

Steps to Arabic – Textbook

Table of Contents

The Three Categories of Words	6
Ism	6
فِعْلٌ Fi'ā	6
Harf	7
Root Letters.....	7
Definition.....	7
Arabic Roots	7
Word Families	8
Introduction.....	8
Word Family	8
Family Members.....	9
Family II	10
Family III	11
Family IV	12
Family V	13
Family VI	14
Family VIII	15
Family X	16
Family I	17
Introduction.....	17
Past and Present Tense	18

Masdar.....	18
Command Tense.....	18
The Actor and Acted Upon	19
Examples	20
Changing Tashkeel on R3	23
Tanween on R3 – Definite v. Indefinite.....	23
ð after R3 (Feminine).....	24
Status instead of R3 Tashkeel	25
Adding اِنِ or يُنِ after R3 (Masculine Pairs)	26
Adding تَانِ or تَيْنِ after R3 (Feminine Pairs).....	27
Adding وُنْ or يُنْ after R3 (Masculine Plural)	28
Adding أَت after R3 (Feminine Plural)	29
The Four Properties of the Ism	29
Harf	30
Connectors	30
Jaar جَاْر.....	31
Oath - قَسَم.....	32
Simple Ism Sentences	33
Terminology	33
Rules of Jumlah Ismiyyah	33
Mudaf and Mudaf Ilayhi	34
Terminology	34
Rules	34

Pronouns.....	35
Attached Pronouns.....	37
Man'oot Na't.....	38
Terminology	38
Rules	38
The Four Properties of the Ism	39
Status.....	39
Number	40
Gender.....	41
Type.....	42
Fi'l – Past Tense.....	43
The special pronouns for Fi'l	43
The Conjugation Table	46
Jumlah Fi'liyyah.....	47
Rules of Jumlah Fi'liyyah	48
Types of Faa'il فَاعِلٌ.....	49
Types of Maf'ool مَفْعُولٌ	52
Normal Order	57
Fi'l – Present Tense.....	57
Status of Present Tense Fi'l	58
Present Tense Fi'l for Family I – Part 1.....	59
Present Tense Fi'l for Family I – Part 2.....	60
Present Tense Fi'l for Family I – Part 3.....	61
Present Tense Fi'l for Family I – Combined.....	62

Jumlah Ismiyyah.....	65
The “Invisible Is”	65
Parts of the Jumlah Ismiyyah	66
Examples of Jumlah Ismiyyah.....	67
Mubtada Spotting Tips	68
Khabar	68
Related to Khabar.....	69
Normal Order of Jumlah Ismiyyah	70
Influencers on Jumlah Ismiyyah.....	71
Harf Nasb: إِنَّ and its sisters	71
Sisters of Inna	72
Examples	72
Incomplete Fi’l: كَانَ and its sisters (كَانَ وَأَخَوَاتُهَا)	74
Sisters of Kana	75
Examples	75
2-Word Combinations.....	77
Mubdal and Badal	78
Examples	80
Ism Mawsool and Silah	81
Ism Mawsool	82
Notes About Ism Mawsool and Silah	83
Examples	83
Different kinds of ما.....	84

THE THREE CATEGORIES OF WORDS

In Arabic, we have three categories of words:

- 1) Ism إسم
- 2) Fi'l فِعْل
- 3) Harf حَرْف

ISM

An Ism's closest approximation in English is a **noun**. However, Ism in Arabic can be many things:

- **Place:** Makkah, Jannah, Jahannam, etc.
- **Person:** Adam, Iblees, Jibreel, the righteous, the disbelievers, etc.
- **Thing:** book, prayer, heart, etc. [concrete]
 - o **Idea:** guidance, doubt, etc. [abstract]
- **Adjective:** last, first, painful, etc.
- **Adverb:** quickly, slowly, etc.

Two non-exhaustive ways an Ism can be easily identified is:

- 1) Presence of a tanween or ability to accept a tanween
- 2) Presence of ال

Fi'l فِعْل

Fi'l is an action that takes place in **time** (past/present/future). Its closest approximation in English a verb. However, in Arabic, a Fi'l has an **actor** that is part and parcel of the Fi'l.

For example, the verb "to know" in Arabic would include the time and the actor: he knew, he knows, she knew, they will know, etc.

HARF

Harf is a word that neither qualifies to be an Ism nor a Fi'l. It is consequential for meaning and grammatical purposes. For example, in, on, surely, etc.

ROOT LETTERS

DEFINITION

The roots of verbs and most nouns in the Semitic languages are characterized as **a sequence of letters**. Such roots are used in the formation of actual words by adding the vowels and non-root letters generally following specific patterns.

It is a peculiarity of Semitic linguistics that a large majority of these roots are trilaterals (although there are a number of quadrilaterals, and in some languages also biliterals).

Reference: https://en.wikipedia.org/wiki/Semitic_root

ARABIC ROOTS

In Arabic,

- **All** Fi'l have root letters – either 3 letters (vast majority), 4 letters (rare) or 5 letters (N/A in the Qur'an)
 - كَتَبَ, كَبُرَ, خَرَجَ
 - زَلَزَلَ, إِظْمَأَنَّ, إِشْمَأَزَّ
- **Most** Ism have root letters as well – either 3 letters (vast majority), 4 letters (rare) or 5 letters (N/A in the Qur'an)
 - الْكِتَابِ, الْكِبْرِ, الْخُرُوجِ
 - الزَّلْزَلَةِ, الإِظْمِائَانِ, الْفِرْدَوْسِ
- Harf do not have root letters

We will denote roots as follows:

- R1 for root letter 1
- R2 for root letter 2
- R3 for root letter 3

WORD FAMILIES

INTRODUCTION

Consider the root letters س ل م. From these root letters, we can get the following words:

- I: سَلِمَ to be safe/unharmed
- II: سَلَّمَ to protect from harm
- III: سَأَلَ to keep the peace
- IV: أَسْلَمَ to accept Islam
- V: تَسَلَّمَ to obtain something
- VI: تَسَالَمَ to make peace with one another
- VIII: اسْتَلَمَ to receive/take possession
- X: اسْتَسَلَمَ to surrender

All words – from I to X – share the **common root and common meaning**: something to do with “being safe”.

Once we have studied Word Families, we acquire the ability to understand hundreds of words as they have shared meaning if they share the root!

WORD FAMILY

A Word Family is a collection of words that all:

- 1) Have the same root letters
- 2) Follow the same, predictable pattern for each member

Each of I to X are actual Word Families.

FAMILY MEMBERS

Each Word Family has family members, like a real family has individual family members.

Just like a family shares DNA, Word Family members share root letters. Each member is unique though, just like a real family.

Each family member follows a distinct, predictable pattern. The pattern is made up of the root letters, additional non-root letters and tashkeel.

Here the Family Members that we will learn at this point of our studies:

- 1) Past tense
- 2) Present tense
- 3) Command tense
- 4) The Masdar مصدر
- 5) The Actor
- 6) The Acted Upon

Past tense is a Fi'l in the past, i.e. an action that took place in the past. The actor for it is "he".

Present tense is a Fi'l in the present or future, i.e. an action that took place in the present or will take place in the future. The actor for it is "he".

Command tense is a Fi'l requesting or demanding the action in the present or future. The actor for it is "you".

The Masdar is the idea of the F'il. However, it is an Ism. It's like the Fi'l in an Ism format.

The Actor is an Ism that is the person/entity performing the action.

The Acted Upon is an lsm that is the person/entity/object receiving the action.

FAMILY II

Family Member		Translation	Example and Pattern
1)	Past tense	He protected from harm	<i>sallama</i> سَلَّمَ
			R3 fatha* + R2 shadda fatha + R1 fatha
2)	Present tense	He protects from harm	<i>yusallimu</i> يُسَلِّمُ
			R3 dhamma* + R2 shadda kasra + R1 fatha + *يُ
3)	Command tense	You, protect from harm	<i>sallim</i> سَلِّمْ
			R3 sukoon* + R2 shadda kasra + R1 fatha
4)	The Masdar	The protection from harm	<i>at-tasleem</i> التَّسْلِيمِ
			ال + * + ت + sukoon + R1 + kasra + R2 + ي + * + R3
5)	The Actor	The protector	<i>al-musallim</i> الْمُسَلِّمِ
			ال + * + مُ + fatha + R1 + kasra + R2 + * + R3
6)	The Acted Upon	The protected	<i>al-musallam</i> الْمُسَلَّمِ
			ال + * + مُ + fatha + R1 + fatha + R2 + * + R3

FAMILY III

Family Member		Translation	Example and Pattern
1)	Past tense	He kept the peace	<i>saalama</i> سَالَمَ
			R3 fatha* + R2 fatha + أ + R1 fatha
2)	Present tense	He keeps the peace	<i>yusaalima</i> يُسَالِمُ
			R3 dhamma* + R2 kasra + أ + R1 fatha + *يُ
3)	Command tense	You, keep the peace!	<i>saalim</i> سَالِمِ
			R3 sukoon* + R2 kasra + أ + R1 fatha
4)	The Masdar	The keeping of the peace	<i>al-musaalama</i> الْمُسَالَمَةُ
			*ة + R3 fatha + R2 fatha + أ + R1 fatha + مُ + *ال
5)	The Actor	The keeper of peace	<i>al-musaallim</i> الْمُسَالِمِ
			R3* + R2 kasra + أ + R1 fatha + مُ + *ال
6)	The Acted Upon	The peace that was kept	<i>al-musaallam</i> الْمُسَالَمِ
			R3* + R2 fatha + أ + R1 fatha + مُ + *ال

FAMILY IV

Family Member		Translation	Example and Pattern
1)	Past tense	He accepted Islam	<i>aslama</i> أَسْلَمَ
			R3 fatha* + R2 fatha + R1 sukoon + أَ
2)	Present tense	He accepts Islam	<i>yuslimu</i> يُسَلِّمُ
			R3 dhamma* + R2 kasra + R1 sukoon + *يُ
3)	Command tense	You, accept Islam!	<i>aslim</i> اسْلِمْ
			R3 sukoon* + R2 kasra + R1 sukoon + أَ
4)	The Masdar	The acceptance of Islam	<i>al-islam</i> الْإِسْلَامُ
			R3* + أُ + R2 fatha + R1 sukoon + إِ + *ال
5)	The Actor	The one who accepts Islam	<i>al-muslim</i> الْمُسْلِمُ
			R3* + R2 kasra + R1 sukoon + مُ + *ال
6)	The Acted Upon	The thing accepted (i.e. Islam)	<i>al-muslam</i> الْمُسْلَمُ
			R3* + R2 fatha + R1 sukoon + مُ + *ال

FAMILY V

Family Member		Translation	Example and Pattern
1)	Past tense	He received	<i>tasallama</i> تَسَلَّمَ
			R3 fatha* + R2 shadda fatha + R1 fatha + تَ
2)	Present tense	He receives	<i>yatasallamu</i> يَتَسَلَّمُ
			R3 dhamma* + R2 shadda fatha + R1 fatha + تَ + *يَ
3)	Command tense	You, receive!	<i>tasallam</i> تَسَلِّمْ
			R3 sukoon* + R2 shadda fatha + R1 fatha + تَ
4)	The Masdar	The receiving	<i>at-tasallum</i> التَّسَلُّمُ
			R3* + R2 shadda dhamma + R1 fatha + تَ + *ال
5)	The Actor	The receiver	<i>al-mutasallim</i> الْمُتَسَلِّمُ
			R3* + R2 shadda kasra + R1 fatha + تَ + مُ + *ال
6)	The Acted Upon	The thing that was received	<i>al-mutasallam</i> الْمُتَسَلَّمُ
			R3* + R2 shadda fatha + R1 fatha + تَ + مُ + *ال

