The three vowel markings

<table>
<thead>
<tr>
<th>kasrah</th>
<th>fathah</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i)</td>
<td>(a)</td>
</tr>
<tr>
<td>ضمة</td>
<td></td>
</tr>
<tr>
<td>حذاء</td>
<td></td>
</tr>
</tbody>
</table>

Sukoon  

shaddah  

at-tanween:  

((an - fathataan - )  

((un - dammataan - )  

((in kasrataan - )

When vowel markings are doubled at the end of a word they are called تنوينَينَ (tanween). The additional vowel at the end of a word represents a نَ (noon saakinah). The نَ is not written but is only pronounced. e.g. مسجدُ - مسِجد

The Arabic language is made up of كِلِمَاتٍ (words) and these words are of three types they are known as:

| Particle/Letter - حرفٌ | Action/Verb - فعلٌ | Noun - اسمٌ |
He went to a house.

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

<table>
<thead>
<tr>
<th>Examples</th>
<th>Translation</th>
<th>Properties</th>
</tr>
</thead>
<tbody>
<tr>
<td>طالِبٍ، طالِبَة ٌ</td>
<td>Masculine, feminine</td>
<td>مَذَكرٌ، مَؤنثٌ</td>
</tr>
<tr>
<td>طالِبٍ، طالِبَانٍ، طالِبٌ</td>
<td>Singular, dual, plural</td>
<td>مَفْرَدٌ، مَثنِيٌّ، جَمَعٌ</td>
</tr>
<tr>
<td>طالِبٍ، بَيْتٍ</td>
<td>Intellect, non-intellect</td>
<td>عَاقِلٌ، غَيْرُ عَاقِلٍ</td>
</tr>
<tr>
<td>طالِبٍ، الطالِبُ</td>
<td>Indefinite, definite</td>
<td>نَكَرَةٌ، مَعْرُوفة</td>
</tr>
</tbody>
</table>

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

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

An ism in the Arabic language can be مَثنِيٌّ (dual) meaning it shows upon two i.e., the ism طالِبٍ طالِبَانٍ means ‘two students’ this is done by adding ان (alif and noon) at the end of an ism.

An ism can be عَاقِلٌ possess intellect such as humans, angels and jinns or it can be غَيْرُ عَاقِلٍ possess no intellect such as animals, objects, trees e.t.c.

The أَصَلُ (Asl) origin of an ism is that it carries ضَمَتَانٌ ‘two dhammas’ (tanween) on the last letter of the word. The tanween generally is also a sign showing that the ism is نَكَرَةٌ (indefinite), however there is an exception to this because you will find that Arabic male names such as مُحَرَّمٌ، عَبَّاسٍ accept tanween but they are مَعْرُوفة (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

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).

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 رأي ‘opinion’ or علم ‘knowledge’.

This is beneficial knowledge

The table below shows the properties of the ()

<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 masculine</td>
<td>المذكَر</td>
</tr>
<tr>
<td>the singular</td>
<td>المُفرِدَة</td>
</tr>
</tbody>
</table>
The اسمُ الشاتُ الثَّلرة (definite).
It can be used to indicate or point to those possessing intellect عاقل or things that do not possess intellect غير عاقل.

Interrogative or Questioning Noun
The Interrogative Noun مَا- اسمٌ إستفهاتُ الثَّلم is used to ask a question about something that does not possess intellect غير عاقل 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 صدر الجملة.

?What is this مَا هَذَا ؟

أ-حرفُ الستفهاتُ الثَّلم ، طَالِب همزةُ الستفهاتُ الثَّلم
Particle/Letter of interrogation or questioning or also known as the Interrogative Hamzah.

The همزةُ الإستفهام 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.

أ هذا بيتٌ؟ Is this a house
أ هذا ولدٌ؟ Is this a boy

Letter of answer or reply نَعَم-حَرْفُ جَوَابِ
Letter/particle of answer and negation لا- حَرْفُ جَوَابِ وَ نَفِي
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 أَ هَذَا قَلمٌ ؟
Yes this is a pen نَعَمٌ، هَذَا قَلمٌ.
Is this a shirt?

No, this is a pen.

Noun of interrogation/questioning

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

Who is this man?

