Arabic Grammar For Beginners
Based On Al-Ājrūmīyyah
By Abdul Aleem

fluentarabic.net
What is the Ājrūmīyyah?

Al-Ājrūmīyyah is a classical Arabic grammar book written in the 13th century by the Moroccan scholar Muhammad ibn Da’ud as-Sanhaji. It is considered to be the go-to book for beginners to learn Arabic grammar across the Arab world.

I am just getting started with Arabic. Is this book suitable for me?

The only way to really learn Arabic, in my opinion, is through Arabic. What I mean is, you need to get to a stage where you depend on Arabic books to learn Arabic. When you don’t know a word, you open up an Arabic – Arabic dictionary and not an Arabic-English one. The sooner you get to this stage, the more exponential your results are going to be insha’Allah.

So I would encourage you with all my heart to try and learn the simple Mutun, like the Ājrūmīyyah in Arabic. But a Matn like Ājrūmīyyah, is only beneficial with a really good Sharh (explanation). The thing is, listening to an Arabic explanation at the outset can be a bit like diving into the ocean. So I have decided to put together a brief explanation of the concepts in the Ajrumiyah, which I hope will give you a deep understanding of the text. The lessons are structured in a way that will insha’Allah give you a comprehensive overview of Arabic grammar. The lessons will be divided into different posts, insh’Allah.

Before You Get Started With This Series:

This series is not for absolute beginners. There are plenty of excellent tutorials and free courses out there offering lessons on basic Arabic grammar and sentence structure – like the types of sentences in Arabic, forms of the verb, basic vocabulary etc. If you don’t understand these things, then I suggest you take a few lessons on them first. Once you get the basics down this course can help you get a complete overview of Arabic grammar, insha’Allah. This will give you insights into the workings of I’rab, and a better understanding of Arabic. To keep things short, these posts are written in a very condensed manner. I am also working on a series of video modules to explain these lessons in more detail, insha’Allah. So please sign up to be notified about new posts so you don’t miss it.
Chapter 1
أنواع الكلام
Types of Speech

الكلام: هو اللْفظ المركّب المفيد بالوضع.

Translation: Speech: It is the beneficial composed utterance that conforms (to the rules of Arabic).

What is speech? Here we find the definition of speech: Any composed utterance that is beneficial in the Arabic language.

• اللفظ It has to be spoken as opposed to writing.
• المركّب It has to be composed of two or more words. But sometimes a single word like ل (stand up!) can be considered as a composed sentence as it expresses a meaningful sentence.
• المفيد It has to be coherent and meaningful. If you say a bunch of random words that don’t form a meaningful sentence it is not considered as ‘kalam’
• الوضع means that it has to follow the rules of the Arabic language.

And it is divided into three types: noun, verb and particle that conveys meaning.

This is an extremely important classification that will help you determine the I’rab of any text. All Arabic speech is classified into 3 parts – Nouns, verbs and particles. If you know which one the word is, it will make it much easier to know the I’rab for it. In the next paragraphs, the author explains how to recognise nouns, verbs and particles.

الاسم يعرف بالخفض، والتنوين، ودُخُول الَّالف، واللام، وحُروف الخفض وهي: م، وَلَى، وَعَن، وَعَلِي، وَب، وَبَاء، وَالكاف، والَّالف، وَحُروف القَسم وهي: الوَاء، والبَاء، والَّاء.

Translation: So the noun is known by the acceptance of the Hafdh, Tanwīn, and Alif-Lam; and the letters of Hafdh are min, ilā,’an, ‘alā, fī, rubba, al-bā, al-kaf, and al-lām. And the letters of Pledge are al-wāw, al-bā and al-tā.

والفعل يعرف بقدّ، والسِّين، وسُوَّف، وتأياً التَّانِث السَّابِكِيّة.

Translation: And, the verb is known by (the acceptance of) qad, al-sīn, sawfa, al-Tā al-Tanīs al-Sākina.
How do you tell if a word is a noun, verb or particle? Let us analyze the following sentence:

ذَﻫَﺐَ ﻣُﺤَﻤٌّدٌ إِﻟَﻰ اﻟﺒَﻴْﺖِ

ذَﻫَﺐَ is clearly a verb representing an action (he went). ﺑَﻴْﺖً and ﻣُﺤَﻤًّدٌ are clearly nouns. And ﻓِﻰ إِﻟَﻰ is a particle. Pretty straightforward right?

But what if the sentence is slightly more complex?

مُﺤَﻤًّدٌ ﺟَﺎﻟِﺲٌ ﻓِﻲ اﻟﻤَﺴْﺠِﺪِ

Is the word ﺟَﺎﻟِﺲٌ a noun or a verb? When the sentences get slightly more complex, it is often difficult for the beginner to classify them into one of the three groups we discussed. And this is where these simple rules can help you.

Let us go back to the text now.

The Noun is recognised by three things:

1. **Hafdh**: meaning it can be in the state of Jarr. (Khadh just means Jarr in the Kufi school of grammar. We will be following this terminology in accordance with the Matn) By default, no verb can be Majrūr. So if it is in the state of Jarr, it is a noun.

2. **Tanwin**: If it can accept Tanwīn then it is a noun and not a verb.

3. **Alif-Lam**: If it can accept the alif-lam (definite article), it is a noun.

Now let us apply the first rule to the word ﺟَﺎﻟِﺲٌ. Let us take one of the letters of Hafdh mentioned by the author, and apply it to ﺟَﺎﻟِﺲٌ to make it majrūr: If ﺟَﺎﻟِﺲٌ is preceded by ﻓِﻰ إِﻟَﻰ then it becomes ﺟَﺎﻟِﺲٌ. As we know ﺟَﺎﻟِﺲٌ is a correct word, we can now be sure that according to rule one, it is a noun.
Let us try rule two now. As you can see, the word clearly accepts a Tanween. Therefore it is a noun.

And finally, rule three. Can it accept the alif-lam? of feminine to it: is a correct word. Therefore, according to rule three, it is a noun as well.

Now, let us move on to the verb. The verb can be recognised if it can be preceded by any of the following:

قدّ دَمْبَ الإمامّ إلى المسجد.

Or if it can have the ت of the feminine at the end.
So let’s try that on which we know is a verb. You can’t add and to as it is in the past tense. But works fine. You can say:

قدّ دَمْبَ الإمامّ إلى المسجد.

Also, we can add the ت of feminine to it:

دَمْبَ فاطمة إلى المدرسة.

Therefore clearly is a verb.

The last part, the ‘harf’ or the particle can be identified by the process of elimination. If it is not a noun or a verb, then it is a ‘harf’. Try applying the rules of the noun and the verb, that we discussed to . You will notice that it does not conform to any of the rules. So as it is neither a noun nor a word, it is a ‘harf’.

That concludes the first chapter of Al-Ăjrūmīyyah on ‘Types of speech’. This classification is the first step to understanding the I’rab.

Study the infographic below carefully to recall the rules we have learned in this chapter.
ALL SPEECH CAN BE DIVIDED INTO 3 CATEGORIES IN ARABIC
According to the Ajrumiyah

PARTICLE  | VERB  | NOUN

ذهب أحمد إلى السوق

HOW TO TELL THEM APART

IT IS NOUN IN THREE CASES: IF IT ACCEPTS HAFDH (JARR), TANWEEN OR ALIF LAM

THE PARTICLES OF HAFDH ARE:
من. وَإِلَى. وَعَن. وَفِي. وَرُب. وَالْبَاء. وَالْكَاف. وَالْلَّام

AND THE PARTICLES OF QASAM:
الْوَاُو. الْبَاء. النَّاءُ
ذهب أحمد إلى البيت

IT IS A VERB IF IT IS PRECEDED BY:
قد. الشَّين. شَؤْفَ
قد أذهب إلى السوق

OR ENDS WITH TA AT-TA’NEES AS-SAKINAH
دَهْبَتْ. قَامَتْ. تَكَلَّمتِ

EVERYTHING ELSE IS A PARTICLE.

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Chapter 2

I’rab

Matn: Text of Al-Ajrumiyyah

الإُغْرَابُ: هو تَعْقِيرٌ أوَّاَلِ الكُلْمِ، لَاحْتِلَافِ العَوَامِلِ الدَّاخِلَةِ عَلَيْهَا لَفْظًا أوْ تَقْدِيرًا، وَأَقْسَامُهُ:
أَرْبَعَةٌ: رَفْعٌ، وَنَصْبٌ، وَجَزْمٌ، وَحُفْضٌ،

Translation: The I’rab: is the changing of the word endings due to the addition of specific elements whether they are actual or supposed. It has four states: Raf’, Naṣb, Ḥafdh and Jazm.

What is I’rab? The I’rab is defined as the change of the vowel marking on the final letter of the word. This is caused by particles or words that are added or linked to the word. These words and particles can be written, or supposed.

Mabni and Mu’rab

Before we proceed, we are going to understand another important classification. In Arabic, not all words change their endings due to I’rab, some words are fixed. These words are known as مَﺒْﻨِﻰٌ. The words that do change their endings are known as مُﻌْﺮَبٌ.

This is another important classification that can help you determine the I’rab of words. Let’s look at a simple ayah from the Quran

The words shown as Mabni are always fixed. In other words, their vowels don’t change because of I’rab. So you don’t need to worry about them when you try to determine the I’rab of a sentence. So it is important to know which words are Mabni in Arabic and which ones are Mu’rab.
Verbs in the past tense and command tense are all Mabni. All particles are Mabni. So we just need to worry about nouns and verbs in the present tense.

Let us go through present tense verbs first:

All present tense verbs like: (يقوم، يضرب، يفعل، يسمع) are Mu’rab except in two cases:

1. If it is attached to Nun an-Niswa at the end. For example: البنات يكتبن الدرس. Here the Nun of Feminine Plural when attached to the verb ‘write’ to mean ‘They are writing (multiple females)’, causes the last letter of the verb to have sukun. This is the case no matter what the I’rab of the verb is.

2. If it is attached to Nun at-Tawkeed. For example: لآقول الحق. This sentence means, I shall definitely speak the truth. The Nun at the end of the verb is for emphasis or confirmation. When this Nun is attached to the verb, the last letter of the verb always takes fatha.

As for nouns, most of them are Mu’rab except for a few categories. Some linguists count 10 categories in total, but we will just mention 8 common ones here insha’Allah.

أسماء الإشارة or demonstrative pronouns:

1. or Pronouns: These are two types:
   i. Independent:

   هو، هما، هم، هي، هن، أنت، أنتِ، أنتان، أنتَ، أنا، نحن

   ii. Attached: These are the ones that are attached to the end of verbs like: ك، ت، نا، ي، ك as in,

   ذهبُ إلى البيت.
   رجعنا من المسجد.
   فقدت حقيتي في القطار.
   رجع صديقك من سفره

   and so on. All these pronouns are fixed and do not change with l’rab.

Did you notice we did not mention the dual forms? That is because the dual forms of demonstrative pronouns are Mu’rab.
3. أسماء المصولة: 

or relative pronouns: الذي، الذين، التي، اللائي، اللاتي، اللواتي: and also some that become related pronouns when used in such a context like: من، آل، ذو، ذا، من، ما:

Again, the dual forms are an exception to this rule.