FAMILY VI

Family Member		Translation	Example and Pattern
1)	Past tense	He made peace with others	<i>tasaalama</i> تَسَالَمَ
			R3 fatha* + R2 fatha + أُ + R1 fatha + ت
2)	Present tense	He makes peace with others	<i>yatasaalamu</i> يَتَسَالَمُ
			R3 dhamma* + R2 fatha + أُ + R1 fatha + ت + *ي
3)	Command tense	You, make peace with others!	<i>tasaalam</i> تَسَالِمْ
			R3 sukoon* + R2 fatha + أُ + R1 fatha + ت
4)	The Masdar	The making of peace with others	<i>at-tasaalum</i> التَّسَالُمُ
			R3* + R2 dhamma + أُ + R1 fatha + ت + *ال
5)	The Actor	The one who made peace with others	<i>al-mutasaalim</i> الْمُتَسَالِمُ
			R3* + R2 kasra + أُ + R1 fatha + ت + مُ + *ال
6)	The Acted Upon	The peace that was made	<i>al- mutasaalam</i> الْمُتَسَالَمُ
			R3* + R2 fatha + أُ + R1 fatha + ت + مُ + *ال

FAMILY VIII

Family Member		Translation	Example and Pattern
1)	Past tense	He touched	<i>istalama</i> اِسْتَلَمَ
			R3 fatha* + R2 fatha + تَ + R1 sukoon + اِ
2)	Present tense	He touches	<i>yastalimu</i> يَسْتَلِمُ
			R3 + R2 kasra + تَ + R1 sukoon + ي* dhamma*
3)	Command tense	You, touch!	<i>istalim</i> اِسْتَلِمْ
			R3 sukoon* + R2 kasra + تَ + R1 sukoon + اِ
4)	The Masdar	The touching	<i>al-istilaam</i> اِلسْتِيْلَامُ
			R3* + اُ + R2 fatha + تِ + R1 sukoon + اِ + *ال
5)	The Actor	The one who touches	<i>al-mustalim</i> الْمُسْتَلِمُ
			R3* + R2 kasra + تَ + R1 sukoon + مُ + *ال
6)	The Acted Upon	The one who is touched	<i>al-mustalam</i> الْمُسْتَلَمُ
			R3* + R2 fatha + تَ + R1 sukoon + مُ + *ال

FAMILY X

Family Member		Translation	Example and Pattern
1)	Past tense	He surrendered	<i>istaslama</i> اِسْتَسَلَّمَ
			R3 fatha* + R2 fatha + R1 sukoon + تَ + سُنْ + اِ
2)	Present tense	He surrenders	<i>yastaslimu</i> يَسْتَسَلِّمُ
			R3 dhamma* + R2 kasra + R1 sukoon + تَ + سُنْ + *يَ
3)	Command tense	You, surrender!	<i>istaslim</i> اِسْتَسَلِّمْ
			R3 sukoon* + R2 kasra + R1 sukoon + تَ + سُنْ + اِ
4)	The Masdar	The surrender	<i>al-istislaam</i> اِلِسْتِسْلَام
			R3* + اُ + R2 fatha + R1 sukoon + تَ + سُنْ + اِ + *ال
5)	The Actor	The one who surrenders	<i>al-mustaslim</i> اَلْمُسْتَسَلِّم
			R3* + R2 kasra + R1 sukoon + تَ + سُنْ + مُ + *ال
6)	The Acted Upon	The thing that was surrendered	<i>al-mustaslam</i> اَلْمُسْتَسَلَّم
			R3* + R2 fatha + R1 sukoon + تَ + سُنْ + مُ + *ال

FAMILY I

INTRODUCTION

Family I deserves special consideration for the following reasons:

- 1) The Past Tense does not have a complete, predictable pattern.
- 2) The Present Tense does not have a complete, predictable pattern.
- 3) There is no predictable pattern for the Masdar.

Recall from the study of Hans Wehr:

علم¹ 'alima a ('ilm) to know (ب or ه, ه s.o., s.th.), have knowledge, be cognizant, be aware (ب or ه of s.th.), be informed (ب or ه about or of s.th.), be familiar, be acquainted (ب or ه with s.th.); to perceive, discern (ب or ه s.th.), find out (ب or ه about s.th., من from), learn, come to know (ب or ه s.th. or about s.th., من from); to distinguish, differen-

علم¹

Root Letters: The first part of an entry are the three root letters.

'alima

Family I: This is the Past Tense of Family I for the root letters.

a

Family I Present Tense: This is the tashkeel on R2 for Present Tense of Family I.

('ilm)

Masdar for Family I.

to know

The Meaning: This is for Family I in the form of "to ...".

Thus, for ع ل م, we have the following members:

- Past Tense: عَلِمَ *alima*
- Present Tense: يَعْلَمُ *ya'lamu*
- Masdar: الْعِلْمُ *al-'ilm*

PAST AND PRESENT TENSE

For both the Past and Present Tense, you cannot predict the tashkeel of R2! Therefore, we cannot create a complete, predictable pattern for it 😞

However, there are some predictable elements:

عَلِمَ

R3 fatha* + 😞 + R1 fatha

يَعْلَمُ

R3 dhamma* + 😞 + R1 sukoon + ي*

The tashkeel of R2 must be looked up in the dictionary.

MASDAR

The Masdar is completely unpredictable! The only way to know it is to look it up in the dictionary. Moreover, there can be more than one Masdar for a Family I root!

COMMAND TENSE

For Command Tense, follow the procedure as before:

- 1) Start with present tense: يَعْلَمُ
- 2) Chop (the ي): عَلِمَ

3) Chop the dhamma from R3: عَلَّمَ

4) Add Hamzatul Wasl to pronounce: اِعْلَمَ

a. If R2 has dhamma → add dhamma when starting with Hamzatul Wasl

b. Otherwise → add kasra when starting with Hamzatul Wasl

We can summarize the Command Tense pattern as follows:

اِعْلَمَ

R3 sukoon* + 😞 + R1 sukoon + *ا

THE ACTOR AND ACTED UPON

The patterns for the Actor and the Acted Upon are very predictable, *alhamdulillah*. The Actor follows the following pattern:

العَالِمِ

R3* + R2 kasra + اُ + R1 fatha + *ال

The Acted Upon follows the following pattern:

المَعْلُومِ

R3* + وُ + R2 dhamma + R1 sukoon + مَ + *ال

EXAMPLES

Family Member		Translation	Example and Pattern
1)	Past tense	He knew	<i>alima</i> عَلِمَ
			R3 fatha* + ☹️ + R1 fatha
2)	Present tense	He knows	<i>ya'lamu</i> يَعْلَمُ
			R3 dhamma* + ☹️ + R1 sukoon + يَ
3)	Command tense	You, know!	<i>i'lam</i> اِعْلَمْ
			R3 sukoon* + ☹️ + R1 sukoon + *ا
4)	The Masdar	The knowledge	<i>al-'ilm</i> الْعِلْمُ
			No predictable pattern; Look up in dictionary
5)	The Actor	The knowledgeable	<i>al-a'alim</i> الْعَالِمُ
			R3* + R2 kasra + أ + R1 fatha + *ال
6)	The Acted Upon	The thing known	<i>al-ma'loom</i> الْمَعْلُومُ
			R3* + وُ + R2 dhamma + R1 sukoon + مَ + *ال

Family Member		Translation	Example and Pattern
1)	Past tense	He helped	<i>nasara</i> نَصَرَ
			R3 fatha* + 😞 + R1 fatha
2)	Present tense	He helps	<i>yansuru</i> يَنْصُرُ
			R3 dhamma* + 😞 + R1 sukoon + يَ
3)	Command tense	You, help!	<i>unsur</i> اُنْصُرْ
			R3 sukoon* + 😞 + R1 sukoon + *ا
4)	The Masdar	The help	<i>an-nasr</i> النَّصْرُ
			No predictable pattern; Look up in dictionary
5)	The Actor	The helper	<i>an-naasir</i> النَّاصِرُ
			R3* + R2 kasra + أ + R1 fatha + *ال
6)	The Acted Upon	The helped	<i>al-mansoor</i> الْمَنْصُورُ
			R3* + وُ + R2 dhamma + R1 sukoon + مَ + *ال

Family Member		Translation	Example and Pattern
1)	Past tense	He did	<i>fa'ala</i> فَعَلَ
			R3 fatha* + ☹️ + R1 fatha
2)	Present tense	He does	<i>yaf'alu</i> يَفْعَلُ
			R3 dhamma* + ☹️ + R1 sukoon + يَ
3)	Command tense	You, do!	<i>if'al</i> اِفْعَلْ
			R3 sukoon* + ☹️ + R1 sukoon + *ا
4)	The Masdar	The action	<i>al-f'il</i> الْفِعْلُ
			No predictable pattern; Look up in dictionary
5)	The Actor	The actor	<i>al-faa'il</i> الْفَاعِلُ
			R3* + R2 kasra + أُ + R1 fatha + *ال
6)	The Acted Upon	The acted upon	<i>al-maf'ool</i> الْمَفْعُولُ
			R3* + وُ + R2 dhamma + R1 sukoon + مَ + *ال

CHANGING TASHKEEL ON R3

Consider the Ism **المُسْلِم**:

المُسْلِم

R3* + R2 kasra + R1 sukoon + مٌ + *ال

We have not specified the tashkeel on R3 yet, leaving it blank. We can put the following tashkeel on R3:

المُسْلِمِ المُسْلِمِ المُسْلِمُ

All three of these words mean the same thing. They have the same root letters. They are from the same family. They are, in fact, the identical words with one key difference: the tashkeel on R3 is different!

Based on this, we can pose two very important questions:

- 1) In what ways does the tashkeel change on R3?
- 2) Why does the tashkeel change on R3?

We will address question 1 in this chapter. Question 2 will be addressed in the chapter on Harf and Simple Ism Sentences.

TANWEEN ON R3 – DEFINITE V. INDEFINITE

The tanween is doubling of the dhamma, fatha and kasra.

An Ism with ال means 'the', e.g. المُسْلِمِ the Muslim. This is called a "definite Ism".

An Ism with tanween means 'a', e.g. مُسْلِمٌ a Muslim. This is called an "indefinite Ism".

We can have tanween on R3 on one condition: the Ism cannot take ال when it has tanween.

Tanween (Indefinite)	ال (Definite)	R3 tashkeel
<i>A Muslim</i>	<i>The Muslim</i>	
مُسْلِمٌ	المُسْلِمُ	Dhamma
مُسْلِمًا	المُسْلِمَ	Fatha
مُسْلِمِ	المُسْلِمِ	Kasra

ة AFTER R3 (FEMININE)

Consider the following ayah (2:128):

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

The highlighted word is almost identical to the Ism مُسْلِم. It has the same root letters (R1 س, R2 م, R3 م). The difference is that there is a ة after R3. Why?

