

الإيضاحات النحوية



Lesson 1

التِّقَاءُ السَّاكِنِينَ

- When two *saakins* come together, the first takes a *kasrah*.

E.g. قَالَتْ الْبِنْتُ.

↓

قَالَتْ الْبِنْتُ.

qaalat-i-l-bintu

- But the word *مِنْ* takes a *fatHah* instead.

E.g. مِنْ الْبَيْتِ.

↓

مِنْ الْبَيْتِ.

min-a-l-bayti.

Why? Because if **مِنْ** takes a *kasrah*, two *kasrahs* come together

مِنْ **الْبَيْتِ**,

which is not favoured by Arabic, so it takes a *fatHah* instead:

مِنْ **الْبَيْتِ**.

- Note also that the **مَنْسُوبٌ** of :

مَلِكٌ

malik-un

is:

مَلِكِيٌّ *malakiyy-un*

not **مَلِكِيٌّ** *malikiyy-un*.

النَّعْتُ السَّبَبِيَّةُ

نَعْتُ (adjective) is of two kinds:

1. النَّعْتُ الْحَقِيقِيُّ

2. النَّعْتُ السَّبَبِيُّ

النَّعْتُ الْحَقِيقِيُّ

النَّعْتُ الْحَقِيقِيُّ qualifies its *man"uut*.

E.g.:

الْبَيْتُ الْجَدِيدُ،

سَيَّارَةٌ جَمِيلَةٌ،

بُنْتَانٌ صَغِيرَتَانِ،

طُلَّابٌ مُجْتَهِدُونَ،

فِي الْمَسْجِدِ الْقَدِيمِ.

النَّعْتُ الْحَقِيقِيُّ follows its *man"uut* in **four** grammatical items:

1. **Being definite or indefinite.**
2. **Number** (singular, dual and plural).
3. **Gender** (masculine and feminine).
4. **Case** (*marfuu"*, *manSuub* and *majruur*).

النَّعْتُ السَّبَبِيُّ

النَّعْتُ السَّبَبِيُّ does not qualify its *man"uut*.

It qualifies another noun connected to its *man"uut* by a pronoun. This noun which النَّعْتُ السَّبَبِيُّ qualifies is in fact its *faa"il* or, *naa'ib faa"il*.

E.g. (1):

الطَّالِبُ النَّاجِحُ
 ↓ ↓
na"t *man"uut*

The *na"t* qualifies its *man"uut*. النَّاجِحُ is *na"t Haqiiqiyy*.

But in:

الطَّالِبُ النَّاجِحُ أَخُوهُ

- the *na"t* النَّاجِحُ, does not qualify الطَّالِبُ .

It qualifies his brother.

The meaning of this expression is:

The student whose brother has passed...

This is because the expression:

الطَّالِبُ النَّاجِحُ أَخُوهُ

- can be reconstructed as:

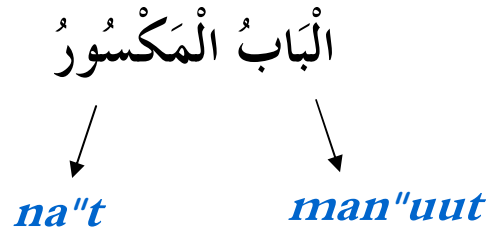
الطَّالِبُ الَّذِي نَجَحَ أَخُوهُ

The student whose brother has passed...

And here أَخُوهُ (هُ) is the *faa"il* of النَّاجِحُ .

And النَّاجِحُ is *na"t sababiyy*.

E.g. (2) Now consider this expression:



Here الْمَكْسُورُ qualifies the door. It is *na''t Haqiqiyy*.

But in:

الْبَابُ الْمَكْسُورُ قُفْلُهُ.

- the *na''t* الْمَكْسُورُ does not qualify الْبَابُ.

It qualifies the lock.

This is because the expression:

الْبَابُ الْمَكْسُورُ قُفْلُهُ

means:



الْبَابُ الَّذِي كُسِرَ قُفْلُهُ

The door whose lock is broken...

And here the word **قَفْلٌ** (هـ) is the *naa'ib faa'il* of **المَكْسُورُ**.

المَكْسُورُ is *na"t sababiyy*.



النَّعْتُ السَّبَبِيُّ follows its apparent *man"uut* in **two** things only.

These are:

1. being definite or indefinite, e.g.:

عِنْدِي مَجَلَّةٌ مُلَوَّنَةٌ صُورُهَا.

المَجَلَّةُ المُلَوَّنَةُ صُورُهَا غَالِيَةٌ.

2. case, e.g.:

أَيْنَ الطَّالِبِ الرَّاسِبِ أَخُوهُ؟

نَادِ الطَّالِبَ الرَّاسِبَ أَخُوهُ.

لَا تَقُلْ شَيْئًا لِلطَّالِبِ الرَّاسِبِ أَخُوهُ.

With regard to **gender**, it follows its *faa'il* or *naa'ib* *faa'il*, e.g.:

لِمَنْ هَذِهِ السَّيَّارَةُ الْمَكْسُورَةُ زُجَّاجُهَا؟
أَيْنَ الطَّالِبُ النَّاجِحَةُ أُخْتُهُ؟

With regard to **number**, النَّعْتُ السَّبْبِيُّ remains always singular, e.g.:

الطَّالِبُ السَّاكِنُ أَبُوهُ فِي أُورْبَا
الطَّالِبَانِ السَّاكِنِ أَبَوَاهُمَا فِي أُورْبَا
الطُّلَّابُ السَّاكِنُ آبَاؤُهُمْ فِي أُورْبَا

Here are some examples of النَّعْتُ السَّبْبِيُّ :

﴿رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا﴾ . (النِّسَاء 75)

[رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الَّتِي يَظْلِمُ أَهْلُهَا].

Our Lord! Take us out from this town
whose people are oppressors.

اشْتَرَيْنَا الْكُتُبَ الْآتِيَّ بَيَانُهَا.



[اشْتَرَيْنَا الْكُتُبَ الَّتِي يَأْتِي بَيَانُهَا].

We bought the books mentioned in the following statement.

ذَكَرْتَ هَذَا فِي رِسَالَتِكَ الْمُرَافِقَةَ صُورَتُهَا.



[ذَكَرْتَ هَذَا فِي رِسَالَتِكَ الَّتِي تُرَافِقُ صُورَتُهَا].

You have mentioned this in your letter whose copy is attached.

مَا نُرِيدُ أَنْ نَجْلِسَ فِي هَذِهِ الْعُرْفَةِ الْمَكْسُورِ بَابُهَا.



[مَا نُرِيدُ أَنْ نَجْلِسَ فِي هَذِهِ الْعُرْفَةِ الَّتِي كُسِرَ بَابُهَا].

We don't want to sit in this room whose door is broken.

تَلَقَّيْتُ هَذَا الظَّرْفَ الْمَنْزُوعَةَ طَوَابِعُهُ.



[تَلَقَّيْتُ هَذَا الظَّرْفَ الَّذِي نُزِعَتْ طَوَابِعُهُ].

I received this envelope whose stamps have been removed.



Lesson 3

النَّعْتُ الْمَقْطُوعُ

The Cut-Off Adjective

The نَعْتٌ (adjective) may be cut off from the مَنَعُوتٌ (noun being described) by changing its case-ending.

- This is done by either:

A) Assuming a مُبْتَدَأٌ or

B) Assuming a فِعْلٌ.

A) Assuming a مُبتدأ

- Example of an assumed مُبتدأ :

أَطْعِمْ هَذَا الْوَلَدَ الْمِسْكِينَ.

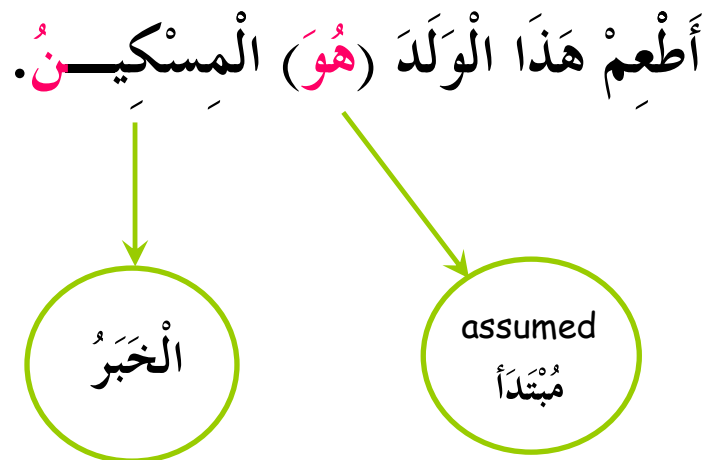
'aT"im haadhaa l-walad-a l-miskiin-u.

'Feed this boy, the poor one.'

Here, الْمِسْكِينَ is نَعْتٌ مَّقْطُوعٌ (a cut-off adjective)

because it is the خَبْرٌ of an assumed *mubtada'* which is هُوَ .

i.e.:



'Feed this boy, (he is) the poor one.'