Question mark
(٢) الدَّرَسُ الثانِئي

Noun of indication/pointing

ذلك-اسمَ الإشارة

This is a house and that is a mosque

ذلك is a noun of indication it is used to indicate/point to objects or people that are distant or far. ذلك 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 ك particle of address also indicates upon far/distant and the ل shows upon even more or increased furtherness/distance. The letter/particle of address ك is used if the person or object we are addressing is masculine.

The table below shows the properties of ذلك:

<table>
<thead>
<tr>
<th>Indicates, points to</th>
<th>الإشارة إلى</th>
</tr>
</thead>
<tbody>
<tr>
<td>The far/distant</td>
<td>البعيدُ</td>
</tr>
<tr>
<td>The masculine</td>
<td>المذكورُ</td>
</tr>
<tr>
<td>the singular</td>
<td>المُفردُ</td>
</tr>
</tbody>
</table>

All the أسماء الإشارة معرفة definite.

ذلك is pronounced دَلِّكَ but is written without the alif.
Some of the grammarians say that the أسماء الإشارة have three levels:

For the near/close حذاء للفريق

For the far/distant ذلك للبعيد

For the middle between near and far ذلك للوسط

لا يجتمع ها للثانيه ولا للبعيد

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; هاذلك - this is wrong. ٌ خطاً.
الدرس الثالث

ال- حرف تعريض

ال (al) Definite Particle

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

هذا طبيب

This is a doctor

الطبيب جالس

The doctor is sitting

The Arabic alphabet consists of 28 letters. Of these 14 are called Solar Letters "الحروف الشمسية", and the other 14 are called Lunar Letters "الحروف القمرية".

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 \( \text{ال} \) 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 \( -\) . For example, الشمس (ash-shamsu).

When \( \text{ال} \) is prefixed to an ism beginning with a Lunar Letter the laam of ‘al’ is pronounced and written. For example, القمر (al-qamaru).

In the definite particle \( \text{ال} \) (al) the (a) is known as 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 مثال: الطالب جالس والدرس واقف

M٣لا١: ال٣ط٣ال٣ب٣ ج٣ال٣س٣ و٣ال٣د٣رس٣ و٣اق٢ف٣
teacher is standing, *(wa l-mudarrisu...)*.

الجملة الإسمية is a beneficial sentence *(جملة مفيدة)*, and it is made up of 2 parts known as المبتدأ و الخبر *(المبتدأ و الخبر)* *(al-mubtada wa l-khabar)*.

المبتدأ

(1) المبتدأ is from the Arabic word البتاء 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 is مرفوع *(marfoo’)* meaning it takes a dhammah or dhammataan on the last letter of the ism.

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

(5) المبتدأ in its أصل *(origin)* is معرفة *(definite)*.

الخبر

(1) الخبر is that which comes after المبتدأ in its أصل *(origin)*.
(2) أُخْبَرُ أُخْبَرُ that gives information or news about أُخْبَرُ, and by which it completes a benefit with أُخْبَرُ.
(3) أُصَلٌ أُصَلٌ (origin) is ذِكْرَةٌ (indefinite).
(4) مَرَفُوعًا مَرَفُوعًا (marfoo’) meaning it takes a dhammah or dhammataan on the last letter of the ism.

The mosque is near

المُبَتَّدَأ الخَبَرُ المَسْجِدُ قَرِيبٌ
حرف الجِدُنْ - مَسْجِد

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

2. حَرَفُ الجِدُنْ changes the state of the ism to مَجِرَوْرُ (majroor), meaning the ism takes kasrah/kasrataan on the last letter.

3. حَرَفُ الجِدُنْ 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.

Muhammad is in the house  ﻫـد محمد ﻓﻴﻪ ﺑﻴـﺔ}
Noun of Questioning for Place

أينُ: at-taن – اسمٌ استفهاتُ الثَّلمٌ للمكاتُ الثَّلن

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

الضمَّيرُ المُنْفُصِّلُ

- Detached Pronoun

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

(1) you can begin a sentence with it.

(2) is a type of a مبتدأ

(3) مَعْرَفَةَ (definite).