The gender for all Isms we've studied (Masdar/Actor/Acted Upon) is masculine. **This is the default gender for all Isms in Arabic.**

To make an Ism feminine in gender, you must add ة after R3.

muslimatan مُسْلِمَةٌ

*ة + R3 fatha +...

Tanween (Indefinite)		ال (Definite)		R3 tashkeel
<i>A female Muslim</i>		<i>The female Muslim</i>		
مُسْلِمَةٌ	مُسْلِمٌ	المُسْلِمَةُ	المُسْلِمُ	Dhamma
مُسْلِمَةً	مُسْلِمًا	المُسْلِمَةَ	المُسْلِمَ	Fatha
مُسْلِمَةٍ	مُسْلِمِ	المُسْلِمَةِ	المُسْلِمِ	Kasra

Observations

- 1) R3's tashkeel is now fixed. It is always a fatha.
- 2) The spelling of مُسْلِمَةٌ does not require alif after it.

STATUS INSTEAD OF R3 TASHKEEL

It is no longer accurate to describe the changes to the end of an lsm as "R3 Tashkeel". This is evident in the word مُسْلِمَةٌ. We will define terminology for "R3 tashkeel Dhamma/Fatha/Kasra":

- R3 Tashkeel Dhamma = Marfoo' مَرْفُوع
- R3 Tashkeel Fatha = Mansoob مَنْصُوب
- R3 Tashkeel Kasra = Majroor مَجْرُور

Instead of using "R3 tashkeel", we will describe the changing o R3's tashkeel as its "status".

Masculine

Tanween (Indefinite)	ال (Definite)	Status
<i>A Muslim</i>	<i>The Muslim</i>	
مُسْلِمٌ	المُسْلِمُ	Marfoo' مَرْفُوع
مُسْلِمًا	المُسْلِمَ	Mansoob مَنْصُوب
مُسْلِمِ	المُسْلِمِ	Majroor مَجْرُور

Feminine

Tanween (Indefinite)	ال (Definite)	Status
<i>A female Muslim</i>	<i>The female Muslim</i>	
مُسْلِمَةٌ	المُسْلِمَةُ	Marfoo' مَرْفُوع
مُسْلِمَةً	المُسْلِمَةَ	Mansoob مَنْصُوب
مُسْلِمَةٍ	المُسْلِمَةِ	Majroor مَجْرُور

ADDING أَنْ OR يٰنِ AFTER R3 (MASCULINE PAIRS)

Consider the following ayah (2:128):

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

Our Lord! Make us **both fully submit to You** and from our descendants a nation that will submit to you. Show us our rituals and turn to us in grace. You are truly the Acceptor of Repentance, Most Merciful.

This is an example of **pairs** in Arabic:

- مُسْلِمٌ / مُسْلِمًا / مُسْلِمٌ is “One Muslim”
- مُسْلِمَيْنِ / مُسْلِمَانِ is “Two Muslims”

Pairs in Arabic are NOT plural. Plurals are three or more.

Why are there two ways of saying “Two Muslims”? This is because of their status 😊

Tanween (Indefinite)		ال (Definite)		Status
Two Muslim men	A Muslim man	The two Muslim men	The Muslim man	
مُسْلِمَانِ	مُسْلِمٌ	المُسْلِمَانِ	المُسْلِمِ	Marfoo' مَرْفُوعٌ
مُسْلِمَيْنِ	مُسْلِمًا	المُسْلِمَيْنِ	المُسْلِمِ	Mansoob مَنْصُوبٌ
	مُسْلِمٍ		المُسْلِمِ	Majroor مَجْرُورٌ

Observations

- Mansoob and Majroor are the same
- Adding أَنْ after R3 for Marfoo'
 - o The unit of pronunciation is 2
- Adding يٰنِ after R3 for Mansoob/Majroor
 - o The unit of pronunciation is 1

- R3 is fixed: it has a fatha, just like feminine
- The pair cannot take a Tanween! So we must remove that from the table and use "Indefinite" instead.

المُسْلِمَاتِ

ال + R3 fatha + ... + * أن

المُسْلِمَاتِ

ال + R3 fatha + ... + * ين

ADDING تَان OR تَيْن AFTER R3 (FEMININE PAIRS)

Indefinite		Definite		Status
<i>Two female Muslims</i>	<i>A female Muslim</i>	<i>The two female Muslims</i>	<i>The female Muslim</i>	
مُسْلِمَاتٍ	مُسْلِمَةٌ	المُسْلِمَاتِ	المُسْلِمَةُ	مَرْفُوعٌ
مُسْلِمَاتَيْنِ	مُسْلِمَتَيْنِ	المُسْلِمَاتَيْنِ	المُسْلِمَتَيْنِ	مَنْصُوبٌ
	مُسْلِمَةٍ		المُسْلِمَةِ	مَجْرُورٌ

Observations

- Mansoob and Majroor are the same
- Adding تَان after R3 for Marfoo'
 - o The unit of pronunciation is 2
- Adding تَيْن after R3 for Mansoob/Majroor
 - o The unit of pronunciation is 1
- R3 is fixed: it has a fatha, just like feminine

المُسْلِمَاتِ

ال + R3 fatha + ... + * تَان

المُسْلِمَاتِ

ال + * + ... + R3 fatha + تَيْنِ

ADDING وَن OR يَنْ AFTER R3 (MASCULINE PLURAL)

The plural in Arabic is 3 or more. There are many patterns for plurals, most of which are not entirely predictable. However, this pattern of plurals called the “Masculine Plural” is very predictable.

Generally, it is used for the Actor and Acted Upon Isms. Usually, it is for rational beings (e.g. humans). Additionally, the Masculine Plural can include members of both genders.

Indefinite			Definite			Status
<i>Muslim men</i>	<i>Two Muslim men</i>	<i>A Muslim man</i>	<i>The Muslim men</i>	<i>The two Muslim men</i>	<i>The Muslim man</i>	
مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ	الْمُسْلِمُونَ	الْمُسْلِمَانِ	الْمُسْلِمُ	مَرْفُوعٌ
مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمًا	الْمُسْلِمِينَ	الْمُسْلِمَيْنِ	الْمُسْلِمَ	مَنْصُوبٌ
		مُسْلِمٍ			الْمُسْلِمِ	مَجْرُورٌ

Observations

- Mansoob and Majroor are the same
- R3 isn't fixed
- Marfoo' and Mansoob/Majroor are two units of pronunciation

المُؤْمِنُونَ

ال + * + ... + R3 dhamma + وَنَ

المُؤْمِنِينَ

ال + * + ... + R3 kasra + يَنْ

ADDING أَت AFTER R3 (FEMININE PLURAL)

The Feminine Plural is exclusively for living beings of female gender (humans, animals, etc.) or for feminine Isms.

Indefinite			Definite			Status
<i>Female Muslims</i>	<i>Two female Muslims</i>	<i>A female Muslim</i>	<i>The female Muslims</i>	<i>The female two Muslims</i>	<i>The female Muslim</i>	
مُسْلِمَاتُ	مُسْلِمَاتَانِ	مُسْلِمَةٌ	المُسْلِمَاتُ	المُسْلِمَاتَانِ	المُسْلِمَةُ	مَرْفُوعٌ
مُسْلِمَاتٍ	مُسْلِمَاتَيْنِ	مُسْلِمَةً	المُسْلِمَاتِ	المُسْلِمَاتَيْنِ	المُسْلِمَةَ	مَنْصُوبٌ
		مُسْلِمَةٍ			المُسْلِمَةَ	مَجْرُورٌ

Observations

- Mansoob and Majroor are the same
- R3 is fixed: it has fatha
- Marfoo': adding أَت after R3
 - o Length of pronunciation is 2
- Mansoob/Majroor: adding اِت after R3
 - o Length of pronunciation is 2
- Tanween is added on اِت if indefinite! Mansoob/Majroor is the same with two kasras!

مُسْلِمَاتُ الْمُؤْمِنَاتُ

*اِت + R3 fatha + ... + *ال

مُسْلِمَاتٍ الْمُؤْمِنَاتِ

*اِت + R3 fatha + ... + *ال

THE FOUR PROPERTIES OF THE ISM

Each Ism in the Arabic language can be described using these four properties:

- 1) **Status:** Marfoo', Mansoob or Majroor
- 2) **Number:** Singular, Pair or Plural
- 3) **Gender:** Masculine or Feminine
- 4) **Type:** Definite or Indefinite

HARF

Recall that a Harf is a word that neither qualifies to be an Ism nor a Fi'l. It is consequential for meaning and grammatical purposes. For example, in, on, surely, etc.

Here are three important notes about Harf:

- 1) Harf don't have root letters.
- 2) Harf resemble prepositions in English (meaning).
- 3) Grammatically, Harf serve a very important purpose: to affect the status of the Ism that comes after it.

CONNECTORS

There are three parts to Connectors:

- 1) The First Ism
- 2) The Connector
- 3) The Second Ism

The connector connects the second Ism to the first Ism in meaning and matching in status.

There are three connector Harfs: وَ (and), فَ (so/immediately) and ثُمَّ (then). We will only discuss وَ here.

تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ

The angels descend and the spirit descends

- First Ism: الْمَلَائِكَةُ
- Connector: وَ
- Second Ism: الرُّوحُ

رِحْلَةَ الشَّتَاءِ وَالصَّيْفِ

The winter journeys and summer journeys

- First Ism: الشَّتَاءِ
- Connector: وَ
- Second Ism: الصَّيْفِ

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ

The messenger believe and the believers believe in what has been revealed to him (S) from his Lord

- First Ism: الرَّسُولُ
- Connector: وَ
- Second Ism: الْمُؤْمِنُونَ

Note that the First Ism can be separated by quite a distance from the Connector and Second Ism. However, the Second Ism is immediately after the Connector.

جَارٌّ JAAR

A Harf Jarr is a Harf that makes the Ism after it Majroor. We will define some terminology here:

- جَارٌّ Jaar: collection of Harf Jarr
- حَرْفٌ جَرٌّ Harf Jarr: a Harf that makes the Ism after it Majroor
- إِسْمٌ مَجْرُورٌ Ism Majroor: an Ism whose status is Majroor

The basic rules of a Harf Jarr are:

- The Ism after it is in status Majroor and is called "Ism Majroor"
- The Ism Majroor follows immediately after Harf Jarr
- There can only be one Ism Majroor

الْحَمْدُ لِلَّهِ

Translation: All praise is for Allah

- Harf Jarr: لِ (for)
- Ism Majroor: اللهُ (the word Allah)

مِنْ شَرٍّ

Translation: From evil

- Harf Jarr: مِنْ
- Ism Majroor: شَرٍّ

فِي دِينِ اللَّهِ

Translation: In the religion of Allah

- Harf Jarr: فِي
- Ism Majroor: دِينِ

OATH - قَسَم

The Oath قَسَم consists of two parts:

- 1) Harf of Oath: وَ or بِ or تِ
- 2) The Ism of Oath: status of this Ism is Majroor.
- 3) The One taking the Oath: not mentioned, implied by context.