B) Assuming a **فَعْلٌ**

The assumed **فَعْلٌ** is one of the following three:

1) **أَمَدَحُ** : 'I praise', *or*

2) **أَذُمُّ** : 'I condemn', *or*

3) **أَعْنِي** : 'I mean.'

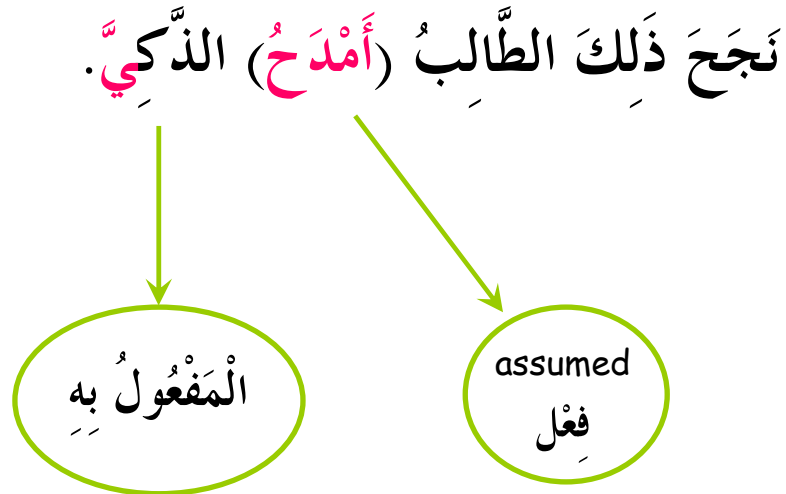
- Example of the assumed verb, **أَمَدَحُ** 'I praise':

نَجَحَ ذَلِكَ الطَّالِبُ الذَّكِيَّ.

najaHa dhaalika l-Taalib-u l-dhakiyy-a.

'That student passed, the intelligent one.'

Here, **الذَّكِيَّ** is **نَعْتُ مَقْطُوعٌ** (a cut-off adjective) because it is the *maf'uul bihi* of the assumed verb **أَمَدَحُ** i.e.:



'That student passed, (I praise) the intelligent one.'

- Example of the assumed verb **أَذَمُّ** 'I condemn':

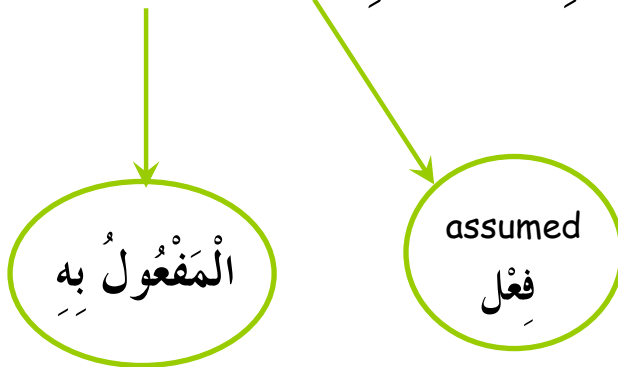
مَا سَلَّمْتُ عَلَى ذَلِكَ الرَّجُلِ الْمُتَكَبِّرِ.

maa sallamtu "alaa dhaalika l-rajul-i l-mutakabbir-a.

'I did not give *salaam* to that man, the proud one'.

Here **نَعْتُ الْمُتَكَبِّرَ** is **نَعْتُ مَقْطُوعٌ** (a cut-off adjective) because it is the *maf'uul bihi* of the assumed verb **أَذُمُّ** i.e.:

مَا سَلَّمْتُ عَلَى ذَلِكِ الرَّجُلِ **(أَذُمُّ)** الْمُتَكَبِّرَ.



'I did not give *salaam* to that man, (I condemn) the proud one.'

- In the above two examples, the assumed **فَعْلٍ** might also be **أَعْنِي** 'I mean'. i.e.:

نَجَحَ ذَلِكِ الطَّالِبُ **(أَعْنِي)** الذَّكِيَّ.

'That student passed, (I mean) the intelligent one.'

مَا سَلَّمْتُ عَلَى ذَلِكِ الرَّجُلِ **(أَعْنِي)** الْمُتَكَبِّرَ.

'I did not give *salaam* to that man, (I mean) the proud one.'

From the *Alfiyyah*

Ibn Maalik - رَحْمَةُ اللَّهِ - says in his *Alfiyyah*:

وَأَرْفَعُ أَوْ أَنْصِبُ إِنْ قَطَعْتَ مُضْمَرًا
مُبْتَدَأً أَوْ نَاصِبًا لَنْ يَظْهَرَ

This line is from the *baab* of النَّعْتُ.

He says:

If you cut off (the *na"t*), render it *marfuu"* or *manSuub*
by assuming (مُضْمَرًا) a *mubtada'* or a *naaSib* (verb),
and these two will never appear.

Here:

مُضْمَرًا → is حَالٌ. It means: 'assuming, hiding',

مُبْتَدَأً → is its مَفْعُولٌ بِهِ ,

نَاصِبًا → is مَعْطُوفٌ ,

لَنْ يَظْهَرَ → means that the assumed elements - *mubtada'*
or *fi"l*, are never to be mentioned (in the
original statement).

Wisdom in Cutting off the نَعْتٌ

Now this cutting off of the نَعْتٌ is done to draw the attention of the listener who will not pay any attention to it if the نَعْتٌ follows the case-ending of the مَنَعُوتٌ.

But when it is in a different case-ending, it will immediately draw his attention to it.

Example from the Glorious Qur'aan

A very good example of النَّعْتُ الْمَقْطُوعُ - the cut-off adjective - is in *suurah al-Masad* in the following two *aayahs* :

﴿وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ * فِي جِوَادِهَا حَبْلٌ مِّن مَّسَدٍ﴾

إِعْرَابُ الْآيَتَيْنِ

امْرَأَتُهُ (هـ)

→ is مُبْتَدَأٌ

فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ

→ is its خَبْرٌ

حَمَّالَةَ الْحَطَبِ

→ is نَعْتٌ مَقْطُوعٌ

حَمَّالَةَ

→ is the مَفْعُولٌ بِهِ of the assumed *fi'l*:

أَعْنِي or أَذُمَّ

And the assumed *fi'l* أَذُمَّ or أَعْنِي is the نَاصِبٌ for حَمَّالَةَ rendering it *manSuub* :

وَأَمْرَأَتُهُ (أَذُمَّ / أَعْنِي) حَمَّالَةَ الْحَطَبِ

Lesson Summary

النَّعْتُ الْمَقْطُوعُ

- The *na“t* may be cut off from the *man“uut* by changing its case-ending, either by:

Assuming a مُبْتَدَأُ or فَعْلٍ.

- The assumed فَعْلٍ is one of these three:

1. أَمَدَحُ 2. أَذُمُّ 3. أَغْنِي

- Its wisdom is to draw the listener's attention.
- *suurah al-Masad* has a very good example.

الْمُطَابَقَةُ بَيْنَ الْمُبْتَدَأِ وَالْخَبَرِ

The Element

In the *Hadiith* «الدُّنْيَا سِجْنُ الْمُؤْمِنِ»,

the *mubtada'* is feminine while its *khavar* is masculine.

We have learnt in the Madinah Books that the *khavar* should agree with its *mubtada'* in gender.

The Rule

The rule is that the *khavar* agrees with the *mubtada'* if the *khavar* is *mushtaq* (مُشْتَقٌّ).

In this issue the word مُشْتَقٌّ is applied to:

اسْمُ الْفَاعِلِ,

اسْمُ الْمَفْعُولِ or

صِفَةٌ مُشَبَّهَةٌ.

Here are some examples of the *khobar* agreeing with the *mubtada'* in gender:

1. **بِلَالٌ مُدَرِّسٌ، وَزَوْجَتُهُ مُهَنْدِسَةٌ.**

(مُدَرِّسٌ، مُهَنْدِسَةٌ = اسْمُ الْفَاعِلِ)

2. **بِلَالٌ مَشْهُورٌ، وَزَوْجَتُهُ كَذَلِكَ مَشْهُورَةٌ.**

(مَشْهُورٌ، مَشْهُورَةٌ = اسْمُ الْمَفْعُولِ)

3. **الْوَلَدُ مَرِيضٌ، وَالْبِنْتُ كَذَلِكَ مَرِيضَةٌ.**

(مَرِيضٌ، مَرِيضَةٌ = صِفَةٌ مُشَبَّهَةٌ)

If the *khobar* is not مُشْتَقٌّ, it is not required to agree in gender as in the following examples:

آمِنَةٌ إِنْسَانٌ, Aminah is a human being.

الْحَيَاةُ إِقْبَالٌ وَإِدْبَارٌ, Life is ups and downs.

إِقْبَالٌ وَإِدْبَارٌ literally mean : advancing and retreating.

الْبَيْتُ مَدْرَسَةٌ. Home is a school.

قَلْبُهُ صَخْرَةٌ. His heart is a rock.

The poet, الْمُتَنَبِّي says:

أَصْخْرَةٌ أَنَا مَا لِي لَا تُحَرِّكُنِي
هَذِي الْمُدَامُ وَلَا هَذِي الْأَغَارِيدُ

Am I a rock?

What is the matter with me?

