### Arabic Grammar Rules for Madeenah Book One

The three vowel markings

<table>
<thead>
<tr>
<th>kasrah - كسرة</th>
<th>hdhamma - حَمْمَة</th>
<th>fathah - فتحة</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i)</td>
<td>(u)</td>
<td>(a)</td>
</tr>
</tbody>
</table>

- **Sukoon** - سكون
- **Shaddah** - شدة
- **at-tanween**:
  - (an) - fathataan - فتحتان
  - (un) - dhammataan - ضمتان
  - (in) - karsataan - كسرتان

When vowel markings are doubled at the end of a word they are called **تَوْنِين** (tanween). The additional vowel at the end of a word represents a **نَون ساكنة** (noon saakinah). The **ن** is not written but is only pronounced. e.g.

مَسْجَد - مَسْجِدْنَ
The Arabic language is made up of كُلُمَاتٍ (words) and these words are of three types they are known as:

<table>
<thead>
<tr>
<th>Letter/Particle</th>
<th>Verbal/Action</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to</td>
<td>to go/went</td>
<td>house</td>
</tr>
<tr>
<td>إلى</td>
<td>دَهْبَةٌ</td>
<td>بيت</td>
</tr>
</tbody>
</table>

The table below shows the properties of an اسمٍ (noun):

<table>
<thead>
<tr>
<th>Examples</th>
<th>Translation</th>
<th>Properties</th>
</tr>
</thead>
<tbody>
<tr>
<td>طَالِبٌ، طالبةٌ</td>
<td>Masculine, feminine</td>
<td>مَذَكْرَةٌ، مُؤْنَةٌ</td>
</tr>
<tr>
<td>طَالِبٌ، طالبةٌ، طالِبٌ</td>
<td>Singular, dual, plural</td>
<td>مُفرَدٌ، مَثْنَىٰ، جُمْعٌ</td>
</tr>
<tr>
<td>طَالِبٌ، بيت</td>
<td>Intellect, non-intellect</td>
<td>عَافِلٌ، غَيْرٌ عَافِلٌ</td>
</tr>
<tr>
<td>طَالِبٌ، الطالَبُ</td>
<td>Indefinite, definite</td>
<td>نِكَرَةٌ، مَعْرِفَةٌ</td>
</tr>
</tbody>
</table>

نَكَرَةٌ is when an ism is indefinite or not specific, it is general i.e., the ism كتاب ‘a book’ this can be any book from the different types of books.

مَعْرِفَةٌ is when an ism is definite or specific, it is not general i.e., the ism الكتاب ‘the book’ or كتاب مُحَمَّدٌ ‘Muhammad’s book’, here the book is a particular book not just any book in general.

An ism in the Arabic language can be مُثْنَىٰ (dual) meaning it shows upon two i.e., the ism طَلَبِيَانٌ means ‘two students’ this is done by adding اَنَ (alif and noon) at the end of an ism.
An ism can be عاقل possess intellect such as humans, angels and jinns or it can be عاقل possess no intellect such as animals, objects, trees e.t.c.

The أصل (Asl) origin of an ism is that it carries ضمانان ‘two dhammas’ (tanween) on the last letter of the word. The tanween generally is also a sign showing that the ism is نكرة (indefinite), however there is an exception to this because you will find that Arabic male names such as محمّد، عبّاس accept tanween but they are معرفة (definite).

The tanween is the Arabic indefinite article corresponding to the English ‘a’/ ‘an’.
This is a house

Letter to bring to attention or alert

This is a letter that is used to alert or to bring to attention the person who is being addressed and it is mostly connected to (nouns of indication).

noun of indication

is pronounced as َهَذا، but it is written without the first alif.

The َاسمُ الإشارةُ is used to point or indicate to people, animals, objects things which can be felt or touched and can also indicate to things that have meaning such as رأي ‘opinion’ or علم ‘knowledge’.