وَالْعَصْرِ

Translation: I swear by time.

- Harf of Oath: وَ
- Ism of Oath: الْعَصْرِ
- One taking Oath: "I", in this case referring to Allah

SIMPLE ISM SENTENCES

The Ism sentence is called the Jumlah Ismiyyah الْجُمْلَةُ الْإِسْمِيَّةُ.

It is a sentence that has:

- an Ism at the beginning
- the word (is) that is implied
- gives information about that Ism

TERMINOLOGY

- Muftada – The starting Ism (at the beginning of Jumlah Ismiyyah, before is)
- Khabar – The information (at the end of Jumlah Ismiyyah, after is)
- In Place of Khabar – Harf Jarr and Ism Majroor combination (after is)

RULES OF JUMLAH ISMIYYAH

- 1) The Muftada and Khabar are tied together by the implied (is).
- 2) The Muftada and Khabar are ALWAYS Marfoo' and are ONE word each.
- 3) The Muftada is generally definite.
- 4) The Khabar is generally indefinite.
- 5) The Muftada and Khabar have the same number.
- 6) The Muftada and Khabar have the same gender generally.

وَاللَّهُ خَيْرٌ

Translation: And Allah (is) good/best.

- Mubtada: the word اللهُ
- Khabar: خَيْرٌ

أَلْحَمْدُ لِلَّهِ

Translation: All praise (is) for Allah, the Lord of the worlds

- Mubtada: الْحَمْدُ
- Khabar: There is no Ism after (is) that is Marfoo'! Not applicable.
- In Place of Khabar: Harf Jarr + Ism Majroor لِلَّهِ

MUDAF AND MUDAF ILAYHI

The meaning of the word (of) is created by virtue of a grammar rule: Mudaf and Mudaf Ilayhi.
Why? This word (of) does not exist in Arabic.

TERMINOLOGY

- Before (of) – Mudaf
- After (of) – Mudaf Ilayhi

RULES

- 1) No ال on Mudaf.
- 2) No Tanween on Mudaf.
- 3) Mudaf Ilayhi is Majroor.

رَسُولُ اللَّهِ

Translation: The messenger (of) Allah

- Mudaf: رَسُولُ
- Mudaf Ilayhi: The word اللَّهُ

لَيْلَةُ الْقَدْرِ خَيْرٌ

Translation: the night (of) decree (is) good/better/best

- Mubtada: لَيْلَةُ
 - o Mudaf: لَيْلَةُ Mudaf Ilayhi: الْقَدْرِ
- Khabar: خَيْرٌ

Observations

- The status of the Mudaf is irrelevant.
- The number/gender for both Mudaf/Mudaf Ilayhi are irrelevant.
- The type of Mudaf Ilayhi determines the type of Mudaf
 - o if Mudaf Ilayhi is definite → Mudaf is definite, e.g. لَيْلَةُ الْقَدْرِ
 - o if Mudaf Ilayhi is indefinite → Mudaf is indefinite, e.g. صُدُورَ قَوْمٍ

PRONOUNS

Pronouns (صَمَائِرُ damaair) in Arabic are Isms. Unlike the Isms studied previously, pronouns do not have root letters.

Since pronouns are Isms, they have the four properties of the Ism. Unlike the Isms studied previously, the status of pronouns is not determined by their tashkeel. It is determined by the kind of pronoun.

All pronouns are definite in type.

The number and gender of the pronoun is fixed and does not change.

Masculine

Indefinite			Definite			Status
			They	They both	He	Marfoo' مَرْفُوع
			هُم	هُمَا	هُوَ	
			هُم هُمْ	هُمَا هِمَا	هُ هِ	Mansoob مَنْصُوب
			Them/their	Them both	Him/his	Majroor مَجْرُور

Feminine

Indefinite			Definite			Status
			They (f)	They both (f)	She	Marfoo' مَرْفُوع
			هُنَّ	هُمَا	هِيَ	
			هُنَّ هُنَّ	هُمَا هِمَا	هَا	Mansoob مَنْصُوب
			Them/their (f)	Them both (f)	Her	Majroor مَجْرُور

Masculine

Indefinite			Definite			Status
			You all	You both	You	Marfoo' مَرْفُوع
			أَنْتُمْ	أَنْتُمَا	أَنْتَ	
			كُمْ	كُمَا	كَ	Mansoob مَنْصُوب
			Yours	Both of yours	Your	Majroor مَجْرُور

Feminine

Indefinite			Definite			Status
			You all (f)	You both (f)	You (f)	مَرْفُوع Marfoo'
			أَنْتُنَّ	أَنْتُمَا	أَنْتِ	
			كُنَّ	كُمَا	كِ	مَنْصُوب Mansoob
			Yours (f)	Both of yours (f)	Your (f)	مَجْرُور Majroor

Masculine OR Feminine

Indefinite			Definite		Status	
			We	Both of Us	I	مَرْفُوع Marfoo'
			نَحْنُ		أَنَا ana	
			نَا	Our/Us	يَني Me	مَنْصُوب Mansoob
					يَني My	مَجْرُور Majroor

The pronouns that are Marfoo' are called الضَّمَائِرِ الْمُتَفَصِّلَةِ stand-alone pronouns. These pronouns are not connected to a word and are a word by themselves.

The pronouns that are Mansoob/Majroor are called الضَّمَائِرِ الْمُتَّصِلَةِ attached pronouns. These pronouns ONLY come attached at the END of a word.

ATTACHED PRONOUNS

If an attached pronoun attaches to...

- an Ism, it is **Mudaf and Mudaf Ilayhi**
- a Harf Jarr, it is **Harf Jarr and Ism Majroor**
- a Fi'l, it is **Maf'ool (acted upon)***

MAN'OOT NA'T

Consider the following excerpt from the Basmalah:

اللَّهُ الرَّحْمَنُ الرَّحِيمُ

اللَّهُ: Majroor, 1, Masc, Definite (it's a proper name/noun)

الرَّحْمَنُ: Majroor, 1, Masc, Definite (ال)

الرَّحِيمُ: Majroor, 1, Masc, Definite (ال)

We can observe that all the four properties of the Ism are the same for these three words. This is an example of Man'oot Na't.

TERMINOLOGY

The word مَنُوعَات has the root letters ن ع ت. Likewise, the word نَعْت. It means to describe or characterize something. Man'oot and Na't are used to describe/characterize/provide an attribute to an Ism. They are similar in English to adjectives.

Man'oot – The one being described (Ism).

Na't – The description/characterization.

RULES

- 1) The status has to match for Man'oot and Na't(s).
- 2) The gender has to match for Man'oot and Na't(s).
- 3) The number has to match for Man'oot and Na't(s).
- 4) The type has to match for Man'oot and Na't(s).

Observations

- 1) In Arabic, the Man'oot comes before the Na't. In English, it is the other way.
 - a. M before N → Man'oot before Na't.

- 2) You can have more than one Na't.
- 3) Man'oot and Na't can be separated.

الصَّراطِ الْمُسْتَقِيمِ

الصَّراطِ the path الْمُسْتَقِيمِ the straight → the straight path

- الصَّراطِ: Mansoob, 1, Masc, Definite (ال)
- الْمُسْتَقِيمِ: Mansoob, 1, Masc, Definite (ال)

Man'oot: الصَّراطِ

Na't: الْمُسْتَقِيمِ

THE FOUR PROPERTIES OF THE ISM

Each Ism in the Arabic language can be described using these four properties:

- 1) Status
- 2) Number
- 3) Gender
- 4) Type

STATUS

Status for an Ism can be one of three: Marfoo', Mansoob or Majroor

1) Can show change in status (مُعْرَب)

a. **Marfoo:** dhamma, tanween dhamma, oona, aani

i. مُسَلِّمٌ الْمُسَلِّمُ مُسَلِّمُونَ مُسَلِّمَانِ مُسَلِّمَاتٌ

b. **Mansoob:** fatha, tanween fatha, eena, ayni, **kasra/tanween kasra**

i. مُسَلِّمًا الْمُسَلِّمَ مُسَلِّمِينَ مُسَلِّمِينَ الْمُسَلِّمَاتِ مُسَلِّمَاتٍ

c. **Majroor:** kasra, tanween kasra, eena, ayni, **fatha**

i. مُسْلِمِ الْمُسْلِمِ مُسْلِمِينَ مُسْلِمَاتِ الْمُسْلِمَاتِ جَهَنَّمَ مَصَابِيحَ

ii. **Banned from Tanween – are Majroor with a fatha, cannot take tanween**

1. مَصَابِيحَ مَسَاجِدَ – a special type of plural

R3 + يُّ + R2 _ + أ + R1 = + مَ

R3 + R2 _ + أ + R1 = + مَ

2. اِبْرَاهِيمَ اِسْمَاعِيلَ اِسْحَاقَ يَعْقُوبَ – names of non-Arab origin that are NOT three letters

3. Feminine names

a. عَائِشَةَ مَرْيَمَ زَيْنَبَ – real female names

b. حَمْرَةَ – males with ة

c. مَكَّةَ جَهَنَّمَ – places that are feminine

2) Cannot show change in status (مَبْنِي)

Generally, this is for words that end with ي or ا, or pronouns.

a. **Marfoo:** هِيَ هَذَا عَيْسَى مُوسَى

b. **Mansoob:** هَا هَذَا عَيْسَى مُوسَى

c. **Majroor:** هَا هَذَا عَيْسَى مُوسَى

NUMBER

Number can be singular, pair or plural. The singular and pair forms are always consistent.

1) Singular

a. 1: مُوسَى مُسْلِمِ مُسْلِمًا مُسْلِمٌ

- b. **Broken plurals (non-human)** are treated as singular, feminine

The plural of the word كِتَابٌ (book) is كُتُبٌ. In Arabic, you must refer to كُتُبٌ as singular feminine.

فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾

2) Pair

- a. 2: مُسْلِمَيْنِ مُسْلِمَيْنِ مُسْلِمَانِ

3) Plural

- a. **Sound Masculine (fixed pattern, masculine):** مُسْلِمِينَ مُسْلِمِينَ مُسْلِمُونَ
- b. **Sound Feminine (fixed pattern, feminine):** مُسْلِمَاتٍ مُسْلِمَاتٍ مُسْلِمَاتٌ
- c. **Broken plurals (human):**

These do not follow a fixed pattern for plural:

عَالِمٌ عُلَمَاءُ

رَجُلٌ رِجَالٌ

أَمْرَأَةٌ نِسَاءٌ

- d. **Ism Jam'**

These are Ism that appear to be singular but are considered plural because they refer to a group comprised of many members. قَوْمٌ (nation) نَاسٌ (people) قَرْنٌ (generation)

Some words are used interchangeably as singulars and plurals, based on context.