Neither this wine nor these songs
move me?

- أَصْخْرَةٌ أَنَا...
- هَذِي is another form of هَذِهِ.

Revision & Exercises

المراجعة والتّمارين



المطابقة بين المبتدأ والخبر

Revision of
Rules

- The *khobar* should agree with its *mubtada'* in number and gender if the *khobar* is مُشْتَقٌّ (a derived noun).
- Here مُشْتَقٌّ is applied to:



- If the *khobar* is not مُشْتَقٌّ it is not required to agree.

التَّمارِينُ

1. Which of the following *khabars* are derived nouns and underived nouns? Place a (✓) in the right option.

مُشْتَقٌّ Derived	غَيْرُ مُشْتَقٍّ Underived
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بِلَالٌ مُسَافِرٌ.

فَاطِمَةُ طَالِبَةٌ.

السَّمَكُ حَلَالٌ.

الْهَدَايَةُ نُورٌ.

الشَّفَّةُ لَيِّنَةٌ.

الْحِمَارُ مَرِيضٌ.

الْمُبْتَدَأُ اسْمٌ.

الْمُضَافُ إِلَيْهِ مَجْرُورٌ.

الْفَاعِلُ مَرْفُوعٌ.

الْهَمْزَةُ حَرْفٌ.

مُشْتَقٌّ =

اسْمٌ فَاعِلٍ؛

اسْمٌ مَفْعُولٍ؛

صِفَةٌ مُشَبَّهَةٌ

2. Pick a suitable *khobar* for the following *mubtada's* from the options given:

آمنةُ _____ (مريضٌ / مريضةٌ).

خالدُ _____ (طبيبٌ / طبيبةٌ).

القمرُ _____ (جميلٌ / جميلةٌ).

الغيبةُ _____ (حرامٌ / محرّمٌ).

3. Identify the *ismu l-faa'is* from the following *khbars* and write down the hidden pronoun they bear:

_____ **بِلَالٍ مُسَافِرٍ.**

_____ **فَاطِمَةٌ طَالِبَةٌ.**

_____ **السَّمَكُ حَلَالٌ.**

_____ **الْهُدَايَةُ نُورٌ.**

_____ **الشَّفَّةُ لَيِّنَةٌ.**

_____ **الْحِمَارُ مَرِيضٌ.**

_____ **الْمَبْتَدَأُ اسْمٌ.**

_____ **الْمُضَافُ إِلَيْهِ مَجْرُورٌ.**

_____ **الْفَاعِلُ مَرْفُوعٌ.**

_____ **الْهَمْزَةُ حَرْفٌ.**

4. Identify the *ismu l-maf'uuk* from the following *khbars* and write down the hidden pronoun they bear:

_____ بِاللَّامِ مُسَافِرٌ.

_____ فَاطِمَةُ طَالِبَةٌ.

_____ السَّمَكُ حَلَالٌ.

_____ الْهُدَايَةُ نُورٌ.

_____ الشَّفَّةُ لَيِّنَةٌ.

_____ الْحَمَارُ مَرِيضٌ.

_____ الْمُبْتَدَأُ اسْمٌ.

_____ الْمُضَافُ إِلَيْهِ مَجْرُورٌ.

_____ الْفَاعِلُ مَرْفُوعٌ.

_____ الْهَمْزَةُ حَرْفٌ.

5. Which of these two *khabars* is a derived noun?:

Circle it.

الأَصْنَامُ حِجَارَةٌ.

الأَصْنَامُ قَبِيحَةٌ.

6. Replace the following *khabars* with a derived noun:

المُبْتَدَأُ اسْمٌ.

_____ المُبْتَدَأُ

الْهَدَايَةُ نُورٌ.

_____ الْهَدَايَةُ

7. Circle the **صِفَةٌ مُشَبَّهَةٌ** in the following sentence and complete it with a *khabar* that is **صِفَةٌ مُشَبَّهَةٌ** :

..... **أَبْنُ حَامِدٍ مَرِيضٌ وَبَنِيَّتُهُ كَذَلِكَ**

8. Complete the two *Hadiiths* with their *khabars*:

«الدُّنْيَا _____ الْمُؤْمِنِ». (الحديث)

«إِنَّ هَذَيْنِ _____ عَلَى ذُكُورِ أُمَّتِي». (الحديث)

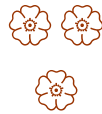
We learnt this in Q & A: Q46.

9. Write two sentences from your own composition using
 الْبَيْتُ as *mubtada'*.

In the first sentence the *khobar* should be a derived noun
 and in the second, an underived noun.

..... الْبَيْتُ

..... الْبَيْتُ



Answers

الْأَجْوِبَةُ

1. Which of the following *khabars* are derived nouns and underived nouns?

مُشْتَقٌّ Derived	غَيْرُ مُشْتَقٍّ Underived	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	بِلَالٌ مُسَافِرٌ.
<input checked="" type="checkbox"/>	<input type="checkbox"/>	فَاطِمَةٌ طَالِبَةٌ.
<input type="checkbox"/>	<input checked="" type="checkbox"/>	السَّمَكُ حَلَالٌ.
<input type="checkbox"/>	<input checked="" type="checkbox"/>	الْهِدَايَةُ نُورٌ.
<input checked="" type="checkbox"/>	<input type="checkbox"/>	الشَّفَّةُ لَيْنَةٌ.
<input checked="" type="checkbox"/>	<input type="checkbox"/>	الْحِمَارُ مَرِيضٌ.
<input type="checkbox"/>	<input checked="" type="checkbox"/>	الْمُبْتَدَأُ اسْمٌ.
<input checked="" type="checkbox"/>	<input type="checkbox"/>	الْمُضَافُ إِلَيْهِ مَجْرُورٌ.
<input checked="" type="checkbox"/>	<input type="checkbox"/>	الْفَاعِلُ مَرْفُوعٌ.
<input type="checkbox"/>	<input checked="" type="checkbox"/>	الْهَمْزَةُ حَرْفٌ.

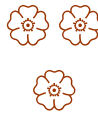
2. Pick a suitable *khobar* for the following *mubtada's* from the options given:

آمنةٌ مريضةٌ.

خالدٌ طبيبٌ.

القمرٌ جميلٌ.

الغيبَةُ حرامٌ.



3. Identify the *ismu l-faa'is* from the following *khabars* and write down the hidden pronoun they bear:




بِلَالٌ مُسَافِرٌ. هُوَ

فَاطِمَةٌ طَالِبَةٌ. هِيَ



4. Identify the *ismu l-maf'uuls* from the following *khabars* and write down the hidden pronoun they bear:



الْمُضَافُ إِلَيْهِ مَجْرُورٌ. هُوَ

الْفَاعِلُ مَرْفُوعٌ. هُوَ



5. Which of these two *khbars* is a derived noun?:

الأَصْنَامُ حِجَارَةٌ.

الأَصْنَامُ قَبِيحَةٌ.

6. Replace the following *khbars* with a derived noun:

المُبْتَدَأُ اسْمٌ.

المُبْتَدَأُ مَرْفُوعٌ.

الْهَدَايَةُ نُورٌ.

الْهَدَايَةُ جَمِيلَةٌ.

7. Circle the **صِفَةٌ مُشَبَّهَةٌ** in the following sentence and complete it with a *khabar* that is **صِفَةٌ مُشَبَّهَةٌ** :

أَبْنُ حَامِدٍ **مَرِيضٌ** وَبَنَاتُهُ كَذَلِكَ **مَرِيضَةٌ**.

8. Complete the two *Hadiiths* with their *khabars*:

«الدُّنْيَا **سَجْنٌ** الْمُؤْمِنِ». (الحديث)

«إِنَّ هَذَيْنِ **حَرَامٌ** عَلَى ذُكُورِ أُمَّتِي». (الحديث)

9. Write two sentences from your own composition using **الْبَيْتُ** as *mubtada'*. In the first sentence the *khabar* should be a derived noun and in the second, an underived noun.

الْبَيْتُ **كَبِيرٌ**.

الْبَيْتُ **مَدْرَسَةٌ**.

أَنْوَاعُ «أَلٍ»

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Explaining أَلٍ in ﴿الْحَمْدُ﴾ from *suuratu l-faatiHah*,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

the Shaykh first expounds the different types of أَلٍ.

Quote:

The First Type of اَلْ

«اَلْ» الْعَهْدِيَّةُ:

Now with regard to اَلْ we have learnt in the book that it is the definite article.

But there are three kinds of اَلْ which I will explain now.

The one that we have only learnt is called:

alif laam al-"ahdiyyah

«اَلْ» الْعَهْدِيَّةُ.

اَلْ الْعَهْدُ means:

reference

previous knowledge

acquaintance.

So *alif laam* اَلْ الْعَهْدِيَّةُ refers to the thing that is already known to you and known to your listeners or readers - if you are reading a book.

When I speak to a man and say,

جَاءَ الرَّجُلُ

The man came

that means you already know him.

And your listener also knows him.

Otherwise if you say,

جَاءَ الرَّجُلُ

you will get confused and ask, 'Whom do you mean?'

So «أَلْ» الْعَهْدِيَّةُ means the thing is known to you and known to your listeners and readers.