4. أسماء الاستفهام: 

Fixed vs Regular Words in Arabic

I’rab is the changing of the word endings in Arabic according to the grammatical state. The words that change are known as مَبْنِيّ and those that don’t are known as مُعَرَّب.

- **فعل الماضي**
  - All verbs in the past tense are fixed.

- **فعل الأمر**
  - All verbs in the command tense.

- **الحروف**
  - All particles are fixed.

- **الفعل المضارع**
  - In two cases:
    1) If it is attached to Nun an-Niswa
    ```arabic```
    البنّاثُ يَكْتُبُونَ الْدِّرَسَ
    ```arabic```
    2) If it is attached to Nun al-Tawkeed
    ```arabic```
    سَأَقُولُونَ الْحَقَّ
### Mabni and Mu’rab

#### الأسماء (Mعَرَبَ الأسماء)

- **Common Fixed Nouns**

<table>
<thead>
<tr>
<th>ضمائرهم أولاد مؤدبين استقبلنا العائدين من الحج قابلت الذي حصل على الجائزة</th>
</tr>
</thead>
<tbody>
<tr>
<td>أسماء الإشارة هذا - هؤلاء ذلك - تلك - أولئك</td>
</tr>
</tbody>
</table>

#### أسماء الاستفهام كيف تذهب إلى المدرسة؟ من تذهب إلى المدرسة؟ أين تسكن؟ من صاحب هذا كتاب؟ ما عدا "أي " فإنها معرفية |

#### بعض الظروف حيث - منذ - أمر - الآن |

#### الأسماء الموصولة الذي - التي الذين اللائي - اللائي - اللواتي من، ألو، ذو، ذو، ما سوى المثنى |

#### الأسماء الشرط إذا - متي - أيان للزمان من: للعامل ما - مهما: لغير العاقل أين - حينما - آتي - أيما للمكان كيفما للحال ما عدا "أي " فإنها معرفية |

#### أسماء الأفعال Nouns that carry meanings of verbs or actions, like: أمين، هيهات، أف | The numbers from 11 to 19, except 12. When they are written in words, they are fixed. |
Translation: Of these, the nouns take (the states of) Raf', Naṣb and Ḥafdh; and not Jazm. The verbs take Raf', Naṣb and Jazm; and not Ḥafdh.

Now that we have identified the nouns and verbs which are Mu’rab, we can narrow down their i’rab even further. The nouns only take the Raf’ (رفع), Naṣb (نصب) or Ḥafdh (خفض) forms and don’t accept Jazm (جزم). As for verbs, they accept Raf’ (رفع), Naṣb (نصب), and Jazm (جزم) and not Ḥafdh (خفض).

What does this mean? Let’s take a noun: ﺑَيْتُ

It can take 3 grammatical states:

البيتُ قريبٌ (رفع)

دَخَلَ الولدُ البيت (نصب)

ذَهَبَ الولدُ إلى البيتِ (خفض)

It cannot be ﺑَيْتُ under any circumstance.

Now let’s look at verbs. As we know only verbs in the present tense take l’rab. Present tense verbs can have 3 grammatical states as well:

الطالبُ يُقرأُ الكتَّابِ (رفع)

يَحبُ الطالبَ أن يَقرأَ الكَتَّابِ (نصب)

لَمْ يَقرأَ الطالبُ الدرسَ (جزم)

And it can never be Ḥafdh.
In the previous chapter, we discussed the I’rab, Mabni and Mu’rab. In this chapter, we discuss the indicators and signs of the I’rab.

What indicates if a word is in the state of Raf’, Nasb or Khafdh or Jazm? These states are not always indicated by dhamma, fatha, kasra and sukun. In some cases, they are indicated by letters. In some cases, Khafdh is indicated by fatha instead of kasra. This is what we learn in this chapter.

Ibn Ajrum actually explains this lesson with two different methodologies. First, he goes through each sign, one by one, and mentions all the cases they can represent, and in which scenarios. Then, under the next section (Mu’rabat) he goes through each grammatical element and mentions the indicators they use.

However, we will use a methodology used by some Shuyukh that I find much simpler. We will explain the cases in which the grammatical state is indicated by other than its default indicator – dhamma for Raf’, fatha for Nasb, kasra for Khafdh and sukun for Jazm. Also, the information is presented in tables which are easy for you to understand, insha’Allah.

The default indicators of I’rab are: dhamma for Raf’, fatha for Nasb, kasra for Khafdh and sukun for Jazm.
First, let’s look at the Matn,

Matn (Text of Al-Ājrūmīyyah)

باب معرفة علامات الإعراب

الرَفْع أربع علامات: الضمة والواف والريف والنون.

فأما الضمة فتكون علامة للرفع في أربعة موضعين: في الاسم المفرد وجمع التكسيب وجمع المؤنث السايم والفعل المضارع الذي لم يتصل بأخر شيء.

وأما الواو فتكون علامة للرفع في موضعين: في جمع المذكور السايم وفي الأسماء الخمسية وهي: أبوك وأخوك وصموك وفوك وذو مال.

وأما الريف فتكون علامة للرفع في البنية الأسماء خاصًا.

وأما النون فتكون علامة للرفع في الفعل المضارع إذا أصل به ضمير التثنية أو ضمير جمع أو ضمير المؤنثة المضارعية.

Translation:
“For the state of Raf’ there are four indicators: dhamma, waw, alif, and nun.

As for the Damma, it becomes an indicator of Raf’ in four instances: 1) Singular Noun 2) Broken Plural 3) Sound Feminine Plural and 4) Present Tense Verb with nothing attached to its end (like the Feminine Nun or the Nun of confirmation)

As for the Waw, it becomes an indicator of Raf’ in two cases: 1)The Sound Masculine Plural and 2) The Five Names, and they are: Abooka, Akhooka, Khamooka, Fooka and Dhoo Malin.

As for the alif, it is an indicator of Raf’ only for the dual form of nouns.

As for the Nun, it is an indicator of Raf’ for the present tense verb when it is connected to the dual or plural pronoun, or if an attached pronoun is used to address a female in the second person.
And (the state of) Nasb has five indicators: al-fatha, al-kasra, al-ya, and the removal of the letter Nun.

As for the Fatha, it becomes an indicator of Nasb in three cases: 1) The Singular Noun 2) The Broken Plural 3) The Present Tense Verb if a particle of Nasb is added to it, and there is nothing attached to its end.

As for the Alif, it becomes an indicator of Nasb in the five nouns: like this:

(رأيت أباك وأخاك)

And in what resembles this.

As for the Kasra, it becomes an indicator of Nasb for the Sound Feminine Plural.

As for the Ya, it becomes an indicator of Nasb, for the dual and plural forms of the noun.

As for the removal of Nun, it becomes an indicator of Nasb in the Five Verbs, in which case the state of Raf’ is indicated by the affirmation of the Nun.

وَلِلْخَفْﺾِ ثَﻼَثُ عَﻼَمَاتٍ: الْكَسْرَةُ وَالْيَاءُ وَالفَتْحَةُ.

فَأَمَّا الْكَسْرَةُ فَيَتَكُونُ عَلَامةً لِّلْخَفْﺾِ فِي تَلْثِثَةِ مَوَاضِعٍ: فِي الْإِسْمَ الْمُفْرَدِ الْمُنْصَرِفِ وَجَمْعِ الْتَكْسِيرِ الْمُنصَرِفِ وَجَمْعِ الْمُؤْنَّثِ السَّالِمِ.

وَأَمَّا الْيَاءُ فَيَتَكُونُ عَلَامةً لِّلْخَفْﺾِ فِي تَلْثِثَةِ مَوَاضِعٍ: فِي الأَسْمَاءِ الْخَمْسَةِ وَفِي الْبَيْنَةَ وَالْجَمْعِ.

وَأَمَّا الفَتْحَةُ فَيَتَكُونُ عَلَامةً لِّلْخَفْﺾِ فِي الْإِسْمَ الْأَلْبِيِّ لَا يُنْصَرِفُ.

And the (state of) Khafdh has three indicators: Kasra, Ya and Fatha.

As for the Kasra, it becomes an indicator of Khafdh in three cases:
1) The singular noun which is munsaraf (not mamnu’ min as-sarf)
2) The Broken Plural which is munsaraf (not mamnu’ min as-sarf)
3) The Sound Feminine Plurals.

As for the Ya, it becomes an indicator of Khafdh in three cases:
1) The Five Nouns
2) The Dual Form
3) The Plural Form.
As for the Fatha, it becomes an indicator of Khafdh for the nouns who are fixed (mamnu' min as-sarf)

وَلِلْجَرْمِ عَلَامَتانِ: السُّكُونُ وَالْخَذْفُ.
فَإِذا السُّكُونُ فَيَكُونُ عَلَامَةً لِلْجَرْمِ فِي الفَعْلِ المُضَارِعِ الصَّبِيحِ الآخِرُ وَأَمَّا الخَذْفُ فَيَكُونُ عَلَامَةً لِلْجَرْمِ فِي الفَعْلِ المُضَارِعِ المُعْطَلِ الآخِرُ وَفِي الأَفْعَالِ الخَمْسَةِ الَّتِي رَفَعُها بِثَبَاتِ الْعُلُوٰنَ.

And for the (state of) Jazm, there are two indicators: The Sukun and Removal,

As for the Sukun, it becomes an indicator for Jazm in the present tense verbs which end with a sound-letter (other than جزى و). And for Removal, it is an indicator of Jazm for present tense verbs ending with a weak letter ( جزى و) and also for the five verbs in whose case the state of Raf’ is indicated by the affirmation of Nun.”

The Cases In Which The I’rab Is Indicated By Other Than The Default Indicator

In the vast majority of cases, Raf’ is indicated by dhamma (‘), Nasb is indicated by fatha (‘), Khafdh or Jarr by kasra (‘) and finally Jazm by sukun (‘).

However, there are other cases where the grammatical state is indicated by other indicators. We will go through these cases one by one.

There are seven basic cases where the I’rab is indicated by other than the default indicator.

1. In the dual form the states are denoted by alif and ya as shown:

<table>
<thead>
<tr>
<th>جزى</th>
<th>خفضى</th>
<th>نصبى</th>
<th>رفعى</th>
</tr>
</thead>
<tbody>
<tr>
<td>الباء</td>
<td>الباء</td>
<td>الالف</td>
<td>المثنى</td>
</tr>
</tbody>
</table>
It is the plural made by attaching the waw and nun or ya and nun to the male noun.

The I‘rab is indicated as follows:

| جمع المذكر السالم | النصب | الرفع | الفعال
|----------------|--------|-------|-------|
| الياء | الياء | الوقود | بالمذكرة السالم

The plural made by adding alif before the final ‘ta’ in a feminine noun.