This is beneficial knowledge
The table below shows the properties of the اَسْمِ الإِشَآرَةِ (هَذَا).

<table>
<thead>
<tr>
<th>Indicates, points to</th>
<th>الإِشَآرَةُ إِلَى</th>
</tr>
</thead>
<tbody>
<tr>
<td>the near</td>
<td>القَرِيبُ</td>
</tr>
<tr>
<td>The masculine</td>
<td>المُدَكْرُ</td>
</tr>
<tr>
<td>the singular</td>
<td>المُفرَدُ</td>
</tr>
</tbody>
</table>

The اَسْمِ الإِشَآرَةِ (definite).

It can be used to indicate or point to those possessing intellect عَقَّلٌ or things that do not possess intellect غَيْرُ عَقَّلِ.

Interrogative or Questioning Noun

The Interrogative Noun ماُ is used to ask a question about something that does not possess intellect غَيْرُ عَقَّلِ and it always comes at the beginning of a sentence. When a word comes at the beginning of a sentence it is called in Arabic صَدْرُ الْحُمْلَة.

What is this? مَا هَذَا؟

اءُ حرَفُ الإِسْتَفْهَامِ، هَمْرَةُ الإِسْتَفْهَامِ

Particle/Letter of interrogation or questioning or also known as the Interrogative Hamzah.

The هَمْرَةُ الإِسْتَفْهَامِ comes at the beginning of the sentence as do all the nouns or particles of questioning. It can be used to ask a question about those possessing intellect as well as the things that do not possess intellect.
Is this a house?  
أَهَٰذَا بَيْتٌ؟

Is this a boy?  
أَهَٰذَا وَلَدٌ؟

Letter of answer or reply  
نَعَمُ-حَرْفُ جَوَابٍ

Letter/particle of answer and negation  
لا-حَرْفُ جَوَابٍ وَ نِمِيِّ

The particle of reply نَعَم is used to reply to a question with affirmation whereas the particle لا is used to reply to a question with negation.

Is this a pen?  
أَهَٰذَا قَلمٌ؟

Yes this is a pen  
نَعَمُ،هَذَا قَلمٌ.

Is this a shirt?  
أَهَٰذَا قَميصٌ؟

No, this is a pen.  
لا،هَذَا قَلمٌ؟

Noun of interrogation/questioning  
من - اسم الإسْتِفْهَاهِ

This interrogative noun is used to ask a question about those who possess intellect عَاقِلٌ

Who is this man?  
مَنْ هَذَا الرَجُلُ؟

Question mark  
؟- عَلَامَةُ الإسْتِفْهَاهِ
Noun of indication/pointing - دَلْكَ إِسْمُ الإِشَارَةِ

This is a house and that is a mosque - هَذَا بَيْتٌ وَذَلِكَ مَسْجِدٌ

ذَلِكَ is a noun of indication it is used to indicate/point to objects or people that are distant or far. ذَلِكَ can be broken down into three parts:

Noun of indication - دَأْ-إِسْمُ الإِشَارَةِ

The laam is for the far/distant - لِ-آَلَامُ لِلْبَعْدِ

Particle of address - كَ-حَرْفُ حَطَابٌ

Some of the grammarians say that the ‘لَّ’ particle of address also indicates upon far/distant and the ‘لِ’ shows upon even more or increased furtherness/distance.

The letter/particle of address ‘لَّ’ is used if the person or object we are addressing is masculine.
The table below shows the properties of ذَلِكِ:

<table>
<thead>
<tr>
<th>Indicates, points to</th>
<th>الإِشَارةِ إِلَى</th>
</tr>
</thead>
<tbody>
<tr>
<td>The far/distant</td>
<td>البعيدُ</td>
</tr>
<tr>
<td>The masculine</td>
<td>المُدَكَّرُ</td>
</tr>
<tr>
<td>the singular</td>
<td>المُفرَدُ</td>
</tr>
</tbody>
</table>

All the أَسْمَاءُ الإِشَارةِ nouns of indication are مُعْرَفَةُ definite.

