'Inna and its likes

Indeed/verily

Indeed/verily

But

They make the ism (noun) mansoob (accusative) take a fatha, and make the khabar marfoo’ (nominative take a damma).
It is as if ...... (for similitude or speculation)

Would that.... (Used for seeking something impossible or in which there is difficulty)

I hope...(Used for hope or regret)

‘Inna brings about emphasis

 إنّ تَقِيدُ التَّوَكِيدِ.

 نَحوً: إنّ الله غفُورً.

Verily Allah is oft-forgiving

Anna brings about emphasis also

 إنّ تَقِيدُ التَّوَكِيدِ أَيْضاً.

أَلْمَتْ أَنّ خَالِدًا مَرِيضً.

I knew that verily Khaalid is ill.

 إنّ تأتي في أوّل الجملة و بعده قال. و تأتي إنّ بعد الأفعال الأخرى.

comes at the beginning of a sentence and after qaala and

 إنّ comes after the other verbs.
Verily Allah is my lord.

My mother said verily you are a hard worker.

I heard that verily the teacher did

laakina brings about istidraak....

Muhammad is a hard worker but Haamid is lazy.
La'alla conveys hope, and its meaning is I hope.

I hope that the teacher is in his room.

Ka’anna has two meanings

Conveys speculation

Conveys similitude

ناحو: كَانَ الَّذِي الْكَلَّامِ يَتَغَيَّرُ
It is as if you are from Japan.

ناحو: كَانَ الْمَسْجِدُ مَدْرَسَةٌ
It is as if the masjid is a school.
Layta brings about hope, and it is seeking the impossible and that in which there is difficulty.

لا يِتَ تُقَيِّدُ التَّمَنِّيِّ وَ هُوَ طَلِبُ المُسْتَحِيْلِ،
وَ مَا فِيهِ عَسْرٍ.

(طلبُ المُسْتَحِيْل - seeking of the impossible)

لحْوَ: 

لَيْتَ الشَّبَابُ يَعْوَدَ.

Would that youth would return!

(ما فيه عَسْرٍ - that in which there is difficulty)

لحْوَ: 

لَيْتَ لَيْ مَلِيْيُونَ جَنَيْبَهَا.

Would that I have a million pounds!
The different forms

Dhu: its meaning is possessor/owner, and it is always mudaaf (possessed) and the noun which is next to it is genitive (majroor), by construction.

Allah the most high says (translated meaning):
'Verily Allah he is the sustainer, the possessor of might and power'

For feminine plural

For feminine singular

For masculine plural

For masculine singular

اللَّدَوَاتُ

اللَّدَائِتُ

اللَّدَوُوْ

اللَّدُوْ
These students (female pl.) possesses knowledge
This student (female sig.) Posseses knowledge
These students (male pl.) posses knowledge
This student (male sig.) posses knowledge
`Am is used for questioning (sentence)

Are you from India or Pakistan?

And 'Aw is used for non-questioning. (sentence)

Take this or that.
A thousand women  
A hundred men

And they are (used) for masculine and feminine (enumerated).

And the alif in مَائَةٌ (hundred) is written but not pronounced.
The past tense is negated with **ما**
and the present tense with **لا**

**Example**

ما ذهب إلى المتحف.

I did not go to the museum.

ما كتب أحمد الدروس.

Ahmad did not write the lesson.

لا أذهب إلى المتحف.

I am not going to the museum.

لا يكتب أحمد الدروس.

Ahmad is not writing (up) the lesson.
The letter of future tense

مثال:

سأذهب إلى مكة إن شاء الله.  

I will go to Mecca inshaa Allah  

The head teacher shall return tomorrow

The preposition of explanation

‘As for’

Example

مثال:

بِكَمَّ هذا الكتاب و هذه المجلة؟ أَما الكتاب فَهوُ بعشرة ريالات و أَما المجلة فَهي بثلاثة ريالات.

