sound plural (جَمْعٌ مُذَكَّرٌ سَالِمٌ) ism acting as a mudaf, it will take a fatḥha (ـَ) instead of the usual kasra.

This happens because the dual and masculine sound plural endings are not compatible with a kasra, so a fatḥha is used before Yā' al-Mutakallim for ease of pronunciation and grammatical correctness.

Examples:

In the nominative case:

كِتَابَا - ي + كِتَابَا

بَنُو - ي + بَنُو

In the accusative and genitive case:

كِتَابِي - ي + كِتَابِي

بَنِي - ي + بَنِي

If there is an alif (ا) before Yā' al-Mutakallim (يَا الْمُتَكَلِّمُ), then it will take a fathā (َ).

This is due to the natural pronunciation flow and to avoid awkward or difficult sounds that would result from using a kasra after an alif.

Example:

عَصَايَ – my stick

When Yā' al-Mutakallim (يَا الْمُتَكَلِّمُ) is read in connection with the following ism (اسْمٌ), it will take a fathā (َ).

Example:

رَبِّيَ اللَّهُ – My Lord is Allah

Yā' al-Mutakallim (يَا الْمُتَكَلِّمُ) can also be read without adding a fathā, depending on the recitation style or pause.

In some cases, especially in Qur'anic recitation, it is acceptable to read it without the extra fathā, and both readings are valid.

Example:

لَا يَنَالُ عَهْدِي الظَّالِمِينَ – My covenant does not include the wrongdoers
(Surah al-Baqarah, 2:124)

Here, عَهْدِي can be read with or without the fathā on ي, depending on how the reader connects the words.

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
	His Messenger
	His Wealth
	His two hands
	Your religion
	Your Lord
	Our deeds
	My living
	My Lord
	Our house
	Your (fem. plural) houses
	His servant
	Their (both) two houses
	Their (plural) deeds
	Your (masc. singular) condition
	Your children
	My shirt
	My dying
	My car
	Our Lord
	Your (plural) mothers

Exercise: Replace the highlighted asmā with the relevant pronouns.

Murakkab Idafi with Attached Pronoun	Murakkab Idafi with Explicit Ism
بَيْتُهُ	بَيْتُ زَيْدٍ
	بَابُ الْمَسْجِدِ
	كِتَابُ حَامِدٍ وَمَحْمُودٍ
	بَيْتُ الْمُسْلِمِينَ
	أَيْتُ اللَّهِ
	أَبْوَابُ الْمَسَاجِدِ
	بَيْتُ حَامِدٍ وَزَيْنَبَ وَمَرْيَمَ
	خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ
	سَيَّارَةُ فَاطِمَةَ
	بَابُ الْمَدْرَسَةِ
	قَلَمُ زَيْنَبَ وَمَرْيَمَ
	مَدْرَسَةُ الْبَنَاتِ
	تِلَاوَةُ الْآيَاتِ
	مَفَاتِيحُ الْأَبْوَابِ
	أَعْمَالُ الرِّجَالِ وَالنِّسَاءِ

The Complex idāfa (الإضافة المركبة)



A complex idāfa or a complex murakkab idafi is when either the first part (مُضَافٌ) or the second part (مُضَافٌ إِلَيْهِ) of the idāfa is itself a phrase, rather than a single word, meaning there are two mudāf and two mudāf ilayh.

Let us see in the examples below.

Basic idāfa

كِتَابُ الْوَلَدِ → The boy's book

Complex idāfa

غِلَافُ كِتَابِ الْوَلَدِ → The cover of the boy's book

This complex murakkab idafi contains two murakkabāt (مُرَكَّبَاتٌ):

- The cover of the book:

In this phrase, "the cover" is the Muḍāf and "the book" is the Muḍāf ilayh.

- The book of the boy:

In this phrase, "the book" is the Muḍāf and "the boy" is the Muḍāf ilayh.

Note: Below are the rules for Muḍāf and Muḍāf ilayh:

- **Muḍāf:** No "ال" (definite article) and no tanween.
- **Muḍāf ilayh:** Always in the genitive (جَرٌّ) status.

Additional Note:

Since the English sentence is definite (because it uses "the"), we will treat the entire Murakkab Idafi as definite.

So, from the above sentence, we know:

- The cover → Muḍāf (apply Muḍāf rules)
- The book → Muḍāf and Muḍāf ilayh (apply both Muḍāf and Muḍāf ilayh rules)
- The boy → Muḍāf ilayh (apply Muḍāf ilayh rules)

غِلَافٌ	←	غِلَافٌ	←	The cover
كِتَابٌ	←	كِتَابٌ	←	The book
الْوَلَدِ	←	الْوَلَدِ	←	The boy

So it will become:

غِلَافُ كِتَابِ الْوَلَدِ ← The cover of the boy's book

Prepositional Compound (مُرَكَّبٌ جَارِي)



A Prepositional Compound is a short phrase where a word like in, on, or from is followed by an ism to give additional meaning.

In Arabic, a Prepositional Compound (مُرَكَّبٌ جَارِي) is made of two parts:

- A preposition (حَرْفٌ جَرٍّ)
- An ism that comes after the preposition called as ism majrūr (إِسْمٌ مَجْرُورٌ)

There are certain prepositions (حُرُوفٌ) that come before an ism (إِسْمٌ) and cause the ism to take the genitive case. These prepositions are known as ḥurūf jārrah (حُرُوفٌ جَارَّةٌ), and the ism that comes after them is called ism majrūr (إِسْمٌ مَجْرُورٌ). Together, they form a prepositional compound (مُرَكَّبٌ جَارِي).

There are 17 different ḥurūf jārrah in total. In this chapter, we will study these prepositions as they appear in the Qur'an and try to understand how they affect the ism that follows.

The preposition بِ in Arabic generally means "with", "by", or "in", depending on the context. In the name of Allah → بِسْمِ اللَّهِ With the permission of Allah → بِإِذْنِ اللَّهِ By the truth → بِالْحَقِّ	بِ
The particle تَ in Arabic is used only for swearing by Allah, and it means "By" (as in making an oath). By Allah! → تَاللَّهِ	تَ
The particle وَ in Arabic generally means "and," but here it means "by!" because it is used in oaths. By Allah! → وَاللَّهِ By the sun! → وَالشَّمْسِ By the Wise Qur'an! → وَالْقُرْآنِ الْحَكِيمِ	وَ

The preposition كَ in Arabic generally means "like", "as", or "similar to", depending on the context. Like the moon → كَالْقَمَرِ Like a tree → كَشَجَرَةٍ Like the mountains → كَالْجِبَالِ	كَ
The preposition فِي in Arabic generally means "in", "inside", or "within", depending on the context. In the mosque → فِي الْمَسْجِدِ In the book → فِي الْكِتَابِ In the sky → فِي السَّمَاءِ	فِي
The preposition مِنْ in Arabic generally means "from", "out of", or "since", depending on the context. From the people → مِنَ النَّاسِ From the water → مِنَ الْمَاءِ From the sky → مِنَ السَّمَاءِ	مِنْ
The preposition عَنْ in Arabic generally means "from", "about", or "concerning", depending on the context. About the truth → عَنِ الْحَقِّ About the Prophet → عَنِ النَّبِيِّ From the fire → عَنِ النَّارِ	عَنْ
The preposition إِلَى in Arabic generally means "to", "towards", or "until", depending on the context. To the mosque → إِلَى الْمَسْجِدِ To Allah → إِلَى اللَّهِ To the sky → إِلَى السَّمَاءِ	إِلَى

The preposition عَلَى in Arabic generally means "on", "upon", or "over", depending on the context. Upon the earth → عَلَى الْأَرْضِ Upon the mountain → عَلَى الْجَبَلِ On the way → عَلَى الطَّرِيقِ	عَلَى
The preposition حَتَّى in Arabic generally means "until", "up to", or "even", depending on the context. Until the dawn → حَتَّى مَطْلَعِ الْفَجْرِ Until the end → حَتَّى الرَّهَاءِ Up to the sky → حَتَّى السَّمَاءِ Even the mountains → حَتَّى الْجِبَالِ	حَتَّى
The preposition لِ in Arabic generally means "for", "to", or "because of", depending on the context. For the disbelievers → لِلْكَافِرِينَ For the believers → لِلْمُؤْمِنِينَ For the people → لِلنَّاسِ	لِ

Note: There are six additional ḥurūf (حُرُوفٌ) listed in the table below. However, this chapter will primarily focus on the first eleven ḥurūf, as they are the most frequently used in the Qur'an.

The preposition مُنْذُ in Arabic generally means "since" or "from the time", referring to a starting point in time. Since yesterday → مُنْذُ أَمْسٍ Since Friday → مُنْذُ يَوْمِ الْجُمُعَةِ	مُنْذُ
The preposition مُنْذُ in Arabic also means "since", often used for a longer time span. Since a month → مُنْذُ شَهْرٍ Since the morning → مُنْذُ الصَّبَاحِ	مُنْذُ

The preposition خَلَا in Arabic generally means "except" or "save". Except Allah → خَلَا اللهُ Except for a student → خَلَا طَالِبٍ	خَلَا
The preposition حَاشَا is used in Arabic to mean "far be it from" or "except for", often in a negating sense. Far be it from Allah → حَاشَا لِلَّهِ	حَاشَا
The preposition عَدَا in Arabic means "except" or "other than". Except Allah → عَدَا اللهُ Except Zaid → عَدَا زَيْدٍ	عَدَا
The preposition رُبَّ in Arabic generally means "many" or "a lot of", often used with an ism to indicate something indefinite or frequent. Many people → رُبَّ النَّاسِ Many times → رُبَّ مَرَّةٍ	رُبَّ

Key Notes on the Preposition (لِ)

Dropping Hamzatul-Waṣl (هَمْزَةُ الْوَصْلِ):

When the preposition (لِ) is followed by an ism that begins with (ال), we drop the hamza of (ال) in both pronunciation and writing.

Example: $\text{لِ} + \text{الله} = \text{لله}$

Laam of Ownership (لَامُ التَّمْلِيكِ):

The preposition (لِ) is also used in the Qur'an to show ownership, possession, or belonging. This specific use is called Laam al-Tamlik (لَامُ التَّمْلِيكِ).

Examples from the Qur'an:

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَٱلْاَرْضِ

"To Allah belongs the dominion of the heavens and the earth."
(Surah Al Imrān, 3:189)

وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَٱلْاَرْضِ

"To Allah belong the treasures of the heavens and the earth."
(Surah al-Munāfiqūn, 63:7)

Note:

Conditions Where an Ism Becomes Majrūr

Until here, we have studied two main reasons when an ism can become majrūr (in genitive case):

- When the ism comes after a ḥarf jarr.
- When the ism is the mudāf ilayh in a possessive phrase.

Using Hurūf al-Jarr with Pronouns (حُرُوفُ الْجَرِّ مَعَ ضَمَائِرِ)

Some ḥurūf al-Jarr (حُرُوفُ الْجَرِّ) can also be used directly with pronouns. Let us try to understand how they are used and what impact they have on the pronouns.

Note: Any ism that comes after a ḥarf jarr becomes majrūr (مَجْرُورٌ). So when a pronoun follows a ḥarf jarr, it must be taken from the naṣb and jarr table of pronouns.

جَمْعٌ	مُثْنًى	وَاحِدٌ		
هُمُ	هُمَا	هُ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
هِنَّ	هُمَا	هَا	مُؤَنَّثٌ	
كُمُ	كُهَا	كَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
كُنَّ	كُهَا	كِ	مُؤَنَّثٌ	
نَا		ي	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

بِ with Pronouns

جَمْعٌ	مُثْنًى	وَاحِدٌ		
بِهِمْ	بِهِمَا	بِهِ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
بِهِنَّ	بِهِمَا	بِهَا	مُؤَنَّثٌ	
بِكُمُ	بِكُهَا	بِكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
بِكُنَّ	بِكُهَا	بِكِ	مُؤَنَّثٌ	
بِنَا		بِنِي	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

في with Pronouns

جَمْعٌ	مُتَنِي	وَاحِدٌ		
فِيهِمْ	فِيهَآ	فِيهِ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
فِيهِنَّ	فِيهَآ	فِيهَا	مُؤَنَّثٌ	
فِيكُمْ	فِيكُمَا	فِيكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
فِيكُنَّ	فِيكُمَا	فِيكِ	مُؤَنَّثٌ	
فِينَا		فِيَّ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

من with Pronouns

جَمْعٌ	مُتَنِي	وَاحِدٌ		
مِنْهُمْ	مِنْهَآ	مِنْهُ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
مِنْهُنَّ	مِنْهَآ	مِنْهَا	مُؤَنَّثٌ	
مِنْكُمْ	مِنْكُمَا	مِنْكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
مِنْكُنَّ	مِنْكُمَا	مِنْكِ	مُؤَنَّثٌ	
مِنَّا		مِنِّي	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

عَنْ with Pronouns

جَمْعٌ	مُتَنِيٌّ	وَاحِدٌ		
عَنْهُمْ	عَنْهَا	عَنْهُ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
عَنْهِنَّ	عَنْهَا	عَنْهَا	مُؤَنَّثٌ	
عَنْكُمْ	عَنْكُمَا	عَنْكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
عَنْكُنَّ	عَنْكُمَا	عَنْكِ	مُؤَنَّثٌ	
عَنَّا		عَنِّي	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

إِلَى with Pronouns

جَمْعٌ	مُتَنِيٌّ	وَاحِدٌ		
إِلَيْهِمْ	إِلَيْهَا	إِلَيْهِ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
إِلَيْهِنَّ	إِلَيْهَا	إِلَيْهَا	مُؤَنَّثٌ	
إِلَيْكُمْ	إِلَيْكُمَا	إِلَيْكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
إِلَيْكُنَّ	إِلَيْكُمَا	إِلَيْكِ	مُؤَنَّثٌ	
إِلَيْنَا		إِلَيَّ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

على with Pronouns

جَمْعٌ	مُثْنًى	وَاحِدٌ		
عَلَيْهِمْ	عَلَيْهِمَا	عَلَيْهِ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
عَلَيْهِنَّ	عَلَيْهِمَا	عَلَيْهَا	مُؤَنَّثٌ	
عَلَيْكُمْ	عَلَيْكُمَا	عَلَيْكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
عَلَيْكُمْ	عَلَيْكُمَا	عَلَيْكَ	مُؤَنَّثٌ	
عَلَيْنَا		عَلَى	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

ل with Pronouns

جَمْعٌ	مُثْنًى	وَاحِدٌ		
لَهُمْ	لَهُمَا	لَهُ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
لَهُنَّ	لَهُمَا	لَهَا	مُؤَنَّثٌ	
لَكُمْ	لَكُمَا	لَكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
لَكُمْ	لَكُمَا	لَكَ	مُؤَنَّثٌ	
لَنَا		لِي	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Note: When laam al-jarr (لِ) is used with attached pronouns, it normally takes a fathā (َ) on it except when it is used with the first person singular pronoun اِنِّى, in which case it becomes لِي with kasra.

Using Murakkabāt in a Nominal Sentence (الْمُرَكَّبَاتُ فِي جُمْلَةٍ اِسْمِيَّةٍ)

Murakkabāt are compound phrases – combinations of words that function together as a single unit. These can act as the muftada or the khabar in a nominal sentence.

Using murakkabāt allows you to build richer and more precise nominal sentences. They help give details about the muftada or khabar of the sentence. These murakkabāt can appear as either muftada or khabar in a nominal sentence. Some of them can appear as both.

Let us try to understand through the following examples how full sentences can be formed using Murakkabāt.

Using Descriptive Compound (مُرَكَّبٌ تَوْصِيفِي) as Muftada:

الرَّجُلُ الطَّوِيلُ صَالِحٌ → The tall man is righteous.

الرَّجُلُ الطَّوِيلُ → "the tall man" is مُبْتَدَأٌ

صَالِحٌ → "righteous" is خَبَرٌ

الْبِنْتُ الطَّوِيلَةُ صَادِقَةٌ → The tall girl is honest.

الْبِنْتُ الطَّوِيلَةُ → "the tall girl" is مُبْتَدَأٌ

صَادِقَةٌ → "honest" is خَبَرٌ

Using Descriptive Compound (مُرَكَّبٌ تَوْصِيفِي) as Khabar:

زَيْدٌ وَلَدٌ طَوِيلٌ → Zaid is a tall boy.

زَيْدٌ → "Zaid" is مُبْتَدَأٌ

وَلَدٌ طَوِيلٌ → "tall boy" is خَبَرٌ

فَاطِمَةُ طَبِيبَةٌ مَاهِرَةٌ → Fatima is a skilled doctor.

فَاطِمَةُ → "Fatima" is مُبْتَدَأٌ

طَبِيبَةٌ مَاهِرَةٌ → "skilled doctor" is خَبَرٌ

Using Descriptive Compound (مُرَكَّبٌ تَوْصِيفِي) as both Muftada and Khabar:

الْوَلَدُ الصَّالِحُ طَالِبٌ مُجْتَهِدٌ → The righteous boy is a hardworking student.

الْوَلَدُ الصَّالِحُ → "The righteous boy" is مُبْتَدَأٌ

طَالِبٌ مُجْتَهِدٌ → "a hardworking student" is خَبَرٌ

Using Possessive Compound (مُرَكَّبٌ إِضَافِي) as Muftada:

نَصْرُ اللَّهِ قَرِيبٌ → Allah's help is near.

نَصْرُ اللَّهِ → "Allah's help" is مُبْتَدَأٌ

قَرِيبٌ → "is near" is خَبَرٌ

Using Possessive Compound (مُرَكَّبٌ إِضَافِي) as Khabar:

الْقُرْآنُ كَلَامُ اللَّهِ → The Qur'an is the speech of Allah.

الْقُرْآنُ → "the Qur'an" is مُبْتَدَأٌ

كَلَامُ اللَّهِ → "the speech of Allah" is خَبَرٌ

مُحَمَّدٌ رَسُولُ اللَّهِ → Muhammad (ﷺ) is the messenger of Allah.

مُحَمَّدٌ → "Muhammad (ﷺ)" is مُبْتَدَأٌ

رَسُولُ اللَّهِ → "the messenger of Allah" is خَبَرٌ

Using Possessive Compound (مُرَكَّبٌ إِضَافِي) as both Muftada and Khabar:

إِطَاعَةُ الرَّسُولِ إِطَاعَةُ اللَّهِ → "The obedience of the Messenger is the obedience of Allah."

إِطَاعَةُ الرَّسُولِ → "The obedience of the Messenger" is مُبْتَدَأٌ

إِطَاعَةُ اللَّهِ → "the obedience of Allah" is خَبَرٌ

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
	Zaid is a righteous boy.
	Muhammad (ﷺ) is the Messenger of Allah.
	Prayer is a pillar of religion.
	The world is a prison for the believer and paradise for the disbeliever.
	Allah is the Lord of all humans.
	Allah is the Master of the Day of Judgment.
	This is a new book.
	These are Zaid's sons.
	Hamid's brother is truthful.
	Allah is the Protector of the pious.
	Prayer is the spiritual ascent of the believer.
	The world is a field for the hereafter.
	Allah is the light of the heavens and the earth.
	Allah is the Lord of all worlds.
	These (both) are Zaid's boys.
	The Quran is Allah's book.

Exercise: Translate the paragraph below into Arabic.

English:

Allah is our Rabb. He is our Creator. We are His servants. We are Muslims. Islam is our religion. Muhammad (ﷺ) is our Prophet. He is the son of Abdullah. Fatima and Zaynab (may Allah be pleased with them) are his daughters. Abu Bakr and Umar (may Allah be pleased with them) are fathers-in-law of the Prophet (ﷺ). Uthman and Ali (may Allah be pleased with them) are the sons-in-law of the Prophet (ﷺ).

Arabic:

Muta'alliq in a Nominal Sentence (الْمُتَعَلِّقُ فِي جُمْلَةٍ اِسْمِيَّةٍ)



As we have studied so far, a nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ) consists of two main parts:

- Subject (مُبْتَدَأٌ)
- Predicate (خَبَرٌ)

Example:

Zaid is sitting → زَيْدٌ جَالِسٌ

- زَيْدٌ → mubtada
- جَالِسٌ → khabar

However, in many cases, we will notice that along with the mubtada' and khabar, there is some additional information in the sentence, known as the muta'alliq (مُتَعَلِّقٌ).

This Muta'alliq is usually:

- Positioned after the khabar
- Dependent on (i.e., attached to) the khabar, and provides additional information about it
- Either a prepositional phrase (مُرَكَّبٌ جَارِي) or an adverbial phrase (ظَرْفٌ)

Example:

Zaid is sitting in the mosque

زَيْدٌ جَالِسٌ فِي الْمَسْجِدِ

جَالِسٌ → this is the muta'alliq and is related to فِي الْمَسْجِدِ

When the Muta'alliq Comes Before the Khabar

In Arabic, the muta'alliq usually comes after the khabar. However, sometimes the muta'alliq can also appear before the khabar:

Examples:

هُوَ عَلَىٰ ذَٰلِكَ شَهِيدٌ

هُوَ → mubtada

عَلَىٰ ذَٰلِكَ → muta'alliq

شَهِيدٌ → khabar

هُوَ لِحُبِّ الْخَيْرِ شَدِيدٌ

هُوَ → mubtada

لِحُبِّ الْخَيْرِ → muta'alliq

شَدِيدٌ → khabar

In these examples, the muta'alliq comes before the actual khabar, but it is still grammatically and semantically connected to it.

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
	The Quran is guidance for all mankind.
	This book is guidance for the pious.
	Men are protectors/maintainers of women
	Prayer is better than sleep.
	A good person is close to good and far from evil.

When the Khabar is Missing: The Role of the Muta'alliq

In some cases, the khabar is not explicitly mentioned in a nominal sentence.

When the khabar is missing from a sentence, the muta'alliq (like a prepositional phrase or an adverbial phrase) takes its place. In this case, it is called Qā'im maqām al-khabar (قَائِمٌ مَقَامَ الْخَبَرِ), which means "standing in place of the khabar." It is also commonly just treated as the khabar itself.