ذَلِكِ is pronounced ذَالِكَ but is written without the alif.

Some of the grammarians say that the أَسْمَاءُ الإِشَارةِ have three levels

ثلَاثُ مَرَاتِبَ:

For the near/close

هَذَا — ِلِلْقَرِيبِ

For the far/distant

ذَلِكَ — ِلِلْبَعِيدِ

For the middle between near and far

ذَالِكَ — ِلِلْوُسْطَ

لا يَجْتَمَعُ هَذَا لِلْقَرِيبِ وَلَامُ الْبَعِيدِ

The particle of alert/bringing to attention and the laam indicating upon the distant or far will never come together in a noun of indication i.e; ـهذا ذَالِكِ this is wrong.
(al) Definite Particle

The definite particle د is prefixed to an ism which is (indefinite) and it causes it to become (definite), and it also causes the tanween at the end to be dropped. The definite particle (al) corresponds to the English ‘the’.

This is a doctor. 

The Arabic alphabet consists of 28 letters. Of these 14 are called Solar Letters, and the other 14 are called Lunar Letters. In the articulation of the Solar Letters the tip or the blade of the tongue is involved in the pronunciation. The tip or the blade of the tongue does not play any part in the articulation of the Lunar Letters, (refer to lesson 3, pg.19 Madinah bk.1).

When د is prefixed to an ism beginning with a Solar Letter the laam of ‘al’ is not pronounced but is written, and the first letter of the ism takes a shaddah ـ. For example, َالشَّمَسُ (ash-shamsu).

When د is prefixed to an ism beginning with a Lunar Letter the laam of ‘al’ is pronounced and written. For example, َالْقَمَرُ (al-qamaru).

In the definite particle د (al) the ـ (a) is known as the Connecting Hamzah. If it is not preceded by a word it will be
pronounced with the vowel marking َ (fathah). If it is preceded by a word it is dropped in pronunciation, though remains in writing.

The student is sitting and the teacher is standing, (wa l-mudarisu...).

*Example: al-talab جالسَ والمِدِرسُ واقفَ

The *mubtada* is a beneficial sentence جمعة مُفيدّة, and it is made up of 2 parts known as المبتدأ والخبر (al-mubtada wa l-khabar).

المبتدأ

(1) المبتدأ is from the Arabic word الإبتداء meaning the beginning or starting, and from its origin is that it comes at the beginning of the sentence.

(2) المبتدأ is an ism that is the subject of talk or discussion.

(3) المبتدأ (marfoo’) meaning it takes a dhammah or dhammataan on the last letter of the ism.

(4) in its أصل (origin) precedes الخبر (the khabar).

(5) in its أصل (origin) is معرفة (definite).
(1) {الخبر} \textit{is that which comes after} {المبتدأ} \textit{in its} \textit{أصل (origin)}. \textit{ذلك ما يأتي بعد} {المبتدأ} {في أصله}. 

(2) {الخبر} \textit{gives information or news about} {المبتدأ} \textit{, and by which it completes a benefit with} {المبتدأ}. {هذا الخبر} \textit{يünde} {المبتدأ} {أخباره} \textit{ويكمله} {المبتدأ}. 

(3) {الخبر} \textit{in its} {أصل (origin)} {is} {نكرة (indefinite)}. {هذا الخبر} \textit{في أصله} {هي} {نكرة}. 

(4) {الخبر} \textit{is} {مرفوع (marfoo')} \textit{meaning it takes a dhammah or dhammataan on the last letter of the ism}. {هذا الخبر} \textit{هو مرفوع} \textit{ويأخذ دمالة أو دمالة على آخر حرفه}. 

The mosque is near. {المسجد} {قريب}. {المبتدأ} {الخبر}
particle of jarr

حرف الجر

is a Letter/Particle that enters upon an ism only.

(1) حرف الجر

changes the state of the ism to محرور (majroor), meaning the ism takes kasrah/kasrataan on the last letter.