Three Sources of This Common Knowledge

Now this knowledge, common to you and to your readers and listeners, the source of this knowledge is one of three things.

Number 1: الْعَهْدُ الْحُضُورِيُّ

The thing is right in front of you.

So you and your listener know this.

Suppose there is a book here and I tell my listener,

هَاتِ الْكِتَابَ.

Give me the book.

He knows what you mean because it is right in front of you.

There is a man maybe very close to you or maybe a little further away but you say,

نَادِ الرَّجُلَ.

Call the man.

نَادَى يُنَادِي، الأَمْرُ: نَادِ.

نَادِ الرَّجُلَ.

Call the man.

Your listener will understand because he is seeing this man.

This is called **العَهْدُ الحُضُورِيُّ**.

الحُضُورِيُّ means 'presence'.

You know him because he is present right in front of you, either the man, or the book or whatever it is.

So **العَهْدُ الحُضُورِيُّ** is one source of common knowledge between you and the listener.

Number 2: العَهْدُ الذِّكْرِيُّ

The second type is **العَهْدُ الذِّكْرِيُّ**.

The object, or the man, or the person has been mentioned before either by you or by the listener.

For example you say:

جَاءَنِي رَجُلٌ،

A man came to me,

Now here he is unknown to you.

Then the second sentence you say,

... وَكَانَ الرَّجُلُ غَضَبَانَ.

... and *the man* was angry.

He has already been mentioned so you know him.

So it is called الْعَهْدُ الذِّكْرِيُّ.

It is knowledge gained by his being mentioned before.

اشْتَرَيْتُ كِتَابًا،

I bought a book,

... وَالْكِتَابُ مُفِيدٌ جَدًّا.

... and *the book* is very useful.

So you have already mentioned [the book].

And the second time you say, وَالْكِتَابُ .

Number 3: الْعَهْدُ الذِّهْنِيُّ

The third type, the common knowledge is based on context.

So when you tell your friend,

'I'm going to the office'

he knows which office you mean because he knows that you work in a particular office.

If you say,

'I'll ask the friend'

you'll know which friend is meant from the context.

Suppose in grammar class there is a question in grammar.

So one of the students says,

نَسْأَلُ الشَّيْخَ

We'll ask the teacher.

That means the grammar teacher not the Qur'aan teacher because the context determines what you mean.

But if in the Qur'aan class you say,

نَسْأَلُ الشَّيْخَ

that means the Qur'aan teacher.

If you say:

نَلْتَقِي فِي الْمَسْجِدِ

We'll meet in the mosque

you'll know in which mosque you'll both meet. So you need not explain.

When somebody else says:

نَلْتَقِي فِي الْمَسْجِدِ

- it's a different mosque, not the same mosque.

So it depends upon the context.

So that is called الْعَهْدُ الذَّهْنِيُّ.

ذَهْنِيّ : mental.

So this is one type.

[Here the respected Shaykh writes on the board]

(أ) الْعَهْدِيَّةُ

(أ) الْعَهْدُ الْحُضُورِيُّ

(ب) الْعَهْدُ الذَّكْرِيُّ

(ج) الْعَهْدُ الذَّهْنِيُّ

Summary

So all these three types are *alif laam* **الْعَهْدِيَّةُ** - referential *alif laam*, whether the knowledge is based on:

- 1) **الْعَهْدُ الْحُضُورِيُّ** the presence of the thing, or
- 2) **الْعَهْدُ الذِّكْرِيُّ** because it has been mentioned before, or
- 3) **الْعَهْدُ الذِّهْنِيُّ** the context determines it.



The Second Type of أَلْ

«أَلْ» الْجِنْسِيَّةُ:

الْجِنْسُ means 'genus'.

It is the same word, a Latin word, 'genus'.

Genus, generic.

This type of *alif laam* has nothing to do with previous knowledge.

It refers to the genus.

For example you say,

اللَّبَنُ مُفِيدٌ.

Milk is useful.

الْعَنْبُ أَغْلَى مِنَ التُّفَّاحِ.

The grapes are more expensive than the apples.

It means the genus, not a particular thing which I know and you know.

It means what is known as عَنْبٌ ; what is known as تُّفَّاحٌ .

This also has two types.

1. «أَل» الْجِنْسِيَّةُ لِاسْتِغْرَاقِ الْجِنْسِ

One type is known as *alif laam* الْجِنْسِيَّةُ لِاسْتِغْرَاقِ الْجِنْسِ

I'll explain it to you.

When you say,

الرَّجُلُ

Man

it means *every* member of the genus.

Sometimes not always.

For example you say,

الْإِنْسَانُ يَمُوتُ.

Man dies.

Does it mean every human being? Yes of course.

الْإِنْسَانُ يَمُوتُ.

So here *alif laam* is الْجِنْسِيَّةُ لِاسْتِغْرَاقِ الْجِنْسِ, to comprehend all the members of the genus.

In the Qur'aan:

﴿وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾

Man was created weak (النساء : 28).

It is *every* man however strong he may be.

If he has a stroke he's finished.

If he has a heart-attack he's finished. He can't walk.

So every man has been created weak.

[Here the Shaykh writes on the board]

(٢) الِ الْجِنْسِيَّةُ
(أ) لِ اسْتِغْرَاقِ الْجِنْسِ

اسْتِغْرَاقِ which *baab* is this?

baab اسْتَفْعَلَ , *baab* 10th.

غَرِقَ means to drown, to get drowned.

اسْتِغْرَاقِ means to be completely covered.

لَا سْتَفْرَاقَ الْجِنْسِ

For example as I told you:

الْإِنْسَانُ يَمُوتُ.

Man dies.

It means every man dies.

All human beings die.



2. «أَلٌ» الْجِنْسِيَّةُ لِبَيَانِ الْحَقِيقَةِ

The second one is لِبَيَانِ الْحَقِيقَةِ.

It points only to the fact.

It doesn't incorporate all the members.

For example,

الرِّجَالُ أَقْوَى مِنَ النِّسَاءِ.

Men are stronger than women.

Does it include *all* men and *all* women? No.

Some women are stronger than men.

So it is to state the fact generally, as a rule.

But it doesn't refer to every member of the genus.

[The Shaykh writes on the board]



(٢) الِجَنَسِيَّةُ

(أ) لاسْتِعْرَاقِ الْجِنْسِ

(ب) لِبَيَانِ الْحَقِيقَةِ

(٢) الِجَنَسِيَّةُ

(أ) لاسْتِعْرَاقِ الْجِنْسِ : الْإِنْسَانُ يَمُوتُ.

(ب) لِبَيَانِ الْحَقِيقَةِ : الرَّجَالُ أَقْوَى مِنَ النِّسَاءِ.

Review

Is it clear now?

لَا سِتْفِرَاقِ الْجِنْسِ means you can use the word *every* كُلٌّ, instead of أَلْ.

✓ كُلُّ إِنْسَانٍ يَمُوتُ.

Every man dies.

If you say it like that it will be correct.

But in the other example you can't say:

✗ كُلُّ الرَّجَالِ أَقْوَى مِنَ النِّسَاءِ.

All men are stronger than women.

You can't say [it like that].

The Third Type of أَلْ

: «أَلْ» الزَّائِدَةُ

Now we come to the third type which is called:

«أَلْ» الزَّائِدَةُ

Extra أَلْ .

This means that certain Arabic words have أَلْ which cannot be separated.

They don't mean anything.

For example you say,

الَّذِي

You've got أَلْ there.

الَّذِي، الَّتِي، اللِّذَانِ

There is أَلْ .

In the same way you have,

القَاهِرَةُ

Cairo which has got *al-qaahiratu*.

Now Pakistan some Arabs say,

بَاكِسْتَانُ

And some Arabs say,

الْبَاكِسْتَانُ

So they add *alif laam*.

But certain [names of] countries there is a consensus:

الْبَرَاذِيلُ

Al-Baraaziilu

الْيَابَانُ

Al-Yaabaanu

They don't remove أَلْ from الْيَابَانُ.

الْهِنْدُ،

الْهِنْدُ is very old, ancient.

From the pre-Islaamic times they have said الْهِنْدُ.

So these are extra *alif laam*.

You can't remove them.

They don't have a special meaning.

They don't add to the meaning - as we have seen.

But there is one type which may add to the meaning and that is with names of human beings.

You may add *alif laam* to *suggest* that he has a quality which is contained in the name.

For example there is a proper name,

أَسَدٌ

'Asad

What does it mean?

Lion.

Some say - it's very common - they say:

الْأَسَدُ،

جَاءَ الْأَسَدُ.

You use **الْأَسَدُ** if you want to suggest he has got the qualities of a lion.

فَضْلٌ^{٢٨} is favour.

You also say,

الْفَضْلُ

to show that he has got this quality.

عَبَّاسٌ^{٢٩}

What does عَبَّاسٌ^{٢٩} mean?

Frowning; always with a frowning face.

It is اسْمُ الْمُبَالَغَةِ .

عَبَسَ يَعْبِسُ

﴿عَبَسَ وَتَوَلَّى﴾ (عبس : 1).

عَبُوسٌ^{٣٠} is also one who is always frowning.