Examples:

Qā'im maqām al-khabar	Mubtada		
فِي الْمَسْجِدِ	زَيْدٌ	Zaid is in the mosque	← زَيْدٌ فِي الْمَسْجِدِ
لِلَّهِ	الْحَمْدُ	All praise and thanks are for Allah	← الْحَمْدُ لِلَّهِ
لِلْمُتَّقِينَ	الْجَنَّةُ	Heaven is for the pious	← الْجَنَّةُ لِلْمُتَّقِينَ
لِلْكَافِرِينَ	جَهَنَّمُ	The hell is for the disbelievers	← جَهَنَّمُ لِلْكَافِرِينَ
فِي خُسْرٍ	الْإِنْسَانُ	The mankind is in loss	← الْإِنْسَانُ فِي خُسْرٍ
مِنَ الْإِيمَانِ	الْحَيَاءُ	Modesty is a branch of faith.	← الْحَيَاءُ مِنَ الْإِيمَانِ

Adverb of Place and Time - Zarf (ظَرْفٌ)

A Zarf (ظَرْفٌ) is an adverb of time or place in Arabic. It tells us when or where an action happens. In Arabic, these adverbs are called:

Zarf Zamān (ظَرْفُ زَمَانٍ) – Adverb of time

Examples:

Zarf	Meaning	Example
بَعْدَ	after	الطَّعَامُ بَعْدَ الظُّهْرِ (The meal is after Zuhr.)
قَبْلَ	before	الصَّلَاةُ قَبْلَ الْفَجْرِ (The prayer is before dawn.)

Zarf Makān (ظَرْفُ مَكَانٍ) – Adverb of place

Examples:

Zarf	Meaning	Example
أَمَامَ	in front of	الطِّفْلُ أَمَامَ الْمَسْجِدِ (The child is in front of the mosque.)
خَلْفَ / وَرَاءَ	behind	الْقِطُّ خَلْفَ الْبَابِ (The cat is behind the door.)
فَوْقَ	above, on top of	الطَّائِرُ فَوْقَ الشَّجَرَةِ (The bird is on the tree.)
تَحْتَ	under, below, beneath	الْكِتَابُ تَحْتَ الطَّاوِلَةِ (The book is under the table.)
عِنْدَ	at, near, with	الْمَغْفِرَةُ عِنْدَ اللَّهِ (Forgiveness is with Allah.)

✦ Important Notes:

The following table shows which types of Murakkab can be used as the Muftada or Khabar in a Jumla Ismiyya:

Khabar (خَبَرٌ)	Muftada (مُبْتَدَأٌ)	Murakkabāt (مُرَكَّبَاتٌ)
✓	✓	Murakkab Tawsifi (مُرَكَّبٌ تَوْصِيفِي)
✗	✓	Murakkab Ishāri (مُرَكَّبٌ إِشَارِي)
✓	✓	Murakkab Idafi (مُرَكَّبٌ إِضَافِي)
✓	✗	Murakkab Jārri (مُرَكَّبٌ جَارِي)

The Mubtada in Nakira Form

If a Jumla Ismiyya begins with a Jarr-Majrur or Zarf, the Ism that comes after it functions as Mubtada, even if it is indefinite (نَكِرَةٌ).

Examples:

English	Arabic
In the house, there is a man.	فِي الْبَيْتِ رَجُلٌ
With hardship, there is ease.	مَعَ الْعُسْرِ يُسْرٌ
In the body, there is a piece of flesh.	فِي الْجَسَدِ مُضْغَةٌ
In their hearts is a disease.	فِي قُلُوبِهِمْ مَرَضٌ
Upon their hearts is a covering.	عَلَى قُلُوبِهِمْ غِشَاوَةٌ
In front of the mosque is a tree.	أَمَامَ الْمَسْجِدِ شَجَرَةٌ
In the life of the Messenger is an example.	فِي حَيَاةِ الرَّسُولِ أُسْوَةٌ
In my house is a garden.	فِي بَيْتِي حَدِيقَةٌ
I have a car.	عِنْدِي سَيَّارَةٌ
For them is a great punishment.	لَهُمْ عَذَابٌ عَظِيمٌ
In reconciliation, there is goodness.	فِي الصُّلْحِ خَيْرٌ
In corruption, there is evil.	فِي الْفَسَادِ شَرٌّ
I have a brother.	لِي أَخٌ
In my room, there is a beautiful fan.	فِي غُرْفَتِي مِرْوَحَةٌ جَمِيلَةٌ
He has a beautiful watch.	عِنْدَهُ سَاعَةٌ جَمِيلَةٌ

Creating Emphasis in a Nominal Sentence (التأكيّد في جُمْلَةٍ اِسْمِيَّةٍ)

Creating emphasis means making a statement stronger or more certain. In Arabic, when we want to stress something in a nominal sentence (a sentence starting with an ism or pronoun), we usually use particles like **لَ** or **إِنَّ**. These particles make the meaning more definite or sure.

Usage of **إِنَّ** in a Nominal Sentence

When we use **إِنَّ** at the beginning of a nominal sentence, it emphasises the sentence and makes the meaning stronger. However, it also causes a grammatical change in the sentence:

- The subject (**مُبْتَدَأٌ**) of the sentence becomes accusative (**مَنْصُوبٌ**).
- The predicate (**خَبَرٌ**) remains nominative (**مَرْفُوعٌ**).

After adding **إِنَّ** in a nominal sentence:

- The subject (**مُبْتَدَأٌ**) is called **Ism Inna** (**اِسْمُ اِنَّ**) – the subject of **إِنَّ**
- The predicate (**خَبَرٌ**) is called **Khabar Inna** (**خَبَرُ اِنَّ**) – the predicate of **إِنَّ**

Examples:

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

Surely Allah is All-Encompassing, All-Knowing.
(Surah al-Baqarah, 2:115)

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Surely Allah is Most Capable of everything.
(Surah al-Baqarah, 2:20)

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Indeed, Allah is with the patient.
(Surah al-Baqarah, 2:153)

Usage of ل in a Nominal Sentence

We can also use ل to create emphasis in a nominal sentence. It is called Laam al-Ibtida (لَا مُرَّالْإِبْتِدَاءِ).

Unlike إِنَّ, it does not affect the grammatical status of the sentence. That means the mubtada (مُبْتَدَأٌ) and khabar (خَبَرٌ) remain in the nominative case.

Examples:

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى

And the next life is certainly far better for you than this one.
(Surah ad-Duhaa, 93:4)

وَلَذِكْرُ اللَّهِ أَكْبَرُ

And surely the remembrance of Allah is greater.
(Surah al-Ankabut, 29:45)

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ

The creation of the heavens and the earth is certainly greater than the re-creation of humankind.
(Surah Ghafir, 40:57)

Usage of إِنَّ and ل Together in a Nominal Sentence

Please note that إِنَّ and ل cannot both appear together at the very beginning of a nominal sentence.

When both are used in the same sentence:

- إِنَّ stays at the start as the particle that introduces the sentence (and affects the subject's status)
- ل will be positioned further away within the sentence.

Examples:

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

Indeed, mankind is in loss.
(Surah al-'Asr, 103:2)

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Indeed, associating others with him (Allah) is truly the worst of all wrongs.
(Surah Luqman, 31:13)

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ

Surely, in this is a sign for the believers.
(Surah al-Hijr, 15:77)

When laam al-ibtida' (لَامُ الْإِبْتِدَاءِ) moves further away in a sentence because of إِنَّ, it is called the displaced laam (الَلَامُ الْمَرْحَلَةُ) or we can simply say the laam of emphasis (لَامُ التَّأْكِيدِ).

Exercise: Rewrite the sentences in the table below using 'إِنَّ'.

English	Arabic
إِنَّ اللَّهَ غَفُورٌ	اللَّهُ غَفُورٌ
	الرَّجُلَانِ صَالِحَانِ
	الْمُعَلِّمُونَ مُجْتَهِدُونَ
	الْبَيْتَانِ صَادِقَتَانِ
	النِّسَاءُ مُؤْمِنَاتٌ
	هُوَ صَادِقٌ
	هُمْ كَاذِبُونَ
	هِيَ مُجْتَهِدَةٌ
	أَنْتَ أَمِينٌ
	أَنْتُمْ جَاهِلُونَ
	أَنَا مُسْلِمٌ
	نَحْنُ عِبَادُ اللَّهِ
	فِي الْجَسَدِ مُضَغَةٌ
	هَذِهِ تَذَكُّرَةٌ
	بِی جَارَانِ
	حَدِيثُ الْحَدِيثِ كِتَابُ اللَّهِ (Sahih Muslim 867a)
	لِكُلِّ أُمَّةٍ فِتْنَةٌ

Exercise: Translate the sentences in the table below.

Arabic	English
	Knowledge is beneficial.
	Certainly, knowledge is beneficial.
	Allah's help is near.
	Indeed, Allah's help is near.
	Your Lord's grasp is severe.
	Certainly, your Lord's grasp is severe.
	Indeed, the earthquake of the Day of Judgment is a great thing.
	Indeed, Allah is capable of all things.
	Certainly, disbelievers will enter the fire of Hell.
	Indeed, he is good.
	Indeed, you are intelligent.
	Certainly, we belong to Allah.
	Certainly, I am a servant of Allah.
	Certainly, I am among the Muslims.
	Indeed, both of them are magicians.

Exercise: Rewrite the sentences in the table below using both 'لَ' and 'إِنَّ'.

English	Arabic
إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ	بَطْشُ رَبِّكَ شَدِيدٌ
	الْمُتَافِقُونَ كَاذِبُونَ
	الْإِنْسَانُ فِي خُسْرٍ
	الْأَبْرَارُ فِي نَعِيمٍ
	الْفَجَّارُ فِي جَحِيمٍ
	الْإِنْسَانُ لِرَبِّهِ كَنُودٌ
	رَبُّهُمْ بِهِمْ يَوْمَئِذٍ خَبِيرٌ
	إِلَهُكُمْ وَاحِدٌ
	أَنْكُرُ الْأَصْوَاتِ صَوْتُ الْحَبِيرِ
	رَبِّي سَمِيعُ الدُّعَاءِ
	هُوَ عَلَى ذَلِكَ شَهِيدٌ
	هُوَ لِحُبِّ الْخَيْرِ شَدِيدٌ
	أَنْتَ رَسُولُ اللَّهِ
	أَنْتَ رَسُولُهُ
	هَذَا الْبَيْتُ الصَّحْفِ الْأُولَى
	فِي ذَلِكَ عِبْرَةٌ
	فِي السَّمُوتِ وَالْأَرْضِ آيَاتٌ لِلْمُؤْمِنِينَ

The Negation of a Nominal Sentence (نفي الجملة الاسمية)

When negating a nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ), the particle "مَا" is frequently used in Arabic. "مَا" negates the existence or truth of the statement. It comes before the nominal sentence and adds emphasis to the negation of the sentence.

When "مَا" is used, the subject (مُبْتَدَأٌ) remains in the nominative case (مَرْفُوعٌ), while the predicate (خَبَرٌ) goes into the accusative case (مَنْصُوبٌ).

Examples:

زَيْدٌ صَالِحٌ → Zaid is righteous

مَا زَيْدٌ صَالِحًا → Zaid is not righteous

الرَّجُلُ طَوِيلٌ → The man is tall

مَا الرَّجُلُ طَوِيلًا → The man is not tall

هَذَا بَشَرٌ → This is a human

مَا هَذَا بَشَرًا → This is not a human

By adding "مَا" to a nominal sentence, the muftada is called ism mā (اِسْمُ مَا), and the khabar is called khabar mā (خَبَرُ مَا).

By adding "ب" to the khabar in a nominal sentence, the khabar takes the genitive case (مَجْرُور), and this adds emphasis to the sentence.

Example:

مَا اللَّهُ غَافِلًا → Allah is not unaware

مَا اللَّهُ بِغَافِلٍ → Allah is certainly not unaware

Note:

In nominal sentences, there are other types of negation particles besides مَا, each with different rules and effects. These will be explained in detail in further chapters of this book.

Exercise: Translate the sentences in the table below.

Arabic	English
	The boy is not hardworking.
	The boy is definitely not hardworking.
	They are certainly not believers.
	Both girls are not truthful.
	The boys are not pious.
	They are not their mothers.
	You are certainly not insane.
	The women are not liars.
	The female students are not present.
	These are not hypocrites.

The Lā of Absolute Negation (لَا النَّافِيَةُ لِلْجِنْسِ)



This is a special type of particle (حَرْفٌ), "Lā" in Arabic, used to negate an entire category, type, or genus of something, not just a specific person or thing.

It negates the existence of a certain group or kind. It means "there is no..." or "not any..." of that particular kind.

How to recognise Lā al-Nāfiyah li al-Jins:

- The ism after Lā al-Nāfiyah li al-Jins is:
 - Indefinite (no "ال" before it)
 - Without tanween (no double vowel ending)
 - And it is in the accusative case (مَنْصُوبٌ), so it has a single fathā (ـَ) at the end.
- The khabar (خَبَرٌ) of the sentence, which gives the information about the subject, stays in the nominative case (مَرْفُوعٌ).

Examples:

لَا طَالِبٌ حَاضِرٌ الْيَوْمَ

Indicates total negation: "Not a single student is present today."

لَا إِلَهَ إِلَّا اللَّهُ

"There is no god but Allah."

وَحْدَهُ لَا شَرِيكَ لَهُ

"He is alone; He has no partner whatsoever."

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"There is no power and no strength except with Allah."

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

"This is the Book about which there is no doubt, a guidance for those mindful of Allah (the righteous)." (Surah al-Baqarah, 2:2)

Note: We will study Lā al-Nāfiyah li al-Jins in more detail in later chapters of this book.

The Particles of Calling/Addressing (حُرُوفُ النِّدَاءِ)



Hurūf al-Nidaa are the particles used in Arabic to call or get someone's attention, like saying "Hey!" or "O!". This grammatical concept is crucial for understanding how to call out to people or entities in Arabic.

The person (or thing) we call or address is called Munada (مُنَادِي) in Arabic.

Example:

"O Zaid, please listen carefully."

- "O" is the calling particle (Hurūf al-Nidaa) – it gets Zaid's attention.
- "Zaid" is the addressee (Munada) – the person being called.

There are several types of calling, primarily distinguished by the distance of the person being addressed. يَا is the most frequently used particle. It can be used for calling someone near (قَرِيبٌ) or far (بَعِيدٌ).

The Grammatical Status of the Called Ism (مُنَادِي)

The ism being addressed (مُنَادِي) can take different grammatical forms depending on its type. Here are the main cases:

If Munada (مُنَادِي) is a proper ism or an indefinite ism:

When a proper ism or an indefinite ism is addressed using the particle of calling (يَا), the tanween is dropped from that ism. If the ism does not have tanween, it remains unchanged — as shown below.

Note: Using يَا to call an ism, whether proper or indefinite, does not change its grammatical status.

(O Zaid!)	يَا زَيْدٌ	←	زَيْدٌ	+	يَا
(O man!)	يَا رَجُلٌ	←	رَجُلٌ	+	يَا
(O Fire!)	يَا نَارُ	←	نَارُ	+	يَا
(O Maryam!)	يَا مَرْيَمُ	←	مَرْيَمُ	+	يَا
(O Ibrahim!)	يَا إِبْرَاهِيمُ	←	إِبْرَاهِيمُ	+	يَا
(O Moosa!)	يَا مُوسَى	←	مُوسَى	+	يَا

If Munada (مُنَادَى) is a definite ism with ال:

When the munada is a definite ism with "ال", we must insert a word of calling between "يَا" and the munada.

- Use يَا for masculine asmā
- Use أَيُّهَا for feminine asmā

Note: Using يَا to call a definite ism (with ال) does not change its grammatical status.

يَا	+	الرَّجُلُ	←	يَا أَيُّهَا الرَّجُلُ
يَا	+	النَّبِيُّ	←	يَا أَيُّهَا النَّبِيُّ
يَا	+	الْإِنْسَانُ	←	يَا أَيُّهَا الْإِنْسَانُ
يَا	+	الْبِنْتُ	←	يَا أَيُّهَا الْبِنْتُ
يَا	+	الْطِفْلَةُ	←	يَا أَيُّهَا الطِفْلَةُ
يَا	+	النَّفْسُ الْمُطْبِئَةُ	←	يَا أَيُّهَا النَّفْسُ الْمُطْبِئَةُ

If Munada (مُنَادَى) is a Muḍāf (مُضَافٌ):

When the munada is a muḍāf, it will be in the accusative case (مَنْصُوبٌ), and it will be followed by its muḍāf ilayh.

يَا	+	عَبْدُ اللَّهِ	←	يَا عَبْدَ اللَّهِ
يَا	+	رَبُّ الْعَالَمِينَ	←	يَا رَبَّ الْعَالَمِينَ
يَا	+	أُخْتُ هَارُونَ	←	يَا أُخْتَ هَارُونَ
يَا	+	رَبُّنَا	←	يَا رَبَّنَا
يَا	+	رَبِّي	←	يَا رَبِّي
يَا	+	بَنُو إِسْرَائِيلَ	←	يَا بَنِي إِسْرَائِيلَ

Interrogative Particles (حُرُوفُ الْإِسْتِفْهَامِ)



In this chapter, we will learn how a nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ) can be converted into a yes/no question using **أَ** and **هَلْ**.

Questions can generally be divided into two types:

Yes/No Questions: These are questions where the expected answer is either yes or no.

Examples: "Is he a student?" or "Is this a mosque?"

Informational Questions: These are questions where the expected answer provides specific information or a detailed response.

Examples: "What does he study?" or "Where does she live?"

In Yes/No questions, at the beginning of a nominal sentence, we add either **أَ** or **هَلْ**. These question words are called interrogative particles (حُرُوفُ الْإِسْتِفْهَامِ) in Arabic grammar.

Examples using **أَ**:

Is Zaid a Muslim? → **أَزَيْدٌ مُسْلِمٌ؟**

Is this a mosque? → **أَهَذَا مَسْجِدٌ؟**

Is that a car? → **أَتِلْكَ سَيَّارَةٌ؟**

Examples using **هَلْ**:

Is the man righteous? → **هَلِ الرَّجُلُ صَالِحٌ؟**

Is the woman a doctor? → **هَلِ الْمَرْأَةُ طَبِيبَةٌ؟**

Exercise: Translate the following sentences using the question word given in the brackets.

Arabic	English
	Is Zaid righteous?
	Are the two girls truthful?
	Is Fatima sitting?
	Is Hamid Zaid's son?
	Is Muhammad (ﷺ) a messenger of Allah?

Interrogative Words (أَسْمَاءُ الْإِسْتِفْهَامِ)

Asma al-Istifham are words used to ask questions, like "who?", "what?", "where?", "when?", "why?" and "how?" in English.

مَا هَذَا؟ What is this? مَا اسْمُكَ؟ What is your name? مَا دِينُكَ؟ What is your religion?	What?	مَا
مَنْ هَذَا؟ Who is this? مَنْ رَبُّكَ؟ Who is your Lord? مَنْ نَبِيِّكَ؟ Who is your prophet?	Who?	مَنْ؟
كَيْفَ حَالُكَ؟ How are you? كَيْفَ حَالُ أُمِّكَ؟ How is your mother? كَيْفَ كَانَ يَوْمُكَ؟ How was your day?	How?	كَيْفَ؟
أَيْنَ أَخُوكَ؟ Where is your brother? أَيْنَ الْمَسْجِدُ؟ Where is the mosque? أَيْنَ الْمَفْرُ؟ Where is the escape?	Where?	أَيْنَ؟

مَتَى نَصْرُ اللَّهِ؟ When is the help/victory of Allah? مَتَى هَذَا الْوَعْدُ؟ When is this promise? أَيَّانَ يَوْمُ الْقِيَامَةِ؟ When is the Day of Resurrection?	When?	مَتَى or أَيَّانَ
أَنَّى لَهُمُ الدِّكْرَى؟ How can there be a reminder for them? أَنَّى لَكَ هَذَا؟ How do you have this? قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ؟ She said, "How can I have a boy (child)?"	From where or How?	أَنَّى
أَيُّ كِتَابٍ هَذَا؟ Which book is this? أَيُّكُمْ؟ Which one of you? أَيُّ الْفَرِيقَيْنِ؟ Which of the two groups?	Which?	أَيُّ

Notes:

- When **أَيُّ** is followed by an ism, it forms an idāfah construction (مُرَكَّبٌ إِصْنَافِي).
- In this structure, **أَيُّ** is مُضَافٌ, and the ism that follows is مَضَافٌ إِلَيْهِ.
- All question words (أَسْمَاءُ الْإِسْتِفْهَامِ) are indeclinable (مَبْنِيَّةٌ), meaning their form do not change regardless of grammatical status.
- The only exception is **أَيُّ**, which is declinable (مُعْرَبٌ) and takes all three grammatical statuses – it is munṣarif (مُنْصَرِفٌ).

كَمْ كِتَابًا عِنْدَكَ؟ How many books do you have? كَمْ وَلَدًا عِنْدَكَ؟ How many boys do you have? كَمْ سَنَةً عُمُرُكَ؟ How old are you?	How many / How much?	كَمْ
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There are two types of **كَمْ**:

- **Interrogative “Kam” (كَمْ الْإِسْتِفْهَامِيَّةُ)**

Purpose: Used to ask “How many...?” and expects an answer in numbers or quantity.

Ism: The ism that follows **كَمْ** appears in the accusative case (**مَنْصُوبٌ**) and is usually singular and indefinite.

كَمْ + Ism (singular + indefinite + accusative)

Example:

كَمْ طَالِبًا فِي الْمَدْرَسَةِ؟
How many students are in the school?

- **Declarative “Kam” (كَمْ الْخَبَرِيَّةُ)**

Purpose: Used to express amazement or emphasis, not to ask a question.

Ism: The ism that follows **كَمْ** appears in the genitive case (**مَجْرُورٌ**) and is usually indefinite. It is often preceded by the ḥarf **مِنْ**.