(2) حرف الجر

can have many meanings and its meaning is not known or complete until it enters upon a sentence. Then its exact meaning is known from the context of the sentence.

(3) حرف الجر
Muhammad is in the house

or PlaceNoun of Questioning

is an ism which is used to ask a question about the whereabouts of someone/something.

Where is the book?

It is on the desk/table?

-Detached Pronoun

is a type of ism that is used to indicate upon the (1)
(Absent), or the (Addressed), or the (Speaker).

(2) you can begin a sentence with it.
is a type of a مبتدأً

(3)

is معرفةً (definite).

(4)

5) The dhameer وهو can be used for those who possess intellect and things that do not possess intellect. If they are used for the latter they will have the meaning ’it’.

Where is ‘Aaisha? أين عائشة؟

She is in the room هي في الغرفة

Where is the watch? أين الساعه؟

It is on the bed هي على السرير
The table below shows the properties of the Detached Pronouns:

<table>
<thead>
<tr>
<th>Number</th>
<th>Gender</th>
<th>Indicates upon</th>
<th>Detached Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Male</td>
<td>The Absent</td>
<td>He/It</td>
</tr>
<tr>
<td>1</td>
<td>Female</td>
<td>The Absent</td>
<td>She/It</td>
</tr>
<tr>
<td>1</td>
<td>Male</td>
<td>The Addressed</td>
<td>You</td>
</tr>
<tr>
<td>1</td>
<td>Female</td>
<td>The Addressed</td>
<td>You</td>
</tr>
<tr>
<td>1</td>
<td>Male</td>
<td>The Speaker</td>
<td>I/Me</td>
</tr>
<tr>
<td>1</td>
<td>Female</td>
<td>The Speaker</td>
<td>I/Me</td>
</tr>
</tbody>
</table>
(Prevented from Tanween) is a Term that is used for a particular group of nouns which do not accept tanween and when they are in a state of (kasra) they take Fathah.

This particular group of nouns further divides up into many categories and from them is the category known in the Arabic language as:

Female Names Without Alif

This category contains Female Names which do not accept tanween but there is a condition for them not accepting tanween and that is, that the names are made up of more than 3 letters. This category of names is divided up into 3 types with regards to their femininity.
The ﺓﹶﻃﹶﺔﺚ (Round Taa) is a letter that is added at the end of an ism and it signifies femininity of a word.

The diagram above shows that there are 3 categories of femininity in female names without alif:

1) In wording and meaning - names which are feminine in their wording i.e. they end in taa marboota and in their meaning i.e. they are names which are used for females.
2) In meaning - names which are used for females but not feminine in wording.
3) In wording - names which are feminine in wording but not meaning, they are names which are used for males.

The origin of nouns ending with the ﺓﹶﻃﹶﺔﺚ (Round Taa) is only to distinguish the feminine from the masculine. And you will mostly find that with the صِفَاتُ (Adjectives) i.e. كَرِيمٌ/كَرِيمَةٌ (Generous, Noble).
The Definition: 

الفعل الماضي - ما دل على حدث وقع في الزمان الذي قبل الزمان التكلم.

The Past Verb-that which indicates upon an event/happening taking place in the time which is before the time of speaking/conversation.

Where is Abbaas?

Where is Abbaas?

اذهب إلى المدير

He went to the head teacher

For every action we have a doer or the one who performs the action. In Arabic the doer of the action is called الفاعل (al-fa‘il).

The Definition: 

الفاعل هو الإسم المرفوع المذكور قبله فعله.

الفاعل (the Doer) is an ism which takes dhammah or dhammataan on the last letter and mentioned before it is its فعل verb.
Haamid went to the mosque

You will find that the ماضي tense of the إلّاء المَسجد verb is not always apparent after the verb ذَهَب. That is because in the past-tense verbs for the Male Absent ماضي, if the الفاعل ماضي is not apparent then the pronoun هُوّ (He) will be the الفاعل ماضي. And this dhameer is known as الضَمِيمُ المُسْتَثِير (The Hidden Dhameer), you will not see it in writing or pronounce it even though it is there.