In the Qur'aan the Day of Judgement is referred to as

﴿...يَوْمًا عَبُوسًا قَمْطَرِيرًا﴾ (الدھر : 10)

... a frowning Day.

عَبَّاسٌ - one of the Uncles of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ.

You say,

جَاءَ **الْ**عَبَّاسُ

if you want to suggest that he is frowning, he is angry.

So this is one of the types of extra **al-** which has some meaning.

But here also, one does not have a choice to always use it.

It is limited to the Arab usage of this **al-**.

For example we don't say:

جَاءَ **الْ**مُحَمَّدُ

We never say this.

But,

الْعَبَّاسُ، الْفَضْلُ، الْأَسَدُ.

Mostly when you want to refer to the qualities that the word suggests, then you can add **al-**.

Returning to the *Aayah* in سُورَةُ الْفَاتِحَةِ

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (الفاتحة: 2)

Now in **الْحَمْدُ** if you see the Urdu translations or even some of the English translations it will say,

الْحَمْدُ means all types of praise.

الْحَمْدُ : This is the generic **أَلْ**.

This is *alif laam* **لَاِسْتِغْرَاقِ الْجِنْسِ**.

So **الْحَمْدُ** means:

All types of praise.

End extract

جزى الله شيخنا خير الجزاء ونفع الناس بعلمه.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِخْوَتِي الْأَعَزَّةَ

قُرَّاءَ الْمُدَوَّنَةِ، حَفِظَهُمُ اللَّهُ

السلام عليكم ورحمة الله وبركاته

أَمَّا بَعْدُ : فَبِمُنَاسَبَةِ حُلُولِ عِيدِ الْفِطْرِ الْمُبَارَكِ أُقَدِّمُ لَكُمْ
أَطْيَبَ التَّهْنِئَاتِ مَقْرُونَةً بِأَخْلَصِ الْأَمَانِيِّ سَائِلًا
الْمَوْلَى عَزَّ وَجَلَّ أَنْ يُعِيدَهُ عَلَيْكُمْ وَعَالِيْنَا وَعَلَى الْمُسْلِمِينَ
جَمِيعًا بِمَزِيدٍ مِنَ الْخَيْرِ وَالْبَرَكَاتِ، وَالْيَمْنِ وَالسَّعَادَةِ،
إِنَّهُ سَمِيعٌ مُجِيبٌ.

كُدَّ عَامٍ وَأَنْتُمْ بِخَيْرٍ!

أَخُوكُمْ : ف. عبد الرحيم

كُلَّ عَامٍ وَأَنْتُمْ بِخَيْرٍ!

The *Ṭid* greeting used in Arab countries nowadays is:

كُلَّ عَامٍ وَأَنْتُمْ بِخَيْرٍ!

In this phrase a verb has to be supplied.

There are two possibilities:

كُلَّ عَامٍ وَأَنْتُمْ بِخَيْرٍ!

1. يَمُرُّ كُلُّ عَامٍ وَأَنْتُمْ بِخَيْرٍ.

May every year pass by while you are well.

Here the word **كُلُّ** (*kull-u*) is the *fā'il* of the verb **يَمُرُّ**.

2. تَقْضُونَ كُلَّ عَامٍ وَأَنْتُمْ بِخَيْرٍ.

May you spend every year while you are well.

Here **كُلَّ** (*kull-a*) is the *maf'ūl bihī* of the verb **تَقْضُونَ**.

In both these phrases the sentence **وَأَنْتُمْ بِخَيْرٍ** is *ḥāl*.

... *while you are well.*

In **تَقْضُونَ كُلَّ عَامٍ وَأَنْتُمْ بِخَيْرٍ** the *ṣāhib al-ḥāl* is the *wāw* in **تَقْضُونَ**.

In **يَمُرُّ كُلُّ عَامٍ وَأَنْتُمْ بِخَيْرٍ** the *ṣāhib al-ḥāl* is omitted which is **كُمْ**.

The *taqdīr* is:

يَمُرُّ بِكُمْ كُلُّ عَامٍ وَأَنْتُمْ بِخَيْرٍ.

Lesson >

النحو

تَذْكِيرُ الْفِعْلِ مَعَ فَاعِلِهِ الْمَوْثَّ

Masculine Verb with Feminine Subject

The Grammatical Element

In the following passages of the Glorious Qur'aan the verb is masculine though the *faa'il* of each verb is feminine:

(المتحنة: 10) ﴿إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ...﴾

faa'il

(المتحنة: 12) ﴿إِذَا جَاءَكَ الْمُؤْمِنَاتُ...﴾

faa'il

The Rule

The rule is that:

- a) if the *faa'il* is a biologically feminine noun, and
 - b) is not separated from its *fi'l* by another word,
- the verb **must** be feminine.

E.g.:

نَجَحَتْ زَيْنَبُ،
خَرَجَتْ الْبَقْرَةُ.

But if a biologically feminine *faa'il* is separated from its *fi'l*, the verb **may** be masculine, e.g.:

E.g.:

زَارَتْني أُخْتِي،
زَارَني أُخْتِي.

Here the *faa'il* is separated from its *fi'l* by the *maf'uul bihii*, the *yaa*.

Though the former construction is the more frequently used one.

Here is another example:

سَافِرَ الْيَوْمَ زَيْنَبُ .

In both the *ayaat*, the *faa"il* is separated from the *fi"l* by the *maf"uul bihii* :

﴿ إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ... ﴾

﴿ إِذَا جَاءَكَ الْمُؤْمِنَاتُ... ﴾

Ibnu Maalik says in his *al-'Alfiyyah*:



وَقَدْ يُبِيحُ الْفَصْلُ تَرْكَ التَّاءِ فِي:
نَحْوِ «أَتَى الْقَاضِي بِنْتُ الْوَاقِفِ»

Separation may justify
the omission of the *taa'* (in *فَعَلْتُ - تَفَعَّلْتُ*)
in such a sentence as

أَتَى الْقَاضِي بِنْتُ الْوَاقِفِ

«أَتَى الْقَاضِيَ بِنْتُ الْوَاقِفِ»

Meaning:

The daughter of the *waqif* (the donor of the *waqf* (endowment)) came to the judge.

«أَتَى الْقَاضِيَ بِنْتُ الْوَاقِفِ»

Here the *faa'il* is a biologically feminine noun: **بِنْتُ**,
but the verb is masculine : **أَتَى**.

This is because the *faa'il* is separated from its *fi'il* by the *maf'uul bihii*: **القَاضِيَ**.

Admin.'s Notes:

Recommended Reading

This topic is discussed in the following books /courses by our Shaykh:

1) From Esfahan to Madinah In Search of Truth: *Hadiith* of Salmaan al-Faarisiyy (raDiyallaahu "anhu) - With Lexical & Grammatical Notes

2) Selections from the Glorious Qur'aan - With Lexical & Grammatical Notes (DVD3, Part A1)

3) **دروس اللغة العربية : كتاب المعلم** Teacher's Guides for Madinah Arabic Course (Vol. 2.)

4) **المُسَعَّفُ فِي لُغَةِ وَإِعْرَابِ سُورَةِ يُوسُفَ**

(Lexical & Grammatical Exposition of *Suurah Yuusuf*) [Detailed discussion]



Exercises

التَّمارِينُ



تَذْكِيرُ الْفِعْلِ مَعَ فَاعِلِهِ الْمَوْثِقِ

1. Fill in the blanks in the following statement regarding the rule learnt in the lesson:

The rule is that:

- a) if the *faa'il* is a biologically feminine noun, and
b) is not separated from its *fi'* by another word,

the verb *must* be _____.

2. Which of the following *faa'is* are paired with the correct gender of the verb? Place a tick ✓ or cross ✗ accordingly.

نَجَحَ آمَنَةٌ.

نَجَحَتْ آمَنَةٌ.

خَرَجَتْ النَّاقَةُ.

خَرَجَ النَّاقَةُ.

3. Fill in the blanks in the following statement regarding the rule learnt in the lesson:

The rule is that:

a) if the *faa'il* is a biologically feminine noun, and

b) is separated from its *fi'il* by another word,

the verb *may* be _____.

4. Can we pair the following gender of the verb, with these *faa'is*?:

Place a tick ✓ or cross ✗ accordingly.

- | | |
|---------------------------|-----------------------|
| سَأَلْتَنِي الطَّالِبَةُ. | <input type="radio"/> |
| سَأَلَنِي الطَّالِبَةُ. | <input type="radio"/> |
| سَافَرَ زَيْنَبُ أَمْسَ. | <input type="radio"/> |
| سَافَرَ أَمْسَ زَيْنَبُ. | <input type="radio"/> |

5. For what reason can we pair the following *faa'il* with a masculine verb?

سَأَلَنِي الطَّالِبَةُ.

✓ Tick the right option.

The *faa'il* is a biological feminine and is not separated from its verb.

The *faa'il* is a biological feminine and is separated from its verb.

✓ 6. For what reason must we pair the following *faa'il* with a feminine verb?

✗ سَافَرَ زَيْنَبُ أَمْسٍ.

The *faa'il* is a biological feminine and is not separated from its verb.