Examples:

كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِأَمْرِ اللَّهِ

How many times has a small force vanquished a mighty army by the Will of Allah!

(Surah al-Baqarah, 2:249)

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ

How many prophets We sent to those 'destroyed' before!

(Surah az-Zukhruf, 43:6)

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ

How many gardens and springs the tyrants left behind.

(Surah ad-Dukhan, 44:25)

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِعْيًا

Imagine, O Prophet, how many peoples We have destroyed before them, who were far better in luxury and splendour!

(Surah Maryam, 19:74)

Using Hurūf al-Jarr with Asmā al-Istifhām

(حُرُوفُ الْجَرِّ مَعَ أَسْمَاءِ الْإِسْتِفْهَامِ)



When we add hurūf al-jarr (prepositions) before asmā al-istifhām (question words), there is often a change in their meaning or context. These changes are not random as they follow grammatical rules and often help form more specific or deeper questions. Sometimes, the words merge into shorter forms for ease of speech, and their meanings become clearer within a sentence.

When a ḥarf jarr (preposition) comes with certain question words—especially with "مَا"—they contract into a single word for smoother pronunciation and writing.

(Why)	←	لِمَ	=	مَا	+	لِ
(In what)	←	فِيْمَا	=	مَا	+	فِي
(From what)	←	مِمَّ	=	مَا	+	مِنْ
(About what)	←	عَمَّا	=	مَا	+	عَنْ
(For whom)	←	لِمَنْ	=	مَنْ	+	لِ
(From where)	←	مِنْ أَيْنَ	=	أَيْنَ	+	مِنْ
(To where)	←	إِلَى أَيْنَ	=	أَيْنَ	+	إِلَى
(Until when)	←	إِلَى مَتَى	=	مَتَى	+	إِلَى
(How much)	←	بِكَمْ	=	كَمْ	+	بِ

Relative Pronouns (اِسْمُ مَوْصُولٍ)



Relative pronouns (اِسْمُ مَوْصُولٍ) are words in Arabic that connect an ism to a description or additional information about that ism. In English, they are like the words who, which, or that.

There are two main types of relative pronouns in Arabic:

- **General Relative Pronouns**
- **Specific Relative Pronouns**

Let us now understand each of these in detail.

General Relative Pronouns

In Arabic, some words can have more than one role depending on how they are used in the sentence. Two important examples are:

مَنْ (whoever / he who)

مَا (whatever / that which)

These words can be used as:

- Interrogative Nouns (اِسْمُ اسْتِفْهَامٍ) - to ask questions
- Relative Pronouns (اِسْمُ مَوْصُولٍ) - to connect an ism to a description or clause

Let us first try to understand how these words are used in English, to make their function clearer, before exploring them in Arabic.

For example:

- The boy who is wearing a red shirt is my brother.

Here, "who" is a relative pronoun that refers to the boy, not a question word. It connects the noun to a descriptive phrase.

- This is the book that I told you about.

The word "that" is a relative pronoun referring back to the book, linking it to the information that follows.

- God helps those who help themselves.

The phrase "those who" acts as a relative expression, where "who" is the relative pronoun referring back to "those".

In all three examples, the words "who" and "that" are relative pronouns. In Arabic, the same function is performed by *Ism Mawṣūl* (إِسْمٌ مَوْصُولٌ) – a word that links an *ism* to further information that clarifies or completes its meaning.

Let us now explore how both "مَنْ" and "مَا" are used as relative pronouns in the Qur'an:

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

To Allah belongs whatever is in the heavens and whatever is on the earth.
(Surah al-Baqarah, 2:284)

(Here, مَا means whatever - it's not a question but connects the sentence.)

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهُ

So, whoever does an atom's weight of good will see it.
(Surah al-Zalzalah, 99:7)

(Here, مَنْ means whoever - it connects the person doing the action to its result, so it is used as a relative pronoun.)

Specific Relative Pronouns

Specific relative pronouns change form based on the gender and number of the ism they refer to. They precisely connect an ism to a descriptive phrase, agreeing in gender and number with the ism.

The following table presents the different relative pronouns used in Arabic grammar.

جَمْعٌ	مُتَنِيٌّ		وَاحِدٌ	
	نَصْبٌ / جَرٌّ	رَفْعٌ		
الَّذِينَ	الَّذِينَ	الَّذَانِ	الَّذِي	مُذَكَّرٌ
الَّتِي / اللَّاتِي	الَّتَيْنِ	الَّتَانِ	الَّتِي	مُؤَنَّثٌ

Some key points to note:

- Relative pronouns, both singular and plural, are mabnī (مَبْنِيٌّ):**
 This means that in all three grammatical statuses, they do not change their form. They stay the same no matter their position in the sentence.
 - Relative pronouns in the dual form are ghayr munṣarif (غَيْرُ مُنْصَرِفٍ):**
 This means that they only take two forms across the three statuses. They look the same in naṣb and jarr.
 - Relative pronouns are followed by Silat al-Mawṣūl (صِلَةُ الْمَوْصُولِ):**
 Every ism mawṣūl is followed by a complete phrase or sentence that explains or describes the noun. This is called ṣilat al-mawṣūl.
- Note:** Silat al-mawṣūl is explained in detail in the next chapter.
- Not always translated literally:**
 In Arabic, ism mawṣūl often carries meanings like whoever, whatever, the one who, which may not always match word-for-word in English translation.

Ṣilat al-Mawṣūl (صِلَةُ الْمُوَصُولِ)

Ṣilat al-mawṣūl is the sentence or phrase that follows the relative pronoun (اسْمٌ مُوَصُولٌ). It provides additional information about the ism to which the relative pronoun refers, completing the meaning of the entire phrase.

It can come in one of these two forms:

1. **Nominal Sentence (جُمْلَةٌ اِسْمِيَّةٌ) or Verbal Sentence (جُمْلَةٌ فِعْلِيَّةٌ):**

الْوَلَدُ الَّذِي يَجْلِسُ هُوَ أَخِي

The boy who is sitting is my brother.

Here, يَجْلِسُ هُوَ أَخِي (is sitting, he is my brother) is a Jumla Fi'liyya acting as the Ṣilat al-Mawṣūl.

الطَّالِبُ الَّذِي هُوَ مُجْتَهِدٌ ابْنُ زَيْدٍ

The student who is hardworking is Zaid's son.

Here, هُوَ مُجْتَهِدٌ ابْنُ زَيْدٍ (is hardworking, [he is] Zaid's son) is a Jumla Ismiyya acting as the Ṣilat al-Mawṣūl.

2. **Shibh al-Jumla (شِبْهُ الْجُمْلَةِ):**

This is a phrase that looks like a sentence but is not complete on its own, such as a prepositional phrase or an adverbial phrase. It gives descriptive information but is shorter and less complex than a full sentence.

الْوَلَدُ الَّذِي فِي الْمَسْجِدِ هُوَ أَخِي

The boy who is in the masjid is my brother.

Here, فِي الْمَسْجِدِ (in the masjid) is a Shibh al-Jumla acting as the Ṣilat al-Mawṣūl.

There are two types of Shibh al-Jumla:

- Jar wa majrūr (Prepositional Phrase)

A preposition (ḥarf jar) + an ism (majrūr)

فِي الْبَيْتِ → In the house

عَلَى الْمَكْتَبِ → On the desk

- Zarf wa muḍāf ilayh (Adverbial Phrase of Time or Place)

A time/place word + muḍāf ilayh

فَوْقَ الشَّجَرَةِ → Above the tree

بَعْدَ الصَّلَاةِ → After the prayer

Some examples from the Qur'an:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

"And the servants of the Most Merciful are those who walk on the earth humbly."
(Surah al-Furqan, 25:63)

Here, الَّذِينَ (those who) is the ism mawṣūl.

The phrase يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا is the ṣilat al-mawṣūl, giving more information about the servants.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ

"Those who believe in the unseen and establish prayer"
(Surah al-Baqarah, 2:3)

Here, الَّذِينَ (those who) is the ism mawṣūl (relative pronoun).

The phrase يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ is the ṣilat al-mawṣūl, giving more information about those.

Exercise: Translate the sentences in the table below into Arabic using the appropriate Ism Mawṣūl.

Arabic	English
	The man who is reading is my friend.
	The boy who is in the mosque is Zaid's brother.
	The girl who is in front of the teacher is intelligent.
	Those people who are in the mosque are righteous.
	The book which is on the table is Zaid's book.
	Those women who are in the house are believing women.



PART

TWO

Introduction to Fi'l (فِعْلٌ)



Welcome to Part 2 of our Arabic Grammar journey! This section is about Fi'l (فِعْلٌ), the Arabic word for a verb. Verbs are the heart of the Arabic language; they give sentences movement and action. Without them, sentences would just be static descriptions, not telling us when things happened or who did them.

In Arabic, verbs express actions, events, or states of being. Most importantly, they indicate both the time (past, present, or future) and the doer (who or what performed the action). A good understanding of Fi'l is essential for building correct sentences, sharing detailed ideas, and truly grasping the full meaning of the language.

In Part 1, we learned that a word in Arabic is called kalima (كَلِمَةٌ), a meaningful unit formed by joining letters (حُرُوفٌ) with vowel signs (حَرَكَاتٌ). We also discovered that every Arabic sentence is built from three types of kalima: ism (إِسْمٌ), fi'l (فِعْلٌ), and ḥarf (حَرْفٌ), each serving a distinct grammatical role.

In this part, we will focus on the fi'l (فِعْلٌ), the type of kalima (كَلِمَةٌ) that shows action and movement. Every fi'l (فِعْلٌ) ties its meaning to a specific time: past, present, or future.

Arabic verbs are highly organised, following clear and predictable patterns. Mastering these patterns opens up a much deeper understanding of the language. This part of the book will guide you through these patterns step by step, beginning with the core types and building gradually towards more detailed usage.

Types of Arabic Verbs

Arabic verbs are primarily categorised into two main types, based on their tense and function:

1. The Past Tense Verb: (الْفِعْلُ الْمَاضِي)

Al-Fi'l al-Maḍī (الْفِعْلُ الْمَاضِي) describes an action that concluded entirely in the past.

Examples:

كَتَبَ - he wrote

جَلَسَ - he sat

ذَهَبَ - he went

2. The Present/Future Tense Verb: Al-Fi'l al-Muḍārī' (الْفِعْلُ الْمُضَارِعُ)

Al-Fi'l al-Muḍārī' (الْفِعْلُ الْمُضَارِعُ) denotes an action that is presently occurring, habitually takes place, or will occur in the future. Its precise meaning is determined by the contextual setting and some introductory particles.

Examples:

يَكْتُبُ - he writes / he will write

يَجْلِسُ - he sits / he will sit

يَذْهَبُ - he goes / he will go

By the completion of this part, a comprehensive understanding of how the fi'l (فِعْلٌ) functions in Arabic will be achieved. This knowledge enables the expression of a wide range of actions and commands with accuracy and contributes to a deeper comprehension of the Qur'an through the recognition and interpretation of verbs and their meanings within its verses.

Fundamentals of Arabic Verbs (أُسُسُ الْأَفْعَالِ الْعَرَبِيَّةِ)



This chapter lays the groundwork for understanding how verbs are constructed and function in Arabic. Mastering these basic concepts is crucial for building a strong foundation in Arabic verb conjugation and sentence structure.

Before we begin, it is important to become familiar with a few key concepts that form the backbone of Arabic verbs and will be explained in detail.

Arabic Root Letters (مَادَّةٌ)

A remarkable feature of the Arabic language is that approximately **99%** of its words are derived from a three-letter root (ثَلَاثِي). These root letters are known as the mādḍah (مَادَّةٌ).

For example:

Three-letter roots (ثَلَاثِي):

ك - ت - ب	→	كَتَبَ	→	He wrote
د - ر - س	→	دَرَسَ	→	He studied
س - م - ع	→	سَمِعَ	→	He heard

Four-letter roots (رُبَاعِي):

و - س - و - س	→	وَسَّوَسَ	→	He whispered
ز - ل - ز - ل	→	زَلَزَلَ	→	He shook

Different verbs are formed from these root letters. A clear understanding of these roots provides a strong foundation for recognising patterns within the language and assists in developing both vocabulary and grammatical awareness.

Verbal Scale (وُزْنٌ)

To systematically explain how verbs are formed from these three root letters, Arabic grammar uses a standard "pattern" or "scale" known as (وُزْنٌ). Within this standard pattern, the letters ف (fā), ع (ayn), and ل (lām) are used as placeholders. They represent the first, second, and third root letters of any verb, respectively, forming a universal template.

For the basic past tense verb, the universal wazn is: فَعَلَ

This wazn represents the template for all three-letter past tense verbs in their most basic form. Each letter in فَعَلَ stands for one of the three root letters:

For example, let us take the root letters ك - ت - ب:

- The letter ك is the Fā Kalima (ف).
- The letter ت is the Ayn Kalima (ع).
- The letter ب is the Lām Kalima (ل).

So, if we apply the wazn فَعَلَ on these root letters ك - ت - ب, it becomes كَتَبَ.

Let's look at some examples to illustrate this:

Meaning	Past Tense Verb	Pattern	ل كلمة	ع كلمة	ف كلمة	Root Letters
He wrote	كَتَبَ	فَعَلَ	ب	ت	ك	ك - ت - ب
He sat	جَلَسَ	فَعَلَ	س	ل	ج	ج - ل - س
He went	ذَهَبَ	فَعَلَ	ب	ه	ذ	ذ - ه - ب
He ate	أَكَلَ	فَعَلَ	ل	ك	ع	ع - ك - ل
He read	قَرَأَ	فَعَلَ	ع	ر	ق	ق - ر - ع

Similarly, if we take other **patterns** or **scales** (أَوْزَانٌ) like مَفْعُولٌ (one who is acted upon, or passive participle) and apply this wazn to the root letters ب - ت - ك , it becomes مَكْتُوبٌ meaning "written" or "something that is written."

Now let's take the wazn فَاعِلٌ (doer, or active participle) and apply this Wazn to the root letters ب , ت - ك it becomes كَاتِبٌ which means "a writer."

Notes:

- When applying these scales, only the ف , ع and ل positions are replaced by the root letters. Any additional letters or specific vowel patterns within the scale itself remain as part of the pattern.
- Understanding root letters and the wazn system is a fundamental step in mastering Arabic verbs. It provides a structured way to categorise and predict verb forms, laying the groundwork for more complex conjugations.
- Understanding the root letters (مَادَّةٌ) and its pattern (وَزْنٌ) makes it easier to form and recognise verbs. Every verb follows a particular pattern that helps determine its structure and meaning.
- Şighah (صِيغَةٌ) is the form that a verb takes to indicate the pronoun, tense, and number. It shows how the verb changes according to the doer of the action.

The term şighat al-fi'l (صِيغَةُ الْفِعْلِ) refers to the specific form of the verb that corresponds to a particular pronoun (ضَمِيرٌ).

- Pronouns (ضَمَائِرُ) in Arabic are divided into three main categories:
 - Third person (غَائِبٌ) – refers to someone absent (he, she, they).
 - Second person (مُخَاطَبٌ) – refers to someone being spoken to (you).
 - First person (مُتَكَلِّمٌ) – refers to the speaker (I, we).

- Forming a verb, whether in the past tense (مَاضِي) or present/future tense (مُضَارِعٌ), according to each of these pronouns, is called taṣrif (تَصْرِيفٌ) meaning verb conjugation.
- Each verb form (صِيغَةٌ) has a pronoun hidden within it known as Ḍamir Mustatir (ضَمِيرٌ مُسْتَتِرٌ), which can be understood from the verb itself.

For example:

ذَهَبَ – he went (هُوَ is hidden in ذَهَبَ).

The pronoun “he” (هُوَ) is not written but is understood.

This rule applies to all verb forms – each verb form (صِيغَةٌ) itself tells us who performed the action.

The Fi'l Maḍī (الْفِعْلُ الْمَاضِي)



The Fi'l Maḍī (الْفِعْلُ الْمَاضِي) expresses an action that was completed entirely in the past. It is the basic form of the verb in Arabic and is often the starting point for learning verb patterns.

Conjugation of the Past Tense Verb (تَصْرِيفُ الْفِعْلِ الْمَاضِي)

جَمْعٌ	مُثَنَّى	وَاحِدٌ		
فَعَلُوا	فَعَلَا	فَعَلَ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	مُؤَنَّثٌ	
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	مُؤَنَّثٌ	
فَعَلْنَا		فَعَلْتُ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

The table below shows the hidden pronoun (ضَمِيرٌ مُسْتَتِرٌ) used with each ṣīghah (صِيغَةً) of fi'l maḍī (فِعْلٌ مَاضٍ).

جَمْعٌ	مُثَنًّى	وَاحِدٌ		
فَعَلُوا (هُم)	فَعَلَا (هُمَا)	فَعَلَ (هُوَ)	مُذَكَّرٌ	غَائِبٌ (3rd Person)
فَعَلْنَ (هُنَّ)	فَعَلَتَا (هُمَا)	فَعَلَتْ (هِيَ)	مُؤَنَّثٌ	
فَعَلْتُمْ (أَنْتُمْ)	فَعَلْتُمَا (أَنْتُمَا)	فَعَلْتَ (أَنْتَ)	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
فَعَلْتُنَّ (أَنْتُنَّ)	فَعَلْتُمَا (أَنْتُمَا)	فَعَلْتِ (أَنْتِ)	مُؤَنَّثٌ	
فَعَلْنَا (نَحْنُ)		فَعَلْتُ (أَنَا)	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

The following table demonstrates how the past tense verb is translated from Arabic into English according to each pronoun.

فَعَلَ	→	He did
فَعَلَا	→	They (two males) did
فَعَلُوا	→	They (all males) did
فَعَلَتْ	→	She did
فَعَلَتَا	→	They (two females) did
فَعَلْنَ	→	They (all females) did
فَعَلْتَ	→	You (male) did
فَعَلْتُمَا	→	You (two males) did
فَعَلْتُمْ	→	You (all males) did
فَعَلْتِ	→	You (female) did
فَعَلْتُمَا	→	You (two females) did
فَعَلْتُنَّ	→	You (all females) did
فَعَلْتُ	→	I did
فَعَلْنَا	→	We did

As we have now seen the past tense verb **فَعَلَ** with all pronouns and understood how it is used differently according to the pronoun, let us also explore two other important verb patterns (**وَزُنُّ**) in the past tense, that is **فَعِلَ** and **فَعُلَ**.

جَمْعٌ	مُثْنًى	وَاحِدٌ		
فَعِلُوا	فَعِلَا	فَعِلَ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
فَعِلْنَ	فَعِلْتَا	فَعِلْتَ	مُؤَنَّثٌ	
فَعِلْتُمْ	فَعِلْتُمَا	فَعِلْتَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
فَعِلْتُنَّ	فَعِلْتُمَا	فَعِلْتِ	مُؤَنَّثٌ	
فَعِلْنَا		فَعِلْتُ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

جَمْعٌ	مُثْنًى	وَاحِدٌ		
فَعُلُوا	فَعُلَا	فَعُلَ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
فَعُلْنَ	فَعُلْتَا	فَعُلْتَ	مُؤَنَّثٌ	
فَعُلْتُمْ	فَعُلْتُمَا	فَعُلْتَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
فَعُلْتُنَّ	فَعُلْتُمَا	فَعُلْتِ	مُؤَنَّثٌ	
فَعُلْنَا		فَعُلْتُ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Now that we have studied the three past tense patterns **فَعَلَ** , **فَعِلَ** and **فُعِلَ** with all pronouns, it is useful to see how these patterns are applied in real words. The following examples demonstrate verbs on each pattern to show how meaning changes while the conjugation structure remains the same.

1. On the pattern of (فَعَلَ)

- | | |
|--|---|
| 1. خَلَقَ → he created | 2. جَعَلَ → he made |
| 3. غَفَرَ → he forgave | 4. صَبَرَ → he was patient |
| 5. فَتَحَ → he opened | 6. عَبَدَ → he worshipped |
| 7. رَفَعَ → he raised | 8. حَشَرَ → he gathered |
| 9. غَفَلَ → He (became) unmindful | 10. عَقَلَ → he understood |
| 11. جَلَسَ → he sat | 12. سَجَدَ → he prostrated |
| 13. دَخَلَ → he entered | 14. ضَرَبَ → he hit |
| 15. ذَهَبَ → he went | 16. خَرَجَ → he went out / he exited |
| 17. رَزَقَ → he provided sustenance | 18. ظَلَمَ → he oppressed |
| 19. نَجَحَ → he succeeded | 20. رَجَعَ → he returned |
| 21. بَلَغَ → he reached | 22. جَهَدَ → he tried |
| 23. نَفَعَ → he benefited | 24. نَظَرَ → he looked |
| 25. نَزَلَ → he descended | 26. صَدَقَ → he spoke the truth |
| 27. كَذَبَ → he lied | 28. شَكَرَ → he thanked |
| 29. نَقَصَ → he decreased | 30. تَرَكَ → he left |

2. On the pattern of (فَعَلَ)

- | | |
|---|---|
| 1. فَرِحَ → he (became) happy | 2. عَمِلَ → he worked |
| 3. عَلِمَ → he knew | 4. ضَحَكَ → he laughed |
| 5. قَدِمَ → he arrived | 6. حَمِدَ → he praised |
| 7. سَمِعَ → he heard | 8. حَسِبَ → he assumed |
| 9. شَرِبَ → he drank | 10. حَفِظَ → he protected, he memorised |
| 11. رَحِمَ → he showed mercy | 12. رَكَبَ → he rode |
| 13. شَهِدَ → he witnessed, he testified | 14. قَبِلَ → he accepted |
| 15. مَرَضَ → he (became) sick | 16. لَعِبَ → he played |

3. On the pattern of (فُعِلَ)

- | | |
|--|------------------------------------|
| 1. قُرِبَ → he (became) close | 2. بُعِدَ → he (became) far |
| 3. كُرِمَ → he (became) noble/generous | 4. ثُقِلَ → he (became) heavy |
| 5. ضُعِفَ → he (became) weak | 6. شُرِفَ → he (became) honourable |
| 7. صَغُرَ → he (became) small | 8. كَبُرَ → he (became) big |

The Subject in Jumla Fi'liyya (الْفَاعِلُ فِي الْجُمْلَةِ الْفِعْلِيَّةِ)



Every Jumla Fi'liyya (جُمْلَةٌ فِعْلِيَّةٌ) includes an action and the one who performs that action.