How much is this book and this magazine? As for the book, then it for ten riyals and as for the magazine then it is for three riyals.

يا إخوة أين كتابي؟ أَرأَيتهم؟

Oh brothers where is my book?

Have you seen it?
When the attached pronoun of nasb occurs after the pronoun of second person, *و* is increased between them.

نَحْوُ:

Increase in *و*  
5 - Attached pronoun of nasb.  
- pronoun of second person.

أَرَايْتُمُ + ٥ = أَرَأَيْتُمُوهُ؟

Have you seen it?  
(Plural masc. second person)

جَمَعُ المَوْئِنَةِ السَّالِمِ.
And the sound feminine plural; its sign of nasb (accusative case) is kasra.

Example

مثال:

طالِبَاتَ
سيَّاراتَ
مُسَلَّمَاتَ

Students
Cars
Believers
Fem. pl.
Fem. pl.
Fem. pl.

ْنَخْوَهُ: خَلَقَ اللَّهُ الْأَرْضَ وَالشَّمَسِ وَالقُمَّرِ وَالسَّمَاءَاتِ

Allah created the earth and the sun and the moon and the skies.

(السَّمَاءَاتِ) مَفْعُولٌ بِهِ مَنْصُوبٌ وَعَلَامَةُ نَصْبِهِ كَسَرةً

is an object it is in accusative case, and the sign of it being accusative is a kasra.

دُخُولَ هِمْزَةِ الإِسْتِفَهَامِ عَلَى (ال).

The entering of 'the hamza of questioning' on al.
إذا دخلت همزة الإستفهام على (ال) مدت همزة (ال).

When 'the hamza of questioning' enters upon al, the hamza of al is made to stretch.

مثال:

أَ الْبَحَارُ جَمْعُ الْبَحْرُ؟ = ٱلْبَحَارُ جَمْعُ الْبَحْرُ؟

Is Bihaar (rivers) the plural of bahr (river)?

(أ + ال = آل) الْمُدِّيرُ جاءَ الْيَوْمُ؟

Did the headmaster come today?

الأعداد المركبة.

Compound numbers
Compound numbers are made of two parts. **Eleven**

Example: 

أَحَدَ عَشَرَ

↑  ↑

g the first and second part like the fatha.

Compound numbers are fixed (remain unchanged/undelined) on fath so the first and second part like the fatha.

Example:

الجزء الأول  الجزء الثاني

Second part  First part
The numbers from 11 to 19

The enumerated, from 11 to 99 is always single, mansoob.

مثال:

أحد عشر طالبًا.

تسعة و تسعةون طالبًا.

99 students (male) 11 students (male)

The numbers 11 and 12

If the ma’dood is masculine then the first part and the second part are masculine.
<table>
<thead>
<tr>
<th>Male students</th>
<th>Male students</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Twelve</strong></td>
<td><strong>Eleven</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>و اثنان عشراً طالباً.</td>
<td>في: أحد عشر طالباً</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>مذكر مذكر مذكر</td>
<td>مذكر مذكر</td>
</tr>
</tbody>
</table>

Masculine

### The numbers from 11 to 13

*من 13 إلى 19 إذا كان المعدود مذكرَاً، فالجزء الأول يخالف المعدود و الجزء الثاني يوافق المعدود. و العكس للمعدود الممؤنث.

If the enumerated (ma’dood) is masculine, then the first part differs in gender with the enumerated (ma’dood) and the second part agrees with the ma’dood. And the opposite is in the case of the feminine ma’dood.

<table>
<thead>
<tr>
<th>Female students</th>
<th>Male students</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Thirteen</strong></td>
<td><strong>Thirteen</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Example:
Example

<table>
<thead>
<tr>
<th>Ordinal numbers</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>The second lesson, to the tenth lesson.</td>
<td>الدّرّس الثانّي إلى الدّرّس العاشر.</td>
</tr>
<tr>
<td>The First lesson.</td>
<td>الدّرّس الأوّل.</td>
</tr>
</tbody>
</table>


لأنّ

Because

لأنّ = لِ + أَنّ. و (أَنّ) من أَخواتٍ (إِنّ)

لأنّ = laam + anna. And anna is from the sisters of inna.