الْفُلُكُ

GENDER

Gender: Masculine or Feminine

- 1) ة or a Sound Feminine plural
- 2) **BASS** – Because the Arabs Said So, e.g. نَفْسٌ جَهَنَّمَ
- 3) Broken plurals (non-human) are treated as singular, feminine
- 4) Everything else is Masculine by default

TYPE

Type: Definite or Indefinite

- 1) Every Ism is indefinite by default. When an Ism is indefinite, it takes a tanween.
- 2) Isms that don't take tanween:
 - a. It's definite from the list below (except proper names).
 - b. Mudaf
 - c. Banned from tanween
 - d. Oona plural or aani pair (have a ن)
- 3) The following Isms are always definite. This means they don't take tanween OR tanween doesn't mean "a" for them (i.e. does not specify indefinite type):
 - a. Pronouns – all types
 - b. Proper names (people/places), e.g. مَكَّةُ، اللهُ، مُحَمَّدٌ
 - c. Pointing Isms:
 - i. هَذَا this (m), هَذِهِ this (f), هَؤُلَاءِ these (m OR f)
 - ii. ذَلِكَ that (m), تِلْكَ that (f), أُولَئِكَ those (m OR f)
 - d. Connecting Isms:
 - i. الَّذِي the one who (m), الَّذِينَ the ones who (m)

- ii. الَّذِي the one who (f), الَّذِينَ the ones who (f)
- e. Any Ism with ال, e.g. الْمُسْلِمُ الْمُسْلِمَةُ الْمُسْلِمُونَ
- f. Any Mudaf whose Mudaf Ilayhi is definite, e.g. كِتَابُ الْمُسْلِمِ عَذَابُ جَهَنَّمَ

Fi'L – PAST TENSE

Recall the definition of a Fi'l:

*Fi'l is an action that takes place in **time** (past/present/future). Its closest approximation in English a verb. However, in Arabic, a Fi'l has an **actor** that is part and parcel of the Fi'l.*

For example, the verb “to know” in Arabic would include the time and the actor: he knew, he knows, she knew, they will know, etc.

This actor that's part and parcel of the Fi'l is called the Faa'il فَاعِل. It is a special type of pronoun.

THE SPECIAL PRONOUNS FOR Fi'L

These special pronouns ONLY come part and parcel of a Fi'l. They are not stand-alone pronouns, nor are they attached pronouns.

We can break down these special pronouns for the Fi'l in two categories:

- 1) Hidden pronoun – ضَمِيرٌ مُسْتَتِرٌ
- 2) Visible pronoun

Hidden pronoun – ضَمِيرٌ مُسْتَتِرٌ

Of the 14 pronouns, the hidden pronoun is the actor “he” and “she”.

Family Member	Translation	Example and Pattern
---------------	-------------	---------------------

1)	Past tense	He knew	<i>alima</i> عَلِمَ
			R3 fatha + ...
	She knew		<i>alimat</i> عَلِمَتْ
			تْ + R3 fatha + ...

We would say: the actor for عَلِمَ is the hidden pronoun “he”.

We would say: the actor for عَلِمَتْ is the hidden pronoun “she”.

Visible pronoun

Family Member		Translation	Example and Pattern
1)	Past tense	They both knew	<i>alimaa</i> عَلِمَا
			أ + R3 fatha + ...
		They (m) knew	<i>alimoo</i> عَلِمُوا
			ا + وُ + R3 dhamma + ...
		They both knew (f)	<i>alimataa</i> عَلِمَتَا
			تَا + R3 fatha + ...
They (f) knew	<i>alimna</i> عَلِمْنَ		
	نَ + R3 sukoon + ...		

The actor for عَلِمَا is the visible pronoun “أ”, representing “they both”.

The actor for عَلِمُوا is the visible pronoun “وُ”, representing “they (m)”.

The actor for عَلِمَتَا is the visible pronoun “تَا”, representing “they both (f)”.

The actor for عَلِمْنَ is the visible pronoun “نَ”, representing “they (f)”.

Family Member	Translation	Example and Pattern
Past tense	You knew	<i>alimta</i> عَلِمْتَ
		تَ + R3 sukoon + ...
	You both knew (m/f)	<i>alimtuma</i> عَلِمْتُمَا
		تُمَا + R3 sukoon + ...
	You all knew (m)	<i>alimum</i> عَلِمْتُمْ
		تُمْ + R3 sukoon + ...
	You knew (f)	<i>alimti</i> عَلِمْتِ
		تِ + R3 sukoon + ...
	You all knew (f)	<i>alimtunna</i> عَلِمْتُنَّ
		تُنَّ + R3 sukoon + ...
I knew	<i>alimtu</i> عَلِمْتُ	
	تُ + R3 sukoon + ...	
We knew	<i>alimna</i> عَلِمْنَا	

The actor for عَلِمْتَ is the visible pronoun “تَ”, representing “you”.

The actor for عَلِمْتُمَا is the visible pronoun “كُمَا”, representing “you both (m/f)”.

The actor for عَلِمْتُمْ is the visible pronoun “كُم”, representing “you all (m)”.

The actor for عَلِمْتِ is the visible pronoun “تِ”, representing “you (f)”.

The actor for عَلِمْتُنَّ is the visible pronoun “نَّ”, representing “you all (f)”.

The actor for عَلِمْتُ is the visible pronoun “تُ”, representing “I”.

The actor for عَلِمْنَا is the visible pronoun “نَا”, representing “we”.

THE CONJUGATION TABLE

فِعْلُ Fi'أ	فَاعِلُ Actor	Pronoun
عَلِمَ	Hidden pronoun “he”	He
عَلِمَا	أ	They both
عَلِمُوا	وُ	They
عَلِمَتْ	Hidden pronoun “she”	She
عَلِمْتَا	تَا	They both (f)
عَلِمْنَ	نَ	They (f)
عَلِمْتَ	تَ	You

عَلِمْتُمَا	تُمَا	You both (m/f)
عَلِمْتُمْ	تُمْ	You all
عَلِمْتِ	تِ	You (f)
عَلِمْتُنَّ	تُنَّ	You all (f)
عَلِمْتُ	تُ	I
عَلِمْنَا	نَا	We

Observations

- 1) The actor is a hidden pronoun for “he” and “she”. In all other cases, the actor is a letter, which represents a pronoun.
- 2) R3 is the important root letter.
 - a. What comes before R3 does not matter to our conjugation.
 - b. From “he” to “they both (f)”, R3 has a *haraka* (fatha/dhamma).
 - c. From “they (f)” onward, R3 has a sukoon.

JUMLAH FI'LIYYAH

Jumlah Fi'liyyah is a sentence that has three parts:

- 1) Fi'ل **فِعْلٍ** – the action.
- 2) Faa'il **فَاعِلٍ** – the actor.
- 3) Maf'ool **مَفْعُولٍ** – the acted upon.

Example:

وَقَتَلَ دَاوُودُ جَالُوتَ

And David killed Goliath

- Fi'l: قَتَلَ
- Faa'il: دَاوُدُ
- Maf'ool: جَالُوتَ

RULES OF JUMLAH FI'LIYYAH

- 1) The Faa'il فَاعِل is always Marfoo.
- 2) The Maf'ool مَفْعُول is always Mansoob.
- 3) You always need a Fi'l فِعْل and a Faa'il فَاعِل. The Maf'ool مَفْعُول is not always required.
- 4) You can only have one Faa'il فَاعِل.
- 5) You can have multiple Maf'ools مَفْعُول.

خَلَقَ الْمَوْتَ

He created death

- F'il: خَلَقَ
- Faa'il: Hidden pronoun "he"
- Maf'ool: الْمَوْتَ

عَمِلُوا الصَّالِحَاتِ

They do good deeds

- F'il: عَمِلَ
- Faa'il: وَ
- Maf'ool: الصَّالِحَاتِ

قَالَ اللَّهُ

Allah said...

- F'il: قَالَ
- Faa'il: اللَّهُ
- Maf'ool: N/A

وَجَعَلْنَا اللَّيْلَ لِبَاسًا

And we made the night a covering

- F'il: جَعَلَ
- Faa'il: نَا
- Maf'ool: اللَّيْلَ
- Maf'ool 2: لِبَاسًا

TYPES OF FAA'IL فَاعِل

The Faa'il فَاعِل can either be:

- 1) The F'il's pronoun (whether it is hidden or visible)
- 2) Outside Faa'il

The Outside Faa'il is an Ism that is Marfoo that is the actor of the Fi'l. For an Outside Faa'il, the following conditions must be met:

- 1) The outside Faa'il must come after the Fi'l (not necessarily right after).
- 2) It must be in Marfoo
- 3) The F'il's pronoun must be hidden pronoun "he" or "she"

When these conditions are met, the Outside Faa'il takes the place of the Fi'l's pronoun.

كَيْفَ فَعَلَ رَبُّكَ

- F'il: فَعَلَ
- Faa'il: ~~Hidden pronoun "he"~~ رَبُّ
 - Mudaf: رَبُّ
 - Mudaf Ilayhi: كَ
- Maf'ool: N/A

جَاءَ نَصْرُ اللَّهِ

- F'il: جَاءَ
- Faa'il: ~~Hidden pronoun "he"~~ نَصْرُ
 - Mudaf: نَصْرُ
 - Mudaf Ilayhi: the word اللَّهِ
- Maf'ool: N/A

فَقَالَ لَهُمْ رَسُولُ اللَّهِ

- F'il: قَالَ
- Faa'il: ~~Hidden pronoun "he"~~ رَسُولُ
 - Mudaf: رَسُولُ
 - Mudaf Ilayhi: the word اللَّهِ
- Maf'ool: N/A
- Harf Jarr + Ism Majroor: لَهُمْ

عَلِمْتُ نَفْسٌ مَّا أَحْضَرْتُ

- F'il: عَلِمَ
- Faa'il: Hidden pronoun "she" نَفْسُ
- Maf'ool: N/A (for now 😊)

Note: the gender of نَفْسُ is feminine, which matches the hidden pronoun "she"

فَأَمَّنَتْ طَائِفَةً مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرْتَ طَائِفَةٌ

- فَأَمَّنَتْ طَائِفَةً
 - Fi'l: آمَنَ
 - Faa'il: Hidden pronoun "she" طَائِفَةٌ
- وَكَفَرْتَ طَائِفَةٌ
 - Fi'l: كَفَرَ
 - Faa'il: Hidden pronoun "she" طَائِفَةٌ

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّنْ رَبِّهِ

- جَاءَهُ مَوْعِظَةٌ
 - Fi'l: جَاءَ
 - Faa'il: Hidden pronoun "he" مَوْعِظَةٌ

Note: the gender of the hidden pronoun (he) does not match the gender of the Faa'il مَوْعِظَةٌ.

This is because they separated by the word هُ.

وَقَالَتِ الْيَهُودُ

- قَالَ
- Faa'il: Hidden pronoun "she" الْيَهُودُ

وَلَوْ كَرِهَ الْمُشْرِكُونَ

- F'il: كَرِهَ
- Faa'il: ~~Hidden pronoun~~ "he" الْمُشْرِكُونَ

Note: The Faa'il is a plural word. To have a plural outside Faa'il (e.g. the polytheists, the men, etc.), the hidden pronoun has to be "he"/"she".

قَالَ رَجُلَانِ

- F'il: قَالَ
- Faa'il: ~~Hidden pronoun~~ "he" رَجُلَانِ

TYPES OF MAF'OOOL مَفْعُول

Recall that attached pronouns that attach to a Fi'l are Maf'ool. Maf'ool can be either be,

- 1) Attached pronoun
- 2) Outside Maf'ool

Attached Pronoun

All attached pronouns to a F'il are Maf'ool and thus Mansoob in status.