The one who performs the action is called the subject (فَاعِلٌ). Recognising the subject helps us understand who or what is carrying out the action in a sentence.

What is a Jumla Fi'liyya (جُمْلَةٌ فِعْلِيَّةٌ)?

Jumla Fi'liyya (جُمْلَةٌ فِعْلِيَّةٌ) is a sentence that begins with a verb (فِعْلٌ).

Example:

- ذَهَبَ زَيْدٌ → Zaid went.
- Here the verb (فِعْلٌ) comes first, followed by the subject (فَاعِلٌ).

The Role of the Subject (فَاعِلٌ)

- The subject (فَاعِلٌ) is the one who performs the action.
- Every Jumla Fi'liyya (جُمْلَةٌ فِعْلِيَّةٌ) must have a subject, either:
 - **Visible** (ظَاهِرٌ) e.g., زَيْدٌ in ذَهَبَ زَيْدٌ
 - **Hidden** (مُسْتَتَرٍ) e.g., in ذَهَبَ the subject is implied as "هُوَ" (he).

Thus, even a single verb (فِعْلٌ) like ذَهَبَ is in itself a complete Jumla Fi'liyya (جُمْلَةٌ فِعْلِيَّةٌ) because the subject (فَاعِلٌ) is built into the verb.

Verb Forms and Hidden Pronouns

In Arabic, each verb form (صِيغَةً) carries a pronoun (ضَمِيرٌ) inside it.

For example:

ذَهَبَ = "he went" → the pronoun (هُوَ) is hidden in the verb.

That means every verb form (صِيغَةً) is already a complete Jumla Fi'liyya (جُمْلَةٌ فِعْلِيَّةٌ), as the formation of a verbal sentence requires a verb and a subject, both of which are present here, the verb is explicit, while the subject is implicitly contained within it, thereby rendering it a complete verbal sentence (جُمْلَةٌ فِعْلِيَّةٌ).

Important Rule: Status of the Subject

- The subject (فَاعِلٌ) is always in the nominative status (رَفْعٌ).
- Therefore, even the hidden pronoun (ضَمِيرٌ مُسْتَتَرٌ) is always chosen from the nominative pronoun table that we studied earlier in part 1.

Fi'l Maḍī (فِعْلٌ مَّاضٍ) with Subject (فَاعِلٌ) as Hidden Pronoun (ضَمِيرٌ مُسْتَتِرٌ)

Şighah	Verb	Hidden Pronoun	Meaning
1	ذَهَبَ	هُوَ	He went
2	ذَهَبَا	هُمَا	They (two males) went
3	ذَهَبُوا	هُمْ	They (all males) went
4	ذَهَبَتْ	هِيَ	She went
5	ذَهَبَتَا	هُمَا	They (two females) went
6	ذَهَبْنَ	هُنَّ	They (all females) went
7	ذَهَبْتَ	أَنْتَ	You (male) went
8	ذَهَبْتُمَا	أَنْتُمَا	You (two males) went
9	ذَهَبْتُمْ	أَنْتُمْ	You (all males) went
10	ذَهَبْتِ	أَنْتِ	You (female) went
11	ذَهَبْتُمَا	أَنْتُمَا	You (two females) went
12	ذَهَبْتُنَّ	أَنْتُنَّ	You (all females) went
13	ذَهَبْتُ	أَنَا	I went
14	ذَهَبْنَا	نَحْنُ	We went

Notes:

The subject (فَاعِلٌ) can be either hidden (مُسْتَتِرٌ) or visible (ظَاهِرٌ).

1. Visible Subject (فَاعِلٌ ظَاهِرٌ)

- When the subject is visible, the verb (فِعْلٌ) will always appear in either:
 - Form 1 (صِيغَةُ ١) → masculine singular (e.g., ذَهَبَ)
 - Form 4 (صِيغَةُ ٤) → feminine singular (e.g., ذَهَبَتْ)
- The subject will:
 - Be in the nominative case (رَفْعٌ)
 - Come after the verb (فِعْلٌ)

Examples:

ذَهَبَ زَيْدٌ → Zaid went.

سَمِعَتْ فَاطِمَةُ → Fatima heard.

جَلَسَ الْوَلَدُ → The boys sat.

كَتَبَ زَيْدٌ وَفَاطِمَةُ → Zaid and Fatima wrote.

Note: When the subject consists of both a masculine and a feminine, the verb is used in the masculine form.

2. Hidden Subject (فَاعِلٌ مُسْتَتِرٌ)

- The subject may also be hidden inside the verb as a pronoun (ضَمِيرٌ).

Examples:

ذَهَبَ → He went. (subject = هُوَ hidden)

ذَهَبْتُ → I went. (subject = أَنَا hidden)

ذَهَبْنَا → We went. (subject = نَحْنُ hidden)

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
ذَهَبَ زَيْدٌ	Zaid went.
	Hamid helped.
	The witness gave testimony / witnessed.
	The Muslims prostrated.
	You oppressed.
	The female students succeeded.
	You both were patient.
	We thanked.
	The female teachers sat.
	Allah heard.
	The men came.
	They sat.
	Ibrahim (became) ill.
	The girls read.
	The two Muslims helped.
	He wrote.
	She entered.
	We exited.
	They (females) returned.

The Object in Jumla Fi'liyya (المفعول في الجملة الفعلية)



In a Jumla Fi'liyya (جُمْلَةٌ فِعْلِيَّةٌ), there are cases where the action does not stop with the doer but extends to something or someone that receives the action. This receiver of the action is known as the object (مَفْعُولٌ).

The components of a verbal sentence (جُمْلَةٌ فِعْلِيَّةٌ):

- A verb (فِعْلٌ)
- A subject (فَاعِلٌ)
- An object (مَفْعُولٌ) – the one upon whom the action is done.

The Usual Structure of a Verbal Sentence

In a verbal sentence (جُمْلَةٌ فِعْلِيَّةٌ) the usual sequence of words is:

Object (مَفْعُولٌ) ← Subject (فَاعِلٌ) ← Verb (فِعْلٌ)

Example:

نَصَرَ زَيْدٌ حَامِداً → Zaid helped Hamid.

This sequence is common, though variations may occur for emphasis or style. Even if the positions of the subject and object are changed, the grammatical status (اِعْرَابٌ) will clarify their roles; the subject will remain in the nominative status (رَفْعٌ) and the object will remain in the accusative status (نَصْبٌ).

Some verbs require an object to complete the meaning, while others do not.

- A verb that does not require an object is called an intransitive verb (فِعْلٌ لَا زِمٌّ).
- A verb that requires an object is called a transitive verb (فِعْلٌ مُتَعَدٍّ).

Intransitive Verb (فِعْلٌ لَا زِمٌّ)

An intransitive verb (فِعْلٌ لَا زِمٌّ) does not require an object (مَفْعُولٌ). The action is complete with only the verb (فِعْلٌ) and the subject (فَاعِلٌ).

Examples:

The boy (became) sick. → مَرَضَ الْوَلَدُ

Fatima sat. → جَلَسَتْ فَاطِمَةُ

They went. → ذَهَبُوا

Transitive Verb (فِعْلٌ مُتَعَدٍّ)

A transitive verb (فِعْلٌ مُتَعَدٍّ) requires an object (مَفْعُولٌ) to complete its meaning.

Examples:

The boy drank water → شَرِبَ الْوَلَدُ الْمَاءَ

Hamid beat Mahmood → ضَرَبَ حَامِدٌ مَحْمُودًا

Zaid wrote the homework → كَتَبَ زَيْدٌ الدَّرْسَ

Notes:

- The subject (فَاعِلٌ) is always in the nominative status (مَرْفُوعٌ).
- The object (مَفْعُولٌ) is always in the accusative status (مَنْصُوبٌ).
- The usual sequence in a verbal sentence is:
Object (مَفْعُولٌ) ← Subject (فَاعِلٌ) ← Verb (فِعْلٌ)
- However, the subject and the object may change their order in the sentence. Their grammatical status (إِعْرَابٌ) will always indicate the role:
 - the ism that is مَرْفُوعٌ is the subject,
 - the ism that is مَنْصُوبٌ is the object.

Example:

نَصَرَ زَيْدٌ حَامِدًا → Zaid helped Hamid.

نَصَرَ حَامِدًا زَيْدٌ → Zaid helped Hamid.

- Some transitive verbs require two objects to complete their meaning. These verbs are called (الْمُتَعَدِّي إِلَى مَفْعُولَيْنِ).

Examples:

جَعَلَ اللَّهُ الْأَرْضَ فِرَاشًا → Allah made the earth a place of settlement.

جَعَلَ → Verb (فِعْلٌ)

اللَّهُ → Subject (فَاعِلٌ)

الْأَرْضَ → Object 1 (مَفْعُولٌ)

فِرَاشًا → Object 2 (مَفْعُولٌ)

جَعَلَ اللَّهُ السَّمَاءَ بِنَاءً → Allah made the sky a canopy (a roof).

حَسِبَ حَامِدٌ مَحْمُودًا عَالِمًا → Hamid considered Mahmood a scholar.

Note: Both objects are in the accusative status (نَصْبٌ). The first object is the one upon whom the action is done, while the second object describes or completes the meaning of the first.

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
خَلَقَ اللَّهُ الْأَرْضَ	Allah created the earth.
	Allah created the heavens.
	Hamid helped Mahmood.
	Zaid hit two boys.
	I read the Qur'an.
	Muslims killed the disbelievers.
	We listened to the Qur'an.
	The Muslim slaughtered the cow.
	Zaynab memorised the lesson.
	Two girls hit the boy.
	Allah made a promise to the believers.
	Ibrahim helped Usama.
	Dawud killed Jalut.
	Two thieves stole the goods.
	Fatima cooked the food.
	Zaynab washed the clothes.
	Zaid swept the room.
	The boy opened the door.
	Hamid wrote a book.

Pronouns as the Object in a Verbal Sentence

(الضَّائِرُ كَمَفْعُولٍ فِي الْجُمْلَةِ الْفِعْلِيَّةِ)



In a Jumla Fi'liyya, we have already seen that the subject (فَاعِلٌ) can sometimes appear as a pronoun. Similarly, the object (مَفْعُولٌ) can also appear as a pronoun.

For example, instead of explicitly naming the object, a pronoun can stand in its place.

Zaid saw him.

Here, "him" is the object, and it appears as a pronoun.

Fatima invited us.

Here, "us" is the object, and it is also a pronoun.

In Arabic, the object (مَفْعُولٌ) always comes in the accusative (مَنْصُوبٌ) status. Therefore, when we use a pronoun as the object, we use attached pronoun (ضَائِرٌ مُتَّصِلٌ) from the Naṣb (نَصْبٌ) and Jarr (جَرٌّ) chart as we studied in Part 1.

Arabic	English
ضَرَبَ	He hit
ضَرَبَهُ	He hit him
ضَرَبَهُمَا	He hit them both (dual masculine)
ضَرَبَهُمْ	He hit them all (plural masculine)
ضَرَبَهَا	He hit her
ضَرَبَهُمَا	He hit them both (dual feminine)
ضَرَبَهُنَّ	He hit them all (plural feminine)

ضَرَبَكَ	He hit you (singular masculine)
ضَرَبَكُمَا	He hit you two (dual masculine)
ضَرَبَكُمْ	He hit you all (plural masculine)
ضَرَبَكِ	He hit you (singular feminine)
ضَرَبَكُمَا	He hit you two (dual feminine)
ضَرَبَنَّ	He hit you all (plural feminine)
ضَرَبَنِي	He hit me
ضَرَبَنَا	He hit us

Notes:

- Yā' al-Mutakallim (يَاءُ الْمُتَكَلِّمِ) as the Object (مَفْعُولٌ)

Yā' al-Mutakallim (ي) means “me”. It represents the first-person singular object pronoun, indicating the speaker as the object of the action.

When attached to a verb, it denotes that the speaker is the recipient of the action. However, Yā' al-Mutakallim (ي) is a weak letter (soft sound), and when it is attached directly to a verb ending with a vowel – such as ضَرَبَ – the pronunciation becomes phonetically unstable.

Furthermore, Yā' al-Mutakallim (يَاءُ الْمُتَكَلِّمِ) requires a kasra on the letter preceding it. If this requirement were applied to a verb like ضَرَبَ, it would alter the original wazn (وَزْنٌ) of the verb فَعَلَ – a change that is morphologically unacceptable in Arabic grammar.

To preserve the integrity of the verb form and maintain proper phonetic flow, a special ن is introduced between the verb and Yā' al-Mutakallim. This ن is known as Noon al-Wiqāyah (نُونُ الْوِقَايَةِ), literally meaning “the protective noon.”

It serves two key functions: it protects the verb's morphological structure and carries the kasra required by Yā' al-Mutakallim.

Thus:

ضَرَبَ + ن + ي = ضَرَبَنِي
(He hit me)

- When a masculine plural verb in **Ṣighah 3** – that is ضَرَبُوا (they hit) – is followed by an object (مَفْعُولٌ) expressed through an attached pronoun (ضَائِرٌ مُتَّصِلٌ) the final alif (ا) of ضَرَبُوا is omitted in writing.

Example:

ضَرَبُوا حَامِداً → They hit Hamid.

ضَرَبُوهُ → They hit him.

- When a verb in **Ṣighah 9** – that is ضَرَبْتُمْ (you all hit) – is followed by an object (مَفْعُولٌ) expressed through an attached pronoun (ضَائِرٌ مُتَّصِلٌ), the ending تُمْ changes to تُمُو.

Example:

ضَرَبْتُمْ حَامِداً → You (plural) hit Hamid.

ضَرَبْتُمُوهُ → You (plural) hit him.

- When the fā'il (فَاعِلٌ) is an explicit noun (اِسْمٌ ظَاهِرٌ) and the maf'ūl (مَفْعُولٌ) is expressed as an attached pronoun (صَيَّرُ مُتَّصِلٌ), the standard sequence of the sentence changes: the verb comes first, followed by the attached pronoun, and then the explicit subject.

Example:

ضَرَبَ حَامِدٌ مَحْمُودًا → Hamid hit Mahmood.

ضَرَبَهُ حَامِدٌ → Hamid hit him.

- In some cases, within a Jumla Fi'liyya (جُمْلَةٌ فِعْلِيَّةٌ), apart from the fi'l (فِعْلٌ), fā'il (فَاعِلٌ) and maf'ūl (مَفْعُولٌ), there is some additional information about the verb which is called muta'alliq al-fi'l (مُتَعَلِّقُ الْفِعْلِ).

In the case of an intransitive verb (فِعْلٌ لَّا زِمٌّ) it often comes after the fā'il, while in the case of a transitive verb (فِعْلٌ مُتَعَدٍّ) it often comes after the maf'ūl.

Examples:

دَخَلَتْ فَاطِمَةُ فِي الْبَيْتِ → Fatima entered the house.

جَلَسَ زَيْدٌ عَلَى الْكُرْسِيِّ → Zaid sat on the chair.

ذَهَبَ إِبْرَاهِيمُ مِنَ الْمَسْجِدِ إِلَى الْبَيْتِ → Ibrahim went from the masjid to the house.

ضَرَبَ حَامِدٌ مَحْمُودًا فِي الْمَدْرَسَةِ → Hamid hit Mahmood in the school.

نَصَرَ اللَّهُ الْمُسْلِمِينَ عَلَى الْكَافِرِينَ → Allah helped the Muslims against the disbelievers.

Using Murakkabāt in Jumla Fi'liyya

(الْمُرَكَّبَاتُ فِي الْجُمْلَةِ الْفِعْلِيَّةِ)



In a verbal sentence (جُمْلَةٌ فِعْلِيَّةٌ), sometimes the subject (فَاعِلٌ), the object (مَفْعُولٌ), or both are not a single word, but a compound phrase (مُرَكَّبٌ).

This means the doer or the receiver of the action can be made up of two or more words that act together as a single compound.

The subject (مُرَكَّبٌ) as a compound (فَاعِلٌ)

فَرِحَ أَخُو حَامِدٍ → Hamid's brother became happy.

Here أَخُو حَامِدٍ is a murakkab idāfi (مُرَكَّبٌ إِضَافِيٌّ) acting as the subject (فَاعِلٌ).

The object (مُرَكَّبٌ) as a compound (مَفْعُولٌ)

ضَرَبَ زَيْدٌ أَخَا حَامِدٍ → Zaid hit Hamid's brother.

Here أَخَا حَامِدٍ is a murakkab idāfi (مُرَكَّبٌ إِضَافِيٌّ) acting as the object (مَفْعُولٌ).

The subject (مُرَكَّبٌ) and the object (مَفْعُولٌ) as a compound (فَاعِلٌ)

قَرَأَ إِمَامُ الْمَسْجِدِ حُطْبَةً طَوِيلَةً → The imam of the masjid read a long sermon.

Here إِمَامُ الْمَسْجِدِ is a murakkab idāfi (مُرَكَّبٌ إِضَافِيٌّ) acting as the subject (فَاعِلٌ).

حُطْبَةً طَوِيلَةً is a Murakkab Tawsifi (مُرَكَّبٌ تَوْصِيفِيٌّ) acting as the object (مَفْعُولٌ).

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
صَدَقَ اللَّهُ الْعَظِيمُ	Allah, the Most Great, has spoken the truth.
	Your Rabb helped.
	Mahmood's both sons fell ill.
	The people listened to the preacher's speech.
	Allah opened the door of His mercy.
	The school's watchman opened the school gate.
	The school boy helped the college boy.
	My friend laughed.
	I helped my friend.
	Ali wrote the long lesson.
	Allah helped us.
	You hit him.
	You (all females) helped him.
	Zaid swept his room.
	The Muslims slaughtered the fat cow.
	Moses returned towards his people.
	Your boy hit me.
	Fatima and Zaynab entered the house and ate food.
	Allah sent Moses towards Pharaoh.

Creating Emphasis in Fi'l Maḍī (التَّأْكِيدُ فِي الْفِعْلِ الْمَاضِي)



In Arabic, certain particles are used to add emphasis and strengthen the meaning of a sentence. These particles help to remove doubt and highlight the certainty of an action. When used with past-tense verbs (فِعْلٌ مَاضِي), they emphasise that the action has definitely taken place.

Using قَدْ before the verb

When قَدْ comes before a past-tense verb (فِعْلٌ مَاضِي), it shows that the action definitely occurred and can also give a sense that it happened recently.

Examples:

قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ

Indeed, each tribe knew its drinking place.
(Surah al-Baqarah, 2:60)

قَدْ حِطَّ عَمَلُهُ

Surely, his deeds have become worthless.
(Surah al-Mā'idah, 5:5)

قَدْ سَمِعَ اللَّهُ

Indeed, Allah has heard.
(Surah al-Mujādilah, 58:1)

The usage of قَدْ confirms that the action has certainly taken place, removing any doubt and reinforcing the meaning with clarity and assurance. It may also indicate that the action has occurred recently, depending on the context.

Using لَ before قَدْ

Placing لَ before قَدْ adds strong certainty or assurance. It gives powerful emphasis in a past-tense sentence.

Examples:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

Indeed, Allah made you victorious at Badr when you were 'vastly' outnumbered.
(Surah Āl 'Imran, 3:123)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Indeed, We created humans in the best form.
(Surah at-Tin, 95:4)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ

And We have certainly set forth every 'kind of' lesson for people in this Qur'an, so perhaps they will be mindful.
(Surah az-Zumar, 39:27)

Exercise: Translate the following sentences (English to Arabic and Arabic to English) using قَدْ or لَقَدْ where appropriate.

Arabic	English
قَدْ قَامَتِ الصَّلَاةُ	Indeed, the prayer has been established.
	Indeed, Allah has helped the believers.
	Surely, the boy has heard the teacher.
	Indeed, Zaid has written the lesson.
قَدْ فَهِمَ الطَّالِبُ الدَّرْسَ	
لَقَدْ كَتَبَ زَيْدٌ الرِّسَالَةَ	
قَدْ رَجَعَ زَيْدٌ مِنَ الْمَسْجِدِ	

Negation of Fi'l Maḍī (نَفْيُ الْفِعْلِ الْمَاضِي)



In Arabic, the particle **مَا** is commonly used to negate a past tense verb (فِعْلٌ مَاضِي). It shows that the action did not happen.

Examples:

ذَهَبَ زَيْدٌ إِلَى الْمَدْرَسَةِ → Zaid went to the school.

مَا ذَهَبَ زَيْدٌ إِلَى الْمَدْرَسَةِ → Zaid did not go to the school.

مَا شَرَبْتُ فَاطِمَةُ الْمَاءَ → Fatima did not drink water.

مَا ضَرَبْتُ زَيْدًا → I did not hit Zaid.

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
مَا قَرَأَ الْوَلَدُ دَرْسَهُمْ	The boys did not read their lesson. (قَرَأَ)
	Zaid did not steal your book. (سَرَقَ)
	I did not memorise the lesson. (حَفِظَ)
	Zaid did not return from the mosque. (رَجَعَ)
	The Jews did not kill Jesus (Isa). (قَتَلَ)
	They did not kill him. (قَتَلَ)
	You (all) did not read the Qur'an. (قَرَأَ)
	Their trade was not profitable. (رَبَحَ)
	Zaynab did not help Fatima. (نَصَرَ)
	The boy did not drink water. (شَرَبَ)

Interrogative Words in Jumla Fi'liyya

(أَدَوَاتُ الْإِسْتِفْهَامِ فِي الْجُمْلَةِ الْفِعْلِيَّةِ)



In Arabic, interrogative words (أَدَوَاتُ الْإِسْتِفْهَامِ) are used to ask questions in a verbal sentence (جُمْلَةٌ فِعْلِيَّةٌ). These words are placed at the beginning of the sentence, and the verb usually comes immediately after.