Example:

رجعّ حامد من المدرسة لأنّه مريضٌ.

Hamid returned from school because he is poorly.
I returned from the market because I am poorly.

Why?  

Why?  

Why did you exit from the school?  

Why did you beat this boy?
Why?

Haa of silence

Did you beat this boy?

Yes

Why?

أَ ضَرِّبَتْ هذا الولد؟

نعم.

 لماذا؟

Example:
Laysa brings about negation. It makes the noun marfoo’ and makes the khabar mansoob.

And it is made majroor (genitive) with baa of zaa’ida (increase).

Verily it is majroor with baa of zaa’ida (increase) in the place of nasb.
حَذْفُ هُمْزَةٍ (ابن)

The omitting of hamza in ibn.

تُحَذَّفُ هَمْزَةٌ (ابن) خَطَاً وَ لَفْظًا إِذَا وَقَعَ بَيْنَ عَلَمَيْنِ وَ شَرْطَهُ هُوَ أَنَّ
يَكُونُ العَلَمَانِ عَلَى سَطْرٍ وَاحِدٍ.

Example

مِثَالَةٌ

حَامِدُ بْنُ عَلِيٍّ.

Haamid son of Ali

وَ لَا تُحَذَّفُ الْهَمْزَةُ فِي مِثَالٍ : حَسَنُ بْنُ الْإِمَامِ. لَأَنَّهُ لمْ يَقْعُ بَيْنَ
عَلَمَيْنِ.

The hamza is not omitted in the example : 'Hasan son of the imaam',
because it does not occur between two names.
اسم التفضيلي
Comparative and superlatives

و هو مَمْتَوْعٌ مِّن الصَّرْفِ، وَصَنْفٌ عَلَى الْوَزْنِ (أَفْعَلُ).

Ismu tafdeel: it is a diptote, (prevented from changing). It is a description upon the scale of (أَفْعَلُ) af’alu.

مثال:

هَاشَمٌ طَويْلٌ، وَ حَامِدٌ أَطْوَلُ مِنْهُ.

Haashim is tall, and Haamid is taller then him.

آِمَيْنَةٌ صَغِيرَةٌ، وَ زَيْنَبُ أَصْغَرُ مِنْهَا.

Aamina is small, but Zaynab is smaller then her.
The verb of astonishment/amazement.

هو على الوزن (أفعال).

It is on the scale of 'Af'alu.

مثال:

هذا الرجل طويل، ما أطول هذا الرجل؟
This man is tall, how tall is this man!

هذه السيارة جميلة، ما أجمل هذه السيارة؟
This car is tall, how tall is this car!

المقصول به

The Object
The student read the Qur’aan

The laa of negation and the laa of prohibition

لا

لا النافية

لا النافية

The laa of prohibition

لا تأكل هذا يا أخي.
Don’t eat this oh my brother.

The laa of negation

لم لا تأكل يا أخي؟
Why are you not eating oh my brother?
لا تذهب إلى الملعب.
Don't go to the playground.

أ لا تذهب إلى الملعب؟
Are you not going to the playground?

الفرق بين لا النافية ولا النافية هو أن لا النافية لا تعمل، أمّا لا الناوية فتجرِم الفعل المضارع.

The difference between لا النافية (lā of negation) and لا النافية (the lā of prohibition) is that verily the lā of negation does not have an affect, as for the lā of prohibition then it makes the present verb maizoom (take a
(ما) المَوْصُولة

The maa of connection

(ما) : إنَّها بِمَعْنَى (الشيءُ الذِّي).