The indicators are:

| جمع المؤنث السالم | النصب | الرفع | الضمنت
|-----------------|-------|-------|-------|
| الكسرة | الكسرة | الضمة | بالمذكرة السالم

إذا جاءك المؤمنات (رفع)
خلق الله السماوات (نصب)
وقل للمؤمنات يغضضن من أبصارهن (خفض)

Note here that, for Nasb, instead of fatha, kasra is used.
الأسماء الخمسة

These nouns are:

أب، أخ، حم، فم، ذو

When these nouns are attached with other nouns, they are used as follows:

أبوك، أخوك، حموك، فوك، ذو علم (حالة الرفع)

أباك، أخاك، حماك، فاك، ذا علم (حالة النصب)

أبيانك، أخيك، حميك، فيك، ذي علم (حالة الخفيف)

The States are indicated as follows:

<table>
<thead>
<tr>
<th>لفظ</th>
<th>النصب</th>
<th>الرفع</th>
<th>الساكنة</th>
</tr>
</thead>
<tbody>
<tr>
<td>أياء</td>
<td>ألف</td>
<td>الواو</td>
<td>الأسماء الخمسة</td>
</tr>
</tbody>
</table>

أبو فهد صاحب والدي

رأيتك أبيك

رأيت ضديق أبيبك

ممنوع من الصرف

Nouns which don’t accept the tanween or the kasrah. We deal with the details of these nouns later. But the rule pertaining to them is that both Nasb and Khafdh are indicated by fatha.
These are verbs ending with one of the letters of illa: alif, waw or ya: as in:

يخشى، يدعو، يقضي

In this case, the Jazm is indicated by hiding the final letter (the letter of illa).

<table>
<thead>
<tr>
<th>الجزم</th>
<th>الفعض</th>
<th>النصب</th>
<th>الرفع</th>
</tr>
</thead>
<tbody>
<tr>
<td>حذف حرف العلة</td>
<td>-</td>
<td>الفتحة</td>
<td>الضمة</td>
</tr>
</tbody>
</table>

لا يخشى إلا اللة
محمد يهدي إلى الحق (علامة رفعه الضمة المقدرة منها من ظهورها الثقل)
محمد لن يدعو إلا ربه
محمد لم يدع إلا ربه

الأفعال الخمسة.

These are the nouns which have alif and noun, waw and noun, or ya and noun attached to them.

For example:

تذهبون
تذهبين
تجلبان
تقولون
In this case, both Nasb and Jazm are indicated by hiding the nun. There is no Khafdh as it is a present tense verb.

<table>
<thead>
<tr>
<th>الجزم</th>
<th>الخفض</th>
<th>النصب</th>
<th>الرفع</th>
<th>الأفعال الخمسة</th>
</tr>
</thead>
<tbody>
<tr>
<td>حذف النون</td>
<td>-</td>
<td>خذف النون</td>
<td>ثبوت النون</td>
<td>لْنَأَكْلُوا</td>
</tr>
</tbody>
</table>

If you study these seven cases thoroughly, you will be able to master the signs of I'rab inshaAllah. To recap the chapter here is the complete list of I’rab indicators: (revise this table until you master it thoroughly)

<table>
<thead>
<tr>
<th>الجزم</th>
<th>الخفض</th>
<th>النصب</th>
<th>الرفع</th>
</tr>
</thead>
<tbody>
<tr>
<td>الكسرة</td>
<td>الفتحة</td>
<td>الضمة</td>
<td>المفرد</td>
</tr>
<tr>
<td>الياء</td>
<td>الفتحة</td>
<td>الالف</td>
<td>المثنى</td>
</tr>
<tr>
<td>الياء</td>
<td>الواو</td>
<td>الكسرة</td>
<td>جمع المذكر والسالم</td>
</tr>
<tr>
<td>الكسرة</td>
<td>الواو</td>
<td>اللف</td>
<td>جمع المؤنث والسالم</td>
</tr>
<tr>
<td>الياء</td>
<td>اللف</td>
<td>الفتحة</td>
<td>اسماء الخمسة</td>
</tr>
<tr>
<td>الفتحة</td>
<td>الفتحة</td>
<td>الضمة</td>
<td>المتنوع من الصف</td>
</tr>
<tr>
<td>حذف النون</td>
<td>-</td>
<td>الفتحة</td>
<td>مضارع المعتل الآخر</td>
</tr>
<tr>
<td>السكون</td>
<td>-</td>
<td>الفتحة</td>
<td>مضارع الصحيح الآخر</td>
</tr>
<tr>
<td>حذف النون</td>
<td>-</td>
<td>ثبوت النون</td>
<td>الأفعال الخمسة</td>
</tr>
<tr>
<td>الكسرة</td>
<td>الفتحة</td>
<td>الضمة</td>
<td>جمع التكسير</td>
</tr>
</tbody>
</table>
Inflected words are two categories:
1) Those that are inflected with vowel markings
2) Those that are inflected with letters.

As for those that are inflected with vowel markings, they are four types:
1) The Singular Noun
2) The Broken Plural
3) The Sound Feminine Plural
4) The Present Tense Verb ending with a sound letter and nothing attached to its end.

All of these are indicated in the Raf’ state by the Dhamma, in Nasb state by the Fatha, the Khafdh state by the Kasra and the Jazm state by the Sukun.

There are three exceptions:
1) The Sound Feminine Plural – which in Nasb has Kasra
2) The Noun that is not Munsaraf (Mamnu’ min as-sarf) – which in Khafdh has Fatha
3) The Present Tense Verb that ends with a weak letter (ي، و، ٰ) – which in Jazm has the final letter removed.
As for the words inflected with letters they are four types:
1) The dual
2) The Sound Masculine Plural
3) The Five Nouns
4) The Five Verbs

As for the dual, the state of Raf’ is indicated by al-Alif, and Nasb and Khafdh by Al-Ya. As for the five nouns, the state of Raf’ is indicated by al-Waw, Nasb with Al-Alif and Khafdh by Al-Ya. As for the five verbs, Raf’ is indicated by the (affirmation of) nun and Nasb by the omission of nun.

This section is the repetition of the same concept (indicators of I’rab), but here ibn Ajrum explains it in a different manner. I want you to treat this section as a revision for what we have learned previously. Go through the text and see if you can match it to what is given in the previous table.
The verb is of three types: past, present and command tenses. For example:

\[
\text{صَرَبُ، وَيَضْرِبُ، وَضَرِبْ}
\]

As for the past tense, it always ends with fatha on the last letter. And the command tense is always in the state of Jazm.

The present tense verbs are those which always begin with one of the letters in the word (أَنيّتُ). They are always in the state of Raf', unless one of the particles of Nasb or Jazm is applied to them.

As for the particles of Nasb, they are 10:

\[
\text{آنَ، وَلَنَ، وَإِذنَ، وَكَيْ، وَلَا، وَلَامُ، وَلَامُ الْجُحُودِ، وَكَيْلَ، وَالْجُوَابُ بِالْفَاءِ وَالْوَاوِ وَأَوُ}
\]

And the particles of Jazm are 18:

\[
\text{لَمْ، لَمَّا، أَلْمَا، وَلَا، أَلْمَ، وَلَامَ، وَلَا، وَلَامُ، وَلَا، وَلَا، وَلَا، وَلَا، وَلَا، وَلَا، وَلَا، وَلَا، وَلَا}
\]

And \(إِذَا\) only in poetry.
The I’rab of Verbs:

Part 3 of Al-Ājrūmīyyah deals with verbs. Verbs are divided into 3: Past tense, present tense and command verbs. Past tense and command verbs are Mabni as we have already seen. Past tense verbs are fixed with fatha at end:

\[ضارب, جلَسَ, قامَ, أنشَدَ\]

And so on.

Command verbs are Mabni with Sukun at the end:

\[اضْرِبْ, اِجْلِسْ, اِقرأْ\]

These have no i’rab. so you don’t need to worry about them except for their fixed endings.

Verbs in the past tense and command tense have no i’rab and have fixed word endings

As for Mudhari’ or present tense verbs, they can have three states: their original state is Raf‘:

\[إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ\]

Nasb, if they are preceded by the particles of Nasb:

\[وَأَنّ تَصُومُوا خَيْرًا لَكُمْ\]

This is the same example from the last chapter. What indicates the Nasb here? Check back if you are not sure.
The third state of the present tense verb is Jazm. It occurs when there it is preceded by one of the particles of Jazm. For example:

وَلَمَّا يَدْخُلُ الإِيمَانُ فِي قُلُوبَكُمْ

(Please note that when this ayah is read, the lam at the end of yadkhul is read with kasra as it is joined with iman in recitation:

وَلَمَّا يَدْخُلُ الإِيمَانُ فِي قُلُوبَكُمْ

In order master this chapter, you need to memorize the particles of Nasb and Jazm.

Particles of Nasb

The particles of Nasb are:

أَنْ، وَلَنْ، وَإِذْنْ، وَكَيْ، وَلَامْ كَيْ، وَلَامْ اﻟﺠُﺤُﻮد، وَﺣﺘﻰ، وَالﺟﻮابُ ﺑﺎﻟﻔﺎء واﻟﻮاو وأو
Now let's look at examples for each:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Sentence</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُمْلَوْنُ عَلَيْكَ أَنْ أَسْلَُوا</td>
<td>Qān yūqūr l-lāh l-lām</td>
<td>Then said Allāh: say</td>
</tr>
<tr>
<td>لَنْ</td>
<td>Qān rājūl sā-zūrūk ḍūdā. Ṣalāhā ʿl-ḥān: ʾa-dā ḏikr</td>
<td>Then said a man, say the prayer:</td>
</tr>
<tr>
<td>إِذْنُ</td>
<td>Firdāsā ʾālīmā ʿl-lām kāʾ ṣāhir ʿl-ḥānīyā</td>
<td>If a man of wisdom said the allām come</td>
</tr>
<tr>
<td>كِي</td>
<td>Lam kī</td>
<td>This is allām</td>
</tr>
</tbody>
</table>

(It is the lam that comes in the place of kay)

(The lam that comes after negation)

• The jawab bil faa and waw are the verbs in the present tense, denoting an action which is a result of another action mentioned before it. This is shown in the respective examples. These verbs are mansūb and are begin with faa or waw.

• The final particle: Aw makes the verb mansūb when it is used with the meaning ‘ilā’ or ‘until’ in a sentence.

## Particles of Jazm

As for the particles of Jazm. ibn Ajrum mentions 18. To make things simple we can classify them to 4 particles + the jussifying conditional particles (أدوات الشرط الجازمة).