(4)
5) The dhameer **هُوَ** and **هي** 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

She is in the room

?Where is the watch

It is on the bed

The table below shows the properties of the **ضمَّامِعُ المُتَقَصِّلَة** (the Detached Pronouns):

<table>
<thead>
<tr>
<th>Number</th>
<th>Gender</th>
<th>Indicate upon</th>
<th>Detached Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>المُفردُ (1)</td>
<td>المُذكرَ</td>
<td>المغبوبُ - The Absent</td>
<td><strong>هوَ</strong> - It/He</td>
</tr>
<tr>
<td>المُفردُ (1)</td>
<td>المُؤنثُ</td>
<td>المغبوبةُ - The Absent</td>
<td><strong>هي</strong> - She/It</td>
</tr>
<tr>
<td>المُفردُ (1)</td>
<td>المُذكرَ</td>
<td>المخطوبُ - The Addressed</td>
<td><strong>أنت</strong> - You</td>
</tr>
<tr>
<td>المُفردُ (1)</td>
<td>المُؤنثُ</td>
<td>المخطوبةً - The Addressed</td>
<td><strong>أنت</strong> - You</td>
</tr>
<tr>
<td>المُفردُ (1)</td>
<td>المُذكرَ</td>
<td>المتكلمُ - The Speaker</td>
<td><strong>أنا</strong> - I/Me</td>
</tr>
<tr>
<td>المُفردُ (1)</td>
<td>المُؤنثُ</td>
<td>المتكلمَة - The Speaker</td>
<td><strong>أنا</strong> - I/Me</td>
</tr>
</tbody>
</table>
ممنوعٌ من الصرف (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 مَجِدُنْ - ٌ مَسْجِدَ (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 تَأْمِينَةٌ مَعُ التَّأْمِينَةَ بِعَيْنٍ أَلْفِ.

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 into 3 types with regards to their femininity.

المَعْنَوِيَّةٌ وَ لَفْظِيَّةٌ (In)Meaning and Wording

- In)Wording

- In)Meaning

- " أمَيْنَةٌ ، فاطِمَةٌ"
The 
ة مربوطة (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 
ة مربوطة (Round Taa) is only to distinguish the feminine from the masculine. And you will mostly find that with the 
صفاتُ الثَّلتٌ (Adjectives) i.e. 
كَاتُ الريْنُ: at-taمٌ/كَاتُ الريْنُ: at-taم (Generous, Noble).

The Definition:
الفعلُ الماضي- ماتُ الثَّل دل على حدثٍ وقع في الزمان الذي قيل زمان 
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?  
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-faa’il).

The Definition: ألفاً:at-taً ألف (the Doer) is an ism which is المرفوع takes dhammah or dhammataan on the last letter and mentioned before it is its فعل verb.

You will find that الفاعل is not always apparent after the verb. That is because in the past-tense verbs for the Male Absent if الفاعل is not apparent then the ضمائر (pronoun) هو (He) will be الفاعل. And this dhameer is known as الضمائر المُستتر (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.
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 حُرُوف (particles).

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

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

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

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

Muhammad prayed in the mosque

محَمَّد صَلَّى فِي الْمَسْجِد

(kasrah) حِرْفُ الجَرْ
(٥) الدَّرَسُ الخَامِسٌ

الإضافَة: هي نَساية بينَ السَّمَيْنَ على تَقديِر حَرْف الجَر، الإِسْمُ الأوَّل يُسَمَّى مُضَافٌ والإِسْمُ الثاني يُسَمَّى مُضَافٌ إليها.

الإضافَة (al-idhaafah) is a relationship between two nouns with a hidden particle of jarr, the first noun is called مُضَافٌ (mudhaaf) and the second noun is called مُضَافٌ إليها (mudhaaf ilaih).

هَذَا الإِضَافَةْ تَفَيهُ تَعْرَيْفَ المُضَافِ أو تَخْصِيصَهُ.

This Particular idhaafah gives benefit by giving تَعْرَيْفَ (to make definite) to the mudhaaf or تَخْصِيصَ (to narrow down/particularise). Meaning, if the مُضَافٌ is مَعْرَفَة (definite) then the مُضَافٌ إليها will become مَعْرَفَة, if the مُضَافٌ is نَكْرَة (indefinite) then the مُضَافٌ إليها will be particularised or not so general but it will not be مَعْرَفَة (definite).

This is the teacher’s book هذا كِتَابُ المُدَرَّس
The Idhaafah construction has a حَرْفُ الجِرْ which is omitted/hidden. This حَرْفُ الجِرْ gives meaning to the Idhaafah, there are 3 different حَرْفُ الجِرْ 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 حَرْفُ الجِرْ which has the meaning of, for/belonging to/possession. So when we say كَاتُ التاتُ الثَّلبُ مُحَرَمدٍ it literally means, ‘the book belongs to Muhammad or Muhammad’s book (كتاب لمحمد).