It means 'the thing which'

 نحو:

أكل ما تأكل. أي آكل الشيء الذي تأكل.

meaning I am eating the thing which you are

ما

Ponder over the following

ما و أقسامها

ما المَوْصُولة

ما النَّافِية

ما الإسْتِفْهَامِيَّة

ما هذا؟

what is this?

ما عندي كتاب.

I do not have a book.

سأَشْتري ما تريَدُ.

I will buy that which you want.
لامْ التَّعْلِيل
The laam of motivation/justification

مثال:

خَرَجَ حَامِدُ لِيَغْسلَ وَجْهَهُ
Haamid left to wash his face

خَرَجَتْ لِاَشْرَبَ المَاءَ
I left to drink water.
Making the present tense verb accusative with anna

Example

أَرْيَدُ أَنْ أُسَافِرَ إِلَى مَكَّةَ.

Where do you want to go oh my brother?

I want to travel to Mecca.

نَصْبُ الأَفْعَالِ الخَمْسَةِ:
Making nasb of ‘a’alul khamsa

الَّذِينَ يَدْهُبُونَ
You plural.

They plural.
masculine are going.

They dual.
masculine are going.

You dual.
masculine are going.

Feminine are going.

You singular.

1 2 3 4 5
تَدْهَبُونَ
تَدْهُبُانِ
تَدْهَبَانِ
تَدْهُبَينَ
يدْهُبُونَ
يدْهُبَانِ
يدْهَبَانِ
تَدْهَبِينَ
The sign of its raf’ is the noon and the sign of nasb is its ommittance, and the benefit of this alif is that it manifests in the naaquis verb (a naaquis verb is one which its root ends with an alif, waw or yaa). So if it were not for this alif you would not be able to see the difference between them.

~

That he calls
Kaana makes the noun marfoo (nominative case) and makes the khabar mansoob (accusative case).

Kaana also brings about continuation.
Allah is oft forgiving, merciful

Does not cease

is from the sisters of kaana, and it brings about continuation.

Example

How are you today oh brother? I was ill yesterday and I do not cease to be ill (meaning I still am ill).

Ahmad does not cease to be a hard worker.
My watch is like your watch.

This masjid is like a school.

و لا تَنْخُلُ الْكَافُ عَلَى الصَّمَائِرِ. نَحْوَ: يَقُولُ: أَنَا كَهُ وَأَنْتُ كَهَا.

The present tense verb is negated with لَنْ to give a future tense meaning. Lan makes the present tense verb mansoob and brings about a negation with emphasis.

Arabic translation:

ساعتي كساعتك.

نحو:

This masjid is like a school.

The kaaf does not enter on the pronouns. Like, : it is said:

لَنْ تَنْصِبَ الفَعْلَ المُضَارِعَ وَتُقِيدُ

(مُضَارِعٌ) تَوْكِيدُ النَّفَيِّ. نحو:

The present tense verb is negated with لَنْ to give a future tense meaning. Lan makes the present tense verb mansoob and brings about a negation with emphasis.

نحو:
I will not go to London.

You will never return to the land of the disbelievers.

The prophet may Allah’s peace and blessings be upon him said: He who wears silk in this life will never wear it in the hereafter’. Narrated bukhari.

Lَمْ وَ لَمَا

Lَمْ وَ لَمَا تَقْيِدَانِ النَّفَى فِي الْمَاضِي وَ هُمَا تَجْزِيماً الفَعْلِ المُضَارِعَ وَ عَلَامَةُ الجَزْمِ فِي الْفَعَالِ الخَمْسَةِ حَدْفُ النُّونِ وَ فِي الْفَعَالِ الأرْبَعَةِ السُّكُونِ.