We are also ignoring particles like أَلْمُ which is just hamza added to lam, and has the same effect as لَم.
So the particles we need to learn are:

لمْ، لَمَّا، وَلَامَ، الأمرُ والدعاءٌ، ولا في النَّهي والدعاءٌ

أدوات الشروط الجزئة:

إنْ، وما، ومنْ، وأَذَا، وأَيٌّ، وأيَّان، وأَيِّن، وأَيِّ، وَشيْءٌ، وكيفْما، وإذا في السُّمْعِ خاصةً

(Particles of Jazm)

Now let’s look at some examples:

<table>
<thead>
<tr>
<th>لم يَكُن الْمَلَّاكُونَ كَفَرُوا بِهِنَّ الْكِتَابِ</th>
<th>لمْ</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَلَا يَدْخُلُ الإِيمَانُ فِي قُلُوبِكُمْ</td>
<td>لمْ</td>
</tr>
<tr>
<td>لِيَتَفَقَّوْا الدُّوَّارُ عَنْ سَعْيِهِ</td>
<td>لَامَ الأمرُ</td>
</tr>
<tr>
<td>لَا تَقْرِبُوا الصَّلَاةَ وَانْتَمِ السَّكَارِىْ</td>
<td>لَا في النَّهي والدعاء</td>
</tr>
<tr>
<td>فَأَيُّ الْقَرِينِينَ أَحْقَ بِالْأَمَنِ إِن كُنْتُمْ تَعْلَمُونَ</td>
<td>أدوات الشروط الجزئة</td>
</tr>
<tr>
<td>إِن يَكُن عَنْيًا أو فَقِيرًا فَالَّهُ أَوْلَىٰ بَيْهَا</td>
<td>إنْ</td>
</tr>
<tr>
<td>وَمَا تَفَعَّلُوا بِهِنَّ حَيْثَ يَدْعُوُهُ الْهَٰلِكُ</td>
<td>وماْ</td>
</tr>
<tr>
<td>فَمَن يَعْمَلُ بِتَفْقَالِ ذِرَاءٍ حَيْثًا يَرَهْ</td>
<td>فِمْنْ</td>
</tr>
</tbody>
</table>

I am not mentioning the examples for the rest in order to keep the sharh as short as possible. If you want to see more examples and a more in-depth explanation, you might want to refer to the shuruh I have mentioned in the references.

And with that, we have concluded the part on verbs in the Ājrūmīyyah.
The final part of the Ajrumiyyah (the longest one), deals with nouns. Here we will follow the same straightforward methodology of the book. As we have already learned, nouns can have three states: Raf’, Nasb and Khafdh. So first, we will learn all the grammatical situations where the noun can accept Raf’. Then we will learn all the cases of Nasb. Finally all the cases of Khafdh.

By the time we reach the end, inshaAllah, you will have clear picture of why each word has the haraka at the ending it does.

The Nouns that are Marfū’

Translation:
The nouns which are marfū’ are seven:

- الفاعل (Verbal Subject - Doer)
- نائب فاعل (Object whose subject is not mentioned)
- المبتدأ (Nominal Subject)
- خبر المبتدأ (Predicate)
- اسم كان وأخواتها (Subject of Kana and its sisters)
- خبر إن وأخواتها (Predicate of Inna and its sisters)
- التابع للمرفوع (Followers of Marfu’ elements)
- النعت (Adjective)
- العطف (Conjuction)
- التوكيد (Corroboration)
- البديل (Substitution)
Translation: A Verbal Subject is a Marfu’ noun before which the verb is mentioned, and it is of two types: explicit and implicit.

The الفاعل is the verbal subject or the subject in a verbal sentence – a sentence in Arabic that starts with a verb. The الفاعل is always a noun and marfū’.

For instance, we can say:

قَامَ زَﻳﺪٌ – verbal sentence

We can also say:

زَﻳﺪُ قَامَ – nominal sentence

If the verb is mentioned before the subject as in the first case, then it is الفاعل. If the subject comes before as in the second sentence, then it is مبتدأ which we will look at later.
The ﻓﺎﻋﻞ is divided into two types:

1. ﻓﺎﻋﻞ ﺗﺤﻮ ﻓﻮﻟﻚ (explicit)
2. ﻓﺎﻋﻞ ﻣُﻀْﻤَﺮ (implicit)

In the next part Ibn Ajrum mentions plenty of examples for each:

Explicit Nouns:

فَﺎﻋﻞ ﺗﺤﻮ ﻓﻮﻟﻚ: قَامَ ﺗَﺪْ، وَيَقُومُ ﺗَﺪْ، وَقَامَ ﺗَﺪٍ، وَيَقُومُ ﺗَﺪٍ، وَقَامَ ﺗَﺪًا، وَيَقُومُ ﺗَﺪًا، وَقَامَ ﻓَﺎﻟْﻶٍ، وَيَقُومُ ﻓَﺎﻟْﻶٍ، وَقَامَ اﻟْﴫَبِ، وَيَقُومُ اﻟْﴫَبِ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْﴫَبَ، وَقَامَ اﻟْﴫَبَ، وَيَقُومُ اﻟْ(act:structure)
The Object Whose Subject Is Not Mentioned

Translation: And it is a noun which is in a state of Raf’ whose subject is not mentioned along with it. When the verb is in the past tense it’s first letter takes damma and the letter before the last takes kasrah. And if the verb is in the present tense, it’s first letter takes dhamma and the letter before the last takes fatha.

This is the same concept as passive voice in English. Say you want to say that an action has been done. But you don’t want to say who did it. That is when you use the نائب فاعل.

• The نائب فاعل takes the state of Raf’
• The verb before it gets dhamma on its first letter and kasra on the letter before the last, if it is in the past tense
• It gets dhamma on the first letter and sukun on the letter before the last if it is the present tense

For example:

You could say in active voice:

The boy ate the apple

أكلَ الولدَ التفاحَ

In passive voice or using نائب فاعل, you would say:

The apple was eaten.

أكلَ التفاحَ
An example from the Quran:

With فاعل:

وَلَقَدْ خَلقَنا الإنسانَ من شَلَالٍ مِّن طينٍ

With نائب فاعل:

وَخَلِقَ الإنسانَ ضعيفًا

More examples:

<table>
<thead>
<tr>
<th>نائب فاعل</th>
<th>فاعل</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضربِ زيدٍ</td>
<td>ضربَ أحمدٍ زيدًا</td>
</tr>
<tr>
<td>يذكرُ الصيفُ</td>
<td>يذكرُ الصيفُ</td>
</tr>
<tr>
<td>قرأ القران</td>
<td>رأى الأمر السؤال</td>
</tr>
<tr>
<td>(In the case of Alif, it changes to Ya)</td>
<td>يسوعُ زيدٍ السيارة سريعاً</td>
</tr>
</tbody>
</table>

The sentence with the نائب فاعل does not have a subject. It describes the action in passive voice without the subject being mentioned.

وَهوَ علَى قِسْمَينِ: ظاهر، ومُصَمَّر، فالظاهر نَحو قولك: (ضربَ زيد)، (يضربّ زيد)، (أكرمَ عمرو)، (يذكرُ الصيف) والمصمّر: نِثّان عشَر، نَحو قولك: (ضربت، وضربت، وضربت، وضربت، وضربت، وضربت، وضربت، وضربت، وضربت، وضربت).

Translation: And it is of two types: explicit and implicit. As for the explicit, it is like your saying,

And the implicit are twelve types. Like your saying,

The نائب فاعل can also be divided into ظاهر (explicit) and المصمّر (implicit). Mentioned in the text above are examples for both categories.
The Subject and its Predicate

The Nominal Subject is a Noun in the state of Raf’ which is free from any grammatical agents (that affect it’s i’rab).

And the Predicate is a Noun in the state of Raf’ which is linked to it (the subject), as in your saying,

The Nominal Subject is two types: explicit and implicit.

As for the explicit, it is as mentioned before.

And the implicit is divided into twelve types:

And whatever resembles these.

And the Predicate is made up of two types: Singular and Compound.

The singular is like your saying,
The Compound Predicate is divided into four types: 1) The Jaar and Majrur 2) The Circumstantial Preposition 3) The Verb and its Subject and 4) The Nominal Subject and its Predicate. Like your saying.

The Mubtada’ is pretty straightforward. It is the noun that comes at the beginning of the sentence, with nothing applied to it (like verbs, كانت، إن etc.)

What is the difference between the الفاعل and the مبتدأ؟

The الفاعل has a verb that comes before it or in other words, it is part of a verbal sentence. The مبتدأ is part of a nominal sentence.

The Khabar is the Predicate of the Mubtada’. It follows the pattern of the Mubtada’ – it is always in the state of Raf’ and it is single, dual or plural, depending on what form the Mubtada’ is in.

The Types of Mubtada’

Again the Mubtada’ is divided into المُظْمَر (explicit) and المُضْمَر (implicit).

المُظْمَر (explicit) is when it appears as in the examples above.

المُضْمَر (implicit) is when it appears as pronouns, for example:

أنا قائمُ
نحن قائمون
هوُ قائمُ

Notice that the الضمائر المتصلة (attached pronouns) are not mentioned under the Mubtada’? Why is that?

Answer: The الضمائر المتصلة always come after a verb, and therefore cannot be Mabtada’
Types of Predicate

The predicate occurs in two forms: singular and compound.

The singular predicate is when it occurs in the form of a single word or phrase: singular, dual or plural.

The compound predicate is when the predicate is made of a group of words. It can be of four types:

1. الجار والمجروض (A preposition and its object)

For example,

زَيْدٌ ﻓِﻲ اﻟﺪّارِ

Here the ﻓِﻲ اﻟﺪّارِ forms the predicate.

2. الظرف (Adverbial expression)

Example:

زَيْدُ ﻋَنْدَكَ

Why is this not a singular Khabar? Because ﻋَنْدَكَ is not a single word. It is made of two things: the adverb: عند and the pronoun كك.

Another example:

زَيْدُ أَمامَ الْبَيْتِ

الفعل مع خبره.

3. الفعل مع خبره. (A verb with its subject)

زَيْدُ قَامَ أَبْوَهُ

Here the Khabar is formed by the verb and its subject together.
The same is true for the نائب فاعل.

زَيْدٌ أُكِلَ طَعَامُهُ

(A subject with its predicate)

زَيْدٌ بَعْدُ ﻋِنْدُ

Mohamed خاطه خسن

In conclusion, both the Mubtada’ and it’s Khabar are always in the state of Raf’. And in case, the Khabar is a sentence or partial sentence as in the examples above, then it is also in the state of Raf’ as a whole. But in this case, the I’rab (of the Khabar part) is supposed and not shown. As for the individual elements of the Khabar formed by a sentence or compound sentence they are given the I’rab as in a normal sentence.

بَابُ الْعَوَامِلِ الداخِليَةِ عَلَى الْمُبْتَدَأِ والْخَبَرِ

Agents applied to the Subject and Predicate

And They are divided into three categories: 1) Kana and its sisters 2) Inna and its sisters 3)Dhananthu and its sisters.

Translation: And They are divided into three categories: 1) Kana and its sisters 2) Inna and its sisters 3)Dhananthu and its sisters.