<table>
<thead>
<tr>
<th>المضاف إلى</th>
<th>المضاف</th>
</tr>
</thead>
<tbody>
<tr>
<td>Always</td>
<td>لا ينون  — Majroor</td>
</tr>
<tr>
<td></td>
<td>لا يقبل ال — Does not accept alif laam</td>
</tr>
</tbody>
</table>

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

How is Muhammad’s book?

It is on the table over there

The bag is under the table

The Idhaafah construction has a حَرْفُ الجِرْ which is omitted/hidden.
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 المُنْوِيْاتُ الثَّلد (the one being called). There are 5 types of المُنْوِيْاتُ الثَّلد, 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 المُنْوِيْاتُ الثَّلد end in one dhamma, not tanween. As for the third type then the Mudhaaf will be منْصُوبٌ (take Fathah on the last letter).

The words اسمُ and ابنُ begin with hamzatu l-wasl. When preceded by a word the kasrah (ـ) is dropped in pronunciation, i.e. ابنُ المُدِرَّس طَيِّبٌ، وَاسمُ الطَّيِّبِ بَلالٌ، وَابنُ بَلال طالِبُ المُدِرَّسُ.
This is an iron letter to bring to attention or alert

The حرف للتنبيه 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 أسمااء الإشارة (nouns of indication).

Noun of Indication

これはpronounced as هاء but it is written without the first alif.

The اسم الإشارة 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 قاعدة ‘principle’ or نصيحة ‘advice’.

This advice is beneficial.

The table below shows the properties of هذه.

<table>
<thead>
<tr>
<th>Indicates, points to</th>
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</tr>
</thead>
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<tr>
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</tr>
<tr>
<td>the feminine</td>
<td>المُؤنثُ</td>
</tr>
<tr>
<td>the singular or (non-intelligent plurals)</td>
<td>المُفردُ</td>
</tr>
</tbody>
</table>

The اسم الإشارة is مَعْرَفَة (definite).

It can be used to indicate or point to those possessing intellect عاقل or things that do not possess intellect غير عاقل.
Generally words ending in ة (taa marboota) are regarded as feminine so when we indicate to them we use the اسمُ الشاتُ الثَّلرة هذه. 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.

This is an ear and this is an eye

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

This is the engineer’s sister and this is the imaam’s daughter

ل - حرفُ الجَرْ The particle of jarr ل enters upon an ism and causes it to take (kasrah).

Whose is this? This belongs to Yaasir

All Praise belongs to Allaah

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

٢٧٤٧ - اسمُ الإشارةٍ

This a doctor and that is a nurse

تلك is a noun of indication it is used to indicate/point to objects or people that are distant/far and feminine. 

تلك can be broken down into three parts:

Noun of indication

تَيَّ - اسمُ الإشارةٍ

The laam is for the far/distant

لَ - اللَّامُ للْبَعْدِ

Particle of address

كَ - حَرْفٌ خَطابٍ

Some of the grammarians say that the كَ particle of address also indicates upon far/distant and the لَ shows upon even more or increased furtherness/distance.

The letter/particle of address كَ is used if the person or object we are addressing is masculine.

The table below shows the properties of تلك:

<table>
<thead>
<tr>
<th>Indicates, points to</th>
<th>الإشارة إلى</th>
</tr>
</thead>
<tbody>
<tr>
<td>The far/distant</td>
<td>البعيدُ</td>
</tr>
<tr>
<td>The feminine</td>
<td>المؤنثُ</td>
</tr>
<tr>
<td>The singular</td>
<td>المفردُ</td>
</tr>
</tbody>
</table>

All the أسماءُ الإشارة مَعْرَفة definite.

The letter تَيَّ in تَيَّني is dropped when joined to the laam and kaaf and the laam takes a sukoon تَلَّكِ.
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 حُرُوف (letters/particles). The active element is called العوامل (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.

الرفعُ (ar-raf’u) is when the end or last letter of a word takes a dhammah or dhammataan => بَيَتاً / الْبيِّت

النصبُ (an-nasbu) is when the end or last letter of a word takes a fatha or fathataan => بَيَتًا / الْبيِّت

الجَرُ (al-jarru) is when the end or last letter of a word takes a khasrah or khasrataan => بَيَتًا / الْبيِّت

Also when an ism is in the state of الرفعُ (ar-raf’u) it is called مرفوعٌ (marfoo’).