There are two types of interrogative words (أَدَوَاتُ الْإِسْتِفْهَامِ), as explained below.

Interrogative Particles (حُرُوفُ الْإِسْتِفْهَامِ):

- | | | |
|------|---|---|
| هَلْ | → | "Is/Did...?" (general yes/no question) |
| أَ | → | "Did...?" or "Do/Does...?" (used in past-tense questions) |

Interrogative Nouns (أَسْمَاءُ الْإِسْتِفْهَامِ):

- | | | |
|--------------|---|--|
| مَنْ | → | "Who...?" (asking about the doer/subject) |
| مَاذَا / مَا | → | "What...?" (asking about the object or action) |
| أَيْنَ | → | "Where...?" (asking about place) |
| مَتَى | → | "When...?" (asking about time) |
| كَيْفَ | → | "How...?" (asking about manner) |

Examples:

هَلْ ذَهَبَ زَيْدٌ إِلَى الْمَدْرَسَةِ؟ → Did Zaid go to the school?

أَشْرَبَتْ فَاطِمَةُ الْمَاءَ؟ → Did Fatima drink water?

مَنْ فَعَلَ هَذَا؟ → Who did this?

مَاذَا كَتَبَ الطَّالِبُ؟ → What did the student write?

أَيْنَ جَلَسَ الْوَلَدُ؟ → Where did the child sit?

مَتَى ذَهَبَ الْإِمَامُ إِلَى الْمَسْجِدِ؟ → When did the imam go to the masjid?

كَيْفَ كَتَبَ الطَّالِبُ الدَّرْسَ؟ → How did the student write the lesson?

Notes:

- Interrogative words (أَدَوَاتُ الْإِسْتِفْهَامِ) always come at the beginning of a sentence.
- Even though they appear first, a sentence beginning with an interrogative tool is still considered a Jumla Fi'liyya (جُمْلَةٌ فِعْلِيَّةٌ) as long as the core structure revolves around a verb.

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
هَلْ قَرَأْتُنَّ الْقُرْآنَ؟	Did you (all females) read the Qur'an?
	Yes, we read the Qur'an.
	Have you (singular female) eaten your food?
	Yes, I have eaten my food.
	Why did you hit me?
	Where did your son go?
	When did your father return from work?
	O Fatima! Who created you?
	O people! Who created the heavens and the earth?
	Did Zaid drink the water?
	Why did Zaynab help her mother?
	What did Zaid write?
	Did the students read the lesson?
	Why did the boy drink the milk?
	When did the children return from the school?
	Who opened the door?
	Did the girl understand the lesson?
	Why did the teacher help the students?

The Fi'l Muḍāri' (الْفِعْلُ الْمُضَارِعُ)



In Arabic, a verb (فِعْلٌ) is a word that indicates an action. It also gives information about when the action takes place. Arabic verbs are broadly divided into two main types: the past tense (فِعْلٌ مَّاضٍ) and the present/future tense (فِعْلٌ مُضَارِعٌ).

As studied earlier, the Fi'l Maḍī (فِعْلٌ مَّاضٍ) expresses an action that was completed in the past.

The Fi'l Muḍāri' (فِعْلٌ مُضَارِعٌ) indicates an action that is not yet completed. It can express:

- Present (حَالٌ) → happening now
- Future (مُسْتَقْبَلٌ) → will happen later

In Arabic, the same form is used for both present (حَالٌ) and future (مُسْتَقْبَلٌ), depending on the context.

The Fi'l Muḍāri' (فِعْلٌ مُضَارِعٌ) can usually be identified by its prefixes which are:

ي, ت, ا, ن

Similar to what we studied in (فِعْلٌ مَّاضٍ), verbs in the present/future tense (فِعْلٌ مُضَارِعٌ) also follow three main patterns (أَوْزَانٌ):

1. يَفْعَلُ
2. يَفْعِلُ
3. يَفْعُلُ

Each pattern has its own table for conjugation based on number, gender, and person.

Pattern 1: يَفْعَلُ

وَاحِدٌ	مُتَنِي	جَمْعٌ		
يَفْعَلُ	يَفْعَلَانِ	يَفْعَلُونَ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
تَفْعَلُ	تَفْعَلَانِ	يَفْعَلْنَ	مُؤَنَّثٌ	
تَفْعَلُ	تَفْعَلَانِ	تَفْعَلُونَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
تَفْعَلِينَ	تَفْعَلَانِ	تَفْعَلْنَ	مُؤَنَّثٌ	
أَفْعَلُ		نَفْعَلُ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Pattern 2: يَفْعَلُ

وَاحِدٌ	مُتَنِي	جَمْعٌ		
يَفْعَلُ	يَفْعَلَانِ	يَفْعَلُونَ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
تَفْعَلُ	تَفْعَلَانِ	يَفْعَلْنَ	مُؤَنَّثٌ	
تَفْعَلُ	تَفْعَلَانِ	تَفْعَلُونَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
تَفْعَلِينَ	تَفْعَلَانِ	تَفْعَلْنَ	مُؤَنَّثٌ	
أَفْعَلُ		نَفْعَلُ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Pattern 3: يَفْعُلُ

جَمْعٌ	مُثْنًى	وَاحِدٌ		
يَفْعُلُونَ	يَفْعُلَانِ	يَفْعُلُ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
يَفْعُلْنَ	تَفْعُلَانِ	تَفْعُلُ	مُؤَنَّثٌ	
تَفْعُلُونَ	تَفْعُلَانِ	تَفْعُلُ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
تَفْعُلْنَ	تَفْعُلَانِ	تَفْعُلَيْنِ	مُؤَنَّثٌ	
نَفْعُلُ		أَفْعُلُ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Notes:

All three verb patterns (أَوْزَانٌ) we studied in fi'l maḍī (فِعْلٌ مَاضٍ) i.e. فَعَلَ, فَعِلَ, فَعُلَ and in fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) i.e. يَفْعُلُ, يَفْعِلُ, يَفْعُلُ do not necessarily correspond to each other one-to-one.

It means that if a verb in fi'l maḍī (فِعْلٌ مَاضٍ) is based on the pattern فَعَلَ, it does not mean its present/future tense verb (فِعْلٌ مُضَارِعٌ) will automatically follow يَفْعُلُ. It can appear in any of the other two patterns as well.

Examples:

Fi'l Muḍāri' (فِعْلٌ مُضَارِعٌ)	Present/Future Translation	Fi'l Madi (فِعْلٌ مَاضٍ)	Past Translation
يَخْلُقُ	He creates/will create	خَلَقَ	He created
يَجْعَلُ	He makes/will make	جَعَلَ	He made
يَغْفِرُ	He forgives/will forgive	غَفَرَ	He forgave
يَصْبِرُ	He is/will be patient	صَبَرَ	He was patient
يَفْتَحُ	He opens/will open	فَتَحَ	He opened
يَعْبُدُ	He worships/will worship	عَبَدَ	He worshipped
يَرْفَعُ	He raises/will raise	رَفَعَ	He raised
يَحْشُرُ	He gathers/will gather	حَشَرَ	He gathered
يَغْفُلُ	He is/will be heedless	غَفَلَ	He was heedless
يَعْقِلُ	He uses/will use his intellect	عَقَلَ	He used his intellect
يَسْجُدُ	He prostrates/will prostrate	سَجَدَ	He prostrated
يَجْلِسُ	He sits/will sit	جَلَسَ	He sat
يَضْرِبُ	He strikes/will strike	ضَرَبَ	He struck/hit
يَدْخُلُ	He enters/will enter	دَخَلَ	He entered
يَخْرُجُ	He exits/will exit	خَرَجَ	He exited/left

يَذْهَبُ	He goes/will go	ذَهَبَ	He went
يَرْزُقُ	He provides/will provide	رَزَقَ	He provided/granted
يَظْلِمُ	He wrongs/will oppress	ظَلَمَ	He wronged/oppressed
يَنْجَحُ	He succeeds/will succeed	نَجَحَ	He succeeded/was successful
يَرْجِعُ	He returns/will return	رَجَعَ	He returned
يَبْلُغُ	He reaches/will reach	بَلَغَ	He reached
يَجْهَدُ	He struggles/will strive	جَهَدَ	He struggled/strived
يَنْفَعُ	He benefits/will benefit	نَفَعَ	He benefited/was useful
يَنْظُرُ	He looks/will look	نَظَرَ	He looked/saw
يَنْزِلُ	He descends/will descend	نَزَلَ	He descended/came down
يَصْدُقُ	He speaks/will speak the truth	صَدَقَ	He spoke the truth/was truthful
يَكْذِبُ	He lies/will lie	كَذَبَ	He lied/spoke falsely
يَشْكُرُ	He thanks/will be grateful	شَكَرَ	He thanked/was grateful
يَنْقُصُ	He reduces/will decrease	نَقَصَ	He reduced/decreased
يَتْرُكُ	He leaves/will leave	تَرَكَ	He left/abandoned

Fi'l Muḍāri' (فِعْلٌ مُضَارِعٌ)	Present/Future Translation	Fi'l Madi (فِعْلٌ مَّاضٍ)	Past Translation
يَفْرَحُ	He is/will be happy/rejoice	فَرِحَ	He was happy/rejoiced
يَعْمَلُ	He works/will do	عَمِلَ	He worked/did
يَعْلَمُ	He knows/will know	عَلِمَ	He knew
يَضْحَكُ	He laughs/will laugh	ضَحِكَ	He laughed
يَقْدُمُ	He comes/will come	قَدِمَ	He came
يَحْمَدُ	He praises/will praise	حَمِدَ	He praised
يَسْمَعُ	He hears/will hear	سَمِعَ	He heard
يَحْسِبُ	He thinks/will reckon	حَسِبَ	He thought/reckoned
يَشْرَبُ	He drinks/will drink	شَرِبَ	He drank
يَحْفَظُ	He protects/will memorise	حَفِظَ	He protected/memorised
يَرْحَمُ	He has/will have mercy	رَحِمَ	He had mercy/showed compassion
يَرْكَبُ	He rides/will ride	رَكَبَ	He rode
يَشْهَدُ	He witnesses/will testify	شَهِدَ	He witnessed/testified
يَقْبَلُ	He accepts/will accept	قَبِلَ	He accepted
يَمْرُضُ	He is/will be sick	مَرَضَ	He was sick

Fi'l Muḍāri' (فِعْلٌ مُضَارِعٌ)	Present/Future Translation	Fi'l Madi (فِعْلٌ مَّاضِي)	Past Translation
يَقْرُبُ	He (becomes / will become) near	قَرَبَ	He (became) near
يَبْعُدُ	He (becomes / will become) distant	بَعَدَ	He (became) distant
يَكْرُمُ	He (becomes / will become) noble / generous	كَرَمَ	He (became) noble / generous
يَثْقُلُ	He (becomes / will become) heavy	ثَقَلَ	He (became) heavy
يَضْعُفُ	He (becomes / will become) weak	ضَعَفَ	He (became) weak

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
نَصْبِرُ	We (show) patience.
	They drink cold water.
	We worship Allah.
	I remember Allah.
	Allah forgives sins.
	Allah provides us with sustenance.
	Allah will open our chest for Islam.
	The Muslims will slaughter the cow.
	He reads the Qur'an.
	I help my brother.

Emphasis in Fi'l Muḍāri' (التَّأْكِيدُ فِي الْفِعْلِ الْمُضَارِعِ)



Nūn at-Ta'kid (نُونُ التَّأْكِيدِ) is a special emphatic nūn (ن) added to the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) to convey strong emphasis, determination, and certainty about the action. It is used when the speaker wants to stress that the action will definitely take place or must be done.

There are two types of Nūn at-Ta'kid (نُونُ التَّأْكِيدِ):

- نُونُ التَّأْكِيدِ الثَّقِيلَةُ – the heavy nūn, written and pronounced with a shadda (نّ).

Example: لَيَفْعَلَنَّ → He will surely do it.

- نُونُ التَّأْكِيدِ الْخَفِيفَةُ – the light nūn, written with a sukoon (نْ).

Example: لَيَفْعَلَنْ → He will indeed do it.

Along with Nūn at-Ta'kid – whether heavy (ثَقِيلَةٌ) or light (خَفِيفَةٌ) – an additional particle is added at the beginning of the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) called as the Lām of Emphasis (لَامُ التَّأْكِيدِ).

When Lām at-Ta'kid (لَامُ التَّأْكِيدِ) and Nūn at-Ta'kid (نُونُ التَّأْكِيدِ) come together, the verb expresses the **highest degree of emphasis and certainty**. It is used to affirm that the action will definitely occur or must be performed.

Note:

Compared to Nūn at-Ta'kid al-Khafifah (نُونُ التَّأْكِيدِ الْخَفِيفَةُ), i.e. (نْ), the Nūn at-Ta'kid ath-Thaqilah (نُونُ التَّأْكِيدِ الثَّقِيلَةُ), i.e. (نّ), is used far more frequently in the Qur'an.

Additionally, when using Nūn al-Khafifah, only eight of the fourteen fi'l muḍāri' conjugations can be formed. However, with Nūn ath-Thaqilah, it is possible to form all fourteen conjugations.

Nūn at-Ta'kid al-Khafifah (نُونُ التَّأَكِيدِ الْخَفِيفَةِ)

جَمْعٌ	مُثْنًى	وَاحِدٌ		
لَيَفْعَلُنَّ	×	لَيَفْعَلَنَّ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
×	×	لَتَفْعَلَنَّ	مُؤَنَّثٌ	
لَتَفْعَلُنَّ	×	لَتَفْعَلَنَّ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
×	×	لَتَفْعَلَنَّ	مُؤَنَّثٌ	
لَنَفْعَلُنَّ		لَا فَعَلَنَّ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Example:

س ف ع سَفَعَّ → he dragged يَسْفَعُ → he drags / he will drag

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ

But no! If he does not desist, We will certainly drag him by the forelock.
(Surah al-'Alaq, 96:15)

لَنَسْفَعًا = لَنَسْفَعُنَّ

Nūn at-Ta'kid ath-Thaqilah (نُونُ التَّأَكِيدِ الثَّقِيلَةِ)

وَاحِدٌ	مُثْنًى	جَمْعٌ		
لَيَفْعَلَنَّ	لَيَفْعَلَانِ	لَيَفْعَلُنَّ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
لَتَفْعَلَنَّ	لَتَفْعَلَانِ	لَتَفْعَلُنَّ	مُؤَنَّثٌ	
لَتَفْعَلَنَّ	لَتَفْعَلَانِ	لَتَفْعَلُنَّ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
لَتَفْعَلَنَّ	لَتَفْعَلَانِ	لَتَفْعَلُنَّ	مُؤَنَّثٌ	
		لَنَفْعَلَنَّ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
		لَا فَعَلَنَّ	مُؤَنَّثٌ	

Examples:

نَصَرَ → He helped يَنْصُرُ → He helps / will help

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ

And Allah will certainly help those who stand up for Him.
(Surah al-Hajj, 22:40)

دَخَلَ → He entered يَدْخُلُ → He enters / will enter

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ أَمِينٍ

Allah willing, you will surely enter the Sacred Mosque, in security.
(Surah al-Fath, 48:27)

ق ع د

قَعَدَ → He sat

يَقْعُدُ → He sits / will sit

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

He said, Because You have sent me astray, I will surely sit in wait for them on Your straight path.

(Surah al-A'rāf, 7:16)

ع ت ي

آتَى → He came

يَأْتِي → He comes / will come

ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ

Then I will surely come upon them from in front of them, from behind them, from their right, and from their left.

(Surah al-A'rāf, 7:17)

ع ل م

عَلِمَ → He knew

يَعْلَمُ → He knows / will know

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

We certainly tested those before them. And 'in this way' Allah will clearly distinguish between those who are truthful and those who are liars.

(Surah al-'Ankabūt, 29:3)

Negation of Fi'l Muḍāri' (نَفْيُ الْفِعْلِ الْمُضَارِعِ)



In Arabic, the particle **لَا** is commonly used to negate a present or future tense verb (فِعْلٌ مُضَارِعٌ). It shows that the action does not or will not happen. It comes before the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ).

Examples:

يَذْهَبُ زَيْدٌ إِلَى الْمَدْرَسَةِ → Zaid goes/will go to the school.

لَا يَذْهَبُ زَيْدٌ إِلَى الْمَدْرَسَةِ → Zaid does not/will not go to the school.

لَا يَقْرَأُ حَامِدٌ → Hamid does not/will not read.

لَا يَنْصُرُ الْمُسْلِمُونَ الْكَافِرِينَ → Muslims do not/will not help disbelievers.

لَا يَكْتُبُ → He does not/will not write.

Exercise: Translate the following sentences (English to Arabic and Arabic to English) using **لَا** where appropriate.

Arabic	English
لَا يَكْتُبُ زَيْدٌ الدَّرْسَ	Zaid does not write the lesson.
	Hamid does not drink milk.
	The students do not understand the lesson.
	The girl does not open the door.
	I will not read the book.
لَا يَشْرَبُ الطَّالِبُ الْمَاءَ	
لَا تَذْهَبُ فَاطِمَةُ إِلَى الْمَدْرَسَةِ	
لَا تَفْهَمُ	

Specifying the Fi'l Muḍāri' for Present and Future

(تَخْصِيصُ الْفِعْلِ الْمُضَارِعِ لِلْحَالِ وَالْمُسْتَقْبَلِ)

Since the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) can express both present (حَالٌ) and future (مُسْتَقْبَلٌ) actions, its precise time reference is not always clear on its own. To remove this ambiguity, Arabic uses specific particles that are placed before the fi'l muḍāri' to dedicate it to one particular time.

Present (حَالٌ)

The particle لَ, called al-lām al-maftūḥ (الَلَامُ الْمَفْتُوحُ), is placed before a fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) to show that the action is happening in the present.

Examples:

لَيَنْصُرُ → He helps

لَيَكْتُبُ → He writes

Future (مُسْتَقْبَلٌ)

The particles سَ, called as-sin al-maftūḥ (السِّينُ الْمَفْتُوحُ), or سَوْفَ are placed before a fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) to indicate that the action will take place in the future.

Examples:

سَيَنْصُرُ → He will help

سَيَكْتُبُ → He will write

سَوْفَ يَنْصُرُ → He will help

سَوْفَ يَكْتُبُ → He will write

سَتَعْلَمُونَ → You all will know

سَوْفَ تَعْلَمُونَ → You all will know

Exercise: Translate the following sentences into Arabic using لَ for present and سَوْفَ or سَيُ for future.

Arabic	English
سَيَكْتُبُ الْمُعَلِّمُ الدَّرْسَ	The teacher will write the lesson.
	The girl will open the door.
	We will go to the city.
	The man will read the book.
	The children will sit in the house.
	I will drink water.
	Fatima will understand the lesson.
	The students will return from the school.
	Zaid will help his brother.
	He helps the believers.
	Allah hears the du'ā.
	The teacher writes the lesson.
	Zaid reads the Quran.
	Fatima understands Arabic.

Triliteral Roots – Simple Verbs (أَبْوَابُ الثَّلَاثِي الْمَجَرَّدِ)



99% of Arabic words are derived from three-letter roots (ثَلَاثِي). These roots carry the core meaning of the word. By arranging these three letters in different patterns (أَبْوَابُ), we form verbs, nouns, and adjectives, all connected to the original root meaning.

- Verbs that originate from three root letters are called Triliteral Verbs (ثَلَاثِي).

For example: كَتَبَ → He wrote

- Verbs that originate from four root letters are called Quadriliteral Verbs (رُبَاعِي).

For example: زَلَزَلَ → He shook (violently).

Verb Patterns of Fi'l Māḍi and Fi'l Muḍāri' (أَوْزَانُ الْفِعْلِ الْمَاضِي وَالْمُضَارِعِ)

There are three main patterns for the fi'l māḍi (فِعْلٌ مَاضٍ) and three for the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) of triliteral verbs.

Past tense (فِعْلٌ مَاضٍ):

فَعَلَ – فَعِلَ – فَعُلَ

Present/Future tense (فِعْلٌ مُضَارِعٌ):

يَفْعَلُ – يَفْعِلُ – يَفْعُلُ

Important Notes

In these patterns (أَوْزَانٌ), the only ḥarakah (حَرَكَهٌ) that changes is on the middle root letter, known as the 'Ayn Kalima (عَيْنُ كَلِمَةٍ). This change of ḥarakah differentiates the three patterns from one another.

However, it is important to note that these patterns do not necessarily have a one-to-one correspondence between fi'l māḍi (فِعْلٌ مَّاضٍ) and fi'l muḍāri' (فِعْلٌ مُضَارِعٌ).

In other words, if the 'Ayn Kalima (عَيْنُ كَلِمَةٍ) in fi'l māḍi (فِعْلٌ مَّاضٍ) carries a fathā (فَتْحَةٌ) – for example فَعَلَ, it does not mean that the 'Ayn Kalima in fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) will also carry a fathā – as in يَفْعَلُ. It can appear with any of the three harakāt – fathā (فَتْحَةٌ), kasra (كَسْرَةٌ), or ḍamma (ضَمَّةٌ).

Even though nine possible combinations can be formed, not all of them are used in the Qur'an. If we analyse the patterns, what we derive is as follows:

It is only the 'Ayn Kalima (عَيْنُ كَلِمَةٍ) that changes its ḥarakah (حَرَكَهٌ), while the rest of the letters remain the same.

- If the 'Ayn Kalima (عَيْنُ كَلِمَةٍ) in fi'l māḍi (فِعْلٌ مَّاضٍ) has a fathā (فَتْحَةٌ) on it, then the 'Ayn Kalima (عَيْنُ كَلِمَةٍ) in fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) can take any of the three harakāt – ḍamma (ضَمَّةٌ), fathā (فَتْحَةٌ), or kasra (كَسْرَةٌ).