Where is Muhammad? 

He left from the mosque
The four signs of an ism

There are 4 signs by which an ism is known, and you will not find these signs entering upon the verbs or particles/letters, so they are specific to the nouns. These 4 signs can be used to distinguish between the أسماء (nouns) and the أفعال (verbs) and حروف (particles).

1. The first sign is that the ism accepts تنوين (tanween).

2. The second sign is that آ (alif and laam) can enter upon the ism.

3. The third sign is that حروف أُلْجَرَ (particles of jarr) can enter upon the ism.

4. The fourth sign is that the ism can take أُلْجَر (kasrah/kasrataan) on the last letter.

Muhammad prayed in the mosque

(kasrah) حروف أُلْجَرَ
The idhaafah (al-idhaafah) is a relationship between two nouns with a hidden particle of jarr, the first noun is called مُضَافٌ إليه (mudhaaf) and the second noun is called مُضَافٌ إليهِ (mudhaaf ilaah).

This Particular idhaafah gives benefit by giving تَعْرِیفَ (to make definite) to the mudhaaf or تَحَصِّیصَ (to narrow down/particularise). Meaning, if the مُضَافٍ إليهِ (definite) then the مُضَافٍ إليهِ will become مَعْرُفَةٌ (definite), if the مُضَافٍ إليهِ (indefinite) then the مُضَافٍ إليهِ will be particularised or not so general but it will not be مَعْرُفَةٌ (definite).
The Idhafaah construction has a حرف الجر which is omitted/hidden.

This حرف الجر gives meaning to the Idhaafah, there are 3 different حروف الجر that an Idhaafah can have, (1) في (in), (2) من (from/part of) and (3) ل (for/belonging to).

At the moment we have only taken one meaning of the Idhaafah the ل (اللام) حرف الجر which has the meaning of, for/belonging to/possession.

So when we say كتاب محمّد it literally means, 'the book belongs to Muhammad or Muhammad’s book (كتاب ليمحمّد).

<table>
<thead>
<tr>
<th>المضفُّ</th>
<th>المضفِّع إِلَيهِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Always</td>
<td>لا ينون —</td>
</tr>
<tr>
<td>Majroor</td>
<td>لا يقبل الْ</td>
</tr>
</tbody>
</table>
هَناَكَ (over there) - اسم الإشارة لِلمكان البعيد

هَناَكَ is a noun which is used to indicate/point to a place that is distant or far.

Where is Muhammad’s book?
مِثْل: أينَ كِتَابُ مُحَمَّد؟
It is on the table over there
هوُ عَلَىَ الْمَكْتَبِ هَناَكَ

تَحْتُ (under) - اسمِ المَكَانٍ/ظُرفُ المَكَانِ (يَجِرُ مَا بَعْدُهُ)

is a noun of place and the ism that follows it is majroor.

The bag is under the table

The particle يَا (O!) is used when we want to call somebody and the person we are calling is the ism which comes after this particle and it is known as المُنَادِي (the one being called). There are 5 types of المُنَادِي, we will study 3 for now.
The first type is when we call somebody by their name i.e. O Muhammad!, Haamid!, ‘Abbaas!, and so on.

The second type is when we call somebody and we intend a particular or specific person i.e. O Teacher!, Man!, and so on.

The third type is when the one being called is mudhaaf i.e. O ‘Abdallaahi!, O Daughter of Khaalid!, and so on.

It is important to note that the first and the second types of مَنَادِى end in one dhamma, not tanween. As for the third type then the Mudhaaf will be منصوب (take Fathah on the last letter).