When an ism is in the state of النصبُ (an-nasbu) it is called منسوبٌ (mansooob).

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

مَثَالُ: ذَبَحَ زَيْدُ الدَّجَاجةَ بِالسَّكِيْنِ

الفاعلُ مرفوعٌ

الفعلُ مرفوعٌ

الاسمُ مجرورٌ

الفعلُ منصوبٌ

الماضِ

فعلُ به

المفعولُ به

Zayd slaughtered the chicken with the knife.
The example above shows the three types of I’raab, which is the (active element) which is causing it to be the (past tense verb) which is causing it to be the (active element) which is causing it to be past tense verb)

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

البَة ٌ نْوِيْاتُ الثَّلءُ (al-binaa)

البَة ٌ نْوِيْاتُ الثَّلءُ (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 الإعرابُ (al-I’raab), as mentioned above. The words which fall into this category are called مبَة ٌ نْوِيْي (mabni).

تعريف المبَة ٌ نْوِيْي: مَا لا يَتَغَيَّرُ أَخْرَىٰ بِبَعْضِ الْعَوْاَمِلِ الْدَّاخِلِهِ عَلَيْهَا. (mabniyy): That which it’s ending doesn’t change because of the active elements entering upon it.

The definition explains that words which are مبَة ٌ نْوِيْي their endings do not change because of the عَوْاَمِلِ (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 الرّفعُ، النصِّبُ، الجِرْ، due to their place in the sentence. This point will be elaborated upon later.
The table above shows that words which are مبنيٌ can fall into four types of endings which do not change due to the عوامل entering upon them, rather they are fixed or built upon that particular ending. There are four possible endings، سكون، ضمة، فتحة، كسرة.

<table>
<thead>
<tr>
<th>مبنيٌ على سكون</th>
<th>أمثلة</th>
<th>أنواع البناء</th>
</tr>
</thead>
<tbody>
<tr>
<td>مثلاً، هذا، نعم، في</td>
<td>سكون</td>
<td>مبنيٌ على سكون</td>
</tr>
<tr>
<td>نحن، حيث</td>
<td>ضمة</td>
<td>مبنيٌ على ضمة</td>
</tr>
<tr>
<td>أين، ذهب، أنت</td>
<td>فتحة</td>
<td>مبنيٌ على فتحة</td>
</tr>
<tr>
<td>هذه، أنت، ل، هؤلاء</td>
<td>كسرة</td>
<td>مبنيٌ على كسرة</td>
</tr>
</tbody>
</table>

The above example shows that the word مثلاً is مضافٌ إليه and we know that the mudhaaf ilaih is always majroor (takes kasrah), however the word من (who) is مبنيٌ على سكون (built upon a sukoon) so the ending will always show a sukoon even though it is in the position or state of الجر (al-jarr) due to its place in the sentence. So the عاملٌ (active element) does not affect the ending of a word that is مبنيٌ (mabni).
٨ (الدرس الثامن)

Badal-al

الرجل

This man is a trader

In the above example the ism (al-badal), it used in a sentence in order to give (emphasis) and (clarity or explanation) to the word that precedes it. So in the above example the ism is giving emphasis and clarity to the word 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’ : This would be understood that the book is new and if I was to mention the book in my sentence I would say in Arabic: . By mentioning I have put a (extra or additional word in the sentence which is known as (al-badal). It is important to note here that if I were to say in Arabic: this would not be considered to be a complete or beneficial sentence. To make it a beneficial sentence we must add a (khabar), as shown in the example above. The subject of and the types of al-badal will be covered later on inshaallaah.
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 أمريْكَة, مُوْسَى, إنْكَلْتَرَا, مُستشفى all end with an binding alif or the letter ي (ya) 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 مُعْرَبُ (mu’rab) it takes ﺍﻹِعْرَابُ (al-I’raab) but the I’raab is ﺍﻟْتَقْدِيْرُ (taqdeer) not apparent. The examples above illustrate this, the ismul-maqsoor (nouns ending with the binding alif at the end) are preceded by حُرُوفُ الجُرَّ but the change caused by the حُرُوفُ الجُرَّ is not apparent, the case of ﺍﻟْجُرَّ (al-jarr) cannot be seen. The Ismul-maqsoor falls into one of the categories or types of words where the I’raab is ﺍﻟْتَقْدِيْرُ (please refer back to the definition of I’raab).