The *faa'il* is a biological feminine and is separated from its verb.

7. Circle the error in the following sentence:

أَتَى بِنْتُ الْوَأَقِفِ الْقَاضِي.

8. Re-write the following sentence with a masculine verb and re-arrange it accordingly:

أَتَتْ بِنْتُ الْوَأَقِفِ الْقَاضِي.

9. Fill in the blank in the line from the couplet:

« الْقَاضِي بِنْتُ الْوَأَقِفِ _____ »

10. Write two sentences from your own composition on the pattern of the line from the couplet.

Answers

الْأَجْوِبَةُ

تَذْكَيرُ الْفِعْلِ مَعَ فَاعِلِهِ الْمُؤَنَّثِ

1. Fill in the blanks in the following statement regarding the rule learnt in the lesson:

The rule is that:

- a) if the *faa'il* is a biologically feminine noun, and
 - b) is not separated from its *fi'il* by another word,
- the verb **must** be **feminine**.

2. Which of the following *faa'is* are paired with the correct gender of the verb?

- نَجَحَ آمِنَةٌ.
- نَجَحَتْ آمِنَةٌ.
- خَرَجَتْ النَّاقَةُ.
- خَرَجَ النَّاقَةُ.

3. Fill in the blanks in the following statement regarding the rule learnt in the lesson:

The rule is that:

a) if the *faa'il* is a biologically feminine noun, and

b) is separated from its *fi'* by another word,

the verb *may* be *masculine*.

4. Can we pair the following gender of the verb, with these *faa'is*?

Place a tick ✓ or cross ✗ accordingly.

سَأَلْتَنِي الطَّالِبَةُ.

سَأَلَنِي الطَّالِبَةُ.

سَافَرَ زَيْنَبُ أَمْسَ.

سَافَرَ أَمْسَ زَيْنَبُ.

5. For what reason can we pair the following *faa'il* with a masculine verb?

سَأَلَنِي الطَّالِبَةُ.

The *faa'il* is a biological feminine and is not separated from its verb.

The *faa'il* is a biological feminine and is separated from its verb.

6. For what reason must we pair the following *faa'il* with a feminine verb?

سَافَرَ زَيْنَبُ أَمْسَ.

The *faa'il* is a biological feminine and is not separated from its verb.

The *faa'il* is a biological feminine and is separated from its verb.

7. Circle the error in the following sentence:

أَتَى بِنْتُ الْوَاقِفِ الْقَاضِي.

8. Re-write the following sentence with a masculine verb and re-arrange it accordingly:

أَتَتْ بِنْتُ الْوَاقِفِ الْقَاضِي.

أَتَى الْقَاضِي بِنْتُ الْوَاقِفِ.

9. Fill in the blank in the line from the couplet:

« أَتَى الْقَاضِي بِنْتُ الْوَاقِفِ »

10. Write two sentences from your own composition on the pattern of the line from the couplet.

أَتَى الْمُدِيرَةَ الطَّالِبَةُ.

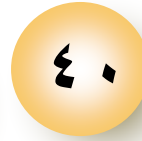
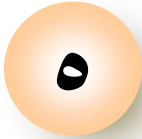
دَخَلَ الْفَصْلَ الْمُدْرَسَةُ.

Lesson 8

النحو



New Elements on How to
Make the Number Definite



Grammatical Element Learnt

You have learnt in **دروسُ اللغة** Book 2, Lesson 9, that the number can occur as *na''t*.

E.g.:

أَعْطِنِي الْكُتُبَ الثَّلَاثَةَ.

'a''Tinii al-kutuba **l-thalaathata**

Give me the three books.

Here the number is used as an adjective and so it comes after the *ma''duud*.

Now, consider the following:

أَعْطِنِي ثَلَاثَةَ الْكُتُبِ.

'a" Tinii thalaathata l-kutubi.

Give me the three books.

And also the following:

أَعْطِنِي الثَّلَاثَةَ الْكُتُبِ.

'a" Tinii al-thalaathata l-kutubi.

Give me the three books.

New Elements on How to Make the عَدَد Ma"rifah

A) Numbers from 3-10 & 100 and 1000:

In this category, the *ma"duud* takes the definite article **الـ**.

Numbers from 3-10:

E.g.:



اشْتَرَيْتُ ثَلَاثَةَ كُتُبٍ فِي الْمَعْرَاضِ.

I bought three books at the book fair.

كَيْفَ وَجَدْتِ ثَلَاثَةَ الْكُتُبِ الَّتِي اشْتَرَيْتَهَا فِي الْمَعْرَاضِ؟

How did you find **the three books** you bought at the book fair?

100:



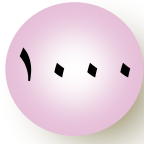
دَخَلَ مِائَةُ طَالِبٍ فِي الْاِخْتِبَارِ النَّهَائِيِّ.

100 students took the final examination.

أَنْجَحَ مِائَةُ الطَّالِبِ الَّذِينَ دَخَلُوا فِي الْاِخْتِبَارِ النَّهَائِيِّ؟

Did **the hundred students** who took the final examination pass?

1000:



سَحَبْتُ أَلْفَ دُولَارٍ.

I withdrew \$1000.

أَكْفَتْكَ أَلْفُ الدُّوَلَارِ الَّتِي سَحَبْتَهَا؟

Were **the \$1000** you withdrew enough for you?

This is according to the BaSriyy School of Grammar.

According to the Kuufiyy School, **الـ** *may* be added to both the "*adad*" as well as to the *ma"duud*.

E.g.:

كَيْفَ وَجَدْتَ **الثَّلاثَةَ** **الْكَتُبِ** الَّتِي اشْتَرَيْتَهَا فِي الْمَعْرِضِ؟

٣

How did you find the three books you bought at the book fair?

أَيْنَ **الْخَمْسَةَ** **الطُّلَّابِ** الَّذِينَ جَاءُوا أَمْسَ؟

٥

Where are the five students who came yesterday?



B) Numbers from 11 to 19:

In this category, **الـ** is added to the first element of the compound number.

E.g.:



شَارَكَ خَمْسَةَ عَشَرَ بَاحِثًا فِي النَّدْوَةِ.

Fifteen research scholars participated in the symposium.

أَتَعْرِفُ عَنَاوِينَ الْخَمْسَةِ عَشَرَ بَاحِثًا الَّذِينَ شَارَكُوا فِي النَّدْوَةِ؟

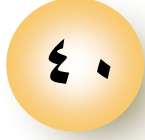
Do you know the addresses of **the fifteen research scholars** who participated in the symposium?



C) Numbers 20, 30, 40, 50, 60, 70, 80, 90:

In this category, the article **الـ** is added to the number.

E.g.:



أُسَلِّفُكَ أَرْبَعِينَ جُنَيْهًا.

I will lend you £40.

ادْفَعْ لِي الْأَرْبَعِينَ جُنَيْهًا الَّتِي أُسَلِّفْتُكَهَا.

Pay me **the £40** that I had lent you.



D) Ma"Tuuf Numbers Like 21, 25, 99:

In this category, the article **الـ** is added to both the elements of the number.

E.g.:

٢٥

سَلَّمَ لِي الطُّلَّابُ خَمْسَةً وَعِشْرِينَ دَفْتَرًا الْيَوْمَ.

The students submitted 25 notebooks to me today.

صَحَّحْتُ الْخَمْسَةَ وَالْعِشْرِينَ دَفْتَرًا الَّتِي سَلَّمَهَا لِي الطُّلَّابُ
الْيَوْمَ.

I have checked **the 25 notebooks** which the students submitted to me today.



Summary of New Elements

3-10 (BaSriyy School):

كَيْفَ وَجَدْتَ ثَلَاثَةَ الْكُتُبِ الَّتِي اشْتَرَيْتَهَا فِي الْمَعْرَاضِ؟

How did you find **the three books** you bought at the book fair?

3-10 (Kuufiyy School):

كَيْفَ وَجَدْتَ الثَّلَاثَةَ الْكُتُبِ الَّتِي اشْتَرَيْتَهَا فِي الْمَعْرَاضِ؟

How did you find **the three books** you bought at the book fair?

100:

أَنْجَحَ مِائَةُ الطَّلَبِ الَّذِينَ دَخَلُوا فِي الْإِخْتِبَارِ النَّهَائِيِّ؟

Did **the hundred students** who took the final examination pass?

1000:

أَكْفَتْكَ أَلْفُ الدُّوَلَارِ الَّتِي سَحَبْتَهَا؟

Were **the \$1000** you withdrew enough for you?

11-19:

أَتَعْرِفُ عَنَاوِينَ الْخَمْسَةَ عَشَرَ بَاحِثًا الَّذِينَ شَارَكُوا فِي النَّدْوَةِ؟

Do you know the addresses of **the fifteen research scholars** who participated in the symposium?

20, 30, 40, 50, 60, 70, 80, 90:

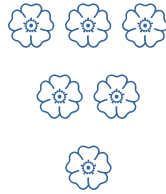
ادْفَعْ لِي الْأَرْبَعِينَ جُنَيْهَا الَّتِي أَسْلَفْتُكَهَا.