وَجَعَلْنَاهَا

- F'il: جَعَلْنَا
- Faa'il: نَا
- Maf'ool: هَا

سَأَلَهُمْ

- F'il: سَأَلَ
- Faa'il: Hidden pronoun "he"

- Maf'ool: هُمْ

الَّذِي خَلَقَنِي

- F'il: خَلَقَ
- Faa'il: Hidden pronoun "he"
- Maf'ool: نِي

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

- F'il: أَنْزَلَ
- Faa'il: نَا
- Maf'ool: هُ
- فِي لَيْلَةِ الْقَدْرِ
 - فِي: Harf Jarr
 - لَيْلَةٍ: Ism Majroor + Mudaf
 - الْقَدْرِ: Mudaf Ilayhi

فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

- F'il: جَعَلَ
- Faa'il: Hidden pronoun "he"
- Maf'ool: هُمْ
- كَعَصْفٍ مَأْكُولٍ
 - كَ: Harf Jarr
 - عَصْفٍ: Ism Majroor + Man'oot

- مَأْكُولٍ: Na't

فَكَذَّبُوهُ فَعَقَرُوهَا

- فَكَذَّبُوهُ

- كَذَّبَ: F'il
- وَ: Faa'il
- هُ: Maf'ool

- فَعَقَرُوهَا

- عَقَرَ: F'il
- وَ: Faa'il
- هَا: Maf'ool

Note: the Aliful Wiqayah (Alif of protection) is not written

فَكَرِهْتُمُوهُ

- كَرِهَ: F'il
- تُمُ: Faa'il
- هُ: Maf'ool

Note: the extra و after تُمُ for ease of pronunciation

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ

- نَصَرَ: F'il
- اللَّهُ: Faa'il: Hidden pronoun "he"
- كُمْ: Maf'ool

- بِبَدْرِ
 - بِ: Harf Jarr
 - بِدْرِ: Ism Majroor

قَدْ جَاءَنَا نَذِيرٌ

- F'il: جَاءَ
- Faa'il: Hidden pronoun "he" نَذِيرٌ
- Maf'ool: نَا

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ

- جَاءَهُ مَوْعِظَةٌ
 - F'il: جَاءَ
 - Faa'il: Hidden pronoun "he" مَوْعِظَةٌ
 - Maf'ool: هُ
- مِّن رَّبِّهِ
 - مِنْ: Harf Jarr
 - رَبِّ: Ism Majroor + Mudaf
 - هِ: Mudaf Ilayhi

جَعَلَتْهُ كَالرَّمِيمِ

- F'il: جَعَلَ
- Faa'il: Hidden pronoun "she"
- Maf'ool: هُ

- كَالرَّمِيمِ
- Harf Jarr: كَ
- Ism Majroor: الرَّمِيمِ

Outside Maf'ool

An outside Maf'ool is an Ism in Mansoob status.

وَقَتَلَ دَاوُودُ جَالُوتَ

- فِتْلَ: قَتَلَ
- Faa'il: ~~Hidden pronoun "he"~~ دَاوُودُ
- Maf'ool: جَالُوتَ

عَمِلُوا الصَّالِحَاتِ

- F'il: عَمِلَ
- Faa'il: وَ
- Maf'ool: الصَّالِحَاتِ

وَخَلَقْنَاكُمْ أَزْوَاجًا

- F'il: خَلَقَ
- Faa'il: نَا
- Maf'ool: كُمْ
- Maf'ool 2: أَزْوَاجًا

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ

NORMAL ORDER

The normal order of a Jumlah Fi'liyyah is F'il, Faa'il and then Maf'ool:

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ

However, sometimes the Maf'ool can come before the Faail:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ

إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ

At other times ,the Maf'ool can even come before the Fi'l itself!

فَقَرِيبًا كَذَّبْتُمْ وَقَرِيبًا تَقْتُلُونَ

FI'L – PRESENT TENSE

From the study of the past tense Fi'l, note two things:

- 1) The past tense is “Mabni مَبْنِيّ” – it's R3 and pronouns are NOT affected by a Harf before it.
- 2) The past tense Fi'l's pattern is applicable to all families.

These two points are not applicable to the present tense Fi'l:

- 1) R3's tashkeel and the present tense Fi'l's pronouns are affected by a Harf before it (similar to Harf Jarr + Ism Majroor).
- 2) The present tense Fi'l's pattern changes by family.

STATUS OF PRESENT TENSE FI'L

The first concept to dissect is the Status of the present tense Fi'l. We can find an analogous situation in the study of Ism:

- How do we tell status of an Ism? Generally, by looking at the Tashkeel on R3.
 - o We can tell status of a present tense Fi'l by looking at the Tashkeel on R3.
- How does status change of an Ism? Generally, by looking at what's before it e.g. Harf Jarr, Mudaf, Fi'l, etc.
 - o Status of present tense Fi'l changes by Harf before.

How to tell the Status of Present Tense Fi'l

The present tense Fi'l has three statuses:

- 1) Marfoo مَرْفُوع = generally a ُ on R3
- 2) Mansoob مَنْصُوب = generally a َ on R3
- 3) Majzoom مَجْزُوم = generally a ِ on R3

How does Status Change of a Present Tense Fi'l?

Recall that a Harf Jarr causes an Ism Majroor. Similarly:

- a Harf Nasb causes a present tense Fi'l to become Mansoob
- a Harf Jazm causes a present tense Fi'l to become Majzoom

The default for a present tense Fi'l is Marfoo status.

Harf Nasb

حَتَّى	إِذَا	لِ	لَنْ	أَنْ
--------	-------	----	------	------

		لِي لِي لَا		
Until	In that case	So that	Will not	To

Harf Jazm

لِ وَلِ فَلِ	مَنْ	مَا	لَا	لَمَّا	لَمْ	إِنْ
Should	Who	What	Don't	Not yet	Did not	If

PRESENT TENSE FI'L FOR FAMILY I – PART 1

فِعْلُ فِإِ			فَاعِلِ	Pro-noun
Majzoom	Mansoob	Marfoo		
لَمْ يَعْلَمْ R3 ُ + ... + يِ	أَنْ يَعْلَمْ R3 ُ + ... + يِ	يَعْلَمْ R3 ُ + ... + يِ	Hidden pronoun "he"	He
لَمْ تَعْلَمْ R3 ُ + ... + تِ	أَنْ تَعْلَمْ R3 ُ + ... + تِ	تَعْلَمْ R3 ُ + ... + تِ	Hidden pronoun "she"	She
لَمْ تَعْلَمْ R3 ُ + ... + تِ	أَنْ تَعْلَمْ R3 ُ + ... + تِ	تَعْلَمْ R3 ُ + ... + تِ	Hidden pronoun "you"	You
لَمْ أَعْلَمْ R3 ُ + ... + أِ	أَنْ أَعْلَمْ R3 ُ + ... + أِ	أَعْلَمْ R3 ُ + ... + أِ	Hidden pronoun "I"	I
لَمْ نَعْلَمْ R3 ُ + ... + نِ	أَنْ نَعْلَمْ R3 ُ + ... + نِ	نَعْلَمْ R3 ُ + ... + نِ	Hidden pronoun "we"	We

Observations:

- 1) This is ONLY for Family I.
- 2) Note the letter before R1.
- 3) R1 always has sukoon.
- 4) R3 reflects the status.

PRESENT TENSE Fi'L FOR FAMILY I – PART 2

فِعْلُ Fi'l		Actor	Pr-noun
Majzooom	Mansoob	فَاعِلٍ	
لَمْ يَعْلَمُوا	أَنْ يَعْلَمُوا	يَعْلَمُونَ	وُ
يَ + R3 ُ + ... + يَ		نَ + وُ + R3 ُ + ... + يَ	
لَمْ تَعْلَمُوا	أَنْ تَعْلَمُوا	تَعْلَمُونَ	وُ
تَ + R3 ُ + ... + وَا		نَ + وُ + R3 ُ + ... + تَ	
لَمْ يَعْلَمَا	أَنْ يَعْلَمَا	يَعْلَمَانِ	أَ
أَ + R3 َ + ... + يَ		نَ + أَ + R3 َ + ... + يَ	
لَمْ تَعْلَمَا	أَنْ تَعْلَمَا	تَعْلَمَانِ	أَ
تَ + R3 َ + ... + أَ		نَ + أَ + R3 َ + ... + تَ	
لَمْ تَعْلَمِي	أَنْ تَعْلَمِي	تَعْلَمِينَ	يَ
يَ + R3 ِ + ... + تَ		نَ + يَ + R3 ِ + ... + تَ	

Observations:

- 1) Note the letter before R1.
- 2) R1 always has sukoon.
- 3) R3 does NOT reflect status 😞
- 4) The presence of نَ means the Fi'l is Marfoo.

5) The absence of ن means the Fi'l is Mansoob OR Majzoom.

6) These five are known as the الأفعال الخمسة the five Fi'ls.

PRESENT TENSE FI'L FOR FAMILY I – PART 3

فِعْلُ الْفَاعِلِ			Actor	Pro-oun
Majzoom	Mansoob	Marfoo	فَاعِلٍ	
لَمْ يَعْلَمَنَّ	أَنْ يَعْلَمَنَّ	يَعْلَمَنَّ	نَ	They (f)
نَ + R3 ء + ... + يَ				
لَمْ تَعْلَمَنَّ	أَنْ تَعْلَمَنَّ	تَعْلَمَنَّ	نَ	You all (f)
نَ + R3 ء + ... + تَ				

Observations:

- 1) Note the letter before R1.
- 2) R1 always has sukoon.
- 3) Nothing changes as the status changes = مَبْنِي

PRESENT TENSE Fi'L FOR FAMILY I – COMBINED

مَرْفُوع Marfooع

فِعْلُ Fi'l		فَاعِلُ Actor	Pronoun	
		يَعْلَمُ	HP he	He
	يَعْلَمَانِ		أ	They both
	يَعْلَمُونَ		وُ	They
		تَعْلَمُ	HP she	She
	تَعْلَمَانِ		أ	They both (f)
يَعْلَمَنَّ			نَ	They (f)
		تَعْلَمُ	HP you	You
	تَعْلَمَانِ		أ	You both (m/f)
	تَعْلَمُونَ		وُ	You all
	تَعْلَمِينَ		يُ	You (f)
تَعْلَمَنَّ			نَ	You all (f)
		أَعْلَمُ	HP I	I
		نَعْلَمُ	HP we	We

فِعْلٌ Fi'ʿil		فَاعِلٌ Fā'il	Pronoun	
		أَنْ يَعْلَمَ	HP he	He
	أَنْ يَعْلَمَا		أ	They both
	أَنْ يَعْلَمُوا		وُ	They
		أَنْ تَعْلَمَ	HP she	She
	أَنْ تَعْلَمَا		أ	They both (f)
أَنْ يَعْلَمَنَّ			نَ	They (f)
		أَنْ تَعْلَمَ	HP you	You
	أَنْ تَعْلَمَا		أ	You both (m/f)
	أَنْ تَعْلَمُوا		وُ	You all
	أَنْ تَعْلَمِي		يُ	You (f)
أَنْ تَعْلَمَنَّ			نَ	You all (f)
		أَنْ أَعْلَمَ	HP I	I
		أَنْ نَعْلَمَ	HP we	We

فِعْلُ Fi'î		فَاعِلُ Actor	Pronoun	
	لَمْ يَعْلَمَ	HP he	He	3 rd person يَ
	لَمْ يَعْلَمَا	أ	They both	
	لَمْ يَعْلَمُوا	وُ	They	
	لَمْ تَعْلَمَ	HP she	She	
	لَمْ تَعْلَمَا	أ	They both (f)	
لَمْ يَعْلَمَنَّ		نَ	They (f)	
	لَمْ تَعْلَمَ	HP you	You	2 nd person تَ
	لَمْ تَعْلَمَا	أ	You both (m/f)	
	لَمْ تَعْلَمُوا	وُ	You all	
	لَمْ تَعْلَمِي	يَ	You (f)	
لَمْ تَعْلَمَنَّ		نَ	You all (f)	
	لَمْ أَعْلَمَ	HP I	I	1 st person
	لَمْ نَعْلَمَ	HP we	We	

JUMLAH ISMIYYAH

Jumlah Ismiyyah is a sentence that provides information about an Ism. This Ism is called the Muftada مُبْتَدَأً. The information that the sentence provides is called the Khabar خَبَرٌ.