As for Kana and its sisters, they give Raf’ to the Nominal Subject and Nasb to the Predicate. Kana and her sisters are as follows:

كَانَ، وَأَمْسَى، وَأَصْبَحَ، وَأَضْحَى، وَظَلَّ، وَبَاتَ، وَصَارَ، وَلَيْسَ، وَمَا زَالَ، وَمَا اَنْفَكَ، وَمَا ﻓَيِّي، وَمَا بَرَحَ، وَمَا دَامَ، وَمَا ﻓَتَى، وَمَا ﺑَرَحَ، وَمَا دَامَ، وَمَا اَنْفَكَ،

وَأَخَوَّاتُهُ، وَأَخَوَّاتُهُ، وَأَخَوَّاتُهُ، وَأَخَوَّاتُهُ، وَأَخَوَّاتُهُ، وَأَخَوَّاتُهُ، وَأَخَوَّاتُهُ، وَأَخَوَّاتُهُ، وَأَخَوَّاتُهُ، وَأَخَوَّاتُهُ،

And that which can be extracted from these by way of verb conjugation like:

كَانَ وَيَﻛُونُ وَكُنَّ، وَأَصْبَحَ وَيُصْبِحُ وَأَصْبِحَ
You can say for example,

كَانَ زَﻳْﺪٌ قَﺎﺋِمًا، وَلَיותٌ عَمَّرُو شَاخْصًا

And whatever resembles this.

As for Inna and its sisters, they give Nasb to the Noun and Raf' to the Predicate. Inna and its sisters are,

إِنَّ، وَأَنَّ، وَلِكَنَّ، وَلِيّ، وَلَعَلَّ

You can say,

إِنَّ زَيدًا قَائِمًا، وَليّ عَمَّرُو شَاخْصًا

And whatever resembles this.

Both Inna and Anna are used for affirmation. Lakinna is used for rectification or correction. Ka’anna is used for comparison or to show likeness. Layta is used to express regret. La’alla is used to express anticipation and expectation.

وَأَمَّا طَنَنَتِتْ أَخْوَانُهَا فَإِنَّهَا تَنْصِبُ الْمُبْتَدَأَ وَالْخَبْرَ عَلَى أَنَّهَا مُفْعُولَانِ لَهَا، وَهِيَ: طَنَنَتْ، وَخَسِبَتْ، وَخَلَتْ، وَزَعَمَتْ، وَرَأَيْتُ، وَعَلَمَتْ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ.

As for Dhananthu and its sisters, they give Nasb to both the Subject and Predicate, as they are treated as its Objects. They are:

وطَنَنْتُ، وَخَسِبْتُ، وَخَلَتْ، وَزَعَمْتُ، وَرَأَيْتُ، وَعَلِمْتُ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ، وَوَجَدْتُ.

You can say,

وطَنَنْتُ زِيدًا مُنْطَلِقًا، وَخَلَتْ عَمَّرُو شَاخْصًا

And whatever resembles this.
The Nawasikh

This is a very easy chapter. The Nawasikh are agents that are added to the Mubtada to express different meanings.

1. Kana and its sisters

2. Inna and its sisters
3. Dhanantu and its sisters

Kana is used to express a meaning similar to ‘was’ is English. Inna is used for emphasis and Dhananthu means ‘I thought’. We won’t delve into the meanings of the ‘sisters’ or the other words that are grouped with each of them for now, but just remember they follow the same rules as the leader of the group, although each has its own meaning.

Rules of the Nawasikh

As for Kana and its sisters, they cause the Mubtada’ to take Raf’ and Khabar to take Nasb.

As for Inna and its sisters, they do the exact opposite of Kana, they cause the Mubtada’ to take Nasb and Khabar to take Raf’

And finally, Dhananthu causes both Mubtada’ and Khabar to take Nasb. This is because both the Mubtada’ and Khabar act as objects in the case of these agents.
Examples:

وَكَانَ اللَّهُ شَاكِراً عَلِيمًا

إِنَّ اللَّهِ غَفُورٌ رَحِيمٌ

طَنْنَتْ زِيدًا منطِقًا

**Question:** What if the Khabar of one of these agents is compound instead of singular?

**Answer:** The whole compound sentence or half-sentence takes the state given to it by the agent. For example,

كان محمد يحب قراءة الكتاب

Here محمد is the Mubtada’ and it takes the state of Raf’. The indicator is dhamma which is ‘apparent’.

The Khabar is made up of the entire sentence: يحب قراءة الكتاب

Here the يحب is Marfu’ because it is a present tense verb.

قراءة is Mansub because it is the object or Maf’ul bihi (مفعول به).

الكتاب is Majrur because it is mudhaf ilaihi (مضاف إليه).

As for the whole Khabar it takes the ruling of nasb which is supposed and not apparent as it is the khabar of kana.

More examples:

كان المُسْجَل سليماً

ما زال المَطَرُ نارِياً

ولَا يَزَالُونَ مَعْلُوفينً
The Khabar coming before the Mubtada':

If the khabar is an adverb (ظرف) or جار ومجرور the khabar of both Kana and Inna can come before the subject. For example:

إنّ في ذلك عبّرةً
وكان حقا علينا نصر المؤمنين

If you are confused between the mubtada’ and the khabar, just remember: The mubtada is what you are describing – ‘the subject’ and the khabar is what you are saying about it – ‘the predicate’. So it is easy to tell them apart once you know the meaning of the sentence.

The Mubtada’ is the thing you are talking about, and the Khabar is what you are saying about it.

Examples for Dhanantu and its sisters:

خصيت غمارا صادقاً
طتنث التلميذ فاهمًا
زمث زيدا محندا (أي طنثة محندا)
لوجدوا الله ثوابا رجيمًا

باب آلغعت

Adjectives

اللغع تابع للمنقوط في رفعه  ونصبه  وخفسه  وتعريفه  وتنكره  تقول قام زيد القابل  ورأيت زيدا الاقل  ومعرث زيد=['القابل

Translation: The adjective follows the object of description in its Raf’, Nasb and Khafdh states, and also in its definiteness and indefiniteness. You can say, for example,

قام زيد القابل  ورأيت زيدا القابل  ومعرث زيد=['القابل

واللغعة خمسة أشياء: الاسم المضمر نحو أنا وأنت  والاسم المفعول نحو زيد ومكث  والاسم المبهم نحو هذا  وهذو  وهؤلاء  والاسم الذي فيه اللد بالله نحو الزجل والقلم  وما أضيف إلى واحد من هذه اللغعات.
The Definite Nouns are five types:

1) Implicit Nouns like: 

2) Proper Nouns like:  

3) Ambiguous Nouns like:  

4) Nouns with Alif-Lam like: 

5) Nouns which are compounded with one of the above four.

And the indefinite noun consists of every noun in its general class and is not restricted to one group. It may be approximated that the indefinite includes all the words that agree to the addition of alif-lam to them, like: 

The final part of the مرفوعات or the nouns in Raf’ are the توابع. These are elements that follow the grammatical state and form of the word before it. The first of these is the نعت. 

The نعت or the صفة is the adjective used to show attributes of the noun. It takes the same form of the noun that it describes. For example:

There are two things that العاقل follows from the noun زيد in these sentences:

The grammatical state: Raf’, Nasb and Khafdh.

The definite or indefinite state of the noun: زيد is a definite noun as it represents a specific person. If it was an indefinite noun like رجل, the Na’at will also be indefinite:
The nouns which are Ma’rifah (Definite) which cause the adjoining adverb (صفة or نعت) to be Ma’rifah can be classified into five categories:

<table>
<thead>
<tr>
<th>Example</th>
<th>Element</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا، أنت</td>
<td>الاسم المضارع (Personal Pronouns)</td>
</tr>
<tr>
<td>مكة، زيد، محمد</td>
<td>الاسم العلم (Proper Nouns)</td>
</tr>
<tr>
<td>هذا، هذه، هؤلاء</td>
<td>الاسم الميم أو الموصول (Demonstrative Pronouns)</td>
</tr>
<tr>
<td>الرجل، الغلام</td>
<td>الاسم الذي فيه الألف واللام (Nouns containing alif-lam)</td>
</tr>
<tr>
<td>قلم زيد</td>
<td>ما أضيف إلى هذه الأربعة (What is attached to any of these four)</td>
</tr>
</tbody>
</table>

Everything outside this is indefinite.

**Tip:** An easy way to tell if a noun is definite or indefinite is to see if it can accept the alif lam. If it can, then when used without the alif lam, it is indefinite. If it cannot accept the alif lam, then it is definite in its stand-alone form. We can say الرجل, so الرجل is indefinite. We don’t say المحمد. So محمد is definite.

**باب الغطف**

**Conjunctions**

وَخْرُوفُ الْغَطْفِ عِشْرَةُ، وَهُمْ: الْوَا، وَالْفَاءُ، وَالْثُمَّ، وَأَوْ، وَأَمْ، وَإِمَّا، وَبَلْ، وَلَا، وَلَكِنْ، وَحَتَّى في بعض المواقف.

**Translation:** The Particles of Conjunction are ten: Waw, Fa, Thumma, Aww, Amm, Imma, Bal, La, Lakin, and in some cases Hatta.

فَإِن غَطَفَت يَأْتِي عَلَى مَرْفَوعٍ رَفَعْتُ، أَوْ عَلَى مَنْصُوبٍ نَصْبْتُ، أَوْ عَلَى مَخْفُوضٍ خَفَضْتُ، أَوْ عَلَى مَخْرُوفٍ جَزَمْتُ، تَقُولُ: قَامَ زَيْدٌ وَعَمْرُو، وَزَيْدٌ وَعَمْرُو، وَمَرَّتُ زَيْدٌ وَعَمْرُو، وَمَرَّتُ زَيْدٌ وَعَمْرُو، وَمَرَّتُ زَيْدٌ وَعَمْرُو، وَمَرَّتُ زَيْدٌ وَعَمْرُو.

So if a word is conjoined with a Marfu’ word, it takes Raf’, if it is conjoined with a Mansub word, it takes Nasb, and if it is conjoined with a Makhfudh word it takes Khafdh, and if it is conjoined with a Majzum word it takes Jazm. For example,

قَامَ زَيْدٌ وَعَمْرُو، وَزَيْدٌ وَعَمْرُو، وَمَرَّتُ زَيْدٌ وَعَمْرُو، وَمَرَّتُ زَيْدٌ وَعَمْرُو، وَمَرَّتُ زَيْدٌ وَعَمْرُو.
A simple way to explain the ‘Atf is that they are the elements used to connect words together. Similar to ‘and’ and ‘or’ in English. However, there are a few additional words that come under this category in Arabic as mentioned in the text above.

When you say,

قَامُ زَيْدٌ وَعَمَّرُ

The و is used to add عمرو along with زيد.

عمرو here follows the grammatical state of زيد

More examples:

إن الصفا والملوّة من شعائر الله

An important ruling derived from the Quran using this rule:

يا أيها الذين آمنوا إذا فتمتم إلى الصلاة فاغسلوا وجوهكم وأيديكم إلى المرافق واضحو برؤوسكم وأرجلكم إلى الكعبة (المائدة:6)

In the ayah above, Allah ﷻ tells us how to make Wudu (ablution).

Here the verb اغسِلْوا (wash) is followed by the object وجوهكم.

And then أيديكم (hands) is connected to the previous object by و. It follows the state of the previous noun as it is ‘Atf.

Then comes the verb بِرؤوسكم افْسَحُوا (your head. It is in Jarr, because of the harf ب at the beginning making it جار and مجرور).