Pay me **the £40** that I had lent you.

Ma"Tuuf Numbers like 21, 25, 99:

صَحَّحْتُ الْخَمْسَةَ وَالْعِشْرِينَ دَفْتَرًا الَّتِي سَلَّمَهَا لِي الطُّلَّابُ الْيَوْمَ.

I have checked **the 25 notebooks** which the students submitted to me today.





المَمْنُوعُ مِنَ الصَّرْفِ

Diptotes



Diptotes Are of Two Kinds

1. Proper names, or

2. Common nouns.

Examples of Proper Names

زَيْنَبُ،

وَهَيْمٌ،

أَهْمَدُ،

آمِنَةٌ.

Examples of Common Nouns

أَسْوَدُ،

مَسَاجِدُ،

أَحْمَرُ،

أَصْدِقَاءُ،

فُقَرَاءُ.

أَلٌ With Proper Names

As a rule, most proper names do not have أَلٌ like

لَنْدَنُ،

Landan-u (London),

بَرْلِينُ،

Barliin-u (Berlin),

وَيْلَمُ

Wilyam-u.

But the Arabs add **أَلْ** to some proper names like:

الْبَرَازِيلُ

al-Baraaziil-u (Brazil),

الْأَرْجَنْتِينُ

al-Arjantiin-u (Argentina),

الْيَابَانُ.

al-Yaabaan-u (Japan).

Now, these nouns are diptotes, but they have been incapacitated from operating as diptotes by the **أَلْ**.

They are like a singer who has been incapacitated from singing by a sore throat.

Proper Names As *Mudaaf*

A proper name which does not have **أَلْ**, may happen to be a *muDaaf*, in which case also it ceases to operate as a diptote.

E.g.:

لَنْدَنْ بَرِيْطَانِيَا أَكْبَرُ مِنْ لَنْدَنْ كَنْدَا.

Landan-u Biriiṭaaniyaa 'akbar-u min Landan-i Kanadaa.

The London of Britain is bigger than the London of Canada.

فَاطِمَاتُنَا أَحْسَنُ مِنْ فَاطِمَاتِكُمْ.

Faaṭimatu-naa 'ahsanu min Faaṭimati-kum.

Our Faaṭimah is better than your Faaṭimah.

أل° With Common Nouns

A common noun, which is also a diptote, is like any other common noun.

It may take أل° when required by the context.

E.g.:

هَذَا مَنْدِيلٌ أَحْمَرٌ. الْمَنْدِيلُ الْأَحْمَرُ نَظِيفٌ.

هَؤُلَاءِ فُقَرَاءٌ. أَيِنَّ الْأَغْنِيَاءِ؟

In this case it takes *kasrah* when it is *majruur*, like a regular noun, because it has been prevented from functioning as a diptote because of its taking **أَلْ**.

E.g.:

الرَّئِيسُ الْأَمْرِيكِيُّ فِي الْبَيْتِ الْأَبْيَضِ.

هَذَا الطَّعَامُ لِلْفُقَرَاءِ.

Common Nouns As *Mudaaf*

A common noun which is also a diptote, may also be *muDaaf* when required.

In this case it takes *kasrah* when it is *majruur*, like a regular noun, because it has been prevented from functioning as a diptote because of its being *muDaaf*.

E.g.:

هَذِهِ الْكُتُبُ لِأَصْدِقَاءِ بِلَالٍ.

المَمْنُوعُ مِنَ الصَّرْفِ

Summary

Diptotes are of two kinds:

- 1.** Proper names, or
- 2.** Common nouns.

Most proper names do not take **أَلْ**, but common nouns do take **أَلْ** if required.

If a diptote takes **أَلْ**, or becomes *muDaaf*, it takes *kasrah* like a regular noun.

دَامَ

The verb دَامَ is used in two ways:

1. As a sister of كَانَ in which case it is a *naaqiS* verb, i.e., it takes اسم and خبر, e.g.:

﴿وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾

He enjoined on me prayer and almsgiving as long as I am alive.

(Q19:31)



Here the *taa* in دُمْتُ is the *ism* of دَامَ مَا and حَيًّا is its *khobar*.

Rule

قَاعِدَةٌ

دَامَ used as a *naaqiS* verb is always in the *maaDiy*, and is preceded by

مَا الْمَصْدَرِيَّةُ الظَّرْفِيَّةُ.

2. Secondly, it is also used as a *taamm* verb in which case it takes a *فَاعِلٍ* as in:

دَامَتْ بَرَكَاتُهُ

May his blessings last.

Here *بَرَكَاتُهُ* is the *faa'il* of the verb.

It is like *سَيَّارُتُ* in:

خَرَجَتْ سَيَّارُتُهُ.

In the following *aayah*, it looks like a *naaqiS* verb, but it is not, because it does not have *اسْم* and *خَبَر* :

﴿ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ ... ﴾

... abiding therein as long as the heavens and the earth last.

(Q11:108)



Note its use as a *taamm* verb in the following poetic line:

مَوَدَّتُهُ تَدُومُ لِكُلِّ هَوَلٍ وَهَلْ كُلُّ مَوَدَّتِهِ تَدُومُ

His love lasts during every terrifying situation.

Does everybody's love last?

There is a special feature of this line.

It is a **palindrome**. If you read it backwards, it still reads the same.

Of course, this applies only to the consonantal text.

مَوَدَّتُهُ تَدُومُ لِكُلِّ هَوَلٍ وَهَلْ كُلُّ مَوَدَّتِهِ تَدُومُ

مَوَدَّتُهُ

It is like the English,

'Madam! I'm Adam.'

Able was I, ere I saw Elba.

Here are some more examples in Arabic:

رَبِّكَ فَكْبِرْ.

رَبِّكَ فَكْبِرْ.

كُلِّ فِي فَلِكِ.

عَقْرَبٌ تَحْتَ بُرْقِعِ.

A scorpion below the veil.

اسْمُ الْجِنْسِ

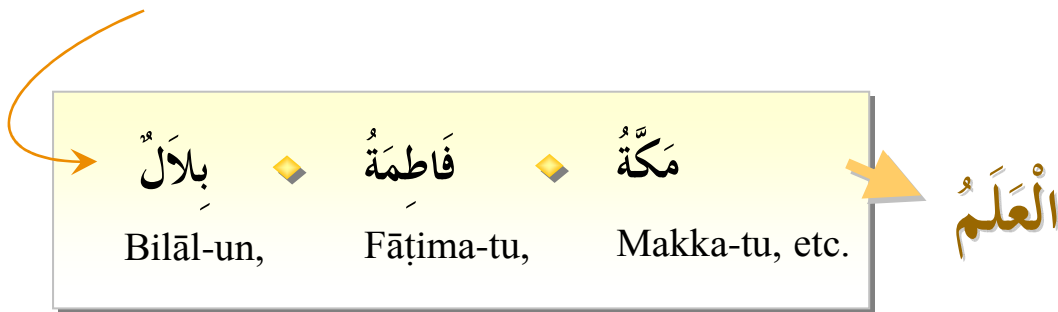
اسْمُ الْجِنْسِ الْجَمْعِيِّ

اسْمُ الْجَمْعِ

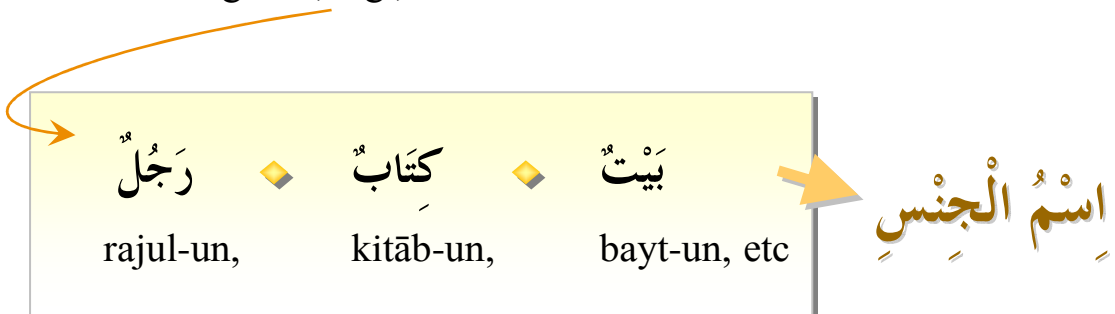
اسْمُ الْجِنْسِ

اسْمُ الْجِنْسِ *common noun* is the opposite of الْعَلَمُ *proper name*.

A proper name (الْعَلَمُ) can be applied to a particular person or place, e.g.



Whereas a common noun (اسْمُ الْجِنْسِ) can be applied to all the members of the genus, e.g.,



اسْمُ الْجِنْسِ الْجَمْعِيِّ

اسْمُ الْجِنْسِ الْجَمْعِيِّ refers to the genus, and so, it is plural in meaning, e.g.:

الرُّومُ	◆	الثُّرُكُ	◆	العَرَبُ
al-rūm-u,		al-turk-u,		al-‘arab-u
<i>the Byzantians</i>		<i>the turks</i>		<i>the Arabs</i>

السَّمَكُ	◆	المَوْزُ	◆	التَّمْرُ
al-samak-u		al-mawz-u,		al-tamr-u
<i>fish</i>		<i>bananas</i>		<i>dates</i>

To form the singular of the first type, a *yā'* is added, e.g.,

عَرَبِيٌّ ← عَرَبٌ

‘arabiyy-un ← al-‘arab-u

تُرْكِيٌّ ← تُرْكٌ

turkiyy-un ← al-turk-u

رُومِيٌّ ← رُومٌ

rūmiyy-un ← al-rūm-u

etc.