So, it becomes:

فَعَلَ ↔ يَفْعَلُ فَعَلَ ↔ يَفْعَلُ فَعَلَ ↔ يَفْعَلُ

Examples:

فَتَحَ ↔ يَفْتَحُ

ضَرَبَ ↔ يَضْرِبُ

نَصَرَ ↔ يَنْصُرُ

- If the 'Ayn Kalima (عَيْنُ كَلِمَةٍ) in fi'l māḍi (فِعْلٌ مَّاضٍ) has a kasra (كَسْرَةٌ) on it, then the 'Ayn Kalima in fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) can take either a fatha (فَتْحَةٌ) or a kasra (كَسْرَةٌ).

So, it becomes:

فَعْلٌ ↔ يَفْعُلُ فَعْلٌ ↔ يَفْعُلُ

Examples:

سَبَّحَ ↔ يَسْبَحُ

حَسِبَ ↔ يَحْسِبُ

- If the 'Ayn Kalima (عَيْنُ كَلِمَةٍ) in fi'l māḍi (فِعْلٌ مَّاضٍ) has a ḍamma (ضَمَّةٌ) on it, then the 'Ayn Kalima in fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) will also have a ḍamma (ضَمَّةٌ).

So, it becomes:

فَعْلٌ ↔ يَفْعُلُ

Example:

كَرَّمَ ↔ يَكْرُمُ

The scholars, when they analysed the trilateral roots (ثَلَاثِي مُجَرَّدٌ), found that only six combinations exist, as explained above. From these six combinations, they further derived six patterns, known as the abwāb (أَبْوَابٌ).

For ease of understanding and memorisation, each baab (بَابٌ) was given a unique identifying letter – the first letter of its example verb pair.

Example Pattern	Baab Name
كَرُمَ ↔ يَكْرُمُ	ك
نَصَرَ ↔ يَنْصُرُ	ن
فَتَحَ ↔ يَفْتَحُ	ف
ضَرَبَ ↔ يَضْرِبُ	ض
سَبَغَ ↔ يَسْبِغُ	س
حَسِبَ ↔ يَحْسِبُ	ح

The advantage of knowing these abwāb is that if we have the māddah (مَادَّةٌ) – the three root letters – and we know the baab it belongs to, we can easily form both fi'l māḍi (فِعْلٌ مَاضٍ) and fi'l muḍāri' (فِعْلٌ مُضَارِعٌ).

For example, if we have the root letters د – خ – ل and we know its baab is ن, we can recall the example نَصَرَ ↔ يَنْصُرُ and form the verbs accordingly:

دَخَلَ ↔ يَدْخُلُ

In the māddah (مَادَّةٌ) of a fi'l māḍi (فِعْلٌ مَاضٍ):

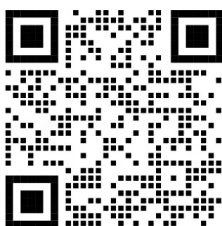
- if there are only three original root letters, the verb is called Trilateral Simple Verb (ثَلَاثِي مُجَرَّدٌ).
- if there are any additional letters beyond the three root letters, it is called Trilateral Augmented Verb (ثَلَاثِي مَزِيدٌ فِيهِ).

Notes:

To know the baab for each verb (فَعْلٌ), you will need to refer to an Arabic dictionary.

Both Android and iOS versions of a recommended dictionary are available at the link below or by scanning the QR code provided:

<https://www.khuddam.co.nz/resources.html>



In the Arabic dictionary, there are two ways to identify or derive the baab (بَابُ):

- **By the Baab letter written next to the Māddah (مَادَّةٌ):**

The baab is often written beside the māddah in dictionaries.

For example: علم (س) → the letter س refers to the baab of سَمِعَ – يَسْمَعُ, so we use this pattern and form:

عَلِمَ ↔ يَعْلَمُ

- **By the ḥarakah marking shown beside the Māddah (مَادَّةٌ):**

Sometimes, the fi'l māḍi (فِعْلٌ مَاضِي) is written with its own ḥarakah on the 'Ayn Kalima (عَيْنُ كَلِمَةٍ), and the ḥarakah of the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) is shown in brackets.

For example: علم (ع) → this indicates يَعْلَمُ – عَلِمَ, since only the 'Ayn Kalima (عَيْنُ كَلِمَةٍ) changes the ḥarakah in a verb.

Exercise: Using the given root letters (مَادَّة) and their applicable baab (بَاب) from the table below, form the verb in both Fi'l Maḍī (فِعْلٌ مَاضٍ) and Fi'l Muḍāri' (فِعْلٌ مُضَارِعٌ).

Maḍī & Muḍāri' (مَاضٍ وَّمُضَارِعٌ)	Baab (بَاب)	Maddah (مَادَّة)	Maḍī & Muḍāri' (مَاضٍ وَّمُضَارِعٌ)	Baab (بَاب)	Maddah (مَادَّة)
	(ن)	ن ظ ر	سَجَدَ - يَسْجُدُ	(ن)	س ج د
	(س)	ض ح ك		(ن)	ك ت ب
	(ن)	د خ ل		(ن)	خ ر ج
	(ف)	ر ف ع		(ن)	ر ز ق
	(س)	ف ر ح		(س)	ع ل م
	(س)	ح س ب		(س)	ت ب ع
	(ف)	ذ ب ح		(ض)	غ ف ر
	(ن)	ع ب د		(ض)	م ر ل ك
	(ن)	ص د ق		(ف)	ق ط ع
	(ف)	ذ ه ب		(ف)	م ر ن ع
	(س)	ح ف ظ		(ض)	ص ب ر
	(ن)	ذ ك ر		(س)	ق ب ل
	(ح)	ن ع م		(ض)	ن ز ل
	(ن)	غ ف ل		(ف)	ش ف ع
	(ن)	ت ر ك		(ك)	ض ع ف

	(س)	ج م ر ل		(س)	ش ه د
	(ض)	ر ج ع		(ض)	ك س ر
	(س)	ع م ر ل		(س)	ح م د
	(ن)	ط ل ب		(ن)	ح ك م
	(س)	ر ح م		(ك)	ك ب ر
	(ن)	ن ق ص		(س)	ر ك ب

Exercise: Translate the following sentences into Arabic.

Arabic	Baab (بَابُ)	Maddah (مَادَّةُ)	English
يَا فَاطِمَةُ هَلْ تَعْلَمِينَ مَنْ خَلَقَكَ؟	(س)	ع ل م	O Fatima! Do you know who created you?
	(ن)	خ ل ق	Yes, I know. Allah created me.
	(ف)	ذ ه ب	O boy! Do you know where Zaid went?
	(س)	ع ل م	I do not know where he went.
	(ن)	ن ظ ر	Indeed, Allah does not look at your bodies nor your appearances, but He looks at your hearts and your actions.
	(ن) (ض)	خ ر ج ن ز ل	He is Allah who created the heavens and the earth. He knows what comes out of the earth and He knows what descends from the sky.
	(س)	ف ه م	Do you (all) understand the Arabic language?

Changes in Fi'l Muḍāri' (تَغْيِيرَاتُ فِي الْفِعْلِ الْمُضَارِعِ)



In Arabic grammar, the fi'l māḍi (فِعْلٌ مَّاضٍ) is mabni (مَبْنِيٌّ), meaning it is fixed and does not change its form regardless of its position or grammatical role in a sentence. Once the fi'l māḍi is formed, its structure remains constant.

For example:

كَتَبَ → He wrote

This verb will always remain كَتَبَ and will not undergo any change.

However, the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) is mu'rab (مُعْرَبٌ) – it changes its ending according to its grammatical status. This change appears at the end of the verb, either through a change in the ḥarakah on the last letter or through the removal of a letter, and it indicates the verb's status or function.

The fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) can appear in the following three forms:

- **Indicative (مَرْفُوعٌ)**

This is the default status of the verb when no particle affects it. What we have been learning so far in verbs falls under this indicative (مَرْفُوعٌ) status.

For example:

He goes → يَذْهَبُ

He hears → يَسْمَعُ

He writes → يَكْتُبُ

- **Subjunctive (مَنْصُوبٌ)**

It is also called Muḍāri' Khafif (مُضَارِعٌ خَفِيفٌ) – the light form of the verb. This status occurs when certain particles come before the verb and cause a change in its ending.

- **Jussive (مَجْزُومٌ)**

It is also called Muḍāri' Akhaf (مُضَارِعٌ أَخْفٌ) – the lighter form of the verb. This status occurs when specific particles precede the verb, similar to the subjunctive, resulting in a further change in its ending.

When these particles affect the fi'l muḍāri', the change does not apply equally to every verb form. Depending on the conjugation (تَصْرِيْفٌ), some forms change and others do not. To understand exactly where and how these changes occur, the fourteen verb forms of the fi'l muḍāri' are grouped into three types – and this grouping applies specifically to the Muḍāri' Khafif (مُضَارِعٌ خَفِيفٌ) and Muḍāri' Akhaf (مُضَارِعٌ أَخْفٌ), not to the indicative (مَرْفُوعٌ) which remains in its default form.

Type 1: يَفْعَلُ – تَفْعَلُ – أَفْعَلُ – نَفْعَلُ

Type 2: يَفْعَلَانِ – تَفْعَلَانِ – تَفْعَلَانِ – يَفْعَلُونَ – تَفْعَلُونَ – تَفْعَلَيْنِ

Type 3: يَفْعَلْنَ – تَفْعَلْنَ

So, let us now learn about the particles (حُرُوفٌ) that bring changes to the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) and understand how each of them affects its form and meaning.

Muḍāri' Khafif (مُضَارِعٌ خَفِيفٌ)



The Muḍāri' Khafif (مُضَارِعٌ خَفِيفٌ) refers to a light form of the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ). In grammatical terms, this corresponds to the subjunctive (مَنْصُوبٌ) status of the verb.

This status occurs when certain particles (حُرُوفٌ) come before a present/future tense verb and cause a change in its ending. These changes are generally light, appearing either as a change in the ḥarakah on the final letter or by the removal of specific endings such as nūn (ن).

Let us now see how these changes appear in the three types of fi'l muḍāri' conjugations (تَصَرُّيفٌ).

Type 1: يَفْعَلُ – تَفْعَلُ – تَفْعَلُ – أَفْعَلُ – نَفْعَلُ

In this type, the ḍamma (ُ) on the last letter of the verb is replaced with a fatha (َ).

So, it becomes → يَفْعَلْ – تَفْعَلْ – تَفْعَلْ – أَفْعَلْ – نَفْعَلْ

Type 2: يَفْعَلَانِ – تَفْعَلَانِ – تَفْعَلَانِ – يَفْعَلُونَ – تَفْعَلُونَ – تَفْعَلِينَ

In this type, the nūn (ن) at the end of the verb is dropped.

So, it becomes → يَفْعَلَا – تَفْعَلَا – تَفْعَلَا – يَفْعَلُوا – تَفْعَلُوا – تَفْعَلِي

Type 3: يَفْعَلْنَ – تَفْعَلْنَ

In this type, no change occurs – the verbs remain in their original form.

So, it stays → يَفْعَلْنَ – تَفْعَلْنَ

Here are the six ḥurūf (حُرُوفٌ) that cause the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) to become Muḍāri' Khafif (مُضَارِعٌ خَفِيفٌ).

لَنْ – will not

أَنْ – that / to

كَى – so that / in order to

إِذَنْ – then / in that case

حَتَّى – until / so that

لِ – so that / in order to

Note: Out of all six ḥurūf (حُرُوفٌ), the first four – لَنْ، أَنْ، كَى، إِذَنْ are directly considered the ḥurūf that make the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) become Khafif (خَفِيفٌ).

1. Ḥarf “Lan” (لَنْ) – (will not)

When لَنْ comes before a fi'l muḍāri' (فِعْلٌ مُضَارِعٌ):

- It gives the meaning of strong negation.
- It makes the verb express negation in the future tense (i.e., will not).

Examples:

يَفْعَلُ → He does / will do

لَنْ يَفْعَلُ → He will never do

يَذْهَبُ → He goes / will go

لَنْ يَذْهَبَ → He will never go

يُوسَى لَنْ نَتَصَبَّرَ عَلَى طَعَامٍ وَاحِدٍ

O Mūsā (Moses), we will never be patient with one kind of food.
(Surah al-Baqarah, 2:61)

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِي

And they said, 'None will enter Paradise except one who is a Jew or a Christian.
(Surah al-Baqarah, 2:111)

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ

Indeed, those you call upon besides Allah will never create (even) a fly, even if they gathered together for it.
(Surah al-Hajj, 22:73)

قُلْ لَنْ يَنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ

Say, 'Fleeing will never benefit you if you should flee from death.
(Surah al-Aḥzāb, 33:16)

لَنْ تَنْفَعَكُمُ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ

Your relatives and your children will never benefit you.
(Surah al-Mumtahanah, 60:3)

2. Ḥarf "An" (أَنَّ) – (that / to)

When **أَنَّ** comes before a fi'l muḍāri', it gives the meaning of "to" or "that."

This particle **أَنَّ** is also called ḥarf maṣḍar (**حَرْفٌ مَصْدَرِيٌّ**), a particle of verbal noun formation, as it conveys the meaning of a verbal noun (**مَصْدَرٌ**).

Examples:

يُرِيدُ أَنْ يَذْهَبَ → He wants to go.

أَمَرْتُ أَنْ يَذْهَبَ → I commanded him to go.

أَمَرَكَ اللَّهُ أَنْ تَعْبُدَهُ → Allah commanded us to worship Him.

أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ → I was commanded to worship Allah.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً

Indeed, Allah commands you to slaughter a cow.
(Surah al-Baqarah, 2:67)

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

But perhaps you dislike a thing which is good for you, and perhaps you love a thing which is bad for you.

(Surah al-Baqarah, 2:216)

قَالَ مَا الْإِحْسَانُ، قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ

He asked, "What is al-Ihsan?" Allah's Messenger (ﷺ) replied, "To worship Allah as if you see Him.

(Sahih al-Bukhari, Book of Faith, Hadith 50) (Sahih Muslim, Book of Faith, Hadith 8a)

Notes:

The formation of **أَنْ** + fi'l (فِعْلٌ) is called maṣdar mu'awwal (مَصْدَرٌ مُؤَوَّلٌ) – the interpreted verbal noun.

Instead of using a maṣdar mu'awwal (مَصْدَرٌ مُؤَوَّلٌ), the same meaning can often be expressed with a maṣdar ṣariḥ (مَصْدَرٌ صَرِيحٌ) – the explicit verbal noun.

Example:

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ

And that you fast is better for you.

(Surah al-Baqarah, 2:184)

صِيَامُكُمْ خَيْرٌ لَكُمْ

Your fasting is better for you.

Both sentences carry the same meaning, because

- **أَنْ تَصُومُوا** (that you fast) is a interpreted verbal noun (مَصْدَرٌ مُؤَوَّلٌ),
- while **صِيَامُكُمْ** (your fasting) is the explicit verbal noun (مَصْدَرٌ صَرِيحٌ).

The maṣdar mu'awwal functions grammatically in a sentence just like a maṣdar ṣariḥ. It can be used as a mubtada (مُبْتَدَأٌ) – subject, khabar (خَبَرٌ) – predicate, fā'il (فَاعِلٌ) – subject, or maf'ul (مَفْعُولٌ) – object, depending on its position in the sentence.

3. Harf “Kay” (كَي) – (so that / in order to)

The particle كَي clarifies the purpose or reason behind the action of the verb. When كَي comes before a fi’l muḍāri, it gives the meaning of “so that” or “in order to.”

Example:

أَقْرَأُ الْقُرْآنَ كَي أَفْهَمَهُ → I read the Qur’an so that I understand it.

Sometimes the particle لِي is added before كَي, forming لِكَي.

This لِي gives an additional sense of purpose or reason, similar to “in order to.” However, in many Qur’anic and classical usages, the لِي is often hidden (not explicitly written) but understood in meaning.

When لِكَي is followed by لَا, they combine to form لَكَيْلَا, which means “so that not” or “in order that not.”

لَكَيْلَا = لَا + لِكَي

لَكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

So that you neither grieve over what you have missed nor boast over what He has granted you.

(Surah al-Hadid, 57:23)

لَكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ

So that there may be no discomfort upon the believers.

(Surah al-Aḥzāb, 33:37)

4. Ḥarf “Izan” (إِذَنْ) – (then / in that case)

When إِذَنْ comes before a fi'l muḍāri', it gives the meaning of “then” or “in that case.”

The particle إِذَنْ is used mostly in speech or response – when replying to someone's statement or expressing a reaction to a situation.

Example:

قُلْتُ لِزَيْدٍ هَذَا الْكِتَابُ مُفِيدٌ فَقَالَ إِذَنْ أَقْرَأُ → I told Zaid, “This book is beneficial,” so he replied, “Then I will read it.”

5. Ḥarf “Hatta” (حَتَّى) (حَتَّى)

When حَتَّى comes before a fi'l muḍāri', it gives the meaning of “until” or “so that.” It indicates the goal, limit, or result of an action.

An important point to note is that after حَتَّى there is a hidden أَنْ. This implied أَنْ causes the verb to become Muḍāri' Khafīf (مُضَارِعٌ خَفِيفٌ).

Examples:

لَنْ أَجْلِسَ حَتَّى يَأْذَنَ الْمُعَلِّمُ → I will not sit until the teacher permits.

أَدْرُسُ حَتَّى أَنْجَحَ → I study so that I may succeed

6. Ḥarf “Li” (لِ) – (so that / in order to)

When لِ comes before a fi'l muḍāri', it gives the meaning of “so that”, “in order to”, or “for the purpose of.” It expresses intention or purpose behind an action.

Similar to what we studied in حَتَّى, after لِ there is a hidden أَنْ. This implied أَنْ causes the verb to become Muḍāri' Khafīf (مُضَارِعٌ خَفِيفٌ).

Note:

This lām (ل) is also known as لَامُ كَي (Lām Kay) and لَامُ تَعْلِيلٍ (Lām Ta'ilil) – the Lām of purpose or reason.

The particles لَئِي, لِي, and لِكَي are all used in a similar way, as they express intention, purpose, or reason for an action – meaning “so that” or “in order to.”

Examples:

خَلَقَ اللَّهُ النَّاسَ لِيَعْبُدُوهُ → Allah created mankind to worship Him.

خَرَجْتُ مِنَ الْفَضْلِ لِأَشْرَبَ الْمَاءَ → I exited the class to drink the water.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي

I did not create jinn and humans except to worship Me.

(Surah adh-Dhariyat, 51:56)

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ

And out of His mercy, He made for you the night and the day so that you may rest therein and seek from His bounty.”

(Surah al-Qasas, 28:73)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

He is the One who created death and life to test you as to which of you is best in deeds.”

(Surah al-Mulk, 67:2)

Muḍāri' Akhaf (مُضَارِعٌ أَخْفُ)



The Muḍāri' Akhaf (مُضَارِعٌ أَخْفُ) refers to the lighter form of the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ). In grammatical terms, this corresponds to the jussive (مَجْزُومٌ) status of the verb.

This status occurs when certain particles (حُرُوفٌ) come before a present/future tense verb and cause a change in its ending, similar to the subjunctive. These changes are generally lighter, appearing either by dropping the final nūn (ن) or by changing the ḥarakah on the last letter of the verb.

Let us now see how these changes appear in the three types of fi'l muḍāri' conjugations (تَصْرِيْفٌ).

Type 1: يَفْعَلُ – تَفْعَلُ – تَفْعَلُ – أَفْعَلُ – نَفْعَلُ

In this type, the ḍamma (ُ) on the last letter of the verb is replaced with a sukoon (ْ).

So, it becomes → يَفْعَلْ – تَفْعَلْ – تَفْعَلْ – أَفْعَلْ – نَفْعَلْ

Type 2: يَفْعَلَانِ – تَفْعَلَانِ – تَفْعَلَانِ – يَفْعَلُونِ – تَفْعَلُونِ – تَفْعَلَيْنِ

In this type, the nūn (ن) at the end of the verb is dropped.

So, it becomes → يَفْعَلَا – تَفْعَلَا – تَفْعَلَا – يَفْعَلُوا – تَفْعَلُوا – تَفْعَلِي

Type 3: يَفْعَلْنَ – تَفْعَلْنَ

In this type, no change occurs – the verbs remain in their original form.

So, it stays → يَفْعَلْنَ – تَفْعَلْنَ

Here are the four ḥurūf (حُرُوفٌ) that cause the fi'l muḍāri' (فِعْلٌ مُضَارِعٌ) to become Muḍāri'
Akhaḥ (مُضَارِعٌ أَخْفٌ).

لَمْ – did not

لَمْ يَكُنْ – not yet

إِنْ – if

لِ – so that / in order to

1. Ḥarf “Lam” (لَمْ) – (did not)

When لَمْ comes before a fi'l muḍāri':

- It gives the meaning of strong negation.
- It expresses negation in the past tense – meaning “did not.”

Examples:

يَفْعَلُ → He does / will do

لَمْ يَفْعَلْ → He did not do

يَذْهَبُ → He goes / will go

لَمْ يَذْهَبْ → He did not go

لَمْ يَلِدْ وَلَمْ يُولَدْ

He neither begets nor is born.
(Surah al-Ikhlāṣ, 112:3)

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

No human has ever touched them before, nor any jinn.
(Surah ar-Rahman, 55:74)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Do you not know that Allah is over all things competent?
(Surah al-Baqarah, 2:106)

وَلَمْ يَجْعَلْ لَهُ عِوَجًا

He has not made therein any deviance.
(Surah al-Kahf, 18:1)

2. Ḥarf “Lamma” (لَمَّا) – (not yet)

When لَمَّا comes before a fi’l muḍāri’, it gives the meaning of strong negation similar to لَمْ, but with the sense of “not yet.” Thus, لَمَّا negates an action that has not yet happened, but it is expected to happen in the future.