Now the ، is used again to add another part: أرجلكم. But here it is not in Jarr like the noun before it, but it is in Nasb.

What does this mean?

It means that أرجلكم is not connected to بِرؤوسكم but to the noun before that which is also in the state of Nasb: وجوهكم.
Let's look at the Sahih international translation for this ayah:

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles...”

How do we know it is ‘wash your feet’ and not ‘wipe your feet’? Because it is أَرْﺟُلْكُمْ and not أَرْﺟُلِكُمْ.

Some more examples:

 جاءَ زِيْدٌ ثُمَّ عَمْرُو
 جاءَ زِيْدٌ بَلْ عَمْرُو
 قَامَ زِيْدٌ لَا عَمْرُو

(Note it is not ﻷَمّ ﻷَمّ which is a sister of ﻷَمّ ﻞُكُنْ ﻷَمّ ﻷَمّ) مَا جَاَءَ ﻷَمَّ ﻷَمّ ﻷَمّ ﻞُكُنْ ﻷَمّ ﻷَمّ

أكلت السمك حتى رأسها

حِتَى أَكَلَتِ السَّمْكٌ ﻻِيُّ رَأْسَهَا

حِتَى ﻓِي ﻓِي ﻗَالَ ﻓِي ﻓِي ﻓِي ﻓِي

only in some cases because it can also be used as a harf jarr for example:
Corroboration

The Article of Corroboration follows its object in its Raf’, Nasb and Khafdh, as well as in its definiteness and indefiniteness.

Corroboration is established with the following words:

- النَّفْسُ، والْعَيْنُ، وَكُلٌّ، وَأَجْمَعٌ

And words extracted from أَجْمَع like:

- أَكْتَﻊُ، وَأَبْتَﻊُ، وَأَبْصَﻊُ

Examples of this are:

- قَامُ زَيْدٌ نَفْسُهُ، وَرَأَي اَﻟْﻘَﻮْمَ ﻛُﻠَّاهُمْ

The particles of corroboration or تَوَكِّيْد are used to confirm and emphasise.

For example:

- قَامُ زَيْدٌ نَفْسُهُ

Zaid stood up, he himself!

- أَنْتَ اﻟْتَّﺎﻟِﺑُّ نَفْسُهُ

You are the student? The same one?

-  جاءَ اﻟْوَاﺋِلَةُ ﻛُلُّهُمْ

The family came, all of them.

The corroborative particle follows the grammatical state of the word before it.
If a noun is substituted for another noun, or a verb is substituted for another verb, it follows the original in all its l’rab (Grammatical States)

And it (Substitution) is four types: 1)Complete Substitution 2)The Substitution of a part from the whole 3)Substitution of content 4)Substitution based on error.

Some examples are,

In the above sentence you wanted to say رأيتُ الفَرسَ, but by mistake, you said زَيْدًا, after which you substituted it for the correct word (الفَرسَ).

The Badal can be a noun that substitutes another noun or a verb that substitutes another verb.

What is implied by substitution here?

If you say:

I ate the apple
And then use another word after it which substitutes or replaces the meaning or a part of the meaning of the word used before that is the Badal.

An example of that is:

أَﻛَﻠﺖُ اﻟﺘُﻔّﺎحَ ﻧِﺼﻔَﻪُ

I ate the apple, half of it.

Notice how the badal (ٌدَدُ ﻟَوَاءُ) changes or substitutes the original meaning?

In the case of the example, the badal does not substitute the entire word but changes the meaning partially to ‘half of it’ (from the entire apple)

The Badal is of four types:

<table>
<thead>
<tr>
<th>Example</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>جاء زيدٌ أخوكَ</td>
<td>بدُلُ الشيءِ من الشيءِ (Complete Substitution)</td>
</tr>
<tr>
<td>حفظتَ القُرآنَ تلَّةُ</td>
<td>بدُلُ البعضِ من الكلِّ (Partial Substitution)</td>
</tr>
<tr>
<td>أعجبني زيدٌ علّمهُ</td>
<td>بدُلُ الاشتمال (Substitution of Content)</td>
</tr>
<tr>
<td>رأيت زيدا....الفرسُ (In correction of a mistake)</td>
<td>بدُلُ الغلط (Substitution for a mistake)</td>
</tr>
</tbody>
</table>

Example for Badal of verbs:

وَمَن يَفْعَلُ ذَٰلِكَ يَلْقَ أَتَامًا * يُضَاعِفَ لَهُ العَذَابَ يَوْمَ الْقِيَامةَ وَيَحْلُدُ فِيهِ مُهَانًا

In the above example from the Quran, يَلْقَ is badal for يَلْقَ. Both are Majum in this case. يَلْقَ by the removal of alif.
TYPES OF SUBSTITUTION IN ARABIC

أنواع البدل

1. بدل الشيء من الشيء
   - "أخوكم" - "زياد"

2. بدل البعض من الكل
   - "لضفة" - "ثفاح"

3. بدل الاشتمال على
   - "علم" - "زياد"

4. بدل الغلطة
   - "قرس" - "زياد"
   - "إيتي" - "رآيت"
The Nouns in the State on Nasb

Translation: The Nouns in the state of Nasb are fifteen: the direct object, the verbal noun (infinitive), the adverbial of time, the adverbial of space, the circumstantial qualifier, the specifying element, the exception, the noun of Laa (لا), the vocative, the causative object, the accompanying object, the predicate of Kana (كان) and its sisters, the Noun of Inna (إن) and its sisters, and the nouns that follow any of the mentioned Mansubs; they are four types: adjective, conjunction, corroboration, and the substitution.

The Mansubat, give us more information about the verb of the sentence. For example, the object tell us what the action is being done to. The ظَرْفُ الزُّمان tells us when the action is being done. And so on.

The Object

It's the Mansub noun to which the verb's action occurs. Like: I hit Zayed, I rode the horse.

And it's two types: explicit and Implicit (hidden).

The explicit: it has already been mentioned above.
The implicit object consists of two types: connected and separate.

The connected object is twelve types:

\( \text{ضَرَبُني} \), \( \text{ضَرَبُكَ} \), \( \text{ضَرَبُكْما} \), \( \text{ضَرَبُها} \), \( \text{ضَرَبُنِي} \), \( \text{ضَرَبُنَا} \), \( \text{ضَرَبُنَّا} \), \( \text{ضَرَبُنَّهم} \), \( \text{ضَرَبُنُّ} \), \( \text{ضَرَبُهُ} \), \( \text{ضَرَبُهُما} \), \( \text{ضَرَبُهُم} \), \( \text{ضَرَبُهُمْ} \), \( \text{ضَرَبُهُمْ} \), \( \text{ضَرَبُهُمْ} \).

The separate object is twelve types:

\( \text{ضَرَبُنِي} \), \( \text{ضَرَبُكَ} \), \( \text{ضَرَبُكْما} \), \( \text{ضَرَبُها} \), \( \text{ضَرَبُنِي} \), \( \text{ضَرَبُنَا} \), \( \text{ضَرَبُنَّا} \), \( \text{ضَرَبُنَّهم} \), \( \text{ضَرَبُنُّ} \), \( \text{ضَرَبُهُ} \), \( \text{ضَرَبُهُما} \), \( \text{ضَرَبُهُم} \), \( \text{ضَرَبُهُمْ} \), \( \text{ضَرَبُهُمْ} \), \( \text{ضَرَبُهُمْ} \).

The first of the Nouns in the state of Nasb is the Maf’ul bihi or the object.

It is divided again into implicit and explicit, just like the fa’il. The only difference is that the implicit forms of Maf’ul bihi are the only the ones mentioned:

\( \text{ضَرَّبُني} \), \( \text{ضَرَّبُكَ} \), \( \text{ضَرَّبُكْما} \), \( \text{ضَرَّبُها} \), \( \text{ضَرَّبُنِي} \), \( \text{ضَرَّبُنَا} \), \( \text{ضَرَّبُنَّا} \), \( \text{ضَرَّبُنَّهم} \), \( \text{ضَرَّبُنُّ} \), \( \text{ضَرَّبُهُ} \), \( \text{ضَرَّبُهُما} \), \( \text{ضَرَّبُهُم} \), \( \text{ضَرَّبُهُمْ} \), \( \text{ضَرَّبُهُمْ} \), \( \text{ضَرَّبُهُمْ} \).
باب المضارع

The Absolute Object

المضارع هو: اَلَّاَمِنْ أَنْ يَجْرِيء ثَالثًا في صِيَارَف الفَعْلِ، نَحْوَ: ضَرِبَ يَضْرِبَ ضَرَبًا.

It's the noun in the state of nasb that comes the third in the conjugation of the verb; for example: (ضرَبَ يَضْرِبَ ضَرَبًا).

وَهُوَ قِسْمَان: لَفْظٍ وَمَعْنًويَ، فَإِنْ وَاَقَفَ لَفْظَهُ لَفْظُ فَعْلٍ فَهُوَ لَفْظُهُ، نَحْوَ: قَتَلَهُ قَتَلًا.

And it consists of two types: verbal and abstract. When the infinitive's derivation agrees with the verb's form, it's a verbal infinitive. For example: (قتَلَهُ قَتَلًا).

وَإِنْ وَاَقَفَ مَعْنًيَ فَعْلٍ دُونَ لَفْظِهُ فَهُوَ مَعْنًويَ، وَقَتَلَهُ وَقَتَلًا، وَما أَشْبَاهَ ذَلِكَ.

When the infinitive's derivation is different from the verb's form but they both have the same meaning, this is an abstract infinitive. For example: (قَتَلَهُ وَقَتَلًا) وَقُمْتُ وُقُوفًا and the like.

المفعول المطلق or the absolute object is what is actually intended by this chapter. It is named Masdar because the المفعول المطلق is always in the form of Masdar – the original noun from which the verb is derived.

For example,

ضرَبَ يَضْرِبَ ضَرَبًا

is the Masdar of ضَرَبَ. To use it as المفعول المطلق you can say:

ضرَبَ السَّاَرِقَ ضَرَبًا مُّرَحِّباً

I beat the thief severely

If you translate this literally: I beat the thief with a severe beating.

The المفعول المطلق always comes after the verb, and it is Mansub Noun. It is sometimes used for emphasis and sometimes for describing the type or number of the verb.
There are numerous examples for the مفعول المطلق in the Quran:

وَاللَّهُ أَنْبِيَّكُم مِّن الْأَرْضِ نَبِيًا * ثُمَّ يُعْيِدُكُم فيها وَيُخْرِجُكُمْ إِخْرَاجًا

شُكرًا is actually Maf‘ul Mutlaq. It is short for:

أشكرك شكرًا

In some cases, like the one above, the verb is hidden and the Maf‘ul Mutlaq is mentioned directly.

The classification of the مصدر into literal and abstract is just a theoretical concept you need to keep in mind. The concept is clear from the text. If the verb and masdar come from the same word then it is literal. If it matches in meaning, but the words are different then, it is abstract.