THE "INVISIBLE IS"

Jumlah Ismiyyah is translated in English using "is", "am", "are", "was" or "were". These words do not exist in Arabic explicitly; they are implied. We will term these words as the "invisible is". The goal in studying Jumlah Ismiyyah is to find the "invisible is". This allows us to understand the Khabar.

He is Allah.

Muhammad is the messenger of Allah.

His mother is truthful.

The night of power is better than a thousand months.

We are your allies in life.

The polytheists are unclean.

The righteous women are dutiful and protective.

Allah is the light of the skies and the earth.

The keys of the unseen are with Him.

The truth is from your Lord.

All praise is for Allah.

All prayers and peace are upon the Messenger of Allah.

Raised couches are in it.

The believing men and women are allies of each other.

We will learn about “was” or “were” later on when we study كَانَ.

PARTS OF THE JUMLAH ISMIYYAH

- 1) Muftada مُبْتَدَأٌ – from the root ب د أ to begin. The Muftada is **one Ism** that:
 - Comes **before** “invisible is” in the translation.
 - Is **always Marfoo**.
 - Almost always, is **definite**.
 - Mostly, is the **first** Marfoo Ism in the sentence.
 - Is **required** for a Jumlah Ismiyyah.
 - Can also be Mudaf or Man’oot. It can also be connected to via a Connector.
 - Commonly is a standalone pronoun.

- 2) Khabar خَبَرٌ – from the root ر ب خ to provide information. The Khabar can be either **one Ism** OR a sentence. The Khabar that is **one Ism**:
 - Comes **after** “invisible is” in the translation.
 - Is **always Marfoo**.
 - Frequently, is **indefinite**.
 - Mostly, is the **second** Marfoo Ism in the sentence.
 - Generally (except Masdars), the number and gender must match the Muftada.
 - Is **not required** for a Jumlah Ismiyyah if Related to Khabar is mentioned.
 - Can also be Mudaf or Man’oot. It can also be connected to via a Connector.

- 3) Related to Khabar مُتَعَلِّقٌ بِالْخَبَرِ. This either be a **Harf Jarr + Ism Majroor combination** OR a **Dharf + Mudaf Ilayhi combination** and:
 - Comes **after** “invisible is” in the translation.

- Is two words or more.
- Is **not** required for Jumlah Ismiyyah.

EXAMPLES OF JUMLAH ISMIYYAH

هُوَ اللَّهُ

He **is** Allah.

- Mubtada: هُوَ
- Khabar: اللَّهُ
- Related: N/A

مُحَمَّدٌ رَّسُولُ اللَّهِ

Muhammad **is** the messenger of Allah. (48:29)

- Mubtada: مُحَمَّدٌ
- Khabar: رَّسُولُ
 - رَّسُولُ: Mudaf
 - The word اللَّهِ: Mudaf Ilayhi
- Related: N/A

وَأُمُّهُ صِدِّيقَةٌ

His mother **is** truthful. (5:75)

- Mubtada: أُمُّ
 - أُمُّ: Mudaf
 - هُ: Mudaf Ilayhi
- Khabar: صِدِّيقَةٌ

- Related: N/A

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

The night of power is better than a thousand months. (97:3)

- Mubtada: لَيْلَةُ
 - لَيْلَةُ: Mudaf
 - الْقَدْرِ: Mudaf Ilayhi
- Khabar: خَيْرٌ
- Related: مِّنْ أَلْفِ

MUBTADA SPOTTING TIPS

- 1) Definite Ism followed by Indefinite Ism.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

The night of power is better than a thousand months. (97:3)

- 2) The word إِنَّمَا

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

The believers are brothers, exclusively. (49:10)

- 3) Standalone pronoun.

أَنْتَ خَيْرُ الرَّزِقِينَ

You are the best of sustainers. (5:114)

KHABAR

The Khabar can be either one Ism OR a sentence.

If the Khabar is a sentence, it can be either Jumlah Ismiyyah or Jumlah Fi'liyyah.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

The believing men and women **are** allies of each other. (9:71)

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

And Allah, He knows but you all, you do not. (2:216)

There must be a reference (called الرابطة) in the 2nd sentence that has the same number and gender as the Mubtada of the 1st sentence. You need at least 1 reference.

وَالْمُؤْمِنُونَ رَسُولُهُمْ مُحَمَّدٌ

What's the reference (الرابطة)? هُمْ

وَالْمُؤْمِنَةُ رَبِّهَا اللَّهُ

What is the reference (الرَّابِطَةُ)? هِيَ

وَاللَّهُ يَعْلَمُ

What is the reference (الرَّابِطَةُ)? Hidden pronoun he.

RELATED TO KHABAR

Related to Khabar مُتَعَلِّقٌ بِالْخَبَرِ. This either be a **Harf Jarr + Ism Majroor combination** OR a

Dharf + Mudaf Ilayhi combination.

Dharf ظَرْفٌ + Mudaf Ilayhi

A dharf is a special Ism that denotes a place or a time.

Used as Marfoo, Mansoob or Majroor, depending on place in sentence	Used mostly as Mansoob
أَيُّ – which	مَعَ – with

كُلُّ – each, every, all	عِنْدَ – with
بَعْضُ – some	لَدُنْ – near
غَيْرُ – other than, non	قَبْلَ – before
	بَعْدَ – after
	فَوْقَ – above
	تَحْتَ – under
	دُونِ – besides/ other than

NORMAL ORDER OF JUMLAH ISMIYYAH

The normal order of a Jumlah Ismiyyah is:

Mubtada + Khabar + Related

الْمَرْأَةُ مُعَلِّمَةٌ فِي مَدْرَسَةٍ

The woman is a teacher in a school.

The Related to Khabar can be brought before the Khabar for emphasis.

Mubtada + Related + Khabar

الْمَرْأَةُ فِي مَدْرَسَةٍ مُعَلِّمَةٌ

The woman is a teacher **in a school**.

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

And He is knowledgeable of **all things**.

Note: We will keep the normal order in our translation, even when out of order.

The Related to Khabar can be before the Mubtada for creating the meaning of exclusivity.

Related + Mubtada + ~~Khabar~~

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ

The keys of the unseen are with Him **EXCLUSIVELY**.

The Related to Khabar **needs to be before** the Muftada IF the Muftada is **indefinite**.

فِيهَا سُرُرٌ مَّرْفُوعَةٌ

Raised couches are in it

INFLUENCERS ON JUMLAH ISMIYYAH

Influencer (عَامِل) is an additional word that comes at the beginning of a Jumlah Ismiyyah. It affects the tashkeel, terminology and meaning of a Jumlah Ismiyyah. There are two primary influencers:

- 1) Harf Nasb: إِنَّ and its sisters (إِنَّ وَأَخَوَاتُهَا)
- 2) Incomplete F'il: كَانَ and its sisters (كَانَ وَأَخَوَاتُهَا)

HARF NASB: إِنَّ AND ITS SISTERS

A normal Jumlah Ismiyyah has Muftada, Khabar and Related to Khabar.

اللَّهُ بَصِيرٌ بِالْعِبَادِ

Allah **is** watching over the servants.

- Muftada:
- Khabar:
- Related:




If we add إِنَّ to the beginning of the sentence, the following changes will take place:

Effect on Tashkeel

إِنَّ + اللَّهُ بَصِيرٌ بِالْعِبَادِ

إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

Effect on Terminology

- Harf Nasb: إِنَّ 
- ~~Mubtada~~ Ism Inna (**Mansoob**): اللهُ 
- ~~Khabar~~ Khabar Inna: بَصِيرٌ 
- Related: بِالْعِبَادِ

Effect on Meaning

Indeed, Allah is watching over the servants.

<http://tanzil.net/#40:44>

SISTERS OF INNA

إِنَّ For sure, certainly	أَنَّ That	كَأَنَّ As though	لَيْتَ If only
لَكِنَّ However, but	لَعَلَّ Perhaps, hopefully, so that	بِأَنَّ Because	لِأَنَّ Because

EXAMPLES

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

<http://tanzil.net/#103:1>

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

<http://tanzil.net/#100:6>

وَلَيْكِنَّ أَكْثَرُكُمْ لِلْحَقِّ كَارِهُونَ

<http://tanzil.net/#43:78>

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ

<http://tanzil.net/#43:64>

إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ

<http://tanzil.net/#40:48>

إِنَّا أَعْطَيْنَاكَ الْكُوفَةَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحِرْ ﴿٢﴾ إِنَّ شَانِكَ هُوَ الْأَبْتَرُ ﴿٣﴾

<http://tanzil.net/#108:1>

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

<http://tanzil.net/#94:5>

أَنْ لَهُمْ أَجْرًا حَسَنًا

<http://tanzil.net/#18:2>

أَنْ لَهُمْ جَنَّاتٍ

<http://tanzil.net/#2:25>

إِنَّهَا بَقْرَةٌ

<http://tanzil.net/#2:68>

إِنِّي جَاعِلٌ فِي الْأَرْضِ

<http://tanzil.net/#2:30>

إِنِّي آمِنًا فَاغْفِرْ لَنَا ذُنُوبَنَا

<http://tanzil.net/#3:16>

إِنَّا آمَنَّا بِرَبِّنَا

<http://tanzil.net/#20:73>

لَعَلَّكُمْ تَشْكُرُونَ

<http://tanzil.net/#2:56>

<http://tanzil.net/#33:35>

The slipping لَامِ الْمُرْخَلْفَةِ – ل

- ل is for emphasis
- It emphasizes the Mubtada
 - o <http://tanzil.net/#40:57>
- If the Ism Inna is right next to the إِنَّ, the ل emphasizing the Ism Inna slips to the next part of the sentence

INCOMPLETE FI'L: كَانٌ AND ITS SISTERS (كَانَ وَأَخَوَاتُهَا)

كَانَ is a Fi'l. It has a past tense, present tense and command tense: كَانَ he was, يَكُونُ he is, كُنْ you, be!