The words اسم ابن and اسم ابن begin with hamzatu l-wasl. When preceded by a word the kasrah (-) is dropped in pronunciation, i.e. ابن المُدَرَّس طَبِيِبٌ، وَاسمُ الطَّبِيِّبِ بِلالٌ، وَابنُ بلال طَالِبُ المَدْرَسَةِ.
This is an iron

Letter to bring to attention or alert

is a letter that is used to alert or to bring to attention the person who is being addressed and it is mostly connected to (nouns of indication).

Noun of Indication

is pronounced as but it is written without the first alif.

The is used to point or indicate to people, animals, objects things which can be felt or touched and can also indicate to things that have meaning such as ‘principle’ or ‘advice’.

This advice is beneficial.

The table below shows the properties of .

<table>
<thead>
<tr>
<th>Indicates,points to</th>
<th>الإشارة إلى</th>
</tr>
</thead>
<tbody>
<tr>
<td>the near</td>
<td>القريب</td>
</tr>
<tr>
<td>the feminine</td>
<td>المألوفُ</td>
</tr>
<tr>
<td>the singular or (non-intelligent plurals)</td>
<td>المفرَدُ</td>
</tr>
</tbody>
</table>
The particle of jarr لـ is مُعَرَّفَةُ اسمُ الإِشَارَةُ (definite).

It can be used to indicate or point to those possessing intellect عَاقِلٌ or things that do not possess intellect غَيْرُ عَاقِلٍ.

-Generally words ending in ؤ (taa marboota) are regarded as feminine so when we indicate to them we use the اسمُ الإِشَارَةُ هذهِ. However there are exceptions to this, (refer to lesson 4 under ‘types of femininity’).

This is a car and this is a bike.

-Body parts that are in pairs are regarded as feminine.

an ear and this is an eye  This is مَثَالٌ: هذِهُ سِيَّارَةٌ وَهذِهُ درَاجَةٌ

-Also words which are particular to females are regarded as feminine.

This is the engineer’s sister مَثَالٌ: هذِهُ أختُ المهَنِيسِ وَهذِهُ بنتُ الإمامِ and this is the imaam’s daughter.

Particle of Jarr (for, belongs to, ) لـ - حَرْفُ الْبَجْرِ

The particle of jarr لـ enters upon an ism and causes it to take (kasrah).

Whose is this? This belongs to Yaasir. لِمَنُ هَذَهُ؟ هذِهُ لِيَاسِرِ
All Praise belongs to Allaah

وَلَهُمْ نَكِيرٌ

Note that the word لَهُ becomes لَهُ by just dropping the alif and no laam will need to be added to the word.
Noun of Indication

This a doctor and that is a nurse.

is a noun of indication it is used to indicate/point to objects or people that are distant/far and feminine. can be broken down into three parts:

Noun of indication

The laam is for the far/distant

Particle of address

Some of the grammarians say that the particle of address also indicates upon far/distant and the shows upon even more or increased furtherness/distance. The letter/particle of address is used if the person or object we are addressing is masculine.
The table below shows the properties of تَلَكَ:

<table>
<thead>
<tr>
<th>Indicates, points to</th>
<th>الإِشَارةُ إِلَى</th>
</tr>
</thead>
<tbody>
<tr>
<td>The far/distant</td>
<td>البعيدٌ</td>
</tr>
<tr>
<td>The feminine</td>
<td>المُؤْنُثُ</td>
</tr>
<tr>
<td>The singular</td>
<td>المُفرَدُ</td>
</tr>
</tbody>
</table>

All the أَسْمَاءُ الإِشَارةٍ nouns of indication are مَعْرَفَةٌ definite.

The letter يُ in تَلَكَ is dropped when joined to the laam and kaaf and the laam takes a sukoon تَلَكَ.

<table>
<thead>
<tr>
<th>أَسْمَاءُ الإِشَارةَ لِلْقَرِيبٍ</th>
<th>أَسْمَاءُ الإِشَارةَ لِلْبَعِيدِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذلكَ حامدٌ</td>
<td>هذاُ مُحَمَّدٌ</td>
</tr>
<tr>
<td>هذهُ زينبُ</td>
<td>هذهُ أمَّةُ</td>
</tr>
</tbody>
</table>
The Definition:

The I’raab is: Changing of the endings of the words because of the changing of the active elements entering upon them (the change is) apparent or not-apparent.