باب ظرف الزمان وظرف المكان

Adverbials of Time and Place

(المفعول فيه)

ظرف الزمان هو: اسم المكان المنصوب بتقدير: (في) نَحوَ: أمام، وخلف، وفوق، ووابدا، وفَوقَ، وُثَمَّ، وقَبَِلَ، وعند، وَمَعَ، وَإِزَاءَ، وُهُنَا، وَوَثْلَفَاء، وَوَثَمَّ، وَوَقَبَِلَاء، وَعُدَّثَ، وَعَنَدَّ، وَدَمَّ، وَمَا أَشْبَهَ ذَلِكَ.

The adverbial of time: it’s a Mansub noun that indicates or specifies time in a sentence. It acts as if there were a hidden (في = in or during) before it. For example: أَمَامَ، وَخَلْفَ، وَفِوقَ، وَوَرَاءَ، وَثَمَّ، وَقَبَِلَ، وَعَنَدَّ، وَمَعَ، and anything like that.

وَظَرْفُ المكان هو: اسم المكان المنصوب بتقدير: (في) نَحوَ: أمام، وخلف، وفوق، ووابدا، وثَمَّ، وقَبَِلَ، وعند، ومع، وازاء، وقبلاء، وثمنا، وثمنا، وما أشبه ذلك.

The adverbial of place: it’s also a Mansub noun. It indicates or specifies space or location. It acts as if there were a hidden (في = in or at) before it. For example: أَمَامَ، وَخَلْفَ، وَفِوقَ، وَوَرَاءَ، وَثَمَّ، and anything like that.

ظرف الزمان is the agent of time. It tells you when the the verb occurs.

وَظَرْفُ المكان is the agent of place. It tells you where the action takes place.

These are formed by certain nouns that represent time and place, like the ones mentioned in the text.
But note that not all nouns that represent time and place are ظرف الزمان وظرف المكان. How do you tell them apart?

An important rule is that, when the Dharf Zaman or Makan is used in the sentence, it should be used in the context of (في). For example:

سلّمتُ على محمدٍ ضباحًا

The meaning of the sentence is:

سلّمتُ على محمدٍ في الضباح

But if you say:

أحبُ الصباح

It is not used in the context of في and therefore not ظرف

The Zarf Zaman and Makan are always used in the context of (في) in Arabic.

Look at these two sentences:

المؤمن يخفَ يَوم القيامة

الكافر يخفَ يَوم القيامة

There is an important difference between the two sentences. In the first sentence مفعول يَوم is مُفعول به. In the second, it is ظرف زمان.

The first one means, the believer fears the Day of Judgement.

In the second sentence, the intended meaning is the disbeliever fears on the Day of Judgement.

A general rule you can use to identify Zarf is:

For Zarf Zaman, the sentence should answer: When?

For Zarf Makan it should answer: Where?
If these answers can be found in the sentence, then it is Zarf.

More examples:

ْخَالِدُ ﻓِﻴﻬَﺎ أَﺑَﺪاً

وَﻫُﻮَ اﻟْﻘَﺎﻫِﺮُ ﻓَﻮْقَ ﻋِﺒَﺎدِهِ

تَﺠْﺮِي ﺗَﺤْﺘَﻬَﺎ اﻟْﺄَﻧْﻬَﺎرُ

Question: What about the ayah:

تَﺠْﺮِي ﻣِﻦ ﺗَﺤْﺘِﻬَﺎ اﻟْﺄَﻧْﻬَﺎرُ

Here it is not Zarf because of Min. Remember, the Zarf has to be Mansub always. If the Min is applied to it, it becomes جار ومجبر.

باب الخال

The Circumstantial Qualifier

الخال هو: الأسم المنصوب المفسر لما إنيهم من الهيئات، نحو قولك: (جاء زيد راكباً) و(ركبت الفرس مسرحاً).

The circumstantial qualifier: It's a Mansub noun. It's the noun that explains and clarifies any uncertain or unclear situation regarding the modality of the action. For example: (جاء زيد راكباً) = Zayed came riding), (ركبت الفرس مسرحاً) = I rode a saddled horse), (لقيت عبد الله راكباً) = I met Abdullah who was riding), and so on.

ولأ يكون الخال إلا نكرة، ولا يكون إلا بعد تمام الكلام، ولا يكون صاحبها إلا معرفة.

The circumstantial qualifier is always and only indefinite (نكرة). And it comes at the end of the sentence after the completed speech. And it only describes the conditions of a definite something or someone.
As you can see from the text, the purpose of the ححال is to give more information regarding the action taking place.

Further, Ibn Ajrum says,

- The ححال is always indefinite
- It always occurs at the end of the sentence.
- The subject of the sentence described by the ححال is always definite.

What is the difference between ححال and نعت؟

The نعت always follows the subject in being definite or indefinite.

The ححال is always indefinite and its subject definite.

For example,

جاجا الرجل الراكب (نعت)

The rider came.

جاجا الرجل راكباً (حال)

The man came riding.
The Specifying Element

The accusative of specification: it’s a Mansub noun. It explains and clarifies any unclear or uncertain condition regarding the quantity, quality, or the essence. For example:

وَلاَ يَكُونُ إِلَّا نَكَّةً، وَلاَ يَكُونُ إِلَّا بَعْدَ تَمَامِ الكَلَامِ.

The accusative of specification is always indefinite, and it only comes at the end of the sentence.

The تمييز specifies and clarifies what is ambiguous about the action taking place or the noun it describes.

• The تمييز is always indefinite.
• It always comes at the end of the statement.

How to differentiate between حال and تمييز easily:

The حال always carries the meaning of (في) – in the state of.

For example, Zaid came (in the state of) riding.

Ahmed drank the milk (in the state of) standing up.

As for تمييز it comes with the meaning of (من) – of, in, in terms of.

I bought thirteen (of) apples.
I have more than you (in terms of) wealth and children.

More examples:

وَفَجَرَتْنَا الأَرْضَ عَيُونًا
ملكت تسعين نعجة
أنا أكثر منك مالا وأعز نفرًا.

백 آلئسثناء

Exception

وَخُروُف آلئسثناء ثمانية وهي: إلاأ، غيير، وسوى، وسوى، وسوى، وسوى، وعد، وعداً، وعاشًا.

Translation: The particles of exception are eight. And they are:

(إلاأ)، (غيير)، (سوى)، (سوى)، (ثمة)، (عدا)، (عاشًا).

فالمستثنى باللاأ ينصب إذا كان الكلام تامًا موجبًا، نحو: (قامت الفوه إلاأ زيدًا) و (خرج الناس إلاأ عفرًا) وإن كان الكلام منفيًا تامًا جاز فيه البدل والنصب على الاستثناء، نحو: (ما قام الفوه إلاأ زيدًا) و (إن إلاأ زيدًا).

Translation: The word excepted by illa (إلاأ) gets nasb if the sentence was positive (affirmative) and complete. For example: (إلاأ، (قامت الفوه إلاأ زيدًا)، (خرج الناس إلاأ عفرًا)). But if the complete sentence was negative (disaffirmed), the exception could be considered a Badl (apposition) of what it’s excepted from. Or it gets a nasb for being exception. For example: (إلاأ) (ما قام الفوه إلاأ زيدًا) and (إلاأ) (ما مرت زيدًا).

وإن كان الكلام ناقصًا كان على حسب العوامل، نحو: (ما قام إلاأ زيدًا) و (ما ضربت إلاأ زيدًا) و (ما مرت إلاأ بزيدي).

And if the sentence is – when removing the exception – incomplete, the excepted thing’s grammatical classification depends on the factors of the sentence. For example: (ما قام إلاأ زيدًا) (ما) ضربت إلاأ زيدًا) (ما مرت إلاأ بزيدي).

والمستثنى يقيير، وسوى وسوى، وسوئاء محرور لا غيير.

And the exception by (غيير)، (سوى)، (سوى)، and always gets Jarr state.
And the word excepted by (خَﻼُ)، (عَﺪَّا)، (حَﺎﺷَّا) is allowed to get Nasb and Jarr. For example: (قَامُ الْقَوْمُ خَﻼَ زَيْدًا وَزَيْدٍ)، (عَﺪَّا عَمْرًا وَعَمْرٍو)، and (حَﺎﺷَّا بِكْرًا وَبَكْرٍ).

The Usage of إلا:

The particle إلا can be used in three situations:

<table>
<thead>
<tr>
<th>Example</th>
<th>State of the Noun after إلا</th>
<th>Type of sentence before إلا</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَامُ الْقَوْمُ إلا زَيْدًا</td>
<td>نصب</td>
<td>Complete sentence</td>
</tr>
<tr>
<td>مَا قَامَ الْقَوْمُ إلا زَيْدًا</td>
<td>بِدَلْ أو نصب</td>
<td>Complete sentence with negation</td>
</tr>
<tr>
<td>مَا قَامَ الْقَوْمُ إلا زَيْدًا</td>
<td>The same state it would have without إلا</td>
<td>Partial or incomplete sentence</td>
</tr>
<tr>
<td>مَا رَأَيْتُ إلا زَيْدًا</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Now let's look at this in more detail,

1. The إلا after the complete sentence:

This means that the part of the sentence before إلا is a complete sentence by itself, and would remain so if إلا and what comes after it is removed.

If you look at the sentence:

قَامُ الْقَوْمُ إلا زَيْدًا

The first part, قَامُ الْقَوْمُ is a complete and meaningful sentence by itself – the group (of people) stood up.

In this case, the noun after إلا has to be Mansub.
In order for a sentence with إﻻ to be considered complete, it has to have three elements:

The thing from with the exception is being made + agent of exception + the exception

In a complete exception, all three will be present.

If it is partial exception, then only agent of exception + exception will be present.

2. The إﻻ after a complete sentence with negation:

If the sentence is complete like in the first case, but with negation as in:

ما قام القوم إلا

Then the noun after إﻻ can take two states:

1. You can treat it as an exception (الاستثناء) and give it Nasb:

ما قام القوم إلا زيدها

2. You can treat it as Badal, and here it takes the state of the element before إﻻ.

ما قام القوم إلا زيده

ما مررت بأحد إلا زيده

Therefore you find in one place in the Quran:

مَا فَعِلُوْهُ إِلَّا قَلِيلًا مِنْهُمْ

And in another:

فَسُرِّبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ

In the first example, the noun after إلا is treated as 'exception' and in the second a badal.

Keep in mind:

The linguists say, if the things being exempted is not from the same kind as the the thing from which it is exempted, then it should always be Nasb. For example,

جاء القوم إلا جماراً
3. The إﻻ after a partial or incomplete sentence:

In this case, the إﻻ has no effect on the noun after it. The noun takes same the vowel ending it would have if it did not have إﻻ, based on its place in the sentence.

ما أكلت إﻻ خيرًا
ما مرت إﻻ بزيد
ما رأيت إﻻ زيدًا

Exceptions with
غير، وسوي، وسوء، وسواء

As for these five (غير، وسوي، وسواء) they are nouns and not particles. So when they are used as agents of exception, they will act as the مضاف إليه and the noun after as مضاف إليه. The مضاف إليه is always M ajrur/Makhfuzh as we will learn in the next section: Makhfudhat Al Asma’

As for the agent of exception itself, it follows the same rules as إﻻ: Nasb if it is a complete sentence, Nasb or Badal if it is a complete sentence with negation, and Indifference to إﻻ if is an incomplete sentence.