However, the meaning of this Fi'l is incomplete (in Arabic: فِعْلٌ نَاقِصٌ). To complete the meaning of كَانٌ, it comes as an influencer on Jumlah Ismiyyah.

Effect on Tashkeel

الرَّجُلُ قَوِيٌّ

كَانَ الرَّجُلُ قَوِيًّا

Effect on Terminology

- Fi'l Naqis: كَانٌ
 - o Pronoun of Fi'l: Hidden Pronoun he

- ~~Mubtada~~ Ism Kana: الرَّجُلُ 🗡️
- ~~Khabar~~ Khabar Kana (**Mansoob**): قَوِيًّا 🗡️
- Related: N/A

Note: Just like HP he or HP she was needed for an Outside Faa'il, كَانَ has to have HP he or HP she if there is to be an Outside Ism Kana. Otherwise, the pronoun of كَانَ will be the Ism Kana.

Effect on Meaning

كَانَ الرَّجُلُ قَوِيًّا

The man **was** strong.

سَيَكُونُ الرَّجُلُ قَوِيًّا

The man **will be** strong.

كُنْ قَوِيًّا

You, be strong!

SISTERS OF KANA

كَانَ يَكُونُ كُنْ To be/was	أَمْسَى يُمِيسِي أَمْسِ To become (in the evening)	أَصْبَحَ يُصْبِحُ أَصْبِحْ To become (in the morning)	لَيْسَ Not
صَارَ يَصِيرُ صِرْ To become	ظَلَّ يَظَلُّ To remain	مَا زَالَ لَا يَزَالُ To continue	مَا دَامَ لَا يَدُومُ* To continue

EXAMPLES

كَانَ

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

<http://tanzil.net/#3:67>

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

<http://tanzil.net/#2:213>

كَانَ when used for or about Allah

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

<http://tanzil.net/#4:47>

إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

<http://tanzil.net/#4:29>

كَانَ often as Khabar Inna

ذُرِّيَّةً مِنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

<http://tanzil.net/#17:3>

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾

<http://tanzil.net/#84:13>

Other pronouns with كَانَ

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِذْ قَالَ لِأَمْرَأَتِهِ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾

<http://tanzil.net/#7:83>

إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

<http://tanzil.net/#51:46>

كَانَ with Present Tense Jumlah Fi'liyyah as Khabar Kana

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤَنَا

<http://tanzil.net/#7:70>

Present tense – يَكُونُ

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْتُوثِ ﴿٤﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٥﴾

<http://tanzil.net/#101:4>

لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

<http://tanzil.net/#2:143>

Command Tense – كُنْ

فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

<http://tanzil.net/#2:117>

لَيْسَ (with ب for emphasis)

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا

<http://tanzil.net/#13:43>

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

<http://tanzil.net/#95:8>

2-WORD COMBINATIONS

We have studied sentences that are two words, e.g. a Mubtada and a Khabar, or a Fi'l or a Faa'il.

We have also seen combinations of two words that are not a sentence by themselves; they are a part of a sentence. Here is the list of 2-word combinations that are not a sentence by themselves:

- 1) Harf Jarr and Ism Majroor
- 2) Mudaf and Mudaf Ilayhi

- 3) Connector and Connected Ism
- 4) Man'oot and Na't
- 5) Mubdal and Badal

MUBDAL AND BADAL

بَدَلَ means to replace something. Also, أَبَدَلَ means to replace something.

The Masdar from بَدَلَ is البَدَل, which means “the replacement”.

The Acted Upon from أَبَدَلَ is المُبَدَل, which means “the replaced”.

Mubdal and Badal are a two-word combination. Both the Mubdal and Badal are present, however, each is interchangeable by the other.

هَذَا الرَّجُلُ مُسْلِمٌ

This man is a Muslim.

You can say, “This is a Muslim هَذَا مُسْلِمٌ” and the meaning would suffice.

You can say, “The man is a Muslim الرَّجُلُ مُسْلِمٌ” and the meaning would suffice.

In this example, هَذَا (this) is the Mubdal. الرَّجُلُ (the man) is the Badal.

Here’s how we will analyze this sentence:

- Mubtada: هَذَا
 - o Mubdal: هَذَا
 - o Badal: الرَّجُلُ
- Khabar: مُسْلِمٌ

Mubdal

The most frequently used Mubdal are the **Pointing Isms** أَسْمَاءُ الإِشَارَةِ. Here are the Pointing Isms:

Near

These	These two	This	
هَؤُلَاءِ	هَذَانِ	هَذَا	Masculine
	هَٰذَيْنِ		
	هَٰتَانِ	هَذِهِ	Feminine
	هَٰتَيْنِ		

Far

Those	Those two	That	
أُولَٰئِكَ	ذَٰلِكَ	ذَٰلِكَ	Masculine
	ذَٰئِكَ		
	تَٰلِكَ	تَٰلِكَ	Feminine
	تَٰئِكَ		

The Pointing Isms are all **Mabni** except the pairs. The pairs are rarely used in the Qur'an. All Pointing Isms are definite.

Badal

The most frequent Badal is an Ism being pointed at by a Pointing Ism. For example, هَذَا الرَّجُلُ this man.

- Mubdal: هَذَا
- Badal: الرَّجُلُ

The Badal must:

- 1) Have an ال, e.g. الرَّجُلُ.
- 2) Match in all four properties.

EXAMPLES

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ

<http://tanzil.net/#10:37>

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ

<http://tanzil.net/#59:21>

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ

<http://tanzil.net/#18:54>

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

<http://tanzil.net/#2:35>

قَالَ يَنْقُومِ الْإِنْسَانُ لِي مُلْكٍ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي

<http://tanzil.net/#43:51>

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

<http://tanzil.net/#2:2>

ذَٰلِكَ الْيَوْمُ الْحَقُّ

<http://tanzil.net/#78:39>

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

<http://tanzil.net/#59:21>

If the Badal does not have an ال, it is no longer a Badal!

إِنَّ هَذِهِ تَذِكْرَةٌ

<http://tanzil.net/#76:29>

وَإِنَّهُ وَعَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

<http://tanzil.net/#100:7>

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا

<http://tanzil.net/#2:126>

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا

<http://tanzil.net/#14:35>

طَسَّ تِلْكَ ءَايَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ ﴿١﴾

<http://tanzil.net/#27:1>

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

<http://tanzil.net/#2:5>

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

<http://tanzil.net/#2:157>

ISM MAWSOOL AND SILAH

An Ism Mawsool **مَوْصُولٍ** is an Ism that is incomplete and needs another part, called the Silah **صِلَّة** (a connector), to complete it.

The man **who** exited the mosque is tall.

In this example:

- the word “who” is **Ism Mawsool**

- the sentence “exited the mosque” is **Silah**

In Arabic, the example would be as follows:

الرَّجُلُ الَّذِي خَرَجَ مِنَ الْمَسْجِدِ طَوِيلٌ

ISM MAWSOOL

Plural	Pair	Singular	
الَّذِينَ Those who... Mabni? Yes.	الَّذَانِ الَّذَيْنِ	الَّذِي The one who... Mabni? Yes.	Masculine
الَّتِي أَلَّتِي Those (f) who... Mabni? Yes.	الَّتَانِ الَّتَيْنِ	الَّتِي The one (f) who... Mabni? Yes.	Feminine

مَا – What

- 1) Mabni (Marfoo OR Mansoob OR Majroor)
- 2) Singular
- 3) Masculine OR Feminine
- 4) Definite

مَنْ – Who

- 1) Mabni (Marfoo OR Mansoob OR Majroor)
- 2) Singular OR Pair OR Plural
- 3) Masculine OR Feminine
- 4) Definite

NOTES ABOUT ISM MAWSOOL AND SILAH

An Ism Mawsool is an Ism and has the 4 properties of the Ism.

An Ism Mawsool is an Ism and can be used in any role grammatically like any other Ism.

The Silah can be one word, two words or an entire sentence.

Grammatically, the Silah is said to have no status (لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ).

The Silah comes right after the Ism Mawsool.

EXAMPLES

يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا
وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ
﴿٢٢﴾

<http://tanzil.net/#2:21>

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

<http://tanzil.net/#2:24>

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

<http://tanzil.net/#2:25>

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

<http://tanzil.net/#103:3>

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

<http://tanzil.net/#106:3>

فُلْ يَأْتِيهَا الْكُفْرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مِمَّا عَبَدْتُمْ

﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

<http://tanzil.net/#109:2>

مِنْ شَرِّ مَا خَلَقَ

<http://tanzil.net/#113:2>

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ

<http://tanzil.net/#101:6>

DIFFERENT KINDS OF ما

The word ما in Arabic is an اسم that can be used in multiple ways:

Kind of ما	Meaning/Implication	Quranic Example
ما إِسْتِفْهَامِيَّةٌ	The ما for asking the question “what?” Because it means “what” it is generally used for non-humans: “What is that” as opposed to “Who is that”	82:6 يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الْكَرِيمِ O mankind, what has deceived you concerning your Lord, the Generous?
ما نَافِيَةٌ	The ما for negation (can be used in a جملة اسمية or a جملة فعلية)	2:9 يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ They try to deceive Allah and those who believe, but they don't deceive except themselves and they don't realize.

ما مَوْصُولَةٌ	The ما which is an اسم موصول. Translated as “whatever”.	18:42 فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا so he began to turn his hands about [in dismay] over whatever he had spent on it.
ما مَصْدَرِيَّةٌ	The ما for turning a فعل into a مصدر. It does not get translated.	3:105 وَاحْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ and (they) differed after the clear proofs had come to them
ما تَعَجُّبِيَّةٌ	The ما for expressing amazement.	80:17 قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ Cursed is man; how disbelieving is he! (i.e it’s amazing the extent of his disbelief).
ما شَرْطِيَّةٌ	Used to create a condition with the meaning “whatever might”. Makes the Fi’ مجزوم and works just like إن.	2:197 وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ And whatever good you (might) do, Allah(swt) knows it.
ما إِبْهَامِيَّةٌ	Used to any the meaning of “any” make an ism obscure. It is placed after a common ism. For example: ما رَجُلٌ means “any man”.	2:26 إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا Indeed, Allah is not timid to present any example.

DIFFERENT KINDS OF مَنْ

The word مَنْ is an Ism that has three main functions, listed below:

Kind of مَنْ	Meaning/Implication	Quranic Example
مَنْ إِسْتِفْهَامِيَّةٌ	The مَنْ for asking the question "Who?" Because it means "who" it is generally used for humans: "Who is that?" as opposed to "What is that?"	18:15 فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا And who is more unjust than one who invents about Allah a lie?"
مَنْ مَوْصُولَةٌ	The مَنْ which is an اسم موصول. It can be translate as "whoever" or "the one who". It's similar to الذي in meaning.	101:6 فَأَمَّا مَنْ تَقَلَّتْ مَوَازِينُهُ
مَنْ شَرْطِيَّةٌ	The مَنْ that indicates a condition. This is one way to create a جملة شرطية. The مَنْ is the condition, thus it makes the present tense مجزوم and the answer to the condition is also مجزوم.	6:39 مَنْ يَشَاءِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَاءُ يَجْعَلُهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ Whomever Allah wills - He leaves astray; and whomever He wills - He puts him on a straight path.