Examples:

لَمَّا يَرْجِعْ زَيْدٌ إِلَى الْبَيْتِ → Zaid has not returned home yet

لَمَّا تَطْلُعِ الشَّمْسُ → The sun has not risen yet

لَمَّا نَأْكُلِ الْغَدَاءَ → We have not eaten lunch yet

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

But faith has not yet entered your hearts.

(Surah al-Hujurat, 49:14)

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا

Do you think that you will enter Paradise while Allah has not yet made evident those of you who strive (in His cause)?

(Surah Āl ‘Imran, 3:142)

3. Ḥarf “In” (إِنْ) – (if)

When إِنْ comes before a fi’l muḍāri’, it gives the meaning of “if” and is used to express a condition.

It is used to form a conditional sentence (جُمْلَةٌ شَرْطِيَّةٌ) and it consists of two parts:

- Sharṭ (شَرْطٌ) – the condition, introduced by the particle إِنْ.
- Jawāb al-Sharṭ (جَوَابُ الشَّرْطِ) – the result or consequence of that condition, also called Jazā’ (جَزَاءٌ).

Both verbs in the sharṭ (شَرْطٌ) and in the jawāb al-sharṭ (جَوَابُ الشَّرْطِ) become Muḍāri’ Akhaf (مُضَارِعٌ أَخْفُ).

Examples:

إِنْ تَذْهَبْ أَذْهَبَ مَعَكَ → If you go, I will go with you

إِنْ تَدْرُسْ تَنْجَحْ → If you study, you will succeed

إِنْ تَضْرِبْنِي أَضْرِبَكَ → If you hit me, I will hit you.

إِنْ تَرْحَمْ تُرْحَمَ → If you show mercy, you will be shown mercy.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

O believers! If you stand up for Allah, He will help you.

(Surah Muhammad, 47:7)

4. Harf “Li” (لِ) – (so that / in order to)

The particle لِ in this context is called Lām al-Amr (لَامُ الْأَمْرِ) – the Lām of command.

When لِ comes before a fi’l muḍāri’, it gives the meaning of a gentle command, request, or instruction – similar to saying “let him...” or “should...” in English.

Examples:

لِيَكْتُبْ زَيْدٌ → Zaid should write.

لِيَذْهَبَ إِلَى الْمَسْجِدِ → He should go to the masjid.

لِفَعَلْ → I should do.

Both لِ (Lām Kay) and لِ (Lām al-Amr) come before a fi’l muḍāri’ (فِعْلٌ مُضَارِعٌ), but they produce different grammatical effects.

- Lām Kay (لِ) belongs to ḥurūf an-naṣb (حُرُوفُ النَّصْبِ) and makes the verb Muḍāri’ Khafif (مُضَارِعٌ خَفِيفٌ).
- Lām al-Amr (لِ) belongs to ḥurūf al-jazm (حُرُوفُ الْجَزْمِ) and makes the verb Muḍāri’ Akhaf (مُضَارِعٌ أَخَفٌ).

How to Identify the Difference

In Type 1 verbs:

It is easy to identify which Lām is used because the change appears on the ending of the verb:

لَيَفْعَلْ → so that he does (Lām Kay → Muḍāri' Khafif)

لَيَفْعَلْ → he should do (Lām al-Amr → Muḍāri' Akhaf)

In Type 2 and Type 3 verbs:

It becomes difficult to identify the type of Lām from the form alone because the verb appears the same in both cases.

In such situations, it is determined from the context or meaning of the sentence.

Example:

لَيَسْمَعُوا → so that they listen (Lām Kay – purpose)

لَيَسْمَعُوا → they should listen (Lām al-Amr – command)

The intended meaning is determined solely by the context.

A distinguishing rule with و and ف

When ل comes after the particles و (and) or ف (so), it changes in pronunciation depending on its type:

If it is Lām Kay, it keeps its kasra (لِ):

وَلَيَسْمَعُوا → and so that they listen

فَلَيَسْمَعُوا → so that they listen

If it is Lām al-Amr, it takes a sukoon (لْ):

وَلْيَسْمَعُوا → and they should listen

فَلْيَسْمَعُوا → so they should listen

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

And let every soul look to what it has sent forth for tomorrow.
(Surah al-Hashr, 59:18)

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

Let people then consider what they were created from!
(Surah at-Tariq, 86:5)

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

let them worship the Lord of this 'Sacred' House.
(Surah Quraysh, 106:3)

وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

And let a scribe write [it] between you with justice.
(Surah al-Baqarah, 2:282)

Imperative Verb (فِعْلُ الْأَمْرِ)



The Fi'l Amr (فِعْلُ الْأَمْرِ) refers to the imperative verb – the form of the verb used to give commands, requests, or instructions.

It is derived from the fi'l muḍāri' (فِعْلُ مُضَارِعٍ) and always indicates an action in the future which the speaker wants someone else to perform. The fi'l amr (فِعْلُ الْأَمْرِ) is always used with second-person – the mukhāṭab (مُخَاطَبٌ) forms from the conjugation (تَصْرِيفٌ).

It is used to address the one being spoken to, such as you (masculine), you (feminine), or you all.

In Arabic grammar, the fi'l amr is mabni (مَبْنِي) – meaning its form does not change regardless of its position in a sentence.

How to Form Fi'l Amr (فِعْلُ الْأَمْرِ)

The Fi'l Amr (فِعْلُ الْأَمْرِ) – the imperative verb – is derived directly from the Fi'l Muḍāri' (فِعْلُ مُضَارِعٍ) following a systematic process.

Step 1: Use the Fi'l Muḍāri' form

Start with the fi'l muḍāri' (present/future tense) form of the verb, and use only the second-person (mukhāṭab – مُخَاطَبٌ) forms from the conjugation (تَصْرِيفٌ).

Example:

جَمْعٌ	مُثْنًى	وَاحِدٌ		
تَذْهَبُونَ	تَذْهَبَانِ	تَذْهَبُ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
تَذْهَبِينَ	تَذْهَبَانِ	تَذْهَبِينَ	مُؤَنَّثٌ	

Step 2: Make the Fi'l Muḍāri' Akhaf

Change the fi'l muḍāri' into its akhaf (أَخَفُ) form — meaning, replace the ḍamma (ُ) on the last letter with a sukoon (ْ). In the case of the dual (مُتَنِّي) and the plural (جَمْعُ), drop the final nūn (ن).

Example:

جَمْعُ	مُتَنِّي	وَاحِدٌ		
تَذْهَبُوا	تَذْهَبَا	تَذْهَبُ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
تَذْهَبْنَ	تَذْهَبَا	تَذْهَبِي	مُؤَنَّثٌ	

Step 3: Remove the prefix

The fi'l muḍāri' normally begins with one of the following prefixes:

يَ, تَ, اَ, نَ

Remove the prefix from the mukhāṭab form.

Example:

جَمْعُ	مُتَنِّي	وَاحِدٌ		
ذْهَبُوا	ذْهَبَا	ذْهَبُ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
ذْهَبْنَ	ذْهَبَا	ذْهَبِي	مُؤَنَّثٌ	

Step 4: Check readability

After removing the prefix:

- If the word can still be pronounced, that becomes the fi'l amr.
Example: يَتَذَكَّرُ (he remembers) → make it akhaf يَتَذَكَّرُ → remove يَ → تَذَكَّرُ → "Remember!"
- If the word cannot be pronounced (because it begins with a sukoon), then we must add a Hamzat al-Waṣl (إِ) at the beginning to help pronunciation.

Step 5: Determine the vowel on Hamzat al-Waṣl (اِ)

The ḥarakah (vowel) on Hamzat al-Waṣl (اِ) depends on the ḥarakah of the 'Ayn Kalimah (عَيْنُ كَلِمَةٍ) in the fi'l muḍāri':

- If the 'Ayn Kalimah (عَيْنُ كَلِمَةٍ) in the fi'l muḍāri' has a ḍamma (ُ), then Hamzat al-Waṣl takes a ḍamma (ُ).

يُنْصُرُ → اُنْصُرْ - Help!

- If the 'Ayn Kalimah (عَيْنُ كَلِمَةٍ) has a fatḥa (َ) or kasra (ِ), then Hamzat al-Waṣl takes a kasra (ِ).

يُفْتَحُ → اِفْتَحْ - Open!

يَجْلِسُ → اِجْلِسْ - Sit!

Examples:

يُنْصُرُ → اُنْصُرْ - Help!

اَللّٰهُمَّ اَنْصُرْ مَنْ نَصَرَ دِيْنَ مُحَمَّدٍ

O Allah, help those who supported the religion of Muhammad (ﷺ).

يُفْتَحُ → اِفْتَحْ - Open!

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

O Allah, open for me the doors of Your mercy.

يَغْفِرُ → اَغْفِرْ - Forgive!

اَللّٰهُمَّ اَغْفِرْ لِيْ

O Allah, forgive me.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ

Our Rabb! Forgive me, my parents, and the believers.
(Surah Ibrāhim, 14:41)

يَرْحَمُ → اَرْحَمْ - Have mercy!

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

And say, 'O Prophet,' My Lord! Forgive and have mercy, for You are the best of those who show mercy.
(Surah al-Mu'minūn, 23:118)

يَذْهَبُ → اِذْهَبْ - Go!

اِذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

Go to Pharaoh, for he has truly transgressed.
(Surah an-Nāzi'āt, 79:17)

Exercise: Use the root letters given in the table below along with their pattern to form the imperative verb (فِعْلُ الْأَمْرِ).

Fi'l Amr (فِعْلُ الْأَمْرِ)	Baab (بَابُ)	Māddah (مَادَّةُ)	Fi'l Amr (فِعْلُ الْأَمْرِ)	Baab (بَابُ)	Māddah (مَادَّةُ)
	(ف)	ج ع ل		(ن)	ع ب د
	(ض)	ض ر ب		(ض)	ج ل س
	(ف)	ذ ه ب		(ف)	ش ر ح
	(ض)	ر ج ع		(ن)	ح ل ل
	(س)	س م ع		(س)	ش ر ب
	(ن)	د خ ل		(ن)	س ك ن

Prohibitive Verb (فِعْلُ النَّهْيِ)



The Fi'l Nahy (فِعْلُ النَّهْيِ) refers to a verb used to express prohibition, meaning “do not do (this action).” It is always used when speaking to someone directly – therefore, it uses the second-person (مُخَاطَبٌ) forms of the verb.

Just like Fi'l Amr (فِعْلُ الْأَمْرِ) gives a command, Fi'l Nahy gives a forbiddance, telling someone not to perform the action. To express forbiddance, Arabic uses the particle لَا called as لَا النَّاهِيَّةُ – the prohibiting “Lā”.

How to Form Fi'l Nahy (فِعْلُ النَّهْيِ)

- The Fi'l Muḍāri' (فِعْلُ مُضَارِعٌ) in the mukhāṭab (second-person) form is used as the base.
- The particle لَا (the prohibiting “Lā”) is placed before the fi'l muḍāri'.
- The verb is then made Muḍāri' Akhaf (مُضَارِعٌ أَخْفَ), meaning the last letter takes a sukoon (◌ْ).

Examples:

تَكْتُبُ → You write / will write

لَا تَكْتُبُ → You don't write / will not write

لَا تَكْتُبْ → Don't write!

وَلَا تَقْرَبْ هَذِهِ الشَّجَرَةَ

Do not approach this tree.
(Surah al-Baqarah, 2:35)

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ

And do not mix the truth with falsehood.
(Surah al-Baqarah, 2:42)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ

And do not kill your children for fear of poverty.
(Surah al-An'ām, 6:151)

لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ

Do not enter 'the city' all through one gate.
(Surah Yūsuf, 12:67)

لَا تُشْرِكْ بِاللَّهِ

Never associate 'anything' with Allah.
(Surah Luqmān, 31:13)

فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ

So do not ask Me about what you have no knowledge of.
(Surah Hūd, 11:46)

Fi'l Māḍi Majhūl (فِعْلٌ مَاضٍ مَجْهُولٌ)



The Fi'l Māḍi Majhūl (فِعْلٌ مَاضٍ مَجْهُولٌ) refers to the passive form of the past-tense verb.

It is used when:

- The doer of the action (فَاعِلٌ) is not mentioned, unknown, well-known or not important to mention.
- The focus is instead placed on the action itself or on the one who receives the action.

In English, this corresponds to: “was done,” “was written,” “was helped,” “was opened,” etc.

As we know, no action can occur without a subject (فَاعِلٌ). Some verbs require an object (مَفْعُولٌ) to complete their meaning, while others do not. However, every verb must have a subject (فَاعِلٌ), whether it appears explicitly as a visible ism (اِسْمٌ ظَاهِرٌ) or is implied within the verb as a hidden pronoun (ضَمِيرٌ مُسْتَتِرٌ). A verb in which the subject is known or identifiable is called an active verb (فِعْلٌ مَعْلُومٌ / فِعْلٌ مَعْرُوفٌ).

Sometimes, however, the subject is unknown, well-known, unspecified, or intentionally not mentioned. In such cases, the verb is expressed in the passive form (فِعْلٌ مَجْهُولٌ), where the focus shifts from the doer of the action (فَاعِلٌ) to the action itself or the object (مَفْعُولٌ) upon which the action occurs.

As we studied earlier, in the active past verb (فِعْلٌ مَاضٍ مَعْرُوفٌ), verbs occur on different patterns (أَوْزَانٌ) such as فَعَلَ - فَعِلَ - فَعَّلَ.

However, in the passive past verb (فِعْلٌ مَاضٍ مَجْهُولٌ), the verb follows only one pattern (وُزْنٌ), which is فُعِلَ.

Let us understand both of these types of verbs with examples.

Fi'l Maḍi Ma'rūf (فِعْلٌ مَّاضٍ مَعْرُوفٌ)

Active Past Tense → The emphasis is on who performed the action.

Examples:

شَرِبَ الْمَاءَ → He drank the water.

The subject (فَاعِلٌ) is a hidden pronoun (ضَمِيرٌ مُسْتَتِرٌ).

شَرِبَ الْوَلَدُ الْمَاءَ → The boy drank the water.

The subject (فَاعِلٌ) is explicitly mentioned.

Fi'l Maḍi Majhūl (فِعْلٌ مَّاضٍ مَجْهُولٌ)

Passive Past Tense → The emphasis is on the action itself or the one affected by it, not the performer.

Example:

شُرِبَ الْمَاءُ → The water was drunk.

In Fi'l Maḍi Majhūl (فِعْلٌ مَّاضٍ مَجْهُولٌ), the doer (فَاعِلٌ) is hidden because the sentence is intentionally constructed to remove the doer from focus — either because the doer is unknown, well-known, unmentioned, or not important to specify.

The purpose of the passive form is to shift attention to the action itself or to the one affected by it, rather than to the performer of the action.

How to Form Fi'l Maḍi Majhūl (فِعْلٌ مَّاضٍ مَجْهُولٌ)

1. Take the Root Letters (مَادَّةٌ) ش ر ب

For example: ش ر ب

2. Apply the Passive Pattern (وَزْنٌ) i.e. فُعِلَ

شُرِبَ → It was drunk.

3. The Doer (فَاعِلٌ) is Removed. The sentence no longer mentions who performed the action.

4. The Object (مَفْعُولٌ) becomes the Deputy Subject (نَائِبُ الْفَاعِلِ) and comes in the nominative status (مَرْفُوعٌ).

Notes:

- When a verb is changed to the passive (فِعْلٌ مَاضٍ مَجْهُولٌ), the original doer (فَاعِلٌ) is removed. So, the sentence now needs a new subject — this is called:

The Deputy Subject (نَائِبُ الْفَاعِلِ)

The Deputy Subject (نَائِبُ الْفَاعِلِ) is the word that takes the place of the doer in a passive sentence, and therefore it receives the grammatical status of the subject, meaning it becomes nominative (مَرْفُوعٌ).

So: أَلْبَاءُ (accusative object) becomes → أَلْبَاءُ (nominative deputy subject)

In traditional grammar, it is also referred to as the object whose doer is not mentioned (مَفْعُولٌ مَّا لَمْ يُسَمَّ فَاعِلُهُ), but for simplicity and ease of learning, we will use the term Deputy Subject (نَائِبُ الْفَاعِلِ) throughout this book.

- The passive form (فِعْلٌ مَاضٍ مَجْهُولٌ) is only used with a transitive verb (فِعْلٌ مُتَعَدٍّ) — a verb that normally requires an object (مَفْعُولٌ). This is because, in the passive, the object (مَفْعُولٌ) becomes the deputy subject (نَائِبُ الْفَاعِلِ).

However, an intransitive verb (فِعْلٌ لَّا زِمٌّ) does not take an object (مَفْعُولٌ). Therefore, there is no word available to replace the subject (فَاعِلٌ), and the passive form is not used with such verbs.

Examples:

Root Letters (مَادَّة)	Active Sentence (جُمْلَةٌ مَعْلُومَةٌ)	Passive Sentence (جُمْلَةٌ مَجْهُولَةٌ)
ش ر ب	شَرِبَ الْوَلَدُ الْمَاءَ → The boy drank the water.	شُرِبَ الْمَاءُ → The water was drunk.
ك ت ب	كَتَبَ الْوَلَدُ الدَّرْسَ → The boy wrote the lesson.	كُتِبَ الدَّرْسُ → The lesson was written.
ف ت ح	فَتَحَ الرَّجُلُ الْبَابَ → The man opened the door.	فُتِحَ الْبَابُ → The door was opened.
ذ ه ب	ذَهَبَ الْوَلَدُ → The boy went.	✗ Not possible

Conjugation of the Passive Past Tense (فَعْلٌ مَاضٍ مَجْهُولٌ)

جَمْعٌ	مُثْنًى	وَاحِدٌ		
فُعِلُوا	فُعِلَا	فُعِلَ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
فُعِلْنَ	فُعِلْتَا	فُعِلَتْ	مُؤَنَّثٌ	
فُعِلْتُمْ	فُعِلْتُمَا	فُعِلْتَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
فُعِلْتَنَّ	فُعِلْتُنِيَا	فُعِلْتِ	مُؤَنَّثٌ	
فُعِلْنَا		فُعِلْتُ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Notes:

Just as in the Active Past Tense (فَعْلٌ مَاضٍ مَعْرُوفٌ), the verb in the Passive Past Tense (فَعْلٌ مَاضٍ مَجْهُولٌ) will follow the same agreement rules. The only difference is that the doer (فَاعِلٌ) is removed, and the Deputy Subject (نَائِبُ الْفَاعِلِ) now takes that role.

Therefore, the Deputy Subject (نَائِبُ الْفَاعِلِ) may also be visible (ظَاهِرٌ) or hidden (مُسْتَتِرٌ), and the verb will adjust to it in the same way.

If the Deputy Subject (نَائِبُ الْفَاعِلِ) is visible (ظَاهِرٌ), the verb will appear in:

- Masculine Singular (Form 1 – صِيغَةُ ١) e.g., فَتِيحُ الْبَابِ
- Feminine Singular (Form 4 – صِيغَةُ ٤) e.g., فَتِيحَتِ الْغُرْفَةُ

And if the Deputy Subject (نَائِبُ الْفَاعِلِ) is hidden (مُسْتَتِرٌ), then the verb will conjugate according to the standard conjugation chart (تَصْرِيفٌ).

For example:

نُصِرَ → He was helped

نُصِرَ مَحْمُودٌ → Mahmood was helped

نُصِرَ الْمُسْلِمُونَ → Muslims were helped

نُصِرَتْ → She was helped

نُصِرُوا → They all were helped

When a verb has two objects, only the first object becomes the Deputy Subject (نَائِبُ) in the passive. The second object remains accusative (مَنْصُوبٌ) just as it was.

Examples:

سَأَلَ الْمُعَلِّمُ الطَّالِبَ سُؤَالَ → The teacher asked the student a question.

In the passive:

سُئِلَ الطَّالِبُ سُؤَالَ → The student was asked a question.

الطَّالِبُ becomes the Deputy Subject (نَائِبُ الْفَاعِلِ), so it is nominative (مَرْفُوعٌ)

سُؤَالَ remains accusative (مَنْصُوبٌ)

حُسِبَ مَحْمُودٌ عَالِمًا → Mahmood was considered a scholar.

مَحْمُودٌ becomes the Deputy Subject (نَائِبُ الْفَاعِلِ)

عَالِمًا remains accusative (مَنْصُوبٌ)

Exercise: Convert the sentences in the table below to the Passive Past Tense.

Passive Past Tense (فِعْلٌ مَاضٍ مَجْهُولٌ)	Active Past Tense (فِعْلٌ مَاضٍ مَعْرُوفٌ)
ضَرَبَ مُحَمَّدٌ	ضَرَبَ حَامِدٌ مُحَمَّدًا
	خَلَقَ اللَّهُ الْإِنْسَانَ
	نَصَرَ إِبْرَاهِيمَ الْوَلَدَيْنِ
	قَتَلَ الْمُسْلِمُونَ الْكَافِرِينَ
	طَلَبَتِ الْمُعَلِّمَةُ زَيْنَبَ
	نَصَرُوا فَاطِمَةَ وَمَرْيَمَ
	أَمَرَ الْمُعَلِّمُ الْبَنَاتِ بِالصَّلَاةِ
	بَعَثَ اللَّهُ مُوسَى إِلَى فِرْعَوْنَ
	كَتَبَ اللَّهُ عَلَيْكُمْ الصِّيَامَ
	قَرَأَ الْمُسْلِمُونَ الْقُرْآنَ

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
	He was beaten.
	She was honoured.
	They all were helped.
	They all (females) were helped.
	I was ordered.

Fi'l Muḍāri' Majhūl (فِعْلٌ مُضَارِعٌ مَجْهُولٌ)



In the Passive Present Tense (فِعْلٌ مُضَارِعٌ مَجْهُولٌ), the action is expressed without mentioning the doer, and the focus remains on the action itself.

Just as the Passive Past Tense is formed with the pattern (فُعِلَ), the Passive Present Tense is formed with the pattern (يُفْعَلُ).