قامت القوم غيرًا زيدًا
ما قام القوم غيرًا زيدًا

Or

ما قام القوم غيرًا زيد
ما قام غيرًا زيد

Exceptions with
خلأ، وغذا، وحاشا

These three: خلأ، وغذا، وحاشا can be treated as both particles and verbs at the same time. Based on that, the coming after can be given either Nasb or Khafdh (Jarr) in all cases (without negation).

قامت القوم خلأ زيدًا
قامت القوم خلأ زيد

If ما of negation is added the agent to make it: (ما خلأ، ما غذا، ما حاش) then it has to be Nasb always.
Absolute Negation

Know that Laa (لا) gives Nasb to the indefinite word that doesn’t have Tanween when the word is directly preceded by (لا) and when (لا) isn’t repeated. For example: (لا رجل في الدار).

If the word isn’t directly preceded by (لا), Raf’ (رفع) case is mandatory for the indefinite word. And (لا) must be repeated if another word is negated. For example: (لا في الدار رجل ولا إمرأة).

When Laa (لا) is repeated. It’s allowed to either activate its effect or neglect it. One can say: (لا رجل في الدار ولا إمرأة).

We already learned about the action of لا upon verbs. It is one of the particles of Jazm. Here we are going talk about لا with respect to nouns.

Please note that here we will be using لا with indefinite nouns. And the purpose of this لا is absolute negation. For example:

لا رجل في الدار

Which mean there is no man in the house. Not even a single one.

This is what we mean by absolute negation as opposed to specific negation. The noun which is negated in this case is Mansub.

If the noun is definite, then it will be Marfu’ instead, and the negation will be specific, as we are negating a specific thing. For example:

لا الرجل في الدار

The man is not in the house.
There are three ways the ﻻ can be used with respect to indefinite nouns:

1. It comes directly before the noun and is not repeated. In this case, it acts exactly like إنّ، except for the tanween. This means that the ﻻ causes the subject to take Nasb and the predicate to take the state of Raf’ or Dhamma. However, it does not give the tanween. This is the case in the example we saw before، ﻻ ﺮﺟﻞُ ﻓﻲ اﻟﺪار

2. It does not come directly before the noun. In this case, the noun is given the state of Raf’ and the ﻻ is repeated. For example، ﻻ ﻓﻲ اﻟﺪار ﺮﺟﻞٌ وﻻ اﻣﺮأةٌ

3. It comes directly before the noun and is repeated. In this case, both the above states can be given to it (Nasb without tanween and Raf’ with tanween): ﻻ ﺮﺟﻞُ ﻓﻲ اﻟﺪار وﻻ اﻣﺮأةً

One of the most common usages of the ﻻ of absolute negation is in the expression:

لا إِلَهَ إِلَّا اللَّهُ

There is no deity (worthy of worship) other than Allah

بابُ المَنَادِى

Vocative (Agent for Calling)

المَنَادِى خَمسَةُ أَنواعٍ: المُفْرَدُ الْعَلَمُ، والْتَكْرِيْرُ المُقْصُودَةُ، والْتَكْرِيْرُ غَيْرِ المُقْصُودَةِ، والْمَضْلُوبُ، والشِّبْبَةُ بِالْمُضْلُوبِ.

The vocative is five types: the single proper name, the intended indefinite noun, the unintended indefinite noun, the adjunct noun, that which is similar to the adjunct nouns.

فَأَنَا الْمُفْرَدُ الْعَلَمُ، والْتَكْرِيْرُ المُقْصُودَةُ ﻓِيْنِيٌّ ﻋَلَى اﻟْضَّمٍّ، ﻛُلَّا أَنْوَى، َوَ(يَا زَيْدُ) وَ(يَا ﺮَﺟُلُ)، ﻟَوَ(يَا زَيْدُ) وَ(يَا ﺮَﺟُلُ).

For the single proper name and the intended indefinite, they both are formed or written with Damma without Taween. For example: (يَا زَيْدُ) and (يَا ﺮَﺟُلُ). And the rest three types always get Nasb state.
The principles of the call in Arabic are as follows:

1. If the what comes after the particle of calling (يا) is singular, and the intended target is specific, then the noun after it take dhamma (or what comes in its place). For example:

ٍيا محمدٌ، يا مريمٌ، يا مسلمون

2. If the noun is made up of two words, then the first word will always take fatha (or what comes in its place):

ٍيا معلمَ المدرسة
ٍيا حافظُ القرآن
ٍيا أصحابُ القرى

Ibn Ajrum mentions things that which resemble compound nouns as well. What is intended by this are situations were two words are linked together, but not as Mudaf and Mudaf Ilaihi. For example:

ٍيا رحمَأَ بالعباد
ٍيا جميلًا خلُف
ٍيا حافظًا القرآن

As you can see these words are treated with the same rules.

3. If the target of the call is general and not specific, then it is given Nasb. For example,

ٍيا طالبَ اجتهاد

O' Student, work hard.

Here you are not calling upon a particular student, but all students in general.

But what if you wanted to address only a specific student in front of you? Then you say:

ٍيا طالبَ اجتهاد

More examples:

ٍيا جبلَ أوبي مغه
ٍيا داوودٍ إنا جعلناك خليفةً في الأرض
ٍيا صاحبِ السجن آزَبى متقَرفون خيرٌ أم الله الواحد القهار
The Causative Object

 BPM أَلْمَفْعُولٍ مِنْ أَجْلِهِ

It’s a Mansub noun. It gets mentioned to explain and clarify the reason why a verb action has occurred. Such as: (قَامَ زَيْدٌ إِجْﻼَﻻً لِﻌَمْرٍو) and (قَﺼَﺪْتُﻚَ اِﺑْﺘِﻐَﺎءَ مَﻌْرُوفٍ ﻣَﻌْرُوفٍ).

As explained in the text, the المفعول لأجله is a noun in the state of Nasb which explains the reason for the action that takes place. It is also known as المفعول له.

You can see this in the examples given in the text. Also, it always takes the form of Masdar.

المفعول لأجله always answers the question: Why?

More examples:

والَذِينَ يَنفِقُونَ أَمْوَاءَهُمْ رَباً التَّاس
والَذِينَ صَبَرُوا ابْتِغَاءً وَجَهَ رُبيَّهُم
وَلَا تَمْسَكُوهُنَّ ضَرِّاً
قدَمْ المسلمون للمدينة زيارةً للمسجد

The Accompanying Object

Bابُ أَلْمَفْعُولٍ مَعْهَ

It’s a Mansub noun. It gets mentioned to explain or clarify the one who has shared the action with the subject. For example: (جَاهِلٌ ﺑَيْنَاءَ ﻣَنْ فَعَلَ مَعَهُ) and (جَاهِلٌ ﻟِأَمْرِيْرَ وَالْجَيْشَ) (إستوى إلماءً والخشبية).

وَاхَمَا خَبَرَ (كَانُ) وأَخْوَانِهِ، وَإِذْمَ (إِنَّ) وأَخْوَانِهِ، فَقَدْ تَقَدَّمَ ذُكرُوهُما فِي الْمَرْفَوْعَاتِ، وَكَذَلِكَ أَلْتوَابُ، فَقَدْ تَقَدَّمَتْ هَنَاكَ.
As for the predicate of Kana (كان) and its sisters, and the noun of Inn (إن) and its sisters, they were already mentioned and explained in the chapter of Nouns that get Raf (رفع) state. Same for the nouns that follow Mansub nouns (followers).

It is a way of mentioning something along with the action. The و here is known as واو المعينة or the و of accompaniment. In this case, this additional object is given the state of Nasb.

The Mفعول معه in the مفعول معه takes the meaning of مع or 'with'

Examples:

فأجمعوا أمركم وشركاءكم

is treated as Maf’ul Ma’ahu here because it cannot be ‘Atf on أمركم. (Due to the meaning)

والذين توؤمو الدار والإيمان

is treated as Maf’ul Ma’ahu here because it cannot be ‘Atf on الدار والإيمان

سافر خليل والليل

Khalil travelled with the night.

ما لك وسعيدا؟

What is your problem with Sa’eed?
Nouns in the state of Khafd are three types: Noun that gets Khafd state because of a proposition, noun that gets Khafd state because of adjunct, and a noun that follows the noun in the state of Khafd.

As for the nouns that get Khafd because of a proposition, they are the nouns that follow the following particles: 

- ﻗَﺎمَا ﺍﻟْﺨَﻔَﺾُ ﻣِﻦْ: (بِمِنْ) وَإِلَى، وَعَنْ، وَعَلَى، وَبَيْنِ، وَفِي، وَالْبَيْنَاءَ، وَأَلْبَاءَ، وَأَلْكَافِ، وَالْلَّامِ، وَبِحُرُوفِ الْقُسْمِ،
- ﻣِنْ، (إِلَى)، (عَنْ)، (عَلَى)، (فِي)، (رَبْ)، (لَا)، (الْبَيْنَاءَ)، (أَلْبَاءَ)، (أَلْكَافِ)، (الْلَّامِ)، and the particles of Oath: (بِمُذْ،) (مُنْذُ)، and (اَلْوَاوُ،) (اَلْبَاءُ،) (اَلْكَافِ)، وَأَمَامُ (رُبّ)، (بَابُ ﺳَاجٍ)، (خَاَتَمُ حَدِيدٍ)،

As for the nouns that get Khafd because of an adjunct such as (غُلَامُ زَيْدٍ). And this type consists of two groups, the one which implies the particle Lam (لَام) such as: (غُلَامُ زَيْدٍ). And the one which implies the particle Min (مِن) such as: (خَاتَمُ خَيْبَيْرِ،) (بَابُ سَاجٍ)، (ثَوْبٌ خَزَى)، (ثَوْبٌ ﺧَزَى)، (بَابُ سَاجٍ)، (خَاتَمُ خَيْبَيْرِ).

Completed with all thanks and praise to Al-Mighty Allah.
The Makhfudhat are very straightforward and the concise explanation in the text is sufficient.

The تابع للمخوض are:

1. Na’at
2. ‘Atf
3. Tawkeed
4. Badal

All of which we have learned under Marfu’at. If these follow an element that is in the state of Khafdh then they take Khafdh as well.

For example,

مررتُ بزيدي وعمرو
بَلْ مَكْرُ اللَّيْلِ وَالنَّهارِ

More examples:

أخذتُ الكتابَ من زيدي
ما رأتُهُ مُذَ أَمْسِ
رأيتَ عُلَامَ زيدي
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And with that, we have reached the end of the Ajrumiyah. These are the core concepts of I’rab. With a deep understanding of all the text, reading the Matn multiple times and even memorising it. can be very beneficial for the beginner.

You will find yourself going back to these core concepts for the remainder of your Arabic journey.

All praise and blessings are due to Allah the Almighty,

peace and blessings be upon the Prophet.
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