The above definition for I’raab mentions the ending of words changing what is meant by this is the changing of vowel markings that are on the end or last letter of a word. It also mentions that it is the active elements that enter upon a word that cause the change at the ending of a word, an example of active elements are the حروف (letters/particles). The active element is called العامل (al-‘aamil) in Arabic and the plural is العوامل.

The definition also mentions that the change of a word can be apparent or not apparent. What is meant by apparent change is when the vowel markings at the end of a word can be pronounced and when the vowel
markings at the end of a word cannot be pronounced then the change is not apparent. This part will be explained in more depth later.

The table above illustrates types of I’raab and its origin signs.

الْرَفْعُ (ar-rafu’) is when the end or last letter of a word takes a dhammah or dhammataan  

الْتَصْبِبُ (an-nasbu) is when the end or last letter of a word takes a fatha or fathataan  

الْجُرُ  (al-jarru) is when the end or last letter of a word takes a khasrah or khasrataan  

Also when an ism is in the state of الْرَفْعُ (ar-rafu’) it is called مرفع (marfoo’).

When an ism is in the state of الْتَصْبِبُ (an-nasbu) it is called منصوب (mansoob).

When an ism is in the state of الْجُرُ  (al-jarru) it is called مجرور (majroor).

Zayd slaughtered the chicken with the knife.
The example above shows the three types of *I’raab*.

- **مَرْفَوع** (active element) which is causing it to be **عَامِل** (unmarked) is the **فَعْلُ ماضِي** (past tense verb) **مَنْصوب** (nominalized) which is causing it to be **عَامِل** (unmarked).
- **مَرْفَوع** (active element) which is causing it to be **عَامِل** (unmarked) is the **فَعْلُ ماضِي** (past tense verb) **مَنْصوب** (nominalized) which is causing it to be **عَامِل** (unmarked).
- **بَيْنِي** (knife) is **عَامِل** (unmarked) which is causing it to be **حَرْفُ الْجُرُبُ (بِ) مَجْرَوْرٌ**.

The words which fall into the definition of *I’raab* as mentioned above are known in Arabic as **مَعْرَب** (mu’rab).

**الْبَيْنَاءُ** (al-binaa) are words which do not show change in their endings and they are considered by the grammarians to be the opposite of words which take **إِعْرَاب** (al-I’raab), as mentioned above. The words which fall into this category are called **مَبْنِيّ** (mabni).

**تَعْرِيفُ المَبْنِيّ**: ما لا يَتَغَيِّرُ أَحَرُّهُ يَسْبِبِ ‌عُوَامِلُ الدَّاخِلَةِ عَلَيْهَا.

**Definition of مَبْنِيّ** (mabniyy): That which it’s ending doesn’t change because of the active elements entering upon it.

The definition explains that words which are **مَبْنِيّ** their endings do not change because of the **عُوَامِل** (active elements) entering upon them, but rather they are built upon one ending which doesn’t change at all. However, these words can grammatically have a place in *I’raab* but they...
will be in the position or state of the الرَّفعُ، التَّصَبُّع، التَّحْرُورُ due to their place in the sentence. This point will be elaborated upon later.