Examples:

يُكْتُبُ – He writes → يُكْتُبُ – It is written

يُفْتَحُ – He opens → يُفْتَحُ – It is opened

يُضْرَبُ – He hits → يُضْرَبُ – He/it is hit

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
يُضْرَبُ	He is being beaten.
	They are being given provision.
	All of you will be sent back.
	Today, the door of the mosque will be opened.
	No recommendation will be accepted from her.
	They kill and they are killed.
	You all will not be questioned.
	No mercy will be shown to him.
	This book will soon be read.

Changing a Verbal Sentence into a Nominal Sentence

(تَحْوِيلُ الْجُمْلَةِ الْفِعْلِيَّةِ إِلَى الْجُمْلَةِ الْإِسْمِيَّةِ)



A Verbal Sentence (جُمْلَةٌ فِعْلِيَّةٌ) begins with a verb and a Nominal Sentence (جُمْلَةٌ إِسْمِيَّةٌ) begins with a noun. To change a verbal sentence into a nominal sentence, the subject is simply placed before the verb.

Structure of a Verbal Sentence (جُمْلَةٌ فِعْلِيَّةٌ)

A verbal sentence normally follows the order as below:

Object (مَفْعُولٌ) ← Subject (فَاعِلٌ) ← Verb (فِعْلٌ)

Example:

خَلَقَ اللَّهُ الْأَرْضَ → Allah created the earth.

Structure of a Nominal Sentence (جُمْلَةٌ إِسْمِيَّةٌ)

A nominal sentence begins with the subject, followed by the predicate:

Predicate (خَبَرٌ) ← Subject (مُبْتَدَأٌ)

Example:

اللَّهُ خَالِقٌ → Allah is the Creator.

To convert a Verbal Sentence into a Nominal Sentence:

- Move the Subject (فَاعِلٌ) to the beginning of the sentence and make it the Subject (مُبْتَدَأٌ).
- Leave the remaining part of the sentence as the Predicate (خَبَرٌ).
- After converting the sentence, the verb now functions as the Predicate (خَبَرٌ).
- Since the Predicate (خَبَرٌ) follows the Subject (مُبْتَدَأٌ), it must match the Subject (مُبْتَدَأٌ) in gender and number.
- Therefore, the verb must be adjusted so that it agrees with the Subject (مُبْتَدَأٌ) in both gender and number.

خَلَقَ اللَّهُ الْأَرْضَ	→	اللَّهُ خَلَقَ الْأَرْضَ
دَخَلَ الْمَعْلَمُ	→	الْمَعْلَمُ دَخَلَ
دَخَلَ الْمَعْلَمَانِ	→	الْمَعْلَمَانِ دَخَلَا
دَخَلَ الْمَعْلَمُونَ	→	الْمَعْلَمُونَ دَخَلُوا
دَخَلَتِ الْمَعْلِمَةُ	→	الْمَعْلِمَةُ دَخَلَتْ
دَخَلَتِ الْمَعْلِمَتَانِ	→	الْمَعْلِمَتَانِ دَخَلَتَا
دَخَلَتِ الْمَعْلِمَاتُ	→	الْمَعْلِمَاتُ دَخَلْنَ
دَخَلَ	→	هُوَ دَخَلَ
دَخَلَا	→	هُمَا دَخَلَا
دَخَلُوا	→	هُمْ دَخَلُوا
دَخَلْتُ	→	هِيَ دَخَلْتُ
دَخَلَتَا	→	هُمَا دَخَلَتَا
دَخَلْنَ	→	هُنَّ دَخَلْنَ
دَخَلْتُ	→	أَنْتِ دَخَلْتُ
دَخَلْتُمَا	→	أَنْتُمَا دَخَلْتُمَا
دَخَلْتُمْ	→	أَنْتُمْ دَخَلْتُمْ
دَخَلْتِ	→	أَنْتِ دَخَلْتِ
دَخَلْتُنَّ	→	أَنْتُنَّ دَخَلْتُنَّ
دَخَلْتُ	→	أَنَا دَخَلْتُ
دَخَلْنَا	→	نَحْنُ دَخَلْنَا

Exercise: Convert each sentence below from Jumla Fi'liyya to Jumla Ismiyya.

Nominal Sentence (جُمْلَةٌ اِسْمِيَّةٌ)	Verbal Sentence (جُمْلَةٌ فِعْلِيَّةٌ)
الْوَلَدَانِ جَلَسَا أَمَامَ الْمُعَلِّمِ	جَلَسَ الْوَلَدَانِ أَمَامَ الْمُعَلِّمِ
	نَصَرَ الْمُسْلِمُونَ إِخْوَانَهُمْ
	شَرِبَ الْأَوْلَادُ الدُّلْبَنَ
	أَكَلَ الْمُسَافِرُونَ الطَّعَامَ
	كَتَبْتُ رِسَالَةً إِلَى أَخِي
	أَفَعَلْتَ هَذَا بِالْهَيْئَتَيْنَا يَا إِبْرَاهِيمُ؟
	سَمِعَ النَّاسُ كَلَامَ الْخَطِيبِ
	دَخَلَ الْوَلَدَانِ الصَّالِحَانِ فِي الْمَسْجِدِ
	رَجَعَتِ الْبَنَاتُ مِنَ الْمَدْرَسَةِ
	طَلَبَ الْمُدِيرُ الطُّلَّابَ
	دَخَلَ السَّارِقَانِ فِي الْبَيْتِ
	خُلِقَ الْإِنْسَانُ مِنْ طِينٍ
	نُصِرَ الْمُسْلِمُونَ
	طَلَبَ الطَّالِبُ
	دَخَلَ فِي الْبَيْتِ
	خَرَجُوا مِنَ الْمَسْجِدِ
	ذَهَبَتْ إِلَى أُمِّهَا

Mansubāt (مَنْصُوبَاتٌ)



Mansubāt (مَنْصُوبَاتٌ) refers to the group of words in Arabic grammar that appear in the accusative status. These words become accusative (مَنْصُوبٌ) due to their role in the sentence.

Examples of asmā (أَسْمَاءُ) in the Accusative Status

- مُسْلِمًا – Singular Ism
- مُسْلِمَيْنِ – Dual Ism
- مُسْلِمِينَ – Plural Masculine Ism
- مُسْلِمَاتٍ – Plural Feminine Ism
- نِسَاءً – Broken Plural Ism
- فَاطِمَةَ – Ghayr Munṣarif Ism

As studied previously, there are three main grammatical statuses:

- Nominative (مَرْفُوعٌ)
- Accusative (مَنْصُوبٌ)
- Genitive (مَجْرُورٌ)

So far, three conditions were covered in which an ism (اسْمٌ) appears in the nominative status (مَرْفُوعٌ):

- When the ism comes as the Subject (مُبْتَدَأٌ) or the Predicate (خَبَرٌ) in a Jumla Ismiyya.
Example: زَيْدٌ صَالِحٌ
- When the ism comes as the Subject (فَاعِلٌ) in a Jumla Fi'liyya.
Example: نَصَرَ زَيْدٌ
- When the ism comes as the Deputy Subject (نَائِبُ الْفَاعِلِ) in a Jumla Fi'liyya.
Example: نُصِرَ زَيْدٌ

Similarly, there are only two conditions in which an ism appears in the genitive status (مَجْرُورٌ):

- When it comes as the Mudāf ilayh (مُضَافٌ إِلَيْهِ).

Example: كِتَابُ زَيْدٍ

- When it comes as an Ism Majrūr (إِسْمٌ مَجْرُورٌ) because a Harf Jarr (حَرْفُ جَرٍّ) precedes it.

Example: فِي كِتَابِ زَيْدٍ

For an ism to go into the accusative status (مَنْصُوبٌ), there are many reasons. Some of these we have already studied, and the rest will be covered in this chapter. They are listed as follows:

1. The Ism of اِنَّ - اَنَّ (إِسْمُ اِنَّ - اَنَّ)

اِنَّ زَيْدًا صَالِحٌ

اِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

2. With مَا - لَا - لَيْسَ (when they negate a noun)

مَا هَذَا بَشَرًا

لَا رَجُلٌ صَالِحًا

لَيْسَ زَيْدٌ طَوِيلًا

3. The Lā of Absolute Negation (لَا النَّافِيَةُ لِلْجِنْسِ)

لَا إِلَهَ إِلَّا اللَّهُ

لَا رَيْبَ فِيهِ

4. مُرَكَّبٌ إِضَافِي (with اَلْمُنَادِي)

يَا عَبْدَ اللَّهِ

يَا رَبَّ الْعَالَمِينَ

5. The Khabar of **كَانَ** - (خَبَرُ كَانٍ)

The verb **كَانَ** is a deficient verb (**فِعْلٌ نَاقِصٌ**) and is translated as “was.” A deficient verb is one that does not complete the meaning on its own and needs other words to form a meaningful sentence.

When **كَانَ** enters a nominal sentence:

- The subject (**مُبْتَدَأٌ**) remains in the nominative status (**مَرْفُوعٌ**), but it is no longer called **مُبْتَدَأٌ** – it becomes the ism of **كَانَ** - (**إِسْمُ كَانٍ**).
- The predicate (**خَبَرٌ**) changes to the accusative status (**مَنْصُوبٌ**) and is now called the khabar of **كَانَ** - (**خَبَرُ كَانٍ**).

Example:

زَيْدٌ صَالِحٌ → Zaid is righteous.

كَانَ زَيْدٌ صَالِحًا → Zaid was righteous.

6. The Object (**مَفْعُولٌ**)

There are five types of objects (**مَفَاعِيلٌ**) in Arabic grammar, collectively known as the five objects (**مَفَاعِيلُ خَمْسَةٌ**).

I. The Direct Object (**مَفْعُولٌ بِهِ**)

The first type is the Direct Object (**مَفْعُولٌ بِهِ**) – that we have already studied in the Jumla Fi’liyya, and it refers to the word that receives the action of the verb.

Examples:

ضَرَبَ إِبْرَاهِيمُ الْأَصْنَامَ → Ibrahim hit the idols.

نَصَرَ حَامِدٌ مَحْمُودًا → Hāmid helped Maḥmūd.

كَتَبَ كِتَابًا → He wrote a book.

خَلَقَ اللَّهُ السَّمَاوَاتِ → Allah created the skies.

II. The Absolute Object (مَفْعُولٌ مُطْلَقٌ)

The Absolute Object (مَفْعُولٌ مُطْلَقٌ) is used to emphasise, clarify, or specify the type or extent of an action.

The Absolute Object (مَفْعُولٌ مُطْلَقٌ) serves three main purposes, depending on how it relates to the main verb.

a. To Emphasise the Verb (لِلتَّأْكِيدِ)

It is used to reinforce and confirm the occurrence of the action itself, without adding any additional meaning beyond emphasis.

It is usually derived from the same root verb as the main verb in the sentence and always appears in the accusative status (مَنْصُوبٌ).

Examples:

ضَرَبْتُ ضَرْبًا → I hit a firm hit.

جَلَسَ جُلُوسًا → He sat down (completely).

b. To Clarify the Type of Action (لِلبَيَانِ النَّوعِ)

It is used to specify or describe the particular manner, style, or quality in which the action takes place.

Examples:

ضَرَبْتُهُ ضَرْبًا شَدِيدًا → I hit him severely.

جَلَسَ جُلُوسًا طَوِيلًا → He sat for a long time.

نَصَرَ اللَّهُ نَصْرًا عَزِيمًا → Allah granted a mighty victory.

ضَرَبْتُهُ ضَرْبَ الْمَجَاهِدِ → I hit him with the strike of a warrior.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

And you love wealth with immense love.
(Surah al-Fajr, 89:20)

c. To Indicate the Number or Extent (لِبَيَّانِ الْعَدَدِ)

It is used to show how many times or to what degree the action occurred.

Examples:

قَرَأْتُ الرِّسَالَةَ قِرَاءَةً وَاحِدَةً → I read the message once.

سَجَدَ سَجْدَتَيْنِ → He prostrated twice.

Note:

The مَفْعُولٌ مُطْلَقٌ is generally derived from the same root verb to emphasise the action, such as جَلَسْتُ جُلُوسًا.

However, when the purpose is only to emphasise the action and not to describe its type or number, the مَفْعُولٌ مُطْلَقٌ may also come from a different but similar verb that carries the same meaning.

For example:

جَلَسْتُ قُعُودًا → I truly sat.

Here, قُعُودًا is from a verb with a similar meaning to جَلَسَ, and it still functions as

مَفْعُولٌ مُطْلَقٌ.

Let us analyse this beautiful du'ā from the Sunnah, which contains clear examples of مَفْعُولٌ مُطْلَقٌ used for both emphasis and clarification.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ
الرَّحِيمُ

O Allah, I have wronged myself with great wrongdoing, and none forgives sins except You. So, forgive me with a forgiveness from You and have mercy on me. Indeed, You are the Most Forgiving, the Most Merciful.

III. The Object of Purpose (مَفْعُولٌ لَهُ)

The Object of Purpose (مَفْعُولٌ لَهُ) is used to express the reason, purpose, or motive for which an action takes place.

It answers the question “Why?” or “For what reason?”, and it always appears in the accusative status (مَنْصُوبٌ). It is also known as the object of reason (مَفْعُولٌ لِأَجْلِهِ).

Examples:

ضَرَبْتُهُ تَأْذِيْبًا → I hit him as a form of discipline.

أَعْبُدُوا اللَّهَ شُكْرًا → Worship Allah out of gratitude.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ

Do not kill your children out of fear of poverty.
(Surah al-Isrā, 17:31)

يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ

They put their fingers in their ears against the thunderclaps, in fear of death.
(Surah al-Baqarah, 2:19)

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ

As for the male and female thief, cut off their hands as a recompense for what they committed – a deterrent from Allah.
(Surah al-Mā'idah, 5:38)

IV. The Adverbial Object (مَفْعُولٌ فِيهِ)

The Adverbial Object (مَفْعُولٌ فِيهِ) indicates when or where an action takes place.

It expresses either time (زَمَانٌ) or place (مَكَانٌ), and therefore answers the questions “when?” or “where?”.

In Arabic grammar, these are referred to as adverb of time (ظَرْفُ زَمَانٍ) and adverb of place (ظَرْفُ مَكَانٍ). The مَفْعُولٌ فِيهِ always appears in the accusative status (مَنْصُوبٌ).

Examples:

Adverb of Time (ظَرْفُ زَمَانٍ)

أَسَافِرُ يَوْمَ السَّبْتِ → I will travel on Saturday.

صُمْتُ شَهْرًا → I fasted for a month.

قَرَأْتُ الْقُرْآنَ صَبَاحًا → I read the Qur'ān in the morning.

يَعْمَلُ زَيْدٌ لَيْلًا وَنَهَارًا → Zaid works hard night and day.

Adverb of Place (ظَرْفُ مَكَانٍ)

ذَهَبْتُ خَلْفَ زَيْدٍ → I went behind Zaid.

وَقَفَ تَحْتَ الشَّجَرَةِ → He stood beneath the tree.

IV. The Object of Accompaniment (مَفْعُولٌ مَعَهُ)

The Object of Accompaniment (مَفْعُولٌ مَعَهُ) is used when an action occurs together with or alongside another action or person.

It is introduced by the **وَإِلَّا** – the “and” that conveys the sense of “along with” – not by the preposition **مَعَ**. It always appears in the accusative status (مَنْصُوبٌ).

Examples:

ذَهَبَ زَيْدٌ وَبَكْرًا → Zaid went along with Bakr.

أَكَلَ الْوَالِدُ وَالْأَوْلَادَ → The father ate along with the children.

دَخَلْتُ الْمَدْرَسَةَ وَزَيْدًا → I entered the school along with Zaid.

7. The Circumstantial Adjective (حَالٌ)

The Ḥāl (حَالٌ) describes the state, situation, or condition of the doer (فَاعِلٌ) or the object (مَفْعُولٌ بِهِ) at the time the action takes place.

It answers the question “in what state?” or “how?” and always appears in the accusative status (مَنْصُوبٌ).

Examples:

قَدِمَ الْوَلَدُ ضَاحِكًا → The boy arrived smiling.

وَجَدْتُ الْوَلَدَ خَائِفًا → I found the child frightened.

Notes:

- The one for whom the ḥāl (حَالٌ) is described is called ذُو الْحَالِ (the possessor of the ḥāl).
- The ḥāl (حَالٌ) is usually indefinite (نَكِرَةٌ), while its ذُو الْحَالِ is definite (مَعْرِفَةٌ).
- There can be more than one ḥāl (حَالٌ) in a sentence, describing multiple states or conditions.

وَجَاءُوا آبَاءَهُمْ عِشَاءً يَبْكُونَ

They came to their father at night, weeping.
(Surah Yūsuf, 12:16)

رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا

Mūsā returned to his people angry and grieved.
(Surah al-A'rāf, 7:150)

8. The Distinguishing Word (تَنْبِيْهُ)

The Tamyiz (تَنْبِيْهُ) is a word used to clarify, specify, or distinguish the meaning of an unclear sentence.

It removes ambiguity in a statement, explaining what is meant by a number, measure, comparison, or general idea. It always appears in the accusative status (مَنْصُوبٌ).

Every sentence containing tamyiz has two key parts:

- **تَمْيِيزٌ** (or **مُمَيِّزٌ**) – the word that clarifies or explains the ambiguity.
- **مُمَيِّزٌ** – the element being clarified, which may be a word, phrase, or even an entire sentence that carries an ambiguous meaning.

The tamyiz (**تَمْيِيزٌ**) defines or specifies what the mumāyyaz (**مُمَيِّزٌ**) refers to, removing uncertainty from the sentence.

Tamyiz Clarifying an Ambiguous Word

Examples:

لِزَيْدٍ مِثْرَانِ → Zaid has two metres... (two metres of what?)

Here, **مِثْرَانِ** is **مُمَيِّزٌ** – the unclear word that needs clarification.

لِزَيْدٍ مِثْرَانِ حَرِيرًا → Zaid has two metres of silk.

لِزَيْدٍ مِثْرَانِ خَيْطًا → Zaid has two metres of thread.

In these sentences, **حَرِيرًا** and **خَيْطًا** are **تَمْيِيزٌ**, clarifying what the two metres refer to.

يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا

O my dear father! Indeed, I dreamt of eleven stars.

كَوْكَبًا is **تَمْيِيزٌ**, clarifying what the number eleven refers to.

(Surah Yūsuf, 12:4)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

So, whoever does an atom's weight of good will see it.

خَيْرًا is **تَمْيِيزٌ**, specifying what the weight refers to – an atom's weight of good.

(Surah al-Zalzalah, 99:7)

Tamyiz Clarifying an Ambiguous Sentence

Sometimes, a sentence appears grammatically complete, yet its meaning remains vague. In such cases, the tamyiz is used to clarify in what sense a description applies.

Example:

زَيْدٌ حَسَنٌ → Zaid is good.

The sentence is grammatically complete, but its meaning is ambiguous — good in what sense?

So, a tamyiz is added to specify the meaning:

زَيْدٌ حَسَنٌ وَجْهًا → Zaid is good in appearance (handsome).

زَيْدٌ حَسَنٌ ذَوْقًا → Zaid is a person of good judgement and elegance.

زَيْدٌ حَسَنٌ عَمَلًا → Zaid is good in deeds (righteous).

أَنَا أَكْثَرُ مِنْكَ مَالًا

I am greater than you in wealth.
(Surah al-Kahf, 18:34)

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا

Say, O Prophet, The Fire of Hell is more intense in heat.
(Surah at-Tawbah, 9:81)

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا

And my brother Haroon is more eloquent than I in speech.
(Surah al-Qaṣaṣ, 28:34)

وَلَا خَيْرَ لَكَ الْكِبَرُ دَرَجَتٍ وَأكْبَرُ تَفْضِيلًا

But the Hereafter is greater in degrees and greater in excellence.
(Surah al-Isrā', 17:21)

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا

The Bedouins are stronger in disbelief and hypocrisy.
(Surah at-Tawbah, 9:97)

هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

He is best in reward and best in outcome.
(Surah al-Kahf, 18:44)

هُمْ أَشَدُّ مِنْهُمْ بَطْشًا

They were mightier in power than them.
(Surah Qāf, 50:36)

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

How despicable it is in the sight of Allah that you say what you do not do!
(Surah as-Şaff, 61:3)

9. The Word After إِلَّا - (مُسْتَثْنَى)

When إِلَّا is used for exception (إِسْتِثْنَاءٌ), the word that comes after it is normally in the accusative status (مَنْصُوبٌ). It represents something excluded from a general group or statement.

- The word إِلَّا is called حَرْفُ الْإِسْتِثْنَاءِ (the particle of exception).
- The excluded word after إِلَّا is called مُسْتَثْنَى (the excluded noun).
- The group or statement before إِلَّا is called مُسْتَثْنَى مِنْهُ (the group from which something is excluded).
- If the sentence before إِلَّا (i.e. مُسْتَثْنَى مِنْهُ) is مُوجِبٌ تَامٌّ – meaning it is affirmative, complete, and not interrogative – then the مُسْتَثْنَى will be مَنْصُوبٌ (مَنْصُوبٌ).

Example:

جَاءَ الْقَوْمُ إِلَّا زَيْدًا → All the people came except Zaid.

Here مُسْتَثْنَى is زَيْدًا.

- If the sentence is negative, the مُسْتَثْنَى will follow different grammatical rules, which will be discussed later.

Example:

مَا جَاءَ الْقَوْمُ إِلَّا زَيْدٌ → The people did not come except Zaid.

Examples:

أَكَلْتُ الْفَوَاحِشَ إِلَّا عِنَبًا → I ate the fruits except grapes.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ → All things are perishing except His Face.

لِكُلِّ دَاءٍ دَوَاءٌ إِلَّا الْمَوْتَ → For every disease there is a cure except death.

فَسَجَدُوا إِلَّا إِبْلِيسَ

They all prostrated, except Iblis.

(Surah Ṭā Hā, 20:116)

فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ

But they drank from it, except a few of them.

(Surah al-Baqarah, 2:249)