And to form the singular of the second type, a *tā' marbūṭah* is added, e.g.,

tamr-at-un	تَمْرَةٌ	←	تَمْرَةٌ
mawz-at-un	مَوْزَةٌ	←	مَوْزَةٌ
samak-at-un	سَمَكَةٌ	←	سَمَكٌ

اسْمُ الْجَمْعِ

A collective noun in English means a singular noun which refers to a group of people like a *committee*, a *team* etc.

Such a type of noun is called **اسْمُ الْجَمْعِ** in Arabic.

abdur rahim

Admin's note:

For examples of **اسْمُ الْجَمْعِ** see our Shaykh's:

١. «المُسْعَفُ فِي لُغَةِ وَإِعْرَابِ سُورَةِ يُوسُفَ» . pgs 95, 96, 117.

٢. «نُصُوصٌ إِسْلَامِيَّةٌ: قِصَّةُ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ» .

◆ الْمَصْدَرُ

◆ وَاسْمُ الْمَصْدَرِ

الْمَصْدَرُ

An Arabic verb has three elements:

- ◆ The action.
- ◆ The doer.
- ◆ The tense.

The verb **كَلَّمْتُ**, for example, has:

- ◆ The action which is speaking.
- ◆ The doer **تُ**.
- ◆ The tense which is the past tense.

The verb **تُكَلِّمِينَ** has:

- ◆ The action which is speaking.

- ◆ The doer **بِي**,
- ◆ The tense which is present/future.

The *maṣḍar* **تَكْلِيمٍ** is the verb minus the doer and the tense. It contains only one element which is action. Though a noun, it has the characteristic of a verb, and so can render its *fā'il marfū'*, and its *maf'ūl bihī manṣūb*, e.g.

تَكْلِيمِي إِيَّاكَ .

اسْمُ الْمَصْدَرِ

The *maṣḍar* has another form, called **اسْمُ الْمَصْدَرِ**, which has its verbal characteristic much reduced, and is meant to concentrate on the concept of the action without enjoying its full verbal characteristic.

Its power to influence its *fā'il* and *maf'ūl bihī* are limited. Its power to act is described as **قَلِيلٌ** and **شَاذٌ**. Yet there are a few examples of its power to act one of which is the following *ḥaḍīth*:

«مَنْ قُبَلَةَ الرَّجُلِ امْرَأَتُهُ الْوَضُوءُ» . 

And another the following *bayt*:

أَكْفُرًا بَعْدَ رَدِّ الْمَوْتِ عَنِّي وَبَعْدَ عَطَائِكَ الْمِائَةَ الرَّتَّاعَا

Will I be ungrateful to you after you averted death from me,
and after your grant of a hundred noble camels?

المصدر واسم المصدر

الفعل يحتوي على ثلاثة عناصر، وهي الفعل أي النشاط الممارس، والفاعل، والزمن. ففي قولنا «كلمت»: الفعل هو الكلام، والفاعل هو المدلول عليه بالتاء، والزمن، وهو الماضي.

وفي قولنا «تكلمين» الفعل هو الكلام، والفاعل هو المدلول عليه بالياء، والزمن هو المضارع.

المصدر هو الفعل المتزوع منه عنصرا الفاعل والزمن، فبقيت فيه فكرة الفعل فقط. فالتكليم لا زمن فيه ولا فاعل يسند إليه الفعل. هو اسم غير أن فيه قوة الفعل فيرفع فاعله، وينصب مفعوله.

وللمصدر صيغة أخرى تسمى اسم المصدر، وهو كالمصدر غير أن قوته على العمل قد ضعفت، وقصد به التركيز على فكرة الفعل من غير أن يشغل نفسه بالعمل، ومع ذلك قد يعمل، ووصف عمله بالقلة والشذوذ.

ف. عبد الرحيم

◆ الحال الحقيقية

◆ والحال السببية

Just like the نَعْتٌ , the حَالٌ is also of two types:

1) الْحَالُ الْحَقِيقِيُّ

2) الْحَالُ السَّبَبِيُّ

1) الْحَالُ الْحَقِيقِيُّ

The first type which most of the readers must be familiar with, describes the circumstance of the صَاحِبُ

الْحَالِ.

e.g.: جَاءَنِي الْوَلَدُ بَاكِئًا، وَرَجَعَ ضَاحِكًا.

The boy came to me crying and went back laughing.

2) الْحَالُ السَّبَبِيَّةُ

The الْحَالُ السَّبَبِيَّةُ does not describe the circumstance of its صَاحِبُ الْحَالِ.

It describes the circumstance of someone or something connected to its صَاحِبُ الْحَالِ by a pronoun.

In: جَاءَنِي الرَّجُلُ ضَاحِكًا

the *Haal* ضَاحِكًا describes the manner of the man's coming. It is *Haal Haqiqiyyah*.

But in:

جَاءَنِي الرَّجُلُ ضَاحِكًا وَلَدُهُ

the *Haal* ضَاحِكًا does not describe the manner of the man's coming. It describes the manner of his boy at the time of the man's coming. This is *Haal sababiyyah*.

And in this example the word وَلَدُهُ (هُ) is the فَاعِل of the *Haal* ضَاحِكًا .

This sentence may be reconstructed as follows:

جاءني الرجلُ وولدهُ يضحكُ.

The man came to me with his son laughing.

* * *

The noun following the **الحال السببية** may also be its **نائب فاعل**,

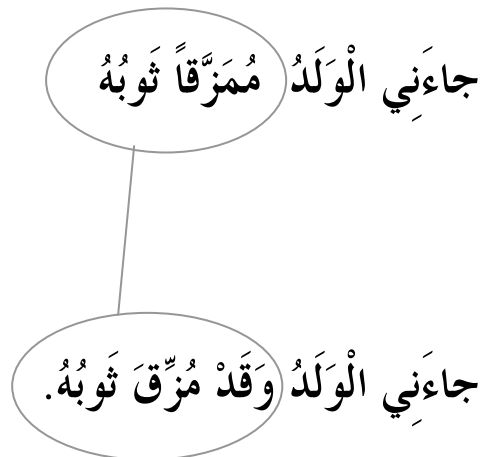
e.g.:

جاءني الولدُ ممزقاً ثوبه.

The boy came to me with his clothes torn.

In this example **ثوبه (هـ)** is the **نائب فاعل** of the *Haal* **ممزقاً**, as the sentence:

may be reconstructed in the following way :



Here are some more examples of **الحال السببية** :

١. كَلَّمْتُ زَيْنَبَ **حَاضِرًا** زَوْجِهَا.

I spoke to Zaynab with her husband present.

٢. تَلَقَّيْتُ هَذِهِ الرَّسَالَةَ **مَنْزُوعَةً** طَوَائِعُهَا.

I received this letter with its stamps removed.

٣. اشْتَرَيْتُ السَّيَّارَةَ **مُجَدَّدَةً** وَثَائِقُهَا.

I bought the car with its papers having been renewed.

٤. أَتَبِيعُ سَيَّارَتَكَ **مَكْسُورًا** زُجَّاجُهَا؟

Are you selling your car with its glass broken?

٥. وَصَلَ الْجَرِيحُ الْمُسْتَشْفَى **مُتَدَفِّقًا** دَمُهُ.

The wounded man arrived at the hospital with his blood gushing out.

Note that in: **رَأَيْتُ وَلَدًا مُمَزَّقًا** ثَوْبُهُ،

the word **مُمَزَّقًا** is **نَعْتُ سَبَبِيَّةٍ**.

But in: رَأَيْتُ الْوَلَدَ مُمَزَّقًا ثَوْبُهُ،

the word مُمَزَّقًا is حَالٌ سَبَبِيَّةٌ.

Here مُمَزَّقًا cannot be نَعْتُ سَبَبِيَّةٍ because الْوَلَدُ is مَعْرِفَةٌ.

But مُمَزَّقًا can be made its نَعْتُ by changing it to مَعْرِفَةٌ:

رَأَيْتُ الْوَلَدَ الْمُمَزَّقَ ثَوْبُهُ.

Here are some آيَاتٍ. Please determine whether

حَالٌ سَبَبِيَّةٌ or نَعْتُ سَبَبِيَّةٍ in each of them is مُخْتَلِفًا :

﴿وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ

مُخْتَلِفًا أُكْلُهُ﴾ [الأَنْعَامُ (٦) ١٤١]

﴿ثُمَّ يُخْرِجُ بِهِ زُرْعًا مُخْتَلِفًا أَلْوَانُهُ﴾ [الزُّمَرُ (٣٩) ٢١]

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا

أَلْوَانُهَا﴾ [فَاطِرٍ (٣٥) ٢٧]