<table>
<thead>
<tr>
<th>Built upon.....</th>
<th>أمثلة Examples</th>
<th>أنواع البِناء Types of Al-binnaa</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَبَنِّيٌّ عَلَى سَكُونٍ</td>
<td>منْ، هذا، تَعْمُّ، ذَهَبْ</td>
<td>ضَمْنَةَ - -</td>
</tr>
<tr>
<td>مَبَنِّيٌّ عَلَى ضَمْنَةَ</td>
<td>تَحْنُ، مِنْهُ، صَبْرٌ</td>
<td>كَسْرَةُ - -</td>
</tr>
<tr>
<td>مَبَنِّيٌّ عَلَى فَتْحَةٍ</td>
<td>أَيْنَ، ذَهَبْ، أَتْتُ</td>
<td>كَسْرَةُ - -</td>
</tr>
<tr>
<td>هَذَهْ، أَتْتُ، لِهُؤُلاءِ</td>
<td>مَبَنِّيٌّ عَلَى كَسْرَةِ</td>
<td>كَسْرَةُ - -</td>
</tr>
</tbody>
</table>

The table above shows that words which are مَبَنِّيّ can fall into four types of endings which do not change due to the عوَامِل entering upon them, rather they are fixed or built upon that particular ending. There are four possible endings، سَكُونِ، ضَمْنَة، فَتْحَة، كَسْرَة.

The above example shows that the word مَضَاف إِلَيْهِ and we know that the mudhaaf ilaah is always majroor (takes kasrah), however the word
who) is (built upon a sukoon) so the ending will always show a sukoon even though it is in the position or state of al-jarr (al-jarr) due to its place in the sentence. So the active element) does not affect the ending of a word that is mabni).
In the above example the ism **الرجل** (al-badal), it used in a sentence in order to give **توكيد** (emphasis) and **بيان** (clarity or explanation) to the word that precedes it. So in the above example the ism **الرجل** is giving emphasis and clarity to the word **هذَا**، it is telling us that the one being indicated to is ‘the man’. It can also be understood that the badal is the same the thing as the word which precedes it, i.e. the man is the one being indicated to and the one being indicated to is the man.

Another example can be used to explain this, if I had a book in my hand which I was indicating to and I said to my teacher, ‘this is new’ **هذَا الكِتاب جَدِيدٌ**. It would be understood that the book is new and if I was to mention the book in my sentence I would say in Arabic **هذَا الكِتاب جَدِيدٌ**. By mentioning **الْكِتابُ جَدِيدٌ**, I have put a **زيادة** (extra or additional word in the sentence which is known as **البدال** (al-badal). It is important to note

This man is a trader.
here that if I were to say in Arabic, ‘هَذَا الْكِتَابُ’ this would not be considered to be a complete or beneficial sentence. To make it a beneficial sentence we must add a خَبَرٍ (khabar), as shown in the example above. The subject of البُدْلُ and the types of al-badal will be covered later on inshaallaah.

The teacher is from America المَدْرِسُ مِنْ أَمْرِيَّةٍ وَ الطَّالِبُ مِنْ إنْكَلْتَرَا. and the student is from England.

Hamid went to the hospital. حَامِدُ ذَهَبَ إِلَى الْمُسْتَشْفِى.

Definition: al-ismul-maqsoor, it is an ism mu’rab which has an inseparable or binding alif on its end and the letter before it takes a fatha and all the vowel markings on it are not apparent.

The words ﺍﻟْمَدْرِسُ ﻣِنْ أَمْرِيَّةٍ ﻣَوْسِئَ، إِنْكَلْتَرَا، ﻣُسْتَشْفِي all end with an binding alif or the letter ى which looks like the letter ﯾ (ya) except that it doesn’t have the two dots but it is pronounced as an alif. Also the ismul-maqsoor is مُعَرَّبٌ (mu’rab) it takes ﺍﻟْإِغْرَابُ (al-I’raab) but the I’raab is ﺛَقَدِيرٍ (taqdeer) not apparent. The examples above illustrate this, the ismul-maqsoor (nouns
ending with the binding alif at the end) are preceded by حُرُوْفُ الْجَرَّ but the change caused by the حُرُوْفُ الْجَرَّ is not apparent, the case of حُرُوْفُ الْجَرَّ (al-jarr) cannot be seen. The Ismul-maqsoor falls into one of the categories or types of words where the I’raab is تَقْدِيرًا (please refer back to the definition of I’raab).