Lَمْ وَ لَمَا bring about negation in the past tense and they make the present tense verb jussive (take a sukoon) And the sign of the jussive case (jazm) in the af’alul khamsa (five verbs) is the emitting of the noon and in the af’alul ‘arb’a (four verbs) a sukoon.
And the difference between lam and lamma:
lam yaktub = he did not write
lammaa yaktub = he has not yet written (and shall write)
The Five Nouns

And they are:

الأسماء الخمسة

- Abn
- Am
- Fmn
- Dun
- Ak

Ibn Maalik said: abun, akhun, hamun and likewise hanun, but leaving off the final on is better. (ie, Hanun)

الأسماء الخمسة تعرَّبُ بالحُروفِ إذا كانت مُضافة إلى غَيرِ ياءٍ المتكلم.

When the asmaa al khamsa are in idaafa, (other than being attached to the yaaa of mutakkalam), they decline by the addition of letters.
 Deze huis is van je vader.

 I know your father.

 I am your father.

 And if it is not in idaafa (possessor and possessed construction) then it is made to decline with its original signs.

 You are like a father

 I am a father
(مَرْضِي) على الْوَزْنِ (فَعْلِي) وَ هُوَ مَمْتُوعٌ مِنَ الْصَّرْفِ.

Marda مَرْضِي is on the scale of fa’la فَعْلِي and it is a diptote (mamnoo’ minas sarf- doesn’t like tanween and kasra.) The sign of its kasra is a fatha.

 نحو:

أسرى
Captives
pl.

أسيئ
Captive
sing.

جرحى
Wounded
pl.

جريح
Wounded
sing.

قتلى
Killed
pl.

قتيل
Killed
sing.

أختر عند فارسي، و هُوَ مَمْتُوعٌ مِنَ الْصَّرْفِ.

Akhtar is a Persian name and it is a diptote (mamnoo’ minas sarf- doesn’t like tanween and kasra). The sign of its kasra is a fatha.)
The Diminutive

This is a diminutive

And the diminutive has three scales, and they are:

1. 
2. 
3.

Fu'ay'eelu

That which is (formed from a noun) of five letters

Fu'ay'elu

That which is (formed from a noun) of four letters

Fu'aylu

That which is (formed from a noun) of three letters.
Here it is oh teacher!

Information

Beginning

The preposition of alarming or making aware.
The man says: ِّهَّا أَنَا ذَا (here I am)
and the woman says: ِّهَّا أَنَا ذِيٍّ (here I am).

**Sit wherever you wish**

is an adverb of place and it is attached to a sentence. And it is said its 'iraab (declension) is fixed on damma in the place of nasb (accusative case) maf’oolun feehi and the sentence تَشَاءُ is in the place of jar, mudaafun ilayhe.
By Allah I was about to die!


When the past tense verb occurs as an affirmation with an oath, it is necessary to emphasise it with a laam and qad.

 نحو في التنزيل:

(والتين و الزيتون........ لقد خلقنا الإنسان)

By the fig and the olive.... Verily, We created man of the best stature (mould), (At-Tin 95:4)

و أ 링 أما الفعل الماضي المثنٍي فلا يؤكد بالللم و قد يقول (و الله ما رأيتته).

As for the past tense verb which comes as a negation with an oath then it is not emphasised with laam and qad. You say 'by Allah I did not see him'
When I entered the house I smelt a pleasant smell.
The dual pronoun includes the masculine and feminine. It is used for the dual masculine and feminine third person and dual feminine and masculine second person.
It is permissible to use the plural wording of things which are connected to a person, and can only be found in the singular forms, when addressing two people. Example: What are your(two people) names? wash your (two people) faces, and from it, is his speech the most high: ‘so indeed your hearts inclined...’ (At-tahreem 66:04)
The adjective follows the qualifying noun (that which is described) in 4 matters. They are:

In masculinity and femininity:
- التذكير و التأنيث
- الإعراب

In singularity, duality and plurality:
- الإفراد والتثنية، و الجمع
- التعرف، و التكرير

In definiteness and indefiniteness:
- In definiteness:
- In indefiniteness
تمّ و الحمد كله لله تعالى

كتب الفقير إلى الله أبو سلمان طلحة البريطاني.
و ترجمته الأخت أمّ مجاهد